History of India From The Earliest Time Upto 300 CE

DEHIS110

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CONTENT

Unit 01: Pre-historic culture in India

CONTENTS

Objectives

After this chapter, you will be able to:

- Know the important pre-historic toolmakingskills.
- Discuss the differences between the two methods and how they differed: and
- Discuss the Paleolithic, Mesolithic, and Neolithic periods' lifestyles, eating habits, and stone tools.
- Learn how paintings and drawings may be used to communicate important ideas and events and how people now interpret the past by piecing together stories and history from these visuals.

Introduction

Prehistory is the name given to the oldest period of human history. This time is also known as the 'Stone Age,' which includes sub-periods ranging from the Paleolithic through the Neolithic. The word "Paleo" means "ancient," and "lithic" refers to a stone from the Old Stone Age. The Neolithic period was a watershed moment in human history; after the Neolithic period, copper replaced older stone tools.

The study of prehistoric stone tool technology is important because it reveals the evolution of tool or artifact manufacturing and use and human biological and cultural development. People have augmented their limbs and extended the usage of the environment with the tools they have created throughout history. People in the Stone Age utilized rudimentary tools such as a handaxe, chopper, scraper, and other forms of pre-historic tools and pottery, but it is also true that they had a working knowledge of rock kinds and which rock kinds would fit which tool-making methods.

1.1 Paleolithic Period (250,000 to 10,000 BC)

By unearthing the first Paleolithic tool in 1863, Robert Bruce Foote pioneered prehistory science in India. Following that, numerous pre-historic sites in the southern peninsula were discovered over the next two decades. However, it was not until the 1930s, when H.de Terra and T.T. Paterson conducted a detailed survey of the Kashmir, Potwar, and Jammu areas, that pre-historic research gained prominence, and several archaeologists began to concentrate their efforts on the discovery

of new pre-historic sites, the construction of cultural sequences, and the reconstruction of palaeo environments. In the 1960s, Indian prehistorians were able to split the Pleistocene (Ice-Age) Paleolithic industries into Lower, Middle, and Upper Paleolithic based on the major's shape, size, and manufacturing methods item types.

Human Evolution

Along with apes, monkeys, and prosimians, humans are members of the Order Primates, which is part of the Class Mammalia in the evolutionary plan. Our common ancestor lived between 8 and 6 million years ago, as did the African apes (our closest surviving cousins). The hominins are the first organisms that descended from this ancestor and set the road for human evolution. More than a dozen hominin species existed between 6 and 2 million years ago, according to fossil findings from the southern, eastern, and central areas of Africa, with evidence of bipedal posture and dental traits that are more hominin than ape-like. The Australopithecines (Southern Apes), which arose in numerous forms around 4 million years ago, are the most well-known and well-known. Australopithecines made the earliest stone tools 2.5 million years ago, which featured both gracile and robust types.

Another important change occurred between 2 and 1.7 million years ago (the boundary between the Pliocene and Pleistocene geological periods). Early forms of the genus Homo, including Homo rudolfensis, Homo habilis, and Homo ergaster, appeared around this time. Larger brains (between 510 and 687 cc), smaller jaws and teeth, longer legs, shorter arms, and more dexterous hands with a longer thumb characterize these. Later human types such as Homo erectus, Homo heidelbergensis, Homo neanderthalensis, and, lastly, Homo sapiens evolved from this stage (Fig.1.1).

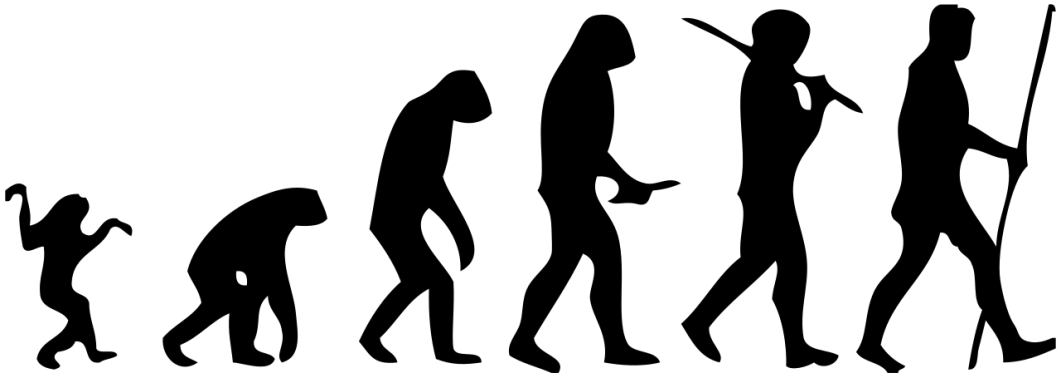

Fig.1.1: Human Evaluation Stage

Lower Paleolithic

Hand axes, cleavers, chopping tools, and kindred artifact forms are associated with the Lower Paleolithic. All the tools were created by removing flakes from a stone block or core until they were the right size and shape.

The earliest Lower Paleolithic site is believed to be Bori in Maharashtra. Lower Paleolithic stone tools have also been discovered in the Soan valley (now Pakistan) anda number of locations in Kashmir and the Thar Desert. The Soanian industries were dominated by pebble or core tools and characterized as predominantly chopper/chopping tools (while the artifacts found across much of the rest of India were known as Acheulian or Madrasian'). They were dominated by pebble or core tools and characterized as predominantly chopper/chopping tools. Like hand axes and cleavers, bifacially flaked artifacts were common in Acheulian industries, as were denticulates, scrapers, spheroids, and picks, among other tools. The Acheulian items were mostly composed of the firm, long-lasting quartzites. Limestone was utilized in the Hunsgi valley of Karnataka; pink granite was utilized in Lalitpur, Central India; and basalt was used in areas of Maharashtra and Central India. The Belan Valley in Uttar Pradesh, the Didwana Desert in Rajasthan, Chirki-Nevasa in Maharashtra, and Nagarjunakonda in Andhra Pradesh are just a few of the notable sites where Lower Paleolithicartifacts have been discovered. The Lower Paleolithic elements can also be seen in the caves and rock shelters of Bhimbetka, near Bhopal. Quartzite makes up most Lower Paleolithic items found across the subcontinent.

ManyPaleolithic sites have been discovered along the rivers Tapti, Godavari, Bhima, and Krishna. The distribution of Paleolithic sites is linked to ecological differences such as erosional features, soil types, etc. Deep regur (black soil) covers the Tapti trough, while medium regur covers the rest of

the land. The upper portions of the Bhima and Krishna rivers are devoid of Paleolithic remains. A number ofPaleolithic sites have been reported from Malprabha, Ghatprabha, and the Krishna's affluent. Acheulian handaxes have been discovered in considerable numbers in the Ghatprabha basin in Karnataka. Both early and Middle Paleolithic tools have been discovered at Anagawadi and Bagalkot, two of the most important sites on the Ghatprabha. Paleolithic tools have been discovered in Tamil Nadu's Palar, Penniyar, and Kaveri rivers. Handaxes, flakes, blades, scrapers, and other Early and Middle Paleolithic artifacts have been discovered at Attiranmpakkam and Gudiyam (both in Tamilnadu).

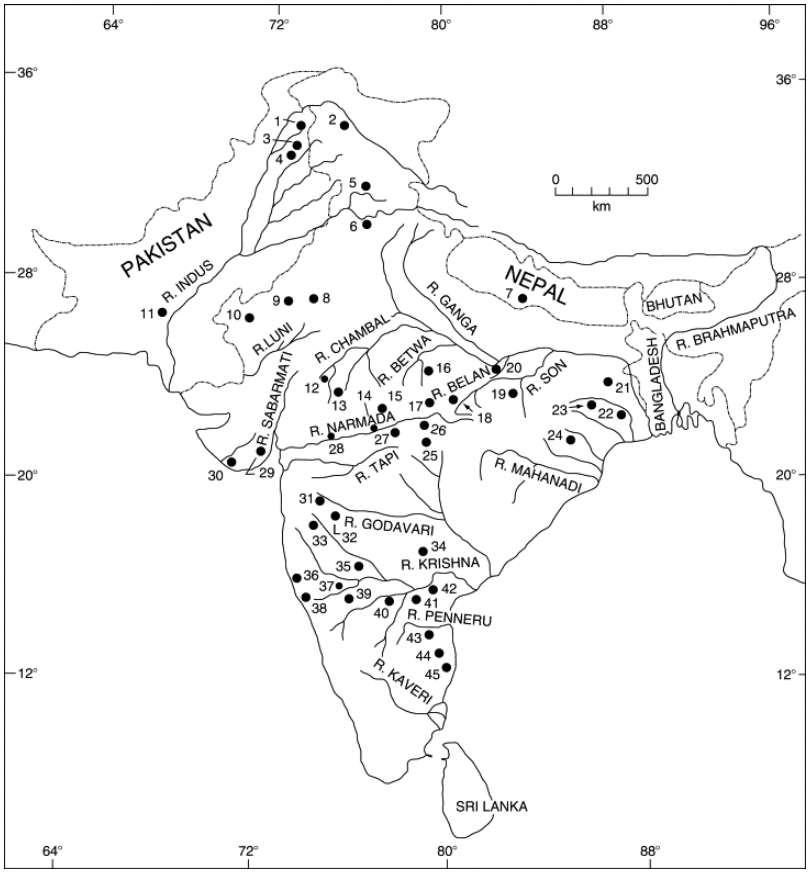

Fig.1.2: South Asia's major Lower Paleolithic sites include: 1) Riwat; 2) Pahlgam; 3) Jalalpur; 4) Dina; 5) Beas-Banganga complex; 6) Sirsa-Ghaggar complex; 7) Dang-Deokhuri complex; 8) Didwana; 9) Jayal; 10) Jaisalmer-Pokaran Road; 11) Ziarat Pir Shaban; 12) Berach complex; 13) Chambal complex; 14) Bhimbetka; 15) Raisen complex; 16) Lalitpur; 17) Damoh complex; 18) Son complex; 19) Sihawal; 20) Belan complex; 21) Sisunia, 22) Singhbhum complex; 23) Paisra; 24) Brahmani complex; 25) Wainganga complex; 26) Mahadeo Piparia; 27) Adamgarh; 27A) Hathnora; 28) Durkadi; 29) Samadhiala; 30) Umrethi; 31) Gangapur; 32) Chirki-Nevasa; 33) Bori; 34) Nalgonda complex; 35) Hunsgi and Baichbal basins complex; 36) Mahad; 37) Anagwadi; 38) Malwan; 39) Lakhmapur; 40) Nittur; 41) Kurnool complex; 42) Nagarjunakonda complex; 43) Cuddapah complex; 44) Rallakalava complex; 45) Kortallayar complex; 45A) Ratnapura complex.

As previously stated, the Lower Paleolithic phase in India (see the map of sites in Fig. 1.2) is divided into two major tool-making or cultural traditions: a) the Soanian tradition, which is part of the East and Southeast Asian chopper chopping tool tradition, and b) the Handaxe-cleaver or biface assemblages, which are well-known from the western half of the country (Africa, Western Europe, West, and South Asia). The geographical divide between these two Old World Paleolithic traditions was formalized by the Movius Line.

The Soanian Cultural Tradition of Lower Paleolithic Cultures:

In the northern portion of the subcontinent, H. de Terra of Yale University and T.T. Paterson of Cambridge University recognized this tradition in 1939. They discovered a sequence of five terraces on the river Soan, which are part of the Indus drainage system, based on their field observations in the area. These terraces were linked to glacial and interglacial periods in Kashmir's valley above. They also gathered stone artifacts from several of these terraces and created the Soan culture-

sequence, which includes pre-Soan, Early Soan, Late Soan, and Evolved Soan stages, based on stratigraphical and typological factors (Fig. 1.3). Pebbles having working edges on their sides or ends, obtained by flaking off one or both surfaces (creating choppers or chopping tools), make up the tools (Fig.1.4). In the 1980s, the British Archaeological Mission led by Robin Dennell, who investigated in this area (now Pakistan), raised severe issues regarding de Terra and Paterson's palaeoclimatic interpretations and cultural sequence. However, the phrase "Soan culture" has persisted in Indian history.

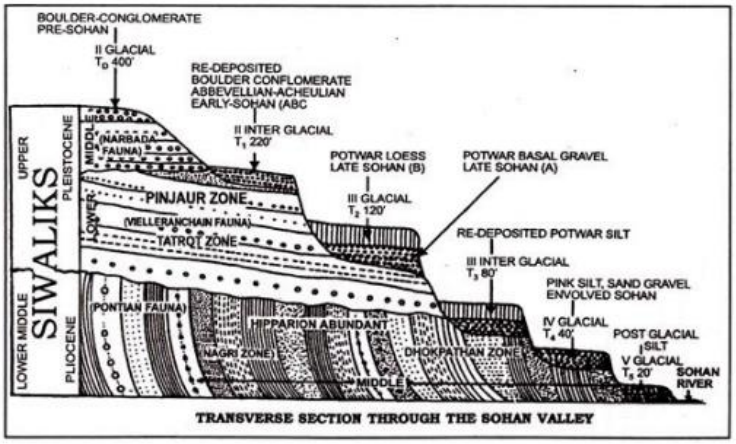

Fig.1.3: Diagram shows terrace stratigraphy and the Stone Age phase in Pakistan's Soan valley.

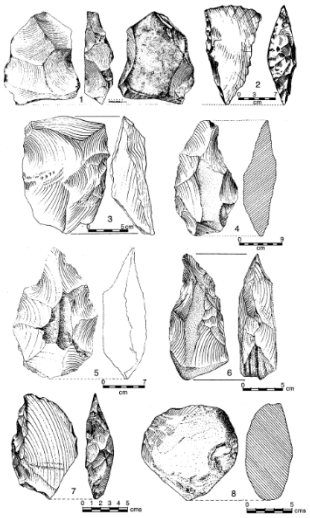

Fig.1.4: The Early Soan tradition's chopper and flake tools.

Pebble-tool assemblages were discovered on the Indian side of the border in the Sirsa and Ghaggar valleys of Haryana, the Beas and Banganga valleys of Himachal Pradesh Hoshiarpur-Chandigarh region of the Siwalik Frontal Range. Surprisingly, bifacial assemblages were discovered at more than 20 locations in the latter area. Some researchers believe that the hominin groups responsible for these two traditions co-existed in the same location, with the Soanian tradition confined to the Frontal Range's duns or valleys and the biface tradition confined to plateau surfaces. Some researchers have placed the Soan assemblages from Punjab in the Middle Paleolithic tradition.

The Acheulian Cultural Tradition

In terms of chronology, the spatial distribution of sites, and land-use patterns, this tradition is more documented than the Soanian. The Kortallayar valley in Tamil Nadu, the Kurnool and Cuddapahbasins in Andhra Pradesh, the Kaladgi and Bhima basins in Karnataka, the Chhota Nagpur zone in Bihar and Jharkhand, the hill-tracts of Uttar Pradesh south of the Ganges, the Narmada and Son valleys in Madhya Pradesh, Saurashtra, and mainland Gujarat, the plateau tract of Maharashtra, and Some sites are also known from the Konkan coast and Andhra Pradesh's northeastern coast.

Quartzite was the most common rock used to make tools. The limestone was not naturally available, the Acheulian people used limestone in the Bhima basin, dolerite and basalt in Maharashtra, granite in Uttar Pradesh's Jhansi district, and fossil wood in Bihar and Bengal. Detaching flakes and shaping them into utensils was done with a stone hammer, a soft hammer, and a prepared core. We'll now take a quick look at the evidence from important primary sites that have been unearthed.

V.N. Misra and his crew unearthed SingiTalav (western Rajasthan), a lake-shore site. From two strata of silty clay, a total of 252 quartzite and quartz objects were discovered. Choppers, polyhedrons, bifaces, scrapers, and points made up the assemblage.

V.N. Misra also excavated Rock-shelter III F-23 at Bhimbetka, Madhya Pradesh. It preserved a 4-meter-thick cultural deposit of Acheulian, Middle and Upper Paleolithic, and Mesolithic layers. The Acheulian level was 2.5 meters thick and consisted of habitation levels paved with stone slabs and rubble. A 16-square-meter excavation found 4700 quartzite objects. An Acheulian level was also discovered beneath Middle Paleolithic sediments in Adamgarh (also in Madhya Pradesh). An early and in situ assemblages of granite tools were discovered at Lalitpur (Jhansi district, Uttar Pradesh).

Paisra (Munger district, Bihar) is located in an interior valley surrounded by the Kharagpur range. R.K. Pant and VidulaJayaswal excavated it, exposing Acheulian levels underneath 1 to 1.5 m thick colluvial layers. The excavation uncovered evidence of hut-like housing structures in alignments post-holes and a circular arrangement of stone blocks, in addition to a vast assemblage of early Acheulian items.

Gudrun Corvinus discovered the Acheulian cultural material in colluvial gravel lying on a rock platform on the river Pravara at Chirki-Nevasa (Maharashtra). Trench VII, which covered 74 m2 and contained 1455 artifacts of dolerite and fossil bones of wild cattle and other animals, was excavated here. The massive basalt slabs discovered in this layer were most likely part of a housing structure's ground plan. The location was a seasonal camp that served a variety of purposes. As was a small-tool component made up of chert and chalcedony flake tools, handaxes, cleavers, and knives were among the artifacts.

Morgaon, in the upper reaches of the Bhima drainage system, is another notable site in the Deccan basalt landscape. It has maintained ancient strata up to 15 meters thick, including a tephra (volcanic ash) layer. Sheila Mishra and Sushma Deo excavated a 6-by-4-meter trench between 2002 and 2004 and found artifacts from three horizons. The major horizon was made up of worn basalt rubble found on clay's surface, and it yielded 180 local basalt artifacts. In 2007, a second trench (5 x 5 m) was dug, yielding 162 specimens, including cleavers and handaxes.

K. Paddayya unearthed four Acheulian locations in North Karnataka's Hunsgi and Baichbal valleys. On worn bedrock (granite), Localities V and VI at Hunsgi in the Hunsgi valley and Locality VI at Yediyapur in the Baichbal valley preserved 20 to 30 cm thick in situ cultural layers, which were covered by a 50 cm thick silt deposit. For camping, rocky eminences or ridges above the banks of local streams were chosen, and the open spaces available on these ridges were used to construct temporary shelters made of a framework of wooden poles and branches covered with grasses. At Hunsgi location V, the main trench (63 m2) yielded an assemblage of 291 limestone items. From a 60 m2 excavated area, Yediyapur location VI yielded over 600 pegmatite objects.

K. Paddayya's comprehensive geoarchaeological investigations and excavations at Isampur in the Hunsgi valley revealed a quarry-cum-camp site encompassing three-quarters of a hectare. It's linked to a weathered rock outcrop made up of suitable-sized andshaped silicified limestone slabs. It was close to a palaeochannel with a permanent water source. A total of five trenches covering 169 m2 were dug here. The Acheulian level was 20 to 30 cm thick, with a 50 cm thick layer of brown silt on top. Trench 1 (70 m2) revealed seven chipping clusters, including unmodified limestone blocks, cores, flake blanks, finished tools, and limestone waste products, all in pristine condition (Figs. 1.5 and 1.6). Hammerstones for flaking were found in spherical nodules of quartzite, basalt, and chert in the surrounding area. This trench yielded almost 15,000 specimens, allowing researchers to reconstruct the flaking techniques used by hominins to make handaxes, cleavers, knives, and other implements. The Isampur excavation also turned up fossilized bones and teeth remains of wild cattle and deer and land turtle shell fragments. In this area of the Hunsgi valley, Isampur acted as a localized center from which hominins radiated onto the surrounding limestone tablelands and valley floor as part of their daily foraging rounds.

Fig.1.5: At Isampur, Karnataka, an Acheulian horizon was discovered in Trench 1.

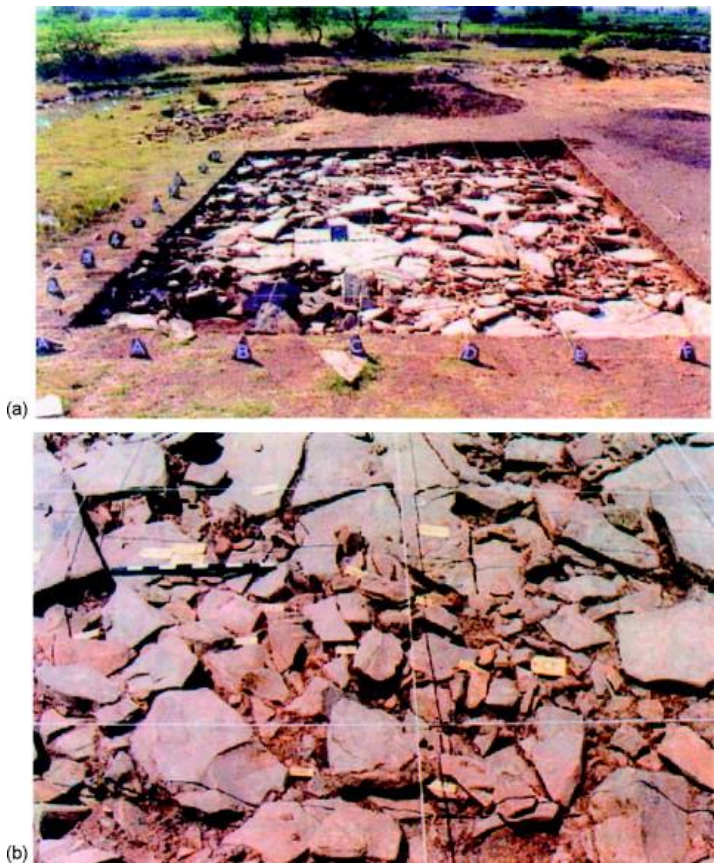

Fig.1.6: **Acheulian chipping clusters**at Isampur, Karnataka

Shanti Pappu discovered many Acheulian and Middle Paleolithic sites in a 200-square-kilometer stretch of the Kortallayar Valley in Tamil Nadu. Low-energy stream and sheet flood deposits have been found at the Acheulian sites of Mailapur and Pariculam. An in situ Acheulian assemblages of quartzite were discovered in a thick layer of laminated clay during the excavations at Attirampakkam, together with fossilized bones of wild cattle and other species. An innovative scientific methodology was recently used to date this site to 1.5 million years.

The Acheulian Tradition's Stages:

The Acheulian culture spans almost a million years and has been separated into two developmental stages – Early Acheulian and Late Acheulian – despite not being stratigraphically documented at any single site. The use of the stone hammer technique is seen in the Early Acheulian assemblages.

As a result, handaxes, cleavers, and other large cutting tools have thick crosssections and sinuous edges. Their surfaces are uneven, with significant sections of cortex remaining. The most common types are cleavers, handaxes, picks, knives, and polyhedrons. The bulk of the shapes are pointed (pear-shaped, lanceolate, and pyriform). Sites like Ziarat Pir Shaban in Sind, SingiTalav and 16 R Trench near Didwana in Rajasthan, Lalitpur, Chirki-Nevasa and Morgaon, Paisra, Attirampakkam, Hunsgi, Yediyapur, and Isampur, Paisra, Attirampakkam, Hunsgi, Yediyapur, and Isampur, Pai the collection from the bottom 10 cm of the cultural deposit found in Trench 1 at Isampur can be used as an example of assemblage composition. It's a limestone assemblage of 13,043 pieces, 169 of which are formed implements, and the remainder are plain artifacts. Handaxes (48), cleavers (15), knives (18), chopping tools (14), discoids (3), scrapers (65), perforators (5), and one undetermined example are among the shaped instruments (Fig. 1.7).

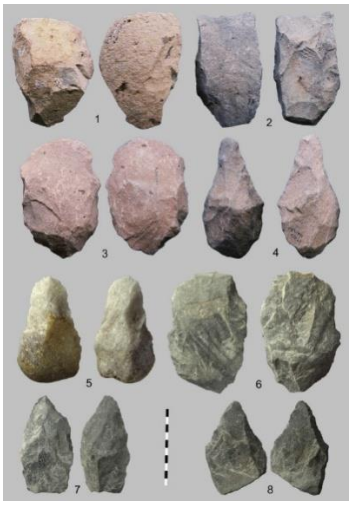

Fig.1.7: Artefacts from the Lower Acheulian period from Isampur, Karnataka:

Late Acheulian implements have thinner sections, flat surfaces, and less sinuous working edges due to the soft hammer (wood or bone) method. The number of cleavers and flake tools on the market is increasing. Handaxes commonly take the oval and triangular shapes. This stage is represented by the Bhimbetka and Raisen complex assemblages in Madhya Pradesh, Sihawal II in the Son valley, Gangapur in Maharashtra, Mudnur X and Lakhmapur in Karnataka, and the Rallakalava complex in Andhra Pradesh's Chittoor region. Late Acheulian characteristics can be found in several objects from the Ratnapura assemblages in Sri Lanka. Handaxes (55), cleavers (150), side-scrapers (368), end-scrapers (108), backed knives (163), truncated flakes and blades (87), notches (111), and denticulates (78) are among the finished tools (all quartzite) discovered during the III F-23 rock shelter excavation at Bhimbetka (Fig. 1.8). The flake-tool assemblages of the subsequent Middle Paleolithic cultural stage are foreshadowed in many respects by the Late Acheulian tradition.

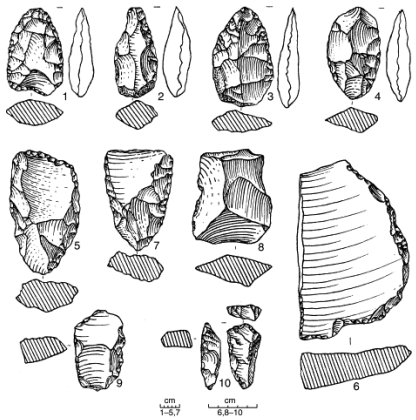

Fig: 1.8 Developed Acheulian artifacts at the III F-23 rock shelter in Bhimbetka, Madhya Pradesh: 1to 4) handaxes; 5 & 7) cleavers; 6) convex scraper; 8) notched tool; 9) denticulate; 10) end-scraper

Origins and Fossil Record of Hominins

The grossly low amount of skeletal fossil record accessible in India has impeded discussions on the biological identity of hominin groups responsible for the Lower Paleolithic cultural groups of India. Only one confirmed case of a human skeletal record linked to Acheulian cultural material has been discovered so far. A fossil cranial vault (calvarium) was discovered in a 3 m thick Narmada river gravel deposit in Hathnora, Madhya Pradesh, in 1982 by Arun Sonakia of the Geological Survey of India (Fig. 1.9). This skull cap was first thought to belong to the Homo erectus species, but it is now thought to be an archaic type of Homo sapiens. This find later yielded a fossil clavicle. The gravel deposit has yielded some bifacial artifacts as well as fossil animals.

Fig. 1.9: An archaic variety of Homo sapiens fossil skull cap from Hathnora, Madhya Pradesh

A few remarks regarding the Lower Paleolithic culture's beginnings in India now: some researchers have concluded that the Soanian type pebble-tool assemblages were part of the spread of the Oldowan tradition of East Africa across Asia by a northern route between 1.8 and 2 million years ago, based on the high antiquity of hominin occupation in Africa and the possible early dates for sites like Riwat and Uttarbaini in the Indian subcontinent. It was also noted that the Acheulian first dispersed throughout West Asia 1.4 million years ago and that it eventually migrated to South Asia through a coastal route along the Arabian Sea or via a land route through the Iranian plateau from the Levant (Mediterranean) zone of West Asia. However, some researchers have postulated an alternative idea, based on the early dates for sites like Isampur, that the Acheulian civilization may have begun in peninsular India and moved east and west beyond the subcontinent's borders.

Middle Paleolithic Culture in India

Flake-tool industries characterize India's Middle Paleolithic culture period. Sankalia recorded and showed these flake tools for the first time in 1956 at Nevasa (Maharastra) in relation to the river Pravara's second aggregational deposit, and then in the Godavari valley in north Karnataka. This industry was dubbed Nevisian (as opposed to Mousterian, Levalloisian, and so on). Sankalia soon coordinated a significant number of river valley studies along the Narmada, Son, Burhabalang, Krishna, and their tributaries. These investigations revealed flake-tool industries, demonstrating that what he had tentatively labeled Nevasian was a widespread component of Indian Stone Age communities. This period in Indian prehistory was once referred to as the Middle Stone Age. As a result, the term Middle Paleolithic has been widely accepted.

Fig. 1.10: Middle Paleolithic tools from India

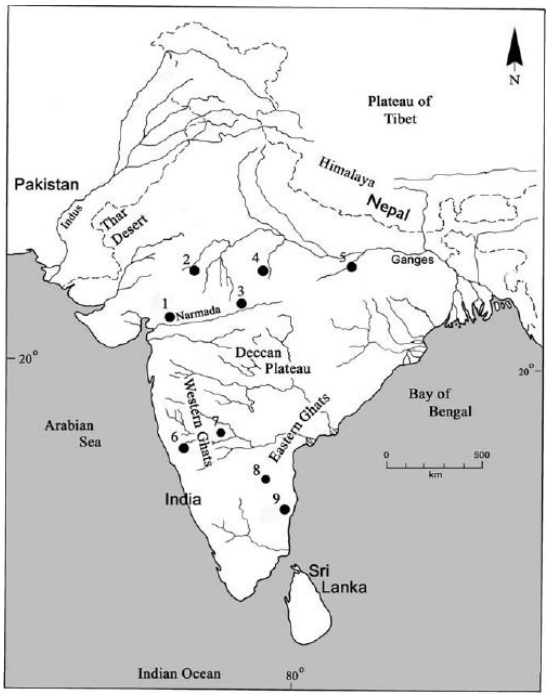

Fig. 1.11: Middle Paleolithic sites in differentparts of India

Scrapers of various types, single side, double side, side-cum-end, straight, oblique, concave, convex, concavo-convex, notched, and core scrapers; awls; borers; simple unilateral or bilateral points; Levallois points; tanged or shouldered points; miniature handaxes and cleavers; and utilized flakes are among the tool types found in the Indian Middle Paleolithic. Some of the manufacturing sites also have anvils and hammer stones (Figs. 1.10 to 1.12).

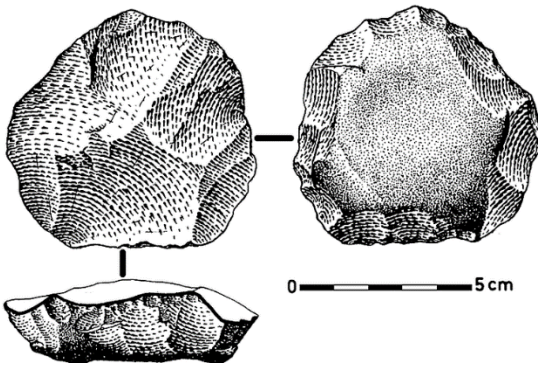

Fig. 1.12: Levalloisian TechniqueMiddle Paleolithic tools from India

Various types of flakes—simple, end-struck, side-struck, and indeterminate—as well as core regeneration flakes, chips, and flake cores—make up the debitage (waste materials resulting from tool production). Discoidal, globular, pyramidal and amorphous flake cores can be found. Stone hammer, cylinder hammer, and Levalloisian are some of the tool-making techniques employed. The tools have shallow and small flake scars, step flaking, marginal secondary retouch, and sharp edges and are finished with secondary retouch. Medium to fine-grained quartzite, chert, jasper, and chalcedony are the basic materials used to produce tools. Some Middle Paleolithic bifacial flake points, scraper types, and retouched flake tools have typo-technological parallels to Mousterian core and flake tools, evoking the Acheulian Tradition of Southwest Asia, where the Mousterian Civilization is linked to Homo Neanderthalensis.

When we look at the distribution of Middle Paleolithic sites across India, we can see that the western dry zone, such as Budh Pushkar Lake, Didwana, and sections of the Luni valley, has a lot

of occupants. The Luni industry has a wide range of products, including convex and concavo-convex side scrapers, various types of points, burins, side choppers, handaxes, cleavers, and edged blades. In this zone, Upper Paleolithic forms like retouched blades and blade cores are extremely rare. As a result, these are most likely a considerably younger type than those found in the Godavari and Narmada rivers. The locations in Nevasa and northern Karnataka produce huge chunky jasper in a variety of hues with many Levalloisian flakes. Almost all of these flakes have significant positive percussion bulbs at the point of impact, indicating that stone hammering was the primary manufacturing method. The side scraper is the most common variety of these. Borers are the second most common type, followed by points, which occur in about 10% to 15% of cases. A few of them are narrow and leaf-shaped, with a rudimentary shoulder towards the butt-end. Rapid retouching, as well as alternative retouching, are very common.

Wherever the Middle Paleolithic industries are located in a stratified context in Andhra Pradesh, they come after the Lower Paleolithic (Gravel I) and appear in Gravel II. On the basis of geomorphological criteria, the Gravel II deposits in the Deccan river systems have been dated to the late Middle Pleistocene to the early Upper Pleistocene.

Cammiade was the first to collect a considerable number of flake tools from the Kurnool district (which he dubbed series II tools). Following that, the districts of Chittoor and Nalgonda were thoroughly investigated. Two of the more interesting locations on Krishna are Ramatirthampaye and Raigirvagu. The tools are made from fine-grained quartzite and feature a lot of cylindrical hammering. The pebble cortex is maintained by several of these tools, and some are prepared on cores at intervals. Several discoid or spherical scrapers, as well as extended blades with burin edges, are available. On such thick blades, standard end scrapers are also prepared. It's worth noting that Levalloisian techniques aren't as common in these sites as they are in Nevasa Karnataka.

The Middle Paleolithic is well represented in Madhya Pradesh and Bundelkhand. Aside from the main Narmada deposits, the Betwa, Shivna, Chambal, and numerous smaller waterways in the surrounding area have provided abundant evidence of this cultural period. On Betwa, Gonchi, and Sihora display patinated chert implements, including a variety of side-scrapers ranging in length from 13 cm to 7 cm. The Levalloisian technique is well-known, though not as much as in the western part of the country. In the production of these kinds, bold retouching, frequently in an abrupt or semi-abrupt way, can be seen. Flakes are frequently flattened and bifacially retouched. There are some burins as well.

The Middle Paleolithic loses its character and merges with the Upper Paleolithic as one travels through Chhatisgarh and the Chhotanagpur forest. In these assemblages, blade cores abound. Mohapatra has collected Middle Paleolithic tools from nearly all of Orissa's rivers, demonstrating that pebble choppers and blade cores are common. Moving north across the Narmada into the Gangetic plain, we see that the Middle Paleolithic, like the preceding Lower Paleolithic, has a wide distribution in Allahabad's Belan valley.

A part of the Narmada was revealed in the recent flood at Bhedaghat on the Narmada near Jabalpur. Sheila Mishra has researched this. The portion displays four separate Quaternary periods, with the lowest producing some Acheulian forms. The Middle Paleolithic forms were discovered in layers with a date of 25,160 B.P. Middle Paleolithic tools are built of chert and contain a variety of side scrapers as well as a medium-sized cleaver. Evidence from Bhimbetka, located in the Narmada zone's heartland, indicates that a Mousterian industry arose from an Upper Acheulian foundation. However, a hundred kilometers distant in the major Narmada valley, in Shivna, the Middle Paleolithic appears to be exotic due to the dramatic change in raw material that heralds this epoch.

The Mousterian in Afghanistan and the Zagros mountains in the far west appear to share many characteristics with the Middle Paleolithic of our desert zone. They lived between 45,000 and 25,000 B.P., according to Bridget Allchin. Maharashtra-Karnataka has a true Levalloisian Middle Paleolithic based Middle Paleolithic and thus has a more Mousterian character. These locations also produce narrow leaf-shaped tanged tips. From Kurnool to Chhatisgarh, the Middle Paleolithic appears to be a regional phenomenon.

The Middle Paleolithic in the Son Valley (North Central India) may be 40,000 or 50,000 years B.P., according to a Thermoluminescence date from Didwana (Rajasthan). Clark and Williams claimed that the Middle Paleolithic in the Son Valley (North Central India) might be 40,000 or 50,000 years B.P. Nandipalli in the Sagileru valley, a tributary of the Penneru on India's southeast coast, has a single radio-carbon date on molluscan shells from a post-Middle Paleolithic environment. This date is 23,670 640 years before the present. This date indicates that the Middle Paleolithic in this area

before 23,000 years B.P. Sheila Mishra has proposed a timeframe for the Indian Middle Paleolithic of ca. 125,000 to 40,000 years before present based on a review of TL, radiocarbon, and Uranium/Thorium dates in a pan-Indian context.

Upper Paleolithic in India

In India, the Upper Paleolithic culture is found in a variety of physiographic zones (Fig. 1.13).

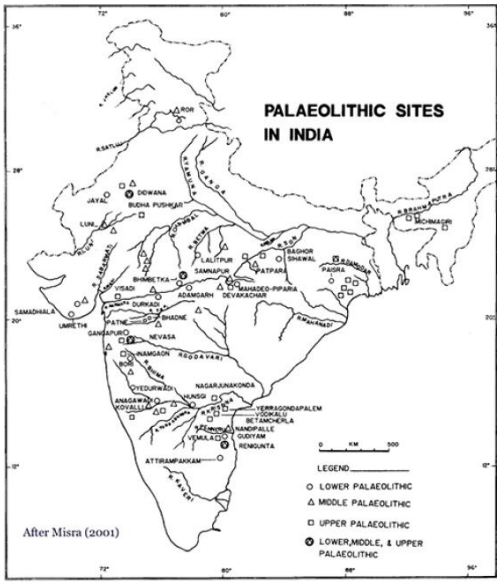

Fig. 1.13: India's Upper Paleolithic site distribution

It is found in Bihar's Palmau (north Koel river valley) and Singhbhum (Subarnarekha and Sanjay river valleys); Assam's Garo Hill (Rongram river valley); Uttar Pradesh's Allahabad, Banda, and Mirjapur (Belan, Son, Tons, and Yamuna valleys); Mandla (river Banjer, a tributary of the Narmada) districts; and Ajmer's (in the vicinity of Budh Pushkar lake) district in Rajasthan; Baroda (in the sand dunes near Visadi) district in Gujarat; Dhulia (Kan river), Jalgaon (central Tapi Basin), Ahmednagar (Pravara Basin), Nanded (central Godavari Basin) and Pune (Ghod valley) districts of Maharashtra; Bijapur and Gulbarga districts of Karnataka in the tributary system of the Krishna valley (Salvadgi, Meralbhavi, Gulbal, Benhatti and Hunsgi are the best known sites); Karimnagar, Nalgonda, Guntur, Nellore, Kurnool, Prakasam, Kadapa, and Chittoor districts of Andhra Pradesh (several sites in the Eastern Ghats, in the river valleys and their tributaries of the lower reaches of the Godavari, Krishna, Tungabhadra, Penneru, Kunderu, Sagileru, Cheyyeru, Bhavanasi, Paleru, Gunjana, Rallakalava and Swarnamukhi river systems, and the Kurnool caves).

Upper Paleolithic cultural remains have been discovered in India's various physiographic zones. Upper Paleolithic Cultures are blade tool-based stone tools. Since most of these sites are open-air occupations, implements made of organic materials like bone are unknown because organic remains are prone to disintegration in open-air environments. On the other hand, Bone tools were discovered in the Kurnool caves, where conditions for the preservation of organic remains were ideal (see Kurnool caves).

The Upper Paleolithic radiocarbon dates from Bhedaghat, Dharampuri, Chandrasal, Mehtakheri, Nagda, Belan valley, Inamgaon, Nandipalle, and Patne, as well as the Thermoluminescence (TL) date from the Kurnool caves, show a time period ranging from 40,000 to 8,000 B.C. The faunal remains from the Kurnool caves, which were discovered in conjunction with the Upper Paleolithic, are also from the late Pleistocene period.

Industry of Stone Tools

In India, there are no sub-regional cultures like the Chatelperronian, Aurignacian, Gravettian, Magdalenian, and Solutrean in Europe. The Upper Paleolithic industries in India, on the other hand, demonstrate significant regional variation in tool types.

The tools are manufactured on wide, broad flake-like blades in Bihar and Assam. As a result, they're known as flake-blades. As a result, companies that rely heavily on flake blades are known as "flake-blade industries." Points, scrapers, and borers are some of the most prevalent tools. Back

knives, borers, burins, and small choppers are among the less frequent varieties. Agate, jasper, and other siliceous rocks are used as raw materials.

Blades and tools created on blades characterize Upper Paleolithic industries in Rajasthan, Uttar Pradesh, Madhya Pradesh, Orissa, Maharashtra, Karnataka, and sections of Andhra Pradesh. Blade tool technology is standardized in several industries. As a result, they are known as "blade-tool industries." Large to tiny blades (some of the blades are quite thick and long); backed blade tools; scrapers, points, awls, and burins on flakes, flake-blades, and blades are among the tool types. Backing-finished tools, such as backed points, are uncommon. Burins also occur seldom. Scrapers (convex, concave, round, and notched) on flakes and flake blades are widespread, as are retouched blades.

Chert, jasper, chalcedony, and agate are the primary raw minerals. Quartzite, coarse to medium-grained, is the raw material in sections of Madhya Pradesh (e.g., Bhimbetka cave IIIF 23). Fine-grained quartzite (e.g., Sagileru, Cheyyeru, Paleru river basins) and cherty limestone (Kurnool caverns) are also employed in Andhra Pradesh.

The blade-tool industry is discovered with a bone tool industry and Late Pleistocene fauna in MuchchatlaChintamanu Gavi (MCG I) excavations, one of the Kurnool caves. Wankdi and Manikugudem (Adilabad district) sites in the lower Godavari valley have given vast quantities of purposefully fractured bones of large mammals, which have been fossilized, in connection with blade tools. These fractured bones are almost certainly the remains of animals that were hunted and consumed. In the MCG I cave habitation, grinding slabs are related to the blade tool manufacture. These grinding slabs could be used to process plant items as well as wild mill grains. Great chunks of chocolate brown chert, extracted from outcrops in the limestone beds, were carried in large numbers to the cave. For artifact manufacture, these huge nodules are exposed to flame and then fire treated.

Unique-backed blade tool types and burins are found in the Upper Paleolithic industries of Uttar Pradesh's Belan and Son valleys (Allahabad district) and Andhra Pradesh's Southern Ghats. As a result, the industries are known as "blade-and-burin." Blades backed blade tools, and burins; a variety of scrapers (side, concave, convex, ovate, notched, and discoid) on blades, flakes, and flake blades; scrapers on blade cores; bifacial, unifacial, and shouldered points on flakes and blades; awls; and typical prismatic blade cores are the distinguishing features of these industries. A barbed bone harpoon was discovered at an Upper Paleolithic site in the Belan valley.

There is a distribution of numerous Upper Paleolithic and epi-Paleolithic primary occupation sites near perennial water sources on either side of the Kaimur ranges in Uttar Pradesh's Belan, Adwa, and Lilji river valleys, which are tributaries of the river Tons (a major tributary of the river Ganga). In these epi-Paleolithic sites, there are microlithic tools such as different kinds of triangles and lunates in addition to regular Upper Paleolithic tools. The Kaimur range's Baghaikhor, Lekhahia, and Lahariadih rock shelters; the Belan valley's Chopani Mando; and Maihar IV on a Lilji river meander are all notable epi-Paleolithic sites in this region. Chert, chalcedony, jasper, quartz, and agate are some of the basic materials used. These epi-Paleolithic cultures represent a transitional stage between the completely established microlithic industries of the Mesolithic culture of the Holocene epoch and the subsequent completely developed microlithic industries of the Mesolithic culture.

The greatest known evidence of the blade-and-burin industries in the country has been found in the Rallakalava (Vedulacheruvu, Nallagundlu) and Gunjuna (Peddarajupalli, Vodikalu, Bellu) valleys in the southern Eastern Ghats (Figs. 1.14).

Fig. 1.14: Blade-and-burin industry artifacts from the Rallakalava valley near Renigunta.

The variety of backed-blade tools, such as straight-back and curved-back points, points on truncated blades, pen knives, macro-lunates (as big as orange segments), macro triangles, and macro-trapezes, and burins, is what stands out the most in these Rallakalava and Gunjana stone tool assemblages. These backed-blade tools, burins, and scrapers are technologically like those found in Europe and Southwest Asia throughout the Chatelperronian, Aurignacian, and Gravettian periods. Due to use, the working edges of these macro-lunates have been destroyed. They are often associated with using spoke shaves to make hafts for projectile points out of wood and bone. The raw material utilized to make artifacts in this location is mostly fine-grained quartzite, with some lydianite thrown in for good measure.

Microlithic tools like triangles and lunates are also found in the Rallakalava and Gunjana valley Upper Paleolithic cultures. The presence of flat bored stones and numerous grinding slabs is another notable aspect of the Rallakalava and Gunjana occupations. The flat drilled stones suggest that they were once employed as fishing net sinkers. The grinding slabs hint that they could be used to process vegetables or even wild grains. Water supplies exist adjacent to Upper Paleolithic occupations in the Tons and Son valleys and the southern Eastern Ghats. This suggests that aquatic foods were a significant part of the diet in these river valley occupations. Some of these vocations are large, ranging from 5000 to 1000 meters in length, indicating long-term jobs. In settings that afford a variety of seasonal food resources, they imply sedentism. The Upper Paleolithic civilizations of Uttar Pradesh's Tons and Son valleys and the Kaimur hills and the southern Eastern Ghats are renowned for their evidence of the Mesolithic culture emerging.

There is evidence of mother goddess worship at the Upper Paleolithic site of Baghor I (Son valley) in Madhya Pradesh. A female anthropomorphic stone with concentric triangles at the base was discovered in the center of a circle of sandstone rocks during excavations at this site. There are similar stones in rock rings at this place currently revered as mai (mother goddess).

Bone Tool Industries

The Kurnool cave sites have produced Upper Paleolithic bone tools. In the 1880s, the BillaSurgam caverns were excavated by Robert Bruce Foote and his son Henry Bruce Foote, and bone tools were discovered amongst Late Pleistocene animals. The BillaSurgam caverns yielded 1700 specimens of worked and sliced bones, with 200 of them serving as utensils. According to Foote, awls, barbed

and unbarbed arrowheads, daggers, scraper-knives, scrapers, chisels, wedges, axe heads, and sockets were among the bone tools.

Fig. 1.15: Bone tools from MuchchatlaChintamanu Gavi Cave I

Some of the bone tools, according to Robert Bruce Foote, are like those found in France's Magdalenian civilization. Recent excavations in the 1970s by K. Thimma Reddy in the BillaSurgam caves have proven the presence of bone tools. In addition, in the 1970s, M.L.K. Murty excavated the MuchchatlaChintamanu Gavi cave (MCG I and MCG II), which recovered blade and bone artifacts in conjunction with the Late Pleistocene fauna. Scrapers, perforators, chisels, scoops, shouldered points, awls, barbs, spatulas, worked bones, and splinters are among the bone tools discovered in the MCG cave (Fig. 1.15).

Upper Paleolithic cultures are found across the Old World as the successors to Middle Paleolithic cultures. Cro-Magnon man is a member of the Homo sapiens species, and his fossil remains are referred to as Anatomically Modern Homo sapiens. These cultures are distinguished by their specific blade tool technology, bone tool technology, and art.

Paleolithic Stone Tool Technology

The beginning and evolution of tool techniques during the Pleistocene period saw Paleolithic cultures' emergence – Lower, Middle, and Upper. The various methods of manufacture of tools of the Paleolithic period are discussed below.

Lower Paleolithic

1. ***Block-on-Block or Anvil Technique-*** In this technique, a core or a stone block to be worked into a tool is struck against another large block or fixed anvil on the ground. This is done by holding the block of stone (to be shaped into a tool) in one hand or both hands and hitting it hard against the anvil. Understandably the flakes removed by this method will be large and massive. On the flakes, the elevated portion called the positive bulb of percussion is highly pronounced. While on the core, a deep depression corresponding with the bulb of percussion is seen. Due to the block's largeness used as a core and a hammer (fixed anvil), no secondary working or retouch is possible. Also, the tools made by this technique would be large ones, like chopper and chopping tools.

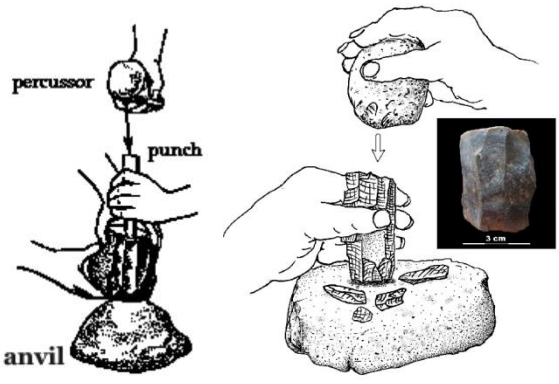

Fig.1.16: Showing Block-on-Block or Anvil Technique

2. ***Stone Hammer or Direct Percussion-***This is the most common method pre-historic people used to make tools. Thus, a core of suitable size is held on one hand, while another stone acting

as the hammer is held on the other hand. The hammer is then struck repeatedly at relevant points to shape the tool. Alternate flaking done on both surfaces would lead to bifacial flaking. Also, since flakes are removed alternately, a zigzag cutting edge or profile line is seen. A prominent bulb of percussion is witnessed in this method. This technique was used for making the Abbevillian handaxes. Since direct blows are given with the stone hammer, this technique is also known as Direct Percussion.

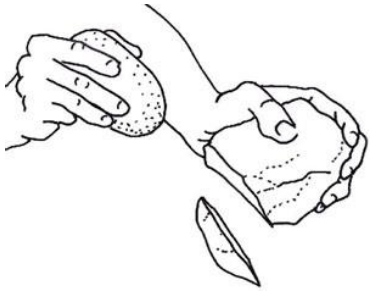

Fig.1.17: Showing Stone Hammer Technique

3. ***Cylinder Hammer or Hollow Hammer Technique-***A bone or a wooden hammer is used instead of a stone hammer. This is the reason why it is called the cylinder hammer or hollow hammer technique. Here, shallow, and elongated flake scars are seen on the core. When L. S. B. Leakey, the famous paleontologist working in Olduvai Gorge, noticed superficial flake scars like this for the first time, he felt that these could have been achieved only using a wooden or bone hammer. Tools made by this technique were first seen in St. Acheul in the Somme River valley in France. This technique made the beautiful Acheulian handaxes.

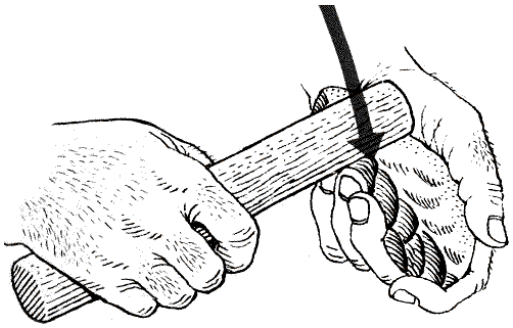

Fig.1.18: Showing Cylinder Hammer Technique

The Clactonian technique was also used to make Lower Paleolithic tools like large scrapers and cleavers. This technique is discussed below.

Middle Paleolithic

1. ***Clactonian Technique***: The technique's name comes from Clacton-on-sea in Essex, England, where tools made on large, massive flakes were witnessed. Essentially this is a flake tool technique, that is, a tool made on a large flake. In this technique, starting with a nodule, a sizeable flake was removed. The flakes would have been extracted either by direct hammer or anvil technique. These flakes show the following characteristics:
   - Flakes are large and massive and bear a prominent bulb of percussion with ripple marks (occasionally),
   - The striking platform makes an angle of 100-120^{o} with the axis of the flake scar, and
   - The unique platform remains unflaked and retains its original surface. This technique was used to make large unifacial scrapers and 'U' and 'V' shaped cleavers.
2. ***Levalloisian T***echnique is a more advanced and skillful method of tool preparation than the previous techniques. The technique is named after the site of Levallois Peret in France. Here, unlike the other techniques, the tool (flake) is prepared in advance on the core. The method involves removing flakes so that the core looks are dressed in a rounded form by beginning with the rough trimming of the core's sides. Finally, from the unique prepared platform, a blow is given to remove the flake. Thus, this technique has three steps in its preparation:

- Preparing the core,
- Preparing the striking platform, and
- Removal of flake from the core with one blow.

Since the resultant flake tool was prepared on the core, Levalloisian flake features are different from a Clactonian flake. The main features include the following:

- Flakes are thin and small; undersurface usually shows one flake scar,
- The positive bulb is small and flat, and
- The unique platform makes an angle of 90^{o} with the axis of the flake scar.

The resultant core is also referred to as tortoise core or prepared core, and the technique is tortoise core technique or prepared core technique.

Upper Paleolithic

The technique adopted in this period resulted in uniformly thin, elongated, and parallel-sided flakes commonly known as blades. This technique is termed the blade technique. This is an advancement to the previous techniques.

1. **Blade Technique**- Here, a cylindrical or elongated core is first chosen. One end of this elongated core is struck off to prepare the unique platform. The core is held firmly, possibly on the ground, and by using a stone, hammer flakes are removed in long grooves. This is done repeatedly, and finally, a blow is given at the unique platform to remove a long-elongated flake, which looks like a modern blade. These stone blades are very sharp and can be used for fine slicing as well. The main features of a blade flake include the following:
   - Flakes are thin, elongated, and almost parallel-sided,
   - The flake scars are also elongated and parallel-sided, and
   - The striking platform makes an angle of 90^{o} with the axis of the flake scar.

Instead of a stone hammer used in direct percussion, a punch might also be used to remove the cylindrical core's flakes.

Thus, the blade technology sometimes also uses other techniques as a combination in the manufacture of tools, which are discussed below:

- **Punching technique-** This technique involves using a punch, or an intermediate material, to control the flaking. Thus, in between the core and the hammer, the medium material used is the punch. This could be either a stone or bone, or wood.
- **Backing or blunting technique**- Once the blade technique manufactures blades, they are sometimes blunted or backed along one border to allow gripping for the tool handler. This is made possible by retouching a selected area and making one border blunt.

Paleolithic Social Life-People were nomadic, wandering during the entire Paleolithic period, and he was spending time hunting the animals, fishing, and gathering food. Earlier, they used to hunt big animals like the rhinoceroses, elephants, and many more animals, but then after growing their tool kit, they started hunting speedy and small animals, like wild boar, white-footed antelope. Their food stock comprises turtles and fish and gathering honey, fruits, roots, wild seeds, and leaves to survive their life.

It must be noted that the Paleolithic people preferred gathering to hunting in this period. So far as their subsistence pattern is concerned, he had never finished his resources; instead, he used to reserve some future usage areas. They were using shelters for their residence. An oval-shaped rammed floor encircled by granitebоulders, discovered from Lower Paleolithic Hunasgi.

Besides, stone-partition wall remains were found at Bhimbetka rock-shelters. The people were nomadic, and they selected rock-shelters and a raise-thatched shed to protect themselves in many aspects.

Due to the unavailability of the evidence, it is difficult to remark on their social configurations. Nevertheless, large factory sites indicate their capability to fulfill distant communities' requirements, which, in turn, roughly delineate Paleolithic people's social relations.

We can presume something about their beliefsystem. A carved bone is discovered from Lohanda Nala (Belan valley, U.P.), identified as mother-goddess. Besides, bored toots of animals were discovered from Karnul caves. This tooth is probably used as a pendant. Ostrich shells bead

discovered from Patane in the same period. All these belongings show the beliefs of Paleolithic societies. from Bogor (M.P.), a triangular stone, positioned in the midpoint of a round stone, was **found**. Some studies show thatthese Paleolithic rituals were also practiced byKol and Baiga (found nearby Bogor) tribes

1.2 Mesolithic (10000-8000 BC)

Holocene starts from this period, reflected in a slow rise in temperature and the climate's general dryness. Naturally, that affected Ecology, too. Various transformations were witnessed in India's types, shapes, flora, and fauna families. Although man remained a nomadic hunter-gatherer, he made changes in his tool kit and huntingtechniques. He started using complex tools, mostly which were more speedy and perfect. So, he made microliths tools. With the help of microliths, men can now easily hunt deer and birds.

His abode can be found at various places, like rock-shelters (cave), open ground/slopes, hilltops, dunes, alluvial and rockyuplands, coastal areas scatter. In short, Mesolithic man successfully controlled the atmosphere and started to survive in all environmental settings. Therefore, we can record their distribution across all kinds of geographical regions.

In this period, the tools were found to become much smaller in size- so much so that the tools are referred to as microliths, meaning minimal tools. They were also previously referred to as pygmy tools.

Mesolithic Stone Tool Technology- The technique used in this period is pressure flaking- which refers to the application of pressure to remove flakes. This was a new technique that the Mesolithic people developed in opposition to the percussion technique commonly used in Paleolithic times. Understandably, when pressure replaced striking (percussion), the flakes removed would also be tiny. Thus, in this technique, the hammer remained in direct contact with the core – and it is pressed hard into the stone core till a narrow, thin, and small flake is removed. It is also understood that only some type of rocks can be used for making tools by using this method.

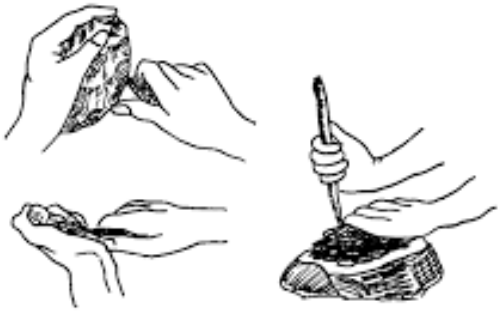

Fig.1.19: ShowingPressure Flaking Technique

The technique applied is like the blade technique, but instead of striking the core with a hammer, here pressure is applied to remove flakes to make small blades or micro blades. Since repeated removal of elongated flakes (by pressure) would lead to flutes, this technique is also known as the **fluting technique.**

Microliths Tools

Blade: Blade is a very specific flake. It could have been used to chop anything. Fluting is a term used to describe the process of making Mesolithic blades. We also found some retouched large, thick, and long blades. The retouching procedure sharpens the blade, making it more effective and sharp.

Core: A cylindrical core with a flat hitting platform at the distal horizontal end is typical.

Point: A shattered blade in a triangular configuration is called a point. Arrowheads and spearheads were made from the points.

Triangle: The border has been corrected in the triangle. These were employed as arrowheads or for cutting purposes.

Lunate: Lunate is shaped like a blade and resembles a circular segment. It might be used to make a concave cutting edge, or two of these may be joined together to make an arrowhead.

Trapeze: Trapeze has the appearance of a blade. Arrowheads would have been made out of trapezes.

Mesolithic Sites

The first major human settlement of the Ganga plains occurred during the Mesolithic age in India. About two hundred Mesolithic sites have been discovered in Uttar Pradesh's Allahabad, Pratapgarh, Jaunpur, Mirzapur, and Varanasi districts.

Rajasthan:

Microlith is abundant in the Pachpadra basin and the Sojat area in Rajasthan. Tilwara is an important habitation site that has been identified and has two cultural stages. The occurrence of microliths characterizes Phase-I, which is Mesolithic.

Bagor (Rajasthan): The greatest Mesolithic site in India is located on the Kothari River. It's one of the most well-known Mesolithic sites in the eastern Rajasthan district of Bhilwara. It is situated near the Kothari river on a sand dune. The three occupational levels are as follows: Period I is the Mesolithic, Period II is the Chalcolithic, and Period III is the Iron Age. The microliths were largely made of chert and quartz that were readily available in the area. They were mostly created on blades and included a lot of geometric microliths like triangles and trapezes. House floors paved with stone slabs were discovered and traces of approximately circular stone arrangements that may have defined the contours of shelters in some areas. Butchering places were most likely stone-paved regions with a considerable number of animal bones. Only one burial was discovered, with no definitive evidence of grave goods. Ring stones (perhaps used as hammer stones to produce microliths), red ochre, querns, and rubbing stones were also discovered (grinding food). Wild animal bones included those of wild cattle, two types of deer, pigs, jackals, rats, monitor lizards, turtles, and fish, as well as bones from farmed sheep/goats and cattle. Small pieces of pottery discovered at the site could be from the Mesolithic period.

Gujarat

Many Mesolithic sites have been discovered along the rivers Tapti, Narbada, Mahi, and Sabarmati in Gujarat. East of the river Sabarmati are places like Akhaj, Valasana, Hirpur, and Langhnaj. Langhnaj has been thoroughly investigated, revealing three distinct cultural eras. Microliths, human burials, animal bones, and even potsherds have all been discovered. Blades, triangles, crescents, scrapers, and burins are the most common microliths.

Uttar Pradesh

The Satpuras in Uttar Pradesh are rich in Mesolithic sites. Sarai Nahar Rai, Mahadaha, and Damdama are all within a short distance of one other. Sarai Nahar Rai (from the Pratapgarh area of Uttar Pradesh): In the vicinity of Allahabad-Pratapgarh,It is situated on the shores of a dry oxbow lake that marks the former Ganga channel. Geometric microliths and shells and animal bones were discovered here (of bison, rhinoceros, stag, fish, and tortoise). There were 11 human burials in oblong pits within the settlement area, consisting of 9 men, four women, and a child. An arrow was stuck in the ribcage of one of the buried skeletons. The remains of four people were interred in multiple burials. As grave goods, microlithic tools, animal bones, and shells were deposited in graves. An examination of the skeletal material revealed that the people's dental health was generally good but that some had osteoarthritis. It's also on the shores of an oxbow lake, Mahadaha. Different regions are related to butchering and living. The microliths were made of chert, quartz, chalcedony, crystal, and agate, all of which had to have been transported from the Vindhyas over considerable distances over the river. Within the habitation area, 28 burials of thirty people were discovered, including two cases of a man and woman buried together. The graves were oval in shape, with a sloping base. Microliths, shells, burnt animal bones, bone arrowheads and rings, and ochre pieces were grave goods. Wild cattle, hippopotamus, deer, pigs, and turtles were among the animals whose bones were discovered in the butchering area. Thousands of animal bones were discovered around the lake. Mahadaha'smesolithic inhabitants were tall and healthy. Although their dental health was outstanding, several of them had osteoarthritis. The average lifespan was shorter. Microliths, bone artifacts, querns and mullers, anvils, and hammer stones were discovered at Damdama. There were hearths, burnt floor plaster portions, charred wild grain, and animal bones to be found. Among the 41 human burials, there were four double burials. An ivory pendant was discovered among the grave items at one of the burials. Domesticated rice has just been discovered at this site at mesolithic levels.

The Kaimur range includes MorhanaPahar (Uttar Pradesh) and Lekhahia (Uttar Pradesh). Blade tools and microliths have been discovered in rock shelters excavated in Lekhakia (in the Mirzapur

district of southern Uttar Pradesh). Burials and ceramics were discovered. Baghai Khor: In the same location, there is another rock shelter site called Baghai Khor. There is a pre-ceramic phase as well as a ceramic microlithic phase in this. There were two prolonged burials discovered, one belonging to the pre-ceramic phase and the other to the pottery phase. The Chopani Mando is located in the Belan Valley. Occupational deposit in three installments. The first was epi-paleolithic, while the second and third were definitely mesolithic. Period II was broken into two sections: Non-geometric microliths, such as blades, points, scrapers, and borers, were predominantly formed of chert in Period IIA. A considerable quantity of geometric microliths was found in Period IIB. Handmade earthenware with cord-impressed patterns, anvils and hammer stones, querns and mullers (used for grinding and food preparation), and ring stones all accompanied the microliths into Period III. Bones of wild cattle and sheep/goats were discovered. The mesolithic people of Chopani Mando lived in wattle-and-daub round huts, as evidenced by burnt clay with reed impressions. At this site, wild rice has been discovered at late mesolithic levels.

Madhya Pradesh:

Mesolithic sites abound in the Vindhyas. Bhimbetka (Madhya Pradesh): It has a good ecological environment. Blades and geometric microliths such as triangles, trapezes, and crescents are examples of Mesolithic tools. The paleolithic stage saw a lot of quartz use, but the Mesolithic epoch saw a lot of chalcedony use. The mesolithic paintings of Bhimbetka are well-known. The hill of Adamgarh, in Hoshangabad, is located to the south of Bhimbetka. Its topmost layers corresponded to a mesolithic period, which gave way to a neolithic–chalcolithic period. Microliths were discovered here, largely made of chert, chalcedony, jasper, and agate, raw minerals that can be found in the Narmada riverbed about 2 kilometers away. Microliths with geometric shapes (triangles and trapezes) were quite abundant.

There were also mace heads, ring stones, and hammer stones discovered. Hare, lizard, numerous types of deer, horse and porcupine bones were among the wild animal bones discovered. There have also been reports of domesticated cattle, sheep, goat, dog, and pig bones. Pottery has been discovered at this site dating back to the Mesolithic period—Baghor II in the Son Valley, with paleolithic and mesolithic sites. Geometric microliths may be found in the tools, which are made of chert and chalcedony. Grinding stone fragments, a hammer stone, and red ochre pieces were discovered. There were extremely few finished stone tools, and the majority of the mesolithic lithic material discovered was waste from stone tool production. This indicates that the tools were created here and then transported to other locations. A sequence of post-holes can be used to pinpoint the position of five or six huge shelters.

Eastern India

Microliths have been found on the Chhota Nagpur plateau, the Orissa coastal plains, the Bengal delta, the Brahmputra river, and the Shillong plateau in eastern India. Microliths connected with the Pre-Neolithic and Neolithic periods have been discovered on the Chhota Nagpur plateau. Microlithic assemblages can be found in Orissa's Mayurbhanj, Keonjhar, and Sundergarh. Kuchai Pre-Neolithic microliths have been discovered at Sebalgiri in the Garo Hills of Meghalaya. Apart from microliths, evidence of large and tiny fires positioned quite close to each other was found at Paisra in Bihar. The deposit's thinness shows that it was occupied for only a brief time during the Mesolithic period.

West Bengal

Birbhanpur is a town in West Bengal that is located on the Damodar River in the Burdwan district. Mesolithic stone tools were discovered here, mostly made of quartz, with some chert and chalcedony thrown in for good measure. This appears to have been both a residence and a manufacturing facility. The climate of Birbhanpur during the Mesolithic period was drier than the immediately preceding phase, which was wetter and more humid. Microliths have been found at a number of locations along India's east coast, and they appear to represent the locations of mesolithic fishing villages. Microliths have been found in the Krishna and Bhima rivers.

In many cases, microliths survive the Neolithic Cultures phase. Sangankallu, on the Karnataka plateau's western edge, has produced cores, flakes, and points.

Deccan and South India:

Microlithic sites discovered near Mumbai in peninsular India appear to indicate coastal mesolithic civilizations that relied on marine resources for sustenance.

The coastal Konkan and the interior plateau have both recorded microliths. The Konkan has recorded sites such as Janyire, Babhalgo, and Jalgarh. Many Mesolithic sites and microliths have been discovered on the Deccan basaltic plateau, including in the districts of Dhulia and Poona. Microliths abound in the Godavari Delta. Microliths are linked to the Neolithic Culture in this instance.

Andhra Pradesh

Microliths abound in the Kurnool region. Nagarjunakonda (in southern AP) and Renigunta have also reported microliths (in Chittor district, AP). Stone tablets and ring stones have been discovered at places including Chandrampalem, Paradesipalem, and Rushikonda along the Visakhapatnam coast. Local fishermen still use similar stones as net sinkers nowadays in the area.

Karnataka

Near Bangalore, in Karnataka, microliths have been discovered at Jalahalli and Kibbanhalli. Microliths comprised largely of milky quartz can be found further south. On historic sand dunes known as teris south of Chennai, small stone tools, chiefly of quartz and chert, have been discovered. Mesolithic period such a large time period and many Mesolithic sites in India, an attempt has been made to categorize them chronologically and based on material remnants. Some sites are true Mesolithic sites due to the presence of microliths and chronological sequence, but others are later in time and reflect Mesolithic culture, and these sites are classified as Mesolithic tradition sites. Because of their early dates and related material, sites like Bagor, Sarai Nahar Rai, Mahadaha, and Adantgarh are genuine Mesolithic sites. Culture. Living quarters and surroundings Different levels of sedentariness can be found at Mesolithic sites. Some appear to have been permanent or semi-permanent settlements, or at the very least villages that were occupied periodically over time. There are numerous examples of transient mesolithic camp sites throughout the subcontinent, but sites like Damdama, Sarai Nahar Rai, and Chopani Mando Mahadaha were continually inhabited.

People in the Mesolithic era lived under the following conditions:

Coastal locations, rock shelters, flat hilltops, river valleys, lakeside sand dunes, and alluvial planes were all inhabited by Mesolithic people.

Sand-dune:

The alluvial plain in Gujarat and Marwar is covered with hundreds of dunes of various sizes. Some of them surround a shallow lake or pond, which used to be excellent sources of aquatic life. Many creatures used to live on the dunes, which were covered with thorny scrub vegetation. In a sandy dune, the Mesolithic residents had little trouble gathering their food.

Rock-shelter:

Caves and rock shelters abound in the Vindya, Satpura, and Kaimur hills of Central India. As a result, the Mesolithic people were fond of the location. Not only that, but the hills in Central India had grown a thick deciduous forest, which produced a diverse range of plants and animals as a result of the plentiful rainfall. Some of the rock shelters have been discovered to have been occupied since the Acheulean era.

Alluvial Plain:

Because of the abundance of water and games, man has opted to live near rivers since the early Paleolithic period. As a result, the alluvial plains have yielded a large number of Mesolithic sites. For example, the Birbhanpur site is in West Bengal's Damodar alluvial plain.

Plain of rocks:

Microlithic sites abound on the Deccan Plateau. Some are on rocky outcroppings, while others are on hilltops. Except where there is no river nearby, such activities must be seasonal or limited in length.

Lake-shore:

In the Gangetic Valley of Allahabad and Pratapgarh, a few Mesolithic towns clustered on the shores of lakes have been discovered. The settlers may have gotten their sustenance from the nearby lake and deep primeval forest of the fertile alluvial area.

The environment along the coast:

A vast number of microlithic sites have been discovered along coastlines, including the Salsetle Island and the Teri dune in Tirunelveli District. The locals used to subsist on the sea resources Perfectly fluted cylindrical or conical cores and thin parallel-sided blades are abundant in Mesolithic sites because the micro-blades were made using pressure technique.

Mesolithic Social Life- The Population was enlarged in this age; and, it mandatory for the mesolithic people to search and make affiliations with more new ecological areas of India. However, they, still wanderers and were surviving their life by hunting and gathering food. Though, he was using thatched huts and rock shelter for staying. They used to hunt big animals, wild buffalo, camel, rhino, etc., for their food. He could hunt small and faster animals more easily due to microliths, like deer, wolves, turtles, bunnies, mongoose, and many more animals. Their diet also included fruits, seeds,eatable grass,wild roots, and honey. Ring stones, rubble, Muller, querns, big hearths have been discovered from many Mesolithic sites; he knewabout the vegetables and grains. They resorted to a bit of Pastoralism and exchange on a limited scale in this period.

1.3 Prehistoric Rock Paintings

Petroglyphs are rock engravings that have been used to create pre-historic artwork.ArchiboldCarlleyle, an archaeologist, discovered the first discovery of rock paintings in India in 1867–68. On the walls of caves in Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Karnataka, Uttarakhand, and Bihar, remnants of rock paintings have been discovered. Pre-historic paintings are divided into three stages:

1. Paintings from the Upper Paleolithic Period
2. Paintings from the Mesolithic Period
3. Paintings from the Chalcolithic Period

Paintings from the Upper Paleolithic Period

Our ancestors' oldest signature, known as rock art or Palaeoart, was drawn on rock surfaces, either on exposed cliffs or inside rock shelters and caves where they resided. It can be visible in the form of rock paintings (petrographs) and/or engravings, cupules, and other forms of art (petroglyphs).

The Upper Paleolithic Period began approximately 40,000 years ago.Primitive man achieved the most cultural advancement during this time period. The rise of regional stone tool industries using implements made of bone, teeth, and horns was a defining feature of this period. Andhra Pradesh, Karnataka, Central Madhya Pradesh, Maharashtra, southern Uttar Pradesh (Fig.: 1. and the South Bihar Plateau are among the Indian states where its sites have been discovered.

Linear representations in green and dark red characterize Upper Paleolithic paintings. The rock shelter caves' walls were formed of quartzite; therefore, minerals were employed as colors. Ochre or geru (Haematite) combined with lime and water was one of the most frequent minerals. Different minerals were utilized to create colors such as red, white, yellow, and green. Large animals were depicted in white, dark red, and green. The color red was reserved for hunters, whereas the color green was reserved for dancers. Large animal figures like bison, elephants, tigers, rhinos, boars, and stick-like human figures are depicted in the paintings.

Fig.1.20: Lakhudiyar in Uttarakhand and Piklihal in Karnataka, Bhimbetka in Madhya Pradesh

Lakhudiyar in Uttarakhand, Kupgallu in Telangana, Piklihal and Tekkalkotta in Karnataka, Bhimbetka and Jogimara in Madhya Pradesh, and others are examples of early rock painting locations. Man, Animal, and Geometric Symbols are the three categories of paintings featured here.

The following are some of the qualities of these early paintings: Humans are depicted as stick-like figures. In the early paintings, a long-snouted animal, a fox, and a multi-legged lizard are common animal motifs (later, many animals were drawn).

There are additional wavy lines, rectangular-filled geometric shapes, and a group of dots. Paintings are superimposed one on top of the other, starting with black, then red, and finally white. Figures like Bulls, Elephants, Sambhars, Gazelles, Sheep, Horses, stylized human beings, tridents, and occasionally vegetable motifs began to appear in late historic, early history, and Neolithic paintings.

The most valuable paintings have been discovered in the Vindhya range of Madhya Pradesh and its Kaimurean extension into Uttar Pradesh. These hills are made up entirely of Mesolithic and Paleolithic relics. In India, there are two important sites with excellent pre-historic paintings:

(1) Bhimbetka Caves, Madhya Pradesh's Vindhya Foothills.

(2) Amarnath, Madhya Pradesh's Jogimara caves.

From 100,000 B.C. to 1000 A.D., the caves were continuously occupied. As a result, it is regarded as proof of long-term cultural continuity. It was found between 1957 and 1958. It consists of five clusters of roughly 400 painted rock shelters.

One of India's and the world's oldest paintings (Upper paleolithic). The following are the characteristics of paintings from three different phases (although if Bhimbetka contains many paintings from eras later than those described below because we are only dealing with the pre-historic period, we will conclude with these three):

Paintings depict gigantic animal creatures such as Bisons, Tigers, Elephants, Rhinos, and Boars alongside stick-like human figures in green and dark red. They're mostly made up of geometric designs. Dances are depicted in green paintings, whereas hunters are depicted in red.

The Indian Rock Art Sites

Rock art can be found in Northern, Western, Eastern, and Southern India, from Ladakh (J&K), Manipur, and Himachal Pradesh to Tamil Nadu and Kerala. However, most rock art sites are in central India, specifically in Chhattisgarh, Jharkhand, Madhya Pradesh, and Orissa. This is due to the Central Indian plateau's unique geo-environmental setting, which encouraged early human civilization.

As a result, the mountainous region of the Vindhya and Satpura ranges surrounding the Central Narmada Valley, where Stone Age man thrived, has the most rock art sites. The Vindhyan and Satpura mountains are fragmented and elevated in such a way that the Block Mountains have natural shelters and caves.

These shelters may readily be used by early hunter-gatherers and pastoralists whose descendants, such as the Gond, Muria, Korku, Bhilala, and other tribal people, continue to flourish on incipient or marginal cultivation and live traditional lifestyles.

Apart from the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih, and Kodarmada, Chatra region of Jharkhand, the Bhimbetka rock art shelters in the Vidhyan Range,

and the Adamgarh and Pachmarhi in the Satpura are among the most important rock art sites in India, alongside the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih.

Bhimbetka, Pachmarhi, and Adamgarh have rock art dating back to the Upper Paleolithic, Mesolithic, Neolithic, Chalcolithic, and early historic periods.

Bhimbetka Rock Art

It is in the Vidhyan mountains of Madhya Pradesh, south of Bhopal, with rock shelters containing around 500 rock paintings. V. S. Wakankar found the caverns of Bhimbetka in 1957–58. In 2003, it was designated as a UNESCO World Heritage Site.The oldest paintings are thought to be 30,000 years old and have survived due to the caverns' remote position. From 100,000 BC to 1000 AD, the caves were occupied in a consistent manner, with many artworks placed on top of one another. There are as many as 20 layers of paintings, one on top of the other, in some locations. Upper Paleolithic, Mesolithic, Chalcolithic, early historical, and medieval paintings can be seen at Bhimbetka. Most of the paintings, however, are from the Mesolithic period.Red ochre, purple, brown, white, yellow, and green are among the colors utilized, all of which are derived from natural sources. The red color came from hematite ores, and the white came from limestone. Chalcedony, a green-colored rock, was used to make this green. Plant fibre was used to make the brushes.Pre-historic men's daily lives are frequently depicted as stick-like human figures. Elephants, bison, deer, peacocks, and snakes are shown in hunting and conflict scenes with armed soldiers. Geometric symbols and designs are simple.

According to YashodarMathpal and other academics, the Bhimbetka rock art complex has nine developmental phases:

Pre-historic Phase 1: Large creatures (buffaloes, elephants, wild bovids, and big cats) with geometric and maze patterns sketched and partially filled in; no people.

Phase 2: Lifelike, naturalistic forms of animals and humans; hunters in groups; deer dominate; colors red, white, and emerald, green—the latter with humans in dancing, S-shaped bodies.

Phase 3: Humans and large animals with vertical strips.

Phase 4: Diagrams and simplified illustrations

Phase 5: Decorative; "large-horned animals" drawn "in fine thin lines with honey-comb, zigzag, and concentric square pattern body decoration."

Note: The other phase we will discuss inMesolithic rock art.

Art on Ostrich Egg Shells

Ostrich eggs are so large and sturdy that elaborate designs can be carved and sliced into their shells. Evidence suggests that ostrich shell engravings began as early as 60,000 years ago. According to a French academic named Pierre-Jean Texier, the engravings come from at least 25 different eggs, who unearthed roughly 270 eggshell fragments in a South African cave famed for varied archaeological finds. It featured solely hatched motifs such as parallel lines, intersecting lines, and cross-hatching. The shell designs, according to Texier, are sufficient evidence that these archaic humans were capable of symbolic reasoning. As Texier found among some Bushmen communities (e.g., Kung), who utilized similar drawings, modern Kalahari hunter-gatherers also collect ostrich eggs.

In the Blombos cave with South Africa, Christopher Henshilwood discovered a slab of ochre covered in geometric designs dating back 70,000 years. Indian Mesolithic art is limited in terms of portability. (meegar) The Patne (Maharashtra) specimen certified by Robert Bednarik is dated to around 25000 years BP and is one of many ostrich eggshell items unearthed in India. The Patne engravings are identical to those found in Israel's Upper Paleolithic discovery; comparable borderlines may also be found on Chinese and other early Paleoart.

Another typical example is a chalcedony core with beautiful geometric carving discovered by V.H. Sonawane in Chandravati, which is thought to be Mesolithic in age due to its environment and artifact type. Robert Bednarik believes an engraved human tooth and a few engraved bone artifacts reported by V.S. Wakankar were discovered at Bhimbetka III A-28 and are real.

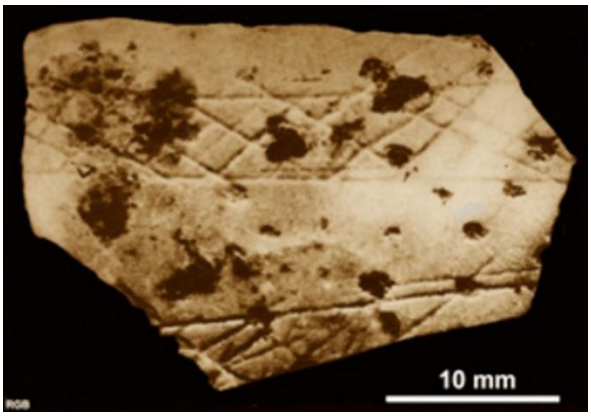

Fig.1.20: Specimen of ostrich eggshell found in India Patne (Maharashtra)

Mesolithic period Art:

Our ancestors' oldest signature, known as rock art or Palaeoart, was drawn on rock surfaces, either on exposed cliffs or inside rock shelters and caves where they resided. It can be visible in the form of rock paintings (petrographs) and/or engravings, cupules, and other forms of art (petroglyphs). They offer a once-in-a-lifetime opportunity to learn about the origins of the human mind and serve as a resource for understanding society's material culture in its natural environment. These and other tribal oral traditions, myths, and legends aid social scientists in reconstructing ethnohistory.

Mesolithic Rock-art was aninnovatory process in the change of life. During 1867-68, A.C.L. Carlyle the Mesolithic Rock-art in the rock-shelters of Sohagighat in the mountain range of Kaimur (Dist. Mirzapur). Since then, around 150 such rock shelters were discovered, which can be classified among 19 types. Many rock-shelters are situated in the Vindhya-Satpuraarea in Madhya Pradesh, India. Bhimbetka (45 km from Bhopal) is much more remarkable and widely esteemed for the Rock-art. V.S. Vakankar made this discovery in 1957. Here are see 642 rock-shelters inten km and seven mountains. Due to ample rains, the perennial supply of water, raw material in large quantities, dense forest holding a diversity of animals, Bhimbetka remained the favorite pre-historic man's choice to reside.

It is still unclear whether Homo erectus, the species that came before us, developed art during the Lower Paleolithic period, though he did create amazingly beautiful, well-refined stone implements that should be more than utilitarian and certainly of great aesthetic value, as seen in Narmada valley collections.

It is commonly accepted that with the advent of the modern human species, Homo sapiens, during the Upper Paleolithic period around 150,000 years ago, man's brain or neurobiological evolution accelerated, and our species attained a higher faculty of abstraction of ideas and their manifestations. This capacity signaled rapid development in the following Stone Age period, known as Mesolithic, which saw behavioral, social, and cultural modernity manifested in the originality of visual representations, many forms of artistic capabilities, and Mesolithic art.

Rock art can be found in Northern, Western, Eastern, and Southern India, from Ladakh (J&K), Manipur, and Himachal Pradesh to Tamil Nadu and Kerala. However, most rock art sites are in central India, specifically in Chhattisgarh, Jharkhand, Madhya Pradesh, and Orissa. This is due to the Central Indian plateau's unique geo-environmental setting, which encouraged early human civilization.As a result, the mountainous region of the Vindhya and Satpura ranges surrounding the Central Narmada Valley, where Stone Age man thrived, has the most rock art sites. The Vindhyan and Satpura mountains are fragmented and elevated in such a way that the Block Mountains have natural shelters and caves.

These shelters may readily be used by early hunter-gatherers and pastoralists whose descendants, such as the Gond, Muria, Korku, Bhilala, and other tribal people, continue to flourish on incipient or marginal cultivation and live traditional lifestyles. Apart from the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih, and Kodarmada, Chatra region of Jharkhand, the Bhimbetka rock art shelters in the Vidhyan Range, and the Adamgarh and Pachmarhi in the Satpura are among the most important rock art sites in India, alongside the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih. Bhimbetka, Pachmarhi, and Adamgarh

(Fig.:1.21) have rock art dating back to the Upper Paleolithic, Mesolithic, Neolithic, Chalcolithic, and early historic periods.

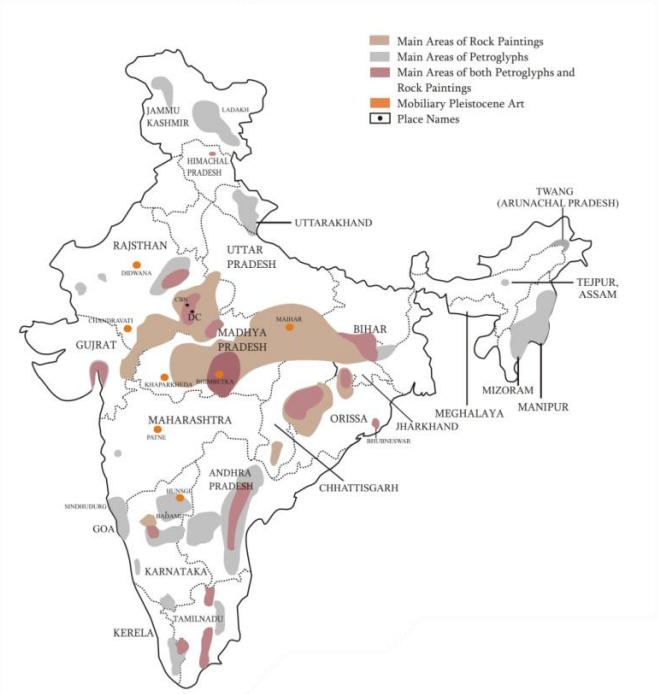

Fig.1.21: Specimen of ostrich eggshell found in India Patne (Maharashtra)

Bhimbetka Rock Art

The rocky ground at the southern edge of the Vindhyan hills is covered in dense forest. Its highest point is 619 meters above sea level. The Narmada River runs south of the Vindhya Mountain and north of the Satpura range. Bhimbetka's natural guardians look to be lush green dense forests on a rocky environment with rugged cliffs. In actuality, the Bhimbetka cluster of shelters begins as a chain from the Shyamla hills in Bhopal and runs south along the River Betwa in a twisted 'S' form, followed by its tributaries with Bhimbetka hill in the center. About half of Bhimbetka's painted rock shelters are accessible, while the remainder is tucked away in densely forested areas teeming with animals. The paintings may be discovered on the walls, ceilings, and hollows in the shelters at Bhimbetka. They are available in red and white and green, yellow, and black, derived from minerals found in rocks and the earth. Prehistoric and historical periods can be distinguished from the artwork.

Scenes of wild animals, hunting, trapping, and fishing are common subjects in prehistoric paintings. Daily life, dancing, singing, playing musical instruments, celebrating birth, and grieving sickness and death are all less common. Historic paintings depict processions of enslaved elephants and horses and battles, fought with swords, shields, spears, and bows and arrows.

Bhima, literally the seat of Bhima (Bhimbetka), the great character of Mahabharata, is claimed to have stayed in these caves with other Pandavas. The adjacent towns are also known as Pandapur and Bhiyanpura, which could be a misspelling of Bhimpura (meaning the town of Bhima). Bhimbetka is initially mentioned as a Buddhist monument in Indian Archaeological Records (1888), but its painted rock shelters were discovered in 1957-58 by Ujjain archaeologist Dr. Vishnu Wakankar. Local villagers used to gather on the hilltop for the annual Shivaratri fair in the month of March, oblivious to the paintings. Baba Shalik Ram Das, a Siva devotee and medicine man, has built a temple within the painted rock-shelter grounds, where he keeps tribal items like bows and arrows.

Fig: 1.22Bhimbetka Rock Art

The Bhimbetka rock shelter complex contains the earliest visual evidence of prehistoric man's life in the Indian Subcontinent. It is a prehistoric man's natural art gallerycomplex and a country of archaeological treasures that serve as an invaluable historical chronicle from the Paleolithic to the Mesolithic and on into early history. The Bhimbetka rock-shelters were also inhabited by the Middle to Upper Paleolithic man, as evidenced by stone tools, and it was designated as an important World Heritage Site by UNESCO in 2003 for its quantity and quality of rock paintings, as well as its surroundings, which are still inhabited by primitive tribes who follow Stone Age traditions.

The Bhimbetka rock-shelters were also inhabited by the Middle to Upper Paleolithic man, as evidenced by stone tools, and it was designated as an important World Heritage Site by UNESCO in 2003 for its quantity and quality of rock paintings, as well as its surroundings, which are still inhabited by primitive tribes who follow Stone Age traditions.

According to YasodhraMathpal and Somnath Chakraverty, there are around 6214 rock art motifs at Bhimbetka, with zoomorphic (animal art) predominating and a mixture of them and human figures (anthropomorphs). In Bhimbetka, a sequence of archer hunting scenes stands out, perhaps reflecting inter-group and possibly intra-group battles. Human forms and geometric patterns, as well as various ritualistic/ religious symbols and conch–shell inscriptions, can be seen in later-era paintings. There are paintings of dance scenes and horse-riding warriors with umbrella-like headgears, honey collection and fishing scenes, wild boar hunting scenes, and so on. Musical instruments such as horns, pipes, drums, and tom-toms are depicted. Palm prints, thumb impressions, hand stencils, and finger markings are also visible. They are, overall, like the subsistence patterns of contemporary marginal growers and food-gatherers in the area. Different overlapping layers in red and white are depicted in the paintings.

Green paintings are thought to be the earliest; however,hematite (red ochre) was also often used. The first layer consists primarily of big representations of wild creatures portrayed in red ochre or white/grey hues. Probably later, the black color from charcoal or manganese was used.

Some of you may believe that these paintings were created to beautify the caverns and provide entertainment. According to K. L. Kamat, many of them are not well-planned or arranged, and they haven't gone to the trouble of erasing older paintings and drawings. There are multiple layers of sketches that overlap one another. Color and stylistic distinctions allow us to distinguish them. Because there are red, green, and white colors in many shades and varieties used to decorate the dead, these were most likely designed as a means of escape from misery and devotion to supernatural entities. According to the style and texture, some paintings look to be produced with the finger, while others look to be produced using feather brushes, wood, and peacock feather stems or porcupine needles. Prehistoric man simplified life with complete freedom of expression by drawing animals and birds with two or three strokes and then employing symbols; some are single-

line sketches, while others are completed with a fair stroke. In contrast to Pachmarhi and several other Central Indian monuments, carved figures are essentially non-existent in Bhimbetka.

According to YashodarMathpal and other academics, the Bhimbetka rock art complex has nine developmental phases:

Note: Five phases we already discuss in Upper Paleolithic rock art.

Transitional (B) (Beginning of Agricultural Life)

Phase 6: Distinct from the others; traditional and schematic; animals' bodies in a rectangle with stiff legs; humps on bovines, sometimes with horns ornamented at the tip; chariots and carts drawn by yoked oxen.

Historic

Phase 7: Riders on elephants and horses; group dancers; thick white and red color: artistic merit declines.

Phase 8: Marching and facing bands of warriors, their commanders on elephants and horses and wielding long spears, swords, bows, and arrows; rectangular shields, slightly curved; lavishly painted and caparisoned horses; white infilling and red outlining.

Phase 9: Geometric human figures, designs, and religious symbols and inscriptions that are well-known.

Pachmarhi Rock Art:

Pachmarhi is known for its rock cutPandav caves, which are linked to the Mahabharata's Pandavas, and receives its name from the Pandavas' seat. It is the only hill station in India's central area, located at around 1100 meters above sea level in the Satpura range and Mahadeo hills.

It was discovered by British army Captain James Forsyth in 1857 and became a hill station and sanatorium for British troops in India's Central Provinces. It's known as "Satpura ki Rani." Jatashankar is a significant rock formation in Pachmarhisanctified by Shaivite legend; its rocks are shaped like Lord Shiva's matted hair, and there is a stone creation inside its natural cavern resembles the hundred-headed heavenly snake Seshnag.

The Pachmarhi valley is a natural sanctuary for wildlife and birds, with ravines and mazes of gorges, deep azure pools sculpted in red sandstone by the wind and weather, and cascading waterfalls flashing silver in the sunlight.

In addition to being gloriously given by nature, Pachmarhi is an archaeological treasure-house. There are many examples of early human craftsmanship. The cave shelters of the Mahadeo hill are rich in rock paintings, most of which date from 500 to 800 AD, but the earliest drawings come from the Mesolithic period and are about 10,000 years old.

Most of the paintings are white with red outlines. They show scenes from everyday life, such as hunting and fighting. Within a 100-square-kilometer area, there are roughly 22 groupings of rock shelters and caves with intact paintings. Dhuandhar, accessible from the footpath to Apsara Vihar, is one of the best cave shelters and clusters of cave shelters around Pachmarhi. Animal drawings may be found in Bharat Neer (Dorothy Deep), where 1930s excavations also recovered several potshards and Microlithic implements. Another site, Asthachal (Monte Rosa), has four shelters with murals that are linear drawings.Along the northern side of JambuDwip valley, there are six shelters with paintings of animals and human figures, including a battle scene. Harper's Cave is another, so named for its paintings, i.e., a man seated and playing harp close to the Jatashankar Shrine.

The name "Chieftain's Cave" comes from a war scene depicting two chieftains on horses. Some excellent cave paintings may be found on a terrace that runs the length of Kites Crag's South, Southeast, and East faces, the bulk of which are in white or outlined in red.

Pachmarhi is an important habitation of very ancient semi-nomadic tribal people like the Gonds, Kols, Bhills, Murias, Baigas, Korkus, Kamaras, Marias, and Oraons, who have retained their way of life in seclusion, hunting, and shifting farming.

Fig: 1.23Pachmarhi Rock Art

Adamgarh Rock Art

Adamgarh Hills is a section of the southern edge of the central Indian plateau elevated as Satpura Range, located barely 2 km from Hoshangabad town (Madhya Pradesh) along the Nagpur national highway, relatively near to the left bank of the Narmada, around 40 kilometers from Bhimbetka. Hoshangabad has been inhabited from the Stone Age, as evidenced by the historical background revealed by excavations on neighboring rivers such as the Narmada, Tawa, Doodhi, Palakmati, Denwa, and others.

The Archaeological Survey of India (ASI) maintains the earliest known rock art in India in the Adamgarh rock-shelters, as well as Bhimbetka.

At and around Adamgarh, we may find several stone tools from the Upper Paleolithic and Mesolithic societies. Mesolithic tools are microscopic flakes of geometric trapezes, triangles, lunates, and other archaic man shapes utilized in combination.

Mesolithic was the transitional period between the Paleolithic and Neolithic epochs, and cave paintings can be found in rock shelters. The temperature rose, and the climate became hot and dry.

Climate change has had an impact on human life as well as changes in wildlife and flora. The technology for making tools changed as well, and little stone tools were used. The man was primarily engaged in hunting and gathering, but there was a shift in hunting patterns from a great game to a small game, as well as fishing and fowling.

Within a four-square-kilometer area in Adamgarh, there are twenty painted rock-shelters dispersed across a lonely sandstone cliff. Human figures in various poses – dancing, running, hunting, performing games, wars, and quarreling-are frequently seen in rock paintings in rich red, green, white, and yellow colors.

The rock drawings represent the material and ecological changes as well. Domesticated animals such as zebu cattle, buffalo, goat, sheep, pig, and dog are regularly represented in various stances. In contrast, wild species such as Varanus griseus, Hystrix cristata, Equus sp., Cervus duvauçeli, Cervus unicolor, Axis axis, and Lupus nigricollis are regularly shown.

The Mesolithic layers at Adamgarh have been dated at two different times: 2765 105 BP (TF-116) and 7450 130 BP (TF-120). Microliths are Mesolithic tools that range in size from one to five centimeters in length and are formed of chert, agate, chalcedony, quartz, jasper, carnelian, and other materials. Hunting, fishing, and food-collecting were the main activities of the Late Stone Age or Mesolithic inhabitants, as depicted on the painted walls.

Fig: 1.24Adamgarh Rock Art

The Cup-marks and Petroglyphs

The petroglyphs are frequently unpatinated or partially patinated. It's possible that body adornment and petroglyphs came before visual iconic and non-iconic art. However, Robert Bednarik believes that beads or pendants, which might or could not have been constructed of non-perishable materials, were not the first form of body decoration because contemporary hunting societies manufactured most of their beads from perishable plant seeds, shell, bone, or ivory ornaments. Most body decorations, such as tattoos, cicatrices, infibulations, headdresses, coiffures, deformation, and so on, would never have survived in the archaeological record. Except in deep tunnels or where a silica coating has covered the drawings, petroglyphs often remain longer than rock paintings.

The Châtelperronian Neanderthals wore jewelry (ivory rings, perforated and engraved pendants, ochre, fossils, and crystals) that is very similar to that of the Early Aurignacians today. Cupules and basic geometric designs are among the numerous forms of petroglyphs that have the best chance of surviving. As a result, the objective record of Paleoart and related phenomena does not justify distinct cognitive differentiation between human "subspecies" in the Pleistocene, such as Homo erectus and archaic Homo sapiens, or between Neanderthals and their late European contemporaries, the pre-Cro-Magnon people. The cupules are non-functional, hemispherical, cup-shaped cultural traces pounded into a rock surface by a human hand. The word "cupule" was coined by Robert G. Bednarik, who elevated it to the rank of a unique art form among the earliest known ancient art and the most widespread motif type in world rock art. He rules out analogous natural forms since the cupules must show tiny traces of percussion, such as crushed particles and surface bruises, and must have some non-utilitarian or symbolic function, even if a utilitarian function exists.

Potholes (fluvial abrasion hollows) and lithological cup markings (tessellated sandstone pavements created by cumulative subsurface stresses) must thus be ruled out.

Cupules are often found in groups, measuring 1.5 to 10 cm in diameter and 10-12 mm in-depth, and can be found on level or sloping at 45o rock surfaces, as well as vertical rock surfaces. A number of them have been discovered on boulders, such as the La Ferrassie Neanderthal cave in France, which Bednarik dates between 70,000 and 40,000 BC. They appear on highly strong erosion-resistant quartzite rock, gneissic granite, and even crystalline quartz dated to between 290,000 and 700,000 BC at Bhimbetka Auditorium Cave and the Daraki-Chattan in India. Because they appear on an immobile hard surface sandwiched between solid upper-level strata of the Middle Paleolithic and the Acheulian cultural level of the Lower Paleolithic, Bednarik considers them to be the oldest cupules. They were also discovered to have been produced by chopping tools used by hominins such as the Oldowan of Africa. Some of the cupules have been re-worked by later artists; for example, a cupule from ModaBhata, India, that was made around 7000 BC, was re-pounded around 200 AD.

A big cupule found on Sai Island in Sudan is around 200,000 years old, but the oldest cupule-bearing rock is found in Tanzania's Olduvai Gorge, which dates to over 1.7 million years BCE. Turtle Rock cupules in northern Queensland, Australia, could be as old as 30,000 to 60,000 years ago. Homo erectus, according to Bednarik, was the first to make cupules, and the cupules showed clear indications of symbolic language.

Cupules are made in a variety of ways. Giriraj Kumar used the hammer-stone technique to experiment with cupule-making at Daraki-Chattan and discovered that different cupules worked out to different depths required varied time spans after five attempts.

For example, Cupule 1 required 8,490 blows and 72 minutes of actual work time.

Cupule 2, which was worked to a depth of 4.4 mm, took 8,400 blows and 66 minutes of real working time before exhausting the tester.

Cupule 3 took 6,916 hits to reach a depth of 2.55 mm, Cupule 4 took 1,817 blows to achieve a depth of 0.05 mm (then abandoned), and Cupule 5 took 21,730 blows to reach a depth of 6.7 mm.

The trials proved that smashing a cupule against a hard rock needed a massive amount of energy. The fact that DarakiChattan has over 500 cupules demonstrates the seriousness of the attempt. As a result, making cupules was no easy task - at least not when a hard stone was involved. Cupules are first and foremost a pattern of behavior shared by practically all known prehistoric cultures around the world. There is still no convincing explanation for the cultural or artistic purpose of cupules. The cupules have been linked to fertility rites by many academics. For example, Bednarik recounts

a testimony by Montford, who saw cupules being made as a ritual for the pink cockatoo in central Australia in the 1940s. The Aborigines believed that the rock from which the cupules were pounded contained the life essence of the bird and that the mineral dust that rose into the air as a result of this pounding fertilized the female cockatoos, increasing their egg production, which the Aborigines valued as a source of food. As a result, Bednarik believes that comprehending the meaning and intent of such ancient work requires knowledge of the authors' anthropological ideas.

Fig: 1.25Cupules

Many paintings were found in all other parts of India, which is showing the above features. In Orissa,around fifty-five rockshelters were found. However, the paintings over geometrical nature, besides the paintings of people and animals, are quite rare. The 'Yezuthu rock-shelter in Kerala displays pictures of animals but not of humans.

A special mention should be made of 'rock painting of Jaora cave' (M.P.). From this painting, we can understand Mesolithic people's concept about the universe's creation and nature. Here we find a whole world, including the animal-human world along with wind, water, etc.

It seems that these paintings are mostly done for some religious purpose. The caves were never used for the residence where the paintings were made.

1.4 Neolithic (8000 to 4000 BC)

Indian prehistory welcomes a new lifestyle after the Mesolithic period. The people have a massive legacy of around two lakh years. Based on this learning and observations, people entered the Neolithic period.

Sir John Lubakused the word Neolithic in his work 'Prehistoric Times' (1865). The highlights of this period comprised polished stonetools, the discovery of farming, Pastoralism, permanent residence, the beginning of the earliest rural community, etc. As well as such cultural procedures, we find developed pottery, polished stone tools, bone tools, weapons, beads of the semi-precious stone, etc.

Few of the Neolithic people lived in small bands, and some lived in large. The ecological context had a profound influence on the shape and size of such bands. They were farmers and, for acquiring significant proteins, accepted Pastoralism. Moreover, they also were hunting, gathering, and fishing. However, the discovery of farming made them settle in one place for a long time. Subsequently, the birthrate increased, and the death rate reduced. By this period, we find population development in India.

Because of the need to settle in one place, the Neolithic people seriously considered residence type. Previously, they used to live in rockshelters and sometimes constructed thatched huts. Now they needed more permanent residence. In the cold desert areas, they preferred pit dwellings (Burzahom). Then, after adjusting to the environment, they came up with a rounded thatchedhut on the ground. They made a similar hut but, now they were using mud and adding strength-material into it. Then they also made four-sided wattle-and-daub huts. Later some periods, they set up such huts now with sun-dried bricks. Thus, they came up with a robust and rectangular house, which was useful for permanent residence.

With such houses, we find the emergence of villages in this period. In these villages, space was used for various actions, like, cattle-pen place, grazing place, butchering-place, a place for toolmaking, area for waste, area to store cow-excrement, etc. We find examples of publicbuildings also, like granaries (Mehergarh) and fortification.

Now we can notice the labor division in the Neolithic age, which was established on masculinity.Previously, the hunting and gathering were distributed between men and women, individually. Unsurprisingly, through gathering, women came to know the cycle of nature. Thus, they started experimenting with farming. So, we say that women were the originator of agriculture in the world. So, we can see the remains of women engaged in agricultural activities during the Neolithic period. The surplus in agricultureneeds the pottery or building for storing grains.So, they made granaries for storing grains.

Certain types of belief-system of Neolithic people have resembled in the practice of 'Ash-mounds.' Mother-goddess figurines were also found from Neolithic sites. We can also figure out signs of 'group fiestas in Neolithic. The importance of a communalbutchering of animals can be noticed at Budhihal by the remains of the butcheringplace.

Neolithic people had some certainty in life after death. The remains of grave-belongings in the burials are a clear example of the belief in life after death, and these beliefs also can be noticedby the burial system, and the gravegoods also showed an erraticism of insights among these societies. Like, the dogs withdeadbodies in the burials at Burzahom and in Mehergarh, thedeadbodies colored red. The remains of common-burials practices are also found at some places. Harappan people gradually followed these burial practices of the Neolithic period.

Neolithic Stone Tool Technology:

In this period, a new technique was introduced. This came to be known as the grinding and polishing technique. Here, a stone of suitable size is initially trimmed and flaked. Then the rough edges are made blunt by a method called pecking. Finally, the tool is ground using some abrasives like sand and water against a hard surface like a rock to get a smoother and sharper surface and edge. In some tools, only the edge is ground. After that, the tool is polished either intentionally using animal fat or unintentionally after regular and extended use when it accumulates sheen on the surface. Thus, the grinding and polishing method involves the following steps:

a) Flaking- to get the desired shape and size
b) Pecking- to blunt the rough edges
c) Grinding- to smoothen and sharpen the tool
d) Polishing- to acquire sheen or shine on the tool.

The Neolithic Era's Regional Variants

The introduction of food production resulted in a reliable food source, which included both plants and animals, leading to sedentarianism and the establishment of settlements. This has a significant impact on man's cultural life. Men, women, and children of various ages all contributed to production in the new economy, which had not occurred in previous cultural periods. The food supply, which was based on production, occasionally resulted in a surplus, allowing many people to pursue other vocations like basketry, pot-making, masonry, carpentry, and so on, resulting in economic and occupational diversification. Sedentarianism influenced material culture as well, with the most significant contribution being the construction of structures and dwellings that were permanent in nature.

Aside from that, stone tool technology improved with the development of grinding and polishing techniques, as well as the advent of pottery manufacture. The re-use of the tool was prompted by the method of grinding and polishing. The tool could be re-sharpened once it grew dull due to use by grinding and polishing. Previously, a flaking error or breakage during usage would result in the knapper rejecting the unfinished tool and/or the broken tool and the knapper having to start all over again by creating a new tool. The Neolithic technology was unrestricted by such constraints. During this time, religious beliefs grew stronger, and the dead were buried with weapons, pottery, food, and drink in their tombs. Although such burials were discovered on an irregular basis in earlier periods, their significance and use grew during the Neolithic period.

Hundreds of Neolithic sites have been uncovered in India, yet there has never been a single, consistent Neolithic civilization. As a result of this phenomenon, researchers have been trying to figure out what patterns may be seen throughout the Neolithic period. V. D. Krishnaswami investigated the Neolithic cultures of India in 1959 and concluded that there were four geographical zones correlating to certain cultural qualities. The northern zone comprised Kashmir, the eastern zone comprised Bihar, Orissa, West Bengal, and Assam, the central and western zones comprised Madhya Pradesh and Maharashtra, and the southern zone comprised Tamil Nadu, Karnataka, and Andhra Pradesh. Pit-dwellings and pointedbutt celts were found in the northern zone, whereas shouldered celts were found in the eastern zone. Microliths and potsherds were found more

frequently in the central and western zones than celts, although evidence of broad butt-end celts was found in the southern zone.

Another well-known scholar, H. D. Sankalia, attempted to investigate the Neolithic structures in India in 1962. He said that there were two distinct complexes in the country: Pure Neolithic and Neo-Chalcolithic. Assam, Bihar, and Bengal were among the states where pure Neolithic was found. Shouldered ground axes and relatively little pottery were discovered in this area. Neo-Chalcolithic cultures, on the other hand, exhibit a mix of Neolithic and Chalcolithic characteristics. Many sites across the country were discovered to have a mix of Neolithic and Chalcolithic, rather than one or the other. This largely included Krishnaswami's central, western, and southern zones. Ground stone tools, microlithic blades, handmade pottery, circular dwellings, and one or two pieces of metal have all been discovered in the states of Andhra Pradesh, Karnataka, and Tamil Nadu.

The Neo- Chalcolithic culture included early Baluchi cultures such as those found in KiliGhul Muhammad, where hand and wheel-made pottery, ring stones, saddle, and quern, and celts were discovered, as well as Bagor in Bhilwara, where microliths, copper arrowheads, pottery, and huts with wooden posts were discovered.

More precise culture-based zonation is now observed because of the identification of newer sites and methodical work conducted. However, this zonation is mostly based on Krishnaswami and Sankalia's prior work. These varied cultural complexes are so named because they display some distinctive traits or characteristics in the place where they are present. These complexes, interestingly, correspond to several geographical locations in India, including the north, south, east, north-east, and the Ganges valley. The following part will go through these various cultural complexes.

Northern India Findings

The most significant sites in the north are found in the Kashmir valley. Over forty Neolithic sites have been discovered in this area, with the most significant being Burzahom and Gufkarl. The word burzahom translates as "birch" in Kashmiri, indicating that this region was once densely forested with birch trees. There are two phases of the Neolithic culture here: early Neolithic and late Neolithic. In the early Neolithic, sixteen dwelling pits with circular or oval tops and square or rectangular bottoms were discovered. Within the pits, hearths and storage pits were also discovered, indicating the use of fire and possibly cereals. The largest pit was 2.7 meters in diameter at the top, 4.6 meters in diameter at the bottom, and 4 meters deep, with stairs leading into it. There was no doubt that the Neolithic people lived and worked within the pits. However, you might be surprised to learn that hearths and storage pits were also discovered outside the covered area, indicating that they lived there as well. How did this happen? Does this mean that some people lived inside the pits and others outside? It is possible, however, that the same group of people lived inside the pits during Kashmir's bitter winters and preferred to sleep and work outside during the warm summers. Among the significant material evidence discovered is grey-colored pottery that was clearly handmade, coarsely finished, and underfired. Likely, pottery was made using the coil method, with husk and grass serving as a tempering material. Axes, wedges, chisels, adzes, hoes, picks, ring stones, querns, and harvesters were also discovered. Harpoons, eyed needles, points, and arrowheads were all made of bone. There was no evidence of domesticated plants discovered.

In the late Neolithic, residential patterns shifted as pits were abandoned, filled, rammed, and sprinkled with red ochre. The presence of post holes indicates that houses were most likely constructed of mud. Additionally, a large rectangular superstructure with forty-two post holes was spotted, which was most likely used as a community assembly hall. The same types of pottery were produced, but a new type known as burnished black ware was introduced. There is evidence of human burials in a flexed position. Interestingly, evidence of skull trepanning is also visible.

Three distinct phases of Neolithic culture were visible at a nearby site called Gufkarl. Neolithic IA was a similar ceramic phase to Burzahom. Underground pits were discovered here, as well as a diverse array of stone tools, including points, scrapers, axes, drills, picks, pounders, querns, and mace heads. Additionally, bone tools such as needles and points were discovered. Handmade pottery with mat impressions makes an appearance in Neolithic IB, while all other tools continue to exist. Ground stone celts, querns, and pounders appear in the late Neolithic IC, along with terracotta spindle whorls. Radiocarbon dating places Kashmir's Neolithic culture between 2400 and 1500 BC.

Southern India Findings

Peninsular India's northern Karnataka and western Andhra Pradesh, as well as a few sites in southern Karnataka, coastal Andhra Pradesh, and northern Tamil Nadu, provide critical evidence for the new subsistence economy. There are numerous significant sites in Andhra Pradesh, including Palavoy, Utnur, and Nagarjunakonda; Halur, Maski, Parval, Tekkalokotta, T. Narsipur, and Sangankallu; and Piyampalli, Dailaimalai, and Mullikadu in Tamil Nadu. With a few exceptions, the results obtained from all the above-mentioned sites are similar. During the pre-Neolithic period, coarse pale red ware with microliths and ground stone tools was discovered. The later phase is characterized by the presence of handmade, dull burnished grey ware, ground stone tools such as axes, adzes, wedges, and chisels, bone points and beads, and terracotta. Adults were buried in extended exhumation with stone grave goods, while infants were buried in urns.

The Neolithic inhabitants lived in circular or rectangular wattle-and-daub huts with stone-paved floors. On the outside, large stones were allegedly placed around the huts. Why, in your opinion, did it happen that way? This structural feature has been attributed to an attempt to shield the huts from the elements. Apart from stones and wattle and daub, the people used thatch as a roofing material, as evidenced by a burnt hut from Sangankallu. The Neolithic people buried their dead in clay urns beneath the floors of their homes, both children and adults included. Occasionally, the urns contained two or more burials.

Radiocarbon dating establishes a date range of 3000–1000 BC for this culture in southern India, particularly those associated with cattle pastoralism.

Eastern India Findings

Eastern India, which comprises the states of Bihar, Orissa, and West Bengal, has also yielded several Neolithic sites since the early nineteenth century. The majority of the tools on these sites is superficial collections. Indeed, there is no shortage of Neolithic tool surface occurrences, and apparently, numerous manufacturing sites have also been discovered, but dates and stratigraphy pose serious problems. Neolithic tools discovered on the Chhotanagpur plateau include pointed butt celts (axes), chisels, bar celts, shouldered celts, hammerstones, and perforated discs. Direct evidence for agriculture has been extremely rare. Except for a site called Barudih in Singhbhum, which was excavated by Dharani Sen of Calcutta University and yielded burnt rice grains in a small pot, most of the indirect evidence comes from potsherds from Singhbum that show evidence of straw in the paste. All of this indicates that the Neolithic people of eastern India subsisted on rice cultivation.

Several sites in eastern India have been partially excavated over the last decade. These include the Kuchai site in Mayurbhanj district, the GolbaiSasan site in Khurda district, the Kuanr site in Keonjhar district, and the Sankarjang site in Angul district in Orissa, all of which have added to the body of knowledge about this region's Neolithic culture. Kuchai is a stratified site that revealed Neolithic culture following a lengthy sequence of earlier cultures. This site has produced pointed butt celts and pottery with cord impressions. GolbaiSasan is also a stratified site, even though the excavated area is quite small. Period I appear to be Neolithic, as evidenced by a variety of dull red and handmade pottery with cord or tortoiseshell impressions, as well as a few, worked bone fragments and traces of floors and post holes. Furthermore, stone celts and an extensive human burial have been discovered. The succeeding period is called Chalcolithic, as it is characterized by the presence of copper objects alongside polished stone and bone tools. Kuanr, likewise, has produced pointed butt celts, wattle and daub structures, and copper bangles. Numerous human burials were also discovered in Sankarjang, along with bar celts and copper artifacts. Ground stone tools are also abundant as surface finds in the districts of Dhenkanal and Keonjhar. Additionally, they include miniature celts that were almost certainly intended for ritual purposes. Radiocarbon dates from Barudih, GolbaiSasan, and Sankarjang indicate that the Neolithic culture existed between 2200 BC and 700 BC.

North-EasternIndia Findings

Since the pre-independence period, reports of Neolithic tools from the northeastern part of India have surfaced. The Garo Hills in Meghalaya are said to be particularly dense with Neolithic sites. There have been up to eighteen sites discovered and studied. Selbalgre, Misimagre, Tebrongre, Rongram, Chitra Abri, Didami, MakbilBisik, Matchakholgre, and Ganolgre are just a few of the names. Additionally, numerous instruments have been reported from Assam, Nagaland, Meghalaya, Arunachal Pradesh, Manipur, and Tripura. Neolithic tools have been discovered on the surface in a number of these regions. Several of these are reportedly tool manufacturing facilities.

How does one determine whether a location is a manufacturing or quarry site? Clearly, this can be inferred from the presence of many cores, incomplete and discarded tools, and many waste materials generated during tool manufacturing. Additionally, many grinding stones were discovered in the Neolithic context.

The tools discovered in this region include ground stone celts with shouldered and splayed ends that were primarily discovered as surface finds. These, along with cord impressed pottery discovered in the Assam and Meghalaya excavations of DaojaliHading and Sarutaru, and Selbalgre in Meghalaya, constitute significant material evidence for Neolithic culture. Handmade pottery made of impure clay. These could have been created using the coil or ring method. Numerous sherds bear impressions of cord or string and grooved wooden mallets on their surfaces, indicating that the vessels were enlarged and shaped using a cord-wrapped wooden mallet.

DaojaliHading is a stratified Neolithic settlement located in Assam's North Cachar Hills. The site contains many household appliances, including corn grinders, mortar and pestle, querns, and mullers. These artifacts provide indirect evidence of food production by the area's Neolithic inhabitants. Additionally, significant quantities of grinding stones and by-product flakes have been discovered here. Sarutaro, another excavated site in Assam's Kamrup district, revealed ground stone celts, pottery, and charcoal. Handmade pottery was coarse, gritty, and brown, pale brown, or grey in hue. According to the Tata Institute of Fundamental Research, the site is quite out of date. At Parsiparlo, an excavated site in Arunachal Pradesh's Kamala valley, Neolithic cultures preceding the Iron Age have been discovered. Mostly pecked and ground stone implements were discovered, along with a few sherds. The sherds were beaten in such a way that they were impressed with square-grid and honeycomb grids. There were a few fireplaces with ash and charcoal deposition. However, no structural remains were discovered (such as post holes), indicating that Parsiparlo was an open-air site. Selbalgre, a site in Meghalaya's Garo Hills, was discovered to be stratified, with the Neolithic phase superimposed on geometric and non-geometric microliths. Neolithic pottery was extremely coarse and grey or dull brown in color.

There are no radiocarbon dates for the Neolithic culture of northeast India. However, H. D. Sankalia hypothesized that the Neolithic cultures in the region existed between 5000 and 1000 BC.

The Ganges Valley Findings

South of the Ganges, ground stone tools have been reported as surface finds throughout the hilly tracts of northern Vindhyas, most notably in Madhya Pradesh's Rewa and Sidhi districts and Uttar Pradesh's Banda and Mirzapur districts. Nonetheless, significant sites have been excavated, including Chirand in the middle Ganga plains, Koldihawa, and Mahagara in the Vindhyas. This is a strategically located area that exhibits evidence of rice use.

Chirand, located in Bihar's district Chhapra, is a stratified site with Neolithic, Chalcolithic, and Iron Age layers. Microliths (blades, lunates, and points), picks, scrapers, eyedneedles, bodkins, pierced batons, ground celts, pestles, and querns were discovered. The pottery was made on a turntable and consisted of red, grey, black, and red wares. Also discovered were terracotta objects, beads, bangles, wheels, bulls, birds, and serpent figurines. Paddy husk impressions on burnt clay attest to the use of rice. They may have also grown wheat, six-row barley, lentils, and green gram varieties such as masur and moong dal in addition to rice. They apparently lived in circular houses with a diameter of two meters, bamboo and mud-plastered walls, and paved floors.

Koldihawa, located south of Allahabad on the right bank of the Belan river, revealed a three-phase sequence of Neolithic, Chalcolithic, and Iron Age occupations. Additionally, the inhabitants of this area lived in circular huts denoted by post holes. They used ground stone tools and cord-impressed ware made by hand. A cattle pen was discovered with post holes in the corners and hoof impressions on the floor. Domesticated animals included sheep, goats, and cattle, as determined by faunal remains and hoof impressions. Mahagara, a site on the left bank of the Belan River, also contains evidence of an irregular cattle pen. This irregularly rectangular cattle pen (12.5 x 7.5 m) was fenced with twenty posts and provided with additional opening space. Within, no pottery or tools were discovered. Numerous cattle hoof prints were discovered within. Outside the pen, there were sheep and goat hoof prints. Clearly, the Mahagara Neolithic people relied on stock raising as well.

Intriguingly, rice husks were discovered in Koldihawa in the pottery-making paste. Palaeobotanical analysis revealed that this rice was a domestic variety. It is dated by radiocarbon to between 7000 and 5000 BC. This is the first indication of rice cultivation on the subcontinent.

Sites from the Pre-Harappan Period from the Subcontinent

We rarely discuss pre-Harappan Neolithic culture in India when we discuss Neolithic culture in India. The Indus valley Neolithic cultures are significant because they are the forerunners of the Indus valley civilization. As a result, these Neolithic cultures are frequently referred to as pre-Harappan, whereas the Indus valley civilization is dubbed Harappan. Among the significant pre-Harappan sites are Amri, KotDiji, Gumla, and Mehrgarh, which will be discussed in greater detail in a subsequent lesson. Amri, a site in modern-day Pakistan's Sind province, revealed evidence of well-planned houses. Some of the houses were rectangular in shape and varied in size, while others were likely small cells used for storage. Around 55% of pottery was observed to be made on the wheel. Jar burials were also discovered at this location. On the other hand, KotDiji exhibited a wealth of pre-Harappan characteristics, including defensive walls, well-aligned streets and houses, large communal fireplaces, wheel-made pottery, and terracotta toys. A bullhead deity or horned deity made of terracotta was discovered in Gumla, Baluchistan, northwest of Dera Ismail Khan.

Agriculture-based Neolithic settlements in the subcontinent, which employed solely stone tools, have been known for decades from sites such as KiliGhul Muhammad and Rana Ghundai in Baluchistan's steep terrain. Their beginning has been traced to roughly 4000 BC. Later discoveries at Mehrgarh, however, have pushed the date of permanent village life on the subcontinent back to 7000 B.C.

Mehrgarh is believed to be the world's oldest agricultural settlement on the Indian subcontinent. This site may be found near the Bolan Pass in Baluchistan. There were around seven cultural layers discovered at this site, the first three of which were Neolithic. Tools such as polished stone tools, microliths, and bone tools were found in the first Neolithic phase (IA) in Mehrgarh. There was no pottery at this time; thus, bitumen-coated baskets were used instead. The region's economies were based on hunting, stockbreeding, and plant production. Cattle, sheep, goats, and water buffalo were raised, with wheat and barley types among the farmed plants. Mud and mudbricks were used to construct the homes. Grain was thought to have been stored in multiple chambers with no doors. The deceased were buried underneath the flooring of people's homes. Some of the buried skeletons were discovered with red ochre smeared on them. The graves contained steatite micro-bead necklaces as well as semi-precious stone beads such as turquoise, lapis lazuli, and seashell beads. Grave goods have also included stone axes and microliths. Bodies of young goats were also uncovered in two cases. The advent of pottery was seen in the next phase (IB). Based on advances in pottery technology, the third Neolithic phase, which dates from 5000 B.C., is divided into three sub-periods. Handmade, basket-impressed coarse porcelain was employed in the IIA. In sub-period IIB, the quality appeared to have improved. Wheel-made pottery was first introduced in IIC. Simple straight and curved lines, rows of dots, and crisscrosses were painted in black pigment on the buff to reddish colored vessels. Cotton seeds are one of the site's more noteworthy findings. This discovery is significant since it shows that this fiber could be used in textile production. Neolithic III saw significant growth in settlement size as well as significant advancements in the ceramic industry. Paintings of birds and animals, as well as geometric designs, were used to embellish the vessels. Oats and a different type of wheat were added to the mix. The site also has traces of stone bead manufacturing and copper smelting. A massive granary with several rectangular compartments, far larger than the granaries of previous periods, is among the architectural relics.

Summary

Ancient Indian history starts from the pre-historic period. This is also called as 'Stone Age.' People of this period were an integral part of their ecology. They utilized their surrounding for their adaptation. Their intelligence changed as per changes in their environment. It also changed their lifestyle. This development can be witnessed from the walls they have filled with drawings. During the end of the Stone Age and with experience of thousands of years, they invented agriculture and Pastoralism. That was the Neolithic period. They started to settle down.

In summing up, we can say that now the more socially structured and organized than his ancestors. Besides this, he also made use of various modes of survival. Through these aspects, he might have distinct any sort of setting to which he was out. That is why he turned to infertile matters like 'art.'

When we look at the techniques used by pre-historic people, we cannot but marvel at their ingenuity, knowledge, and skill, not only towards selecting raw materials but also towards manufacturing tools out of it. They seem to know what technique would suit which rock and to what purpose. Thus, the technology seen from the Paleolithic to the Neolithic varies not only in the application and manner of force given to make the tools but also in the resultant tools themselves.

Another interesting observation that we can make from studying these stone tools and their technology is the gradual reduction or downsizing in tool size and tool-making methodology as we progress further.

Keywords/Glossary

Core- A core refers to the main stone from which a tool is made. These cores can vary in size, from huge ones to tiny ones. They are usually, but not always, a water-borne pebble, which is successively reduced to produce a tool. The selection of core size and type will depend on the kind of tool to be manufactured. Pre-historic people in peninsular India used large quartzite cores to make Lower Paleolithic handaxes, whereas, in Central India, small cores of flint were used to make microliths in the Mesolithic period. Extensive tools like choppers and handaxes are often referred to as Core tools, and in some of them, the original part of the stone or rock is still visible.

Flake- A flake is the small (or large) chip (or chunk) of rock that falls off when a core is struck or hit with another stone that acts as a hammer. The point on the core where the hammer strikes are known as the point of impact. Without the flakes being removed, we can hardly make a tool on the core. However, the flake is sometimes worked on by removing smaller flakes to create small tools like the scrapers and points. These tools are also popularly referred to as Flake tools. Sometimes a flake might have some portions of the original surface as the core is reduced, but a flake tool usually does not show any original surface.

Flaking- This is the process of core reduction in making a tool where several flakes are removed. Flaking can be done by either (a) percussion, i.e., hitting one stone against another, or (b) pressure, i.e., placing one stone against another and applying pressure. Usually, when a flake is removed from the core, depression is seen on the core – this is referred to as the negative bulb of percussion. On the corresponding point on the flake, an elevation or swelling is seen – this is the buoyant bulb of percussion. Flaking's can also be of different kinds:

- ***Primary Flaking***-This refers to initial flaking that is done on a core to achieve the required shape. These flakes are usually large ones and show prominent bulbs of percussion.
- ***Secondary Flaking***-This refers to flaking that is done on the initially worked tool after primary flaking. This is done to refine and sharpen the tool, and therefore the flakes would be smaller in size.
- ***Controlled flaking***- In this type of flaking, the blow's force is controlled to some extent. If the blow's force is controlled by changing the direction, i.e., towards oneself, a step-like feature is seen on the core.
- However, controlling force can also be done by changing the hammer used. Therefore, to control the force, the toolmaker could replace a stone hammer with a bone hammer.
- Hammer refers to the object used to hit or strike the core to remove flakes to shape it into a tool. Hammers can be of different types, shapes, and sizes, and of other raw materials. Thus, we can have a stone hammer, bone hammer, or even a wooden hammer. However, the most used hammer in the past must likely have been stone.

Striking Platform- It is a surface that is worked upon on the core and made flat where the hammer will strike to detach a flake. In some techniques, the unique platform is prepared; in others, it is not.

Self Assessment

1. Pendent made of tooth discovered from Paleolithic……

A. Lohanda Nala
B. Sangankallu
C. Hunasgi
D. Bhimbetka

2. .....profusely used in Mesolithic period.

A. Microliths
B. Blades
C. Chopping tool
D. Hand axe

3. .....discovered Indian Mesolithic rock-cave art.

A. Carlayel
B. Lubak
C. Child
D. Marshall

4. Nature and creation of universe showed in Mesolithic paintings, discovered from……

A. Bhimbetka
B. Bagor
C. Langhanaj
D. Nevasa

5. The word Neolithic used earliest by.....

A. Luback
B. Marshall
C. Wheeler
D. Lucas

6. The earliest evidence of Neolithic pottery found from.....

A. Chaupani Mando
B. Burzahom
C. Utnur
D. Jorwe

7. The communal animal-butchering site of the Neolithic period was discoveredfrom……

A. Budhihal
B. Utnur
C. Nashik
D. Baha

8. Mention the tools of the Lower Paleolithic period:

A. _____
B. _____

9. Prehistoric axes are found at

A. Attirampakkam
B. Adichanallur
C. Arikamedu
D. Sanur

10. Which one of the following sites is famous for the rock paintings:

A. Bagh
B. Ajanta
C. Bhimbetka

D. Amrawati

11. Ash Mound related to Neolithic culture of:

A. Eastern India
B. South India
C. Northern Vindhyas
D. Kashmir Valley

12. The tools of the _____ are called microliths:

A. Paleolithic Age
B. Mesolithic Age
C. Neolithic Age
D. Chalcolithic Age

13. A Homo erectus skull was discovered by:

A. Arun Sonakiya
B. Carlyle
C. Le Mesurier
D. Banerjea

14. Nomad Man started settling in:

A. Paleolithic Age
B. Mesolithic Age
C. Neolithic Age
D. None of above

15. In which state of India first Paleolithic site was discovered:

A. Jammu & Kashmir
B. Rajasthan
C. Madhya Pradesh
D. Karnataka

Answers for Self Assessment

1.	A	2.	A	3.	A	4.	A	5.	A
6.	A	7.	A	8.	Chopper, Chopping tools	9.	A	10.	C
11.	B	12.	B	13.	A	14.	C	15.	D

b) Fill in the Blanks:

1. After the Neolithic period……. replaced earlier stone tools.
2. The pre-historic tools are…….
3. The word 'lithic' means……...
4. The word 'Paleo' means……...
5. The ……. period means the earliest period of the history of human kind.

b. Answer for Fill in the Blanks.

1. Copper
2. handaxe, chopper, scraper
3. Stone
4. Old
5. pre-historic

c) Answer in one sentence.

1. What is prehistory?
2. List the techniques used in the manufacture of stone tools in the pre-historic period?
3. From which places we find remains of the residence of Paleolithic people.
4. State two highlights of the Mesolithic period.
5. Who discovered the Mesolithic rock-cave art of Bhimbetka?
6. What is the highlight of the Mesolithic rock-cave art of Jaor?
7. How do anthropologists know what type of technology was used to make different types of stone tools?
8. Which Neolithic remains indicate India's contact with the Chinese Neolithic?

Review Questions

1. Discuss the salient features of the middle paleolithic culture in India.
2. Discuss the Mesolithic rock art in India.
3. Discuss the Neolithic Culture of Northern and Eastern India.
4. Why is Neolithic called revolution, not evolution? Comment on it with suitable Indian Neolithic examples.

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Unit 02: Sources of Ancient Indian History

CONTENTS

Objectives

After this chapter, you will be able to:

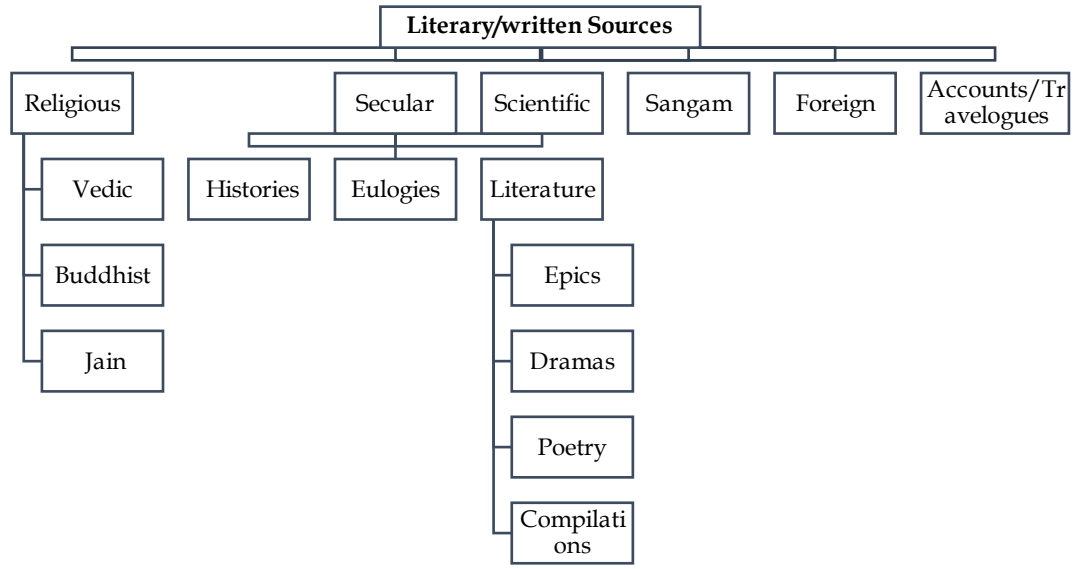
- Understand the historical construction of India's ancient past.
- Know the importance of Sources of History.
- Know the Foreign accounts and their importance for the history-writing.
- Understand the nature of material/archaeological sources.
- Know about the influence of Physical features on Indian history.

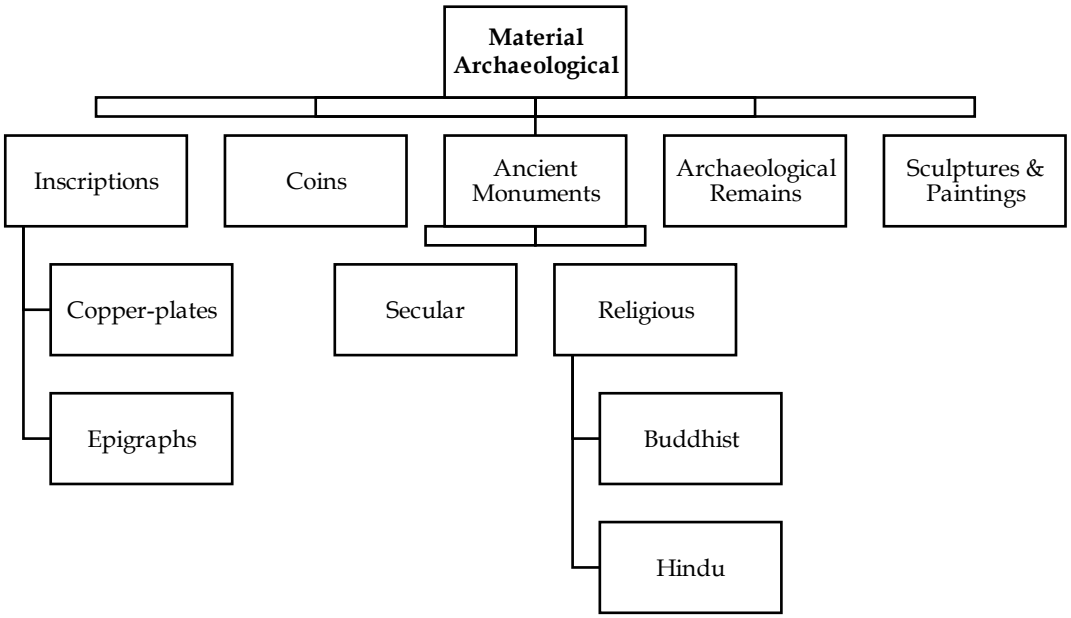
Introduction

Sources are essential for the reconstruction of the past. Any remnant of the pastcan serve the purpose of a source. We have a variety of sources for reconstructing the history of ancient India. They can be broadly divided into the following categories:

i. Literary,
ii. Archaeological,
iii. Foreign Accounts.

Ancient Indian History Sources: There are two constraints to Ancient Indian History sources: 'availability and decipherment.' Those were the British administration officers who were the first to pay attention to Ancient Indian history in order to meet their organizational objectives. Sir William Jones (judge) formed the 'Asiatic Society of Bengal' in 1784 to learn, comprehend, and publish ancient Indian history texts. The hunt for archaeological sources gains legal momentum after the formation of the Archaeological Survey of India in 1861. Then, in 1922, the discovery of the Indus civilization sparked a renewed interest in ancient Indian history among Indians. Then, up to now, diverse sources have surfaced, making their interpretation a more difficult task for Ancient Indian historians.





1.1 Literary sources

The literary sources to reconstruct Ancient Indian history can be classified among three major categories, (i) Religious, (ii) Secular, and (iii) Scientific. It also comprised sources like (iv) Sangam literature and (v) travelogues of foreign travelers.

Religious sources

The Ancient World's civilization was built on the foundation of Religion. India was no different. As a result, we discover many canonical/religious literature from numerous religions in Ancient India. These shed light on the religious, socio-economic, and political ideas and ideology of the time period under consideration. Such sources, however, should be used with caution. Because, first and foremost, most religious sources are passed down through oral tradition and written down hundreds of years after they were created. Apart from that, "all we have right now are authentic writings editions." Second, religious literature mainly was created with an idealist viewpoint in

mind. As a result, whatever is written is of a "does and don'ts" character rather than "as is." Puranas, for example, are sometimes written as if they were written 1000 years ago and prophesying something 1000 years later, despite the fact that they were written in the 4th century AD. As a result, a historian can use these sources to recreate Ancient India's history using strategies such as internal and external critique.

(a) Vedic/Hindu canonical literature

It comprises sources like four Vedas, Brahmans, Aranyakas, Upanishads,Shad-darshanas, Shad-Angas, Sutras, Smritis, and Puranas.

1. Vedas

Rig, Yajur, Sam, and Atharva are the four Vedas created by the Aryans. The Vedas (from Vid=to know) were a collection of Aryan petitions to the Gods, who were natural primarily powers. The Vedas were named 'Shrutis' and 'a-paurusheya (not made by any man) by Aryans since they were heard (rather than constructed by men).

The Vedas are also known as the Samhita.

Rig-Veda:The Rig-Veda is the oldest of the four Vedas. There are ten mandalas and 1028 suktas in total. Indra, Varuna, Agni, Parjanya, Vayu, Marut, and other gods were prayed to. It provides details on the socio-economic, religious, and political conditions of Early Aryans in Sapta-Sindhus. The 'Purushsukta' of Its 10th mandala, for example, portrays the beginnings of the Varna system in India.

Yajur-Veda:It included the prayers to be recited when making yagnya or sacrifices. Significant portions of the prayers are taken directly from the Rig-Veda. Shukla and Krishna, as well as six additional Samhitas, are included. The Yajurveda's Vajasaneyi Samhita sheds much insight on different Vedic sacrifices.

Sam-Veda:It included prayers to demonstrate how to say them while doing sacrifices. It comprised the Rig-prayers Veda's as well as procedures for reciting them. As a result, it is regarded as the birthplace of Indian classical music.

Atharva-Veda: It comprised assorted subjects like magic, blackmagic, superstitions, etc. We find the origins of medicines, botany, and surgery in this Veda.

The four Vedas shed information on the Vedic Aryan way of life. We learn that the Aryans' lifestyle was different when they first arrived in the Saptasindhu region. This is explained in the Rig-second Veda's to the ninth mandala. However, when they moved to the eastern half of their original area and had contact with other communities, we noticed significant changes in their lifestyles. The Rig-first Veda's and tenth mandalas, as well as the other three Vedas, provide evidence of such change.

As a result, there are two types of Vedic Aryans: Early Vedic and Later Vedic. Following the Vedas, Vedic Aryans compiled a number ofimportant books. These were intended to help people understand the Vedic beliefs and regulations. As a result, they functioned as Vedic supplements and were mostly written in prose. Brahmanas, Aranyakas, Upanishads, Vedangas, and Shad-darshanas were all part of this collection.

1. Brahmanas:

The Brahmanas were created to pass on the Vedic sacrifice procedures. As a result, each Veda has its own Brahmana, such as the Rigveda's Aitareya Brahmana, the Samveda'sJaiminiyaBrahamana, and the Yajurveda's Shatapath Atharvaveda's Gopath. We get Vedic Aryans' various institutions, such as four Varnas, four Ashramas, philosophy, and so on, from these Brahmanas.

2. Aranyakas:

The Aranyakas were intended to teach Vedic Religion in solitude, particularly sacrifices and mystic philosophy. Taiteriya Aranyaka is for Yajur-Veda, while Aitareya Aranyaka is for Rig-Veda.

3. Upanishads:

Upanishad is a Sanskrit word that means 'to learn by sitting near to one's teacher.' These were intended to educate Vedic spiritualism, which included topics such as knowing oneself, knowing God, relationships between self and God, the creation of the Universe, our place in such a huge Universe, and so on. There are 108 Upanishads in total, but some of the most important are Ken, Kath, Prashna, Aiterya, Chandogya, and others. The Upanishads are sometimes known as 'Vedanta'

because they appear at the end of the Vedas. The vital backbone of Indian religions was primarily founded on Upanishads, with the help of which we can gain a more comprehensive understanding of Indian religions.

4. Vedanga:

These were created to make Vedas more understandable, as follows:

- ***Shiksha:*** How to pronounce the Vedic prayers in the proper manner
- ***Kalpa:*** Rules to perform sacrifice in a proper manner
- ***Vyakaran***: To know the proper Grammar of the Sanskrit language
- ***Nirukta:*** Etymology of words, mentioned in the Vedas.
- ***Chanda:*** Various meters in which Vedic shlokas are structured to recite. It comprised of Gayatri meter (Chanda), Anushtubha meter (Chanda), etc.
- ***Jyotish***: It deals with proper time (Shakun) on which sacrifices should be performed. It also discusses the subjects of astronomy like Sun, Moon, constellations and, cycles of seasons, etc.

5. Shad-darshanas:

These writings are about philosophical teachings or Vedic features. Vaisheshik (Kanad), Nyaya (Kanad), Sankhya (Kapil), Yog (Patanjali), Mimansa (Jaimini), and Uttar-mimnsa are six of them (Badrayan). These encompass issues such as theory, logic, soul-God unity, atoms, Vedic ceremonies, and the structure of the Universe, among others.

6. Sutras

In Indian history, the 6th century BC marked a turning point. The emergence of early states, as well as economic and monetary expansion, occurred during this period. During this time, India saw its second urbanization. During this time, non-orthodox religions such as Buddhism, Jainism, and Ajivakas originated and developed. They presented a serious challenge to Vedic Religion and its shortcomings while also offering a viable alternative. Moreover, during that time, India had a more significant amount of contact with outsiders. Continuous churning and fast processes characterized the period. The Vedic faith's guardians recreated and regulated its Religion in response to these changes. Sutras were developed; as a result to give a unified Vedic religion with norms, rules, and regulations. In the 6th century BC, Sutras were written. Kalpasutras was made up of three sutras: Dharmsutras, Shrautsutras, and Grihyasutras, which were all gathered together. They revealed a great deal about the processes utilized in the 6th century BC.

7. The Smritis

India had a period of rapid transition during the late centuries of BC and the first centuries of AD. The economy was booming, India had good links with the Roman world, Buddhism was at its pinnacle, and local monarchs were establishing empires: no aspect of society or culture was spared from these transformations. Such was the explosive and energizing situation. The Smritis were formed as a result ofthe Vedic Religion's desire to restore their Religion.

The Smritis, like the Sutras, are writings that include standards, standards, rules, and laws for the consolidation and reconstruction of Vedic Religion. Scholars like Manu, Narad, Parashar, Yadnyavalka, and others wrote these. As a result, we discover various smritis associated with their names, such as Manu-smriti and Narad-smriti.

8. Puranas

Buddhism was at its pinnacle in the 3rd-4th centuries AD. The worship of the Buddha's idol began during Mahayana, and it grew in popularity as a result. Vedic Religion, on the other hand, was alienated from the public and required popular support. In its thoughts, it was contemplating and experimenting. As a result, Vedic Religion produced a specific type of writing for the general public, which opened the doors to Religion to the general public. 'Puranas' is the name of the literary genre. The Puranas are primarily made up of 18 Puranas that were divided into categories based on the religious cults that predominated in India throughout the third and fourth centuries. Shaiva Puranas, Vayu Puranas, and Skanda Puranas, for example, were revered by Shaivas, whereas Vaishnavas revered Vishnu Purana, Garud Purana, Matsya Purana, and Varaha Purana were revered by Vaishnavas. The Shakti religion (dedicated to mother goddesses) and the Ganapatya cult both produced Puranas. The beginning of the Universe, stories about individual

Gods and their Families, the importance of pilgrim destinations and pilgrimages, political dynasties, and lineage myths (vansha and vanshanucharit), and so on, are all prevalent sections in such Puranas. Other related topics, including iconography, architecture (Vishnudharmottar Purana), medicines, geography, political history, and so on, were later addressed in the Puranas.

In summary, historians can use the Puranas to learn more about India during the third and sixth centuries AD.

(b) Buddhist Canonical Literature

Buddhism was a popular religion, and as a result, the literature and language of its adherents were preserved. As a result, these are available in a variety of languages, including Prakrit (Pali), Tibetan, Chinese, Sinhali, and others. These were also composed in the Sanskrit language to criticize the Vedic faith. The Pitakas, Jatakas, and other Buddhist texts made up the vast majority of Buddhist literature.

1. Pitakas:

The Pitakas are made up of three compilations: Vinaya, Sutta, and Abhidhamma, which are collectively known as the "Tri-Pitakas." Upali compiled the Vinay- Pitaka, which consists of five books. These were developed to establish guidelines for monasteries, bhikus, and bhikkunis, as well as their daily routines, ethics, and so on. It contains sections like Sutta-vibhanga (the genesis of Bhikku regulations), Khandaka (laws governing admittance into monasteries and admissions, and so on), and Parivar.

The Sutta-Pitaka was compiled by Ananda. These were constructed to use examples, parables, and lectures to teach Buddha's teachings. This collection of works is aimed towards the general public. Digha-nikay, Mazzim-nikaya, Sanyukta-nikaya, Anguttar-nikaya, and Khuddak-nikaya are among the Sutta-five Pitaka's books (nikayas). The Khuddak-Nikaya contained important literature such as the Dhammapada, Suttanipata, Thergatha, and Therigatha. Khuddak-Nikaya included Jatakas as well.

The essential idea of Abhidhamma-Pitaka is the same, i.e., Buddha's teaching; nevertheless, it takes on a philosophical and scientific shape. These were intended for Buddhist academics. It included 'Kathavastu,' an important Buddhist text.

In short, these works shed a great deal of insight into Buddhist beliefs and norms of conduct.

2. The Jatakas

The Jatakas are a collection of stories about Buddha's previous lives. To help his followers overcome their issues, Buddha invented a lovely system of telling stories from his previous lives, and the skeptic or problem follower extracted answers from these stories. These are the Jatakas, which provide light on India in the sixth century BC.

3. Dipvamsha and Mahavamsha

These Buddhist writings originate in Sri Lanka. They provide information on Ashoka, the Mauryan Emperor, and a number of Buddhist intellectuals.

4. Divyavadan

This Buddhist book was written in the Nepali language. From Mauryan kings until the Shunga period, it tells Buddhist legends and sheds information on northern kingdoms.

Other major works in Buddhist literature include the Milind-Panha (debate between BhikkuNagsen and Milind (Menander) Buddhist turned Greek monarch); Ashvaghosha's Buddha-Charit (biography of Buddha); Mahavastu, Lalitvistar, Manjushri Mulkalpa, and others.

(c) Jain Canonical Literature

Prakrit (Ardhamagadhi, Shaurseni), Tamil, Sanskrit, and other languages are used in ancient Jain literature. The literature can be divided into two categories: Anga (14) and Agamas (Purva). Chedasutras (6) and Mulsutras (4) are other important components.

1. Anga and Agam

These publications shed light on Mahavir's teachings. The Acharang Sutra reflects on the standards of conduct of Jain monks, whereas the Bhagavati Sutra illuminates Mahavir's history and deeds.

2. Philosophical

These were Samaysar, Pravachansar, and others. Acharya Kundakunda was the major creator of these, which were based on Jain spiritualism.

3. Puranas

The Jain Puranas were based on Vedic epics and Puranas, but with Jain philosophy as the main focus. Harivamsha Purana, Maha-Purana, Padmacharit, and others were among them.

4. Biographies

Bhadrabahu-Charita, Jasahar-Chariu, Naykumar-Chariu, and others were among them. The Mauryan Emperor Chandragupta and his tutor, Bhadrabhau-Jain Acharya, are the subjects of the Bhadrabhau-charita. Kathakosh of Harisen, Parishishta-Parva of Hemchandra Suri, Dhananjay-mala (thesaurus), Alankar-Chintamani (on literature), Mahavir-ganit-sarsamgraha (mathematics), Niti-vakya-mrita of Somdeva (Political Science), and others are among the Jain literature.

1.2 Secular Literary Sources

As many half-literate people believe, India was not enveloped in religions. Throughout its thousand-year history, it also amassed a sizable library of secular literature. Even a brief look at it may confirm this.

(a) Histories

India was not unaware of historywriting. We would understand some regionalhistories in the following lines.

Rajtarangini:

According to current historiography, this is considered the earliest book in the history of India. Kalhan has authored a history of Kashmir (born in 1100 AD in Kashmir). During the reign of King Jaysimha of Kashmir, he finished the book in just two years. It has eight Khandas (chapters/volumes) and 7826 shlokas in Sanskrit (verses). It covers Kashmir's history from the Mahabharata war until the 12th century AD, though only from the 9th century onwards is a complete history available. Kalhan was an unbiased historian who drew on a great number and range of sources to write his history. He did fieldwork and toured all throughout Kashmir. During his journey, he not only gathered information but also interviewed locals and recorded oral histories. He composed 'Rajatrangani' based on literary materials and oral tradition, as well as significant fieldwork. His work reflects his passion for Kashmir as well as his admiration for his patron king. As a historian, he does, however, condemn his king's shortcomings. The piece demonstrates his lovely narrative-descriptive style, with dramatic exchanges interspersed with sound counsel.

Rajatrangini demonstrates the significance of sources, as well as the range of sources available in the writing of history. It also emphasizes historians' objectivity and unbiased nature. "...Such a person (historian) should be honored whose writing is free of any form of anger-hatred and remains unbiased when explaining historical events," Kalhana writes. Such was Kalhana's desire, and she worked as Rajtarangini. As a result, it is known as India's first history book.

Aside from Rajtarngini, the 'Rasmala' and 'Kirtikaumudi' (both written by Someshvar) provide information on Gujarat's history during the Chalukya (of Lata) period.

(b) Eulogies

Eulogies are written by a charan/bhat/poet at the court to laud the patron king (and his deeds). Even if it is one-sided, such writing teaches us about the king, his dynasty and family, his deeds and policies, and so on.

Vikramank-deva-charit:

Bilhan writes this eulogy, in which he praises King Vikramaditya (of the Chalukya dynasty) and his great deeds.

Gaudavaho:

Vakpati wrote this eulogy praisingYashovarman's (of Malwa) victory over Bengal (Gaud region).

Harsha-charit:

This eulogy was written by Banbhatta in honor of Harshavardhana.

Kumarpala-charit (by Hemchandra), Hammir-mad-mardan (by Jaychand Suri), and other noteworthy eulogies were also included.

(c) Literature

Dramas, poetry, epics, and other works of literature make up the literature. These are secular works of literature; therefore, we can expect to find real information about society and economy, as well as the polity of the time period. However, because their objective was not to chronicle history but to entertain readers, they should be handled with caution.

Epics

Mahabharata (by Vyasa) and Ramayana were two epics (by Valmiki). We learn about the movement of Aryans over the Indian subcontinent, their relationships with local or native communities and tribes, their political ideas, institutions, society, social conventions and traditions, forest tribes, and the economy from these epics. It also addresses long-term issues such as India's Aryanization, the beginnings of urbanization, and conflicts between two economic systems (pastoralism and agriculture), among others. In short, these epics have proven to be a crucial source for understanding India between the 8th to 6th centuries BC.

Dramas

The 'Sariputta-prakaran,' composed by Ashvaghosha, was considered the earliest drama. Then there was Bharat, a scholar who composed the famous 'Natyshastra' on dramatics. The following are some of the most important drams:

(i) Mudra-rakshas:

Vishakhadatta is the author of this play. The drama revolves around an occurrence involving Chanakya (Chandragupta Maurya's prime minister) and Rakshasa (Amatya of Dhanananda). The drama depicts Chankya's politics, espionage, and the establishment of the Mauryan Empire.

The life of Chandragupta II of the Gupta dynasty is depicted in his drama 'Devi-Chandragupta.'

(ii) Mrichcha-katika:

This drama is about a poor Charudatta and a gorgeous Ganika (prostitute) Vasantasena who fall in love. It was authored by Raja Shudrak and shed light on ancient India's economic affluence, prostitutes and their esteem in society, social structure, and so on. It also mentions the people's revolution against the unjust ruler in passing.

(iii) Malvika-Agni Mitra:

Kalidasa, a brilliant poet and dramatist during the Gupta dynasty, wrote this play. The drama is about a young woman named Malvika and a courageous monarch of the Shunga dynasty named Agnimitra.

Kalidasa also wrote beautiful dramas like Vikramorvashiya, Shakuntala, etc.

(iv) Nanganada, Ratnavali, Priyadarshika:

King Harshavardhana wrote these plays. These reflect upon the socio-economic condition and religious outlook during his reign.

Other crucial dramas are comprised of Uttar-Rama-charit and Malati-Madhav of Bhavbhuti, Svapna-vasavdatta of Bhasa, etc.

(d) Poetry

Classical literature flourished in India after the early decades of the Christian era, particularly during the Gupta period.

Kalidasa's great works include the 'Raghu-vamsha,' 'Kumar-sambhav,' 'Riti-samhar,' and 'Meghaduta.' The last two are world-famous, and the descriptions of nature and seasonal cycles recorded there represent India's classicality of the time, as well as the modern ecology of the

period.Other works of poetry consisted of Dashakumara-charit (Dandi), Kiratarjuniya(Bharavi), Ravan-vadha (Bhatti), Vasavadatta (Subandhu), etc.

(e) Compilations

In terms of secular sources, there are a few anthologies worth considering:

Gatha-saptashati

The Satavahana king, 'Hal,' was a brilliant literary figure. He compiled 'Gatha-saptashati,' a collection of 700 short poetry, from traditional tales and songs. It has much literary value. It is an unbiased source that provides information on common people during the early historic Godavari-valley. It primarily concerns human relations, including diverse relationships and complexities, cropping patterns, societal systems, and so on.

Brihat-Katha (of Gunadhya), Brihatkatha-Manjari (of Kshemendra), and Panchatantra are some other compilations (of Vishnusharma). These are essentially universal fables that use imaginative dialogues between trees and animals to instill ethics and moral ideals in the hearts and minds of people and children.

1.3 Scientific Treaties

Ancient India was not unaware of the scientific attitude. Hence, a considerable amount of scientific work was created during that period. The treaties mainly comprised works on Political sciences and Grammar; however, after early centuries, many scientific works started showing up on subjects like medical science, agro-irrigation science, mathematics, astrology-astronomy art-architecture, iconography, etc. Significantly, the Gupta period witnessed the emergence of various sciences.

1. Arthashastra:

The principal subject is Chanakya/'Political Kautilya's Science,' which was written by Chanakya/Kautilya, Chandragupta Maurya's prime minister. He defines Arthashastra as "the science of teaching how to benefit from and sustain power." In a nutshell, it teaches us how to get power and how to maintain it through various administrative systems and regulations. This book is a firsthand text that explains the Mauryan Empire's polity and administrative organization. It's an administrative document, and it's notably 'written-for-the-king,' as it's written in Sanskrit, the court language.

To write this book, Chanakya took a review of previous researches of 18 scholars on the subjects. The Arthashstrais comprised of 15 parts (pradhikaranas), 150 chapters (adhyayas), 180 headings (up-vibhagas), and 6000 verses (Shlokas).

The Parts are as follows:

2. Vinaya-dhikar (appointments of ministers)
3. Adhyaksha-prachar (responsibilities of administrator: forts, taxes, weightsmeasure, espionage, etc.)
4. Dharmasthiya (Laws regarding marriages)
5. Kantak-shodhan (punishments)
6. Yogvritta (duties of servants)
7. Mandal-yoni (External Policies: who are friends and who are enemies)
8. Shada-guna (External Affairs)
9. Vyasana-dhikaraka (finding the source/cause of an issue)
10. Abhiyasytkarma (Preparation before the war)
11. Sangramic (warstrategies)
12. Sangha-vritta (how to divide and rule)
13. A-baliyas (how to defend a weak state from the more powerful enemy)
14. Durga-labhopay (how to capture forts)
15. Aushad-nishadak (various methods to defeat the enemy)
16. Tantra-yukti ((political science, as defined by Arthashastra))

In summary, Arthashastra has addressed a variety of state-related issues, including the integral aspects of the state structure (theory of Saptanga), relations among various states, officers' and servants' obligations, Empire's administrative divisions, taxation, laws, and foreign affairs, among others. Other topics covered include socio-economic circumstances in diverse places, medicinal plants, mines and mining art, agricultural patterns, irrigation systems, and so on: Niti-sar (by Kamandak), Niti-vakya-mrit, and other political treaties (by Somadevsuri).

2. Ashtadhyayi and Mahabhashya:

Panini's Ashtadhyayi is a book about Grammar. It sheds light on the social upheavals of the 6th century BC, i.e., India's second urbanization period. Mahabhashya, written by Patanjali, is a similar text that tells us about the social situation during the Early Historic period.

3. Charak-Samhita and Sushrut-Samhita:

These works inform us about medical sciences during Ancient India and are considered the basis of the Ayurvedabranch of medicines.

4. Brihat-Samhita:

It is written by Varhamihir and of encyclopedic nature. It touches various subjects like crops, cropping patterns, agriculture technology, foresee earthquakes, astronomy, astrology, etc. It testifies to the scientific progress in India during the Gupta period.

He also wrote 'Pancha-siddhantika,' concerns with eclipses, the path of planets, the pace of constellation, etc.

Other works on astronomy and astrology comprised Aryabahatiya (by Aryabhatta), Brahma-sphuta-siddhant (by Brahmagupta), etc.

1.4 Sangam Literature

We can learn about early historic and historic Southern India via the Sangam literature. Sangam is a Sanskrit word that means "gathering." The poetry given in three assemblies by Tamil poets makes up the canon of Sangam literature. These poems were gathered by the poets from different eco-regions in southern India. As a result, these are urban poets' compilations of folklore. Shilappadikaram, Manimekhalai, Pattupattu, and other noteworthy works are among them.

In Tamil-land, there are five eco-regions known as 'Tinai,' and because there are five, the name 'Ain-tinai' was coined. Each 'tinai' has its own unique ecosystem and, as a result, a unique response (or mode of subsistence) to the environment. As a result, poetry written in hilly areas has a distinct subject matter or setting than those written in coastal areas. These folk songs, on the other hand, were based on two main themes: love (ekam) and war (ekam) (Puram). Thus, 'waiting on the coast for her lover who was not written from fishing' is a source of tension in coastal areas, whereas 'fear of wild animal attacks on her beloved' is a source of worry in mountainous areas.

Such writing is primarily secular and depicts the genuine nature of ordinary men and women as well as their way of life. If we dig deep enough, we may find a wealth of information of critical importance, such as ancient ecology, modes of subsistence, and methods/techniques for acquiring food, forest/sea/plain-products, cropping patterns and their cycle, irrigation methods, social conditions and tensions within social groups, eco-region independence and interdependence, and so on.

1.5 Foreign Accounts

India was re-exposed to the ancient world after the arrival of Persians and Greeks. Warfare was a one-time occurrence; nevertheless, individuals moving between two counties became a long-term event in Ancient India. Because these travelers were foreigners, they owed no allegiance to any of the region's kings. As a result, their reports are unbiased, and their status as "eyewitnesses" provides us with firsthand information on the topics they discussed. It should be noted, however, that because they were foreigners with no roots in India, they could not be expected to have perfect knowledge of India's socio-economic and political ideas and institutions.

(a) The Greeks and Romans

1) Herodotus:

He is regarded as the world's first historian. In his account of the Persian-Greek conflict, he recalls Indian warriors fighting alongside the Persians.

2) Megasthenes:

He was Seleucus Nicator's envoy, stationed in Chandragupta Maurya's court. In his book 'Indica,' he describes Pataliputra as a large metropolis with an area of 14 km x 2 km, fortified with 570 bastions and 67 entrances, and one significant royal palace, among other things. He also discusses the social structure, caste system, and caste relations, among other topics. It should be mentioned that the original Indica has been lost; therefore, we are unable to use any of the information contained inside it. Travelers who arrived in India after Megasthenes, on the other hand, alluded to and referenced Indica. As a result, we can use 'Indica' as a source indirectly through them.

3) Periplus of the Erythraean Sea:

This travelogue is an anonymous work thought to have been composed by a single Egyptian fisherman. The book provides us with objective and unbiased knowledge about the Indo-Roman trade throughout the Early Historic period. It provides information about Indian ports, trading centers, trade routes connecting trade centers and ports, the distance between centers, a list of trade items, the annual volume of commerce, rates, and ship types, among other things.

(b) Chinese

1) Fa-Hien (Fa Xian) (337-422 AD):

During the Gupta dynasty, this Chinese adventurer visited India. He was a Buddhist monk who went to India to study under Dev-Bhumi (India) and visit Buddhist pilgrimage sites.In his chronicle' Records of Buddhistic Kingdoms,' he writes on society and culture in North India, as well as different aspects of the Gupta government, based on his three years of travel.

2) Hiuen-Tsiang (Xuan Zang) (602-664 AD)

Against all obstacles, this Chinese Buddhist monk came to India during Harshvardhan's rule. He set out from Gansu in 629 AD and traveled across the Gobi Desert, Kyrgyzstan, Uzbekistan, Samarkand, and Balkh before arriving in India in 630 AD. After 15 years of the journey around India, he visited Buddhist pilgrimage locations, resided at Nalanda University, studied Buddhism, went through original Buddhist writings, gathered original manuscripts and keepsakes, created copies, and attended Harsha's assembly before returning to China in 645 AD. In China, he published his report as "Si-Yu-Ki" (Great Tang Records on the Western Regions). This account paints a vivid picture of his experiences in India. He talks about kings, particularly Harsha and his generosity, as well as people and cultures from different parts of India, lifestyles, and so on. He has written on the Maharashtrian people's habits and nature.

Taranath's (Tibetan Buddhist monk) Kangyur and Tangyur, among others, remark on early Medieval India.

1.4 Archaeological sources

Among the archaeological sources are (i) Inscriptions, (ii) Coins, (iii) Ancient Monuments, (iv) Sculptures & Paintings, and (v) Archaeological Remains.

(i) Inscriptions

Following contact between Persian and Indian cultures, India realized the value of 'art-in-stone.' Because stones are a stable substance, they were used for engravingthe king's instructions, policies, and outlooks in order to make them public and save them for all time. These were also used to issue the grantee with land grants. Court poets used the same idea to engrave eulogies on such material to make them immortal. These are commonly referred to as inscriptions and are written on either a rock or a pillar. Epigraphs or edicts are the terms for them.

(a) Epigraphs

The Mauryan Empire's earliest epigraphs may be found in India. He issued 14 edicts to spread his dhamma and policies. These were carved into rocks, for example, in Junagadh (Gujarat). He also erected and inscribed pillars in public locations or areas where people could congregate fast. To make it easier for people to read these commandments, he categorically engraved them in ordinary

people's language and script, namely Brahmi (writing) and Prakrit (language) (language). The edicts in North-western India were written in Kharosthi script, which was familiar to the locals. These Ashokan epigraphs (rock-edicts and pillar-edicts) tell us about Ashoka's early days, his gruesome war with Kalinga and his remorse, his conversion to Buddhism, his dhamma, his compassionate attitude toward other religions, and the same expectations from his subjects, his methods of propagation, and so on. Important inscriptions included the following:

- The inscription of Naganika at Nangeghat details the various sacrifices made by Satavahana King Satakarni I, as well as his deeds.
- The inscriptions of GautamiBalashri and YadnyaSatkarani in Nasik caves detail the exploits of GautamiputraSatkarni, the great Satavahanaruler.
- Kharvela's inscription at Hathigumpa recounts his exploits.
- Harisena's inscription (eulogy) on the Allahabad pillar (named 'Prayagprashasti), which tells us about Samudragupta, the renowned Gupta emperor's travels and campaigns.
- The eulogy of Ravikirti at Aihole tells us about the exploits of Pulkeshi II, the Chalukya ruler of Badami.

The 'land-grants' epigraphs have proven to be valuable thus far, as they offer a wealth of information. The grantee's origin/gotra, the grant's purpose, the extent and limitations of the land awarded to the grantee, a list of the grantee's rights and privileges, punishments for trespassers or grant violators, and so on.

As immovable, such epigraphs, coupled with the king's biographical description, also educate us about the extent of the issuer's dominion.

(b) Copperplates

The copper plates were usually engraved and issued to the grantee for 'land-grants.' These are three copper plates joined together with a copper knot. The top and bottom areas are not etched since they can become blurred over time. This copperplate exposes the same information that is carved as epigraphs in land-grants.

These copper plates provide information about the socio-economic situation of the time. The 'Sauhagaura-copper plate,' for example, informs us about a severe drought and the actions taken by the government to address the issue of food scarcity.

(ii) Coins

Since the 6th century BC, we receive information regarding coins in India. The earliest were crude and punch-marked silver coins.

Punch-Marked Coins

After establishing foreigners in India, such as the Greeks, Kushanas, and Parthians, round, cast-coins with busts of kings-Deities, their titles, and so on were introduced. Indian kingdoms developed coinage as a result of their influence. The Guptas, on the other hand, were the ones who came up with fully-fledged coinage.

We usually come upon antique coins by chance or as presents. Such coins assist us in reconstructing our ancient history in a variety of ways, including:

- Coins provide information on dynasties and rulers that are not mentioned in literary sources.
- The metal they're made of reveals information about ancient metallurgy.
- The percentage of pure metal in 'claimed metal' coins tells us about the economic situation of the issuing dynasty. The gold coins of the Kushanas and Guptas, for example, are true to their 'claim' and contain a higher amount of gold, although the amount is minimum or non-existent in later Gupta monarchs. This is because the Indian economy grew from the Kushanas until the Gupta dynasty, then dwindled during the later Gupta period.
- Coins provide information about people's economic relationships. The finding of northern punch-marked coins in Deccan, for example, revealed connections between north and south

India. The same can be said for Roman coins found in Deccan during the Satavahana period, as well as Satavahana coins found in the Mediterranean realm.

- Religious symbols or deity images on coins reveal the issuing dynasties' religious views. Krishna and Balarama, for example, appeared on Agathocles' coins, indicating the Greek king's compassionate nature.

The symbols on Gupta coins associated with Vishnu, such as Garuda-dhvaja, reflect their Vaishnavism. The titles also reveal their religious beliefs; for example, Gupta titles like param-Vaishnava and param-bhagavat suggest a preference for Vaishnavism.

Samudragupta with Garud-dhvaja

- The king's personality, interests, and other characteristics are also reflected on coins. For example, Chandragupta II's lion slayer picture denotes his bravery, while Samudragupta's harp-in-hand picture denotes his love of art.
- Some coins also have years etched on them. Again, it aids in the identification of issuers.
- The coins can also be used to help with relative dating. For example, in archaeological investigations, if coins are found in one stratum, that stratum is approximately dated to the coin's time.

(iii) Monuments and Ancient Architecture

People used to seek refuge in caves during the Stone Age. Agriculture, on the other hand, forced them to live on the plains. As a result, the houses date back to the Neolithic period. Originally, they were built of perishable materials like wood and grass, which is why we only find post-holes. When burned bricks were used to build buildings or public architecture, or so-called Ancient Monuments, the situation altered. This can be seen dating back to the Chalcolithic period. Since then, India has seen changes in material and construction, public/civic policy, and individual behavior. These can be divided into two categories: secular and religious architecture. So, first, let's take a look at ancient India's secular architecture.

(a) Secular monuments and architecture

So far as the public and secular architecture are concerned, the first examples were brought from western and north-western India, namely the Chalcolithic Harappan culture. India experienced its first urbanization during the Harappan civilization. As a result, these cities are peppered with important public/civic architecture. Long highways, massive bathing areas, tanks, religious sites, granaries/warehouses, thrashing floors, dock-yards, artificial ports, sanitary facilities such as baths and gutters, stadiums, pavilions, palaces, fortifications, bastions, and other structures were among them. During the Chalcolithic period, the location of Inamgaon also developed a massive bund and canal.

Then there are massive fortifications (Pataliputra), palaces (Pataliputra), stadiums (Nagarjunkonda), flight of steps to the rivers (Nagarjunkonda), and so on in the Mauryan and post-Mauryan periods.

House ruins also provide insight into the standard of living and living conditions of the time. It also sheds light on civic consciousness and personal cleanliness among those affected.

Such sources provide information on socio-economic conditions, polity's function, defensive methods, water management, civic consciousness, and the way of life of people during the time period in question.

(b)Religious Monuments

During the Mauryan period, religious monuments began to appear. It all began with the Ajivakas caves (in the Barabar and Nagarujuni hills of Bihar), and subsequently, there were many Buddhist structures throughout India. Then, in Hindu monuments in India, we discover the commencement, growth, and classicality since the Gupta period.

Stupas, Chaityas, and Viharas are Buddhist structures.

India has been peppered with Buddhist Stupas, Chaityas, and Viharas since the Early Historic period. Construction began in Northern India, spread through Gujarat to Maharashtra and then across Orissa to Andhra Pradesh.

The Stupas were built on Buddha's or notable Buddhist monks' physical remains or usedequipment. Stupas in Sanchi, Barhut (Madhya Pradesh); Amaravati (Andhra Pradesh); Pauni, Kolhapur (Maharashtra); Sannati (Maharashtra) were all flanked by wonderfully decorated Gateways (Torana) (Karnataka).

The Chaityas are Buddhist chapels/temples where, at the end of the Chaityas, Buddha was worshipped in the symbolic shape of a Stupa. The Chaityas, with the exception of one at Bairat, have all been built in caves; for example, Chaityas at Bhaje (the oldest), Bedasa, and Karle.

The Viharas are Buddhist monks' living quarters, with chambers on all three sides surrounding a huge courtyard. Viharas in Kanheri, Nasik, Junnar, and elsewhere, like Chaityas, were hewn out of the rock. After a few centuries, the Stupa in Chaitya was replaced by a Buddha idol, and Chaityas were joined with Viharas under the influence of the Mahayana cult. This progression may be seen in the development of religious thinking and philosophy, its dissemination in various places, impact from other religions, influence on other cults, the monastery (Sangha), connections between monks and traders, stylistic evolution and expansion of art, and so on are all covered in these Buddhist shrines. Furthermore, the decorative motives on the gateways provide information on public/private architecture, flora-fauna, artistic styles of the time period, and so on.

Temples of Hinduism

We can see the beginnings of various temple architecture since the Gupta period. These were first created in caves, drawing inspiration from Buddhist cave art. These, on the other hand, dropped on plains to congregate large quantities. Sanchi's small temple No. 7 is the site of the earliest trial in separate-temple design. Garbhagriha (sanctum) and Mukha mandapa are the only two sections (frontal space). Then a complete temple appeared in Tigava, Nachana, and Devgadh (all in Madhya Pradesh), complete with a 'garbhagriha-enclosed route of pradakshina-Mukha mandapa on three sides and pier' with fine sculptures.The Shikhara was treated to keep it high; thus, it became narrower as it approached the top. As a result, a viewer's gaze is directed straight up from the bottom to the top when looking at the temple. 'Nagara style' is the name given to this look.

The situation in the Deccan and South India, on the other hand, was rather different. Chalukyas experimented with temple construction from the beginning, from rock-cut temples (Badami) to independent temples (Pattadakal and Aihole). Pallavas built temples out of the rock (the 'Ratha Temples at Mahabalipuram) around the same time. The Cholas then built massive temples. The Rashtrakutas drew inspiration from these experiments and built a stunning temple in a rock-cut style. That is Ellora's Kailasa temple. For the Shikharas, most temples in the Deccan and South India use stone slabs stacked on top. As a result, the Shikhara appears to be on stairs, giving it a squat appearance. The 'Dravida style' is a type of architectural style.

After manytrial and error, enormous temples with sculptures began to pop up throughout India. The rise of regionalism in the 6th and 7th centuries AD set the stage for forming regional styles in temple construction. Within a short period of time, India has become the home of temples with exquisite sculptures on their walls and sophisticated plans and designs.

The mute but objective source of Ancient Indian history is such monuments. They assist us in comprehending the evolution of Religion as well as a religious philosophy. It also tells us about the exchange of ideas and their influence among different belief systems. It also offers us an understanding of how things have changed, how artistic styles have evolved, and their impacts. Finally, it also reveals the nature of patronage and the significance of temples in the political economy of the time.

(iv) Paintings & Sculptures

Sculptures: We can find evidence of sculptures in India dating back to the Harappan period. Stone, steatite, clay, terracotta, lime, bronze, ivory, and wood were used. Some of them were enshrined as idols or icons in the shrine. Some of them were created to adorn temple walls. Individual sculptures were created for a variety of purposes, including toys and amusement.

During the Chalcolithic period, bronze statues of dancers (Harappan civilization) and toys (Diamabad) demonstrate aesthetic value and metallurgical expertise in India. Various more statues

from the same time period depict Harappan amusement, hairstyles, decorations, and clothing. Terracotta toys from the Shunga period are a good example of this.

The Mauryan sculptures, like the Yakshi of Didarganj, reflect contemporary prosperity and aesthetic sensibility. The sculptural reliefs on the stupa entrances (Sanchi, Barhut) depict the evolution of Buddhist philosophy as well as a variety of other subjects such as flora, fauna, civic architecture, and so on.

The Kanishka monument denotes the king's foreign origins and foreign-style clothing, like high shoes and overcoats.

The bronze figure of Poseidon (Kolhapur) and reliefs on plates/mirror handles (Rome) show the Satavahana period economic link between Kolhapur and Rome. The same might be said of the ivory figure of Laxmi of Ter discovered at Pompeii (in Rome).

The Gupta sculptures demonstrate India's artistic excellence during the time. Sculpture science had reached its pinnacle of excellence and classicality at this period. As a result, the sculptures constructed following the Gupta period were based on the same models used throughout the Gupta period.

The evolution of icon/idols (individual sculptures for worship) in terms of attitudes and armament, on the other hand, reflects the evolution of religious ideology and the impact they receive from a variety of sources.These also show that many cults are synchronized. Iconography is a separate field that investigates such developments.

Paintings:

The earliest examples of art can be seen in Bhimbetaka's rock shelters (Madhya Pradesh). Mesolithic cave people drew this utilizing colors and tools found in the natural world. We may learn about Mesolithic people's lifestyles from these rock drawings, such as their way of life, hunting tactics, flora and wildlife in their surroundings, and so on.

Then there are the exquisite paintings, particularly from Ajanta and Bagh. The world-famous Ajanta paintings reveal religious philosophy, spiritual serenity, jewelry, clothes, and foreign visits, among other things. Finally, of course, we may appreciate the artistic excellence and high aesthetic sense of the period involved by looking at these paintings.

On the walls of temples in Tamil Nadu, Chola king murals depict the concept of 'divine kingship' of Chola polity

(v) Remains of Archaeology

People settle, live, develop institutions and physical structures, and in certain cases, abandon the area due to adverse conditions. First, the area becomes desolate due to the material remains that people have accidentally left behind. Then, due to natural factors such as wind, soil, and rain, a heap of soil accumulates in that location. Then, once more, the next wave of folks settles in. The cycle then repeats itself. Finally, as a result of multiple settlements and abandonment, a heap of earth accumulates over that location. These heaps are known as 'archaeological mounds,' and they contain the history of humanity in their belly. Then archaeologists, a subset of historians, excavated these mounds; a process is known as excavation. Archaeologists discovered the settlement's secret history through excavation. As a result, they discovered archaeological material that can be used to reconstruct the history of that particular settlement.

The reconstructed history based on literary sources, the material aids us in reconstructing the history of those common people who were ignored by written sources, those periods before the discovery of writing. A shortlist of archaeological materials that can be utilized as a source follows:

Pottery

Pottery was the common people's basic equipment from Protohistory until the Early Medieval period. Bowls, plates, pots, and other pieces made up the pottery or 'ceramic assemblage.' It should be noted that pottery is classified according to the culture in which it was formed. Shapes, textiles, surface treatment (fabric, color, designs, painting), pottery-making process, and other factors play a role. As a result, a single ceramic type is associated with a specific culture/period. The archaeologist can date the site based on these variations using this approach. As a result, pottery is regarded as the site's alphabet.

Beads

The bead business has been one of India's most prominent industries since the dawn of time. Stone, semi-precious stones (such as Agate, Chalcedony, Crystal, Turquoise, Lapis-lazuli), glass, metals (gold, copper), terra cotta, ivory, shell, and other materials were used to create these. Furthermore, they came in a variety of shapes, including round, square, cylindrical, barrel-shaped, and so on. We had perfected the technique of manufacturing beads by inlaying other metals into them, thanks to advances in technology. These can be utilized to learn about a period's technology advancements and aesthetic sensibility.

Bones/Faunal Remains

A huge quantity of bones or faunal remains has been discovered during excavations. These provide insight into the site's surrounding historical ecology or ecosystem. Furthermore, we can deduce the food patterns of those who are concerned.

Remains of Flowers

Floral remains also provide information on the local historical ecosystem as well as the eating patterns of the humans who lived there.

Foundations of architecture

We come to find the foundations of architecture from the time period during horizontal excavations. Civic architecture included huts, houses, palaces, stadiums, assembly halls, bathrooms, warehouses, activity areas such as kitchens, bedrooms, hallways, verandahs, and thrashing floors, as well as highways, sewage, and water sources. We may determine the people's standard of living based on these factors and the layout of sites; further, the spatial distribution of the area reveals the social division of a given period, if any. For example, bunds/docks are constructions that shed light on the people's economic and technological growth. Defensive constructions such as fortifications, bastions, and moats, on the other hand, demonstrate the wealth of a location and the level of threat it faces.

Material for the Home

The excavations have uncovered a trove of household objects like culinary equipment (pots, hearth, spatula, querns, and so on), ornaments, and entertainment goods such as toys. Stone, clays, terracotta, metal, shell, ivory, and other materials were used to create them.

Occupational Resources

Agricultural equipment (hoe, plow), fishing equipment (hook, net), and trade equipment make up the occupation's material (weights & measures, seals, and sealing coins). Stone, clay, terracotta, metal, and other materials were used to create these.

The Charcoal Excavation unearths any type of burnt-organic material. These are referred to as 'charcoal.' This type of charcoal might be used to date the 'Carbon-14' period in a specified amount and using laboratory tests.

As can be seen, archaeological findings are the most important source for reconstructing the past of ordinary people.

Summary

Ancient India is a wonderful period in Indian history with a rich cultural heritage. However, as we move further back in time, we find that we have a scarcity of written sources to recreate its history. As a result, we have very few written sources at our disposal. They were largely religious and should be utilized with caution, either because a small number wrote them of individuals or because they were societal rules and didn't portray reality. We do, however, come across textual material of considerable literary value, such as epics, anthologies, tragedies, and so on. There were additional treaties on politics, astrology, astronomy, medicine, irrigation, and building, among other subjects. Ancient India can also be understood through architecture and artifacts. Archaeological sources are another type of source. Such archaeological remnants aid us much in understanding India before the advent of literacy and understanding the commoner's manner of life and dating scientifically.

Keywords/Glossary

- **Sapta-Sindhu:** The Indian state of Maharashtra is located in the north-western part of the country. The Indus, Ravi, Zelum, Chinab, Biyas, Sarasvati, and Sutlej rivers all pass through this region. As a result, the region is known as the 'Sapta-Sindhu' region.
- **Kalp-Sutra:** Vedic people's rules and laws, created about the 6th century BC to strengthen Vedic Religion in the midst of societal upheaval at the time. Shraut-sutra, Dharma-sutra, and Griha-sutra were included.
- **Shraut-Sutra:** A set of rules for performing sacrifices.
- **Dharma-Sutra:** Customs and social responsibilities are governed by the Dharma-Sutra.
- **Griha-Sutra:** Domestic responsibility rules
- **Ajivakas:**MakkhaliputraGoshal is credited with founding a heretical cult and ascetic movement in the sixth and fifth centuries BC. He was born around the same period as Mahavir and Buddha. To refute Vedic Religion's argument that "freedom of the soul can be obtained by performing one's obligations," Ajivakas argue that no human action can free our soul; instead, our freedom is determined by fate.
- **Horizontal Excavation:** This is an archaeological method for reconstructing a history that involves entirely excavating the site/mound and exposing the structures beneath. A single dig was taken vertically,' either from top to bottom or in one mound line.
- **Spatial Distribution:** The distance between two constructions in terms of space. It denotes societal social and economic differentiation.

Self-Assessment

1. The 14 edicts of Ashoka were inscribed at.....

A. Junagadh
B. Pataliputra
C. Pratisthan
D. Sarnath

2. .....inscribedthe famous Hathigumpha inscription.

A. Chandragupta I
B. Ashoka
C. Kharvela
D. Satakarani

3. The image of..... on Gupta coins shows their Vaishnavism predilection.

A. Trishula
B. Veena
C. Snaked.
D. Garuddhvaja

4. A large fortification of the Mauryan period was found at.....

A. Junagadh
B. Pataliputra
C. Taxila

D. Nevada

5. The first known example of separate-temple architecture was discovered in.....
A. Sanchi
B. Nagari
C. Bairat
D. Bhaje

6. .....is related to medical science.
A. Aryabhatiya
B. Kamsutra
C. Sushrutsamhita
D. Ratnavali

7. .....are a collection of stories about Buddha's prior lives.
A. Pitakas
B. Jatakas
C. Vedas
D. Arthashastra

8. The Dipavamsa and Mahavamsa were composed in…… language?
A. Sanskrit
B. Prakrit
C. Persian
D. Sinhali

9. .....provide the most up-to-date information on the Aryans.
A. The Puranas
B. The Smritis
C. The Sutras
D. The Vedas

10. ..... is grammarian Panini's well-known work.
A. Mahavastu
B. Bhagavatisutra
C. Ashtadhyayi
D. Anguttarnikaya

11. Rajatarangini mentions about:
A. Kashmir
B. Asam
C. Karnataka
D. Punjab

12. Archaeological sources are:
A. Structures, Artifacts, Bones

B. Seeds, Pollen, Seals
C. Coins, Sculptures, Inscriptions
D. All above

13. Deogarh temple made during:
A. Maurya Period
B. Gupta Period
C. Vakatakas Period
D. Chola Period

14. Paleography is:
A. Study of ancient writing
B. Study of ancient diseases
C. Study of ancient pollen
D. Study of human body

15. Paleontology is:
A. Study of the remains of dead organisms
B. Study that analysis the pollen and other minute plant remains
C. Study of paintings
D. Study of Sculptures

Answers for Self Assessment

1.	A	2.	C	3.	D	4.	B	5.	A
6.	C	7.	B	8.	D	9.	D	10.	C
11.	A	12.	D	13.	B	14.	A	15.	A

Answer in one sentence.

1. Which Veda was the first?
2. In the Rig-Veda, how many mandalas are there?
3. What is Vinaya Pitaka's subject matter?
4. Which of Megasthenes' works was credited to him?
5. Could you tell me the name of Hiuen- Tsiang's chronicle?
6. What were the first Indian coins?
7. Where are Pallavas' famed Ratha Temples located?
8. What evidence suggests Ter and Pompeii had contact?
9. Can you explain what you mean by Chaitya and Vihara?
10. What is the 'alphabet of site' archaeological material?

Answers

1. Rigveda;
2. 10;

3. Codes of conduct for Buddhist monks;

4. Indica;

5. Si-Yu-Ki

6. Punch-marked coins;

7. Mahabalipuram;

8. Ivory Laxmi statue;

9. Chaitya is a Buddhist temple, and Viharas are Buddhist monks' residences;

10. Ceramics

Review Questions

1. Give information on the written sources for history-writing of Ancient India.
2. Give information on the archaeological sources for history-writing of Ancient India.
3. How foreign accounts help us to reconstruct ancient Indian history? Discuss.
4. Write an essay on the role of religious literature in the writing of the early history of India.
5. Analyze how different sources can be used for the reconstruction of ancient history accurately.

Further Readings

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Unit 03: The Harappan civilization

CONTENTS

Objectives

After this chapter, you will be able to:

- comprehend the Indus Valley Civilization's origin and growth.
- comprehend the civil life of Indus Valley Civilization city residents.
- evaluate the socio-religious and economic elements of the inhabitants of the urban Indus valley.
- determine the causes that contributed to the demise of the Indian subcontinent's ancient civilizations.

Introduction

The term "Indus civilization" refers to a literary and urban civilization that flourished in the third and early second millennia B.C. in the area surrounding the Indus River and its tributaries. In the Indus River basin, the first known towns were Harappa, the Ravi River banks, an Indus tributary, and Mohenjodaro, 570 kilometers downstream. Geographically, however, this civilization (also known as Harappa, after its oldest known site) encompassed considerably more than the Indus zone; it comprised riverine lowlands to the east and southeast, highland territories to the north, and the coastal belt to the southwest and southeast of the Indus system. Thus, during this time period, the subcontinent saw its first attempts at urbanization.

3.1 Discovery of the Indus Valley Civilization

After deserting the British East India Company's troops, Charles Masson, a colorful character, was the first European to visit Harappa on his route to Punjab in 1827. After surveying the Indus River, another soldier and explorer, Sir Alexander Burnes, paid a visit to Harappa four years later. The efforts and reports of these early explorers were noticed by Sir Alexander Cunningham, the first director of the Archaeological Survey of India. He returned to the site twice, the first in 1853 and the second in 1856. The removal of bricks needed to lay the bed for the Lahore-Multan railway in Pakistan had caused severe damage by his second visit. He concluded that the material was related to the ruins of Buddhist temples from the 7th century A.D. in the area.

A seal was portraying either a one-horned bovine animal or the side-profile (Marshall 1931: 68) of a more likely two-horned animal with only one horn showing- one of the so-called unicorn seals discovered after some modest excavation. Until the early 1920s, no additional work was done. Then, during trial excavations, Sir John Marshall, the second director-general, appointed R.Sahni at Harappa in 1921 and D. R. Bhandarkar at Mohenjo-Daro in 1911 R.D.Banerjee in 1922, the first real signs that there was a culture rivaling that of Ancient Mesopotamia and Egypt.

Later discoveries revealed that this culture spanned a large area across modern-day North-Western India and Eastern Pakistan, encompassing many different rivers. Satellite imaging has also revealed that the mythological Saraswati River flowed alongside parts of this culture's settlements. Between c. 2400 and 1900 B.C., it had a mature, developed phase that lasted for about 500 years. The Harappan Civilization was later coined to de-emphasize what early archaeologists' thought was a civilization only geographically related to the Indus River, as well as to dispel the myth that the Indus Valley Civilization was superior non-Indian society. The terms' Indus Valley Civilization' and 'Harappan Civilization' are still used today.

More extensive excavation in India, which began after India and Pakistan gained independence and continues sporadically today, has revealed that there are possibly over a thousand Harappan, or at least Harappan-related, unconfirmed sites spanning modern Pakistan and northwest India, as well as other major rivers, deltas, and coastal areas. The Indus, Saraswati, and Hakra-Ghaggar rivers, as well as their tributaries, were among the important rivers. As a result, it is the most geographically extensive ancient civilizations unearthed, thus far more remarkable than Egypt and Mesopotamia combined.

3.2 Origin and Background of Indus Valley Civilization

Indus settlements thrived mostly, but not completely, west of the Delhi-Aravalli-Cambay geographic axis on the Indian subcontinent. Between c. In the first millennium B.C., the emergence of urban centers occurred around 7000 BC. The Harappan subsistence pattern, which includes wheat and barley farming as well as domesticated animal species, with cattle being the most desired, can be traced back to Mehrgarh in Baluchistan's Kachhi plain, which has also produced the earliest evidence of agricultural life in South Asia (c. 7000 BC). This pattern can be found all over Baluchistan, from the Zhob-Loralai region in the northeast to Las Bela in the south, dating from the 5th millennium B.C. onwards. At the same time, the majority of classic Indus sites are in riverine lowlands and understanding how settlements and subsistence patterns evolved in those locations over a thousand years previous to the Harappan civilization's emergence is critical. An extended period of antecedence occurred in various lowland areas. The Cholistan tract saw a well-defined period of habitation around the beginning of the fourth millennium B.C., known as the Hakra Ware culture, named for the river where its characteristic ceramic assemblage was first discovered. Although the majority of the sites are concentrated near the Hakra River, they were also found in Jalipur, Multan, and Kunal, Haryana. The majority of the locations appear to be small camps, with a few larger permanent communities (such as Lathwala in Cholistan, 26.3 hectares). The Hakra horizon was the first lowland culture, and it used a variety of stone and copper tools to work in both desert and riverine conditions. Jalilpur's collection of semi-precious stone, coral, and gold beads shows that some manufactured things are made from raw materials that are not readily available locally. The Amri culture (named after the type of site Amri) ruled the Kirthar piedmont and Kohistan in the fourth millennium B.C., on the western outskirts of the Indus lowlands. Although some Amri sites had an acro-sanctum/lower town division, a settlement design that may be seen later, in a more advanced and sophisticated form, in the layout of Indus cities, is particularly noteworthy. A conically shaped hill with encircling terraced stone walls and ruins of ramps/stairways emphasizes the acro-spatial sanctum's exclusivity. Domestic structures were likely found in the general living area, which was lower town.

The Kot Diji culture, which spans the Indus-Hakra plains and the Indo-Gangetic divide, provides an immediate backdrop to the Indus civilization. There are various planned and fortified communities, including Harappa's building of habitational regions organized on a grid of north-south and east-west streets, and Kunal's usage of mud bricks in the Indus ratio of 1:2:4 combined with a drainage system based on soakage pits in streets. There is also an extensive but partially standardized repertoire of ceramic designs and forms (some of which are carried over into the Indus civilization), miscellaneous crafts, and sophisticated metallurgy that includes the manufacture of silver tiaras and armlets 'as well as disc-shaped gold beads (typical of the Indus civilization), broad transport and exchange of raw materials, square stamp seals wi When taken as a whole, the label 'early Harappan' is suitable for this period because it already possesses a number of characteristics associated with the mature Harappan period (the traditional urban, civilizational form). Several of these characteristics allude to the presence of commercial and other social elites. When one considers the intensification of craft specialization, which was reliant on extensive networks to obtain required raw materials, or the need for irrigation for agriculture in the Indus flood plain to avoid crop failure, which necessitated a degree of planning and management, the emergence and character of the controlling or ruling elites become clear.

Overall, there's considerable doubt that the Indus civilization had indigenous roots and that its cultural forerunners were the northwest's chalcolithic societies, which flourished in the fourth and third millennia B.C. Indus towns did not emerge due to the spread of the idea of civilization or movement of population groups from West Asia, according to the beliefs of several early researchers.

Late/Post Harappan culture Debated on Harappan chronology

It is doubtful that civilizational efflorescence occurred in all regions of the Harappan distribution region at the same time. This civilization existed by 2600 BC, as evidenced by its clear contacts with Mesopotamia at the time. Lower Sind, Cholistan, and, possibly, the Kutch region, which was connected to the Cholistan area by a river, seems to be the most likely places where it matured first. Harappa, Kalibangan, and Banawali were all discovered later. In addition, the conclusion was timed differently. Mohenjodaro's urban decline began around 2200 BC, and it was no longer a metropolis by around 2100 BC. However, the civilization persisted in other locations after around 2000 B.C., and some sites lasted until around 1800 BC.

Many communities were formed in the hill and plain areas during this time period. Copper, a wheel, and a plough were all employed by these folks. During this time era, there are also traces of granaries, defensive fortifications, and long-distance trade. The ceramic tradition was consistent throughout civilization.

The mature Harappan period lasted from 2600 BC to 1800 BC. Many great towns arose during this time with standardized bricks, weights, seals, beads, and pottery. These cities were meticulously designed. These cities also saw a lot of long-distance trade. Amri is the greatest place to see the transition from early to mature Harappa.

The Late Harappan period began around 1800 BC. Many settlements and cities were abandoned during this time period. However, the earlier period's craft and pottery traditions were also carried on. The decline of civilization coincided with a wave of Aryan migration from the north, most likely the Iranian Plateau. Climate change, as evidenced by physical evidence, has resulted in flooding, drought, and famine. A breakdown in trade relations with Egypt and Mesopotamia has also been suggested as a factor.

The dating of Harappa proposed by various archaeologists is shown in the table below:

Proposed date	Advocated by
3500-2700 BC	MV Vasta
3300-1300 BC	MS Vats
3250-2750 BC	Marshall & RK Mukerjee
2800-2500 BC	E Makay

2800-2200 BC	Pusalkar
2500-1500 BC	Wheeler & Smith
2350-1750 BC	C J Gaid
2300-1750 BC	Dharampal Agarwal
2150-1750 BC	Alvin
2000-1500 BC	Fair Servis

3.3 Debate on Chronology

The civilization's origins are difficult to pinpoint. Opinions on the time of the Indus Civilization differ. Sir John Marshall, the Director-General of Archaeology from 1902 to 1928, was a world-renowned expert on the subject. He discovered some parallels between the Indus and Mesopotamian civilizations. On that basis, he calculated that the Indus Civilization existed approximately 3,000 years before the birth of Christ. He assigned dates ranging from 3250 B.C. to 2750 B.C.

Wheeler's study gave archaeologists the ability to calculate approximate dates from the civilization's beginnings through its demise and fall. As previously stated, chronology is based mostly on physical evidence from Harappan sites, as well as knowledge of their trading links with Egypt and Mesopotamia. To cite just one commodity, lapis lazuli was extremely popular in both cultures, and although academics knew it originated in India, they had no idea where it came from until the Indus Valley Civilization was found. Other academics compared items discovered in Mahenjodaro to those discovered in Babylon. Some of them appeared to be the same. They concluded that the Indus Civilization flourished after 2550 B.C. on this basis. Sir Robert Eric Mortimer Wheeler estimated the Indus Civilization to have existed between 2500 and 1500 B.C. Even though this semi-precious stone was imported after the fall of the Indus Valley Civilization, it is apparent that some of the export originated in this location.

3.4 Geographical Dispersal

The dispersal of Indus settlements throughout a large area of northwest India and Pakistan reveals the many ways in which these diverse geographical areas were utilized. Mohenjodaro controlled the flood plain in the lower Indus basin of Larkana, Sind's agriculturally most prosperous region. Lake depressions, such as the Manchhar, are also visible in Larkana, where fishing communities once lived. In the foothills of the Kirthar mountain range and the Kohistan, there were clusters of sites to the west. Agriculture must have been reliant on spring water and rains in those areas. This area was also crossed by routes connecting to Baluchistan. The Sukkur-Rorhi hills in upper Sind had worker villages in and around flint quarries, the raw material used to make Harappan blades. In the third millennium B.C., the Indus River took a more southeasterly path, flowing into the Arabian Sea near the Rann of Kutch. Only during the tenth and thirteenth century A.D. did the Indus River take its current course.

Baluchistan is reached when one travels west, where Harappan villages can be located over the northern mountain range, on the flat Kacchi plain, in the region of Las Bela to the south, and along with the Makran coastline country. In terms of the Indus civilization's marine trade with the Persian Gulf and Mesopotamia, the fortified sites of Sutkagendor and Sotka-Koh were crucial. Both were good landing areas for maritime traffic, with good routes connecting them to the interior. In other regions of Baluchistan, Indus sites can be discovered along arterial routes in areas that are still agriculturally viable. For example, Pathani Dumb was near the Mula pass, from which a path crossed the Kirthar range, and Naushahro was near the Bolan, via which an important route led to Afghanistan. Such routes were essential because they allowed the resource-poor Indus valley to obtain Baluchistan's metallic-ferrous ores (copper and lead) and semi-precious stones (lapis lazuli and turquoise). Indus civilization's northernmost location, Shortughai, is in northeast Afghanistan. Shortughai provided access to Badakshan's lapis lazuli, as well as Central Asia's tin and gold reserves.

Fig.: 3.1 Map of Indus Valley Civilization

Punjab, Pakistan's province, is located to the northeast of Sind. Doabs, or stretches of land between two rivers, make up a substantial section of the province. The Bari doab (or region between the Ravi and a former bed of the Beas) sites, particularly the enormous city of Harappa, is notable. The Jhelum and Indus interfluves, as well as the Jhelum and Chenab interfluves, have no settlements. Bahawalpur is located south of the Sutlej River. The desert trail of Cholistan, through which the Hakra river flowed, makes up part of it. This is where the largest group of Indus settlements may be found. Geographically, this swath connects the Indus plains with Rajasthan, which has extensive copper reserves. Cholistan had a number of unique industrial locations, defined by kilns, devoted to large-scale craft manufacturing, including copper melting and smelting.

The Indo-Gangetic divide, which runs east of the Sutlej and includes the Indian states of Punjab, Haryana, Delhi, and the Ghaggar river course in Rajasthan, is an alluvial terrain that serves as a transitional area between the Indus and Ganga River systems. The Ghaggar, the Indian name for the river known as the Hakra in Pakistan, is used to the confluence with a major portion of the riverine and stream drainage from the Siwalik ridge between the Sutlej and Yamuna. In this region, there were other provincial urban centers such as Kalibangan and Banawali, but Rakhigarhi (in Haryana's Hissar district) was the greatest metropolis and was as huge as Harappa. Classic Indus sites can also be found in the Yamuna-Ganga doab, with a concentration around Saharanpur. Finally, the Indus civilization spanned 119,000 square kilometers between the Rann of Kutch and the Gulf of Cambay. With its enormous area of tidal mudflats and dead creeks, Dholavira was the Rann's premier metropolis.

Further east, the enormous bulk of Kathiawad, today is known as Saurashtra, is formed of Deccan lava, with the port town of Lothal flourishing on its eastern side. Gujarat's mainland is alluvial, with the Sabarmati, Mahi, and several minor parallel streams actively flowing into the Gulf of Cambay. Finally, Bhagatrav, on the Kim River's estuary, is the Indus civilization's southernmost outpost.

3.5 Settlement pattern

The settlement structure was multi-tiered, with large and small urban and rural locations significantly varied in size and purpose. Mohenjodaro, Harappa, Dholavira, and Rakhigarhi are examples of monumental cities that stand out because of their scale (over 100 hectares each) and the character of their excavated remains. While the current study has debunked the older hypothesis that such towns were built on a gridiron system of planning, there is compelling evidence of centralized planning. The public and residential portions of the city were separated. The separation

of the predominantly (but not completely) public administrative sector from the residential half of the city took two different mounds at Harappa and Mohenjodaro. The city plan of Dholavira was more complex. The citadel, divided into a 'castle' and a 'bailey' section, the idle town, and the lower town were all interconnected and within an extensive defense system when it was entirely constructed.

It's also worth considering the character of some of the structures. The fortress of Mohenjodaro, for example, was built on a massive artificial platform (400 x 100m) with a mudbrick retaining wall (almost 6m thick) surrounding sand and silt filling. After being enlarged twice, this platform reached a final height of 7 meters and served as a foundation for the construction of additional platforms to elevate important structures such as the Great Bath and the granary so that the highest structures were about 20 meters above the surrounding plains and could be seen for miles. Another architectural marvel is Dholavira's water management system, critical in an area prone to periodic droughts. Rainwater was dammed and directed to the enormous reservoirs within the city walls from the catchment areas of the two seasonal streams, Manhar and Mansar. There were reportedly 16 water reservoirs within the city walls, spanning up to 36% of the walled area. They were protected by brick masonry walls, while reservoirs were also created by excavating into the bedrock. Furthermore, rainwater was collected in a container in the castle-bailey area through drains.

The urban hierarchy's intermediate tier consisted of locations that, in some ways, resembled the structure of the civilization's great cities but were lower in scale. Some of them are provincial centers, such as Kalibangan, Lothal, Kot Diji, Banawali, and Amri. Kalibangan, like Mohenjodaro and Harappa, had two walled mounds, one of which had multiple mud-brick platforms with fire altars on it. A comparable sort of fire-altar could be seen in the majority of the homes on the eastern mound. Lothal was also a fortified town, with a dockyard (219x13m in size) connected to the river via an inlet canal taking up the entire eastern sector. The acropolis was nearby, and the remains of a storeroom were unearthed there, including clay sealings with impressions of cords and other supplies.

Lothal's urban morphology also shows that the size of a city and its overall planning are not always related. Although Mohenjodaro was at least 25 times the size of Lothal, the latter shared two distinct regions, burned brick dwellings and streets, and drains that were oriented in a regular pattern. In fact, in the context of the Indus, its paved streets and lanes are unparalleled. Small, urban settlements make up the third stage of the Indus settlement hierarchy. There is some evidence of planning in these, although there are no internal divisions. They served urban functions despite their small size and structurally unappealing appearance. One such site is Allahadino in Sind, which had a diameter of only 100 meters but was a significant metalworking center. Kumasi, in Gujarat, is a small walled Harappan settlement where semi-precious stones and copper were processed.

Finally, the rural hinterlands of sedentary villages and transitory / semi-nomadic communities were maintained and functionally connected to urban centers. While the latter are typically small and have thin occupational deposits, villages have been found with hut outlines and thick deposits. The cultural deposit at Kanwal in Gujarat, for example, is 300 square meters thick and suggests a safe village settlement. Similarly, the Harappan phase archaeological deposits in the Yamuna-Ganga doab-1.8 meters at Alamgirpur and 1.4 meters at Hulas-indicate that the area's pioneer immigrants lived for a long time. It's important to remember that separating rural and urban Indus civilization sites based on size isn't a good idea. A few major sites in Cholistan have been classified as nomadic settlements, not urban communities, one of which is 25 hectares (and so is larger than Kalibangan). Kuntasi, on the other hand, was only 2 hectares in the area but was correctly designated as an urban town due to its functional position as a supplier of craft goods.

3.6 Subsistence Pattern of the Indus Valley Civilization

A stable agricultural system, complemented by animal husbandry, hunting, and plant collection, kept urban networks afloat economically. Given the broad range of natural conditions in this civilization's distribution area, the subsistence strategy was unlikely to be a single or uniform one. The plough was well-known among the Harappans. Terracotta ploughs have been discovered at Indus sites in Cholistan and Banawali, while excavations at Kalibangan showed a ploughed field. Although the pattern dates from the early Harappan period, there is no reason to believe it continued until the mature Harappan period. Two sets of furrows crossed at right angles in the Kalibangan field, producing a grid pattern, indicating that two harvests were likely grown in the same field. Mustard is grown in one set of furrows and horse gram in the other in current fields in

the zone. Other evidence, such as the combination of wheat and barley found in Indus sites, suggests mixed cultivation. Even today, in many regions of north India, missed planting is used as insurance against weather threats so that if wheat fails to ripen, the hardier barley is sure to give a crop.

Previously, a significant distinction of cultivated crops was recognized between the territories in and around the Indus valley on the one hand and Gujarat on the other. The cereal component in the Indus area was exclusively wheat and barley, whereas rice and millets were more prominent in Gujarat. Rice and finger millet, on the other hand, have recently been discovered at Harappa. Peas, lentils, chickpeas, sesame, flax, legumes, and cotton are among the other cultivated crops. The collection suggests cotton. Cotton is typically a summer crop in Sind, and such crops are typically produced with irrigation. This is because rainfall is exceedingly scarce, averaging only 8 inches per year. If agriculture on any scale is to be carried out with a meaningful reduction in the risk factor in any portion of the Indian subcontinent with less than 10 or 12 inches of rainfall, irrigation is the only option.

Cattle meat was the Indus people's favorite animal meal, and cattle bones have been discovered in considerable amounts at every site that has given bones. Cattle and buffaloes must have supported agricultural operations and served as draught animals in addition to providing meat. This is suggested, among other things, by their slaughter age. The majority of cattle and buffaloes in Shikarpur, Gujarat, lived until they reached maturity (about three years) and were subsequently killed at various times until they reached eight years. Mutton was also popular, and sheep/goat bones have been discovered at nearly all Indus sites. Hunting animals was not a minor pastime; the ratio of bones from wild animals to those from tamed types is 1:4. Wild buffalo, several types of deer, wild pig, ass, jackal, rats, and hare are among the creatures. Fish and marine mollusk remain are also often discovered. Wild rice was undoubtedly consumed in the Yamuna-Ganga doab, but the most compelling evidence comes from Surkotada in Gujarat, where the vast majority of detected seeds are wild nuts, grasses, and weeds. In general, the Indus food economy was a risk-mitigating, broad-based system—a logical method given the enormous and concentrated population groupings that needed to be fed.

3.7 Artisanal Manufacturing and Trade

Indus cities are home to a diverse diversity of artisanal production. On the one hand, specialized crafts with origins in the previous time got increasingly sophisticated in terms of technological procedures, while on the other hand, the raw material combinations used grew. Shell artifacts, semi-precious stone and steatite beads, faience objects and utensils, and jewelry in base and precious metals are in high demand in cities. It is now evident that the Indus civilization was not primarily bronze using. The predominant tradition was pure copper. There was also a range of alloys available, including low and high-grade bronzes, as well as copper-lead and copper-nickel alloys.

Some of the handmade artifacts are uniquely Indus, in the sense that they were discovered neither before nor after the rise of the urban civilization. Because the commercial transactions for which they were used had substantially diminished, Indus seals (inscribed, square or rectangular in shape, with depictions of animals, most notably the unicorn ') are rarely found in late Harappan and post-Harappan contexts. This is also true of the Indus stone statues of animals and men, the most famous "Priest-King." These appear to have had a political-religious significance and are sculpted in a High Art idiom. The decline of this stone carving practice can be traced back to the departure of urban centers, as well as elite group mobility and transition.

Similarly, long barrel carnelian beads, principally produced at Chanhundaro, are a characteristic Indus luxury item. The perforation of a 6 to 13 cm long bead took between three and eight days, requiring both expertise and time. Such specialized production could not be sustained in the essentially deurbanized context that followed the collapse of cities.

The fact that the Indus craft traditions are not region-specific is one of their most outstanding characteristics. Nagwada and Nageshwar in Gujarat, as well as Chanhundaro and Mohenjodaro in Sind, produced shell artifacts. Metal items were also made at Lothal in Gujarat, Harappa in Punjab's Bari doab, and Allahadino and Mohenjodaro in Sind. While craft goods were made in a variety of locations, the manufacturing technology was surprisingly uniform. For example, shell bangles had a constant width of between 5 mm and 7 mm at almost all locations, and they virtually always saw with a blade thickness of between 0.4 mm and 0.6 mm. What is notable about the wide distribution of craft production is that it often relied on raw resources that were not readily available in the area. For example, shell items were made at Mohenjodaro from Turbinella pyrum, a marine mollusk

found around the Sind and Baluchistan coasts and imported in a raw state. Similarly, despite the city's location in a mineral-poor environment, there is significant evidence of copper-based craft item fabrication in Harappa, ranging from furnaces to slag and incomplete products.

Because of a well-organized trading system, such craft manufacturing could persist and flourish. The Indus people were able to mobilize resources from all over the world, from Rajasthan to Afghanistan, and it is possible that full-time traders assisted in supplying the essential raw materials, given the scale of production. The majority of these resource-rich areas have also shown signs of Indus civilization connections. Harappan unicorn seals and ceramics have been unearthed, for example, in Chalcolithic Kulli culture sites. Harappan pottery found at several sites of the Ganeshwar-Jodhpura chalcolithic complex, as well as striking stylistic parallels in copper arrowheads, spearheads, and fishhooks from both cultures, demonstrate the exploitation of Rajasthan's raw materials.

Other types of objects, in addition to basic materials, were exchanged. On the one hand, there was food exchange, as evidenced by marine catfish in Harappa, although it was hundreds of kilometers from the sea. On the other hand, there were also trades of handcrafted objects. For example, shell ladles were sent by small industrial centers like Nageshwar to Mohenjodaro, which also acquired chert blades from Sind's Rorhi hills. It is now feasible to depict the interchange of finished goods across the Indus civilization's major towns. Stoneware bangles, for example, were discovered 570 kilometers north of Mohenjodaro in Harappa. Stoneware is a highly siliceous, partially sintered ceramic material with low porosity. The nature of the social mechanism engaged in this transaction is unknown, although it seems unlikely to be a case of meeting an economic demand, given that Harappa was also producing bangles of this type. Some bangles may have traveled unidirectionally from Mohenjodaro to Harappa due to social exchanges between connected status or kin groups in the two towns.

The Indus civilization interacted extensively with cultures and civilizations to the northwest and west of its distribution area. North Afghanistan, Turkmenistan, north and south Iran, Bahrain, Failaka, and the Oman Peninsula in the Persian Gulf, as well as north and south Mesopotamia, have all discovered Indus and Indus-related artifacts. Etched carnelian and long barrel-cylinder carnelian beads, square/rectangular Indus seals, ceramics with the Indus alphabet, Indus motifs on local seals, ivory artifacts, and diverse terracotta's, including ithyphallic specimens with strong Indus counterparts, are among the artifacts. In addition, seals with Mesopotamian and Persian Gulf affinities externally derived motifs on seals and steatite/chlorite containers have been discovered in Indus sites.

3.8 Indus Script

The Indus Script is the earliest form of writing in the Indian subcontinent, established by the Indus Valley Civilization. Unfortunately, the origins of this script are unknown: the writing system is unsolved, there is no consensus on the language it represents, no bilingual documents have been discovered so far, and its relationship to Indian writing systems (e.g., Brahmi, Devanagari, and Bengali script) is unknown. This is one reason why the Indus Valley Civilization is lesser known of antiquity's major early civilizations.

The first known examples of the Indus Script signs are found on Ravi and Kot Diji pottery excavated at Harappa during the early Harappan phase (c. 3500-2700 BCE). These samples reflect an early stage in the evolution of the Indus Script, based on the fact that only one sign is depicted on the clay surface. Longer inscriptions were documented throughout the Urban era (c. 2600-1900 BCE) when it achieved its full development. Thousands of inscriptions have been discovered at 60 different excavation sites; the majority are brief, with an average length of five signs and none exceeding 26 signs.

Seals and seal imprints, pottery, bronze tools, stoneware bangles, bones, shells, ladles, ivory, and small tablets made of steatite, bronze, and copper have been discovered with Indus lettering on them. The most common type of Indus writing media is square stamp seals, which are typically an inch square (2.54 cm) and include the script on top and an animal design in the center. They are mostly formed of steatite, with a layer of a smooth glassy-looking substance on some of them, although there are also specimens of silver, faience, and calcite seals. To recreate the image of the seals, they were pressed on a malleable medium (such as clay).

Material Form and Use

Since this Indus Script has yet to be decoded, its use is unknown with confidence, and what we do know is based solely on archaeological evidence. Some of the seals may have served as amulets or

talismans, but they also served as identification markers. The Indus Script is thought to have been utilized as an administrative tool, as writing in ancient times was often linked with elites attempting to record and manage transactions. This script has also been found on clay tags attached to bundles of commodities transferred between merchants; some of these clay tags have been discovered in Mesopotamia, well outside the Indus Valley, demonstrating how far products traveled in ancient times.The Indus Script was also utilized in 'narrative imagery,' which consisted of scenarios from tales or stories that merged the script with images of humans, animals, and mythical beings represented in active stances. This last application is similar to religious, liturgical, and literary applications that have been documented in other writing systems.

Fig.3.2: Indus Script

The Indus Script contains slightly more than 400 basic signs. However, only 31 of these signs were utilized more than 100 times, with the others not being utilized regularly. This led academics to conclude that a major portion of the Indus Script was written on perishable materials like palm leaves or birch, which were destroyed over time. This is hardly surprising given the widespread usage of palm leaves, birch, and bamboo tubes as writing surfaces in South and Southeast Asia. According to some experts, the roughly 400 symbols can be reduced to 39 basic signs, with the rest consisting of stylistic variants and discrepancies between scribes.

Scholars are unable to solve the riddle of the Indus Script due to a number of issues. To begin with, certain ancient languages, such as Egyptian, were decoded by the recovery of bilingual inscriptions, which is the process of matching an unknown script with a recognized one. Unfortunately, no bilingual inscriptions have yet been discovered that can be used to compare the Indus Script to a known writing system.

Another stumbling block to its decipherment is that all the inscriptions discovered so far are relatively short, with less than 30 signs. This suggests that another strategy for unlocking the meaning of a writing system, analyzing repeated sign patterns, will not be successful for the Indus Script. The last and arguably most contentious reason why the Indus Script has yet to be deciphered is that the language (or languages) that the script represents is unknown. Academics have proposed various possibilities: The Indo-European and Dravidian language families are the most popular choices, although others have been suggested, including Austroasiatic, Sino-Tibetan, and maybe a lost language family. Many researchers have proposed that the Indus Valley Civilization was not Indo-European based on the material culture.

Although the Indus Script has yet to be deciphered, mostof the researchers who have researched it agree on a few points:

- The Indus Script was written from right to left in most cases.
- This is true in most of the examples identified; however, there are a few exceptions where the writing is bidirectional, meaning that one line has one direction, and the next line has the other direction. In addition, it has been determined how specific numerical values are represented. For example, a single unit was indicated by a downward stroke, whereas semicircles represented units of 10.
- The Indus Script mixed phonetic value with wordmarks and symbols.
- The term "logo-syllabic" refers to a writing system in which some symbols represent concepts or words while others represent sounds. This viewpoint is supported by discovering approximately 400 signs, indicating that the Indus Script was not entirely phonetic. However, if the notion that hundreds of signs may be reduced to just 39 is correct, the Indus Script could be completely phonetic.

The Indus Script's Decline

The Indus Valley Civilization began to fall apart around 1800 BCE. Writing began to vanish as a result of this process. The writing they devised died with the Indus Valley Civilization. For centuries, the Vedic culture that would rule North India lacked a writing system and did not use the Indus Script. India would have to wait over 1,000 years for writing to reappear. The Indus script is a logo-syllabic writing system. This means it is not a closed system of single-valued graphemes like the syllabic and alphabetic systems, which can be cracked whole. Instead, individual signals can be deciphered one at a time, and many graphemes are likely to remain enigmas forever.

The few but cross-checked interpretations presented above suggest that the Indus script was essentially similar to other pictographic scripts created before the middle of the third millennium B.C., that the Indus people spoke Dravidian, and that they practiced a religion that was genetically related to both ancient West Asia and later India.

The Harappan religion that emerges from these readings is unusually mirrored in the Indus pictograms. They can concurrently express two independent messages, one pictorial and one phonetic, as iconic sign that exploit the picture puzzle (or rebus) principle. It appears to me that the script's designers went to great lengths to create memorable symbols that would allow the two themes to coexist.

3.9 Religion

The determination of historical methods of thinking and beliefs is one of the most challenging in ancient history, especially in the case of the Indus civilization, where there must be inferred from material remnants because its writing has not been adequately deciphered. Portable artifacts of various kinds, figural representations, and a few locations within settlements that appear to have been set apart for religious purposes are the principal archaeological evidence here. There are no temple-like structures in Indus sites, nor are there any statues that may be termed worshipped images. However, a few structures show a link between the idea of cleansing with water and ritual purposes. One such example is Mohenjodaro's sunken, rectangular basin known as the 'Great Bath.' This water-using monument's cult link is clear in its building method, including three concentric zones around it, including roadways on all four sides (making it the city's only free-standing structure), for a ritual procession heading into it. The swimming pavements and well near the offering pits on Kalibangan's citable further emphasizes this link. Some terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohen Female figurines are almost non-existent in towns like Kalibangan and Surkotada. Only 475 of the total number of terracotta figures and fragments at Mohenjodaro portrayed the female form, indicating that this was not common.

Incense burners and lamps were made from some female figurines, regarding the Siva-Pasupati seal andabout phallic stones unearthed at Mohenjodaro, Harappa, and Dholavira, as well as a small clay image of a phallic emblem placed in an ovular shaped flat receptacle from Kalibangan.Religious sanctity was often linked to specific trees and animals. The existence of part human-part animal characters on Indus seals and a human personage on a pipal (Ficusreligiose)

tree suggests that Harappan religion included a shamanistic component. On the other hand, none of these elements point to a trans-regional Indus religion with cult centers and state-dominated rites, as seen in the Bronze Age West Asian and Egyptian architectural landscapes.

3.10 The decline of the Civilization

The fall of cities appears to have occurred in a variety of ways. The walls of the terminal level constructions at Mohenjodaro are usually thin, haphazardly set out, and composed of unstandardized bricks, indicating a continuous degradation. This is likewise true of Dholavira, whose gradual decline was exacerbated by two stints during which the city was deserted. On the other side, as urbanization crumbled, rickety, jerry-built constructions and reused stones ripped from previous structures were commonplace. Kalibangan and Banawali were both abandoned very quickly.

To put it another way, the demise of urban life must have been caused by various events rather than a single event. Unfortunately, however, there is no consensus on the significance of these occurrences. As a result, the Indus civilization's demise remains a source of much historical inquiry and dispute.

Cities like Harappa and Mohenjodaro saw their urban layout and building deteriorate over time. Slums were quickly forming throughout the cities. Many entry sites to the 'Great Bath' were obstructed, according to studies of Mohenjodaro architecture. The 'Great Bath' and the 'Granary' were eventually abandoned. Simultaneously, the number of sculptures, figurines, beads, bangles, and inlay works in the late levels (i.e., later habitations) at Mohenjodaro decreased significantly. From its original size of 85 hectares, Mohenjodaro shrunk to a little village of three hectares by the end. Harappa appears to have seen the arrival of a group of people about whom we know from their burial practices before it was abandoned.They were employing a different type of pottery than the Harappans. The 'Cemetery H culture' is the name given to their way of life. In locations like Kalibangan and Chanhudaro, there were signs of decline.

We discovered that structures connected with authority and ideology were deteriorating and that products linked with displays of grandeur and magnificence were becoming scarcer. Cities like Harappa and Mohenjodaro were later abandoned completely. The population appears to have died out or relocated to other locations.

The emigration of people from Harappa's main regions can explain the dramatic increase in population in those areas. People continue to reside in the Harappan civilization's peripheral territories, such as Gujarat, Rajasthan, and Punjab. However, their lives had altered.Some of the key characteristics of the Harappan Civilization, such as writing, consistent weights, Harappan pottery, and architectural style, had vanished. We do not know if the major settlements were abandoned at the same time or at various times.However, the de-urbanization of other settlements and the abandonment of major cities show the Harappan civilization's downfall.

Theories of decline

Scholars have presented several responses to the topic of why civilization came to an end. Some scholars have searched for proof of a great tragedy that wiped out urban societies, believing in a profound collapse of civilization.The following are some of the most credible reasons for the Harappan civilization's demise:

- Massive floods wreaked havoc on it.
- The fall occurred due to river course changes and the progressive drying up of the Ghgggar-Hakra river system.
- Barbarian Aryan invaders destroyed the towns.
- The expanding needs of the centers disrupted the region's environment, and the land could no longer support them.

Aryan Invasion Theory

The theory that Aryan invaders destroyed Civilization was first proposed by Ramaprasad Chanda (who later altered his view) and expanded upon Mortimer Wheeler. The Aryan invasion, according to Wheeler, destroyed the Harappan civilization. As proof of the Aryan massacre, Wheeler pointed to human skeletal remains discovered in the late occupancy stages at Mohenjodaro.

Rig Veda provides evidence:

The Dasas and Dasyus strongholds are mentioned in the Rig Veda. Purandara refers to the Vedic god Indra, who is known as the "Destroyer of Forts." Punjab and the Ghaggar-Hakra region were among the Rig Vedic Aryans' inhabited areas. Wheeler said that references to various sorts of forts, attacks on walled cities, and the god Indra's epithet purandara (fort destroyer) all point to an Aryan invasion of the Harappan cities Rig Veda. Because no other cultural groups had forts in this area during this historical period, Wheeler assumed the Rig Veda was describing the Harappan cities. He linked Harappa to a site in the Rig Veda called Hariyupiya. This location was along the Ravi River's bank. Here, the Aryans waged war. The place's name sounds eerily similar to Harappa's. Based on the data, Wheeler concluded that the Aryan invaders were responsible for destroying Harappa's cities. Wheeler later changed his mind, admitting that other factors such as floods, trade declines, and over-exploitation of natural resources may have contributed. However, he felt that an Aryan invasion was the final blow. He claimed that the Cemetery-H civilization represented the culture of the Aryan conquerors.

The controversy of Aryan Invasion Theory

The invasion thesis has been debunked by many experts, including P. V. Kane, George Dales, and B. B. Lal. The evidence from the Rig Veda, an ancient religious scripture with a disputed date, is inconclusive. Furthermore, if an invasion occurred, it should have left evidence in the archaeological record. There is no indication of any type of military assault or fighting at none of the Harappan sites. The 37 sets of skeletal remains discovered at Mohenjodaro do not belong to the same cultural period and cannot be linked to a single event. None of these skeletons were discovered on the citadel mound, where we would anticipate a significant fight to have occurred. Raids by bandits from the neighboring mountainous areas could have caused this. The presence of a sterile layer between the mature Harappan and Cemetery-H layers contradicts Wheeler's theory that the latter marks the Aryan invaders' settlement.

Furthermore, K. A. R. Kennedy's skeletal research reveals no discontinuity in the skeletal record in the northwest at this time, indicating that there was no substantial inflow of new immigrants with a distinctive physiognomy. Thus, scholars estimate that the Harappan civilization's demise occurred around 1800 B.C. The Aryans, on the other hand, are thought to have arrived in this region approximately 1500 B.C. As a result, the Harappans and the Aryans seem unlikely to have met.

Natural Calamity (Floods and Earthquakes)

Natural disasters may play a role; however, they aren't always immediate or singular. Mohenjodaro is one of the Indus cities. Between eras of habitation in Chanhudaro and Lothal, there are silt detritus, highlighting the potential for damage from swelling rivers. Several layers of silt at Mohenjodaro show that the city was impacted by Indus floods on multiple occasions, resulting in the Harappan civilization's demise. The evidence of deep floods appears to have divided different periods of habitation in Mohenjodaro. The fact that the homes and streets of Mohenjodaro were covered with silty clay and crumbled building material several times suggests this.

The floodwaters that had inundated the streets and residences seem to have left behind this cloudy day. After the waters subsided, the residents of Mohenjodaro rebuilt their homes and streets on top of the ruins of previous structures. At least three times, this type of catastrophic flooding and rebuilding on top of the wreckage appears to have occurred. Silt deposits split a lot of occupancy deposits (which represented successive phases of occupation levels). Thick silt deposits have been discovered at locations as high as 80 feet above the current ground level. As a result, many experts feel the data points to unusual flooding in Mohenjodaro.

Throughout history, floods have resulted in the city's temporary abandonment and reoccupation. The presence of silt deposits 80 feet above current ground level indicates that the floodwaters rose to this height in this area, indicating that the floods were devastating. Trying to outrun the periodic floods, the Harappans in Mohenjodaro became exhausted. The impoverished Harappans finally had enough and abandoned their village.

The floods at Mohenjodaro, according to M. R. Sahni and later Robert L. Raikes and George F. Dales, were caused by tectonic processes.

According to a concept, the Indus region is a seismically disturbed area, and tectonic processes formed a massive natural dam that kept the Indus from flowing towards the sea, turning the land around Mohenjodaro into a massive lake. It resulted in the cities on the Indus River's bank being submerged for an extended period of time. They said that such flooding, which could submerge buildings 30 feet above the settlement's ground level, could not be the consequence of normal Indus River flooding. Sutkagedor and Sutka-Koh on the Makran Coast, as well as Balakot near Karachi,

have been identified as Harappan seaports. They are, however, currently placed far from the seashore. This occurred because of land uplift along the shore, possibly driven by strong tectonic uplifts. These tectonic uplifts are thought to have occurred somewhere during the second millennium B.C., according to some researchers. The Harappan civilization was devastated by catastrophic earthquakes that dammed rivers and burned towns. The business life depending on river and coastal connectivity was disrupted as a result.

The controversy of Natural Calamity (Floods and Earthquakes) theory

The hypothesis that tectonic movements caused multiple such flood occurrences is unconvincing. H.T. Lambrick points out that the notion that tectonic uplifts would dam a river in this way is wrong for two reasons: Even if an earthquake erected a bund downstream artificially, the Indus' tremendous amount of water would readily overrun it. Silt deposition would occur in lockstep with the rising water surface in the proposed lake. It would take place at the bottom of the river's former course. As a result, the silt of Mohenjodaro may not have been deposited by a flood. Another critique of this idea is that it does not explain why settlements outside the Indus system are declining.

Indus River CourseShifting Away

Lambrick argues that the destruction of Mohenjodaro was caused by changes in the course of the Indus River. The Indus is a shaky river system with a constantly moving bed. The Indus River relocated thirty kilometers away from Mohenjodaro, according to reports. Due to a lack of water, the residents of the city and the adjacent food-producing villages abandoned the area. This type of incident happened several times in Mohenjodaro's history. The silt is seen in the city results from a lot of sand and silt being blown in by the wind. This, in combination with crumbling mud, mud brick, and baked brick constructions, resulted in silt that was mistaken for flood silt.

The controversy ofIndus River Corse Shifting Away theory

This idea, however, is unable to explain the Harappan civilization's complete demise. It can, at most, account for Mohenjodaro's abandonment. And if the residents of Mohenjodaro were used to such changes in the river channel, why couldn't they move to a new settlement and build a metropolis similar to Mohenjodaro? H. T. Lambrick's idea is unconvincing because it is based solely on circumstantial evidence, as he explains it.

Over-Exploitation of the Environment: An Ecological Imbalance

Scholars like Fairservis attempted to explain the Harappan civilization's decline in terms of environmental issues. Fairservis proposes that the Civilization declined because the expanding number of people and cattle could not be supported by resources within the Harappan culture zone, using modern statistics to estimate population, land, food, and fodder requirements. Because the human and cattle populations in these semi-arid areas were rapidly depleting the few trees, food, and fuel supplies, the delicate ecological balance of these semi-arid areas was being disrupted.Over-cultivation, overgrazing, and excessive tree cutting for fuel and farming were examples of Harappan's over-exploitation of the environment. The combined needs of Harappan townspeople, peasants, and pastoralists outstripped the region's limited production capacity. As a result, the landscape was worn out by an increasing population of humans and animals confronted with limited resources. This would have resulted in the progressive disappearance of forests and grasslands, as well as decreased soil fertility, floods, droughts, and increased soil salinity. The erosion of the civilization's subsistence base put a burden on the overall economy. There appears to have been a progressive shift away from locations with higher subsistence opportunities. That is why the Harappan communities migrated eastward, away from the Indus to Gujarat and the eastern states. The explanation proposed by Fairservis appears to be the most plausible. The increasing decline in town planning and living standards was most likely reflected in the Harappans' dwindling sustenance basis. The raids and attacks of the surrounding communities finished the process of decay.

The controversy ofOver-Exploitation of the Environment: An Ecological Imbalance theory

The hypothesis of environmental catastrophe also has flaws. The Indian subcontinent's soils have remained fertile for millennia, disproving the theory of soil exhaustion in this region. Furthermore, the assessment of the Harappan population's demands is based on limited data, and much more data would be required to calculate the Harappans' subsistence needs. Harappan civilization arose from a complex balance of relationships among kings, peasants, and nomads in cities, towns, and

villages. It also entails a precarious but critical interaction with communities in neighboring areas that held vital minerals for trade.

In the same way, it required staying in touch with modern civilizations and cultures. Apart from that, we must consider the ecological aspect of our relationship with nature. Any breach in these webs of connections could result in the cities' demise.

Climate change and the effects of gradual desiccation

While Mohenjodaro may have worn out due to natural floods, Harappan sites in the Ghaggar-Hakra valley were gradually desiccated. According to D.P. Agarwal and Sood, the Harappan civilization deteriorated when the region became more arid and Ghaggar-Hakra dried up. However, by the middle of the second millennium B.C., they had discovered that and conditions had improved.

Even a modest loss in moisture and water availability in semi-arid locations like the Harappa could spell tragedy. It would have an impact on agricultural productivity, putting city economies under duress. The Harappan civilization's primary region was Ghaggar-Hakra. The Ghaggar was a massive river that flowed through Punjab, Rajasthan, and Kutch before emptying into the sea. Sutlej and Yamuna rivers used to be tributaries of this river. However, the Sutlej stream was seized by the Indus River due to geological upheavals, and the Yamuna migrated east to join the Ganges. This type of change in the river regime, which would deprive the Ghaggar of water, would be disastrous for the communities in the area. The fall of the Harappan civilization appears to have been caused by ecological disruptions caused by rising aridity and a shift in the drainage system. As the river dried up, M. R. Mughal's analysis of settlements in this region showed a dramatic fall in the number of locations.

The controversy ofClimate change and the effects of gradual desiccation theory

The notion concerning the advent of arid conditions is still being worked out, and additional data is needed. Similarly, the Ghaggar's drying up has yet to be properly dated. Floods and a surge in soil salinity may have resulted from a sudden rise in the Arabian Sea coastline of west Pakistan. The Harappans' coastal communications and trade could have been substantially affected by such an uplift along the coast and the lower Indus valley. Gurdip Singh draws a link between the start of a drier environment and the fall of the Harappan civilization based on his research of pollen from Rajasthan lakes.An examination of the sediments of the Lunkaransar lake, on the other hand, suggests that the advent of drier conditions in this location may have occurred long before the Harappan civilization. As a result, it's uncertain whether climate change played a role in the Harappan civilization's demise.

Monsoon Link Theory of 2012:Shifting of Monsoon

The demise of the Saraswati river, which was rainfed rather than glacier-fed, is an example of this further weakening. This theory is based on the most recent archaeological evidence and study, and it attempts to explain the Harappan civilization's fall as a result of environmental degradation.

Residents of the Indus valley civilization did not develop irrigation capabilities instead of relying on the seasonal monsoons. As a result, the water supply for agricultural activities dried up as the monsoons moved eastward. The villagers subsequently moved east to the Ganges basin, where they created smaller settlements and isolated farms. Unfortunately, the modest excess produced in these small towns did not allow for commerce expansion, and the cities perished.

The latest study of IIT' Kharagpur's, ASI, PRL (2020):

The drying up of rivers like the Saraswati and the Meghalayan drought contributed to the Harappan metropolis Dholavira. For the first time, researchers have linked the fall of Dholavira, a Harappan city, to the disappearance of a Himalayan snow-fed river that previously flowed through the Rann of Kutch. They could connect the dots between the Dholavira, which is located in the Rann, and this river, which resembles the Himalayan River Saraswati. Around the Rann, many mangroves flourished, and distributaries of the Indus or other paleochannels deposited water in the Rann towards the Thar Desert's southern edge. This is the first actual evidence of glacial-fed rivers in the Rann area, like the fabled Saraswati. They used carbonates from human bangles, fish otoliths, and molluscan shells to date the site and discovered that it was occupied from pre-Harappan until -3800 years before present or the Late Harappan period. The Dholavirans, who were most likely the region's first occupants, had a reasonably advanced level of Civilization even at its infancy. They developed a magnificent metropolis and lasted for nearly 1700 years by conserving water.

Undersea fossil evidence and marine DNA research (2018):

Climate change was the principal reason that forced the Indus Valley Civilization's people away from the Indus River's floodplains. The study, undertaken by the Woods Hole Oceanographic Institution (WHOI), used undersea fossil evidence and marine DNA to specify that climatic change, in the form of an increase in winter monsoon, caused people to migrate, resulting in the ancient civilization's downfall. A shift in temperature and weather patterns over the Indus Valley began around 2,500 BCE, causing summer monsoon rains to gradually dry up, making cultivation difficult or impossible near Harappan settlements. While the inconsistency of summer monsoons made cultivation challenging near the Indus, moisture and rain were more consistent in the foothills.

The evidence for the change in seasonal rainfall — and the subsequent switch away from the Indus floods to rains near the foothills to irrigate farms — comes from sediments from Pakistan's coast's ocean floor. Because the bottom of the Indus' mouth has very little oxygen, whatever grows and dies in the water is well preserved in the silt. Thus, strong winds would bring nutrients from the deeper water to the surface during the winter monsoons, feeding a boom in plant and animal life. Weaker winds at other periods of the year, on the other hand, offer fewer nutrients, resulting in slightly lower productivity in the waters offshore. Based on this information, winter monsoons have gotten stronger while summer monsoons have gotten weaker. As a result, the Harappan civilization's later years saw a shift away from cities and villages.

Summary

The growth of the Harappans can be described as a steady progression from pastoral nomads to farming communities in Baluchistan, expanding to the Indus plain and culminating in the refinement of Harappan cities. Towns were built to a formula that featured a perimeter wall, a citadel, granaries, houses, and sophisticated water control systems unique among Old World Civilizations. Agriculture was well-organized, with granaries for storage, domesticated animals depicted on seals, and widespread irrigation. The existence of nonlocal material, the Akkadian/Indus intercultural seals, and references in Sumerian writings all indicate that long-distance trading existed. A shared typology of artifacts, such as ornate beading, ceramics, statuary (crude and refined), toys, stone, copper, and bronze tools, and a written language known as seal writing. The majority of data implies that the drop was not rapid but rather resulted from a mix of environmental causes. Most experts agree that the Harappans left an indelible mark on the formation of early Hindu Civilization.

Keywords/Glossary

- **Ecology:** Study of plants or animals or peoples and institutions about the environment.
- **Tectonic Uplift:** Relating to the process which elevates large areas of the earth's surface.
- **Aryans:** A group of people who spoke the Indo-European languages like Sanskrit, Latin, Greek, etc.
- **Dasa and Dasyu:** Peoples mentioned in the Rig Veda. The Aryans conflicted
- with their chiefs.
- **Hinterland**: A region lying inland from a port of center of influence.
- **Mesopotamia:** Ancient name of Iraq.
- **Ochre Colored Pottery**: A pottery found in the upper Gangetic plains. It has been found at the levels that underlie early Indian historical pottery.
- **Script:** System or style of writing
- **Late Levels**: An excavated archaeological site is divided into layers or settlement.
- levels according to their ages. Accordingly, the late or the youngest settlement level will be somewhere near the top of the site, and the oldest will be at the bottom-most.
- **Catastrophic**: Disastrous.
- **Occupation deposits**: At each level of the excavated site, there will be evidence in the form of pottery, etc., to show that the site was occupied. These deposits are called occupational deposits.
- **Silt**: Material deposit from a flowing river on the banks.

- **Arid**: Dry.

Self Assessment

1. Who discovered the Indus valley civilization?
   A. V. S. Agarwal
   B. Rakhaldas Banerjee
   C. L. Basham
   D. Sir John Marsal
2. The great Bath was found in:
   A. Lothal
   B. Harappa
   C. Mohenjo-Daro
   D. Kalibangan
3. Which was a major port of the Indus Valley?
   A. Lothal
   B. Kalibangan
   C. Chanhudaro
   D. Mehrangarh
4. Which of the following was one of the causes of Harappan decline?
   A. All of these
   B. Aryan attack
   C. Earthquakes
   D. Ecological change
5. The unique structure in Mohenjodaro was:
   A. Dockyard
   B. Granary
   C. Assembly hall
   D. Bathing pool
6. Indus Valley Civilization was discovered in:
   A. 1941
   B. 1931
   C. 1921
   D. 1911
7. The site of Mohenjodaro is located on the bank of the river:
   A. Sutlej
   B. Indus
   C. Beas
   D. Ravi
8. A statue of a bearded man was found at
   A. Chanhudaro
   B. Dholavira
   C. Mohenjodaro
   D. Harappa
9. The earliest evidence of agriculture in the Indian subcontinent has been obtained from:
   A. Burzahom
   B. Mehargarh

C. Chirand
D. Brahmagiri

10. The site of Mohenjodaro was discovered by:
    A. S.R. Rao
    B. N.G. Majumdar
    C. R.D. Banerji
    D. Dayaram Sahni
11. The famous dancing girl found in the Mohenjodaro was made up of:
    A. Terracotta
    B. Steatite
    C. Red limestone
    D. Bronze
12. The Director-General of Archaeological Survey of India at the time of the excavation of the Harappan site was:
    A. Mortimer Wheeler
    B. John Marshall
    C. R.D. Banerji
    D. Dayaram Sahni
13. Manda, the northernmost site of Indus Civilization in Jammu and Kashmir, is located on the banks of which river?
    A. Chenab
    B. Zaskar
    C. Sutlej
    D. Jhelum
14. Which of the following sites has yielded the cultural remains from the Neolithic to Harappan period?
    A. Kalibangan
    B. Kotdiji
    C. Mehargarh
    D. Amri
15. Two most important Harappan crops were
    A. Rice and peas
    B. Cotton and Sugarcane
    C. Sesame and mustard
    D. Wheat and barley

Answers for Self Assessment

1.	A	2.	C	3.	A	4.	D	5.	D
6.	B	7.	D	8.	C	9.	B	10.	C
11.	D	12.	B	13.	A	14.	C	15.	D

Review Questions.

1. Discuss the material characteristics of the Harappan Civilization.

2. Write in five sentences on the trade of the Harappans.

3. Write few lines on Harappan Script?

4. Discuss the geographical location of the important centers of the Harappan Civilization.

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Unit-04The Vedic period

CONTENTS

Objective

After this chapter, you will be able to:

- gain familiarity with Vedic literature, including the four Vedas, the Brahmanas, and subsequent Vedic literature.
- identify the Rig Vedic politics, society, religion, and economics; evaluate the Later Vedic polity and social developments.
- develop an understanding of the growing ceremonies and rituals in the Later Vedic people's religious life; and
- examination the origin of the Aryans.

Introduction

We explored the evolution of India from prehistory to protohistory in the previous unit. We discovered that throughout the Harappan period, India had the initial stages of urbanization. However, the prosperous Harappan society and its architectural splendor suffered a steady collapse, owing primarily to environmental factors. We identify a new nomadic society in the Saptasindhu region after the demise of the Harappan civilization around 1500 BC. They were pastoralists who spoke Sanskrit instead of English. They worshipped nature and exhibited their religion via sacrifices, such as Yajnas. They made prayers (Richa/shloka) and recited them while performing sacrifices as a form of worship. 'Veda' was the name given to a collection of prayers. The 'Aryans' were the people who spoke Sanskrit, the language in which the Vedas were written. Aryans were a mixed race, yet they all said the same vocabulary. 'Vedic Culture,' on the other hand, is the culture that gave birth to the Vedas.

The Aryans began their journey in the Saptasindhu region, which is located in India's north-western corner. The Indus, Ravi, Sutlej, Biyas, Zelum, Chinab, and Sarasvati rivers all run through the region, giving it the name Saptasindhu. They had a uniform culture at that point. In pursuit of pasture, they traveled to the interior of India after two to three centuries. They met a variety of tribes and groups who were unfamiliar to them at this point. Such new relationships altered their culture, and we find Aryans who practiced a different civilization during this time period. Thus, there are two stages of Vedic culture's growth, referred to as the "Early Vedic Period" (Saptasindhu area) and the "Later Vedic Period" (more internal part of India). They generated literature during

these two periods that reflect the Vedic Aryans' cultural transformation. This chapter discusses who those people were and what their society was like.

4.1 Vedic literature

The 'Aryans'practiced'nature worship,' expressing their religion via sacrifices. They produced a significant body of Sanskrit literature in order to express their faith. Several Vedic scholars wrote the prayers. These were not written at the beginning. The prayers or literature were passed down from generation to generation through the 'Teacher and Disciple' tradition. In this transmission, the norms of accurate pronunciation were scrupulously followed.

We have just this 'Vedic literature' at our disposal in order to comprehend Vedic culture. Vedas (Rig-Veda, Yajur-Veda, Sam-Veda, Atharva-Veda) and their appendices (Brahmanas, Aranyakas, Upanishads) as well as several Vedic explanatory kinds of literature (Vedanga, Shad-darshanas). They are collectively referred to as 'Vedic literature.' This is how it goes:

Early Vedic Literature -Rig-Veda (2 to 9 mandalas)

The Rig-Veda is the most ancient Vedic text. It was created when Aryans wandered through the Saptasindhu region. It contained ten mandalas, although the Rig-Veda only had 2 to 9 mandalas throughout this period, i.e., the Early Vedic period. It is a compilation of prayers attributed to various scholars. The prayers, known as 'Richas,' are dedicated to multiple natural forces like rain, fire, wind, sun, dawn, etc. Indra, Varuna, Agni, Marut, Surya, Usha, and other gods were worshipped. Some Gods are benevolent, while others are nefarious.

Later Vedic Period literature

Aryans were relocated to the eastern/internal parts of India before and during this period. They underwent different cultural modifications as a result of their interactions with foreign lands and groups. The literature they produced during this period of transition can help us grasp this 'cultural transformation.'

Rig-Veda (1 and 10th mandalas):

During this time, the remaining mandalas, such as 1 and 10, were made. One 'Purush-sukta' made up the tenth Mandal. This sukta contains an early allusion to Vedic society's divisions, such as Brahmanas, Kshatriyas, Vaishyas, and Shudras.

Yajur-Veda:

The Rig-prayers Veda's were recited during sacrifices, as we all know. The Yajur-Veda was written to explain how such sacrifices were carried out. As a result, the majority of the prayers in the Yajur-Veda are borrowed from the Rig-Veda. Shukla and Krishna are the two portions of the Yajur-Veda.

Sam-Veda:

Sam-Veda was created to explain how to recite prayers in Rigveda. As a result, the majority of Sam-prayers Veda's are derived from Rig-Veda. The Sam-Vedas is divided into two parts: Archaic and Uttararchik.

Atharva-Veda:

This is the fourth and final Veda, and it deals with a variety of topics like mysticism, sorcery and dark magic, betrayal, and so on. ii. Vedic Appendices (Brahmanas, Aranyakas, and Upanishads) In order to describe the Vedic knowledge, the Vedic Aryans constructed a new body of prose writing. As a result, each Veda contains its own collection of Brahmanas, Aranyakas, and Upanishads, such as:

Rig-Veda has Brahmanas named Aiterya and Kaushitaki, Aranyakas named Aiterya and Kaushitaki, and Upnishadas named Aiterya and Kaushitaki. Taitariya, Shatapath Brahmanas, Taitariya, BrihadAranyakas, and Aitariya, Kaushitaki Upanishads are all found in Yajur-Veda. Atharva-Veda has its Mundak, Prasha Upanishads. Sam-Veda has its Tandya, Jaiminiya Brahamanas, and Chandogya.

The Brahmanas discuss sacrifice rules, whereas the Aranyakas and Upanishads discuss philosophical and spiritualistic issues from the Vedas, such as the structure of the Universe, one's soul's relationship with God, and one's own existence.

Vedic explanation books (Vedangas, Shada-darshanas)

Vedangas: The Vedangas were created to aid in the proper and systematic understanding of the Vedas, including Shiksha (correctly pronounce prayers), Kalpa (rules for performing sacrifice properly), Vyakaran (grammar), Nirukta (the etymology of Vedic words), Chanda (musical rules of recitation), and Jyotish (the proper time to perform sacrifices).

Shad-darshanas: The Shad-darshanas were created to explain the philosophical content of the Vedas, such as Nyaya (of Gautam, explaining logic), Sankhya (of Kapil, demonstrating the unity of soul with God), Yog (of Patanjali), Vaisheshik (Kanand, regarding atoms), Purva-mimosa (Jaimini, Vedic rituals), Uttar-mimasa (Badaraya, structure of Universe, spiritualism), etc.

4.2 Original Home of Aryans

We have never been able to determine the Aryans' original home. Numerous theories have been advanced regarding this; some claim they originated outside of India, while others claim they have Indian ancestors. We would like to take a moment to reflect briefly on this debate in this section.

Early Philological Attempt:

Sir William Jones, founder of the Asiatic Society of Calcutta in 1786, discovered a close relationship between Sanskrit, the Indo-Aryan language, and Greek, Latin, German, and Celtic languages. His seminal discovery laid the groundwork for a systematic philological study of the Indo-European family of languages, which now numbers many more members than Jones initially believed. Unfortunately, the severe scholarship of the early philologists who discovered these linguistic affinities was later eclipsed by nationalists who attempted to link speakers of these ancient languages to modern nations traced back to a mythical Aryan race. Scholars had already agreed in the late nineteenth century that the Aryans originated in the steppes of Eastern Europe and Central Asia. However, nationalist German historians and, more recently, Indian nationalists staked a claim for their respective countries as the original home of the Aryans in the twentieth century. This has developed into a significant issue in contemporary Indian historiography.

Hangeri: According to Gails and Macdonald, the flora mentioned in the Rig-Veda is found in the cold region of Hangeri; thus, Aryans may have originated there.

North Pole:Tilak asserted that Aryans originated in the arctic region of the North Pole based on their attraction to the dawn and the description of long nights and days in Rig-Veda.

Scandinavia:Due to their similarity in language, German scholars classify both as 'Indo-European' and thus originated in a Scandinavian country.

Theory of Central Asian Origins: Intensive archaeological research conducted over the last decades in Russia and the former Soviet Union's Central Asian republics, as well as in Pakistan and northern India, has significantly increased our understanding of the Indo-Aryans' possible ancestors and their relationship with cultures in West, Central, and South Asia. Excavations in southern Russia and Central Asia convinced the international archaeology community that the Eurasian steppes were once the ancestral home of Indo-European language speakers. Their culture has been defined by the domestication of horses and cattle, copper and bronze tools and weapons, and horse-drawn chariots with spoked wheels since the fourth millennium B.C. In the third millennium B.C., this Kurgan culture spread eastward into Central Asia from the steppes west of the Ural. Tribes of this nomadic population located in modern-day Kazakhstan and associated with the timber-grave culture are now regarded as the ancestors of the Indo-Iranian peoples. By the third millennium, the Indo-Aryan tribes appear to have broken away from their Iranian kin.

While the eventual arrival of the Iranian and Indo-Aryan speaking peoples in Iran and northwest India is well documented in their respective sacred hymns, the Avesta and Veda, the details and chronology of their migrations from Central Asia remain a source of contention among archaeologists, historians, and scholars of Indo-Iranian languages. Earlier historians believed that between the end of the Indus civilization and the arrival of the Aryans, there was an identifiable gap of about five centuries (eighteenth to thirteenth centuries B.C.). These scholars focused on the Vedic Aryans, but more recent archaeological research has altered our understanding of this period nearly as dramatically as it changed our understanding of the Indus civilization's antecedents. The

alleged division between Late Harappan and Early Vedic India is no longer as well defined as it once was. On the one hand, it is becoming increasingly clear that some Late Harappan traits persisted into the Early Vedic period in some regions of South Asia, while on the other hand, intrusive elements associated with early Indo-Aryan migrations into South Asia can be traced in Late Harappan sites. Excavations in Baluchistan (for example, Mehrgarh VIII and nearby Nausharo III) have uncovered many new cultural elements dating from around 2000 B.C. These findings suggest a close connection to Greater Iran's contemporary Bronze Age culture, as evidenced by archaeological sites such as Namazga V in southern Turkmenistan and TeppeHissar III in northwest Iran. This culture may have been ruled by a semi-nomadic elite believed to be composed of Indo-Iranian language speakers.

If the Indo-Aryan identification of the people of these early migrations in the early second millennium B.C. could be confirmed, some Indo-Aryan tribes must have had direct and even active contact with the still-thriving Indus civilization. However, this identification does not indicate that these early Indo-Aryans are the (later) Rigvedic people's direct forebears. The Rigveda, the oldest Vedic text, shows a socio-economic and cultural setting devoid of indications of urban life, as will be addressed more below. Scholars who believe that these early Central Asian migrants in the Late Harappan period were Indo-Aryans claim that the Indus civilization quickly absorbed the Greater Iranian Bronze Age Culture (Parpola). The fact that the traces of these Central Asian and Iranian Bronze Age carriers stop around the sixteenth or fifteenth century B.C. in northwest India supports this view. On the other hand, this absorbed group may have become the upholder of an Indo-Aryan cultural synthesis, mixing Indo-Harappan (and possibly Dravidian) traits with their Central Asian Aryan ancestry. These people were most likely responsible for maintaining critical aspects of Harappan civilization, such as animal and tree worship, which influenced and enhanced Vedic culture over the next two millennia.

India:According to some researchers, the Aryans were not migratory but rather native to India. Their arguments are based on the fact that Rig-Veda makes no mention of any other geographical regions other than India; there is no mention of 'coming from outside' in Rig-Veda; Rig-Veda solely mentions geographical sites in India.

Evidence of Boghazkoy: The first historical evidence of these Vedic Aryans, however, comes from upper Mesopotamia and Anatolia, not Central Asia or India. Around 1380 BC, a Mitanni king, and the Hittite monarch Suppiluliuma I signed a pact invoking the Vedic gods Mitra, Varuna, Indra, and the Nasatyas. In addition, a guidebook regarding horse training was discovered among the tablets unearthed at Boghazkoy, the Hittite capital, and contains a large number of pure Sanskrit words. Thus, the governing class of the Mitanni state had a very close cultural and linguistic tie with India's Vedic Aryans. However, this does not rule out that these 'West Asian Vedic Aryans' are Indians. It's more plausible that Vedic tribes began independent migrations to India and West Asia from their familiar homelands in southern Central Asia. Their brothers in West Asia appear to have had some older Aryan forebears, just as the Vedic Aryans in India had. For example, the Kassite monarchs of Babylon may have been of Aryan ancestry in the early sixteenth century B.C., but their names have little resemblance to Sanskrit, the Vedic Aryan language.

The arrival of multiple new people in South Asia who spoke Indo-European languages may thus be pinpointed to the early half of the second millennium, roughly 2000-1400 BC. In the last few decades, the overall chronological framework of these migrations has thus been significantly expanded. However, there are still many unanswered questions. This is especially true when it comes to the Vedic Aryans' cultural and historical basis. Their early hymns make no mention of Central Asian or Iranian toponyms, but they include the names of rivers in eastern Afghanistan and Pakistan's Northwest Frontier Provinces, such as the Kumbha and Suvastu are today known as the Kabul and Swat rivers. In addition, archaeologists have discovered the Gandharan Grave Culture'in this region, which includes new burial practices, fire altars, horses, and the usage of bronze and copper. However, archaeologists are divided on whether these artifacts may be attributed to early pre-Rigvedic Aryans or to groups of Vedic Aryans on their way to the Indus valley plains. In this regard, researchers' earlier conclusion that there is currently no evidence allowing us to distinguish between pre-Vedic and Vedic waves of migration is still valid. The Vedic scriptures, particularly the Rigveda, are still our primary source for information about the early stages of Vedic civilization in northwest India.

4.3 Early Vedic period (c1500-1200 B.C.)

Vedic Aryans are wandering in the Sapata sindhu region around 1500 BC. They were pastoral nomads who practiced a simple form of government. We will learn about living during the Early Vedic period in this section.

Polity

We find certain phrases that denote a specific type of Vedic administrative division. As a result, the Vedic Aryans were nomads who were gathered into one tribe. As a result, various Vedic Aryan tribes can be found.

Vedic Tribe Units: Each tribe was made up of a number of families. 'Kula' was the name of a family (head-Kulap). 'Visha' was the name given to a group of such 'Kulas' (head-Vishpati). That is to say, the Visha was the entire population of that tribe, which was known as 'Jana' (Janapati). The 'Rashtra' was the larger form (Raja). The tribe's home was referred to as 'grama,' while the larger grama was referred to as 'janapada.' The 'Grama' was the primary physical structure, whereas the 'Kula' was the primary social organization.

The emergence of a king and polity: These tribes (known as the 'Janas') constantly fought each other. As we have seen, the wars/fights were about the topic of 'cattle theft and 'defense against cattle-theft,' which was collectively referred to as 'Gavishti.' Vedic tribes' warriors used to take on the task of fighting such wars. Through marriage relationships, these warriors eventually became acquainted with one another. As a result, a distinct class of 'warriors' formed from the Vedic tribe. 'Rajanya' was the name given to such a warrior dynasty.

Regular battles/wars necessitated a bold leader capable of leading the troops on the battlefield. As a result, the Vedic people felt the need for a 'king.' As a result, the 'Sabha' (or people's assembly-visha) resolved to elect a king. The monarch was chosen from a warrior dynasty. He was given the task of fighting wars or defending the tribe from outside attacks. As a form of payment, the people chose to offer him gifts on their own initiative.

As a result, a monarch was born. He was crowned with pomp and circumstance. He had to swear that he would rule according to canon law. His responsibilities included protecting his tribe and capturing as much cattle as possible from rival tribes. He was the leader of his tribe, but he was constrained by a number of factors, including Sabha-Samiti (for his selection), People/Vish (for gifts or money), Rajanyas/lineage of warriors (for he was chosen from among them), and Mantri (for he was selected from among them) (for, they gave him advice). He was also reliant on his tribe's priestly class. Because priests used to coronate him and give his power religious sanction because he was so tightly monitored if he deviated from his duties, his position was taken away from him, and a new king was chosen.

Administration:

With the support and control of the Ministry and Sabha-Samiti, the King managed his administrative structure.

Ministry:The King was aided by ministers or mantris to ensure good rule. Purohit (priest), who was the King's primary minister, was part of this cabinet. He was tasked with providing the monarch with political and religious guidance. He was also the one who gave the King religious validity. As a result, his position was potent. In addition, he was expected to provide religious guidance. Senapati (commander) was the military's in-charge. He was expected to protect, fight a war, and set up war camps, among other things.

Her/Duta (spy) The spies were appointed to ensure that information flowed smoothly. He was the spies' commander. In addition, he oversaw international relations as a 'duta.'Gramini (village-headman) Due to the small region under the King's administration, the Gramini was also assigned to the King's ministry. The monarch was expected to reign with the permission and advice of these ministers.

Sabha and Samiti: To manage their grama, the Visha (or people) congregated at a specified location in the grama. 'Sabha' and 'Samiti' were the names given to the place or gathering. The 'Samiti' was a gathering of all the tribe's people (visha). People used to congregate there to discuss various issues and concerns, play, eat and drink. Samiti meetings were held regularly, and administration issues were openly discussed. As a result, it can be compared to today's legislative assembly.

On the other hand, the' Sabha was made up of a small group of people who addressed sensitive subjects. Executing choices were made here, such as whether to conduct war or enter into a treaty, whether to assist the monarch in judicial problems, and whether to adopt laws governing weights and measures, among other things. Because the King was chosen by both the Sabha and the Samiti, both assemblies had power over the King.

Income

System of Taxation: There was no explicit taxation system; instead, the government (and its salaries) were based on voluntary gifts from the vish/people. Raids were another source of revenue. In addition, cattle, food grains, gold, horses, and other sources of income were used.

Judiciary

With the support of his ministry and Samiti, the King used to resolve court disputes. The law was derived from Vedic literature, tradition, and the wisdom of elders. The crimes included stealing, banditry, forgery, cattle-lifting, and indebtedness, all of which were punishable by death.

Military Structure

There are also references to military units such as infantry, cavalry, and war chariots, although they are not permanent and are not well organized. The bow and arrow, swords, mace, spears, swing ball, and other weapons were used. We also get references to armors, which may or may not be made of leather.

Economy

Pastoralism

The earliest Vedic people were pastoralists. Animals were raised for milk, wool, leather, agriculture, and drawing chariots. They were compelled to use cattle. Pastoralism: thus, 'cattle' was their source of wealth. Their entire culture was centered on cattle as a source of wealth. As a result, the family unit was dubbed 'Gotra' (lit.=cattle pen). This means that the families were identified by their particular cattle pen, for example, Vasisthta Gotra or Bharadwaj Gotra. The time when cattle returned from pastures was regarded as auspicious. Thus, ceremonies were held during this time period, dubbed 'Goraja Muhurta.' The wars were fought primarily for cattle-lifting or defending cattle-lifting. As a result, the term 'Gavishti' for war was coined. Aryans' staple diet consisted mainly of milk products. Cattle's ears were cut in a specific manner to facilitate identification. They possessed unique pastureland that was communally owned.

Agriculture:

We find evidence of some areas being cultivated. Families were the landowners. The farming was carried out with the assistance of bulls. The Vedic Aryans were familiar with basic agricultural techniques such as fertilizer application, crop cutting with sickles, and water distribution. Wheat and barley were the primary crops, while rice/paddy cultivation was in its infancy. It should be noted, however, that cultivation of this stage was strictly subsistence.

Craft/industry:

Numerous crafts are mentioned in the Early Vedic period; however, they are limited in scope. These included:

Carpentryhas involved constructing agricultural equipment, chariots, bullock carts, boats, homes, and toys.

Weaving, The Vedic Aryans wore vibrant cotton and wool garments. Dyers added the colors. Women then embroidered these rich fabrics; a technique is known as 'Peshaskari.' The weaver is referred to as 'Vaya,' while the Charakha is referred to as 'Tasar.'

Smithy,the smithy was exclusively concerned with copper. Although iron was not wholly unknown (Krishna-ayas), its metallurgy was unknown.

Gold-smithy, 'Hiranyakar' was the name given to the goldsmith. He used to create gold jewelry for both humans and horses.

Cobbler Cobblers made water bags, shoes, bridles, whips, and thread for bows, among other things.

Pot-makingat this early stage, there were no social divisions; thus, anyone could pursue any occupation.

Additionally, fishing was a part of the occupation.

Trade

The trade was conducted solely based on exchanges, which was a 'barter system. Generally, cloths and leathers were exchanged in these transactions. It was accomplished with the assistance of bullock-carts and pack-bulls; occasionally, boats were also used. The traders were referred to as 'Pani.' Although the medium of exchange was cattle, we find references to emerging currencies such as Nishka, made of gold. It was used for coins as well as ornaments.

Society

Family life

The Vedic family was joint and patriarchal, organized around the family's eldest member (grihapati). The head of the family was responsible for religious duties, economic responsibilities, and guest hospitality. All members are expected to show obedience to the family head. The family strictly adhered to society's morals. The family's prestige was prioritized above all other family members.

Education

The education is conducted in the homes of teachers and is funded by rulers. The doors were open to both boys and girls, with a separate female teacher provided for the latter. Students received vocational education as well as moral values education in these gurukuls. There were no written records; however, knowledge was passed down orally.

The Social Division ofthe Varna system

We discover no signs of division in their society during their stay in the seven-river area. However, as they traveled deeper into India's interior, they came into contact with indigenous people. Thus, we find the earliest mention of social division in the Rig-Purusha-sukta Veda's (tenth mandala). We see a clear division of society in this sukta into four Varnas: Brahman, Kshatriya, Vaishya, and Shudra. However, it should be noted that this mandala dates from the later Vedic period, as we never encountered the latter two Varnas in any other Rig-Vedic mandala. Thus, it appears as though there was no clear-cut discrimination in the early period. At first, the entire community was referred to as visha. Then, based on occupation, two powerful classes emerged from visha, namely the Brahmans and Rajanya (Kshatriya). Additionally, references are scattered throughout the text mentioning various occupation groups in society, such as weavers, ironsmiths, cobblers, and chariot-makers.

Diet

Naturally, because the early Vedic people practiced pastoralism, their primary diet consisted of various milk products and meat. Additionally, they consumed multiple foods, including oilseed, barley, wheat, vegetables, and fruits. Generally, a non-vegetarian feast is held in conjunction with ceremonies, festivals, and marriages. Additionally, they consumed intoxicating liquids regularly. The Vedic literature, on the other hand, condemns this type of intoxication.

Houses

Initially, the Vedic people were pastoralists who were constantly on the move in search of new pasture. They settled in the area of seven rivers in northwest India in search of pastures. They inhabited wattle-and-daub huts. Certain prosperous families live in wooden houses. These hoses contained rooms for various purposes, including a hall, a bedroom for women, a space for worship (which housed the yajnya-bhumi), and a spacious courtyard.

Dress & Hairstyle

The Vedic people wore cotton, wool, and animal hide garments. Clothes were referred to as 'nivi,' 'same, 'adhivasam,' and 'drapi.' They used natural pigments. They wore an upper garment (uparane, a long piece of cloth) and a lower garment (dhoti), as well as headgear (of soft cloth). A variety of hairstyles characterizes this era. Men cut their hair regularly, while others wore their hair in a single knot. Some men kept their beards, while others shaved them. Combs enabled women to

create a variety of hairstyles. In addition, they adorned their hair with a distinctive ornament known as 'Kurir.'

Ornaments

Women and men alike were generally fond of various types of ornaments. Bronze, ivory, gold, and jewels were used to create the decorations. In addition, women wore bangles, earrings, rings, and armlets, among other accessories.

Entertainment

Generally, Vedic people enjoyed animal races and fights. They also went hunting for entertainment. They were musically inclined. We discover references to various musical instruments made of animal hide, including string instruments and percussion instruments. Additionally, they enjoy community dance. During the festival season, both men and women participated in a commondance. Apart from that, gambling was a popular pastime. As a result, gambling is mentioned in almost every social gathering.

Religion

The early Vedic people were nature worshippers. They humanized and deified nature's benevolent and malevolent powers and prayed to them.

Indra

Indra was viewed as the God of War. Cattle, as pastoralists, were regarded as a source of wealth by the Vedic people. As a result, we see a high frequency of cattle raids and cattle protection during this time period. So, naturally, 'wars-on-cattle' was a source of concern; as a result, Indra gained prominence among the other gods.

Varuna

According to Vedic belief, the entire Universe is governed by a set of rules known as 'Rita.'Varuna was regarded as the 'Rita's controller. Thus, Varuna is worshipped by the Vedic people in order to maintain order in the Universe.

Agni (fire)

It is believed that 'yajnya' serves as a conduit for food to reach the Gods. Thus, in order to appease the Gods, the Vedic people used to make oblations into yajnas. Naturally, yajna was an integral part of the Vedic people's daily/occasional religious rites/rituals. Domestic and communal activities are deemed incomplete without yajna performance. As a result, Agni (fire) was revered by the Vedic people as a connecting link between people and God. They referred to it as the earth's replica of the sun.

Surya (Sun)

Vedic people worship the sun as 'Mitra' (friend). It is regarded as an energy source. Later on, the 'Surya' became a prominent God and eventually merged with 'Vishnu.'

Usha (dawn)

Usha is regarded as a source of enthusiasm and inspiration by the Vedic people. Therefore, numerous verses in the Rig-Veda are dedicated to theUsha.'

Prithvi (earth)

Prithvi was revered as the mother of all living creatures.

Yama

Yama is a death god. Not for his favor, but in order to avoid him, he was worshipped.

Rudra

Rudra was a storm god. As with Yama, he was worshipped in order to evade his wrath.

These deities assist us in reconstructing the Vedic people's religious concepts in the following ways:

- Vedic pastoralists were nomadic and straightforward. They were unable to comprehend the 'cause' of natural blessings/calamities. They elevated these misfortunes/favors to the

status of Gods. They either feared them or expected them to show them favor regularly. They worshipped these Gods for this purpose.

- Again, as simple people, they believed that the Gods lived in the sky or above the earth. However, we are aware that smoke from the fire rises to the sky. As a result, the Vedic people regarded'smoke' as a link between earth and sky, i.e., Gods. As a result, we see the significance of fire/Agni in their religious lives.
- In connection with that, the Vedic people believed that by submitting food to the fire/Agni, it would reach the Gods in the form of smoke. Thus, it would appease the gods, and they would either favor them or cease to trouble them. As a result, Agni became a conduit between Gods and humans. As a result, it became an integral part of the Vedic people's religious life. Thus, the Fire/Agni became asacrifice/yajna,' and these yajnas were accompanied by entire religious rites (and prayers).
- Surya (Sun), like Agni, is significant because it is a sky symbol of yajna. As a result, another minor God such as 'Vishnu' merged with the sun and became a prominent God among the others after several centuries.

The Rig-Veda's primary corpus is a collection of prayers to these Gods. These are the prayers that are recited at sacrificial priers. The sacrifices, or yajna, are viewed as a vehicle for expressing one's faith in God. Generally, it was done to ensure victory in battles and to acquire cattle and sons. At their homes, each Vedic family or kula performed those scarifications.

It is worth noting that these prayers and sacrifices were not made in order to attain spiritual bliss or quench one's philosophical thirst. On the contrary, it was carried out to obtain simple material benefits from those perceived to be robust and uncontrollable.

4.4 Later Vedic Period (c1200-600BC)

The Aryans expanded their territory within India during the later Vedic period. As a result, they wielded near-total control over vast and expansive swaths of territory. Throughout their migration, they encountered a variety of communities, tribes, and polities. In a nutshell, the situation has widened and become more complex; it has also grown in quality and quantity.

King's ascension to autocracy and divine Kingship

Additionally, wars expanded in scope and became more dangerous in nature. As a result, the King's role became critical in light of the altered circumstances. The King reaped the benefits of this circumstance. To maintain his power, he and the priests devised a system of polity.

He began by offering large-scale sacrifices such as Rajasuya and Ashvamedha and generously donating to priests. The performing priests (who benefited financially from such sacrifices) elevated the King to a divine status. As a result, the King was equated with the Gods or perceived to embody aspects of heavenly Gods. Thus, the concept of 'Divine Kingship' was born. As a result, the King and his lineage developed into a powerful class in Vedic society. The Aiterya Brahmana names later Vedic kings Adhiraja, Rajadhiraja, Samrat, Ekrat, and Virat. His tribe was initially identified by the King's name and clans, such as Kuru, Puru, and Turvashu. And, because the King's legitimacy was contingent upon the priestly class, the latter became powerful.

To maintain power in the hands of the King/ruling class and priests, they devised a Varna system based on birth. Thus, the children of the ruling class and the priestly class were automatically crowned kings or priests. Therefore, these two classes retained political, economic, and religious powers. The Vishas were obligated to remain Vishas and pay taxes to the King under the same rules. Thus,Visha's children automatically became Visha and were required to pay taxes. Whereas the children of Shudras became Shudras automatically. Thus, through the Varna System, power was divided between two classes (ruling and priestly), and adequate provision of tax (from Vishas) and manual labor (from Shudras) was ensured. This system was then reinforced by the theory of 'Rebirth,' according to which the class of Visha and Shudras possessed no chance of liberty.

Administration

Ministry

Advisors aided the King's administration. While the early ministers were retained, some new ones were added, such as

- Mahishi Main Queen of King Purohit (priest)
- Sénéni (commander) Prior Senapati
- Sangrahit's obligation (treasurer) To oversee the kingdom's revenue and expenditure.
- The Bhagdut (tax-collector)
- The Gramini (Village-headman)
- Suta (Chariot-driver) This minister held a unique position within the ministry. He was a charioteer for the King. He accompanied the King on all of his travels, including hunting, rides, and wars. As a result, he was a close confidant of the King. As a personal friend of the King and witness to numerous incidents, he was replete with tales about the King and his associates. As a result, he was invited to tell his masters' story. These stories were later incorporated into the main corpus of epics such as the Mahabharata and Ramayana.

Thus, we discover a systematic kingly ministry in the later Vedic period. However, it should be noted that because he was solely accountable to the Gods, such advice was unnecessary. The recommendations were not made mandatory to follow. As a result, the previous control of 'Mantris' was lost.

Sabha and Samiti

Naturally, because the King was divine, his power became hereditary and remained within his family. Thus, no need for him to seek sanction from Sabha-Samiti remained. There was no selection at this point. As a result, the significance of Sabha and Samiti waned. Due to the vastness of the ruled area, it was also impossible to hold assembly meetings regularly as previously. As a result, the Sabha and Samiti ceased to exist within a few years.

Income

Due to his hereditary status and divine Kingship, the King is now solely accountable to the Gods. He could now coerce the fish into giving him gifts. Thus, the gifts ceased to be voluntary; they became 'taxes.' He instituted a system of systematic taxation. Thus, Vish's previous hegemony over the King was dissolved. However, there was still a need for human support. As a result, the King began redistributing whatever gifts he had received during sacrifices.

These taxes became the kingdom's primary source of revenue. Along with raids, loot was another source of income.

Judiciary

He also became the people's supreme leader; thus, all authority was vested in him. Therefore, he could draught laws, carry them out, and punish criminals.

Military System

King's military system became systematized as a result of the frequency of wars. Thus, a proper military system was established during this era. A hierarchy was established, and rules were established. His army was divided into infantry, cavalry, archers, elephants, and war chariots. Meanwhile, the concept of 'Dharmayudha' was developed. Death on the battlefield became heroic, whereas fleeing the battlefield became an embarrassment and source of great humiliation. Women, children, and the unarmed were deemed unethical targets. Additionally, fighting before Sunrise and after Sunset was regarded as illegal.

Economy

Although pastoralism was the primary occupation of the Vedic people, the majority of them were agriculturalists.

Agriculture: Agricultural technology has been developed recently. All stages were completed thoroughly and methodically, including plowing, seeding, cutting, and thrashing. Farmers began

plowing the land with the assistance of six to twenty-four bulls. Bundling rivers and streams preserved water for the entire year. Due to advancements in agro-irrigation technology, farmers can now cultivate a wide variety of crops, including wheat, barley, rice/paddy, cotton, vegetables, pulses, oilseeds, and fruits. Now Vedic Aryans have begun to produce a significant surplus. As a result, they now had to consider the investment. Thus, the expansion of agricultural surplus facilitated the development of crafts and commerce.

Craft/industry: The earlier crafts were continued in this stage but with increased specialization. However, the majority of these crafts were of a cottage nature. The weaving and dyeing industries flourished during this time period, as is the case with leatherwork. Mats and carpets were woven from cane and grass. Additionally, we encountered some other artisans such as musicians, astrologers, cooks, drivers, and messengers. However, due to the rigid varna/caste system, hereditary occupations, and their compartmentalization/specialization according to castes exist.

Trade

Agriculture's expansion and subsequent development of crafts propelled the trade forward. The Vedic Aryans now controlled a much larger area than they did previously. As a result, markets were expanded along with regions. The previous period's exchanges have developed into legitimate trade in goods such as goats, leather, cloths, and ornaments. The growth of commerce compelled traders to band together. As a result, this period sees the emergence of early trading organizations or proto guilds. In response to increased trade, we find the introduction of early coins in India, such as Nishka and Karshapana; however, they are limited to smaller transactions. The measuring instrument was dubbed 'Krishnal.' Initially, the trade was conducted via bullock carts; now, waterways were also utilized. Finally, we discover the seatrade via 100 ships.

This period did not see the completion of the barter system. To deal with such situations and for convenience's sake, we see the rise of central locations in vast areas. These were primarily craft and commercial centers. However, this development in the later Vedic period was in its infancy, and thus the necessary modalities awaited. Nonetheless, during this period, the infrastructure required for the sixth century B.C.'s second urbanization was laid.

Society

The people dispersed in various parts of India during the later Vedic period. As a result, new connections were created with people from other cultures. This had an impact on Vedic people's social structures, making them more complicated. In light of this, the Vedic jurist felt compelled to tie society with certain concerted and stringent norms and regulations. Varna-system, ashram-system, marriage-system, samskara, and other social systems were formed for this reason.

Patriarchal Family System: The Vedic people adopted a patriarchal family system similar to that of prior periods. The eldest male member of the family, regarded as the family's head, is known as 'grihapati.' He has complete family command. The idea of Kingship emerged on a more significant macro level, such as the state, based on this system at the micro-level, such as the family.

Concept of Purushartha: Every man was supposed to follow four primary responsibilities in his life: Dharma, Artha, Kama, and Moksha.

Dharma: He was expected to obey Vedic canons' religious laws and regulations. In addition, he should make regular sacrifices in his life. As a result, by practicing 'Dharma,' he may be free of Gods' 'Rina' (lit.=loan; responsibility).

Artha: He was also required to work and earn money throughout his life. The Kama was supposed to marry and have children. It is thought that by marrying and having children, he will break away from his parents' 'Rina.'

Moksha: After achieving 'kama' and 'artha,' he anticipated pursuing Moksha or salvation. He should always maintain his eye on his ultimate objective: to be free of the illusions of ordinary existence and be united with the Gods while fulfilling his tasks. This is the state of Moksha.

In short, Vedic individuals were supposed to be honest in their domestic obligations. But, at the same time, he was responsible for society; thus, he had to carry out his societal responsibilities. In addition, in order to sustain the Vedic system, he must do religious duties.

Varna concept: Due to cultural homogeneity, the spiritual authority formalized social discrimination and created a clear-cut social divide known as Varna. The first reference of social

separation can be found in the 10th mandala of the Rig-Purushsukta. Veda's This system assigns specific responsibilities to each Varna, including as:

Brahman: a person who teaches, learns, performs, and hosts sacrifices. As a result, they became the sole authority on religion during this time period. The monarchs also provided significant quantity payments to the Brahmans for the religious legitimization of their power, as their authorization was required for them to reign.

Kshatriya: Knowledge, sacrifice, and people and land preservation. This Varna is populated primarily by rulers and warlords/warriors. The Kshatriya legalized their status with the help of Brahmans to keep this authority in their hands. Thus, this Varna wields real political power.

Vaishya:Agriculturists, traders, and craftsmen belonged to this Varna. Vaishya: Trade and agriculture; agriculturists, traders, and artisans belonged to this Varna. They were a major Varna in Vedic culture because they held economic power. They were the society's taxpayers. Despite their financial clout, traders and artisans were never accorded complete reverence in the Vedic religious system. As a result, in later years, they turned to non-Vedic religions.

Shudra: the lowest of the Varna-ladder, with no powers or rights in society; this was the weakest of the Varna-ladder and had no abilities or rights. They lacked control over any type of production mode or later production. Some historians claim that the inhabitants of Varna were indigenous to the area. The Varnasystem of the later Vedic period has the following highlights:

- In a few centuries, the Varna-System became or was rendered hereditary, which implies that Varna membership is based on birth in a specific Varna. As a result, Varna became Jati (a caste system based on birth). As a result, castes form throughout this time period.
- The Varna system was structured hierarchically. However, because such a system lacked movement and flexibility, it grew inflexible during this time period, favoring only the first three Varnas.
- During this time, sacrifices grew more critical, and as a result, the Brahmans, who had sole authority over religion, gained a higher social rank.
- In this period, the emergence of a pre-State situation (although on a lineage level) made Kshatriya powerful in society.
- The Vaishya, or taxpayers, agriculturists, and traders became powerful as well.
- The three (Brahmans, Kshatriyas, and Vaishyas) are considered traivarnikas, or men of higher Varnas. The Shudras, on the other hand, remained weak and were forced to work for the traivarnikas.
- From the concept of purity, a class of untouchables began to emerge alongside these four Varnas.

Concept of Ashrama

The ashrama system was supplied to society to suppress the rebellious character of some people and enhance the family structure and one's social commitment. A person's life was split into four segments in this system, and he was assigned chores based on his age. Like

Brahmacharya-ashrama: The importance of education was emphasized during this ashrama. He was supposed to spend his boyhood at his teacher's hermitage in this ashrama. When he was eight years old, the religious sacrament (samskara) of 'upanayana' sanctified his admittance into this ashrama. He was expected to spend the next 12 to 14 years in the teachers' hermitage after the Upanayana. He acquired the Vedas, literature, warfare, political science, trade, and other knowledge systems. Learn-by-heart was used as the sole technique of instruction in this case. He should learn while also helping his teacher with manual labor. As a result of his schooling, he was now prepared for the next part of his life, 'Grihastha-ashrama.'

Grihastha-ashrama: During his stay at the ashram, he was expected to fulfill his familial obligations and social obligations. He was expected to marry and start a family with his sons. He should also carry out the responsibilities that the scriptures have allocated to him. Four Purushararhtas or responsibilities were entrusted to him: dharma (social and religious obligations), artha (occupation), Kama (marital life), and Moksha (liberation) (to strive for union with God).

During this ashrama, he was supposed to do the first three responsibilities, whereas the next two ashramas required him to thirst for Moksha, the fourth one. He should look after his parents and contribute to society. In addition, a room was created for his rebellious nature through Vanaprastha-ashrama and Sanyasa-ashrama.

Vanaprastha-ashrama: During this ashrama, he was required to abdicate all domestic duties and delegate his responsibilities to his son. He could stay in his home, but he should spend more time alone, remembering God.

Sanaysa-ashram: He has reached the end of his life. He was expected to leave his house during this time and spend the remainder of his life in the woods or at God's feet. Therefore, this ashrama system played an essential role in maintaining social order at this time, such as:

- All of a person's needs were met promptly, which resulted in a healthy and satisfying life.
- The family institution was preserved and strengthened through grihastha ashrama. It also looked after the family's elderly members. Thus, it developed into a pillar of society. As a result, society is also maintained via this ashrama. Thus, with domestic and social responsibilities fulfilled, the entire Vedic society was maintained and sustained during this period.
- Through the last two ashramas, tensions between generations have been resolved, and the issue of generation gaps has been resolved.

Marriage System

Marriage was regarded as the primary duty of the Vedic people and thus became a point of religious significance. A person enters grihastha ashrama following brahmacharya ashrama. The canons expect him to marry in this ashrama. We know that it is believed that by marrying and bearing children, one can be liberated from his parents' 'rina' (lit. loan=responsibility). It was one of the Vedic religion's sixteen major religious sacraments (samskara). 'Inter-Varna' marriages were frowned upon during this era, whilesimilar-gotra/family marriages' were prohibited. As a result, they were forced to marry in their own Varna and families other than their own.

However, during this period, we find instances of 'inter-Varna' marriages. The majority of these instances compelled Vedic jurists to devise a new system that accommodated and legalized such 'inter-Varna' marriages. As a result, they proposed two legalized marriage structures: Anuloma marriages (between a bridegroom from higher Varna and a bride from lower Varna) and Pratiloma marriages (between bridegroom from lower Varna and bride from higher Varna)

Additionally, as is well known, the Vedic people encountered other cultures in India during this time period. Within a few years, the Vedic society was profoundly influenced by these people's customs and institutions. It shook the Vedic society's fundamental structure. Thus, in order to incorporate these communities or their influences, they needed to allow for and accommodate their institutions. As a result, we see eight distinct types of marriages that were prevalent in society. These classifications reflect Vedic people's contact with a variety of cultures. Like

Brahma-vivaha: Father hands over his daughter to the knowledgeable and well-behaved bridegroom with proper rites and rituals,

Daiva-vivaha: Father hands over the bride to the priest engaged in sacrifice,

Prajapati-vivaha: Father greets the bridegroom and urges the couple to adhere to religious obligations.

Arsha-vivaha: After receiving a pair of cattle from the groom, the father gives the bride's hand to the groom,

Gandharva-vivaha: marriage-at-will, i.e., with the bridegroom's and bride's consent only.

Asur-vivaha; The bridegroom pays the bride's father and other relatives to purchase her for marriage,

Rakshasa-vivaha: Forceful kidnapping and mutilation of a crying girl

Paishacha-vivah: forcibly rendering the girl unconscious and violet her chastity.

Vedic jurists recommended only the first four types of marriage.However, in order to enforce the patriarchal system, jurists regard marriages-at-will with contempt. Additionally, there were references to inter-caste marriages such as Anuloma (a higher Varna daughter with a lower Varna daughter) and Pratiloma (a lower Varna daughter with a higher Varna daughter) vivaha.

In this period, marriages are now governed by the patriarchal head of the family and the religion. As a result, the early period's 'marriage-at-will' was despised during this period. Simultaneously, the average age of marriage decreased. Additionally, polygamy became a prevalent feature of this era.

Thus, the marriage system of the Later Vedic people reflects radical changes from the earlier,more superficial society. The early period's 'self-willed' 'domestic' marriages are now regulated by variousmethods, including patriarchy, society, and religion. Thus, it developed into a significant 'institution' of society, which has persisted today.

Concept of Samskaras

To provide socio-religious sanctions for each stage of a person's physical and psychological development and the requirement for his social commitment, jurists devised the samskara system. Every step of his life, from embryo to death, is sanctified by such samskara, which is traditionally sixteen in number. Several of them fall into the following categories:

Embryological stage (to give support to the pregnant woman)

Garbhadan to invoke the blessings of a good child.

Simantonnayana to calm and refresh the pregnant woman's mind.

After the birth

Jatkarma is fed honey and butter immediately after the birth of the child. This samskara is permitted to be provided by the mother.

Namkarana, the child, is named 13 days after birth.

Nishkramana After four years, the child is permitted to leave home.

Karnavedha Child's ears have been pierced.

Annaprashanafirst bite of food the child

Vapan'sThe child's first hair was shaved.

Brhamcharyashrama

Upanayana Before proceeding to the teacher's hermitage for instruction, the child should undergo this sacrament.

Keshanta Hair removal before entering the educational system.

Samavartana, His education, and brahmacharya ashram come to an end.

Grihastha-ashrama:

Vivaha-Marriage,

Aginiparigrhaana-Placing a sacrificial fire in one's home and regularly worshipping it,

Anteysthi-Funeral Education

Education

Later Vedic people recognized the critical role education plays in the development of the individual and society. During this period, the hermitage of learned sages became the epicenter of education. It is referred to as 'Gurukul.' These centers received generous donations and patronage from rulers and affluent people. A child was expected to attend school by living with the teacher at the teacher's residence. He was fed and housed exclusively at the teachers' residence.

The child enters 'Gurukul' through the sacrament of 'Upanayana. These centers are geared toward the development of a child's overall personality. Not only was he expected to learn, but also to perform manual labor. Thus, he could preserve society's regard for physical work. The day begins with cleaning the hermitage campus at these centers, milking the cows, carrying wood, and filling

water tanks, among other tasks. Then the entire day was devoted to learning. He was required to serve his teachers in the evenings and then retire to sleep.

The knowledge was imparted orally, i.e., by heart. Apart from discussions, debates, and practicals, these centers' educational tools are discussions, debates, and practicals. Vedas and their appendices, warfare, administration, political science, logic, commerce, mathematics, astronomy, philosophy, medicine, medical science, and moral values were among the subjects covered. Acharya, Pravakta, Shrotiya, and Adhyapak were the four types of teachers.

Dress

The people of this era wore vibrantly colored cotton, woolen, and silk fabrics. The delicate cotton cloth was woven with gold thread and embellished with exquisite embroidery. The dressing style remained consistent with that of the preceding era.

Dietary Habits

The dietary habits prevalent during the early period persisted during this period as well. However, during this time period, the proportion of non-vegetarian food increased. In addition, this was the era of lengthy Vedic sacrifices. As a result, a large number of animals are sacrificed during such occasions. Thus, no festival would be complete without animal meat. Rather than that, it became incorporated into religious rituals.

Entertainment

Similar to the preceding era, the Vedic people entertained themselves with a variety of objects and activities. This was the era of powerful rulers and lengthy festivals. Subsequently, the proportion of entertainment increased during this period, and as a result, racing, hunting, and gambling became a part of every gathering of people. Additionally, during lengthy sacrifices, bards were invited to deliver eulogies on rulers' exploits. Crowds gathered to hear this poetry, which later legitimized rulers' position/status. It should be noted that the epics emerged during this period from the collection of such bardic eulogies.

Religion

In the Later Vedic period, Vedic people transformed, as we all know. During this time, religion got increasingly complex.

Changes in Deities and Worship Methodologies

The importance of the prominent deities in the Early Period was diminished throughout this time. Indra, Varuna, and Surya became unpopular gods. New Gods evolved, such as Vishnu, Rudra, and Shiva. People began to worship such Gods in a devotional manner. As a result, we saw the rise of 'Devotional worship,' or Bhakti, during this time period; nevertheless, it was at a very early stage. New deities and rites entered the Vedic pantheon and rituals due to social connections with other cultures. In Vedic culture, this gave rise to many forms of idol worship, animism, magic, superstitions, etc. Magic, superstitions, female notions, and blind faith all formed part of religious life. Furthermore, the concept of 16 samskaras evolved to apply social consequences to various changes in a person's life. Whereas similar to ashrams, the idea of four purusharthas, namely Dharma, Artha, Kama, and Moksha, was proposed to control a person's life in society.

The prominence of Sacrifices:

The sacrifices were varied and formalized with a variety of laws and regulations, referred to as karmakanda. Previously, sacrifices were thought to be merely a conduit between a person and God. During this time, sacrifices and their complex laws grew more prevalent. The public was taught that if they followed the scarifies' regulations, the Gods would be forced to bless the performers. In the religion of the Later Vedic period, sacrifices assumed the place of God. As a result, the religion was focused on the proper execution of such sacrifices. Following that, the priestly class rose to prominence, with the sole authority to carry out the sacrifices in an organized manner. The right to perform sacrifices was taken away from kulapati and given to the priest class as a monopoly. As a result, the sorts of priests and sacrifices became more diverse. There was much wealth-time-violence involved in these scares. As a result, the system of tolerating an expanding number of priests became institutionalized. However, due to the period's religious conservatism and intricacy, there were specific reactions within Vedic society. The Upanishads frowned upon squandering money, time, and violence in the form of sacrifices. They sought the truth of religion by

introspecting themselves and pondering on the soul's relationship to the supremesoul, god. They attempted to replace religion's material foundation with a spiritual one.

To summaries, it appears that the Vedic people who lived in the Land of Seven Rivers later relocated to other parts of India. They encountered people from varied cultures, societies, economies, and belief systems. In Vedic culture, this resulted in social cohesion and intricacy. On the one hand, the economy varied and grew through agriculture, crafts, and trade; conversely, jurists tightened and rigidified social and religious regulations to preserve the country's identity. The Kshatriya and Brahman developed the Varnasystem, birth-based and inflexible,in order tomonopolize power. Religion assumed a crucial role in society to justify this process. It took the form of a variety of rites and rituals involving vast sums of money and scarifies. Taxpayer Vaishya Varna and laborer Shudra Varna, who gave labor and service, were, on the other hand, deprived of a variety of rights and socio-religious punishments.

4.5 Status of Women

Early Vedic Period

Women's rights were effectively protected throughout this time. Both in the family and society, they were respected. On an equal level with men, they took part in all domestic tasks, including religious rites/rituals. They could execute Vedic ceremonies flawlessly since they were educated. As a result, we may see examples of their Vedic sacrifices. The richas in Samveda are said to be done primarily by women. Sita yajnya, Rudrabaliyajnya, Rudrayagyajnya, Svastiyajnya, and other female-only sacrifices were required. These were intended to help people get good crops and children, marry, and win wars for their husbands, among other things. In the absence of their spouses, women may fulfill all religious and home tasks. Women participated in school, social events, and politics in the same way that males did. They were entitled to an education. Before entering school, women were allowed to go through the required ceremony of Upanayana (i.e., entrance rite for education). Ghosha, Apala, Vishvavara, Lopamudra, Sikata, Nivavari, Godha, Aditi, and others are examples of unmarried women for the study and acquired high respect in society. Women's marriages took place only when they had reached adulthood. Furthermore, their consent was regarded as critical in their marriage decision. Adultery, marriage-at-will, and widow remarriages were all permitted in early Vedic society.

Later Vedic Period

Vedic jurists were driven to impose restrictions on women as a result of social interaction with younger communities. Various women's rights were also taken during this time by the oppressive patriarchal family system. These additional constraints on women were sanctified by religion. As a result, the rights of 'marriage-at-will' women are negated. Her marriage age grew older. Her right to education was revoked because she married at a young age. She was seen as a means of rejuvenation.

Furthermore, women were supposed to be utterly chaste in order to sustain the patriarchal family system (but there was no such compulsion on males). Her social mobility was likewise restricted, thus imprisoning her in her home. She was forced to stay at home and work as a housewife. Her remarriages were likewise forbidden, and she was forced to live as a widow until she died. She was compelled to perform household duties and assist her husband in procreation at home. Her previous role of accompanying her spouse to ceremonies had likewise come to an end. Her right to education was taken away, as was her right to perform Vedic rituals. As a result, we can see how women's status worsened over this time.

Summary

The cities of the Harappan Culture had declined by 1500 B.C., according to the discussion above. As a result, their economic and administrative systems gradually deteriorated. Around this time, speakers of Sanskrit, an Indo-Aryan language, arrived in north-western India from the Indo-Iranian region. They would have come in small groups through the passes in the northwest mountains at first. Their first settlements were in the north-western valleys and the Punjabi plains. They later relocated to the Indo-Gangetic plains. They were primarily looking for pastures because they were mainly livestock keepers. By the 6th century B.C., they had conquered all of North India, which they called Aryavarta. The Early Vedic Period or Rig Vedic Period (1500 B.C.-1000 B.C.) and the

Later Vedic Period (1500 B.C.-600 B.C.) are two periods that span 1500 B.C. to 600 B.C. (1000B.C - 600 B.C).

Keywords/Glossary

- **Pastoralism:** A social and economic system based on the raising and herding of livestock.
- **Yajnya:** refers to the sacrificial fire - the divine Agni - into which oblations are poured, as it is believed that everything offered to the fire reaches the gods.
- **Purush-Sukta:** It is a hymn to creation/genesis and is in the Rig-Veda'stenth mandala. It tells us about a sacrifice that resulted in the emergence of a cosmic being or Purusha. The entire world was created from the Purusha, including the Brahmans (Learned men) from his mouth, the Kshatriyas (Men ofStrength) from his arms, the Vaishyas (Men of Business) from his thighs, and the Shudras (Men of Work) from his feet.
- **Ashvamedha Sacrifice:** Literal translation: Horse Sacrifice. The Vedic religion's most influential royal ritual. A king could only carry it outto acquire sovereignty over neighboring provinces.
- **Gotra:** A group of blood relatives.
- **Gurukula:** An ancient learning center located at the teacher's residence or hermitage.
- **Kulapati:** Head of the family (kula)
- **Saptasindhu:** The region of NW India (WE Punjab) through which seven rivers flow, including the Ravi, Biyas, Sutlej, Chinab, Zelum, Indus, and Sarasvati
- **Varna:** lit. Color; an ancient Vedic social division.

Self Assessment

1.....were the founder of Vedic culture in India.

A. Anaryas
B. Dasyus
C. Aryans
D. Kshatriyas

2.The Aryans are those who belong to the language group of.....

A. English
B. Sanskrit
C. French
D. Italian

3.We find the earliest reference of Aryans from.....region.

A. North-West
B. Eastern
C. Northeastern
D. South-western

4.According to....., the origin home of Vedic Aryans was in the Arctic, the region in the North Pole.

A. Ghosh
B. Maxmuller

C. Tilak
D. Giles

5.....discusses the etymology of words in the Vedas.
A. Shiksha
B. Nirukta
C. Jyotish
D. Chanda

6.....were the founder of Vedic society.
A. Non-Aryans
B. Egyptian
C. Mesopotamian
D. Aryans

7.In the Early Vedic period, the family life was.....
A. Matrilineal
B. Patriarchal
C. Republic
D. Monarchical

8.In.....the mandala of Rig-Veda, we find the earliest mention of the Varna system.
A. 7
B. 8
C. 9
D. 10

9.In the Early Vedic period.....was the lineage of warriors.
A. Brahamana
B. Shudra
C. Rajanya
D. Vaishya

10. .....were the people involved in a trade.
A. Pani
B. Gramini
C. Aryan
D. Shudra

11. .....devoted to free one from the rina of parents.
A. Sanyasa
B. Vanaprastha
C. Brahmacharya
D. Grihastha

12. .....emerged as an important God in the last stage of later Vedicperiod.

A. Vishnu
B. Indra
C. Varuna
D. Surya

13. .....was the chariot-driver of King.
A. Purohit
B. Suta
C. Bhagdut
D. Sangrahit

14. .....was the tax collector of King.
A. Senani
B. Suta
C. Bhagdut
D. Gramini

15. .....was the coin that was used in the later Vedic period.
A. Rupaya
B. Dam
C. Dinar
D. Nishka

Answers for Self Assessment

1.	A	2.	B	3.	A	4.	C	5.	B
6.	D	7.	B	8.	D	9.	C	10.	A
11.	D	12.	A	13.	B	14.	C	15.	D

Review Questions

1. Describe the socio-religious situation during the Rig Vedic period.
2. Describe the political and economic conditions in the later Vedic period.
3. Write a paper on Vedic literature.
4. Give an account about Aryan's original homeland.
5. Discuss how the nature of Aryan socio-economic and political aspects changed in the later Vedic period.

Further Readings

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Unit-05: Rise of Mahajanpadas

CONTENTS

Objective

After this chapter, you will be able to:

- understand the political situation and historical geography of northern India on the eve of the 6th century B.C.
- trace in brief the growth and significance of urban centers in northern India on the eve of the 6th century B.C.
- understand the rise of Magadha and the various dynasties that ruled over it.
- evaluate the achievements of Bimbisara, Mahapadma Nanda, and other kings of Magadha for the kingdom's growth.
- to comprehend the evolution of Megalithic civilization in light of regional differences
- to investigate India's Iron Age Culture

Introduction

From the sixth to the fourth centuries BC, India's history is rightfully considered pivotal. We can see how earlier shifts evolved to offer a new dimension to political events that were deeply based on the people's changing material lives throughout this time period. A new form of civilization arose in the Ganga valley between these periodsdue to the agricultural condition. As a result, historians locate the start of Indian history's early historic period in this period. During the time period under consideration, increased iron consumption in eastern UP and western Bihar provided the circumstances for creating big territorial entities. The excess created by the new agricultural equipment and implements allowed people to become self-sufficient and stay on their property. They could now grow at the expense of adjacent territories, passing on any surplus output to the princes for military and administrative purposes. As a result, vast states arose, with towns serving as the hub of activity. The idea of territorial connections was enhanced as towns became the centers of authority and the base of activities. People now owed loyalty to the Janapada, or area, to which they belonged. Thus, in the sixth century BC, multiple territorial governments in various nations became a significant aspect of political activity. During the post-Vedic period, the political economy of northern India, before the rise of the Mauryas, will be discussed in-depth in this chapter. Aspects like territorial state growth, urbanization, and Magadha's ascendency will be addressed.

5.1 The emergence of the territorial State in Northern India

In general, the presence of a succession of the territorial kingdoms in northern India, in general, and the Gangetic plains, in particular, is first mentioned during the Buddha's time. The sixteen mahajanapadas are what they're called. In the middle of the 1st millennium B.C., Peninsular India was beyond the reach of any such development. Similarly, the subcontinent has a plethora of cultural backwaters. During this time, states like Anga, Magadha, Vatsa, Kasi, Kosala, Kuru, Pancala, Surasena, Matsya, Gandhara, Kamboja, Cedi, Avanti, Asvaka, Malla, and Vajji thrived. They were not all of the same sorts; they comprised monarchies as well as what has come to be known asrepublics.' Vajji and Malla exemplify the latter. They represented non-monarchical forms of governance or used the term used by the sources, political systems based on the Ganga-Samgha. While under monarchies, the king was elevated above society, had public authority, and the individual was subjected to the state and varna order; in the GanaSamghas, the dominant Kshatriya group wielded power exclusion others. Compared to monarchical civilizations, these societies were less stratified and took longer to establish complicated forms and varna hierarchies. The specifics of early Indian history became more precise with the creation of kingdoms and so-called republics. Before delving into the intricacies of the forming polity of the territorial state, it's essential to understand the process of the territorial state creation during this time period.

The Transition from Chiefdom to State

Because states result from the convergence of multiple change processes, it is impossible to simplify their origins. Nonetheless, the matter must be addressed because the state as an institution has not existed since the dawn of humanity. Before going any further, it's worth pausing to consider what the main concerns are. First, define the term state, look for its ancient Indian counterparts, and then investigate how and when the constituent pieces came together, resulting in the creation of states. The Arthasastra's saptanga theory of state can serve as a helpful starting point for research into the emergence of kingship, the crystallization of varna divided society, the evolution of private property in land, the concept of a sense of belonging to a territory, and the introduction of taxes, fortified settlements, administrative machinery, and a standing army to make the varna divided society more stable. Alternatively, one might focus on the procedures to demonstrate how difficult the changes were and why and how the Brahmanas and Kshatriyas eventually emerged as the power elite, which they still enjoy today.

Early Vedic Age

The early stages of society were characterized by kinship organization. Gotra, vratya, sraddha, and even grama, which were used to denote groupings of individuals, were essentially kinship words. These tribes raised livestock, went hunting, and battled the enemy as a unit. These kin groupings, which may have resembled band life, were formed out of a need for communal subsistence. Each of these regiments had its own commander, who was not confused with the modern-day monarch. In the latter stages of the Rig Vedic stage, we are told thatmore significant kin groupings such as Jana and vis, akin to tribes and clans, appear.

The chiefs were given the names janasyagopta, gopajanasya, and vispati. These titles emphasized their function as herders or protectors. According to legend, there is evidence of intra-tribal and inter-tribal wars, which bolstered the chiefs' status because of the role they were called upon to perform in such instances. The leaders had to offer some form of discipline and cohesiveness in triumph or loss and the weakening of familial allegiance. Apart from these responsibilities, the leaders presided over the Rig Vedic assemblies, including the Sabha, Samiti, Vidhatha, and Gana. The tribe's riches, including the spoils of successful raids, were divided evenly among its members. Individual members have given a portion of what they have to the chief on several occasions, owing to the latter's leadership duties. During communal feasts, the leaders would generally redistribute such presents. Rig Vedic civilization was primarily egalitarian in character since the economy was predominantly pastoral, and it was challenging to gain riches. Although the Purushasukta at the end of the Rig Veda refers to the four varnas, which is widely thought to be a later interpolation, society remained egalitarian. However, in terms of political advancements, chiefs rose in stature due to their leadership position and songs written in their honor by bards who received presents (dana) from them.

Later Vedic Age

The Later Vedic Age was a critical transitional phase, distinguished by a sharpening of advancements in particular areas and the emergence of state structures. The action moved eastward to western Uttar Pradesh and the neighboring states of Haryana and Rajasthan. It is assumed that the writers of later Vedic literature and the Painted Grey Ware civilization (PGW), which date to

the first millennium B.C., were the same individuals. The material culture of the time is built on the combined testimony of the two sources that flow from it. Agriculture and livestock rearing were everyday activities among the population. Wheat, rice, pulses, lentils, and other staple foods were all familiar. The Doab became the birthplace of sacrifices because of the secure food supply, which allowed for enormous and more minor sacrifices (yajna). For more than a thousand years, royal sacrifices like the rajasuya and asvamedha influenced monarchy philosophy. Aside from the fertility aspect of these ceremonies, which had something to do with appeasing the earth and increasing output, they also helped elevate the chief and his companions' prestige. The terms Rajan, Rajanya, Rajanya-bandhu, and Kshatriya are all used. The name Kshatriya, derived from the Sanskrit kshatra (power), referred to a group of individuals who wielded power. The sacrifices included communal feasts that the Rajan could only organize, and the successful completion of these rites indicated the bestowal of heavenly boons and characteristics on the performer, the Rajan. These events only served to highlight his significance.

The ascension of the Rajan or Kshatriya to power was a lengthy and winding road. Various imageries and rituals were performed in public to ensure the Rajan's supremacy and the community's submission (vis). To demonstrate shared identity, the king ritually assisted in agricultural chores at the start of the season and exercised commensality with the vis members. Simultaneously, the writings emphasized his lofty status by employing creative similes. The Rajan and vis, for example, were likened to deer and barley, as well as the horse and other common animals. The ambiguous mindset centered on communal cohesion on the one hand and difference on the other encapsulates the periods' transitory nature. Even though the Rajan was a community member, he had to be above it to carry out judgments in the community's best interests. Rituals were used to try to break free from these compulsions. The brahmana's position grew in tandem with the emergence of the Rajanya/Kshatriya. They were the ones who presided over the ceremonies, and therefore had a role in the Rajan's ascension. That might explain the link between Brahmanas and Kshatriyas (legitimation for one and patronage for the other) and the rise of the ruling elite in early India. The appropriate conduct of sacrifices was outlined in the Brahmana scriptures in order to ensure brahmana Kshatriya rule and vis servitude.

Varna and gender inequality were highlighted via rituals like the upanayana ceremony. Sudras and other women were excluded. The highest three varnas have different levels of attention to detail, indicating a hierarchy. Similarly, groups from outside the kin were ritually pulled in, weakening kin connections and aiding the differentiation process required for state development. Given the elite's reliance on the lower varnas, pretensions of unity were maintained by including members of the lower varnas in ceremonies or referring to the Vaisyas as aryas, for example.

However, none of these was enough to prevent a varna-divided community from emerging. While chiefs were still chosen in principle, Brahmanical literature established formulae for maintaining head over generations. It seems to indicate that the concept of hereditary succession was gaining traction. The father was succeeded by the preferred son, not necessarily the eldest. The use of words like Rashtra and janapada demonstrates that the concept of the region or territorial allegiance was gaining traction. Taxes, on the other hand, had not yet been collected regularly. Bali, the earlier period's gift of devotion, seemed to be taking on a compulsory quality. Authorities and administrative functionaries are not there to evaluate and collect taxes. It is impossible to see the ratnins, who had a part in the coronation ritual, as a form of embryonic authority.

In the lack of an organized army, the *Vis* did it collectively to protect the realm. Certain features of the state were in place by the end of the later Vedic period, or to put it another way, peasant groups were on the verge of forming a state, but the state had not yet completely developed. It is said that iron had not yet entered the production process, that agriculture had not yet provided the required surplus, and that sacrifices such as the Asvamedha and Vajapeya, among others, entailed animal slaughter and excessive eating. Together, they stifled the state's rise.

The Beginnings of The territorial States in the Buddha's Time

Many of these constraints were transcended once one entered the Buddha's age. In the mid-Ganga plains, iron in agriculture aided deeper plowing and the breaking of the hard soil. Iron was also utilized in various crafts and the production of metallic money, such as punch-marked coins. Wet paddy transplanting began almost simultaneously in this naturally rice-growing area. These innovations, taken together, resulted in excess output, which fueled commerce, taxation, and the emergence of a stratified society, complete with administrative officials, ideologues, and wage laborers. Varna divisions and institutionalized inequality were defended in Dharmasutra literature. Vaisyas and Sudras bore the brunt of production and provided the required income and labor to support the king's soldiers, army, priests, and ideologues. Many of these advances were also recognized and accepted by Buddhism. Ministers and soldiers are mentioned in the context of

Magadha and Kosala. The presence of officials like balisadhaka and karakara, for example, indicates that Bali and kara taxes were collected. The territorial states arose in northern India around the sixth and fifth century B.C. The viewpoint mentioned above had been extensively challenged on two points. First, in what appears to be an iron-productivitysurplus-state-formation line of thought, the eventual development of states has been explained regarding some type of technological determinism. Second, the origins of the varnas and their designated duties as tax and gift collectors or producers and labor suppliers have not been thoroughly explained.

While explaining the creation of states, Romilla Thapar uses anthropological ideas such as lineage society and house-holding economy to describe the history of the hierarchically organized varna society, focusing on the interplay of many processes of change that affect state formation. According to legend, Vedic literature is rich with references to lineage words such as gotra, Vraja, etc. Members of the older (Rajanya) and junior (vis) lineages make form lineage groupings. The ancient lineage had more influence over and access to communal resources, even though the lineage group owned the property collectively in theory. The Rajanya established its power over time by characterizing seniority based on genealogical superiority as one founded on the concept of patrilineal lineage. It emphasized endogamy to claim purity, and it stressed its exclusivity and power as a result. With the shift to the later Vedic period, the distinction between senior and junior lineages became more pronounced.

During the later Vedic period, they created a socio-economic structure resembling what is known as the householding economy is thought to have accelerated the process of internal divergence and lineage breakdown. The household consisted of three to four generations of family members who may have lived in one or more homes but operated as one entity for production, consumption, and ceremonies. Though such property was first granted to the community for use in agriculture, the extended family eventually began to assert rights over its farm. Non-kin individuals who were not linked to the family through Kinship connections were lured in for agricultural pursuits when the extended family's labor was insufficient to cultivate the land. These are not to be confused with wage workers. They were essentially family members, taking part in all events save the family rites. When land designated for agriculture became private property in the long run, retainers, who may have come from vanquished and dispossessed peoples, were reduced to household employees. The senior and junior lineages gave rise to the Rajanya/Kshatriya and vaisya, respectively. Sudras are those who are relegated to the roles of laborers and artisans. In times of population pressure, younger generations could move out, clear, and establish new areas since extended families under a given socio-economic structure typically included three to four generations. There are literary references to communities fissioning off as a result of such events. Such characteristics aided the agricultural development process and expanded the peasant activity frontier. Thus, one may comprehend the shift from a lineage society to a complex society and the state within the framework of the house-holding economy.

Geography, technologies, class division, excess, urbanization, and ideologies, among other things, all had a role in the formation of the state, but it's impossible to rank them or pick one as the most significant. Surplus, for example, was linked to social and political hierarchies, as well as the requirement for non-producers to subsist on the output of others. It was also related to the distribution of the product. In summary, society does not generate a surplus just because technology is available. It's the consequence of many variables coming together. The link between socioeconomic difference, urbanization, and ideology is very complicated.

Contemporary religious beliefs and systems (Buddhist) shaped the character of developing state systems such as Ganasang has and monarchs. The Buddhist Sangha (monastic institution) was beneficial to the early kingdoms because it could unite people from different castes and clans. The Sangha, too, was reliant on the presence of a powerful state for its survival. Buddhism received favor from kings such as Ajatsatru of Magadha and Ashoka Maurya. According to this interpretation, the mahajanapadas were either gana-sanghas or kingdoms. While the transition to a powerful centralized state in the so-called republics of Northeastern India (Malla, Vajji) was slow due to the common ownership of land by the Kshatriya clans (which prevented land revenue appropriation), the territorial states in the upper Ganga plains (Kurus) could not quickly shake off the later Vedic legacy of rituals, cattle sacrifices, and so on. Magadha also benefited from rich soil, a gentle gradient towards the Ganges, a history of rice cultivation, good rainfall, irrigated land, Bandhs used as water reserves, several rivers such as the Son, Gandak, and others that could be used for communication and trade, and it was close to the mines and minerals of Dhalbhum and Singhbhum. The Rajmahal hills' forest was used for obtaining timber and was also home to elephants. Magadha ruled over the Dakshinapath (trade route), and all roads on the Ganga's southern bank were connected to Magadha. The states that arose in this region of Northern India

were more viable and robust. They might support a larger population while also generating the required revenue to satisfy the state's needs.

The territorial State Types in the Buddha's Era

India was split into several separate nations around the sixth century BC, and even North India had no one supreme authority. In comparison to Hindu religious books, Buddhist and Jain religious texts are more informative about them. In the period of Buddha, the Buddhist scripture AnguttaraNikaya, which is part of the Sutta- Pitaka, lists sixteen Mahajanapadas. Mahavastu, another Buddhist scripture, similarly lists the sixteen Mahajanapadas. The sixteen Mahajanapadas are listed in a somewhat different order in the Bhagavati Sutra, including Vanga and Malaya.

On the other hand, the number sixteen appears to have been accepted and customary, but the list of the sixteen Mahajanapadas changed due to differences in the locations significant to Buddhists and Jains. Because most of these Mahajanapadas are located in this area, the list gradually shifts its attention to the middle Gangetic valley. In terms of government, early literature indicates that most of these states were monarchical but that a significant number of them possessed republican or oligarchic constitutions.

Gana-Sanghas

The geographical focus shifted to the middle Ganga valley during the post-Vedic period, and migration and settlement of people occurred along two routes: the northern route, which originated in the Himalayan foothills and moved south to merge with the southern way near Pataliputra; and the southern route, which originated in the Himalayan foothills and moved north to connect with the northern route near Pataliputra. Buddhist texts, as well as the Ashtdhyayi of Panini, include information about the middle Ganga valley and Ganasanghas, which are both on the Indian subcontinent. Gana-sanghas in the middle Ganga valley, such as Vrjjis, was particularly rich in state formation's component characteristics. The monarchies of Kosala, Magadha, Gandhara, Kasi, and Kausambi were the first to be formed. Gana-sanghas and Monarchies were the two types of state systems that arose during the Buddha's time: Gana-sanghas and Monarchies.

Gana-sanghas trace their origins back to the migration of people into the middle Ganga valley. Because of population pressure and also as a result of a process of fission in lineage systems, migration became necessary. As a result of the division of Kshatriya clans during the later Vedic period, the members of Rajakula relocated to a new location and created a new janapada. janapada was the name given to an area in India called after a Kshatriya tribe A Jana was established by a collection of clans, and the region where they lived was known as janapada, which translates as "the place where the tribe plants its foot." As a result, the Sakya, Kolya, and Licchavi clans came into being. Some gana-sanghas were made up of single clan units, such as the Sakyas, Koliyas, and Mallas, while others were made up of several clan units. Some were confederacies of clans, the most significant of which were the Vrjji, the most important of the Licchavis. It was the system of clan (vis) possessions that predominated among the gana-sanghas. Because of this, Gahapatis (families with three to four generations of landowners) are described as agriculturists in Gana-sanghas, despite their ownership of land. The Kshatriya lineages were considered cultivable landowners in the gana-sanghas, where they held the honor. The area's name was derived from the Kshatriya lineage, which had previously farmed land on a family basis but had to resort to hiring labor when their holdings grew too large to handle on their own. The clan controlled the property collectively based on the criterion of birth, and the output was distributed among its members as a result of this arrangement.

The gana-sanghas were the gatherings of Kshatriya lineages that came together to discuss various issues. They were founded by the younger members of the existing Kshatriya dynasties, who wanted to preserve their heritage. Land ownership was vested in the Kshatriya dynasty during the time of the gana-sanghas. Non-kin tribes contributed to the development of the Kshatriya lineage's territory by providing labor. There was little room for rituals in this environment. Gana-sanghas have been interpreted in a variety of ways, such as republics, oligarchies, and chiefdoms. Royal lineage members were rajas, rajakulas, or consecrated Kshatriyas, depending on where they came from.

Raja was the leader of each family's home. The insignia of the Gana-sanghas were imprinted on punch-marked coins, indicating that coined money had first been used as far back as the 12th century. Voting was used to make decisions, and the results were announced. Within the rajakulas, all members were considered to be on an equal footing. So, chiefdoms are organized into a hierarchical command system in which leadership is determined by birth and ancestry, with genealogies playing a more significant role. There is a mention of the military and the budgetary departments. No standing army was present, and there was no regular system of revenue collection

in operation. The sources, on the other hand, make mention of taxes levied against traders. In the Ganasangha regions, the social rank was not determined by the Varna organization. Rituals were not significant in this area, and there were only two main types of people who lived there: those who owned property and those who worked on it. These characteristics point to the existence of a developing state or a stratified society in its early stages. The differences between the members of the gana-sanghas would disintegrate the groupings. These tribes would establish new settlements in uninhabited places. In this circumstance, a monarchy might be shown if a part of the clan manages to control the janapada (Gana-sangha) via force.

Monarchies and Republics

With the establishment of the Magadha and Kosala kingdoms, the term janapada was enlarged to include villages, markets, towns, and cities, suggesting an administrative and tax system. Power became concentrated in the hands of a few low-status households. Pasenadi, the king of Kosala, established his legitimacy as monarch via the performance of asvamedha, vajapeya, and other rites involving hundreds of animals' deaths. The rituals had degraded into simple symbols intended to legitimize rule rather than a mechanism for disbursing money acquired through conquests. In Kosala and Magadha, gahapatis possessed land and farmed it independently or with the aid of others (tenants).

Additionally, the state farmed. Wasteland was cultivated, and the agricultural revolution created a massive surplus in monarchical states. During the Yajna period, ceremonial offerings to Brahmanas were reduced, and the practice of giving land to Brahmanas was initiated. Kosala's tax collection apparatus was well-developed. Although Bali is currently used to refer to a tax, it may also allude to an offering made during a sacrifice. Each of the terms baga and Ardha signified a percentage of the total, whereas sulka denoted a customs fee. Karsapana is a word that alludes to the invention of money. Panini refers to essential taxes in the eastern area, most notably land taxes. Kosa's (treasury) importance is established. This was required to support a standing army, a fundamental condition for establishing a state system. Magadha's kings placed a premium on army organization, including troop recruitment and training, as well as armory innovation. Magadha fought Vrjjis with two unique methods: Ratha-musala (chariot equipped with blades) and maha-silakantika (catapult for throwing stones). Raids have been toned down in favor of organized efforts in recent years.

The north-western states of Gandhara and Kamboja have been replaced in Mahavastu's list by Shibi (in Punjab) and Dasharna (in central India). The DighaNikaya, another Buddhist book, only refers to the first twelve Mahajanapadas and does not include the final four Mahajanapadas mentioned in the previous list. There are sixteen Mahajanapadas in all, although the sequence is a little different in the JainaBhagavati Sutra.The author of Bhagvati is solely interested in Madhydesa, as well as the far eastern and southern regions of the world. Uttarapatha excludes nations such as Kamboja and Gandhara from its membership. The lack of all countries from the Uttarapatha list suggests that the Bhagvati list was compiled later and is thus less reliable.

In the 6th century BCE, historians believe that the most powerful kingdoms were Magadha, Kosala, Vatsa, and Avanti. Wars, truces, and military alliances were all part of the nations' ties over time. In addition to marriage links, inter-state contacts were also influenced by them, even though they were frequently regarded as unimportant when achieving political objectives.

16th Mahajanapadas

As stated earlier, India gradually divided into various independent states around the sixth century BC, and even North India had no one supreme authority. The majority of these states were monarchical, although several had republican or oligarchic constitutions. When compared to Hindu religious books, Buddhist and Jain religious texts are more informative about them. The Buddhist texts AnguttaraNikaya, Mahavastu, and the Jain scripture Bhagavati Sutra provide us a list of the sixteen Mahajanapadas. Although the number sixteen appears to have been accepted and usual, the enumeration of the sixteen Mahajanapadas differed in the scriptures mentioned above due to the differences in the locations significant to Buddhists and Jains. Because most of these Mahajanapadas are located in this area, the list gradually shifts its attention to the middle Gangetic valley. The whole northern area, primarily north of the Vindhyas and extending from the North-West boundary to Bihar, was split into sixteen states called SodashaMahajanapadas in the post-Vedic period. The Mahajanapadas might be monarchical or republican in nature. Buddhist and other writings only obliquely mention sixteen major countries (SolasaMahajanapadas) before Buddha's time. Except in the case of Magadha, they do not provide any background information. According to Buddhist scriptures, fourteen of the Mahajanapadas are located in Majjhimadesa (Middle India), while the remaining two (Gandhara and Kamboja) are situated in Uttarapatha

(Jambudvipa's northwestern division). The scripture, as mentioned earlier, provided the following list of sixteen Mahajanapadas during Buddha's lifetime.

Sl. No.	Mahajanapadas	Capital	Modern location
1	Anga	Champa	Munger and Bhagalpur
2	Magadh	Girivraja / Rajagir	Gaya and Patna
3	Kasi	Kasi	Banaras
4	Vatsa	Kausambi	Allahabad
5	Kosala	Sravasti	Eastern Uttar Pradesh
6	Saurasena	Mathura	Mathura
7	Panchala	Ahichchatra&Kampilya	Western Uttar Pradesh
8	Kuru	Indraprastha	Merrut and S.E. Haryana
9	Matsya	Viratnagar	Jaipur
10	Chedi	Sothivati/Banda	Bundelkhanda
11	Avanti	Ujjain/Mahismati	Madhya Pradesh &Malwa
12	Gandhar	Taxila	Rawalpindi
13	Kamboj	Pooncha	Rajori&Hajra (Kashmir)
14	Asmaka	PratisthanPaithan	Bank of Godavari
15	Vajji	Vaishali	Vaishali
16	Malla	Kusinara	Deoria& U.P

Fig.5.2: The table is showing sixteen Mahajanpada and the current location.

Kashi: Kashi appears to have been the most powerful of the sixteen Mahajanapadas at first. It played a crucial role in the Videhan monarchy's subversion since it was the most powerful at the time. Varanasi, the capital of the present-day Varanasi district, is known as India's central city, located on the confluence of the Gomati and theGanges rivers and in the heart of the most productive agricultural districts. Kashi's economic significance stemmed from its status as a prominent textile manufacturing center during the Buddha's lifetime. The Buddhist monks' Kashaya (orange brown) robes are supposed to have been made here. Kashi was well-known not just for its cotton textiles but also for its horse market. Excavations at the Rajghat site, linked to ancient Benaras, have turned up no convincing evidence of urbanization in the sixth century BC. Around 450 BC, it appears to have grown into a significant city.

However, by the time of Buddha, it had developed into a commercial hub. Several Kashi rulers are said to have conquered Kosala and several other kingdoms. Dasaratha and Rama are also mentioned in the Dasaratha Jataka as monarchs of Kashi rather than Ayodhya. The monarch of Benaras is claimed to have been Parsva's father, the Jains' twenty-third teacher (Tirthankara). In Sarnath, near Benaras, the Buddha gave his first sermon following enlightenment. Kashi is linked to all of ancient India's major religious systems. However, the Kashi Mahajanapada had been conquered by Kosala by the Buddha's time and was a source of conflict between Magadha and Kosala.

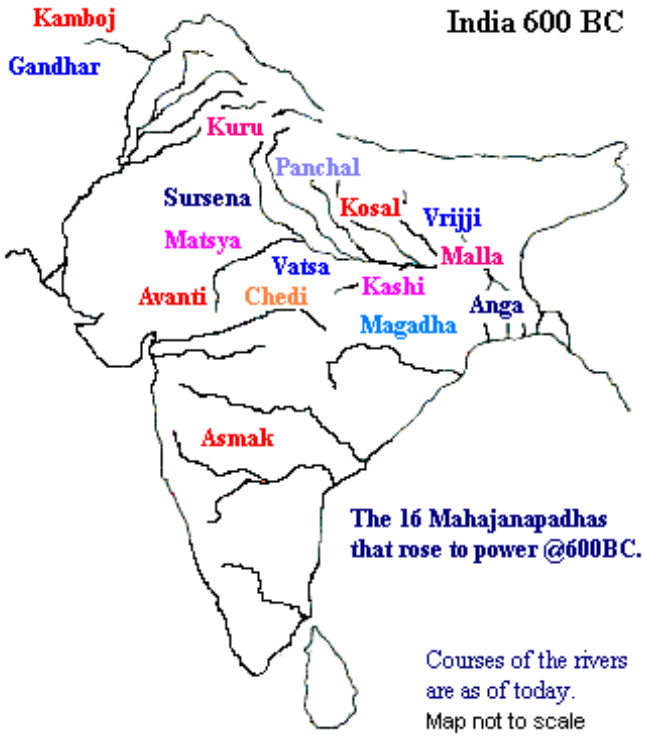

Fig.:5.1 sixteen mahajanpada

Anga: Champa was the capital of the Angamahajanapad, which included what is now Bihar's Bhagalpur and Munger districts. The western boundary was Magadh, while the eastern border was the Raja Mahal hills. The Ganga ran through it on the north side. The province's boundary with Magadha, which was to the west, was the Champa river. It was a bustling center of commerce and trade, and its merchants frequently sailed to Suvarnabhumi, which was a great way away. The kingdom of Magadha annexed the kingdom of Anga under the reign of Bimbisara. This was Bimbisara's ultimate and only conquest.

Assaka: Potana, Potali, or Podana was the Assakas' capital. (In contemporary Maharashtra) Jataka tales imply that Assaka may have fallen under the control of Kashi at some time and defeated Kalinga in eastern India. Assaka, also known as the Ashmaka, was a city in Dakshinapatha, India's southernmost state. The Assakas lived on the banks of the Godavari River during Buddha's time (only Mahajanapada south of the Vindhya mountains). Panini mentions the Ashmakas as well.

Avanti: The Avantis' nation was an important kingdom in western India, and it was one of India's four prominent monarchs in the post-Mahavira and Buddha era. Kosala, Vatsa, and Magadha are the other three. The river Vetravati separated Avanti into north and south. Initially, Mahissati (Sanskrit: Mahishamati) was the capital of Southern Avanti, while Ujjaini (Sanskrit: Ujjayini) was the capital of Northern Avanti, but Ujjaini was the capital of integrated Avanti during the periods of Mahavira and Buddha. Both Mahishmati and Ujjaini were located on the Dakshinapatha, a southern high road that ran from Rajagriha to Pratishthana (modern Paithan). Avanti approximately corresponds to modern-day Malwa, Nimar, and the surrounding Madhya Pradesh regions. Avanti was a major Buddhist center, and some of the most revered theras and theris were born and raised there.The Pradyota dynasty governed Avanti. Gautama Buddha's contemporaries included Pradyota. Rajagriha was fortified by Ajatashatru, the ruler of Magadha, to protect it against an assault led by Pradyota. Pradyota also fought Pushkarasarin, the Takshashila ruler. Pradyota's queen was a Buddhist monk Mahakatyayana's student and built a stupa in Ujjayini. King Shishunaga of Magadha conquered the previous King Nandivardhana of Avanti. The Magadhan kingdom eventually absorbed Avanti.

Chedi: On the banks of the Yamuna, in eastern Bundelkhand, there is a town known as Chedis or Chetis, which is located halfway between the Kurus and the Vatsa kingdoms. The capital of the empire was Sotthivatinagara. Several branches of the Chedis created a royal dynasty in the Kalinga nation, according to the Hathigumpha inscription of Kharvela, which was discovered recently.

Gandhara: The kingdom of Gandhara encompassed what are now Pakistan's Peshawar and Rawalpindi districts, as well as the Kashmir valley. Takshashila (Taxila) was the capital of the kingdom and a significant center of trade and learning. Taxila University was a renowned center of

learning in ancient times, attracting intellectuals from all over the world who pursued higher education at the institution. Taxila University has produced world-renowned products such as Panini, the Indian grammatical genius, and Kautilya, known as the "King of Grammar." He lived in the middle of the sixth century BC and was contemporaries with the Magadan king Bimbisara. Ruler Pukkusati or Pushkarasarin was the king of Gandhara at the time. Gandhara was a city on the river Uttarapatha that was a hub of international economic activity. It served as a vital link in the transmission of information between ancient Iran and Central Asia.

King Pukkusati, also known as Pushkarasarin, reigned over Gandhara around the middle of the sixth century BCE. He maintained friendly ties with Magadha and was victorious in his campaign against Avanti. Gandhara was frequently associated with the adjacent territories of Kashmir and Kamboja on a political level. According to the inscription, the Achaemenid monarch Darius' Behistun inscription suggests that The Persians captured Gandhara in the latter half of the 6th century BCE.

Vamsa or Vatsa: Vatsa, also known as Vamsa, was a region in southern India that was well-known for its fine cotton textiles. Kaushambi served as the nation's capital (near Allahabad). A monarchical government controlled the country at the time. With a large population of wealthy merchants, Kausambi was a prosperous metropolis. Historically, it was the central crossing point for goods and travelers traveling between the north and south of the country. The road between Ujjain and Kaushambi was an important trade route. Udayana was the ruler of Vatsa during the reign of Buddha, which took place in the sixth century BC. He was a powerful, warlike individual who enjoyed hunting. Initially opposed to Buddhism, King Udayana eventually converted and declared Buddhism to be the official national religion of the country. As well as the love affair and marriage between Udayana of Vatsa and Pradyota of Avanti, legends also speak of the relationship and marriage between Udayana and Pradyota's daughter Vasavadatta. Udayana also appears to have had romantic ties with the monarchs of Anga and Magadha, according to historical records. This monarch subsequently became the loving hero of three Sanskrit plays, including Bhasa'sSvapna-Vasavadatta and Harsha's Ratnavali and Priyadarshika, as well as Bhasa'sSvapna-Vasavadatta and Harsha's Ratnavali and Priyadarshika.

Kashi: Kashi, which had Banaras as its capital at the time of the revolution, was initially the most powerful of the sixteen republics, and it is possible that it had a part in the fall of the Videhan dynasty. In the end, it was compelled to surrender to the authority of Kosala, and it was eventually annexed to Magadha by Ajatasatru as part of his expansionist policies.

Kosala: Its boundaries were established by the Sadanira (Gandak) River on the east, the Gomati River on the west, and the Sarpika or Syandika (Sai) River on the south. The northern boundary was created by the Nepal highlands and the Sadanira (Gandak). Its territory corresponds to the modern Awadh region of Central and Eastern Uttar Pradesh. The Sarayu River divided it in two, with one half in the north and the other in the south. In the north, the capital was Shravasti, whereas, in the south, the capital was called Kushavati.

Saketa and Ayodhya are two more large towns with the potential to have been political capitals in the past. Between the Mahavira and Buddha periods, the kingdom was ruled by the legendary monarch Prasenjit, also known as the "King of the Elephants." In the Pali texts, Pasenadi (Prasenajit), King of Kosala, is referred to as a contemporary Buddha and is mentioned several times. He was a well-educated man, as was King Prasenjit. His sister married Bindhusara, who was given a piece of Kashi as dowry, further enhanced his status with Magadha and raised his social standing even further. Kosala was successful in his conquest of the city of Kashi. It developed into a force more significant than the Sakyas of Kapilavastu. In the reigns of Prasenajit and Bimbisara, the rulers of Magadha and Kosala were joined by marriage, but following the latter's death, the two kingdoms engaged in a bloody civil war with one another. Finally, the Lichchavis confederation allied with Magadha, and the conflict was over. When Vidudabha reigned as king of Kosala, the kingdom was eventually subsumed by Magadha's domain.

Surasena: Surasenas was a city in India located west of the Yamuna and east of Matsya. According to the most recent estimates, this corresponds roughly to the Uttar Pradesh areas of Brij, Haryana, Rajasthan, and the Madhya Pradesh region of Gwalior. Madhura or Mathura was the city that served as the capital. Buddha's first primary pupil, Avantiputra, the king of Surasena, was also the first of Buddha's primary pupils, and it was with his help, Buddhism spread across the Mathura kingdom. In Kautilya'sArthashastra, the Vrishnis are a samgha, which means "republic." Vasudeva (Krishna) was appointed as the samgha's chief, and the Andhakas and other Yadava-allied tribes joined together to form an alliance known as the samgha. Mathura, the capital of Surasena at the time of Megasthenes, was also well-known as a center of Krishna devotion at the reign of the Greek

emperor. With the incorporation of the Surasena kingdom into the Magadhan empire, the Surasena kingdom was forced to cede its sovereignty.

Magadha: A well-known and wealthy mahajanapada, Magadha possessed great wealth. Located at the confluence of important rivers like the Ganga, Son, Punpun, and Gandak, Pataliputra (Patna, Bihar) served as the state's capital. As a result of the alluvial plains of the area and its proximity to Bihar and Jharkhand's iron-rich districts, the kingdom created high-quality weapons and a thriving agricultural economy. These factors all contributed to Magadha becoming the most prosperous state in the world at the time. The Magadhas' realm roughly corresponded to the modern-day cities of Patna and Gaya in southern Bihar, as well as portions of Bengal in the eastern part of the country. Anga was included within its limits during the time of Buddha. The original capital was known as Girivraja or Rajagaha (modern Rajgir in Bihar). It used to be a thriving center of Jainism in ancient times. The Rajagaha of the Vaibhara Hills was the site of the first Buddhist Council. Pataliputra was afterward elevated to the status of the capital of Magadha.

Matsya: The Matsyas were people who lived west of the Yamuna and south of the Kurus. The Matsya nation is about equivalent to Rajasthan's former state of Jaipur in terms of size. Viratanagara (modern Bairat), the capital of Matsya, is said to have been named after the emperor Virata, who is credited with founding the city. According to Pali literature, the Matsyas are usually associated with the Surasenas. During Buddha's lifetime, the Matsyas possessed little in the way of political authority. Historically, Matsya was considered a part of the Chedi kingdom since King Sujata reigned over the Chedis and the Matsyas.

Mallas: For political reasons, the republican Mallas divided their realm into two halves, each with its own capital. There were two capital cities: Kushinara (also known as Kasia in the Gorakhpur region) and Pava. Kushinara was the larger of the two (modern Padrauna). Buddha ate his final meals and grew ill at Pava before succumbing toKusinara, making these two locations highly significant in the history of the religion of Buddhism.

Panchala: Panchalas ruled the region east of the Kurus, between the mountains and the Ganges. It roughly corresponds to the modern-day Uttar Pradesh districts of Budaun, Farrukhabad, and the adjacent areas. The Ganga divides the country in two. Uttara (north) Panchala had Ahichchhatra as its capital, whereas Dakshina (south) Panchala had Kampilya. Kanyakubja or Kanauj was a well-known city in Panchala's empire. In the sixth and fifth centuries BC, the Panchals, who were previously a monarchical clan, appear to have transitioned to republican rule. According to Kautilya'sArthashastra from the fourth century BC, the Panchalas adopted the Rajashabdopajivin (king consul) constitution.

Vajjis or Vrijjis: The Vajji kingdom was located north of the Ganges, and it stretched to the Nepalese Himalayas on the other side. The river Sadanira (Gandak) separated it from Malla and Kosalan, located on the western side of the river. It extended up to the woodlands along the banks of the rivers Koshi and Mahananda in the east, surrounded by water. A confederation of eight clans (atthakula), the most powerful of which were the Videhans, Lichchhavis, Jnatrikas, and the Vrijjis themselves (according to legend), is said to have existed inside the Vajji empire. The Vajji confederation was most likely founded due to the disintegration of the Videhan monarchy, and it existed as a republic during the period of Mahavira and Gautama Buddha. The Lichchhavis were the most powerful, with their capital at Vaishali, which is identical to the hamlet of Basarh in the Vaishali region. The Lichchhavis were the most influential people in the world.

Kamboja: It was a nation in India's far north-west that bordered Gandhara and had Dwarka as its capital. It was located in the extreme northwest of the country. Cyrus, the Achaemenid monarch of Persia, invaded the Hindukush soon before 530 B.C. and collected tribute from the people of Kamboja, Gandhara, and the trans-Indus area, according to archaeological evidence. During Kautilya's tenure, Kamboja was transformed from a monarchy into a republic. The land around Rajaori, which includes the Hazara district of Pakistan's North-West Frontier Province, was incorporated into the Kamboja region of the country. Rajpur serves as the state's capital (modern Rajouri). Punchh is a district in the Kashmiri state of Kashmir. Kambojas are also found in the Uttarapatha. Aegean civilizations like Kamboja are supposed to have existed on both sides of the Hindukush Mountains. KambojaGanas are mentioned several times in the Mahabharata (or Republics).

Kuru: Kurus is roughly equivalent to the modern-day Thanesar, the state of Delhi, and the Uttar Pradesh district of Meerut in terms of geography. According to Buddhist tradition, the Kuru kingdom was ruled by monarchs from the Yuddhitthilagotta, or Yudhishthira's family, from their capital at Indapatta (Indraprastha), which is located near modern-day Delhi. Kurus formed marriage ties with the Yadavas, Bhojas, and Panchalas, among other families. At the time of

Buddha's birth, the Kuru country was governed by a minor chieftain (king consul) by Korayvya. The Kurus of the Buddhist era were not in the same position as the Kurus of the Vedic age for obvious reasons. Despite being a well-known monarchical people in the preceding time, the Kurus are thought to have converted to a republican type of administration during the sixth to fifth century BC. The Kurus were known to adhere to the Rajashabdopajivin (king consul) constitution, according to Kautilya'sArthashastra, which dates back to the fourth century BC.

Conditions for the Rise of Magadha:

Bimbisara, a Haryanka dynasty member, was responsible for the rise of Magadha to prominence. At the same time as the Buddha, he resided in the same region. He succeeded to the throne in the second half of the sixthcentury B.C.E. Anga (East Bihar), a neighboring country with its capital at Champa, near Bhagalpur, was Bimbisara's most major victory, as was the conquest of the kingdom of Anga (East Bihar) itself. Ajatasastru's viceroyalty oversaw the area, which he put under his control. A significant step forward was the capture and detention of Anga.

Anga's responsibility was to oversee trade and shipping routes to the Gangetic Delta's Sea ports, which had commercial links to the Burmese coastline and India's east coast. Through his marriage, Bimbisara's position was strengthened. There are three partners in this relationship. His first wife was the princess of the kingdom of Kosala. As a dowry, his Kosalan bride presented him with a Kasi town, which sold for around $100,000 in the marketplace. His hostility toward other countries was quelled by marriage, giving him greater flexibility in his interactions with other governments. Her name was Chellana, and she was the second wife of a Lichchavi prince from the Vaisali region. His third wife was the daughter of the head of the Punjabi Madra dynasty. Because of these marriage links, Magadha expanded westward and northward, gaining significant diplomatic prestige. According to Bimbisara, Magadha became the ultimate power in the 6th century BCE. Approximately 80,000 villages are said to have been under his control. The first Indian monarch to emphasize the need for good administration was he, one of the first rulers in the subcontinent. The Buddhist historian Bimbisara ruled for 52 years, from 544 BCE to 492 BCE, during which time Magadha thrived and drew the attention of the world's most enlightened persons of that time. During Bimbisara's reign, Mahavira and Budha were both known for teaching their respective religions to the populace. The assassination was carried out by his son Ajatasatru, who was eager to take over as ruler of Magadha.

5.2 Factors Contributing to Magadha's Rise and Causes

Magadha Imperialism is a phenomenon that has never before occurred in Indian history. Indian political history has been characterized by a never-ending struggle between centralization and decentralization forces that have lasted from ancient times to the present. In the sixth century B.C., there was a continuous symptom of fragmentation in India. Aryan India was divided into sixteen main kingdoms and a handful of republicans, autonomous republics in the north known as the Aryan Subcontinent. The Magadha Empire, one of the four major kingdoms of Avanti, Vatsa, Kosala, and Magadha, grew to prominence by the enslavement of lesser countries and the conquest of new territories. They became embroiled in a four-way fight for imperial domination, with the Magadha Kingdom becoming victorious in the long run. In recorded history, it was the first time an effort at imperial and dynastic unification of India was made and ultimately successful. Both internal and external factors influenced the rise of the Magadha Empire. Collectivist historians emphasize that a leader's position in history is defined by their time, location, and circumstances. History isn't made by leaders but by ordinary people. Realistically, though, participants and factors work in concert to shape the course of events throughout history.

Factors imposed by geography:Magadha was strategically positioned on the main land route that united Eastern and Western India at the time. She possessed a total command of the trade between the country's two geographical areas. Five hills surrounded Rajgir, whereas the Ganga, Gandak, Son, and Ghagra Rivers surrounded Pataliputra, making it a properJaladurga city in the traditional sense (Waterfort). In addition, the rivers Ganges, Son, and Champa encircled the Magadha Empire on three sides, rendering it impregnable to the enemy. In addition to being strategically placed, Rajgriha, her previous capital, was surrounded by hills and cyclopean stone walls. Pataliputra, Magadha's new capital, was less tactically secure than Rajgriha, although it was still safer than the former. Because of its location, it was at the confluence of the Ganges and the Son rivers. The city of Pataliputra made it easier to manage the Ganges' flow by constructing a canal. The rivers also made it easier for Magadha's military actions to be carried out. Even though she was confused by the city's impregnability, Magadha could take advantage of her geographical

advantages to be aggressive towards her neighbors.Because of the elephant's availability, Magadh used it to struggle against his adversaries, achieving victory.

Agriculture Factors: When it came to Magadhan's rise to prominence, her economic stability and increasing riches played a significant role. It was possible for Magadha to cultivate, mine, and arm her army because of the vast population. Clearing the forest and reclaiming surplus land for agricultural purposes may be carried out by Sudras and non-Aryans. The excess population could easily live on the crops produced by the surplus lands. The Magadhan plains were very productive due to their geographical placement between the Ganges and the Son rivers. During the 4th century B.C., the Magadhan plains produced a large number of crops throughout the year. As a consequence of the land's fertility, the people of the Magadhan Empire flourished, and the government prospered as well, becoming affluent and influential as a result. Rivers also assisted in the advancement of trade and commerce.

Mineral Resources: Magadha's natural resources provided her with another source of power and prosperity. During the Iron Age, iron became a widely used metal to produce tools, plow shears, and war weapons. Magadha has an ample supply of iron because of the Rajgir mines in the vicinity. Magadha is also known for its copper mines. Magadha could utilize iron weapons to arm her massive army, and she could sell any surplus iron to other countries to supplement her income. Because iron was readily available, deep plowing with a heavy iron plow was a feasible possibility. Avanti also had access to iron mines, and as a result, he proved to be Magadha's most serious competitor for control of northern India.

Role of Trade: Located on the land route that united Eastern and Western India, Magadha was an important trading center. Magadha served as a commercial center for travelers traveling along this route. It was a considerable trade route in Northern India, and the Ganges River passed right through the center of Magadha at the time. As part of its connectivity with Northern India, Magadha relied on the Ganga route, which ran up to Kasi or Varanasi, and from Prayag or Allahabad, which served as a confluence for both the Ganga and the Yamuna, Magadha was able to transport her products up to the Delhi region via the Yamuna route. It is possible to reach the open sea south of Magadha by taking the Ganga route. The Son and the Champa rivers ran parallel to the Magadhan boundary. In ancient times, river channels were utilized as a critical commerce route to transport goods. Magadha's dominance over the Ganges enabled her to exert control over the trade routes of northern India. As a result of Bimbisara's victory against the Anga empire, the prosperous port city of Champa was moved to Magadha. A well-known river port, Champa served as a starting point for ocean-going vessels carrying cargo to and from numerous countries in Southeast Asia, Ceylon, and South India through the Bay of Bengal.

The Importance of the Ganges: Her ascension was directly linked to establishing the Magadhan Kingdom's dominance over the Ganges River. Immediately following the conquest of Champa, the Magadha Empire concentrated its efforts on consolidating its control over the upper Gangetic region. Having conquered Kosala, Bimbisara and Ajatsatru moved on to take control of Kasi, a well-known river port and emporium. As a result of his dominance over Kasi, Magadha made economic advances into the Kosala kingdom, also known as the United Provinces. Magadhan had now taken control of almost the whole southern bank of the Ganges, and she immediately launched an aggressive economic campaign against the region. Magadha turned her attention to Vaisali and Lichchavi, which were located on the Ganges' northern bank at the time. The fertile plains of this region were the goal of the Magadhan empire. Following her conquest of the Vaisali and Lichchavi kingdoms, Magadha consolidated complete authority over the Gangetic valley, and she became virtually unbeatable at this point. Magadha started on a plan to build a pan-Indian empire based on the healing abilities of the healers of the Gangetic valley.

Aspects related to culture: The rise of Magadha may be explained culturally because it was the meeting place of two conflicting civilizations at the time of its founding. Because of this, when the Aryan civilization reached Magadha, it had lost much of its vigor, and the last traces of non-Aryan culture from Eastern India had been assimilated into the Aryan society. As a result of this battle of cultures, the Magadha Empire saw a resurgence of vigor and vitality. Among the teachings of Mahavira and Buddha is a glimpse of eastern India's contribution to philosophical thought and philosophy. A parallel development in the political sphere to Magadha's intellectual revolution may be found in the emergence of Magadhan imperialism and the Magadhan ambition to establish a pan-Indian empire. The unusual character of Magadhan civilization is as follows: Finally, we should emphasize that its unconventionality characterizes Magadhan society. In part,because it had just recently become Vedicised, it had a greater ambition to expand than kingdoms that had previously come under the influence of Vedic culture.

Factors influencing politics: Politics was made possible by the political atomization of Northern India in the 6th Century B.C., which allowed Magadhan to realize his dream of imperial unification of India under the banner of the Magadhan dynasty. They were unable to come together against Magadha because of the fierce competition among the primary kingdoms. Only the republican republics under the leadership of Vriji were able to forge common coalitions against Magadha. Among other natural and physical obstacles, rivers, mountains, and woods hindered the establishment of a united resistance movement against Magadha. Throughout history, the Magadhan monarchy has been held by a succession of very skilled and distinguished monarchs. In the case of dynastic monarchies, incompetent rulers are a prevalent problem.

On the other hand, Magadha was an exception to this rule for that time period. The ability of the Magadha Kingdom's monarchs to expand the Magadha Empire is credited with the expansion of the empire. Shishunaga, Bimbisara, Ajatasatru, Mahapadma, and Chandragupta were all highly competent rulers who reigned over their own kingdoms. Magadhan's domination would have been jeopardized if it hadn't been for the efforts of great ministers and diplomats such as Vassakara, Kautilya, and Radha Gupta, among others.

- ***Rulers with a high level of ambition:*** In this period, some forward-thinking and ambitious rulers, including Bimbisara, Ajatashatru, and Mahapadma Nanda, were responsible for the building of India's most potent state. They utilized all means at their disposal, both legal and criminal, to extend their kingdoms and consolidate their administrations in order to achieve their goals.
- ***Organization of the military:*** Magadha possessed a significant advantage in terms of military organization. It was Magadha, not any other Indian kingdom, who was first to employ elephants in large numbers during battles against its neighbors, even though horse and chariot warfare was joint among Indian states at the time. From the country's eastern area, the kings of Magadha may be able to procure elephants. According to Greek legend, the Nandas possessed a herd of 6000 elephants at their disposal. Using elephants to attack strongholds and march over marshy and other terrains where roads and other forms of transportation are not accessible may be a viable option in some situations. According to mythology, Ajatsatru used a battle machine that shot stones like catapults to defeat his opponents. He also possessed a chariot that was equipped with a mace.

The threat of Invasion from a Foreign Country: On the external front, the threat of foreign invasions such as those of the Achaemenians in the 6th century BC and the Macedonians in the 4th century BC, and the subsequent infiltration of foreign races, raised the question of whether the Indian subcontinent could be defended against foreign invasions in the absence of a central supreme government or a central paramount government. It is unquestionably true that such a mindset contributed to the growth of Magadhan imperialism and the preparedness of the country to submit to Magadhan control.

5.3 Dynasties of Magadha

Haryanka dynasty (600 BC – 413 BC)

A dynastic lineage of the Haryana dynasty founded the Magadha Empire approximately 600 BC, with Rajagriha, subsequently Pataliputra (present-day Patna), as its capital. This dynasty reigned until 424 BC when the Shishunaga dynasty of Japan overthrew it.

1. ***Bimbisara (543–491 BC)***Bimbisara was a Magadha ruler who rose through the ranks and became Emperor. His expansion of the kingdom, notably his conquest of the kingdom of Anga to the east, is credited with laying the basis for the later growth of the Maurya Empire, which he founded. Bimbisara built Rajagriha, and it is referenced in Buddhist literature as the site of his construction. According to Buddhist scriptures, King Bimbisara met the Buddha for the first time before the Buddha's enlightenment and became a prominent disciple who appears in several Buddhist suttas. The Buddhist name for enlightenment is sotapannahood, and he is claimed to have achieved this status. Bimbisara, on the other hand, was described in Jain literature as a devotee of Mahavira who sought his guidance frequently. His name is King Shrenika of Rajgriha in Jain texts, and he is referred to as such (being the possessor of a large army). Jivaka was despatched to Ujjain by Bimbisara in order to heal Ruler Pradyota, the ruler of Avanti, who had fallen ill.

Marital Alliances: By creating marriage alliances, Bimbisara was able to strengthen his position of control. Kosala Devi, Prasenjit's sister, was his first wife, and she died in childbirth (king of Kosala). His wife gave him Kashi as a dowry, and he accepted. Kashi had several advantages in terms of trade. This marriage also ended the conflict between Magadha and Kosala, allowing him to engage in free and open dialogue with the other states. Chellana, Bimbisara's second wife, was a Lichchhavi princess who was born in the Vaishali kingdom. Mahavira had a relationship with Queen Chellana, Mahavira's uncle's daughter (KingChetaka). Kshema, Bimbisara's third wife, was the daughter of the Madra clan's head in Punjab, and she was Bimbisara's second wife. Bimbisara was imprisoned in the Rajgriha jail by his son Ajatashatru to ascend to the throne of the kingdom of Magadha and usurp the crown.

2. ***Ajatashatru (491–460 BC)***According to Jaina tradition (the "Nirayavalika Sutta" of the JainaAagams), Ajatasatru was born to King Bimbisara and Queen Chelna; according to Buddhist tradition (the "Nirayavalika Sutta" of the Buddhist Aagams), Ajatasatru was born to King Bimbisara and Queen Kosala Devi (DighaNikayaAtthakatha). The queens were referred to as "Vaidehi" in both traditions mentioned. As a result, in an inscription at the Mathura Museum, Ajatasatrurefers toVaidehiPutra, which means "VaidehiPutra" in Sanskrit. Ajatasatru, with the assistance of his two ministers Sunidha and Vassakara, built a fort near the Ganges to reinforce Magadha's defenses (in preparation for the battle with Vaishali and to defend it against an attack commanded by Pradyota of Avanti), which he named Patali Grama (Patali fortification) (village). With time, it developed into the city known as Pataliputra, which is now known as Patna. Ajatsatru reorganized and strengthened his army while also introducing new weaponry into the mix. As a military machine, the catapult was used to launch stones. In addition to a chariot with a mace attached, he used a mace to murder many people. Throughout his career, he has followed a conquest and expansion plan.

Invasion of Vaishali and Kosala: He waged a terrible war against the Vajjis/Lichhavis and conquered the democratic Vaishali Republic, which had been considered impregnableat the time. As part of a more significant monarchical anti-tribal attitude, he stood up to the tribal confederacy commanded by Lichchhavis of Vaishali, which opposed the Vajjis. The traders were outraged by the double imports collected by the Magadhan monarch and the Lichchhavis ruler, who claimed total authority over the Ganga River system. The fortification of the Pataliputra was the first stage in the process. Fighting the whole Vaisali confederacy, according to Buddhist tradition (Jaina tradition also mentions an attack on Vaishali), is virtually impossible according to the tradition. In order to find out the reason for Vaisali's invincibility, Ajatashatru sent his chief minister Vassakara to Lord Buddha, to whom Lord Buddha responded with seven reasons: Vajjis' punctuality to meetings, their disciplined behavior, their respect for elders and women, they do not marry their daughters forcibly, they provide spiritual protection to the Arhats (those who have attained nirvana), and they are an excellent example to others. Together with his minister Vassakara, Ajatsatru split and destroyed the Vajjis, as well as the chaityas that were inside them. Ajatasatru attacked the town and took control of it. A nagarvadhu (royal courtesan) of Vaishali's republic, Amrapali, is also mentioned in the story. Following his conquest of the monarch, Ajatasatru established a relationship with Amrapali. After that, she followed the Buddha's teachings and rose to the rank of an arahant. He defeated his neighbors, including the king of Kosala, and when his brothers disagreed with him, they went to Kashi (of "Kasi-Kosala"), which Bimbisara had received as dowry from his father,Bimbisara. Because of this, Magadha and Kosala engaged in a war. Ajatshatru captured the city of Kashi as well as the neighboring kingdoms. After conquering the Vaisali, the Kasi, and the Kosala, Ajatasatru conquered 36 republican states around his kingdom, firmly cementing Magadha's authority in the process. Even though Avanti's King Pradyota was extremely powerful, Ajatashatru was unable to capture him.

Religion: Mahavira (540 BCE–468 BCE) and Buddha (563 BCE–483 BCE) were his contemporaries. Both the Jaina and Buddhist schools hold Ajatasatru in high regard. He is regarded as a close disciple by both. The assertion made by the Jainas appears to be true. Unlike Ajatasatru, who only encountered Buddha once, Mahavira had numerous encounters with him. Buddha only spent fivemonsoon camps in Rajgriha and none in Champa, the capital of Ajatasatru, but Mahavira spent 14 monsoon camps in Rajgriha and three in Champa. Perhaps he eventually converted to Buddhism. The first Buddhist Council was convened in Sattapanni caves Rajgriha shortly after the Buddha's mahaparinirvana, which most modern academics date to approximately 400 BCE. It was conducted under the patronage of monarch Ajatasatru, with the monk Mahakasyapa presiding. Its goal was to keep the Buddha's sayings (suttas) and monastic discipline (rules) alive (Vinaya). Ananda recited the Suttas, while Upali recited the Vinaya. The four kings who governed Magadha following Ajatashatru, according to Buddhist scriptures, all murdered their fathers.

3. ***Udayin (460-444 BC***)Ajatashatru was ultimately supplanted as ruler of the Magadha empire by Udayabhadra, who transferred the capital from Rajgriha to Pataliputra, according to the Mahavamsa chronicle of the same name.

4. ***Nagadasaka:***He reigned as the final king of the Haranyaka dynasty.

Shishunaga dynasty:

A popular rebellion against Nagadasaka, the penultimate Haryanka dynasty ruler, resulted in Shishunaga ascending to the throne in 413 BCE. Shishunaga, the dynasty's founder, was an amatya (minister) under Nagadasaka before ascending to the throne. For the time being, he has shifted his headquarters to Vaishali. He defeated Avanti, putting an end to a 100-year rivalry between the two. Avanti became a part of the Magadha empire during the reigns of the Shaishunaga and Nanda dynasties. During the Mauryan dynasty, Avanti was elevated to the status of Avantiraha, or western province of the empire, with its capital at Ujjayini.) In the Puranas, Shishunaga was succeeded by his son Kakavarna, who was succeeded by his son Kalashoka, who in the Sinhala chronicles was succeeded by his grandson Kalashoka. (It's conceivable that both of these are the same person.) Both the Second Buddhist council, held in Vaishali in 383BC, and his administration's final relocation of its capital from Vaishali to Pataliputra were among the most significant events of his tenure. According to most accounts, Nandivardhana or Mahanandin was the last ruler of this dynasty. The Nanda dynasty rose to the kingdom sometime about 345 BCE.

Nanda Dynasty (345–321 BCE)

As a result of their assassination of the Shishunaga dynasty, the Nandas were seen as being of low social standing, with some sources suggesting that Mahapadma, their founder, was the son of an unmarried Shudra woman.

1. ***Mahapadma Nanda:*** The First Nanda Mahapadma was born on this day in history. Nanda Mahapadma is a Buddhist monk. Nanda Mahapadma is a Buddhist monk. King Mahapadma Nanda, known in the Puranas as "the destroyer of all the Kshatriyas," destroyed the Panchalas, Kasis, Haihayas, Kalingas, Asmakas, Kurus, Maithilas, Surasenas, and other countries. "King Mahapadma Nanda is also referred to as "the destroyer of all the Kshatriyas." His given name is Ekrat (The sole king who destroyed others). He defeated Kalinga and took Jina's photograph with him as a souvenir. According to the Hathigumpha inscription of Kharvela, Nanda conquered Kalinga and brought it under his control (Kalinga). He expanded his empire to include the Deccan plateau, which is south of the Vindhya Mountain range. The Nandas are considered to be the earliest empire builders in India's written history, and this is supported by archaeological evidence. They had inherited the huge kingdom of Magadha and wished to expand it even farther, even to the horizons of the universe. They collected a large number of people in order to do this. According to Diodorus (a Greek historian) and Quintus Curtius Rufus (a Roman historian), the army at the time had 200,000 men, 20,000 cavalry, 2,000 war chariots, and 3,000 war elephants (a Roman historian).According to Plutarch, the Nanda army consisted of 200,000 troops, 80,000 cavalries, 8,000 war chariots, and 6,000 war elephants, with a total force of 200,000 men (a Greek historian). Although Alexander visited India during the reign of Dhana Nanda, the Nandas never got an opportunity to see their army square battle against him because his soldiers, afraid of meeting a powerful adversary, mutinied at the Hyphasis River (modern-day Beas River) and refused to march any farther. The Nandas were also well-known for their great wealth; they constructed irrigation projects and established consistent trade standards throughout their empire, and they ruled with the assistance of a huge number of ministers to ensure their success. The Nanda Dynasty is also referenced in the Tamil people's ancient Sangam literature, which goes back thousands of years. The story of Pataliputra, the capital city of the Nanda Dynasty, and the wealth and money amassed by the great Nanda kings was told by the renowned Tamil poet Mamulanar of the Sangam literature, who wrote about the city and the riches and gold amassed by the great Nanda monarchs. Dhana Nanda was the final ruler of the Nand dynasty, reigning from 329 BCE to 321 BC. Unpopularity, allegedly due to their "money extortion," contributed to the uprising that ultimately brought Chandragupta Maurya and Kautilya to their knees, resulting in their collapse. Despite this, the Nandas assert that "the splendor attained during the Maurya Age would have been impossible to imagine if it hadn't been for the exploits of their forefathers."

Mauryan dynasty

On the foundations created by the Nandas, the Mauryans built a vast empire.

1. ***Chandragupta Maurya:*** Many historians place a high value on Chandragupta Maurya's brutal suppression of indigenous kings in the west and south India, as well as the role he played in stopping the tide of foreign involvement in the north-west. Chandragupta defeated the last of the Nanda monarchs, invaded his city Pataliputra, and succeeded to the throne in approximately 321 B.C., according to both Indian and Classical sources. Chandragupta's political ascent was also related to Alexander's conquest of the northwest. The years 325–323 B.C. were significant because many of the governors stationed in the northwest following Alexander's conquest were murdered or forced to flee. As a result of Alexander's departure, a vacuum was created, making it relatively easy for Chandragupta to subjugate the remaining Greek garrisons. However, it is unclear whether he accomplished this after or before his ascension to the throne of Magadha. Chandragupta may have begun his reign in Punjab and subsequently proceeded eastwards till he conquered the Magadha area. In any event, by 321 B.C., both of these tasks had been completed, and the state was ready for further consolidation. Chandragupta Maurya's encounter with SeleucusNikator, who reigned over the territory west of the Indus about 305 B.C., was one of his first significant military triumphs. Chandragupta is claimed to have triumphed in the ensuing conflict, and peace was finally achieved. Seleucus granted him eastern Afghanistan, Baluchistan, and the region west of the Indus in exchange for 500 elephants. In addition, a marital partnership was formed. Seleucus also dispatched Megasthenes, an envoy who spent several years in Chandragupta's court. The Indus and Gangetic plains were entirely under Chandragupta's authority, and this success indicated that the Mauryan empire's territorial basis had been securely built. Chandragupta's dominance was cemented not only in the northwest and the Ganges plains but also in western India and the Deccan, according to the majority of scholars.Thus, present-day Kerala, Tamil Nadu, and parts of North-eastern India were the only sections of his kingdom that remained outside his control.

In the middle of the second century A.D., the JunagadhRock Inscription of Rudradaman attests to the invasion and subjugation of Saurashtra or Kathiawar in the far west. This document mentions Chandragupta's viceroy or governor, Pushyagupta, credited with building the renowned Sudarshana Lake. This also suggests that Chandragupta had the Malwa area under his authority. There are few details on the conquests in different parts of India. Chandragupta Maurya overran the whole nation with a 600,000-strong army, according to Greek authors. We have late sources about his dominance of the Deccan as well. Chandragupta had safeguarded portions of Karnataka, according to certain medieval epigraphs. The "Moriyar," which is supposed to allude to the Mauryas and their interaction with the south, is mentioned by Tamil authors in the Sangam literature of the early centuries A.D., although this most likely refers to Chandragupta's successor's rule.

2. ***Bindusara***: In 297 B.C., he is claimed to have succeeded Chandragupta Maurya. From either Indian or Classical texts, we know little about him. Bindusara's warlike acts are described in a late sixteenth-century source, the work of Buddhist monk Taranath of Tibet. He is supposed to have assassinated the kings and nobles of around sixteen cities and brought all of the regions between the eastern and western oceans under his control. Early Tamil poets' tales of Mauryan chariots rumbling throughout the region most likely allude to his rule. Because Asoka is exclusively responsible for the conquest of Kalinga, many scholars believe that the Mauryan empire's expansion beyond the Tungabhadra must have been the work of his predecessors. As a result, it's safe to infer that under Bindusara's reign, Mauryan's authority over the Deccan, notably the Mysore plateau, was firmly entrenched.Though Bindusara is known as the "slayer of enemies," his reign is little recorded, and the scope of his conquests can only be estimated by glancing at a map of Asoka's kingdom, which only conquered Kalinga (Orissa). For roughly four years after his death (about 273-272 B.C.), his sons fought for control of the throne. Bindusara's successor was Ashoka, who reigned from 269 to 268 B.C.

3. ***Ashoka:*** Asoka served as a Viceroy in Ujjain and Taxila during his father's reign. He may have been dispatched to Taxila to put down a rebellion. Around 261 BC, Ashoka and Kalinga fought a massive battle in which many people were murdered or imprisoned. Asoka himself narrates his conquest of Kalinga in Rock Edict XIII, which is supposed to have occurred eight years after his consecration. Though Asoka was victorious on the battlefield, the inscription expresses his regret, which eventually led him to Dhamma. A program of conquest through the war was abandoned in favor of a policy of conquest by Dhamrnavijaya. After that, he preferred dhammaghosha (dhamma drum) to bherighosha (war drum). This was intended to function on both a state and personal level, and it completely changed the king's and his officials' attitudes

toward their citizens. Historian Romila Thapar argues that Ashoka utilized the Dhamma as an ideological instrument to unite and solidify his vast empire. Its goal was to achieve political unification via social peace and interfaith cooperation.

5.4 Iron age concerning PGW & Megaliths

Iron marked the start of a new age in human history, as this technological advancement ushered in changes in nearly every aspect of existence. Furthermore, it was a period of pyrotechnology advancement, with the birth of highly developed ceramics, glass, metal technology, etc.The clearance of forests and expansion of agricultural communities, or the second phase of urbanization, in the sub-humid Ganga Valley is said to have been aided by iron technology. While copper was uncommon and hence only available to a select few, most portions of the Indus Civilization still relied on stone, as demonstrated by the prevalence of stone blades even in the urban period. Furthermore, because copper is brittle, it could not have been used for forest removal in sub-humid areas; therefore, Chalcolithic occupancy was limited to the dry and semiarid parts of the west.

Though iron was in plentiful supply across India, it was particularly rich in the Chota Nagpur area and central India, making it easily accessible. It was the advent of iron smelting technology that signaled the end of the Stone Age. Also thought to have assisted in the clearance of forests and the effective colonization of the Ganga plains is iron technologies. Iron technology was the driving force for the second urbanization on the Indian subcontinent. Wells and irrigation tanks were dug in peninsular India's complex rock topography, and rock was quarried to construct megalithic buildings. In the opinion of others, rather than iron technology, the establishment of powerful socio-political institutions was the primary driving force for urbanization.

India's Iron Age Studies

N.R. Bannerjee (1965) was the first to study the Iron Age in India, while earlier British employees had noted the exceptional grade of indigenous iron produced by the locals in their reports. Tripathi, Chakrabarti, Hedge, Prakash, Bhardwaj, Srinivasan, and others have subsequently researched the introduction of iron in India and the metallurgy of iron smelting. Between 1000 and 800 B.C., iron technology appears to have appeared nearly simultaneously in diverse regions of the subcontinent, with Painted Grey Ware in the upper Ganga plain, Black-and-Red Ware in the middle and lower Ganga plains, and Megalithic civilizations in Vidarbha and peninsular India. These Iron Age cultures in diverse zones of the northwest, Ganga valley, and peninsular India, according to Tripathi (2002), are separate and varied cultural traditions.

India's Iron Age Archaeological Culture

Iron artifacts have also been discovered in the Megalithic settings of Gufkral in Kashmir, which has been dated to the second millennium BC. These skeletons are discovered above those from the Neolithic period. Metallurgy of Iron Since the Harappan period, India has had a well-developed pyrotechnology history, including copper smelting, which may have contributed to the accidental discovery of iron from iron-rich copper ore. Iron ore is also widely available in virtually all-nation regions, which may have boosted its use. Iron has been discovered at a few Bronze Age sites in South Asia, notably at Mundigak in Period IV, iron nodules at Said QalaTepe (100 km SE of Mundigak), and DehMorasiGhundai 12 km west. Apart from that, two iron arrowheads from Ahar can be dated to 1275–110 B.C., despite Sankalia and others pointing out the possibility of mixing. At Ahar, the usage of chalcopyrite as a copper resource might have resulted in the unintentional creation of iron from pyrite. Apart from a single iron artifact from Chanhudaro in a dubious context, the presence of lollingite (an iron and arsenic-bearing mineral) at Mohenjodaro, a metal that is 66.10 percent iron and 9.30 percent copper from Lothal, a single Period V piece from Katelai, Swat Valley, and mostly copper objects dated to 1500-800 B.C. are notable. Chattopadhyay has also mentioned iron artifacts from the late Chalcolithic levels in West Bengal's PandurajarDhibi and Mangalkot, coining the name "Ferro Chalcolithic." These sites imply that people are aware of iron ores, their hardness, and the potential of coming into contact with iron while copper smelting (Possehl 1999). From area to region, ironworking traditions differed. Metallurgical research revealed that the iron items produced were frequently of exceptional grade. An axe from Mahurjhari was classified as steel because it had 99.1% Fe, 0.9 percent C, and a trace of chromium; similarly, a spear from Khapa was graded as steel. Quenching and forging of carburized wrought iron were also discovered during the metallurgical and metallographic study of iron artifacts from Tadakanhalli. Aside from that, evidence of the lamination method (alternating layers of carburized and uncarburized iron) has been found at several locations. This demonstrates the expertise of blacksmiths in exploiting the many characteristics of iron. Although we may infer technology from iron artifacts, there is relatively little direct evidence of manufacturing. A taphole for slags was

found in a circular furnace from Naikund, some distance from the habitation site revealed by resistivity survey. The circular furnace was built of interlocking clay bricks and plastered with bricks. Two vitrified tuyeres, 40 kilograms of slag, and a few bits of iron and manganese ores found indicated that the nearby manganiferous belt had been exploited. From the upper phase of Period II linked with PGW, a furnace and a fire pit with a set of tongs were discovered at Atranjikhera. A circular clay furnace containing iron slag and tuyeres was discovered at Lohsanwa mound in Chandauli district. Iron smelting furnace reconstruction. A circular clay furnace has been damaged.

Early Iron Metallurgy in India

Initially, the origins of Indian ironworking were thought to date back to around 700-600 BC. Later, C14 dating at several sites pushed the age of the site back to around 1000 BC. Using C14 dating from iron-bearing deposits at Ataranjikhera in Uttar Pradesh and Hallur in Karnataka, as well as the stratigraphic position of iron at lower levels in a number of locations including Kausambi near Allahabad, the district of Etah in the Ganga Valley, the town of Nagda in central India, and the town of Eran in central India, these sites, we're able to produce dates as early as 1300 BC. Iron has established a unique presence in most Iron Age zones in India between 1000 and 800 years ago, based on this concept. Early dates have been obtained for many sites in the Ganga Valley, including Jhusi in Allahabad, which has been dated to 1107-844 cal BC; pre-NBPW period II dates in Raja Nal-ka- Tila, which range between 1400 and 800 cal BC; Malhar, which has two 14C dates of 1800 cal BC; and Dadupur, which has three 14C dates spanning the eighteenth and sixteenth centuries BC. These early dates suggest that iron was introduced earlier, maybe about 1800-1500 BC. A large amount of iron was discovered in Noh during the Pre-PGW, Black-and-Red Ware era, dating back to 1200-1100 BC. Tripathi asserts that sponge iron was discovered in this copper-rich region during copper smelting, which he believes is correct.

Furthermore, the existence of Chalcolithic iron at a few sites, such as Ahar, which has already been reported, suggests that iron smelting and large-scale iron smelting began much earlier, about 1300 BC than previously thought. Furthermore, an analysis of iron artifacts from the Komaranhalli site, which date to about 1000 BC, indicates that the ironsmiths have exceptional technical abilities, indicating that iron technology had been introduced much earlier. Iron emergence, on the other hand, was not uniform throughout different regions of India. The discovery of iron at sites such as Gufkral in the Pulwama area of Kashmir (Megalithic), Noh in Bharatpur district of Rajasthan (BRW pre-PGW), Ahar in Rajasthan and the Ganga valley, and Vindhyas in Uttar Pradesh about 1300 BC has led to the conclusion that iron was discovered earlier. Thus, recent discoveries indicate that India had an earlier foothold in iron technology than previously thought. The earliest iron dates discovered in the Indian subcontinent are contemporary, with the first iron dates discovered in other parts.

Beginnings of ironworking in India

When it comes to the beginnings of ironworking in India, there are a variety of competing theories. Some academics believe that nomadic Indo-Aryans from the steppes of Soviet Central Asia and Iran migrated westward due to dispersion and migration from the west. This was predicated on the idea that ironworking development in India occurred at a relatively late stage. On the other hand, many historians, notably Chakrabarti (1976:122), have questioned the notion of diffusion of iron technology from the West, claiming that India was a separate and potentially independent center of manufacturing of early iron during this period. An argument for such a challenge is based mainly on the great antiquity of iron in India, some evidence for Bronze Age iron at a few sites, and evidence of cultural continuity in the region. For example, continuity has been seen between Harappan and PGW, as well as the overlap between the two and the conclusion of a Dark Age in Indian history, as well as continuity between the Neolithic and Megalithic periods in southern India. According to Chakrabarti, radiocarbon dates, the subcontinent's long history of pyrotechnology, and the diverse character of the Iron Age all support indigenous development on the subcontinent. However, several historians have speculated that iron may have emerged independently in more than one location, based on the various characteristics of the Iron Age in different zones, such as the PGW, Vidarbha Megalithic, and South Indian Megalithic. Further, iron appears to have been in use in diverse regions of the nation by 1000 BC, indicating that it was developed independently rather than a fast spread.

Painted Grey Ware(PGW)

In 1946, Krishna Deva and Wheeler were the first to describe Painted Grey Ware (PGW), which originated in Ahichchhatra. However, it was Lal's excavations at Hastinapur that brought attention to the site's significance. There have been several discoveries, with more than 30 sites excavated due to these discoveries. Grey Ware, also known as Painted Grey Ware or Grey Ware, is the earliest

civilization connected with iron artifacts on a significant scale. The presence of furnaces and slags also suggests iron smelting. PGW stations are located over a large geographic region, ranging from Bahawalpur in Pakistan and northern Rajasthan to Uttar Pradesh in the east and south as Ujjain in the south. They have also been spotted in the vicinity of Islamabad. They are mostly found along the Indo-Gangetic divide, the Sutlej basin, and the upper Ganga-Yamuna delta. The cities of Hulas in Saharanpur district, Jakhera in Mathura district, Atranjikhera in Etah district, Ahichhatra (capital of the eastern Panchalas) in Bareilly district, Kampil (ancient Kampilya, capital of the western Panchalas) and Kannauj in Farrukhabad district, Hastinapura (capital of the Kauravas of the Mahabharata) and Alamgirpur in In Pakistan, Lakhyopir has been reported, as well as Gondi and Chosla in Bundi district and Gilund in Rajsamand district, both in Rajasthan; Kausambi in Allahabad district and Sravasti in Bahraich district, both in Uttar Pradesh; Vaisali in Vaisali district, Bihar; and Ujjain in Ujjain district, all in the state of Madhya Pradesh.

Ceramic PGW is standardized wheel-thrown pottery created out of properly levigated clay on a rapid wheel and fired to a high fired temperature. It has a thin core and a smooth grey to ash-grey surface achieved by burning it at 600°C under decreasing circumstances for a long time. A thin layer of black or deep chocolate-colored slip is applied on both the exterior and interior surfaces. The most often encountered shapes are shallow trays and deep bowls with straight sides, as well as dishes with curved sides and a sagger (curved) base (see illustration). With a restricted range of motifs, such as rows of dots or concentric circles or spiral chains or vertical or oblique or crisscrossed lines and dashes and loops as well as Sigma symbols and Swastika patterns painted in black, it is considered to be a minimalistic work. There are also naturalistic designs such as lotuses, leaves, bouquets, and the sun to be discovered. Other ceramics connected with PGW include Black-and-Red Ware without paintings, Black Slipped Ware, Plain Grey Ware, and Coarse Red Ware, all of which are made of stoneware.

Excavations uncovered a variety of copper, iron, glass, and bone items. Iron leaf-shaped and barbed arrowheads with socketed tangs, axes and spearheads, iron sickle and hoe from Jakhera among agricultural tools, and iron tongs in late Atranjikhera levels are among them. Except for Hastinapura, all sites had iron artifacts. Small leaf-shaped arrowheads with the solid tang from Hastinapura, pins, and unguent rods are among the few copper items. Bone points have also been discovered.

Apart from terracotta, agate, jasper, carnelian, chalcedony, lapis lazuli, glass, bone beads, two glass bangles from Hastinapura, copper bangles from Jakhera, and terracotta animal (bull and horse) and human figures have been discovered.

Metallurgy Though iron was discovered in Noh during the Ahar culture levels, it was during the PGW era that iron technology gained traction and became dominant. Furnaces and slags have been discovered in Atranjikhera, Hulas, and Jakhera, indicating that the sites were used for iron smelting.

Structures Mud homes built of wattle and daub are found at Ahichhatra, Hastinapura, Atranjikhera, and Jakhera, as shown by burnt soil, mud bricks, and fragments of mud plaster with reed and bamboo imprints. The baked brick building, 13 room complex, hallway between rooms, and courtyard were first discovered in the late period at Bhagwanpura. Hastinapura's subsistence economy has given rice remnants, whereas Atranjikhera's subsistence economy has yielded wheat and barley. Bones of both wild and domesticated animals, including horses, cattle, pigs, goats, and deer, have been discovered among the animal remains at Hastinapura, Allahpura, and Atranjikhera. This civilization provides the first definitive evidence of a domesticated horse. This depicts a real and small economy, with traces of rice, wheat, and barley production but no money or writing.

Glass and other metals have been found at sites like Jakhera and Atranjikhera, indicating a trend toward increased size and technology. The majority of the sites are between 1-2 hectares in size, with Satwadi in Cholistan being the biggest at 13.7 hectares. With 96,193 square meters, Bhukari in Haryana's Ambala district is a significant hamlet.

Trade and Exchange

Long-distance commerce is indicated by the presence of beads of semi-precious stones such as agate, jasper, carnelian, chalcedony, and lapis lazuli at locations in the doab that are barren of these raw materials. Grey Ware pottery painted in black and red Chronology In Cholistan and northern India is preceded by the Harappan and Late Harappan. Joshi's excavations at Bhagwanpura and Dadheri have revealed that it overlaps and is predated by Late Harappan, implying cultural

continuity between the two eras and bridging the previously existing gap. It is estimated to be between 900 and 500 cal. B.C. based on C14 dates. On the other hand, dates from Atranjikhera (1025–110 BC), TL dates from Hulas, and Alamgirpur, on the other hand, stretches antiquity even farther back.

Megaliths

The name "megalith" comes from the Greek words "Megas," which means "great," and "lithos," which means "stone." The term "megaliths" generally refers to massive stone graves in graveyards far from the inhabited area. As a result, the term "megaliths" refers to monuments made of enormous stones. Megaliths, on the other hand, are not all structures made of large stones. Except for hero or memorial stones, the word refers to a particular type of monument or building made of big stones and having a sepulchral (suhpulkruhl) (gravelike), commemorative (kuhmehmruhtuhv), or ceremonial connotation.

The Megalithic civilization of South India, on the other hand, spanned a considerably more extended time period. These cultures are dated between the 3rd and 1st centuries A.D. based on archaeological evidence (first based on the Brahmagiri excavation, dating the megaliths based on a distinctive ceramic (pottery) type – the Black and Red Ware (BRW), which is found in all types of megaliths in South India. The difficulty in determining the chronological range of megalithic cultures in South India stems from the fact that just a few radiocarbon dates from megalithic habitations are now available.

The earliest phase of these cultures was dated to 1000 B.C. by habitations at Hallur. This phase is linked to the tombs at Tadakanahalli, some 4 kilometers distant. Vidarbha megaliths were erected around 600 B.C., according to two radiocarbon dates from the sites at Naikund and Takalghat. Paiyampalli in Tamilnadu has a date of around the 4th century B.C. Explorations and excavations have pushed the dating of the megaliths in the North Karnataka region as far back as 1200 B.C. Megalithic goods are discovered in connection with Neolithic-chalcolithic wares at the lower end and with the rouletted ware (first millennium AD) at the higher end since the megalithic civilization overlapped with the final phases of Neolithic-chalcolithic culture. According to this, the megalithic civilizations of South India may be dated between 1000 B.C. and A.D. 100. However, existing archaeological evidence indicates that their peak popularity occurred between 600 B.C. and A.D. 100.

Megalithic Cultures: Origin and Spread

This culture arrived with the Dravidian speakers who traveled by sea from West Asia to South India in India. However, we discover that typical West Asian megaliths produced bronze items and that this civilization came to an end in the final phase of their Bronze Age, about 1500 B.C. The Indian megaliths, on the other hand, come from the Iron Age, which began around 1000 B.C. When and how iron technology arose and became an essential element of megalithic civilization is still unknown. The material and chronological discrepancies between the megalithic cultures of northern and southern India imply that the civilization entered the Indian subcontinent by two separate routes, one by sea from the Gulf of Oman to the West coast of India and the other by land from Iran. In the northeastern region of India and the Nilgiris, it is still practiced as a live custom. The Deccan, mainly south of the Godavari River, was the epicenter of India's megalithic civilizations. The blending of diverse traditions and advancements over a long period resulted in the complicated pattern of vastly varied burial methods that are all jumbled together and contained in the word "megaliths."

They have been discovered in many historical contexts throughout India, including the plains of Panjab, the Indo-Gangetic basin, the deserts of Rajasthan, the northern half of Gujarat, and notably all of the districts south of Nagpur in Peninsular India. In addition, large stone structures resembling some of the most frequent megalithic structures have been discovered in North India, Central India, and Western India, among other places. Among the locations isSeraikala in Bihar, Deodhoora in Almora district, and Khera near Fatehpur Sikri in Uttar Pradesh; Nagpur, Madhya Pradesh's Chandla and Bhandra districts; and Deoa in Rajasthan. As well as in Pakistan, in Karachi, in the Himalayas at Leh, and Jammu & Kashmir, near Burzahom, some similar monuments or constructions can be found. However, their vast distribution in southern India indicates that they were primarily a South Indian feature that lasted for at least a thousand years before spreading worldwide.

Megalithic civilization in South India was a fully developed iron age culture when the people came to fully appreciate the enormous benefits of the usage of this metal. Because of this, most of the time, the stone was no longer used as a raw material for weapons or tools to a significant amount. Instead, the megalithic people discovered a new use for stones in their daily lives. The excavations

of megalithic burial sites in South India have provided most of the material available on the iron age in the region. Iron artifacts have been discovered in every megalithic site in India, from Junapani near Nagpur in the Vidharba area (Central India) down to Adichanallur in Tamilnadu in the far southern reaches of the country. The advent of iron brought about a progressive transformation in nearly everything, except for maybe home designs. However, among all of these transformations, the most notable was the sophisticated technique of disposing of the deceased. This became a distinguishing trait of the southern Indian areas. A cemetery or graveyard was established from home, rather than burying the deceased in a hole in the yard with four or five pots surrounding them as was previously the practice. The remains of the dead were gathered, maybe after the corpse had been exposed for a while, and the bones were then buried underground in a specially constructed stone box known as a cist. Considering that the cists were intricate constructions, it is likely that they demanded a great deal of planning and collaboration amongst members of the society, as well as the presence of masons and other artisans who could produce the appropriate sizes of stones, both huge and tiny. These megaliths were likely designed and prepared in advance of the death of a specific individual or group of individuals.

Megalithic Classification

Megalithic graves demonstrate a range of techniques for disposing of the deceased. Additionally, some megaliths are fundamentally distinct yet share outward characteristics. Megaliths can be categorized into the following categories: Caves carved into the rock, Hood Stones, and Hat Stones /Cap Stones Menhirs, Avenues, and Alignments Cists Dolmenoid Circles of Cairns Circles of Stone, Pit Burials These are carved out of soft laterite found on the West Coast's southern tip. These rock-cut cave tombs are unique to this region and are found in the Kerala districts of Cochin and Malabar.

Three chambers comprise the burial site's laterite rock-cut caverns. They are found on the East Coast of South India, near Madras, in Mamallapuram. They are also found in other areas. These rock-cut burial caves in the Cochin region are classified into four types: I cave with a central pillar, (ii) caves without a central pillar, (iii) caves with a deep aperture, and (iv) caverns with several chambers.

The Hood stones, or Kudaikallu, are similar to the rock-cut caves but are more straightforward in design. They are primarily found in Kerala. These are dressed laterite blocks in the shape of a dome covering an underground circular hole carved into natural rock and equipped with a stairway. In certain instances, the hood stone is replaced with a capstone, or toppikkal, a plano-convex slab supported by three or four quadrilateral stones. Additionally, a subterranean burial pit housing the funeral urn and other grave furnishings are included in this. Unlike the rock-cut caves, there is no chamber other than this open pit that serves as the burial site. Typically, it comprises a burial urn with a convex or dome-shaped ceramic lid or a stone slab, as well as skeletal bones, tiny pots, and, occasionally, ashes. Similar monuments are prevalent in the Cochin and Malabar areas, which continue through the Western Ghats into the Coimbatore region and up to the TamilnaduNoyyal river valley.

Menhirs are monolithic pillars that are vertically buried. These might be minor or colossal in stature. They are clad or unclothed. These are simply stone pillars placed at or near a burial site to serve as a memorial. These menhirs are referred to as nadukal in ancient Tamil literature and are frequently referred to as PandukkalorPandil.

In some situations, such as at Maski, the menhirs are not planted in the ground but instead rest on the original ground, supported up by a pile of rubble. These are found in various locations next to other types of megalithic graves, mostly in various districts of Kerala and the Bellary, Raichur, and Gulbarga regions of Karnataka, but also in other parts of South India. These are a collection of standing stones. Occasionally, these stones are treated. Alignments have been discovered in Komalaparathala in Kerala and various locations in the Karnataka districts of Gulbarga, Raichur, Nalgonda, and Mahboobnagar. Avenues are made up of two or more parallel rows of alignments, and therefore many of the sites inside alignments can be regarded as instances of this kind of monument when they are similar to one another.

Dolmenoid cists are square or rectangular box-like tombs made from multiple orthostats (upright stones or slabs), one or more for each side, supporting a superincumbent capstone made up of one or more stones, and frequently with the stone slabs paving the floor as well. The orthostats and capstones might be made of either naked raw stone blocks or partially dressed stones. Dressed slab cists, commonly known as slab cists, are the most common kind of cists found across South India and certain areas of the north. For example, Sanur near Chingleput (T.N.) and several other sites in this region have many dolmenoid cists.

Cairn circles are a common form of megalithic structure found all across south India in combination with other varieties. They are made up of a mound of stone debris encircled by boulders. Megalithic burial sites (cairn-circles) dating from 1,000 BCE to 300 CE have been found at Veeranam in the Tiruvannamalai district. The dolmenoid cists' granite slabs are scattered about. Deep holes excavated into the earth, typically round, square, or oblong in form, make up the pit graves underneath the cairn circles. The burial furnishings and skeleton bones were put on the pits' floors. After that, the holes were filled with dirt. The cairn heap, which might be only a thin layer or could rise to 3 to 4 feet above ground level and be enclosed by a circle of stones, was piled atop this soil filling. Pit burials have been discovered in the regions of Chingleput (Tamilnadu), Chitradurga, and Gulbarga (Karnataka). A sarcophagus is a type of clay casket with legs. Cairn circles with sarcophagi entombments are more common than pit burials. The skeletal remains and primary deposits of the grave furnishings are arranged in an oblong clay sarcophagus, comparable to pit burials. A convex terracotta lid, rows of legs at the bottom, and a capstone at a higher level are all standard features of this coffin. Megalithic buildings have been discovered in Tamilandu's South Arcot, Chingleput, and North Arcot districts, as well as Karnataka's Kolar district. Urn burials under cairn circles are a type of sarcophagi burial found in great numbers throughout South India.

The urns (pots) used for the funerals are buried in pits excavated into the ground. The holes are usually filled with dirt up to the ground level and covered with a capstone. Then a circle of stones surrounds the mound of cairns on the surface that commemorates the grave. Kerala has a large population. Tamilnadu's Madurai, Tiruchirapalli, Coimbatore, Nilgiris, Salem, Chingleput, and South Arcot districts; Karnataka's Kolar, Banglore, Hassan, Chitradurga, Bellary, Raichur, and Gulbarga districts; and Andhra Pradesh's different districts and the Nagpur area.

They are the most frequent megalithic monuments to be found in India. They represent the characteristics of numerous megalithic structures such as the Kudaikallu, Topikkal, various types of pit graves, menhirs, different types of dolmenoid cists, cairns, and so on. These may be found throughout North India, from the peninsula's southern point to the Nagpur area.

However, only stone circles with no significant cairn filling within the circle, containing burial pits with or without urns or sarcophagi, are included in this category. Burials in pyriform or fusiform urns, giant conical jars carrying funeral deposits, are buried in subterranean trenches dug for the purpose into the hard natural soil and occasionally through the base rock and the holes are filled up. We don't discover any surface evidence of the burial in the form of a stone circle, cairn heap, hood stone or hat (cap) stone, or even a menhir in these types of graves. Therefore, there is no megalithic appendage to these urn graves. Because no megalithic is found in association with these megalithic burials, they cannot be classified as megalithic burial monuments.

However, they share the main characteristics of South Indian megalithic civilization, such as megalithic Black-and-red ware (BRW) and related ceramics with iron items. In addition, the grave items in these graves are identical to those seen in typical megalithic burials.

Furthermore, these are found in the exact general locations of the conventional megalithic graves. Except for the surface characteristics, these urn graves are identical to urn burials under a stone or cairn circle of the megalithic order in every way. Many sites in Tamilnadu, including Adichanallur, Gopalasamiparambu, and others, have urn burials without megalithic appendages. However, in the Karnataka and Andhra Pradesh areas, they are less common. Even in North India, urn graves may be found in many Harappan and Later Chalcolithic sites in Western, Central, and North-western India, although their context differs significantly from urn burials in South India.

Megalithic graves have provided a wide range of artifacts that have shown to be extremely valuable in studying megalithic civilization. It has been noted that the deceased have been intentionally buried since the Late Paleolithic period for a variety of reasons. The megalithic people were no exception to this age-old tradition, and they took great care to build complex and labor-intensive graves. They provided them with as many necessary items as they could. They believed in an afterlife for the deceased; therefore, this ritual was important to them. As a result, the dead were given a suitable location to dwell as well as things to meet their basic requirements. The grave furniture in the Indian megalithic, particularly in South India, consisted of a wide variety of pottery; weapons and implements, mostly of iron but also stone or copper; ornaments such as terracotta beads, semi-precious stones, gold or copper, shell, etc., strung into necklaces or rarely the ear or nose ornaments, armlets or bracelets, and diadems; and often food as indicated by the petroglyphs.

Summary

We have looked at the political climate in India during the sixth century BC. New socio-political changes occurred in the Mahajanpadas, which developed as independent geographical entities. The fact that seven of them, Anga, Magadha, Vajji, Malla, Kasi, Kosala, and Vatsa, were in the middle Gangetic valley appears to be significant. These Mahajanapadas evolved into regions in various geographical zones, reflecting the economic character of the area. Because the central Gangetic valley is a rice-growing region, and rice production outnumbers wheat production in India's traditional agricultural system, it was only logical that population density would be higher in these places. Mahajanapadas, like Magadha, also had easy access to natural resources such as metal ores. These elements may have aided the development of the middle Gangetic valley as a political and economic power center. Because of its flat topography and continuity of towns, it was also a good place for a king to establish his control. It's no surprise that Magadha, one of the zone's strengths, rose to become the most powerful kingdom in the following period.

Keywords/Glossary

- **Kinship:** Relationship by birth or marriage.
- **Hinterland:** Region lying inside the area of influence of a town.
- **Literate tradition**: Refers to the traditions in which writing was known.
- **NBPW**: The abbreviation stands for Northern Black Polished Ware, a very glossy, shining type of pottery found in various colors.
- **Paddy transplantation**: The practice of removing the seedling where it has grown and planted it at another place.
- **PGW:** The abbreviation stands for Painted Grey Ware. This pottery was grey in color and painted with black pigment in several designs.

Self-Assessment

1. How many states were in Mahajanpadas?

A. 15

B. 16

C. 17

D. 18

2. Which of the following Mahajanpada was not a republican state?

A. Magadha

B. Vajji

C. Kamboja

D. Kuru

3. Which of the following Mahajanpad was a monarchical state?

A. Magadha

B. Kosala

C. Vatsa

D. All of the above

4. Which of the following Mahajanpadas emerged as the most powerful kingdom?

A. Maghadha

B. Vatsa

C. Kosala

D. Avanti

5. In ancient India, the earliest capital of the Magadha kingdom was?
A. Patliputra
B. Rajgir
C. Vaisali
D. Varanasi

6. Taxila was the capital of which ancient Mahajanpada?
A. Gandhar
B. Anga
C. Magadha
D. Kasi

7. The Megaliths of South India are mainly associated with
A. Mesolithic age
B. Iron Age
C. Chalcolithic age
D. Neolithic age

8. The Word _____ means big stones.
A. Microlithic
B. Megalithic
C. Mesolithic
D. Chalcolithic

9. Megalithic have been identified as:
A. Cave of hermits
B. Burial Site
C. Temple Site
D. Stupa

10. The Painted Grey Ware Culture is associated with:
A. Iron
B. Paints
C. Wood
D. Copper

11. Matsya Mahajanapada of 6th century B.C. was located in:
A. Western Uttar Pradesh
B. Rajasthan
C. Bundelkhand
D. Rohilkhand

12. Which of the following transferred his capital from Rajgir to Pataliputra?
A. Bimbisara
B. Ajatsatru
C. Udayin

D. Shishunaga

13. Which of the following transferred his capital from Patliputra to Vaishali?

A. Bimbisara

B. Ajatsatru

C. Udayin

D. Shishunaga

14. Who, among these, was the Nanda ruler at the time of Alexander's invasion?

A. Kalasoka

B. Mahapadma

C. Dhana Nanda

D. Nagadasaka

15. What was the leading cause for the rise of large states during and after the sixth century B.C.?

A. Widespread use of iron in parts of U.P. and Bihar.

B. The tribal society gave way to a more settled life.

C. There was a significant increase in trade and commerce.

D. None of the above

Answers for Self Assessment

1.	B	2.	A	3.	D	4.	A	5.	B
6.	A	7.	B	8.	B	9.	B	10.	A
11.	B	12.	C	13.	D	14.	C	15.	A

Review Question

1. Explain how the territorial governments arose during the Buddha's time.
2. Write an essay about northern India's early state establishment.
3. Describe the political situation and physical location of sixteen mahajanapada during Buddha's time.
4. Examine the causes that led to Magadhan's ascendency and the path it took.
5. Discuss the aspects of Ganga valley urbanization in the 6th century B.C.

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Unit 06: Religious Movements

CONTENTS

Objective

After this chapter, you will be able to:

- causes for non-Vedic cult emergence
- jainism's philosophy and organization
- buddhism's philosophy and organization
- contribution of Jainism and Buddhism to the Indian culture

Introduction

In this chapter, we will attempt to comprehend the ideological and social context of Early Historic India, which corresponds to the 6th century B.C. We would study non-Vedic cults such as Jainism, Buddhism, and Ajivakas to do this and get an understanding of their ideological foundation. During this historical period, the situation of women would also be investigated at the same point in time; it was about the sixth century B.C. when Non-Vedic and Pro-Vedic ideologize began to develop and gain in popularity. However, it is essential to recognize that in India, among the multitude of different belief systems, examples of violent religious disputes were practically non-existent. To disseminate their various belief systems, these systems resorted to arguments and debates, which is a distinctive element of Indian religion or the ideological system.

In terms of the emergence of new faiths, the sixth century B.C. was a watershed moment in Indian history. As a result of the upheaval of new ideas and the consequent emergence of new philosophical doctrines, several religious groups developed in the mid-Gangetic plains. These concepts were so diverse that philosophical theories based on them ranged from religious musings to the Upanishads' emphasis on searching for truth. In this century, efforts in this direction yielded results. We can see a rising disdain of the Brahmanas' ceremonial orthodox views throughout this time period.

To put it another way, the old Vedic faith was no longer alive. As a result of the spiritual turmoil and intellectual stimulation, numerous unorthodox religious sects arose. Religious sects were formed based on regional customs and rites observed by various communities in north-eastern India. The most prominent of these sects were Jainism and Buddhism, which grew into powerful, well-organized popular religious reform movements.

Many religious movements occurred during the sixth century B.C. in various regions of the world. Heraclitus proclaimed new concepts on Eoinia Island, Socrates in Greece, Confucius in China, Zoroaster in Persia, and Isaiah in Babylon. There was a surge of unhappiness with the traditions of kingships, priests, and ceremonial sacrifices in these widely dispersed areas of the world. People began to awaken in search of solutions to their questions about salvation and the ultimate truth. Simultaneously, Hinduism had expanded its influence so extensively on Indian land by this time that people began to realize that the deterioration in Indian civilization was mostly due to Hinduism's faults.

Hinduism has a reputation for having distorted ideals. The focus on sacrifices, ceremonies, and Brahmana supremacy had tainted Hinduism's basic principles. Brahmanism, which had become well-established by this time, dominated society, and the priesthood also took hold. Mahavira and Buddha revolted against the Brahmanas' exploitation of the masses and discriminating against individuals based on caste. They came forth as reformers who were hell-bent on ridding Hinduism of its countless bad practices and vices. They did not seek to create new or separate faiths but instead took inspiration from the Upanishads' teachings. They offered a reasonable method to dealing with the difficulties that had arisen in Indian society because of the complexity that existed at the time. They were opposed to the pricey religious rites and deadly sacrifices. There was animosity toward the existing social order, which resulted in unfortunate living circumstances for the lower classes. The necessity of bringing about changes in society and religion was emphasized by changing social and economic life elements, such as establishing towns, expanding the artisan class, and the fast development of trade and commerce. The reform movements' new ideas attacked the old social order, notably the caste system, religious rites and sacrifices, the Brahmanas' domination, particularly by the Kshatriyas, and all the society's customs. Outwardly, this era's attitude was hostile to society's established structure, and internally, it was hostile to the caste system. It was founded on the spiritual and individual advancement of man. It stressed human independence and purity, claiming that everyone could reach nirvana. The existing socio-economic and theological situations of the time gave rise to these new religious beliefs.

North-West India's Social and Economic Life

Brahmanas, Kshatriyas, Vaishyas, and Sudras were the four varnas of post-Vedic civilization. Each Varna was given a specific function. Although Varna was determined by birth, the two upper varnas gained power, prestige, and privileges at the expense of the two lesser varnas. The Brahmanas, who were given the roles of priests and instructors, claimed to be the most influential people in society. They sought several benefits, including receiving gifts and being free from taxation and penalty. The Kshatriyas, who lived off the taxes collected from the cultivators, were the next in line. Agriculture, cattle-breeding, and trade were the mainstays of the third group. They were the primary taxpaying citizens. These three groups were all referred to as dvijas, or "twice-born." In the post-Vedic periods, the Sudras were the lowest caste, and their role was to serve the top three castes as domestic slaves, agricultural laborers, and so on. Because of the Varna, they were the oppressed class. The negatively impacted people became frustrated as a result of the varna-divided society. The Vaishyas and Sudras were dissatisfied with the societal separation based on birth, but there is little indication of open rebellion. Because Mahavira and Buddha were both Kshatriyas, there was a significant reaction from the Kshatriya class.

However, expanding a new agrarian economy in north-eastern India was the valid reason for the rise of these new faiths. The introduction of iron was the major cause that transformed people's material lives in eastern UP and Bihar circa 700 BC. Iron tools were created and employed for agricultural reasons, resulting in improved agricultural land and output. Agriculture production increased, increasing trade and commerce. It led to the establishment of cities with a high concentration of commerce and artists. It necessitated societal reforms as well as the abandonment of certain long-held customs. The Vaishyas were rising in social stature as they gained money and property. Vaishyas, the trading and commercial communities, desired safe, private property as well as social and religious penalties for foreign commerce and sea travel, which were not sanctioned by the Vedic religion at the time. These economic constraints also forced changes in society. The newly wealthy elite demanded improvements in their position, but the Kshatriyas took advantage of the chance to increase their power and overthrow the priestly class's dominance. That is why Kshatriya kings were the forefathers of Jainism and Buddhism, which emerged as reform movements and became the most prominent religious groups. The Kshatriyas challenged the Brahmanas' authority, the caste system's prevalence, the complexity of ceremonies and sacrifices, and sought caste change based on Karma rather than birth, thanks to the assistance they received from Vaishyas and Sudras. As a result, both of these theological groups provided fertile ground for social and economic development. As a result,

Jainism abandoned agriculture but did not object to trading, whereas Buddhism supported maritime trips.

Prof. R.S. Sharma claims that northern India reached a full-fledged iron age by the sixth century B.C. in his paper on class development and its material foundation in the upper Gangetic Basin (1000-500 BC). We find much agricultural equipment in the second phase of iron linked with NBP levels (500-200 BC). Urban settlements arose due to the usage of iron in Uttar Pradesh, Magadha, and Bihar. The community was no longer a neolithic settlement growing mostly in isolation, nor a chalcolithic settlement with limited commerce and inter-relationships. The prosperous iron-using hamlet, whose affluence grew as access to iron ore and more farming area became simpler, resulting in surplus output. As a result, this provided a strong foundation for the expansion of communities. This Gangetic valley urbanization is frequently referred to as sacred urbanization, with iron technology playing a pivotal role. Surplus products and specialization of crafts increased production-based commerce, and greater connectivity (both by land and through river navigation) all contributed to the development of urban areas. As a result, the features associated with urban centers emerged. the construction of fortified cities, the introduction of the script, the use of coinage (punch-marked coins), and a wide range of intellectual and metaphysical speculation (from the Carvakas to the Ajivikas), some of which reflected the needs and aspirations of the new urban groups, artisans, merchants, and traders

Various types of urban centers are mentioned in the Jaina canonical literature throughout Mahavira's time.

Nearly sixty settlements have been ascribed to the era 600-300 BC across the nation. In addition, there were 20 major cities, including Sravasti, and six were significant enough to be linked to Gautama Buddha's death. Champa, Rajgriha, Saketa, Kaushambi, Benaras, and Kushinara were among them. Thus, a noteworthy beginning of urban life in north-eastern India appears to have occurred from Buddha's time forward.

Increased urbanization was both a cause and a consequence of trade. The Buddhist birth tales, the Jatakas, include many references to caravans of 500 or 1000 carts traveling from one location to another. A caravan of 500 carts is said to have passed through a street where Gautama Buddha was meditating. By assisting in clearing forests, iron technology aided in the process of traveling from place to place.

With the growth of trade, the money economy, also known as coinage, occurred. The earliest coins unearthed can't be traced back any further than Buddha's time. Merchants issued these coins, which had punch-marks on them. The usage of coins appears to have been very prevalent during this time period, and even the worth of a dead mouse is indicated in money.

As a result, a wide range of arts and crafts emerged. Apart from service occupations such as washerman and dyer, painter, barber, tailor, weaver, and cook, early Buddhist writings mention several manufacturing crafts (reed-working pottery, vehicle make, needle-making, gold smithery, metal smithery, carpentry, ivory-working garland-making, and silk manufacturing). Because there are so many crafts, commodity manufacturing is becoming increasingly specialized.

Artisans and craftspeople were now frequently organized into guilds. Later Buddhist writings mention 18 guilds in Rajgriha, but only four are named: woodworkers, smiths, leather craftsmen, and painters. Each guild has its portion of town to call home. This resulted in the localization of crafts and industries and the hereditary transfer from father to son. Every guild had a leader who was in charge of it (Jetthaka). The Set, who were also guild heads on occasion, was in charge of commerce and industry. They mostly resided in cities, but those who were given income from villages for their upkeep (bhogagama) by the monarch had to maintain ties with the countryside. In some ways, the Setthi was a financier or banker, as well as the leader of a trade guild. Even absolute and tyrannical rulers treated him with reverence. All of this suggests that craftsmen and Set this were becoming major social groupings in towns.

Under its affluence, a new social stratum was rising to the fore in the countryside as well. Gahapati came to acquire the majority of the land (peasant-proprietors). Previously, the name gahapati (literally, "lord of the house") denoted the host and primary sacrificer during any significant sacrifice. However, by the Buddha's time, it had come to denote the head of a large patriarchal family of any caste respected largely for his riches, which was measured inland rather than animals in the post-Vedic period. Several wealthy chapatis are mentioned in early Buddhist texts. The gahapatis Mendaka is reported to have paid royal army salary and established 1250 cow herds to assist the Buddha and his sangha as a benefactor. Another gahapati, Anathapindika, has paid a considerable sum for Jetavana, a tract of land he gave to the Buddha. Gahapatis are sometimes shown as providing

money to promising shopkeepers. The transition of the gahapatis from Vedic householder to the comparatively prosperous family leader may reflect a rising wealth inequality across society. Slaves and laborers appear to have lusted for his wealth and wished him harm; he is frequently shown as having a bodyguard to protect him.

Some people accustomed to the old ways of life found it difficult to adjust to the disintegration of the old tribal society induced by changing material conditions, resulting in social disparities. Whatever Buddhism's ultimate goals may have been, ordinary people, whose support was crucial to the new religion, were drawn to it because of its successful response to the social challenges posed by the material conditions created by the use of iron, plow agriculture, coins, and the rise of towns in eastern Uttar Pradesh and Bihar.

Many non-Aryan primitive cultures that were untouched by iron-technology knowledge had a relatively low degree of material civilization. The cultural deficiency of the aboriginals, who lived primarily as hunters and fowlers in contrast to the varna-divided society, which knew tools and agriculture, may have contributed to the rise of untouchability in the post-Vedic era.

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The newly evolved aspects of people's social and economic lives clashed with Vedic ritualism and animal sacrifice. The contradiction between Vedic religious practices and the ambitions of emerging social groupings prompted the quest for new religions and intellectual concepts that might accommodate the fundamental changes in people's material lives. As a result, around the sixth century B.C., several new religious instructors appeared in the Gangetic valley, preaching against Vedic. Ajita Kesha Kambalin preached annihilationism, a comprehensive materialistic ideology (uchchaedavada). The Lokayata or Charvaka school of philosophy is thought to have significantly benefited from this. Another religious teacher, Pakudha Katyayana, believed that, like the Earth, water, air, light, grief, happiness, and life are basic indestructible components. It has been argued that the subsequent Vaisheshika school sprang from his views. Purana Kassapa, the third contemporaneous preacher, established the groundwork for what would eventually be known as the Sankhya school of philosophy, which saw the soul as separate from the body. Only Jainism and Buddhism, out of all the sects that existed in northern India in the 6th century B.C., remained in India as separate religions.

In addition, the Buddha's time in the city gave rise to some aspects of town life that did not sit well with Brahmanical culture. For example, along with the disintegration of the ancient tribal family, the urban environment generated a class of disenfranchised women who turned to prostitution for a living. As a result, Buddhists allow prostitution, which is common in urban areas, whereas Brahmanas do not.

In contrast to priests, the development of iron weapons changed military equipment and increased the political prominence of soldiers. In other disciplines, they naturally claimed to be on an equal footing. Many passages show a struggle between the Brahmanas and the Kshatriyas' interests. This helps explain Mahavira and Gautama's Kshatriya origins and how the Kshatriyas have always come first in Buddhist literature, followed by the Brahmanas. Because the Kshatriya monarchs could only survive by paying taxes regularly, both Brahmanical and Buddhist scriptures from the Buddha's time defend the royal portion of the peasant's product because the King protects the people (contract). Tribal identity was extended to territorial identity due to the shift from nomadic pastoralism to established agricultural communities, as seen by tribal names given to geographical regions. As previously stated, this gave rise to the notion of the state, which included both monarchical and non-monarchical forms of administration, as well as the institutions of caste and property. With the growth of city life in the Ganges valley, a new pattern emerged in the subcontinent: the Ganga region's cultural dominance—later known as Hindustan—exerted itself over all areas.

Against the backdrop of strict Vedic religion centered on sacrifices and polytheism, heterodox and monotheist belief systems such as Jainism, Buddhism, and Ajivakas rose to prominence in 6th century India. These systems were opposed to Vedic sacrifices and ceremonies that took much time, effort, and money. They also opposed the rise of the Brahmans as a greater socio-religious and economic authority in the community. They offered an ideological alternative and a foundation for the civilization to thrive in the sixth century B.C.

It's worth noting that the non-Vedic religions were not imported. They were, on the contrary, firmly ingrained in Indian culture. They appeared to be heavily disputing each other at first, but they began to adopt similar lines and techniques to spread their separate religions with time.

6.1 Factors Contributing to the Growth of Non-Vedic Cults

a. Propagation of Sacrifices

Sacrifices were obligatory for gaining God's favor or fulfilling any request during the Later Vedic period. The scriptures prescribed a variety of sacrifices, all of which were time-consuming, costly, and violent. Aside from sacrifices, the culture also saw the emergence of numerous sorts of specialized priests and crowds of Gods. Overall, the system grew highly complicated and, except for the priestly elite, beyond of reach of the average individual.

b. Institutions to discriminate

Later, Vedic civilization was founded on a strict caste structure. In this system, non-Kshatriya rulers and the economically superior trading class, as well as the ordinary man, had no coveted position or respect. Thus, the Vedic civilization was characterized by caste hierarchy, the development of classes and subcastes, the humiliation of women and Shudras, etc.

c. Ambiguous scriptures

The Vedic literature constituted a diverse and specialized body of knowledge. However, it was written in an ambiguous Sanskrit language that only Brahmans understood. As a result, it was important for the average person to be aware of their faith in language and literature accessible and clear.

d. Need for new ideas

Many intellectuals, even among Vedic people, were uncomfortable with the Later Vedic period's ceremonial extremism. As a result, they developed a new type of Vedic literature known as the Upanishads. Rather than the grandiose sacrifices of Vedic texts, the Upanishads advocated meditation and introspection. But, on the other hand, Upanishad meditation revolved around themes like atman, Brahma, dvait-advait, and so on, which were even more abstract than the rituals themselves.

As a result, individuals required fresh, clear, and simple minds or belief systems. In light of the complexity of Later Vedic rituality, a demand for a religious system that would provide simple-clear ideas and recommend inexpensive, controllable rites in intelligible language arose. Furthermore, economically superior Varna kings and people, such as Vaishya and politically superior non-Kshatriya rulers, need socio-religious sanctions or social legitimacy. As a result, in the 6th century BC, Non-Vedic cults arose that met all of the above criteria and granted legitimacy to Vaishya and non-Kshatriya strong individuals and kings.

6.2 Jainism

Jainism is traditionally an Anadian religion, i.e., the always existing religion, and is reported from time to time by Tirthankaras. The first of 24 was Rishabhdev, Neminat was twenty-two in which, while Parishvanathe was 23rd. The son of Ashvasena, Banaras king, and Vama Queen was Parshvanath. He quit the kingdom at the age of thirty and went to penance. He lived for one hundred years and devoted his life to spreading Jainism. He emphasized four principles such as Satya, Brahmacharya, Asteya, and Aparigraha. There were eight Gana, 8 Gandhara, and 1000 Shramanes to be disciples of Parshvanatha, wearing white cloth. The 24th Tirthankara and Jain preacher, Vardhaman Mahavir, was the most venerated.

Vardhaman was born in dist. Muzaffarpur in Kundagrama (in present Bihar). He was Siddhartha's son, the Republic's King, and Trishaladevi's son, Lichchavi's monarch's sister. Vardhaman has been separated from earthly pleasures since his infancy and is constantly immersed in meditation. He had a Yashod and a daughter, married to a single Yashoda. When his parents died at age thirty, he obtained permission and committed himself to the life of Sanyasa from his Elder Brother (ascetic). He used to wear clothes at first, but after 12 months he left clothes and was clotheless. For 12 years, he used tedious penance (tapas). On the 13th year, on the banks of Rijipalika in Jrimbhika, he got the highest wisdom and so became kevalin. He managed to regulate all his senses successfully (indriyas). Therefore, Jina, i.e., Jitendriya's, is termed (who won over his senses). He was named Nigranth after

liberated from all bondages. He spread his thinking in public for 72 years after that. Then he got Nirvana in Pavapuri.

The philosophy and rule of conduct of Jainism existed then in Mahavira's interpretation. In the four principles stated by Parshvanatha, he introduced a new principle of non-violence (Ahimsa). He has shaped a new ideology and norms of behavior centered on non-violence. Then his adherents solidified. Furthermore, he updated Jain's monachism (monasticism) and set Jain's or Shramana's hierarchy. In addition, he offered regulations that would be appropriate for the laity. He took ardhamagadhi-a people's language as a means of preaching and techniques of discussion and arguments for the promotion of his faith. With basic behavioral and language rules, Mahavira effectively spread Jainism, which, both among monarchs and traders, became popular within the short term. Therefore, Mahavira was regarded as the true Jainism founder.

Basic Principles of Jainism

Jainism's fundamental beliefs were:

- Vedas negations, Vedic rites, sacrifices, and their God concepts
- To obtain mokshas, instead of depending on the favors of God, one should regulate its senses
- The universe was created by the immortal jiva (soul).
- Jiva must be free of activities to reach Moksha.
- Unconditional belief inequality.

Jainism's Philosophy

These essential principles were at the heart of Jainism, or Jain philosophy. The notion of atman lies at the heart of Jainism; the primary philosophical approach emphasizes Ahimsa, and the foundation is Anekantavada. We'll go through Jainism's philosophy and essential contributions to Indian culture, such as syadavada and instruments of Moksha, in this section.

Foundation: The Anekantavada is a kind of Anekantavada (multi-dimensional, inclusive approach)

At the same time, the notion of Aneka-anta-vada is the foundation of Jaina philosophy and an inclusive way of looking at the universe. According to this idea, no one definitive, decisive, or conclusive aspect (Ek- anta) of anything exists; on the contrary, when we make a statement about something, numerous types of possibilities or meanings (Aneka-anta) exist.

According to Jain, instead of making a single conclusive argument, we may make seven different sorts of claims regarding anything—say X. 'Syadavada' is the name given to this idea. According to this idea, our understanding of everything is always one-sided, i.e., one-sided (Ek-antaka). However, the truth about everything is multi-dimensional or open-ended in reality (aneka-anta). As a result, we may explain the truth in a variety of ways. As a result, a common person (the karmabaddha jiva) bound by his deeds or illusions should refrain from making excessive or definitive statements about anything. Instead, he should have a caring approach to life.

In a nutshell, the notion appeals to our compassion and inclusive attitude, protesting the zealots who exclude us. It is a development of the idea of Ahimsa, which encourages individuals to refrain from infringing on other people's opinions or beliefs.

The jiva (soul) and its journey to Moksha (true knowledge)

Every living creature on Earth, according to the Jain, has a jiva (soul) in its body or physical form. According to them, the soul is initially unclean since numerous deeds bind it. It must be clean or unbound from those corrupt activities and impure it to acquire actual knowledge (Moksha). It acquires wisdom once it is free of all shackles (keval-dhyana). Only then, at the stage of Moksha, can it acquire genuine knowledge of anything. However, to attain the level of genuine knowing comprehension, the soul must pass through several phases, including Jiva Jiva, which refers to the soul, distinct from the sense-filled body. The soul urges one to participate in either good or harmful actions. It is also affected by the consequences of its activities, whether positive or negative.

A-jiva: A-jiva is a Sanskrit word that signifies "unconscious and lifeless." A-strava is a term for a continuous flow of activity or pollutants. A-strava Karma (deeds) of all types flow (strava) to the soul (jiva) and contaminate it. On the other hand, Punya is what happens when the deeds that bind the soul are beneficial (shubha)-effecting. It's pap in the other situation. Bandha, The soul, got bounded, known as Bandha, due to the flow of activity or pollutants.

Sanvara: Sanvara means regulating and stopping the flow of such actions that contaminate and bind the spirit. Nirjara However, just halting the flow does not imply that the soul is no longer bound. It

should clear the activities that had previously been stored and tied to the soul. Nirjara is the name for this. A nirjara can be attained after a long period of penance. Moksha, The soul, is set free from the bonds of slavery after cleaning the stored pollution (nirjara) and halting the flow of activities or pollution (sanvara). 'Moksha' is the name given to this stage. That is, Moksha is the same as nirjara and sanvara.

The Methods for Attaining Moksha

Every soul that has been bound and tainted by deeds should strive to liberate himself and get genuine awareness of his existence, referred to as Moksha. We've figured out how it gets to its goal by going through several stages. We are aided in our trip by various tools or approaches. In the same way as the Triratnas

Samyaka Darshana: To trust in the knowledge of Tirthankara and the seven steps of the path to Moksha that he preached

Samyaka Dnyana: Knowledge or understanding of the nature of jiva and ajiva

Samyaka Charitra: Vrata (maha-Vrata, anuvrata, guna-Vrata, Shiksha-vrata), Samiti, and gupti are all examples of righteous behavior. Samiti refers to avoiding violating principles or vratas, whereas Gupti refers to imposing limitations on oneself to safeguard (gopan) our soul. Only Jain monks and nuns were allowed to use the Samiti and gupti.

The Vratas

a. ***Maha-vrata & anu-vrata***
   1. ***Ahimsa:*** This is Jainism's central philosophy. It is to refrain from inflicting any form of violence on any living thing, including physical, verbal, and mental harm.
   2. ***Satya:*** To tell the truth and to create an environment in which others will speak the truth.
   3. ***Asteya:*** not to have anything that does not belong to us
   4. ***Aparigraha:*** Possessing just those things that are necessary
   5. ***Brahmacharya:*** Refrain from having sexual relations.

For Jain monks and nuns, these five precepts were unavoidable. As a result, these are referred to as'maha-Vrata.' Laypeople, on the other hand, are unable to adhere to such stringent rules of behavior. As a result, Jainism provided them with the same concepts, albeit in a softer or restricted version. They are known as 'anu-vratas,' such as ahimsa-anuvrata, satyaanuvrata, etc

b. **Guna-vrata**

Three guna-vrata were offered for laymen and women (shravaka and shravika) to instill patience and sacrifice, such as ***Shiksha-vrata***

1. ***Dig-vrata: W***hile traveling, one should restrict their directions and stick to them.
2. ***Kal-vrata:*** While traveling, it is important to set a time limit and stick to it.
3. ***Anarth-dandavat:*** While doing one's job, one should keep in mind the job's limitations and values.

c. Shiksha-vrata

Some principles are given to promote the inclination of detachment from worldly pleasures and for social health, such as,

1. ***Samayika:*** to make it a habit to sit quietly in one location and meditate
2. ***Proshadhopavasa:*** Every week, on the fifth (Panchami), eighth (Ashtami), and fourteenth (Chaturdashi) days; or, during chaturanga (Ashadh to Ashvin, i.e., June-September/rainy season), on the eighth and fourteenth days. On fast days, one should sit at Jain temples and recite scriptures while practicing meditation.
3. ***Bhogopabhoga parinama***: Set a daily limit on food consumption and pleasure, and stick to it.
4. ***Atithi samvibhag***: To share a portion of our prepared food with a trustworthy and deserving visitor

Disciple Categories

There are five categories of Jain disciples, according to Jainism: 1. Tirthankara (free), 2. Arhata (a soul flowing to nirvana), 3. Acharya (Great Disciple), 4. Upadhyaya (Teacher), 5. Sadhu (general disciple)

Jain Scriptures

According to legend, Mahvira's initial sermon was collected into 14 books, known as Parva. Sthulabhadra divided Jainism into 12 Anga during the first great assembly, which was held at Pataliputra. Famous angas like the Acharanga sutra and Bhagavati sutra were among them. These were reinforced by the Upangas during the second great assembly, held at Vallabhi. Sutragrantha (41), prakirnakas (31), Niyukti/Bhashya (12), and Mahabhashya (12) were among the initial Jaina canons (1). These are known as Agama, and they are written in the Ardhamagadhi script.

The Spread of Jainism

According to legend, Jainism existed before Mahavira. Mahavira was acknowledged as the actual creator of the Jaina faith due to his arduous work and novel contributions such as consolidation, reinterpretation of philosophy and codes of behavior, a distinct set of laypeople, hierarchical systemized rules monachism, and hierarchical systemized monachism. Arya Sudharma became the first main preacher or thera among his 11 followers, called Gangadhar as. Sambhutavijaya spread Jainism throughout the Nanda dynasty's reign. The sixth thera, Bhadrabahu, was a contemporary of Chandragupta Maurya. The primary cause for Jainism's growth was the backing and favors of current kings. Bimbisara, Ajatshatru, Chandragupta Maurya, Kharvela (north) and Ganga, Kadamba, Chalukya, Rashtrakuta, and Shilahara (southern) kingdoms all embraced Jainism as their personal and royal religion. They pledged their support for Jain's dissemination and further spread. The Jain was originally centered in the Mathura region, but Gujarat's Chalukya kings and other significant dynasties expanded across Gujarat and south India.

Apart from monarchs, Jainism was also welcomed by the merchant and craftsman classes. Jaina literature and art thrived as a result of the kings' favor. There are large volumes of Jaina literature written in public languages such as ardhamagadhi and subsequently Sanskrit. Furthermore, caves, viharas, and temples were built to accommodate enormous gatherings of devotees. Mathura and Shravanbelagola were the most known research institutes of Jainism, and both sites functioned as educational centers where numerous academics undertook notable works and researches on Jainism. It grew as a result of the financial foundation given by these seminars.

Jainism's emphasis on obedience to rigorous standards of behavior limited its expansion; but, by doing so, it was able to maintain its earliest form till now. The eternal gifts of Jainism to Indian culture were the concepts of 'ahimsa' and 'anekantavada.'

Grand Assemblies

During the 12 year drought in Magadha, Bhadrabahu and his students fled to Shravanbelagola in South India, but other Jain, primarily Shvetambaras, stayed in Magadha Sthulbahubhadra's guidance. He called the first great assembly in Pataliputra around 300 BC. Mahavira's sermons were divided into 12 Angas by the assembly. When Jain from south India, primarily Digambaras, returned to Magadha, they rejected these Angas, claiming that all of the ancient text had been lost. In 512 AD, Deavardhimani Kshamashramana presided over the second great assembly, which took place in Vallabhi (Gujarat). The 12th Anga was lost in the meanwhile. As a result, the assembly attempted to bring the scripture together and compile it. They added additional texts, such as Upanga, to the existing Angas.

Dissensions

Jaina has been without clothes for a long time. The majority of the Jaina, led by Bhadrabahu, fled Magadha for south India during Chandragupta Maurya's reign. They returned to Magadha after a while. Meanwhile, the Jaina of Magadha had resorted to covering their bodies with white linen and had made it a habit. Furthermore, they have loosened several standards of conduct, such as allowing women to participate in Jain monasticism, whereas the Jaina who returned from the South were bound by stricter laws and remained cloth-less. Their entrance caused a rift among the Jaina. It was split between two cults: Shvetambaras (white-dressed) and Digambaras (black-dressed) (cloth-less). The Digambara Jaina believed in being cloth-less and were opposed to allowing women into the fold of religion, but the Shvetambara Jaina believed in allowing women to participate and embraced the white (shveta) cloth to wear. Both of these main cults eventually developed their versions and scriptures of Jainism. The Digambaras were primarily found in the southern portion of India, while the Shvetambaras occupied the north.

6.3 Decline of Jainism

There are various reasons for the decline of Jainism:

1. Lack of royal support

Initially, certain monarchs like Bimbisara, Udayin, Kharavela, and Ajatasatru embraced and adopted Jainism, but later in their lineage, the kings and princes abandoned the faith. The royal sponsorship marginalized the religion due to a lack of fervor, excitement, and sincerity, contributing to its decline or loss.

2. Jainism's severity

Unlike Buddhism's'middle road,' Jainism advocated for rigorous penance, meditation, fasting, and restraint, among other things. All of this was too much to bear. It quickly became a source of disillusionment for the public. As a result, Jainism, which was once loved, got distanced from the people over time.

3. Inadequate Efforts

There was a decrease in missionary zeal since no one stepped up to defend Jainism's teachings. Although some people remained faithful to the religion, the number of people who practiced it began to dwindle.

4. Uncomprehensible Philosophy

The majority of Jaina's philosophy was incomprehensible to the general public. Jeeva, Ajeeva, Pudgala, Syadbada, and other ideas were difficult for the average person to grasp. Many people did not think that stone, water, trees, or the soil possessed their own souls. This set the road for the company's demise.

5. Jainism's factionalism

Another factor contributing to its demise was Mahavira's death. His death caused a schism among his disciples as their opinions diverged. While some desired to continue Mahavira's teachings, others wanted to soften the laws' harshness and ways, causing a schism and division among the people. Thus, Swetambaras and Digambaras are the two parts as we know them presently.

6. Spread of Buddhism

Buddhism was regarded as a halfway route between Jainism's strict and toned-down precepts and Buddhism's simplicity. People followed it since there was no such harshness.

7. Hindu Preachers' Role

Hinduism threatened Jainism. Nimbarka, Ramanuja, Sankaracharya, and others arrived to strengthen and solidify Hinduism's foundation. Jainism faded into insignificance as Vaisnavism, Saivism, and Saktism rose to prominence.

6.4 Contribution of Jainism to Indian culture

Mahavira's teachings were prevalent among the public, drawing people from all walks of life. Adopting a popular dialect (Prakrit) instead of Sanskirt was one of the critical factors in the success. The people were drawn to the basic and homey principles that were prescribed to the masses. The kings of Magadha eventually made Mathura and Ujjain important centers of Jainism thanks to their royal sponsorship. In Ardhamagadhi, Jain councils gathered sacred writings to write them down in a methodical manner. However, following Mahavira's death, the lack of popular religious speakers, the separation of Hinduism into two significant factions, the lack of protection by succeeding rulers, and the rebirth of Hinduism under the Guptas, Cholas, Chalukyas, and Rajput monarchs all led to its steady collapse. However, it has made a significant contribution to Indian culture, notably literature, architecture, and sculpture. Although its religious writings were written in Prakrit, they contributed to the literary development of several Indian languages. The temples and idols that still exist in cities such as Mathura, Gwalior, Junagarh, Chittor, and Abu are considered some of the best examples of Indian architecture and sculpture, particularly the Abu temples, the Jaina tower at Chittorgarh, the elephant caves of Orissa, and the 70-foot-high Bahubali idol in Mysore.

6.5 Buddhism

Gautama Buddha (566 to 486 BC)

Siddhartha Gautama was born in Lumbini, Nepal. Shuddodana, the King of Kapilvastu's Shakya Gana, and Mayadevi, Princess of Koliya Gana, were his parents. Gautami looked after him as a youngster; thus, he was also known as Gautama. He became known as Buddha after attaining enlightenment. Shuddodana supplied Siddhartha with a variety of comforts and pleasures.

On the other hand, Siddhartha had been separated from earthly pleasures and absorbed in meditation since boyhood. He was incredibly touched by the suffering and anguish of human life as he reached his youth. According to legend, the sight of an older man, a sick man, a corpse, and a contemplative sage influenced Siddhartha. He became restless in his search for the source of such anguish and the true meaning of truth. As a result, at the age of 29, he abandoned his wife Yashodhara and son Rahul and traveled to the woods to discover the true meaning of truth and the source of grief. His sacrifice of material pleasure for the sake of humanity is known as maha-bhi-ni-shkramana in history. He spent the first six years of his life trying various penance techniques under the supervision of several professors. However, he considered such tactics to be ineffective and abandoned them. Finally, he attained enlightenment under the pipal (bodhi) tree on the banks of the Uruvela in Gaya. He was transformed into the Buddha, the enlightened one, and Tathagata, the truth-seeker.

He challenged established knowledge techniques and authority, presenting his interpretation of truth. Finally, he decided to share his knowledge with the public based on a simple rule of behavior and people's language, Pali. At Sarnath, he spoke his first sermon and presented his dhamma. This discourse was memorized as dhamma-chakra-parivartana because it rejected prior interpretations of truth and established a fresh beginning in the intellectual history of Indian civilization. His informed, straightforward, and selfless attitude and his teaching in a basic tone were struck by his informed, straightforward, and selfless attitude. Ashvajit, Upali, Mogalalana, Shreyaputra, and Anand were the first five disciples. However, after a short amount of time, large crowds flocked around him and accepted his wisdom.

Along with regular people, he was followed by affluent merchants-traders, artisans, and monarchs such as Ajatshatru (Magadha), Prasenjit (Kosala), and Udayana (Kaushambi). Then, based on explicit norms and regulations of conduct, Buddha organized his students into particular monachism. This is referred to as the sangha. Buddhists show their love to Buddha, his Sangha, and his dhamma by subjecting themselves to them.

Buddha slept in peace at Kushinagar (Kasaya, dist. Devriya, present-day Uttar Pradesh) at 80, after arduous propagation and traveling across far-flung regions. Maha-pari-nirvana is the name given to his death.

Philosophy of Buddhism

Four Arya-Satya, ashtanga-marga, Pancha Shila, four brhamavihara, and ancient ideas like pratityasamutpada, anityavada, and anatmavada make up Buddhist philosophy. Let's take a look at some of Buddhism's highlights.

Arya-Satya

The four Arya-Satya, or truths, are used to introduce Buddhism.

- ***Dukkha (Sorrow):*** Human life is full of sorrow which would remain up to its end.
- ***Dukkha-samudyaya (reasons of sorrow) (the reason):*** Sorrow is caused by desire.
- ***Dukkha-nirodha (stopping sorrow):*** The end of desire is the end of sorrow.
- ***Dukkha-samudaya-nirodha-marga (way of stopping) (solution):*** To end desire (that means to end sorrow), one should follow the ashtangamarga.

Ashtanga-marga (eightfold ways)

Buddha proposed the ashtanga-marga, or eight methods, to stop desire and remove suffering from human existence. He referred to them as samyaka, which means right or midway (not extreme). Four Arya-satyas samyak Drishti knowledge Good intention, good wish, and affection for all living creatures samyak sankalpa Samyaka Vacha means refraining from lying, using hurtful words, and talking nonsense. Samyaka karma is based on non-violence, non-stealing, and the control of one's senses. Samyaka ajivika morally does his business. Vyayama samyaka attempts to replace negative ideas with positive thoughts regularly. Always keep in mind, Samyaka smriti, that everything is full of pain, change, and time-being. After going through different phases of meditation, Samyaka samadhi experiences serenity.

Pancha-Shila

Buddhist monks were required to adhere to specific moral ideals, such as Ahimsa, or the prohibition of harming any living creature by violence. Satya's false statements and thoughts are no longer with him. Asteya, don't desire anything that isn't ours or hasn't been provided to us. Brahmacharya should refrain from having sexual connections. Aparigraha means "not to own" something that isn't required. Brahma-vihara Buddha recommended using methods such as Maitri maintaining compassion toward all living creatures and letting go of wrath, envy, and violation of trust to cleanse our souls. Karuna should be sensitive to other people's grief. Mudita means "to rejoice in the pleasure or advancement of others." Upeksha is cognizant of the human being's circumscribed life and the acts that cause bliss and suffering. In brief, Buddha presented Arya-Satya reasoning and then proposed remedies in the form of ashtanga-marga, Pancha Shila, and Brahma-vihara to put an end to cravings and reach Moksha.

Other philosophical contribution of Buddhism

Pratityasamutpada Pratityasamutpada Pratityasamut (the concept of cause-effect) Every object or action, according to Buddhism, has a cause, and the cause and effect are two different entities.

- They claim that the creature known as action emerges when the entity known as a cause has been completed.
- The reason cannot elicit any action.
  This idea contradicts the atmavadi's premise, which states that the powers in causes give birth to acts by an external principle.

Anityavada

Buddhists believe that everything, including beings, actions, and qualities, is mortal and only exists for a limited time. Besides, nothing is permanent and is subject to change. As a result, it refutes the Vedic culture's idea of soul stability due to an eternal principle.

Anatmavada

Anatmavada raises doubts about the existence of the soul. According to Vedic philosophy, everything/being has a soul that is steady and eternal. Buddhists refute this notion. They claim that because 'this so-called soul' cannot be experienced, we must adhere to principles that can be. In a nutshell, Buddhism refutes the Vedic premise that everything has some stability and fixed foundations. Instead, they proposed that there is no such thing as a fixed, eternal essence as the soul; instead, as stated in Pratityasamutpada, everything is changeable, mortal (anatmavada), and independent of the other.

On the one hand, Buddhist reasoning and devotion to knowledge-by-experience contradicted abstract Vedic notions, but on the other, they impacted a vast populace.

Buddhist Monachism or Sangha

Buddha established a disciplined system of missionaries known as Bhikshus and Bhikshunis to spread Buddhism. He gathered the missionaries and his disciples into a group known as the sangha.

Membership of Sangha (Monastery)

Based on equality, any individual (male or female) above 18 who has relinquished his belongings can join the sangha. Initially, women were not admitted to the sangha, but due to Ananda's (disciple) and Gautami's (foster mother) continuous efforts and persuasion, the doors opened for women. Slaves, warriors, and creditors may also join the sangha with the consent of the owner. Criminals, lepers, and infectious illnesses, on the other hand, are not permitted to enter the sangha. First, one must swear an oath (loyalty to the Buddha-Dhamma-Sangha), shave his head (mundana), and dress in yellow. After that, he may take a Diksha called upasampada after a month. After that, he is also accepted as a member of the sangha following upasampada. However, the member is expected to adhere to the norms of behavior (Dasha-Shila), which include refraining from drinking alcohol, eating late, dancing, using fragrances, sleeping on a mattress, wearing gold and silver jewelry, and engaging in adultery.

Rules for Bhikshu (monks)

Monks are supposed to observe the following norms of conduct:

- Stay away from greed, malpractice, and corruption.
- Initially, they lived in woodlands, later in viharas.
- Only eight items are allowed: Kopin, kaphani, chati, bhikshapatra, upavastra, kamarbandha, needle, and razor.

- To live only on alms and eat only enough to survive
- Controlling your senses, meditating after lunch and on the first and third praharas of the night, and adhering to the Vinaya Pitaka's 227 precepts

Highlights of Sangha

The sangha was made up of dedicated missionaries who worked toward the moral upliftment of human beings.

- It rejected discriminatory systems such as gender, Varnas, castes, or any other and followed equality among them.
- Nobody in the Sangha had any special privileges; every opinion had the same value.
- These study centers eventually evolved into renowned universities in Ancient India.
- Buddhism spread to far-flung areas of India and overseas thanks to missionaries' humble personalities, basic standards of behavior, preaching in plain, simple language, and people's language, as well as favor-financial assistance from affluent traders, artisans, and monarchs.

Sangha had a democratic organizational structure. The monks will go on the road for eight months to spread Buddhism. They then collected in one area, known as varshavasa, during the four months of the rainy season. They converse, share their stories, make confessions, and take prayashcita during varshavasa (expiation). As a result, they were required to assemble often, act in unison, and revere the seniors in the sangha.

Monks gather in upasabhas on particular days of the month, such as the eighth, fourteenth, full moon, and no moon days. They handed in their reports, confessed, and, in the event of a rule violation, followed prayaschita. Monks were held in high regard in society because of their disciplined and austere behavior. It aided in the spread of Buddhism among a vast populace. Furthermore, the sangha served as a socio-religious legitimization for the traders, in exchange for which the latter generously donated to the construction of Buddhist temples and residences. The kings gave the Sangha favors, contributions, and protections in exchange for the backing of the higher economic elite and the support of the people's faith.

Buddhist Scriptures

Buddha's sermons were collected and categorized into three volumes, known as pitakas. These three volumes are:

Sutta-Pitaka: It is a conversation compilation of Buddha's teaching mainly aimed at regular people. It is divided into five nikayas, with the fifth Nikaya containing the tales of Buddha's rebirth (jatakas).

Pitaka Vinaya: It is a compilation of Buddhist monks and nuns' rules and norms of behavior.

Abhi-dhamma-Pitaka: It is a question-and-answer format compilation of Buddha's philosophical ideas. It is mainly intended for Buddhist experts.

Dharmaparishadas: The Grand Assembly

Buddhism witnessed a throng of diverse interpretations of Buddha's preaching after his mahaparinirvana. As a result, a need was felt to rearrange and consolidate Buddha's original sermons and codify them to eliminate such discrepancies and achieve a consensus platform. From time to time, large gatherings of Buddhist adherents are held for this purpose.

The first grand assembly was held in the Saptaparni caves in Rajgriha shortly after Buddha's death, circa 483 BC, during Ajatshatru of the Haryaka dynasty. Mahakashyapa presided over it. The assembly came up with a Pitaka compilation of Buddha's sermons. Vinaya Pitaka was compiled under Upali's direction, whereas Sutta-Pitaka was prepared under Ananda's supervision.

The second grand assembly was held in Vaishali in 387 BC, under Kalashoka of the Shishunaga dynasty. Monks presented some regulations from Pataliputra and Vaishali, but monks from Avanti and Kaushambi disputed them. As a result of the unresolved argument, Buddhism saw its first significant schism under Mahasanghika and Sthavirvadis. The Mahasanghik favored new regulations, whereas the Sthavirvadi preferred to follow the Vinaya Pitaka's norms.

The third grand assembly, presided over by Moggaliputta Tisya, was held at Pataliputra during Ashoka of the Maurya dynasty in 251 BC. The gathering produced the Abhidhammapitaka, which contained a compendium of Buddha's thoughts. The council also expelled 60000 monks who had broken Buddha's commandments.

Kanishka of the Kushana dynasty convened the fourth grand assembly at Kundalvana against new thought (Kashmir). The assembly came up with a three-Pitaka collection of accords. The older divide

was dissolved and unified under the label of Hinayana, while the new philosophers were known as Mahayana, owing to conflicts between new thinking and traditional scholars.

Spread of Buddhism

Buddhism expanded over India and the world in a brief period of time. The following are some of the reasons behind its popularity: Buddha's Ideal Personality Buddha gave up his material possessions in quest of the truth and a solution to human suffering. For the regular people, such a sacrifice was wonderful. Following his enlightenment, Buddha taught the common people in their language and using basic methods. Buddha's chaste, sacrificial, and knowledgeable demeanor continues to be ideal for ordinary people.

1. Stress on People's-language:

The Vedic wisdom and religion were written in Sanskrit, confusing the average person, but Buddha preached in Pali, the ordinary people's language. As a result, people were able to comprehend Buddha's teachings and rules of conduct. People could more easily associate their religious yearnings with Buddhism.

2. Philosophy

Due to the complex and ceremonial character of Vedic religion and ill institutions like Varna, the ordinary man and the trader and ruling classes were excluded. In this context, Buddha preached in simple terms and gave basic standards of conduct, which were primarily based on universal moral ideals. As a result, enormous groups gathered in front of Buddha.

3. Contribution of Sangha

The Buddhist Sangha system supplied the people with a structure and a steady supply of missionaries. These missionaries were known for their scholarly abilities and humble, chaste personalities. They used to mingle with the general people and spread Buddhism in a clear and accessible manner. This notion drew people in, and they treated the sangha with reverence.

4. The wealthy classes' support

Traders and artisans, despite their economic superiority in society, remained outside the Vedic fold. Nevertheless, they received socio-religious approval and legitimacy from Buddhists. As a result, they generously sponsored the sangha. They contributed a significant amount of money to Buddhist religious building and promotion. The missionaries went with traders' caravans, ensuring a safe and productive voyage that aided in spreading the gospel.

5. Favor of rulers

Buddhism was the religion of the masses. Aside from that, the economically dominant class of dealers and artists were Buddhists. As a result, to garner support from the masses and the monetarily affluent, the emperors favored Buddhism. Furthermore, it should be remembered that many of the kings of modern India were not Kshatriyas. As a result, the Vedic religion scorned them. Buddhists granted Non-Kshatriya kings legitimacy. Monarchs encouraged Buddhism, which resulted in its expansion.

In short, Buddhism spread across large areas of the world as a result of Buddha's charismatic personality, universal philosophy in people's language, simple codes of conduct based on good deeds, the dedication of sangha and missionaries, and the sanctioning of religious legitimacy to prosperous classes and non-Kshatriya kings.

Dissensions

The monks of Kaushambi and Avanti, as well as those of Pataliputra and Vaishali, engaged in heated debates during the second grand assembly at Vaishali, causing severe divisions in Buddhism. Sthavirvadis (those who emphasized strict adherence to Vinaya laws) and Mahasanghikas (those who want to bring new rules and modifications) are the two groups. Following the Mauryas, monarchs began to prioritize Vedic religion over Buddhism. In addition, in response to the rise of Buddhism, Vedic religion began introspection and innovation in their intellectual and practical methods. Foreign monarchs and art ideals were finding their way into Indian soil at the time. Furthermore, every religious system followed the process of deification and idol worship to broaden its mass base. As a result, in order to compete with the Vedic religion, these systems began to regard Sanskrit as a language for their scriptures.

In this context, the fourth great assembly was held in Kundalvana. Many Buddhist philosophers were prone to idol worship and advocating for other dramatic changes in Buddhism in order to broaden

their appeal to a broader audience. The older factions of Sthavirvadis and Mahasanghikas merged under Hinayana to oppose them, while the new ideas were dubbed Mahayana.

By this time, Buddhism had been split into eighteen prominent sects, with Hinayana (the Lesser Vehicle) and Mahayana (the Great Vehicle) being the two most significant. The Hinayanists believed in Lord Buddha's original teachings and did not want them to be relaxed. Mahayanists, on the other hand, welcomed numerous Buddhisattvas who were on their way to Buddhahood but had not yet achieved it. Both sects believed that the Buddha had had many births and assumed many forms as bodhisattvas before attaining Buddhahood and that he would do so again in the future. However, they disagreed on the cause of these births and deaths. According to Hinayanism, the many incarnations were just phases in the Buddha's journey to redemption. As a result, they thought Buddha was a man and that his birth as Gautama was the final step in his journey to nirvana. Mahayanism, on the other hand, thought that Buddha was a divine manifestation. He reincarnated numerous times, not to achieve nirvana for himself but to assist others in doing so. Second, although Hinayanism viewed self-salvation as the highest aim, Mahayanism thought that the highest ideal is to assist society in self-elevation. Third, whereas Hinayanism saw nirvana as a state of eternal happiness or serenity free of the cycle of birth and death, Mahayanism saw it as an individual's union with Adi Buddha, a concept substantially different from the Upnishadas' connection with the Brahman. Fourth, Hinayana did not consider the Buddha to be free of the bonds of birth and death, but Mahayana saw the Buddha as God and believed in his several incarnations, all of which were free of the cycle of birth and rebirth. Fifth, Hinayanism thought that the only route to redemption was to pursue self-culture and good acts. To achieve salvation, Mahayanism was founded on trust and devotion to numerous Buddhas. Finally, although Hinayanism's holy writings were written in Pali, Mahayanism's were written in Sanskrit. In terms of Nirvana, Brahma, God's incarnations, faith, devotion, and other notions, Mahayanism stayed closer to Hinduism, providing a bridge between old Buddhism and current Hinduism.

6.6 Contribution of Buddhism to Indian Culture

For many years, Buddhism was one of the most important faiths in India and Asia as a whole, but it gradually lost its hold on Asia and became almost non-existent in India. Because of the unfettered admission of riches and women into the monastic order, corruption has seeped into Buddhist Samghas. The fragmentation of Buddhism into several sects also led to the deterioration of the movement's image among the general public. Because Sanskrit was not the language of the masses, the adoption of Sanskrit as the language of Buddhist writings caused Buddhism to lose popular touch and influence. The Samgha's intellectual bankruptcy resulted from monks' moral corruption, and when Hinduism was examined, particularly under the patronage of Gupta emperors, Buddhism failed to meet its intellectual challenge and so lost popular support.

Furthermore, Buddhism was essentially an atheistic religion that rejected God as a necessary creator and preserver of the universe. Hinduism, on the other hand, a strong faith founded on God's existence, preached to the public about God as Saviour and ever-merciful rescuer of humanity. The ruling elite also saw might as the rule of the day and a need when non-violence and other teachings were becoming more obsolete and withdrew its support for Buddhism as a result. With the attitude of tolerance and the acceptance of new ideas in its fold, Hinduism has recovered. The invasion of Hunas and Turks, however, dealt the last blow to Buddhism. As a result, Buddhism lost control of the land where it originated.

Buddhism, on the other hand, provided a good addition to Indian culture. It provided Indians with a simple, affordable, and widely practiced religion. It repudiated the Brahmanas' authority, as well as the rites and sacrifices that had made Hinduism unpopular. Another gift of Buddhism to India was the monastic system, which organized religious adherents into disciplined groups or orders. It also brought religious unity to the Indian people by improving public morals through its devotion to a strict moral code. At the same time, it boosted the democratic spirit and promoted social equality. Buddhism's thinkers were logical in their approach to religion and individualistic in their outlook. It advocated that self-emancipation may be the only way for a person to reach nirvana. In terms of Indian education and literature, the Samghas became learning centers, while Taxila, Nalanda, and Vikramshila became Buddhist study centers.

Sanchi, Sarnath, Nalanda, Amravati, and Ellora are considered the most significant examples of Indian architecture in terms of building, sculpture, and art. The lions of Sarnath, the lovely bull of Rampurva, and the carvings on the gates of the renowned Buddhist monuments of Bharhut, Ganga, and Sanchi are all outstanding examples of sculpture. The first pictures of Buddha were created in the Gandhara and Mathura schools, and they are valuable works of art. Some of the most remarkable

specimens of Buddhist art are Buddha sculptures sculpted in stone, copper, and bronze. The mural paintings in the Ajanta caves have become famous all over the world. As a result, Buddhism had a significant influence on Indian architecture, art, and painting. Finally, Buddhism has been a wonderful source of inspiration for Indian culture because of its ability to absorb outsiders into its fold and its attitude of tolerance.

6.7 Decline of Buddhism

As previously stated, many forms of Buddhism had philosophical clashes and a focus on codes. It steadily decreased over time, and by the end of the seventh century, it had practically vanished from Indian territory. What were the factors that led to such a decline? Let's see what happens.

1. **Shift in the kings' favor**

As we all know, one of the reasons for the expansion of Buddhism was the favor and assistance of kings. However, following the Mauryas, India was overrun by rulers who adhered to the Vedic faith. In reality, through conducting Vedic rituals, the kings and their officers began to revive the Vedic religion.

2. Introspection of Vedic religion

The rapid spread of non-Vedic faiths compelled Vedic religions to examine their belief systems. As a result, they made specific changes to the strict ceremonial Vedic religion. It began to focus on individuals. It brought notions like mass-congregation temples, idol worship, devotional method of prayer, basic codes of conduct, monasteries, pilgrimages, and so on. As a result, Vedic religion drew large crowds.

3. Dissensions in Buddhism

Buddhism has torn apart very immediately after Buddha's death. Contemporary monarchs held great meetings from time to time to quell such disagreements and achieve consensus. They were, however, in vain. Apart from that, Buddhism embraced notions such as idol worship, Sanskrit language, the concept of heaven and hell, the life cycle, and so on. Such ideas tainted Buddhism's identity, which was once subversive and unorthodox.

4. Foreign invasion

Almost all foreign kings, except Menander and Kanishka, were Vedic believers. The violent Huna tribe, in particular, was a Shaiva cult devotee. It leveled Buddhist monasteries and educational institutions. It was the scattered Buddhists' ultimate strike at the moment.

5. Introspection of Vedic religion

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Summary

To summarise this unit, Buddhism and Jainism provided a challenge to the then ceremonial, complicated, and secluded Vedic religion by presenting religion based on basic philosophy and rules of conduct. Buddhism and Jainism, for example, are non-Vedic religions that cater to the requirements of urban populations. Such ideologies, which were founded on ideal founders, clear, understandable preaching, and a missionary system, were popular in a short period of time. At the same time, women were emancipated during this period owing to non-Vedic religions' equal

standing. As a result, they were set free from the social and theological constraints of the Late Vedic period.

Keywords

- **Heterodox Sects**: Religious movements which emerged during c.6th century BCE. They provided a challenge to the Vedic religion.
- **Ahimsa**: Non-killing or non-violence.
- **Heterodox**: Non-orthodox.
- **Karma**: Action of an individual.
- **Pitakas**: Buddhist religious texts.
- **Purvas**: Jaina religious texts.
- **Schism**: Division of an organization into two or more groups.
- **Sect**: A group of people united by beliefs or opinions.
- **Tirthankara**: Refers to the Jaina preachers who acquired supreme knowledge.

Self Assessment

1. .....is the first Tirthankara of Jainism.

A. Suparshva
B. Rishabhdeva
C. Parshavanath
D. Neminath

2. Vardhaman Mahavir contributed the principle of .....to Jainism.

A. Ahimsa
B. Satya
C. Aparigraha
D. Asteya

3. Vardhaman Mahavir born at.....

A. Pataliputra
B. Kundagrama
C. Pavapuri
D. Kushinagar

4. Mahavir attained enlightenment under the tree of .....

A. Ashok
B. Pipal
C. Shal
D. Tamarind

5. Mahanirvana of Mahavir took place at.....

A. Pavapuri
B. Pataliputra
C. Kundangram
D. Avanti

6. Gautam Buddha born at.....

A. Lumbini
B. Pava
C. Kushinagar
D. Kundangrama

7. After enlightenment, Buddha delivered his first sermon at.....
A. Sarnath
B. Kashi
C. Gaya
D. Pataliputra

8. First Buddhist Grand Assembly held at.....
A. Vaishali
B. Kundalvan
C. Rajgriha
D. Purushpur

9. The membership of Buddhist Monastery allowed after.....years.
A. 18
B. 20
C. 21
D. 24

10. The.....cult introduced idol-worship in Buddhism.
A. Hinayana
B. Mahayana
C. Vajrayana
D. Tantrayana

11. Which of the following was not one of the reasons for the gradual decline of Jainism?
A. The influence and popularity of Shaiva and Vaishnava saints in the South
B. The assimilative power of Hinduism
C. The destruction of their temples by the foreign invaders and others
D. The extremism of its ethical code and religious discipline

12. Mahavir Swami breathed his last at
A. Pawapuri
B. Rajgriha
C. Champa
D. Vaishali

13. The fourth Buddhist council was convened during the region of king
A. Ashoka
B. Ajatasatru
C. Kalashok
D. Kaniska

14. The first sermon of Buddha made at Saranath is called:
A. Dharma Sansthapan
B. Dharmachakra Parivartan
C. Maha Parinirvan
D. Dharma Sabha

15. Which of the following principles was added to Jainism by Mahavira?
A. Ahinsa
B. Satya
C. Aparigraha
D. Brahmacharya

Answer for Self Assessment

1.	B	2.	A	3.	B	4.	C	5.	A
6.	A	7.	A	8.	C	9.	A	10.	B
11.	D	12.	A	13.	D	14.	B	15.	B

Review questions:

1. Discuss the factors that contributed to the emergence of the heterodox religious movement in India during the 6th century B.C.
2. Draft Mahavira's life and teachings, then provide a summary of Buddha's life and teachings.
3. In Jainism, what is the number of Tirthankaras?

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Unit 07: Pre-Mauryan Age

CONTENTS

Objectives

After this chapter, you will be able to:

- Know about the invasion of north-western India by Alexander the Great.
- Know the reasons for Alexander's invasion of India and how it unfolded.
- Know the consequences of the Persian and Alexander invasions and occupations of north-western India.
- Know about the growing ties that exist between India and Greece.

Introduction

In the 6th century BCE, India's northwest was a site of conflict between various principalities. The Kambojas, Gandharas, and Madras fought with each other. Since there was an absence of a powerful overarching kingdom, the principalities of the northwest could not be organized into one kingdom. Due to its political disunity, the Achaemenian kings of Persia were attracted to this region. In 516 BCE, the Achaemenian ruler Darius invaded 28 satrapies, of which India's northwest constituted the 20th province. The Indian Satrapy included Sindh, the northwest frontier, and Punjab, which lay west of Indus. It paid a hefty tribute in gold, which accounted for one-third of Iran's total revenue from its Asian provinces. In addition, Indian provinces provided mercenaries for Persian armies fighting against the Greeks in c. 5th century BCE. This part of Indian territory continued to be a part of the Iranian empire till Alexander invaded it in 330 BCE. As a result of invasions by the Iranians, there were a lot of cultural exchanges between Iran and the northwest. Iranian scribes developed a new script known as Kharoshthi. It was written in the Arabic style, from right to left. It was derived from the Aramaic current in the Achaemenid empire. Trade also existed between the two regions, as corroborated by the Persian type of coins in the North-West Frontier Province.

7.1 Iranian Invasions

There was no political unity in North-West India in the sixth century BC, unlike in north-east India, where smaller kingdoms and republics united with the Magadhan empire. Instead, several minor

principalities battled against one another, including the Kambojas, Gandhara, and Madra. This, along with the fact that the region of north-western India was fertile and rich in natural resources, drew the attention of its neighbors and most likely prompted the Persian rulers to pursue territorial expansion in the region.

In 516 BC, the Persian emperor Darius invaded north-western India and conquered Punjab, Sindh, and the Indus Valley. Xerxes, Darius I's son, and his successors have influenced the Indian provinces, supplying troops to their army. India appears to have been a part of the Iranian empire until Alexander of Macedonia fought Darius III, the last Achaemenid monarch, and conquered his whole realm.

Cyrus (558-530 BC)

The Achaemenian Empire's most powerful conqueror was Cyrus the Great. He was the first conqueror to enter India after leading an expedition. He took the Gandhara area. All Indian tribes west of the Indus river were forced to surrender to him and pay tribute. Cambyses, his son, had little time to think about India.

Darius I (522-486 BC.)

In 518 B.C., Darius I, Cyrus' grandson, invaded the Indus Valley and acquired the Punjab and Sindh provinces. This was his empire's twenty-first Satrapy. Moreover, it was the Achaemenian Empire's most prosperous and populous province. In order to investigate the Indus, Darius dispatched a naval expedition led by Skylas.

Xerxes (465-456 BC.)

Xerxes made use of his Indian province to bolster his power. To combat his opponents, he dispatched Indian troops and cavalry to Greece. However, they withdrew following Xerxes' loss in Greece. The Achaemenians were unable to pursue a forward strategy in India after this setback. The Indian province, however, remained under their authority.

In the year 330 B.C., Darius III enlisted the help of Indians to battle Alexander. On the eve of Alexander's invasion of India, it is clear that Persian hegemony had weakened.

7.2 Impact of the Iranian Invasions

The Persian invasion promoted the growth of Indo-Iranian trade. It also laid the groundwork for Alexander's invasion. In north-western India, the Kharoshti script, an Iranian writing system, gained prominence, and some of Asoka's edicts were written. The impact of Persian art on Maurya art may be seen, notably in Asoka's monolithic pillars and the sculptures found atop them. The notion of Asoka issuing edicts, as well as the phrasing of the edicts, may be traced back to Iranian influence. In short, the Iranian-Indian relationship was more beneficial than the Indo-Macedonian relationship, which was short-lived.

The Indo-Iranian connection lasted around 200 years. The Persians brought India into contact with the Western world, which boosted her trade and economy. However, it was the cultural outcomes that mattered the most.

Spooner has attempted to demonstrate that the Mauryan palace at Patliputra was based after the palace of Darius, which he believes to be the case. However, the data on which this conclusion is based is insufficient and untrustworthy. The great majority of other scholars do not share his perspective, which explains why he does not share them. H.G. Rawlison has argued that the bell capitals of the Ashokan pillars bear numerous indications of Persian influence. This is likewise an unsustainable point of view. According to EB Havell, the capital symbolizes an inverted lotus, a recurring pattern in Indian art, and is a prominent element in Indian architecture. Although it is conceivable that the Persians were the source of inspiration for the construction of pillars, the Asokan pillars are in no-way replicas of their Persian counterparts. A fluted Persian shaft features semi-cylindrical vertical grooves or channels, while an Asokan pillar is round and straightforward. The Persian shaft comprises individual pieces of stone, but the Asokan shaft comprises a solid block of stone (i.e., a single block of stone). Although Persia may have provided the idea for constructing the pillars, it is evident that local and original contributions were made to the production of this work of Mauryan art.

Persian scribes introduced a new writing system called Kharoshthi to India, which Ashoka used in some of his inscriptions in North-Western India and beyond. The Aramaic alphabet was widely used in the Achaemenid Empire, and this script is derived from it (558-338 BC). This script, like the Arabic

script, is written from right to left. The Kharoshthi's fame lasted until the third century AD. Persian influences may also be seen in some phrases and the prologue of Ashokan edicts. For example, the terms dipi, which means script, and nipishta, written, are Indianized versions of Persian words.

Though the notion of a Chakravarti king possessing an empire predates the Brahmanas, it is conceivable, as Prof. Basham suggests, that Bimbisara and Ajatasatru, the rulers of Magadha, were inspired by the Persians' expansionist policies. Chandragupta Maurya emulated the Persian hairstyle, according to Megasthenes. He observed the hair-washing ritual, hired female bodyguards, and lived in solitude, much like the Persian Emperors who had their administrative edicts carved onto rocks. As a result, Ashoka likely learned this technique from the Persians, but he didn't just employ it with the Persians; he also used it in his exhortations to propagate the Dhamma. We also know that in some areas of North-Western India, the Persian satrapy form of administration was adopted.

7.3 Alexander's Invasion of India (327-325 BC.)

On the Eve of Alexander's Invasion, the Political Situation Alexander, a Macedonian, conquered India after two centuries of Persian invasion. There were several minor kingdoms in northern India on the eve of his invasion. Ambhi of Taxila, Abhisara's ruler, and Porus, who governed the Jhelum and Chenab rivers area, were the most powerful kings. Nysa was one of a number of republican states. In brief, northern India remained India's most disunited region, with rulers feuding. They've never united against a shared foe. However, overcoming so many obstacles was not easy for Alexander.

Following his father Philip's death in 334 B.C., Alexander gained the kingdom of Macedonia. By defeating Darius III at the Battle of Arbela in 330 BC, he captured the Persian Empire. He also sought to regain the lost Persian Satrapy of India and expand his conquests eastward. Alexander was drawn to Greek authors such as Herodotus, who described India's opulent splendor. In addition, his love of natural history and his interest in geography compelled him to invade India. According to his period's geographical understanding, he believed that the sea continued on the eastern side of India. As a result, he believed that conquering India would also mean conquering the world's eastern border.

Causes of the Invasion

Alexander of Macedon (356-323 BC) defeated Darius III, the last Persian monarch of the Archamenid, in 330 BC and went out to conquer the whole old Persian Empire. After a protracted war in Bactria, a territory on the current Soviet Union's and Afghanistan's borders,

After his father Philip died in 334 B.C., Alexander assumed the kingdom of Macedonia. By defeating Darius III at the Battle of Arbela in 330 BC, he captured all of Persia. He intended to expand his conquests eastwards and reclaim the lost Persian Satrapy of India. The tales of Greek writers such as Herodotus about India's abundant wealth drew Alexander in. Furthermore, his fascination with geography and appreciation of natural history compelled him to invade India. According to his geographical understanding at the time, he believed that the sea continued on the eastern side of India. As a result, he believed that conquering India would also conquer the world's eastern border.

7.4 North-West India on the eve of Alexander Invasion

North-Western India was fragmented into a number of minor princes since there was no strong power in the region to quell their rivalries and jealousies. Even in the face of a foreign foe, these principalities showed a little propensity to band together. Taxila's monarch, Ambhi, was at odds with the Abhisaras and Poros. The independent tribes like the Ksudrakas and Malwas were also adversaries of Poros and the Abhisaras. Poros's relationship with his nephew was strained at best. Alexander did not confront any concerted resistance due to these quarrels among these minor states. Out of hate for his neighbors, some of these rulers, such as Ambhi of Taxila, welcomed him with open arms. Sanrajya of Puskalavati, Kophaios of the Kabul area, Asrvajit, and Saisgupta also helped Alexander.

Without a doubt, the invaders faced heavy opposition from Poros and Abhisaras, the Malwas, the Khsudrakas, and the neighboring tribes, but Massaga, the stronghold of the Assakenians, was stormed with much difficulty. Although Poros, the Malvas, and the Khsudrakas were destroyed, Alexander's army faced strong opposition. The Malavas almost killed Alexander. But in the end, it was all for naught. The divided population was unable to withstand the combined armies of the Greeks, headed by Alexander, one of ancient Europe's finest generals, for long. Alexander had

conquered the old Persian provinces of the Gandhara and North-Western India. However, he was unable to defeat the powerful Nanda king of Magadha and other rulers to continue marching because his soldiers had heard that the Nanda king and the rulers of the Gangetic provinces were waiting for Alexander with an army of 80,000 horses, 2,000 foot, 8,000 war chariots, and 6,000 fighting elk. The determined opposition of the Punjabi Brahmins and the Malavas towns was, in fact, the beginning of the backlash that would soon wipe away all traces of Alexander from India. Alexander tried unsuccessfully to persuade his mercenaries to continue, and when they refused to advance beyond the river Beas (hyphasis), he was left with little choice but to order the withdrawal in September 326 BC. As a result, he fell short of his goal of "placing the Hellenic standard at the eastern reaches of India." Alexander died in Babylon in June 323 BC, putting an end to his ambition of a global empire.

Battle of Hydaspes

Alexander reached the Hindukush Mountains in 327 BC and fought with the Indians for about ten months. With the aid of the boat bridge, he crossed the Indus in February 326 BC. Ambhi, the king of Taxila, greeted him with enthusiasm. Alexander then sent a message to Porus, requesting that he surrender. Porus, on the other hand, was adamant in his refusal and chose to fight Alexander. Alexander then marched from Taxila to the Hydaspes River (Jhelum). He could see Porus's enormous army on the opposite side of the river. Alexander was unable to cross the river due to the high water levels. After a few days, he crossed the river and fought on the plains of Karri in the legendary battle of Hydaspes. The fight was fiercely fought. Porus lost the fight despite having a powerful army. Because of this Indian prince's bravery and gallantry, Alexander lavished him with gifts and restored him to his kingdom.

Alexander continued his march until he reached the Beas River, where he met resistance from the indigenous tribes. He desired to travel even further east, to the Gangetic valley. His men, however, refused to battle; thus, he couldn't do it. They were tired of the hardships of long-term combat and wanted to go home. Alexander chose to return because he couldn't persuade them. He made plans to take care of his captured Indian domains. He divided the land from the Indus to the Beas into three provinces and appointed rulers for each. His exile began in October 326 BC, and the voyage back was not without hardships. Many republican tribes assaulted him. He did, however, succeed in crossing the Indus. He arrived at Babylon around 323 BC, when he grew gravely ill and died.

7.5 Impact of Alexander's Invasion

Some foreign writers have inflated the repercussions of Alexander's conquest of India to absurd proportions. According to Rapson and Smith, this invasion was a significant and successful milestone in Indian history, whereas Radhakumd Mookerji believes it was not a solitary win for Alexander. Of course, Alexander made every effort to solidify his conquest in India as much as possible through appropriate administrative procedures. He sent Greek rulers west of the Indus, including Peithon in Sind. Philip in the north, Bacteria in the lower Kabul valley, and Oxyartes in the Hindukush valley. However, to the east of the Indus, he did not dare to install Greek rulers, instead of appointing Indians to reign over his captured lands, such as the King of Taxila, Abhisara, and Poros.

Nonetheless, one of its significant consequences was that the political vacuum created in the North-West by Alexander's retreat resulted in "significant indirect effects" in the sense that Alexander's exploits must have provided Chandragupta Maurya with additional motivation to embark on his extensive territorial ventures. The invasion of Alexander, which destroyed the power of the minor kingdoms of North-Western India, sparked the formation of a unified India.

Thus, Alexander's war cleared the way for Greek merchants and artisans by improving the existing trading infrastructure.

Alexander founded many Greek settlements in India, some of which may have persisted until Ashoka or perhaps later. This facilitated communication between the Indian and Bactrian Greeks. The Hellenic impact may be observed in Buddhist religion as well as art. Over time, the Hellenic influence became a cosmopolitan school. According to A V. Smith, "any Hellenistic components in Indian civilization that can be recognized were all indirect results of Alexander's intention."

The destruction/weakening of Indian tribes that had survived earlier periods was an immediate impact of Alexander's invasion. This made Chandragupta Maurya's task of bringing them under his control much simpler. As a result, the process of political unification in northern India under a single government began. Apart from significant topographical reports, Alexander's historians also left accurately dated documents of Alexander's campaign, allowing us to construct a reliable Indian chronology for following events.

Alexander's invasion had the immediate consequence of encouraging political unity in north India under the Mauryas. Thus, the minor autonomous states system came to an end. Alexander's invasion also allowed India and Greece to communicate directly. Furthermore, his commercial routes and naval discoveries improved the existing trading facilities between India and West Asia. However, his goal of annexing north-western India to his kingdom was not realized due to his untimely demise. Due to the growth of the Mauryan Empire under Chandragupta Maurya, his power in the Indus valley was short-lived.

Summary

Second urbanization occurred in India in the 6th century BC, with the process concentrating mostly on the Ganga valley and was founded on territorial identity. The process resulted in the expansion of urban centers, their complex cultural character, the emergence of non-agricultural professions like industry and trade, the usage of coinage, and the rise of mahajanapadas based on regional identity. Like a dynamic culture need appropriate belief systems that could legitimate emerging strong castes such as artisans and traders as non-Kshatriya rulers and provide more flexible and understandable principles. Non-Vedic religions such as Buddhism and Jainism gave a solution to urban society's problems. Such doctrines, founded on ideal founders' personalities, clear, understandable preaching, and a missionary system, quickly gained popularity. During this time, women were freed owing to the equal status of non-Vedic religions. They were liberated from the Late Vedic period's social and religious shackles. Under the famous monarch, Magadha grew into a strong Empire that quickly swallowed the other northern Indian territorial entities. The Persians and, subsequently, the Greeks conquered India because of its closeness and riches. The Greeks, in particular, created a political and commercial channel between east and west as a result of Alexander's invasion of India.

Keywords

Achaemenids: Achaemenian dynasty is also called Achaemenids. (Persian- Hakhamanishiya) (559-330 BC). The ancient Iranian dynasty whose kings founded and ruled the Achaemenid empire.

Diadochi: According to the English Oxford Dictionary, diadochi refers to the six generals of Alexander the Great- Antigonus, Antipater, Cassander, Lysimachus, Ptolemy, Seleucus, among whom his empire was eventually divided after his death in 323 BCE. It is derived from the Greek word diadokhoi, meaning 'successor.'

Hellenistic: This comes from the word 'Hellazein,' which means 'to speak Greek or identify with the Greeks'. The word pertains to ancient Greece.

Satrapy: Governors of the provinces of the ancient Persian empire.

Yavanas: In early Indian literature refers to either a Greek or another foreigner.

Self Assessment

1. When did Alexander invade India?
A. 323 BC
B. 326 BC
C. 322 BC
D. 298 BC

2. Who was the ruler of the kingdom between the river Jhelum and Chenab?
A. Alexander the Great
B. Darius III
C. King Porus
D. Chandragupta Maurya

3. When did Alexander die?
A. 298 BC
B. 322 BC
C. 323 BC

D. 326 BC

4. Alexander was the king of?
A. Macedonia
B. Persia
C. Mesopotamia
D. Egypt

5. Battle of Hydaspeas between King Porus and Alexander took place in the year?
A. 325 BC.
B. 326 BC.
C. 327 BC.
D. 328 BC.

6. When did the Persian empire invade India:
A. 516 BC.
B. 616 BC.
C. 567 BC.
D. 498 BC.

7. The Persian empire who conquered tribal kingdoms north-east India:
A. Maues
B. Menander
C. Demetrius
D. Darius

8. Name of the Persian ruler who first invaded India
A. Cyrus
B. Menander
C. Demetrius
D. Maues

9. What was the ambition, Alexander?
A. To conquer the whole world
B. To conquer Asia
C. To plunder wealth
D. To conquer India

10. Who welcomed Alexander and his men?
A. Ambhi
B. Bessus
C. Craterus
D. King Porus

11. Greek invaded India under the leadership of:
A. Maues
B. Menander
C. Demetrius
D. Alexander

12. What was the name of Alexander's father:
A. Philip
B. Maues
C. Menander
D. Demetrius

13. Alexander crossed the mountain pass and entered India:
A. Bolan
B. Hindukush
C. Zoji La
D. Karakoram

14. Who won the battle of Hydaspes:
A. Ambhi
B. Bessus
C. Alexander
D. Porus

15. Which river did Alexander's army refuse to cross:
A. Vyas
B. Jhelum
C. Chenab
D. Ganga

Answer for Self Assessment

1.	B	2.	C	3.	C	4.	A	5.	B
6.	A	7.	D	8.	A	9.	A	10.	A
11.	D	12.	A	13.	B	14.	C	15.	B

Review questions:

1. Write few lines about the Iranian invasion of northwest India.
2. Assess the course and impact of Persian invasions on India.
3. Give an account of the causes, course, and significance of Alexander's invasion of India.
4. Write few lines about Alexander's invasion of northwest India.

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Unit 08: Emergence and Growth of Mauryan Empire

CONTENTS

Objectives

After this chapter, you will be able to:

- know about the origins and expansion of the Mauryan empire.
- know about the Mauryan Administrative system, talk about
- know the different causes, results of the Kalinga war.
- know about Ashoka and his Dhamma.
- know about the decline of the Maurya Empire.

Introduction

Magadha, ruled by the Nandas, had emerged as India's most powerful force at Alexander's invasion. Magadha's dominance peaked under Nandas' successors, the Mauryas. The Mauryan empire represents a turning point in Indian history. For the first time in India's history, a significant section of the subcontinent, stretching to the extreme northwest, was ruled by a single supreme authority.

The Maurya era represents a watershed moment in Ancient India's history. According to prominent historian Dr. Vincent Smith, the beginning of the Mauryan dynasty "marks the shift from darkness to light for the historian." Chronology becomes more accurate, and a great empire forms, connecting the many regions of a troubled India. From 322 BC until 185 BC, the Maurya Empire was the most physically prominent and influential State in Indian history. From Pataliputra, the capital city of the Maurya Dynasty, they reigned over the realm of Magadha. After dethroning the Nanda Dynasty, Chandragupta Maurya founded the Kingdom in 322 BC under the leadership of Kautilya. Bindusara succeeded Chandragupta, and his renowned son Asoka followed him. Thus, the Maurya dynasty founded India's first empire, which stretched from the Himalayas in the north to Mysore in the south,

and from Assam in the east to Afghanistan in the west. After Asoka's Kingdom fell apart, Pushyamitra Sunga deposed the last Maurya King Brihadratha, seized the throne, and created the Sunga dynasty in Magadha in 185 BC.

The founding of the Mauryan Empire ushers in a new period in Indian history. In India, political unity was attained for the first time. Furthermore, due to precision in chronology and sources, history writing has grown more apparent from this time. Aside from a plethora of indigenous and foreign literary sources, several epigraphical documents may be used to chronicle the history of this time period. This section discusses the relevance of numerous sources of evidence used by historians to recreate the Maurya dynasty's history.

8.1 Emergence of the Maurya

In Indian history, the ascent of the Maurya and the establishment of the Mauryan Empire are regarded as watershed moments. Chandragupta Maurya established this empire in 321 BC after conquering the Nandas. He was allegedly led by a Brahmana called Kautilya or Chanakya, who was said to be Chandragupta's Prime Minister.

Historians have acquired information about Chandragupta Maurya and his empire from many sources. We have differing viewpoints on the Mauryas' origins. They were a branch of the Kshatriya Moria class linked with the Sakyas, according to Buddhist sources. However, Chandragupta Maurya was the son of the last Nanda ruler by his Sudra concubine, Mura, according to Puranic legend. Maurya is thought to have been derived from his mother's name Mura.

In the last days of the Nandas' rule, Chandragupta Maurya took advantage of the Nandas' growing weakness and disfavor. Although Chandragupta's military might was weaker than the Nandas', his better tactics aided him. He went to the northwest after establishing authority over the Ganga plain. He freed North-Western India from the Greek General Seleukos Nikatar, Alexander the Great's successor. In 303 BC, a contract was made, ceding certain Seleucid lands to the Mauryan Kingdom. A marriage connection between the two royal houses was also rumored. Chandragupta expanded his dominance over the Gangetic plains and the Indus Valley, laying the territorial foundations for the Mauryan Empire.

Contact between the Mauryans and the Greeks was crucial for both geographical expansion and cordial ties between the two peoples. As a result, a new cultural evolution was born. Aside from the envoy exchange between the Mauryans and the Seleucids, there was also an envoy exchange with the Greek kingdoms of the west. Seleukos dispatched Megasthenes to the Mauryan court as an emissary. He spent a lot of time in Pataliputra, the capital, and wrote a remarkable description of the city and Indian civilization in his dissertation Indika.

Chandragupta, according to Jaina legend, became a devout Jaina near the end of his life. Bindusara, the monarch of Magadha, was made an ascetic by him. He traveled to South India, where he committed suicide by gradual, controlled starvation in the conventional Jaina method.

Bindusara took the throne in the year 297 BC. He was affiliated with the Ajivika sect, according to Buddhist tradition. Bindusara may have campaigned in the Deccan, according to a Tibetan Buddhist chronicle of the Buddha. However, it is unclear if Bindusara or his son Asoka occupied this region. He, too, maintained diplomatic relations with Greece and shown an interest in Greek philosophy. Bindusara passed away in the year 272 BC. By that time, the Mauryans had conquered a considerable portion of India.

8.2 Chandragupta Maurya

Chandragupta's origin and caste position are described in different ways in different texts. He is of inferior social standing, according to the Mudrarakshasa. Chandragupta was a Nanda scion, according to Dhundiraja, a commentator on the Vishnu Purana. He was the son of Nanda monarch Sarvarthasiddhi and Mura, a hunter's daughter. According to legend, Chandragupta was known as Maurya because he was Mura's son. Chandragupta is identified as the peacock-tamers' clan in the 12th-century work Parishishtaparvan by Jaina author Hemachandra (Mayura-poshakas).

Similarly, Justin's and Plutarch's Greek sources say unequivocally that Sandrocottus (i.e., Chandragupta) was not of royal origin. The Buddhist scriptures Digha Nikaya, Mahavamsa, and Divyavadana, on the other hand, link the Mauryan ancestry to the Moriya's, a Kshatriya (Pali for

Kshatriya) tribe that reigned at Pipphalivana. His accession to the throne was legitimized by putting a premium on his aristocratic birth.

According to Greek sources, Sandrocottus created a new dynasty and controlled a large region shortly after Alexander's expulsion from India.

Seleucus Nikator and 281 Chandragupta Maurya also signed a pact, according to Greek sources. The lands of Arachosia (the Kandahar area of southeast Afghanistan), Gedrosia (south Baluchistan), and Paropomisadai (the territory between Afghanistan and the Indian subcontinent) were all surrendered to Chandragupta under the conditions of this treaty. Seleucus received 500 war elephants from Chandragupta in return. The broad rights of marriages between Greeks and Indians were also recognized as part of the pact. Chandragupta consolidated his power in the northwest and the Ganga plains, western India, and the Deccan. Kerala, Tamil Nadu, and areas of northeast India were not included in the scope of this investigation.

Sandracottus' trans-Vidhyan military achievements are likewise lauded in Graeco-Roman texts. Sandracottus, according to Plutarch, overran and conquered all of 'India' with a force of 600,000 soldiers. However, it is unclear what these authors mean when they say "India."

Chandragupta is said to have reigned for approximately 24 years.

8.3 Bindusara

His son Bindusara, who reigned between 297 and 273 BCE, succeeded Chandragupta. The Mahabhashya calls Chandragupta's successor Amitraghata, which means "enemy-slayer." In Greek sources, he was known as Amitrokhates or Alitrokhates, according to Athenaios and Strabo. These titles were most likely royal epithets, indicating his military strength. To his credit, Bindusara was able to preserve the huge Kingdom he had inherited intact. During Bindusara's reign, there was a revolution in Taxila, according to the Divyavadana. The subjects of Taxila, according to Divyavadana, were disgruntled with renegade officials (dushtamatyas; amatyas meaning ministers).

Bindusara maintained diplomatic connections with the Greek kings of West Asia. Bindusara has asked Antiochus I, the Syrian monarch, to send him good wine, figs, and a sophist (philosopher). Antiochus said that, while he would certainly deliver the wine and figs, Greek law prohibits the selling and purchase of sophists.

8.4 Asoka

Asoka was not a famous monarch until before 1837 CE. In the same year, James Prinsep translated a Brahmi inscription relating to Devanampiya Piyadasi, a monarch (Beloved of the Gods). When this was compared to what was known from the Sri Lankan chronicle Mahavamsa, it was determined that the inscription's ruler was Asoka.

When his father Bindusara died in 273 BCE, Ashoka ascended to the throne. According to the Asokavadana, his mother Subhadrangi shouted, "I am now without grief" when he was born, which is how he got the name Ashoka (the one without sorrow). During his father's reign, he was made Viceroy of both Taxila and Ujjain. It's thought he wasn't the crown prince (yuvaraja). For the throne, he was in a battle with his brothers.

Like Bindusara before him, Ashoka inherited a huge portion of the subcontinent as part of his Kingdom. Kalinga (modern-day Odisha) was the only significant territory outside of his suzerainty. Following a hard war commanded by Ashoka, Kalinga was eventually taken under Mauryan authority in 260 BCE. Kalinga was crucial from a strategic standpoint. It was a forest-rich region that also happened on the Mauryan trade route from the peninsula to the east coast.

On the other hand, the campaign was very devastating, with thousands of people slain and many more taken prisoner. The massive devastation is supposed to have made King Ashoka feel guilty. However, Ashoka writes in Rock Edict XIII that death and devastation are unavoidable when an unconquered territory is conquered. He hoped that his successors would keep the violence to a minimum. Despite his contrition, Ashoka sent a warning to the unruly forest people, reminding them that he still could punish them despite his repentance. It's also worth noting that Ashoka didn't engrave his sorrow anywhere in Kalinga, where the Separate Edicts had taken the place of the Rock Edict XIII. His officials are given instructions in the Separate Edicts, which highlight the need for effective administration.

With the triumph in the Kalinga battle, the war-drum (bherighosha) was officially replaced with the sound of Dhamma (dhammaghosha). His regret for the Kalinga conflict prompted his interest in Buddhism, and he began his conversion path. However, it was hardly an instant conversion as Ashoka's affection for Buddhism had been growing for some time. In Minor Rock Edict I, he claims to have been a lay devotee for two and a half years, implying that he gradually came to the Buddha's message rather than immediately. The distribution of Ashoka's inscriptions can be used to determine the size of his empire.

The Mauryan Empire was known to stretch up to Kandahar in Afghanistan's northwestern corner, based on their dispersion. It reached Odisha on the eastern boundary. The rest of the subcontinent was under Mauryan authority, except the extreme south, which was held by Cholas and Pandyas, and the Keralaputas and Satiyaputras, according to Rock Edict II. In his Kingdom, people of many ethnicities and civilizations resided. The Kambojas and Yavanas, for example, are referenced in the northwest. They are listed with other peoples from western India and the Deccan, such as the Bhojas, Pitinikas, Andhras, and Pulindas.

After Ashoka, the Mauryan kingdom fell apart quickly. The Puranas record the names of subsequent Mauryan monarchs and state that their reigns were very brief. The empire quickly grew weak and divided, and the Bactrian Greeks are supposed to have invaded. In c.187 BCE, the Mauryan dynasty ended when the final kind Brihadratha was assassinated by his own military commander Pushyamitra, who then founded the Shunga dynasty.

8.5 Administration

The Mauryan Empire spanned a large geographical area. To effectively administer it, many layers of administration were necessary. The administrative system may be deduced from the Arthashastra, Greek records, and Ashokan inscriptions. The empire was divided into provinces, each governed directly by a prince (kumara) or a member of the royal family.

The inscriptions imply four provinces: a southern one with Survarnagiri as its capital, a northern one with Taxila as its capital, a western one with Ujjayini as its capital, and an eastern one with Tosali as its capital. These governors were also referred to as kumara in Ashokan inscriptions, implying a continuance of appointing royal princes to these significant positions.

Every five years, senior officers are known as pradeshikas were entrusted with visiting the empire and performing an audit, as well as keeping an eye on the province government. In addition, both urban and rural regions had judicial officers, known as rajukas, whose judicial responsibilities often overlapped with the tax assessment. Excess production, surplus extraction, surplus distribution, or expenditure, a powerful army to conquer territories, tax collection from traders and agriculturalists, and so on all required a well-organized government.

Let us take a closer look at the Mauryan administration in the sections below.

Central Administration

The central government can be divided into the following categories:

1. The King
2. The Council of ministers
3. City administration
4. Army
5. Intelligence network
6. Law and justice
7. Public welfare

1. The King

Even in normative writings, the King is granted precedence. The King is the major focus of governance, according to the Arthashastra. He could select or dismiss ministers (amatyas), defend the Treasury and the people, care for their welfare, punish criminals, and influence the people (Praja) via his morals. According to the Arthashastra, the King's judgment has the power to overturn shastric injunctions if it is determined to be inconsistent with the latter.

A monarch should have specific traits, according to the scriptures. These are: being born into a noble family, commanding monarchs and officials, having a sharp mind, being truthful, and upholding Dharma. He should be a skilled fighter who excels in all aspects of economic life, including writing (lipi). Aside from that, the scriptures state that the monarch must meet specific requirements. He

should, for example, provide equal attention to all concerns; be alert and aggressive in taking action or remedial steps; constantly perform his obligations, and be available to his advisers and authorities. These injunctions were observed by the Magadhan rulers, as evidenced by Megasthenes and Ashokan edicts.

Ashoka's paternalistic approach toward his subjects aided his status as an ideal monarch. He was concerned about the well-being of his people, but he was also an absolute ruler. According to Romila Thapar, he took the moniker Devanampiya (God's Beloved) to emphasize his close relationship with Divine power, even to the point of eliminating the middlemen, the priests. This suggests that the monarch was also using his power in religious affairs.

2. The Council of ministers

The Ashokan edicts and the Arthashastra both say a Mantri Parishad (Council of ministers). The Arthashastra mentions it. Ministers are necessary for the state to function. Edict of the Rock According to III, the Parishad was supposed to ensure that the new administrative system worked correctly. The various categories of the measures were well-executed. Council.

Similarly, Rock Edict VI states that the ministers are free to debate whatever they choose. While he is away, he proposes modifications to the King's policies; decides on any vital thing that the monarch had entrusted them with. Nonetheless, the Council had to take action and Convey its findings to the King right away. The Council's principal function was just intended as a suggestion. In many ways, the King's choice was definitive.

In the Council, the majority view was emphasized (Bhuvyist). In situations when the majority finding was unsatisfactory, the King's decision was made. The qualities that potential ministers must possess These were plainly stated: they should not be enticed by money others should not influence him; he should be a sarvopadashudha (the purest of all). An inner council of ministers (mantrins) was also established. It was contacted on a number of concerns that required quick action.

3. City administration

Megasthenes makes several allusions to city government in relation to Palibothra (Pataliputra). According to this source, the city council was divided into six sub-councils or committees, each with five members. These were the following:

- The First Committee was in charge of industry and crafts. It investigated such facilities and oversaw pay determinations, among other things.
- The Second Committee was in charge of the foreigners. Its responsibilities included providing food, lodging, comfort, and security.
- The third committee is in charge of registering births and deaths.
- The Fourth Committee was in charge of trade and commerce. It looked at weights and measures, markets, and other things.
- The Fifth Committee has Inspected produced items, arranged sales arrangements, and made efforts to discern between new and used goods.
- The Sixth Committee was in charge of collecting taxes on products sold at a rate of one-tenth of a percent.

Although the Arthashastra does not specify such committees, the above-described duties have been mentioned. The Panyadhyaksha, for example, performed the responsibilities of the fourth committee; Sulkahyaksha was in charge of collecting taxes (the sixth committee), and Gopa was in charge of registering births and deaths. Nagarika was the name of the chief of the municipal administration. Gopa and Sthanika, two junior officers, aided him. Other authorities named are Bandhanagaradhyaksha (who looked after the jail); Rakshi (who looked after the people's protection); Lohadhyaksha, and Sauvarnika (who looked after the items made in the centers).

The city administration was well-thought-out and well-executed. For a variety of offenses, penalties and punishments were established. No one was exempt from the law. Any wrongdoing by law enforcement officers, such as the police, was to be punished. Similarly, those who were found guilty of breaking the norms were punished.

4. The Army

The Mauryas possessed a huge force, as evidenced by the Kalinga war, Seleucus' withdrawal, and comprehensive depictions of the army in Arthashastra. Infantry, cavalry, elephants, chariots, transport, and the fleet's admiral were all part of it. Chandragupta's army, which was created against the Nanda monarchs, comprised mercenary troops, according to both Greek and Indian literary sources. According to Pliny, Chandragupta's army comprised 9000 elephants, 3000 cavalries, and

6000 infantry. Plutarch mentions 6000 elephants, 80000 horses, 20000-foot troops, and 8000 war chariots in his report.

Like the Mauryan 'Empire' cavalry, chariots, and elephants, Kautilya alludes to a permanent army with four primary divisions: infantry, The Mauryan' Empire' cavalry, chariots, and elephants. The commanding commanders for each of these divisions were patyadhyaksha, ashvadhyaksha, rathadhyaksha, and hastyadhakshya. Megasthenes recounts a comparable system of six five-member committees in command of the fleet, equipment and transportation, infantry, cavalry, chariots, and elephants. There was also a provision for medical assistance to the troops.

There were also authorities in charge of the construction and upkeep of various weaponry, such as the Ayudhagaradhyaksha. The recruiting program, battle strategies, and fortifications are all mentioned in the Arthashastra. Cash was given to the officers and troops. Army officers were paid between 4000 and 48000 panas each month.

5. Intelligence network

The Arthashastra discusses a well-coordinated spy network. The spies were intended to keep a watch on ministers and government officials, gather information about citizens' sentiments, and learn foreign rulers' secrets. In critical situations, they reported directly to the kings. They didn't just go in disguise; they also called barbers, chefs, and other people to gather information. The Arthashastra outlined a complex system for spying, with two sorts of spies: fixed (samstha) and roaming (sanchara), which were further subdivided into nine types. The samahartta, who was primarily entrusted with income collection, was the chief of the secret service in the Arthashastra. The King's security was yet another responsibility. Women archers were known to be part of the King's bodyguard, and they were also known to accompany him on hunts. Women were also used as spies by the government.

6. Law and justice

To maintain social order, the seamless operation of the administrative system, and the flow of income to the state, a well-organized legal system was in place. For different offenses, the Arthashastra offers a multitude of penalties. Violations of marital laws, divorce, homicide, theft, adulteration, and incorrect weights were among them. Several types of courts dealt with disputes and sentenced offenders.

The Arthashastra describes the judicial system in detail, with references to dharmasthas (judges) and pradeshtris (officers in charge of criminal suppression). Fines, limb mutilation, and even lethal punishment were used as punishments for various offenses and crimes.

The King was the ultimate judge of justice and defender of Dharma. Despite the small number of offenses, cases were handled by a "body of arbitrators" with a mechanism of appeal to the monarch. The city mahamatas were given judicial powers in Ashoka's inscriptions. According to the edicts, the mahamatas are urged to be fair and guarantee that people are not imprisoned or punished without adequate proof. According to Rock Edict I, the monarch would assign a kind officer, neither forceful nor harsh, on a inspection tour every five years to check that this was being done.

7. Public welfare

Ashoka was committed to the welfare of his subjects, as evidenced by his numerous edicts. During the reign of the Mauryas, a number of public benefit projects were performed. Irrigation, for example, was seen as crucial by the government. Megasthenes mentions officials who were in charge of irrigation. Irrigation methods and types of water resources were safeguarded, and anybody discovered causing harm was penalized. In exchange for income remissions, the state encouraged citizens to rebuild dams on their own initiative. According to the Junagadh Rudradaman inscription (2nd century CE), Sudarshana lake was built during Chandragupta's reign. The government also built and maintained roads. The needy were provided with medical attention and medications. There are allusions to numerous types of medicine men, as well as regular physicians (Chikitsakah), midwives (garbhavyadhi), and so on. Orphans and older women, Ashoka urged, should be cared for. Citizens were protected from natural disasters such as famines, floods, and other natural disasters. As a result, the government invested a share of its earnings on the general welfare of its citizens.

District and Village Level Administration

According to the Arthashastra, the village was the smallest administrative entity. A province was established when a group of villages was brought together to form a district. Each district had an accountant who would keep records of borders, registered land, titles, population census, and

livestock data. Every district had a tax collector who was in charge of several sorts of income. The village headman, who reported to the district accountant and tax collector, was the most prominent functionary at the village level.

Pradeshika, Rajuka, and Yukta were the officers mentioned at the district level. Pradeshika was the district's overall in-charge. The Yukta was a subordinate officer who assisted the other two with secretarial duties. The officials' responsibilities included land surveying and assessment, tours and inspections, revenue collection, and preserving law and order.

The King had direct contact with these officers at times. According to the 4th pillar Edict, Ashoka gave the Rajukas "autonomous authority" to carry out specific tasks pertaining to public welfare. Aside from that, each type of official's abilities was subject to checks and balances.

Gramika were the locals who were designated as officials in the hamlet. Then, the Gopa and Sthanika officials served as liaisons between the district and village administrative divisions. They were in charge of demarcating village boundaries, keeping land records, documenting people's income and expenditures, and recording taxes, revenues, and fines. Despite the presence of such authorities, the communities maintained some autonomy in their administration.

The effective collection of taxes was essential to the administrative structure. According to Ashoka's inscription in Lumbini, there were two types of land revenue: Bali and bhaga. The tax was assessed differently in each location, ranging from 1/6th to a quarter of the land's production. The peasants had to pay a quarter of their harvest in taxes. They also paid their respects. The major source of revenue was the land tax (Bhaga). It was imposed at a rate of 1/6th of the product. During the Mauryan period, it might have been even higher. According to Ashoka's Lumbini decree, on his visit to the Buddha's birthplace, he freed the hamlet from paying Bali and lowered the payment of Bhaga to 1/8th. Seeds, oxen, and other resources were supplied to sharecroppers, as well as arable ground for cultivation. Such peasants provided the state with half of their harvest. Other forms of taxation were also common. The peasants had to pay a levy known as pindakara.

Husbandsmen were responsible for paying it, and it was imposed on a group of villages. In nature, this was the norm. The communities also donated food to the army that was traveling through their areas. Then there was hiranya, which was a tax. Its nature is a mystery. It was a monetary transaction. Some taxes may have been optional. Pranaya, for example, was a tax that meant "gift of affection." Panini brings it up initially, but Kautilya expands on it. Depending on the kind of soil, it might be as much as a third or a quarter of the harvest. It may have become compulsory overtime.

Megasthenes likewise thought that all land belonged to the monarch and that farmers were only allowed to work the ground if they paid a tax of one-fourth of the harvest in kind. Other Greek stories claim that the farmer was paid one-fourth of the harvest for tilling the King's territory. There are allusions to the royal territory known as sita possessed by the monarch and recognized as his own (svabhumi). These crown lands were farmed by sharecroppers or tenant farmers who paid a tax or even by wage labor, all under the control of the state. A Sitadhyaksa, or agricultural supervisor, is described in the Arthashastra, who most likely oversaw the cultivation of sita lands.

The rest of the Mauryan State, known as the Janapada regions, was most likely cultivated by individual farmers. The Jatakas describe gahapatis and grambhojakas, who have employed hired laborers, implying that they were landowners. The involvement of the government in providing irrigation was critical for a robust agricultural system. The water cess was a fifth, a fourth, or a third of the output, according to the Arthashastra. Cess was only charged on irrigated fields in certain regions, showing that the state-managed irrigation systems where rainfall was limited. As previously stated, the state's primary concern was the collection of land revenue through taxes. The samaharta was the top officer in charge of this. The sannidhata was in charge of the state's finances. Because the money was also collected in kind, the state was responsible for providing grain storage facilities.

The dasa-karmakaras gave slaves and paid labor. Wage labor, bonded labor, and slave labor were among the different types of labor identified by Arthashastra.

8.6 Economy

Agriculture has been continuously expanding with the emergence of urban centers since the sixth century BCE. Arrian, a Greek writer, mentions the vast number of towns. The Mauryan economy and state were technologically advanced. The usage of several types of iron is mentioned in the Arthashastra. Agriculture necessitated the use of iron.

Similarly, the social aspects of manufacturing had a solid foundation. According to the Arthashastra, fresh lands should be ploughed, and Shudras should be stationed in these regions for this reason. Prisoners of war were to be used to fill labor shortages for labor-intensive jobs like rice farming. The 1,50,000 individuals deported following the Kalinga conflict are thought to have been utilized in this way. To colonize new territories, the shudra settlers were granted tax breaks as well as seed and livestock. The sita lands, or royal lands, included such territories. During the Mauryan period, two elements — iron control and manpower — set the groundwork for a powerful economy.

Trade and Commerce

The Magadha State was worried about two things:

A. trade and commerce expansion, and
B. the establishment of new cities and markets.

The Mauryas were able to supplement their resources and earnings by expanding commerce and trade. The Jatakas speak of caravan traders who transport enormous amounts of merchandise to remote locations. As a result of the Mauryan State's ability to offer security and stability, trade routes and trade grew safer. The northwestern part of India served as a crossroads for trade routes to West Asia and Central Asia. Major cities like Rajagriha in Magadha and Kaushambi in present-day Prayagaraj were on major trade routes running down the Ganges and across the Himalayan foothills. Pataliputra was strategically placed to allow trade routes and river channels to be accessed from all four directions. The northern road connected towns such as Kapilavastu, Shravasthi, and Vaishali to Kalsi, Hazara, and Peshawar. Megasthenes mentions a land connection linking the northwest and Pataliputra. The same land route connected central India with Kalinga in the southeast. There was also an eastern path. It eventually made its way south to Andhra Pradesh and Karnataka. The eastern road continued down to the Ganges delta to Tamralipti, which served as a southern and southern-eastern departure point. Another road ran to Ujjain from Kaushambi, which moved westward. This was referred to as Daksinapatha, extending west to the Gujarat coast or west south over the Narmada (southern route). Taxila, near Islamabad, was the overland route to western areas.

Once the woods around the valleys were removed under the governmental initiative, river transportation improved. Other influences, such as the Mauryan rulers Bindusara and Ashoka establishing good connections with the Greeks, enhanced commercial links.

During the Mauryan period, artisans were organized into guilds. Metalworkers, carpenters, potters, leatherworkers, painters, textile workers, and other guilds were well-known. The Mauryan State also made a great effort to ensure that trade was well-organized. While it did not directly interfere with guilds, certain circumstances seized control of production and distribution. The state achieved this by directly hiring craftspeople like armorers, shipbuilders, and stonemasons. They were excused from paying taxes since they provided the state with mandatory labor services. Other artisans who worked for the government, such as spinners, weavers, and miners, were taxed.

Other parts of western and central India, as well as the Deccan and south India, adopted urbanism. Gahapatis prospered, and rural communities grew in number.

Merchants, dealers, and bureaucrats began to populate towns. The state built settlements by the method of durganivesa or durgavidhana, according to Kautilya's Arthashastra. Priests, aristocrats, warriors, merchants, artisans, and others lived in these communities. The extensive usage of metallic money for monetary transactions was another key element of the urban economy during this time. Coinage had been famous in the 6th century BCE, but coins have grown more widespread due to commerce growth. The officials' wages were paid in cash.

8.7 State

The Arthashastra is the first South Asian literature to present a philosophy of the state as a collection of seven components. To comprehend the State, Kautilya proposes the notion of saptanga Rajya - a system of seven interconnected and interlacing component limbs or parts (angas or prakritis). The saptanga-rajya idea was adopted with a few changes and appeared in many later works like the Dharmashastras, Puranas, and Mahabharata.

These seven components were as follows, in order:

1. Svami (the King)
2. Amatya (ministers)
3. Janapada (the territory and its people, i.e., subjects)

4. Durga (a fortified capital)
5. Kosha (the Treasury)
6. Danda (justice or force)
7. Mitra (ally)

By dividing the state into seven fundamental parts, it was possible to analyze each constituent's unique strengths and weaknesses. A set of ideal attributes defines each of the seven component elements. The components aren't all created equal.

1. Svami

The Arthashastra considers monarchy to be the norm, and all of its teachings are directed towards the ruler. For Kautilya, the King's fate was inextricably linked to that of his subjects. If the monarch is energized, his subjects will be energized as well. If he were idle, his subjects would be lazy as well, depleting the Kingdom's wealth. As a result, Kautilya argued for a ruler who was always attentive, industrious, and intelligent.

The inscriptions of Ashoka convey a notion of monarchy that is quite similar to that taught by Kautilya. According to his Minor Rock Edicts, Ashoka took the raja of Magadha rather than the grander titles of subsequent periods like maharaja or maharajadhiraja. However, the favored term in the inscriptions is 'Devanamapiya,' which means 'beloved of the gods,' implying that attempts were made to declare a divine link. In Rock Edicts I and II, Ashoka also established the groundwork for a new form of "paternalistic monarchy" by declaring, "All men are my children." He expanded on his royal principles by promising to protect all beings and his people in this world and the next.

2. Amatya

The name 'amatya' refers to all high-ranking officials, counselors, and departmental executive leaders. There are two types of advisory bodies mentioned in the Arthashastra. The mantra-Parishad, a tiny advisory council of mantrins (ministers), was the first. The other was the Mantri-Parishad, a more extensive body comprised of all of the department's executive chiefs. The purohita (royal priest) was an important figure in Kautilya's government. According to the Arthashastra, the purohita must come from a reputable family and be well-versed in the Vedas, as well as the interpretation of divine signs and omens and the science of politics. We may also evaluate the purohita's relevance by looking at Kautilya's salary numbers.

According to Kautilya, the highest officials were highly compensated, with the chief minister, purhoita, and army commander getting 48,000 panas each and the treasurer and chief collector receiving 24,000 panas each. Even though Kautilya's figures are merely estimations, we may infer that the administration's top officials were exceptionally well-compensated and that their wages would have accounted for a significant portion of the overall income collected.

3. Janapada

This refers to a recognized territory inside the empire's dominion. The Janapada was a key source of money for the monarch, and the book depicts the state's varied investments, incentives, and punitive tactics for maximizing tax revenue from agricultural productivity. Furthermore, the King's focus on trade routes and port cities indicates how economic concerns dominated his perception of his larger domain.

4. Durga

Fortified cities are critical to the realm's security since they guard vital border regions, provide safe havens during times of invasion, and house the state's primary economic and administrative centers. The Arthashastra ideal state contains a number of strongholds, each with its own geographical context and purpose. The capital city, which serves as the Kingdom's administrative, economic, and military center, is the stronghold's biggest. According to Kautilya, it should be erected with mud ramparts and brick and stone parapets, and the fort should be well-stocked with food and essentials in case of siege. Pataliputra, the Magadhan capital, is described in Greek chronicles on a comparable grand scale.

Kautilya also proposed stationing troops at the fort's approaches. According to him, infantry, cavalry, chariots, and elephants are the four major divisions of a standing army. We know from Ashoka's edicts that following the Kalinga war, he attempted nonviolence and dedicated himself to dhamma-Vijaya (winning via Dharma) rather than fighting. Despite this, he did not dissolve the army.

5. Kosha

This is the state's Treasury. Finance is the lifeblood of every state, and it is nearly impossible to govern one without it. Money is required to pay employees, construct new infrastructure, and so forth. Money, precious metals, and diamonds should be plentiful in the Treasury. It can be raised by levying taxes and looting enemy governments during wartime.

6. Danda

Danda is a Japanese word that means "power" or "justice." With allusions to dharmasthas (judges) and pradeshtris, the Arthashastra sets out the judicial system in detail (officers responsible for suppressing criminals). Fines, limb mutilation, and even lethal punishment were used as punishments for various offenses and crimes. The type of punishment, according to Kautilya, was determined not only by the nature and seriousness of the offense but also by the offender's varna. Kautilya set aside lower penalties for higher varnas for the same offense. If a Kshatriya had sexual intercourse with a brahmin lady, he would be fined the most. A vaishya's whole property might be seized for the same offense. A shudra received the worst penalty. The city mahamatas were given judicial powers in Ashoka's inscriptions.

According to the edicts, the mahamatas are urged to be fair and guarantee that people are not imprisoned or punished without adequate proof. Ashoka claims to have introduced Samata into judicial proceedings in Pillar Edict IV. Some read this to indicate that he had established a unified law system, eliminating varna disparities in penalties.

7. Mitra

This element alludes to the realm's "friends" or political allies. The vijigishu – the would-be conqueror – is at the heart of Kautilya's polity. The ari (enemy), madhyama (middle king), and udasina are the participants in the inter-state policy that surround the vijigishu (the indifferent or neutral King). Kautilya described a number of policies and methods that the monarch might employ depending on the situation, ranging from a peace pact (sandhi) if the adversary was stronger to vigraha (hostility) if the opponent was weaker. Military expeditions or joining up with the adversary's enemy and assaulting jointly were two more choices.

Ashoka dispatched emissaries to the Hellenistic kingdoms of the northwest in order to improve commercial relations with them. The Mauryan connection with the Seleucids was the most important of them, dating back to the contract made under Chandragupta. Diplomatic relations with succeeding regimes were maintained. Other contemporaries with whom Ashoka exchanged missions are also mentioned. The Greek King Amtiyoga, as well as the domains of the kings Tulamaya, Anetika, Make, and Alikyashudala, are mentioned in his inscriptions. Antiochus II of Syria (260-246 BCE), Ptolemy II Philadelphus of Egypt (285-247 BCE), Antigonus Gonatus of Macedonia (276-239 BCE), Magas of Cyrene, and Alexander of Epirus have all been recognized by historians. Extraordinary ministers were also despatched on dhamma missions to border regions and neighboring kingdoms to disseminate the news of Dhamma and the Buddha's teachings.

8.8 Kalinga War

The Kalinga War was a watershed moment in Asoka's illustrious career. It happened eight years after Asoka's coronation, in 261 BC. The Rock Edict XIII, discovered in Shahbazgarh, Pakistan, has a comprehensive chronicle of the conflict. Until Dhana Nanda, Kainga was under the suzerainty of Magadha. When Kautilya and Chandragupta Maurya rose against the Nandas about 322-321 BC, Kalinga most likely slipped away from the Magadhan empire. During Chandragupta Maurya's lifetime, he never sought to conquer Kalinga. Bindusara had likewise avoided fighting the Kalinga people. Asoka's conquest of Kalinga was, therefore, a historical necessity.

Causes of the Kalinga war

The following causes triggered the outbreak of the Kalinga war in 261 BC.

1. Strong Neighbour

During Asoka's reign, the Magadhan Empire encircled Kalinga from the north, west, and south. The presence of Kalinga as a powerful neighbor on the Magadha border posed a clear danger to the latter's strength and potential. As a result, Kalinga presented a threat to the Magadhan kingdom. Asoka intended to fight and seize Kalinga before it reached that level.

2. Ashoka's Expansionist Concept

Asoka's invasion of Kalinga in 261 BC seems to have been motivated by imperial ambitions. The Magadhan Empire had extended throughout much of India by the time Asoka came to power. The whole area was under Ashoka's control, from the Himalayas in the north to Mysore in the south and from the Kabul valley in the northwest to Bengal in the east. For a warlike monarch like Chandasoka or Black Asoka, an independent kingdom of Kalinga, not far from the Magadhan empire's center of gravity, was unacceptable.

3. Wealth of Kalinga

Certain economic considerations have fostered competition between Kalinga and Magadha. Kalinga earned prosperity through monopolizing commerce in the Indian Ocean. Her money also came from inland trading. The Mauryas had no trade ties with the Hellenistic powers because of their foreign relations. It is also suggested that the Mauryas had not built up a naval strength until that time, and Kautilya's Arthasastra identifies a superintendent of shipbuilding named Navadhyaksha (sometimes referred to as Navadhyaksha, Superintendent of Shipbuilding). So, the economic success of Kalinga became an eye-sore for Magadha.

4. Commercial Factor

Kalinga was a fierce rival of Magadha in trade and commerce. Important trade routes ran through Kalinga, allowing trade and commerce from the Gangetic valley to the Deccan and farther south. Despite having solid international ties and vast domestic resources, Magadha faced an economic crisis due to a lack of trading channels. The Mauryan empire's economy was suffering due to the booming Kalinga and its trade and commerce.

5. Nagas Stole Asoka's Gems

The Nagas, according to Tibetan author Lama Taranath, took Asoka's treasures. As a result, the emperor grew enraged and invaded their land. These Nagas were recognized as Kalinga's maritime people. Asoka attacked Kalinga in order to exact vengeance.

6. Karuvaki's Legend

The fishermen community of Odisha's eastern coast has a particular narrative about the reason for the Kalinga conflict. According to legend, Asoka invaded Kalinga after falling in love with Karuvaki, the daughter of a fisherman and the betrothed of Kalinga's crown prince. Though this information looks ridiculous, it cannot be dismissed entirely because Asoka had a queen called Karuvaki, who was the mother of Tivara, Ashoka's son, according to the Queen's Edict.

7. Religious Issues

Another possible factor in Asoka's invasion of Kalinga was religion. Asoka was a devoted Saiva before the Kalinga War. Though it is hard to establish which religion was the most prevalent in Kalinga, it may be assumed that Buddhism, rather than Brahminism (Saivism), was the most popular. To teach the Buddhists a lesson, Asoka may have chosen to conduct a holy war against Kalinga. Though historians have no clear information on the type of government in Kalinga during Asoka's invasion or the state of religion in this land, it indicates that Brahmanism did not prevail as a state religion. However, this is a contentious topic.

Nature of the Kalinga War

According to Meghasthenes' report, the Magadhan army during Chandragupta Maurya numbered 6,00,000 soldiers during the Kalinga War, which took place in 261 BC. Indeed, it would have risen throughout Asoka's reign. Asoka invaded Kalinga from the north, west, and south with his tremendous force. The Kalingans, on the other hand, fought the onslaught with vigor. The battle took place at Dhauli, on the banks of the Daya River. The horrors of the Kalinga conflict are mentioned in the Rock Edict XIII.

Outcomes of the Kalinga War

The Kalinga conflict had far-reaching consequences that had a long-term influence on humanity. The following are some of the outcomes:

1. Losses of Manpower and Material

Every conflict in history has nearly always resulted in the loss of both men and money. The Kalinga conflict resulted in massive human and material losses. 150,000 Kalinga troops were captured as prisoners by Asoka during the battle, 100,000 were killed, and many more perished due to injuries

and epidemics following the conflict. The conflict wreaked havoc on those who took up weapons and a huge portion of the civilian population.

2. Kalinga's Annexation

Kalinga was added to the Magadhan empire and became its fifth province after Asoka's victory in the Kalinga war. Prachya, Uttarapatha, Avanti, and Dakshinapatha were the empire's other four provinces, with capitals at Magadha, Takshasila, Ujjaini, and Suvarnagiri, respectively. Tosali was Kalinga's capital and the epicenter of the Mauryan administration's political operations. The structure of the Mauryan administration for the province of Kalinga is enumerated in two distinct Asoka edicts discovered at Dhauli and Jaugarh.

3. Change from Chandasoka to Dharmasoka

The horrors of the Kalinga conflict transformed Asoka's mind. "In conquering an unconquered land (Kalinga), the slaughter, dying and deporting that occur there are regarded exceedingly terrible and severe by the Devanampiya," Asoka writes in Rock Edict XIII. Asoka's heart underwent a significant shift as a result of this conflict. His name was changed from Chandasoka to Dharmasoka, and he pledged to conquer mankind by conquering the people's hearts rather than by battle.

4. Acceptance of Buddhism after the Kalinga War

Asoka experienced strong feelings or regretted as a result of the Kalinga War. It pulled himself inexorably closer to Buddhism. Upagupta, a Buddhist monk, or Nigrodha, the seven-year-old son of Asoka's elder brother Sumana, whom he had slain, or Mogaliputtatissa, the head of the Third Buddhist Council, converted him to Buddhism after the Kalinga War. Whatever the case may have been, Asoka converted to Buddhism following the Kalinga war.

5. Buddhism's Spread in India and other Countries

Asoka's change aided the spread of Buddhism. Within a decade after his conversion, Buddhism, which had been limited to the Gangetic Valley in the Pre-Asokan period, had become an all-India religion. Buddhism expanded throughout the world, not only in India. He dispatched Mahendra and Sanghamitra, his son and daughter, to Ceylon, Sana, and Uttara to Suvarnabhumi (Burma) and sent peace missions to the kings of Greece, Syria, Egypt, Macedonia, and Cryne. Asoka was crucial in expanding Buddhism from Greece to Burma and from the Himalayas to Ceylon after converting to Buddhism during the Kalinga War.

6. Paternal Attitude Towards His Subjects

Following the Kalinga War, Asoka took a paternalistic attitude toward his subjects. Asoka expresses himself as such in two distinct Kalinga Edicts (Dhauli and Jaugad). "All men are my children, and just as I wish for the welfare and happiness of my children in this world and the next, I wish for the same for all men..." As a result of this approach, he became an entirely benign monarch.

7. Development of Art, Architecture, and Literature

The Kalinga War was notable for fostering extraordinary growth in art, architecture, and literature. The Mauryan art was unique in the chronicles of ancient Indian history because of its engravings in edicts and the construction of stupas. Asoka's adoption of the Pali language in his edicts made India's cultural unity popular among his subjects.

8. Appointment of Viceroy and Ministers

Asoka sought to provide a healing touch to the Kalingans by giving an administrator tinged with kindness and liberalism, as the Kalingans had shown their violent protest against the Mauryan authority during the Kalinga conflict. Although he chose a prince of royal lineage as Viceroy to oversee Kalinga's administration, he also put his heart and effort into making the state's government operate smoothly. According to a different Rock Edict-I discovered in Dhauli, Asoka appointed a minister to assist and advise the Kumara Viceroy of Kalinga and check and balance his administrative powers.

9. Well Organized Bureaucracy

To support the Viceroy of Kalinga, Asoka established a well-organized administration. Mahamatras, Rajukas, Yuktas, Vachabhumikas, Antamahamatras, Ithijakamatras, Dharma Mahamatras, and others were prominent officers during Asoka's reign. The Mahamatras of Tosali and Samapa most likely belonged to the Antamahamatras, ministers of border provinces. Asoka personally appointed Dhamma Mahamatras for Kalinga. They were hired to ensure that the inhabitants of this area were

spiritually and morally uplifted. Because the Rajukas was in charge of the Janapadas' welfare and had ultimate power in matters of reward and punishment, they may have played a prominent role in Kalinga's government.

8.9 Ashokan Dhamma

Ashoka's dharma policy has been linked to his conversion to Buddhism. He is recognized for spreading the Buddhist religion's principles. The Mauryas' enormous Kingdom appears to have included a wide range of religious beliefs and customs. Followers of sects like Buddhism, on the other hand. The Brahmanas despised Jainism and Ajivikism, and their status must have been weakened as a result. The ideological clash between Vedic Brahmanas and newly-born protestant credo adherents might have been a cause of social and theological conflicts. A significant foreign population in the North-West was another factor in these diverse threads that coexisted during the Mauryan period. Maintaining unity in an empire comprised of such disparate elements as those listed above would have been challenging for any monarch. Perhaps the only options were to use armed force to maintain power or use a shared set of beliefs to bring the populace together. As his reform policy, Ashoka chose the second option. Asoka's edicts are notable for the fact that he sees himself as a parent figure. He frequently refers to the King's connection with his people as a father-child relationship. Despite his theological eclecticism, Ashoka condemned any ineffective rites and sacrifices performed under the influence of superstition. The first Rock Edict forbids animal sacrifice rituals and celebratory gatherings.

The second Rock Edict outlines his numerous initiatives, including creating roads and medical facilities for humans and animals. An exhortation follows this to both Brahmins and sramanas to be liberal and generous. This emphasizes that the King was not prejudiced towards any one faith.

In this context, he explained his dhamma strategy of removing societal tensions and sectarian disputes, as well as promoting a peaceful connection amongst the many parts of the enormous empire. The Dhamma of Ashoka was not a new religion or political philosophy. Instead, it was a way of life, a code of behavior, and a set of ideas that everyone should accept and follow. (The Sanskrit term Dharma is spelled Dhamma in Prakrit.)

He commands the dhamma-mahammatas to watch after the Brahmins and Ajivikas in the seventh Pillar Edict. The Dhamma-mahammatas was a special cadre of officials established by Asoka in the fourteenth year of his reign to oversee the practical elements of dhamma dissemination and the welfare of the various religious groups.

This implies that his moral teachings differed from those of Buddhism. Asoka also established a dhammayatas or Yatras, in which he traveled across the nation preaching the Dhamma to the people.

Ashoka emphasizes the value of the family throughout his edicts. Respect for seniors, particularly religious elders, a compassionate and just attitude toward servants and slaves, as well as a high level of social responsibility and civic ethics, are all stressed.

Despite his conviction in the validity of Buddha's teachings, Ashoka never tried to force his sectarian beliefs on others. He presented the general public with the promise of svarga (heaven) and associating with the Devas rather than sambodhior nirvana.

Main characteristics of the Dhamma (Edicts):

Asoka was able to elaborate on his Dhamma through the edicts. While several big rock edicts discuss different elements of the Dhamma, Major Rock Edict XI includes a detailed exposition of the Dhamma and dealing with generosity and human connection.

Dhamma was a non-religious doctrine. The following are the primary elements of the Dhamma that we may deduce from this significant rock edict and other important rock edicts:

1. **First Major Rock Edict:** Animal sacrifices and festive gatherings are prohibited.
2. **The Second Major Rock Edict**: Describes the Cholas', Pandyas,' Satyaputras,' Keralaputras,' Ceylon's, and Antiochus' medical missions for men and animals dispatched all across the world. Along the roadways, medicinal plants and trees are planted, and wells are dug.
3. **The Third Major Rock Edict:** Yuktas (subordinate officers), rajukas (rural administrators), and Pradesikas (heads of districts) were instructed to tour every five years and preach Dhamma after 12 years of his consecration. It also discusses being obedient to one's mother and father, friends, and relatives, as well as being generous to Brahmans and sramanas.
4. **The Fourth Major Rock Edict:** The sound of the drum has transformed into the sound of Dhamma, revealing the heavenly form to the people.

5. **The Fifth Major Rock Edict**: In his fourteenth year of reign, Buddha mentions the establishment of the dhamma-mahammatas, the officers of the Dhamma. It also emphasizes masters' compassionate treatment of employees and government officials' treatment of captives.
6. **The Sixth Major Rock Edict**: It clarifies the connection between the monarch and his subjects through the Mahamattas, and the Mahamattas are now instructed to report to the King at any time and in any location.
7. **The Seventh Major Rock Edict:** It calls for tolerance among all religions.
8. **The Eighth Major Rock Edict**: Asoka paid a pilgrimage to Bodh-Gaya to view the Bodhi tree in the tenth year of his reign. Following this occurrence, he established a Dhamma-yatas system, which is detailed in this edict. Dhamma-yatas were times when he traveled the land in order to spread Dhamma.
9. **The Ninth Major Rock Edict**: Except for Dhamma, which involves respect for others, including slaves and servants, as well as gifts to sramanas and Brahmans, other rituals are pointless.
10. **The Tenth Major Rock Edict**: Asoka denounces fame and glory in this decree, stating that the only glory he seeks is for his followers to follow the precepts of Dhamma.
11. **The Eleventh Major Rock Edict**: It includes a more detailed description of Dhamma. He is referring to the gift of Dhamma, its dissemination, and the kinship established via Dhamma.
12. **The Twelve Major Rock Edict**: It is a straightforward and forceful call for religious tolerance among the many religions.
13. **The Thirteenth Major Rock Edict**: It is considered one of the most important documents in Ashokan history. The Kaling battle took place eight years after his consecration, according to the document. It talks about dhammaghosa (sound of peace) replacing bherighosa (sound of war drums), i.e., conquest by Dhamma rather than war.
14. **The Fourteenth Major Rock Edict**: A brief decree in which Asoka states that he has had these edicts engraved in whole or abbreviated forms across the land.

8.10 Decline of the Mauryan Empire

Under the Mauryas, India rose to prominence and became the focal point for its spread throughout the world. The anticlimax, however, occurred soon after Asoka's death, when the Mauryan Empire crumbled within fifty years of his death. It fell as quickly as it had risen, yet the speed with which it fell was not as surprising as its endurance. To hold together different and diverse social, political, and cultural groups in a country as vast as India for even a century and a half in those early times, with the primitive mode of transportation and communication, was virtually a task of political geniuses, not dreamers, as the Mauryan kings have been accused.

Brahminical Reaction

Asoka has been blamed for the empire's demise on several occasions. The coup of Pushyamitra Shunga, which brought the monarchy to an end, was seen as a Brahmanical uprising against Asoka's pro-Buddhist policy. However, there is no evidence to back up this claim. Asoka never let his own faith get in the way of his national religion (Dharma). A monarch who never tired of preaching the benefits of religious tolerance to his subjects and who supported various religious protests across his realm could not be accused of religious intolerance. One opponent correctly remarked that his general policy was neither pro-Buddhist nor anti-Brahman. It was available to everyone or any to accept or reject it. Furthermore, the Brahmanical dynasty created by Pushyamitra Shunga, the Mauryan annihilator, was defeated by the Kanvas, another Brahmanical dynasty. Thus, political rather than religious factors were at the core of the dynastic shift, exacerbated by the country's size.

Centralized Nature of Empire

When centrifugal (i.e., breaking away from the center) and centripetal (i.e., on a center) tendencies coexist, regionalism and disintegration emerge after Asoka, and political unity emerges when the latter emerges as a logical sequence. The unifier's personality determines the type and breadth of the unification. His historical phenomena were not limited to the Mauryan Empire.

Asoka's Policy of Peaceful Existence

Asoka's rejection of combat favoring dharmavijaya (religious conquest) did not result in the army being disbanded, nor did he call for it since his nonviolence was not of such an impractical character. It had most certainly lowered the army's morale and enthusiasm, as well as his successors' foresight. As a result, the growth of power and new political alliance of the Bactrians and Parthians throughout

the Hindukush was disregarded, and boundaries were ignored. Asoka's rejection of combat favoring dharmavijaya (religious conquest) did not result in the army being disbanded, nor did he call for it since his nonviolence was not of such an impractical character. It had most certainly lowered the army's morale and enthusiasm, as well as his successors' foresight. As a result, the growth of power and new political alliance of the Bactrians and Parthians throughout the Hindukush was disregarded, and boundaries were ignored.

Worthless Successor of Asoka

Regardless of the high-sounding theoretical foundations asserted for monarchy in ancient India, Mauryan monarchs were more or less despots in actuality. And, as you know, no dictator, no matter how efficient, kind, or conscientious he is, or how well he understands his duty to his subjects, can guarantee that his successors will follow in his footsteps, despite his best efforts. He has no certain way of passing on his merits and qualifications to his successors. As a result, a decent and kind monarch is frequently followed by a useless, wasteful, and ineffective successor—and India's history is littered with such examples. Almost every personal rule has this as its primary flaw. When Asoka died, the same thing happened. For the most part, his successors were weak and irresponsible despots who wasted much of their time, energy, and money on frivolous pursuits at the expense of their subjects' welfare. Thus Asoka's Dharma (Dharma-Chakra), the Kingdom of Righteousness that he sought to establish, could not survive after him because it was not based on the people's will through an independent democracy. (Photo courtesy of R.K. Mukherjee).

Expensive Mauryan Bureaucracy

We must never overlook the economic factors that contributed to the Mauryan empire's demise and fragmentation. Despite its good efficiency record under Chandragupta and Asoka, the ponderous and costly Mauryan bureaucracy tended to be lazy, apathetic, and parasitic. The expense of administration has skyrocketed. However, the resources remained nearly unchanged. The use of monetary debasement in the final stages of the Mauryan reign signaled a new trend toward economic stagnation. Growing economic weakness had an unavoidable influence on administrative efficiency, and this, along with the weakness of the monarchs who succeeded Asoka, resulted in the early disintegration of the formerly mighty Mauryan Empire.

Another element should not be overlooked. Asoka had unintentionally lost kingship of its traditional power based on claims of divinity by teaching his Dharma. This inexorably leads to one unavoidable result. Dharma gradually supplanted the concept of a state. Because an unrighteous monarch might be overthrown, even a divine was no longer infallible. Romila Thapar (Romila Thapar)

Thus, various factors contributed to the Mauryan dynasty's downfall, but ranking them in importance is difficult. One set of difficulties has to do with the empire's vastness when communication was limited. The outlying territories were constantly tempted to break away from the empire, and there is some indication of regionalism reasserting itself under the empire's relatively independent governors and princes. This retreat would be accelerated in regions where people felt oppressed by the system. The Mauryan bureaucracy failed to create famous long-term institutions that would let local people engage in their own government. For a real relationship of trust to emerge among the people, the state employed espionage much too frequently. It's reasonable to assume that the officials assigned by Asoka to foster rural harmony were not beyond deploying spies to gather information. The empire's large-scale economy also hid an underlying tension of generating massive sums through a near-penal taxing system.

On the other hand, in some of the captured territories where significant development had occurred, such as the provinces of Kalinga or Avanti, desires for autonomy arose. Historians have also claimed that Asoka's openly Buddhist piety turned many individuals who followed Brahmanic traditions against the empire, undermining the state's internal cohesiveness. This claim has been contested because Asoka treated everyone in his realm equally. Another viewpoint says that Asoka's non-militarism weakened the army, leading to dissatisfaction among the ranks. Because he was weak and indecisive, the last Mauryan emperor was stabbed to death by his own commander-in-chief at a military parade. All of Asoka's successors lacked strength and character, which would have accelerated the empire's downfall. Both foreign and internal threats hastened the slide.

Summary

As a result, the Mauryan Empire was India's first national empire. The emperor of this empire embodied the Chakravartin idea. Emperor Asoka, the third and most powerful, was immortalized by his military strategy and his Dhamma and paternalistic policies, patronization of Art and

Architecture, and eventually the transmission of Buddhism to other areas of the globe. The empire lasted just over a Century and fell apart a few years after Asoka's death. Slowly, the empire's many princes began to split away and form their own kingdoms. Pushyamitra Shunga, an ambitious Commander-in-Chief of the military troops, deposed the Mauryan ruler in 185 BC. In Magadha, he founded the Shunga dynasty. The Mauryan Empire ushered in a dream that would endure and reverberate for generations to come.

Keywords

Ajivika: A heterodox sect of the time of the Buddha.

Chakravartin: Universal monarch.

Classical Sources: Refers to the Greek sources, for example, the Indica of Megasthenes.

Diffusion: Spread from the center of origin.

Eclectic: Borrowing freely from diverse ideas and philosophies.

Espionage: Spy system.

Fiscal: Economic and financial measures.

Kahapana/karshapana: Widely used coin series, often silver pana.

Sita Lands: Lands owned/controlled directly by the King.

Self Assessment

1. Kautilya's Arthashastra deals with the aspects of:
A. Social life
B. Economic life
C. Religious life
D. Political policies

2. Who was the author of Arthashastra?
A. Kautilya
B. Vasudeva
C. Megasthenes
D. Vishakhadutta

3. The book Indica was written by.
A. Kalidas
B. Seleucas
C. Megasthenes
D. Pliny

4. Who was a contemporary of both Mahavira and Buddha among the following kings?
A. Ashoka
B. Ajatshatru
C. Bimbisara
D. Nandivardhana

5. Who of the following also had the name Devanama Priyadasi?
A. Bindusara
B. Chandragupta Maurya
C. Ashoka
D. Harsha

6. Where did Chandragupta Maurya spend his last days?
A. Kashi
B. Nalanda
C. Shravana Belgola
D. Ujjain

7. The Lumbini was the birthplace of Gautama Buddha, is confirmed by an inscription of
A. Harsha
B. Ashoka
C. Kanishka
D. Dharmapala

8. During the reign of Ashoka, the third Buddhist Council held at
A. Pataliputra
B. Rajgriha
C. Vaishali
D. Nalanda

9. When did Ashoka invade Kalinga?
A. 298 BC
B. 273 BC
C. 261 BC
D. 232

10. When did Ashoka die?
A. 232 BC
B. 261 BC
C. 273 BC
D. 298 BC

11. What was the subject of Ashoka's Rock Edict I?
A. Visit Bodh-Gaya
B. Prohibition of animal sacrifice and festive meetings (samaja)
C. Liberality to Brahmins and Sramanas
D. Measures of social welfare undertaken for the benefit of the people

12. Ashoka himself described his Dhamma strategy as follows:
A. The common religion of mankind or the core of all religions
B. The essence of original Buddhism as preached by the Buddha
C. The ideal of virtuous life based on the moral teachings of various thinkers
D. A moral and practical style of living

13. Who of the following historical personalities of India is also known as Vishnugupta?
A. Chanakya
B. Bindusara
C. Kunala
D. Shreegupta

14. Which of the following ancient Indian scripts was written from left to right?
A. Pali
B. Kharoshti
C. Brahmi
D. Prakrit

15. The last Mauryan emperor was
A. Samprati
B. Kunal
C. Jalok
D. Brihadratha

Answer for Self Assessment

1.	D	2.	A	3.	C	4.	C	5.	C
6.	B	7.	B	8.	A	9.	C	10.	A
11.	B	12.	D	13.	A	14.	B	15.	D

Review questions:

1. Write a note on the rise of the Mauryan Empire.
2. Write a note on the Kalinga war.
3. What were the main principles of the policy of Dhamma?
4. Analyze the causes for the decline of the Mauryan empire.
5. Whom did Asoka appoint for propagating Dhamma?

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Unit 09: The Satvahanas Phase

CONTENTS

Objective

After this chapter, you will be able to:

- learn about the Satvahanas dynasty's political aspects.
- learn about the Satvahanas phase's administrative system.
- understand the religious condition of the Satvahanas Phase.
- learn about the Satvahanas dynasty's most powerful rulers.

Introduction

The Satavahanas founded their empire after the Mauryas lost favor in the Deccan. They ruled for around 450 years. They were also known as the Andhras. Inscriptions and Puranas are still important sources for Satavahana history. The inscriptions at Nasik and Nanaghat, for example, reveal a great deal about Gautamiputra Satakarni's reign. The coinage of the Satavahanas can also be utilized to learn about the economic conditions of the time. Simuka founded the Satavahana dynasty.

9.1 Satavahanas' Identities

The rulers of 'Andhra-Jati' are mentioned in the Pauranic genealogy. They are known as Andhrabhrityas in certain Puranas. Several rulers of 'Satavahana-Kula' are mentioned in the Deccan cave inscriptions and coins found at Nanaghat and Nasik. Some historians connected the Satavahanas of epigraphical documents and coinage with the Andhras of the Puranas based on specific names and their line of succession, similar to numerous rulers listed in both texts. However,

the Puranas never employ the word "Satavahana," and the Satavahanas are not referred to as Andhras in inscriptions or coinage. Some academics were outraged by the identification because of this.

According to R.G. Bhandarkar, the Puranas' Andhrabhritya dynasty corresponds to the inscriptions' Satavahana dynasty. He relied on the fact that the names found in inscriptions and on coins, as well as their sequence (of succession), are sufficiently similar to those found in the Purarras during the Andhrabhritya dynasty. 'Andhrabhritya' means 'Andhras who were formerly servants or dependents,' he added. According to Dr. K. Gopalachari, the Satavahanas were Andhras through tribal kinship. He surmised that they were either scions of the Andhradesa royal family or Andhra fortune-hunters who accepted service in the western Deccan under the Mauryan suzerains, earning the Puranic appellation 'Andhrabhritya,' and that their descendants may have struck a blow in their own interests in the land of their adoption following Asoka's death.

In terms of the Andhra-Satavahana identity, J. Burgess, V.A. Smith, E.J. Rapson, L.D. Barnett and P.T. Srinivasa Ayyangar shared Bhandarkar's viewpoint. However, the Andhra-Satavahana equation was rejected by V.S. Suktankar, K.P. Jayaswal, H.C Roychaudhuri, and V.S. Bakhle. Jayaswal considered the Satavahanas to be possible representatives of the Asokan Satiyaputras. Due to some familiar names and the line of succession, it is not easy to assert that two separate dynasties with the same names of kings ruled over the same territory simultaneously. As a result, it appears that the Satavahanas were members of the Andhra Community.

9.2 Satavabanas' Native Land

The Satavahanas' homeland or origin has been a source of contention. There are a variety of theories and viewpoints on this subject. Earlier academics, such as D.R. Bhandarkar, hypothesized that the Andhras' territory might have encompassed sections of the Central Provinces, the Visakhapatnam area, and possibly the Godavari and Krishna districts at one time. After the Satavahanas conquered the eastern Deccan, it was not named Andhra. Even before the Satavahanas rose to prominence, Andhradesa existed where it is today.

Several historians have proposed theories such as the Canarese origin, Vidarbha origin, Maharashtra origin, and Andhra origin. The Andhra origin idea is the most notable of them all. Scholars such as E.J. Rapson, V.A. Smith, R.G. Bhandarkar, J. Burgess, and others support the notion that the Satavahanas originated in the eastern portion of Deccan, i.e., Andhradesa. Suktankar and others dismissed the belief that the Satavahanas came to power from Andhradesa for four reasons:

(1) Their oldest epigraphic and numismatic documents have been unearthed in the Western Deccan at Nanaghat and Nasik.

(2) The contemporaneous Satakarm's dominions are mentioned in Kharavela's Hathigumpha inscription as being to the west of Kharavela's kingdom of Kalinga.

(3) While recounting the territorial possessions of her son, Gautamiputra Satakarni, Bala Sri's inscription does not refer to any Andhra location.

(4) It is only during his successor Vasisthiputra Pulomavi that the first known Satavahana documents appear in Andhradesa.

These reasons claim that Satakarni of the Nanaghat record, who performed two Asvamedhas, one Rajasuya, and other sacrifices, was given the title of 'Dakshinapathapati,' i.e., Deccan Lord. Andhradesa, which is located in the eastern section of the Deccan, is naturally included. Suppose it is assumed that the Satavahanas were Andhras who ruled over the Deccan. In that case, the line 'heedless of Satakarni, he dispatched his soldiers to the west' in Kharavela's inscription does not imply that Satakarni's dominions were limited to the territory west Kalinga and had no ties to the Andhra region. Furthermore, Bala Sri's track record does not disregard Andhra Pradesh. Siritana (Srisailam), Mahendra (the Eastern Ghats), and 'Assaka' (the Godavari district and the state of Hyderabad's southeast area) are all ruled by her son. Furthermore, the oldest coins known were those of Satakarni I, the dynasty's third member. Recently, some precious coins have surfaced. The legend 'Sadvahana' appears on the Kondapur coins. This Satavahana can be dated to the third century B.C. based on palaeographic evidence. Dr. P.V. Parabrahma Sastri recently collected about a hundred early coins in the village of Kotitingala on the eastern side of the hilltop known as Munulagutta on the right bank of the Godavari in the Peddabankur taluk of Andhra Pradesh's Karimnagar district. Seven of the coins belonged to Simuka, the first Satavahana king. The history of the Satavahanas will be forever changed as a result of this revelation. The Satavahanas are inextricably linked to Andhra Pradesh from their inception. The narrative on these coins supports the theory that the King Satavahana of Kondapur coins is none other than Simuka, also known as Simuka Satavahana in a

Nanaghat label inscription. Satavahana is the first Andhra ruler, according to Jain scriptures. Satavahana is mentioned in the Kathasarrtsagara. As a result, Satahana or Simuka Satavahana of the Kondapur and Kotilingala coins are the same Satavahana who established the royal Andhra dynasty and whose descendants were known Satavahanas.

Unreliable and much later tradition alludes to Srikakulam in the Krishna area as the Satavahana monarchs' capital, but this cannot be verified. Maharashtra became part of the Andhra empire, and the Satavahanas focused their attention on the western Deccan because of the Saka-pahlava threat; Dhanyakataka (Dharanikota in the Guntur district) appears to be the eastern capita]. Paithan became the seat of the west of their administration.

9.3 Satavahanas' Political History

The Satavahanas' history is built on a foundation of ambiguous, contested, and uncorroborated dubious material. Satavahana was the family's first monarch, according to Jain texts. A narrative about Satavahana is also included in the Kathasaritsagara. The legend 'Sadvahana' appears on the Kondapur coins. This Satavahana is scripturally linked to Simuka, the first monarch of the line recorded in the Puranas (either before or contemporary with him). Seven coins from this Simuka were discovered recently in the Kotilingala coins (from the Karimnagar area). The narrative on these coins supports the theory that the Kondapur coins' ruler Satavahana is none other than Simuka himself, also known as Simuka Satavahana in a Nanaghat label inscription. Simuka Satavahana is said to be the dynasty's founder, and his descendants were known as Satavahanas.

Despite being the supposed progenitor of the Satavahana dynasty of rulers, Simuka Satavahana had not established an independent kingdom. He was most likely the first to gather together numerous Andhra family groupings and force them to acknowledge him as their common and unique King. Around 271 B.C., he became a significant person. According to Buddhist traditions, the mighty Asoka Maurya was fighting his brothers in a terrible succession battle. Simuka and his followers were satisfied with their semi-independent position after Asoka displays might result in the Kalinga war, but Kanha (Krishna), Simuka's brother and successor, fell under the spell of Asoka's rising fervor for Dharma.

For the Sramanas, a cave was built at Nasik. Kanha most likely broke free from the Mauryan yoke and achieved autonomous status for the territory under his control due to Asoka's death and the unrest in the Magadhan capital.

Satakami-ll (184 B.C.-128 B.C.), sixth Matsya and the third on the Vayu list, and the Satakami of Kharavela's Hathigumpha inscription and Naganika's Nanaghat record, was the first Satavahana king to achieve broad recognition. His program of military expansion in all directions earned him widespread acclaim. He stood up to Kalinga's Kharavela. He was the 'Lord of Pratishthana' (modern-day Paithan in the Deccan's northwestern corner). He took control of eastern Malwa, which was under siege by the Sakas and Greeks. He took control of the Sanchi area. Satakarni ascended to the title of 'Lord of the Southern Regions' following his conquest of the Godavari valley (Dakshinapathapati). To prove his claim to an empire, he embraced brahman orthodoxy and conducted an Aswamedha.

The Satavahanas did not have a long reign in the western Deccan. The Sakas gradually drove them out to the west (Western Khatrapas). The coins found in the Nasik area by the Kshaharata Nahapana show that the Western Kshatrapas ruled the region by the first century A.D. Nahapana climbed from the rank of a simple Kshatrapa in the year 41 (58 A.D.) to Mahakshatrapa in the year 46 by conquering large areas of Malwa, Southern Gujarat, and Northern Konkan, from Broach to Sopara, and the Nasik and Poona districts (63 A.D.).

Gautamiputra Satakarni, the Matsya list's 23rd ruler, was ancient India's most powerful King. Between the years 62 and 86 A.D., he was in power. He is credited for starting the Safivahana period in 78 A.D., according to particular academics. Gautamiputra is credited with restoring the dynasty's dwindling reputation. His mother Gautami Bala Sri's Nasik inscription and his writings at Nasik and Karte provide a vivid description of his exploits. His extraordinary accomplishment allowed him to realize his dream of restoring the Satavahanas' imperial throne. He initially reclaimed the Kshaharata heirs of Nahapana's lands on his western boundaries. In Nahapana's honor, new coins were minted. The Kshaharata family was extinguished, according to Bala Sri's chronicle. He annihilated the Yavanas, Sakas, and Pahlavans, humbling the Kshatriyas' might and pride.

The kingdoms of Asika were under Gautamiputra Satakarni's control. Asaka, Mulaka, Saurashtra, Kakura, Aparanta, Anupa, Vidarbha, Akara, and Avanti, Virtdhya, Achavata, and Pariyatra, the mountainous areas of Virtdhya, Achavata, and Pariyatra Malaya, Sahya, Kanhagiri The kingdoms of

Mahendra, Seta, and Chokora spanned both sides of the oceans. These facts show the breadth of his empire, which stretched from Rajasthan to Cuddalore and from the Rishikulya to the Vaijayanti. Gautamiputra drank the waters of the three oceans with his horses. As an archer, he was unrivaled, and as a sovereign, he was absolute. He was also a heroic figure in the making.

Gautamiputra, while being an absolute king, was compassionate to his subjects and a father to his people. He attempted to carry out the responsibilities of the Trivarga-Dharma, Artha, and the Kama. He joined in his people's joys and sorrows. He is referred to as "the Vedas' dwelling." He was a devout and traditional Brahmin who was strict about keeping caste purity. Vasisthiputra Pulomavi (86-11 4 A.D.), Gautamiputra's son and heir, could not hang on to his huge fortune for long. During his final years in power, he lost the Andhra empire's northwestern regions to Chashtana, the founder of the Western Kshatrapa Kardamaka dynasty. Siva Sri and Sivaskanda, his successors, each ruled for seven years, during which time the family of Chashtana grew in power, reaching Cutch in the west by 130 A.D. Rudradaman, Chashtana's grandson, made a significant contribution to the expansion of Kardamaka dominance.

Gautamiputra Yajna Sri (128 A.D.–157 A.D.) was the final of the great Satavahana kings. He attempted to reclaim the western provinces (Aparanta). His efforts were in vain. Rudradaman brought the dissatisfied Vasisthiputra Satakami, a Yajna Sri relative, over to his side by marrying his daughter. The Andhras were defeated in both battles between Yajna Sri and Rudradaman's troops. Supremacy of the Saka was acknowledged. The Satavahana dynasty ruled only in Andhra Pradesh. Yajna Sri's successors, Vijaya, Chanda Sri, and Pulomavi (III), headed for a total of seventeen years. The emergence of the Chutus in the West and South, the Abhiras in Nasik, the Ikshvakus in the east, and the Kardamakas of Ujjain relentlessly pressed the Satavahana kingdom to its demise. The significant period of control of the Satavahanas, who gave the territory political integrity and safeguarded it from foreign invaders that swamped the North at the time, came to an end with this.

9.4 Relations between the Satavahana and the Western Kshtrapa

The Andhra Satavahanas controlled the Deccan for four centuries and a half. During their reign, they interacted with neighboring kingdoms, the most notable of which is the Western Kshatrapas. The Satraps or Governors were chosen to preside over various territories captured by the Indo-Parthians throughout their rule. Malwa and Saurashtra were two of the satrapal seats. The Satavahanas' chronology and the early period of Kshatrapa's reign have been disputed. The Kshatrapa reign comprises the Kshaharatas, such as Bhumaka and Nahapana, as well as the Kardanraka line, which dates back to Chashtana. Bhumaka was the first ruler of the Kshaharatas. He is thought to be Nahapana's forefather based on the paleography of his coin tales, although their true relationship is unknown. Bhumaka's coins refer to him as a Kshaharata Kshatrapa. The Lion-capital emblem is shown on the coins. These coins were mostly found in Gujarat and seldom in Malwa, suggesting Bhumaka's domain. The thunderbolt motif on Nahapana's coins is similar to that of the Mathura Kshatrapas. Some of the Mathura Kshatrapas' inscriptions were also carved on a lion capital, according to legend. This demonstrates how similar the two families were. According to some researchers, the Kshatrapa Kshaharatas were initially subordinates of the Mathura Kshatrapas and declared themselves independent following the death of the great Mathura Kshatrapa Rajula in the year 17 A.D.

On the western Kshatrapa throne, Nahapana replaced Bhumaka. As evidenced by the inscriptions, the kingdom appears to have expanded under his reign. Ushavadata, Nahapana's son-in-law, sent gifts to locations including Govardhana, Sopara, Dasapura, and Prabhasa, according to an inscription in Nasik. Pushkara and Barulachchhg, the inscriptions of Nahapano, have been unearthed at Nasik, Karle, and Junnar. Taken together, these documents demonstrate that Nahapana's kingdom spanned Rajasthan in the North and Maharashtra in the South.

The Periplus of the Erythrean Sea, written in 60 A.D., chronicles Nahapana's control in this area and relates to Western India's economic activity with Red Sea ports, which Nahapana seized after defeating Satavahana opponents Sundara Satakarni and Chakora Satakami. Kalyan and Sopara, Satavahana ports, lost their commercial importance to Barygaza. Nahapana's years 41-46 were mentioned in the inscriptions. The era to which these years should be attributed has been a point of contention. They are attributed to the Saka era by scholars such as R.G. Bhandarkar, D.R. Bhandarkar, Prof. Rapson, Roy Chowdhuri, D.C. Circar, and V.D. Mirashi. Cunningham, V.S. Bakhle, K.A.N. Sastry, and G.V. Rao, among others, believe they were dated during the Vrkrama period. However, the issue with these two hypotheses is that Nahapana would be dated to the 2nd or 1st centuries A.D., respectively, which are implausible considering the Periplus data.

The Periplus evidence supporting a 1st century A.D. dating for Nahapane must be accepted. Scholars such as R.D. Banerji and A.S. Altekar have highlighted the problems in assigning Nahapana's years to one of the two eras. These academics situate Nahapana in the second half of the first century A.D., using these years as his regnal years. There is further speculation that these years were the Kshaharatas' autonomous years of reign in Malwa and Saurashtra, most likely during a period of shaky succession on the Mathura Kshatrapa throne. Nahapana's rule cannot be stretched beyond 60 or 70 A.D. since Nahapana's power was at its peak when Periplus was writing. As a result, the years mentioned in the inscriptions may correspond to 60 or 70 A.D.

Gautamiputra Satakarni, the first of the subsequent Satavahanas, ended Nahapana's reign. The elimination of Kshaharata authority and the restoration of the Satavahana family's wealth are his primary achievements. Gautamiputra's victories over the Kshaharatas, Sakas, Yavanas, and Pahlavas are well described in the Nasik prasasti published during his son's reign. It is unknown if the Scytho-Parthians, who reigned in northern India until the foundation of Kushana authority, came to the aid of the Kshaharatas, whom Gautamiputra beat.

We have some information from one of the inscriptions and the achievements recorded by Gautamiputra at a later time. The Nasik inscription, which dates from the 18th year, was written on the battlefield after defeating an unknown foe. According to the same inscription, the property was formerly owned by Ushavadata, which also recounts the gift of the territory to Buddhist monks. Scholars assume that Gautamiputra's 18th regnal year, the former Kshaharata possession, had passed into his hands. Gautamiputra ruled over Saurashtra, Aparanta, Malwa, and portions of Rajasthan, according to the list of territories stated in his son's inscription. Following this triumph, he appears to have restruck Nahapana coins, as evidenced by the Jogelthambi trove of coins.

Gautamiputra retained all these regions throughout his life. His son Vasisthiputra Pulomavi succeeded him when he died in the year 87 A.D. From 87 A.O. until 115 A.D., the latter reigned for 28 years. The regions of Gautamiputra's dominion must have been kept by Pulomavi until his 19th regnal year, for the Nasik inscription of that year alludes to Gautamiputra's domains of rule and also styles Pulomavi as 'Dakshinapatheswara.' During his last nine years in power, he must have lost the Malwa area to Chashtana, the Kardamaka line's founder. Initially, the Kardamakas were subordinated to the Kushanas. They could have been self-sufficient later.

According to Ptolemy, Chashtana of Ujjain ruled during the reign of Pulomavi of Paithan. So, between 106 and 114 A.D., part of the Satavahana's holdings must have been seized. During the reigns of Siva Sri and Siva Skanda on the one hand and Chashtana and Jayadaman on the other, the Kardamakas and Satavahanas clashed again. Jayadaman's death, which occurred before his father Chashtana, must have happened during these conflicts. By 130 A.D., the latter might have gotten the region between Malwa and Kutch, including Saurashtra. The Andhau inscriptions, which Chashtana and his grandson Rudradaman produced, illustrate the Kardamaka empire's western boundary.

Meanwhile, Yajna Sri Satakarni ascended to the Satavahana throne in 129 A.D. During his reign, he had to struggle with the authority of Rudradaman, who ascended to the throne in 130 A.D. or later. The King is claimed to have beaten the 'Dakshinapathapati' Satakarni and been released due to his non-remote kinship in the Girnar inscription of Rudradaman, dated in the year 72, which corresponds to 150 A.D. Yajna Sri Satakarni might have been the ruler. The Apparent area appears to have been a battleground between the two empires. Because his inscription from Kanheri dates from that year, Yajna Sri's loss must have occurred after his 16th year of reign. The Kshatrapa later took over the Aparanta region. After Yajna Sri's control, the Satavahana family's successors were unable to reclaim these territories and were forced to contend with sections of Andhra. While there were clashes between the Satavahanas and the Western Kshatrapas throughout their history, there is evidence of one marital relationship between the two dynasties (Kardamakas and SatavahanasAt an inscription in Kanheri, the daughter of one Mahakshatrapa Rudradaman is recorded. She was the queen of one Vasisthiputra Satakami. Vasisthiputra Satakami's identity and relationship with Yajna Sri are thorny issues. Rapson and Smith, for example, have linked him to Vasisthiputra Pulomavi. Because Vasisthiputra Pulomavi and Chashtana lived at the same time, this seems unlikely. Vasisthiputra Satakarni was most likely Pulomavi's successor, who had to contend with the other Satavahana monarchs for succession to the throne, and so must have formed this marriage alliance with the Kshatrapas. This might also explain why his name isn't mentioned in the Puranic list of Andhra rulers. He may have benefited from the relationship since, in his 13th year, he produced an inscription at Nanaghat indicating that the Aparanta area was given to Vasisthiputra Satakarni with his approved father-in-law Rudradaman.

In Western India, throughout the first and second centuries A.D., fortune favoured the Kshaharatas, then the Satavahanas, and the Kardamakas. The Satavahanas and the Western Kshatrapas had been at odds for a long time. His successors mostly held Rudradaman's acquired territories. When their

authority was ultimately shattered, the Satavahanas restricted themselves to the Andhra area for about a quarter of a century more.

9.5 The Satavahanas' Cultural Condition

According to the cultural history of the period, 'administration, social and economic life, religion and philosophy, art and literature—indeed, every sphere of human activity was rebuilt in the Aryan mold.' The rishis of Vedic lore. By precept and example, Mauryan officials and Buddhist missionaries alike expedited the revolutionary transformation and helped to establish Aryan institutions in the Deccani soil.' The Satavahanas accepted them and implemented the policies outlined in the Sastras that they had accessible to them.

9.6 Administration

According to the political vicissitudes of the period, the Satavahana empire's size changed constantly. Their kingdom included the whole territory between the Narmada in the North and the Krishna in the South, stretching from the Bay of Bengal in the east to the Arabian Sea in the west. There is also archaeological evidence of the Satavahana conquest of Malwa and Puranic proof of their authority over Magadha's old imperial capital, Pataliputra. They borrowed much from the Mauryan administration system since they were the political heirs of the Mauryans. Their administration was founded on absolute monarchy that was passed down through the generations. They weren't satisfied with the title of Raja.

The imperial title of 'Rajarano,' or King of Kings, was bestowed to Gautamiputra Satakarni. The rulers saw themselves as the keepers of social and political order, as well as the well-being of their subjects. The empire was split into several Aharas or Rashtras (Govardhana, Sopara, Manrrala, Satavahana, etc.) for administrative purposes, including at least one central town (Nigama) and a number of villages. The Amatyas ruled these Aharas. The feudatory chieftains, the Maharathis and Mahabhojas, were higher in rank and power than the Amatyas. Mahassnapati, Heranika, Bhandagarika, Mahamatra, Lekhaka, and Nibandhakaras are among the officials mentioned in the inscriptions. The smallest administrative entities were Gramas (villages) and Nigamas (towns). These units had much liberty in how they ran their operations. In this sense, the trade and merchant guilds (srenies) played a significant role.

Military Administration

The Satavahanas' military administration was likewise highly effective. Footmen, cavalry, and elephants made up their army. The infantry, or foot soldiers, were the army's backbone, and they formed the vanguard, supported on each side by horses and elephants. Swords, spears, axes, and armor were employed as weapons of battle by the troops. The Satavahanas were able to extend their empires thanks to their efficiency. They stationed a regiment in each village to keep peace and order. They were kept up at the cost of the people who lived in the countryside.

9.7 Social Conditions

The Aryan fourfold classification of society into Brahmins, Kshatriyas, Vaisyas, and Sudras was well known. Indigenous tribes lived outside of the Aryan influence, uninterested in Aryan methods of life and philosophy. People were recognized by their occupations, such as the Halika (cultivator), Sethi (merchant), Kolika (weaver), and Gadhika (traveler) (druggist). The Buddhists and Saka-Pahlavas significantly disrupted the social order. By embracing the indigenous beliefs and traditions and intermarrying with the caste people, outsiders were incorporated into the indigenous culture. True, Gautamiputra Satakami sought to restore the equilibrium and stop the castes from becoming contaminated. Despite this, caste norms were not strictly followed. Women's significance in social life is evidenced through inscriptions and other documents. Their extravagant philanthropy and adoption of their husbands' titles, such as Mahatalavari, indicate their economic and social position. The period's sculptures are known for their sparse clothing and ornate decoration. In the Aryan patriarchal mould, the joint family structure was another common aspect of society. The metronymic tithes (naming sons after their mothers) that some of the later Satavahanas wore in addition to their names revealed the princes' proclivity for polygamy.

9.8 Economic Conditions

Agriculture was the backbone of both the people and the government in terms of economics. Agricultural goods abound throughout the nation. The King took a typical one-sixth portion of the harvest as the state's contribution. Salt was a monopoly held by the government. In terms of the state's economic vitality, industry and commerce came in second. The inscriptions identify several types of laborers, including Kularika (potters), Kolika (weaver), Vasakara (bamboo worker), Dhanntka (com trader), and Camara (ironworker). The majority of these crafts and trades were organized into srenis (guilds). These guilds served as financial institutions.

Inland trade was lively, as was seaborne trade. At this time, Paithan, Tagara, Karahataka, Nasik, Govardhana Vaijayanti, Dhanyakataka, Vijayapura, and Vinukonda were all significant inland market towns. Roads connected them to one other and the significant areas of the city. On the west, Ptolemy characterized Barukachcha and Kalyan, and on the east, Maisolia, Allosygne, and Apheterion as welcome centers of foreign commerce. Barukachacha imported wines, silver vessels, beautiful fabric, and decorations, while her exports included ivory, agate, silk cloth, and pepper, according to the Periplus of the Erythrean Sea. The volume and diversity of Satavahana coins attest to this brisk business activity. The Roman money poured into the Deccan for luxury items.

The Satavahana period saw significant nautical trade with the Far East (as evidenced by Pulomavi and Yajnasri Satakarni), and Ptolemy and the Periplus describe Indian colonies in Burma, Sumatra, Arakan, and Champa.

9.9 Religious Conditions

With its rituals and caste structure, the Vedic religion was adhered to by the majority of Satavahana monarchs. Aswamedhas and Rajasuya were among the Vedic sacrifices conducted by Satakarni II of the Nanaghat chronicle. The caste system was reinstated, and Gautamiputra safeguarded the Brahmins. The name King Yajna Sri also denotes adherence to the Vedic religion. Invocations to gods such as Indra, Sankarshana, Vasudeva, Surya, Varuna, and others demonstrate the shift from the Vedic to the Puranic pantheon. This is seen in Hala's Gatha Saptasati, which references Pasupali and Gauri, Rudra and Parvati, Lakshmi and Narayana, and others. The Puranas provided comfort to Aryanized immigrants and mixed castes. The two cultsVedic and Agamic had merged in this era, as P.T. Srinivasa lyyangar noted, and contemporary Hinduism was established.

The Satavahana monarchs were known for their tolerant nature. They even offered Buddhist ascetics their sponsorship. Buddhism had a stronger hold on the women's community (particularly the royal ladies) and the general public. It was the Golden Age of Buddhism in the Deccan. Nasik, Karie, Bhaja, Bedsa, Ajanta, and Amaravati have Buddhist monuments. The Chaitya cult predominates in the South, as shown by Jaggayyapeta and Nagarjunakonda. The Mehasanghika sects thrived. Andhra became the heartland of Mahayanism when Acharya Nagarjuna got favor from the monarch Yajna Sri. Jainism made significant growth in the coastal region to the North of the Krishna River thanks to the patronage and outstanding services of Kharavela of Kalinga.

9.10 Literature

In terms of the modern educational system and literary growth, it is only logical that the Aryans, instructors, and missionaries bring their literature and teaching methods to the Deccan. Satakarni II's elaborate offerings demonstrate that the priests were well-versed in Vedic literature. The Asokan Edicts in the Deccan demonstrate the people's knowledge of the Brahmi script and Prakrit language. Almost all of the Satavahana documents are written in Prakrit. The Brahmins' asramas or the Buddhists' and Jains' Viharas, which received generous endowments from the kings, were used to teach secular and holy instruction. Craft and trade guilds may have also aided in the cause of education.

The Katantra, the Brihatkatha, and the Gatha Sattasai are just a few of the outstanding literary works produced during this period under the patronage of the Satavahana monarchs. Sarvavarman, most likely a minister of Hala, wrote the Katantra in Sanskrit for the King's use. Gunadhya gave the same king Hala his Brihatkatha in Paisachi Prakrit. The Gatha Sattasai, an anthology of 700 Prakrit lines by various poets and poetesses, was collected by Hala himself. Many Desi words may be found in this Sattasai. Another poem on Hala's marriage, Lilavati Parinayam, was written in Prakrit by an unknown author. With the resurgence of Brahmanical Hinduism in the late Satavahana era, Sanskrit became the dominant language. All of the Mahayana Buddhists' works, including Nagarjuna's, were written in Sanskrit.

9.11 Art and Architecture

With religion, namely Buddhism, as a source of inspiration, the Satavahana period saw much construction. The ancient structures discovered South of the Vindhyas are nearly exclusively post-Asokan and Buddhist in nature.' Stupas, Chaityas, Viharas, and Sangharamas were unearthed in the Satavahanas' western and eastern dominions. The oldest brick-built stupas in the South were the Bhattiprolu and Amaravati stupas. The brick-built Chaityagrihas could be found in the east at Chejerla and Nagarjunakonda, while the rock-cut grihas could be found in the west in Karle, Nasik, Bhaja, and other locations. The sculptural depictions of the Jataka stories or episodes in Buddha's life, as well as scenes from everyday life, may be seen on the majority of the stupas. A wholly indigenous style of sculpture developed established at Amaravati, the well-known South Indian Buddhist center. The Amaravati artist received international acclaim for his vision of delicate beauty in human form and the technical skill and efficiency with which he realised that conception and his remarkable creativity and sense of symmetry in expressing the most sensitive human sentiments. Beads, terracotta figures, ceramics, shell decorations, precious stones and gems, and coins found at Paithan, Maski, Kondapur, and other sites show the growth of the minor arts throughout this time period.

Summary

Yajna Sri's successors, Vijaya, Chanda Sri, and Pulomavi (III), ruled for a total of seventeen years. The emergence of the Chutus in the West and South, the Abhiras in Nasik, the Ikshvakus in the east, and the Kardamakas of Ujjain relentlessly pressed the Satavahana kingdom to its demise. The significant period of control of the Satavahanas, who gave the territory political integrity and safeguarded it from foreign invaders that swamped the North at the time, came to an end with this. Yajna Sri Satakarni's successors could not keep the Satavahana Empire, which was overthrown by AD 220. The rulers of the Satavahana dynasty were magnificent kings. They made tremendous progress in terms of administrative and judicial culture. The Satavahanas made significant advancements in the realm of architecture as well. During this time, many statues and pictures were created. Most of the pictures portray scenes from the Buddha's life. At the Amravati Stupa, the sculpture depicting Buddha's feet being worshipped is particularly remarkable, while at Nagarjunakonda, the sculpture depicting the Buddha giving a sermon casts a spell of tranquility and quiet. The administrative system was monarchical. The monarch himself oversaw the army. To run his government efficiently, he sought guidance from his ministerial council. The government was feudal. Provinces, districts, and villages were established across the kingdom. The King was always ready to act in the best interests of his subjects. Land tax, salt tax, property tax, justices, and profits from import and export commerce were the primary sources of revenue. The military administration functioned well. Infantry or foot soldiers, cavalry or horses, and elephants made up the army, well-equipped. As a result, the Satavahanas were among the first to produce Indian state currency with pictures of its monarchs. They also served as a cultural bridge, facilitating trade and ideas, and culture from the Indo-Gangetic Plain to India's southern tip.

Keywords

Amatya: Minister

Dandnayaka: Captain in the Army.

Prasasti: Eulogy

Satrap: A Persian word used for heads of provinces

Self Assessment

1. Who among the following founded the Satvahan Dynasty?

A. Simukha
B. Kanha
C. Satakarni
D. Krishna

2. Which of the following Satvahan King's name is inscribed on one of the gateways of Sanchi Stupa?
A. Simuka
B. Kanha
C. Satakarni
D. Krishna

3. Who was the last ruler of the Satvahan dynasty?
A. Shivaskanda Satakarni
B. Yajna Sri Satakarni
C. Vijaya
D. Vashishtiputra Satakarni

4. Who was the first Satvahan King bearing matronym (Mother's name)?
A. Satakarni
B. Sivasvati
C. Vasishthiputra Pulumavi
D. Gautamiputra Satakarni

5. Which of the following Satvahan ruler issued coins in which ships were depicted?
A. Shivaskanda Satakarni
B. Yajna Sri Satakarni
C. Vijaya
D. Vashishtiputra Satakarni
6. The rulers of which dynasty was first to make land grants to Brahmanas?
A. Mauryas
B. Sungas
C. Kanvas
D. Satvahan

7. Which among the following Satavahana / Satakarni rulers recovered Malwa from the Shaka rulers?
A. Satakarni I
B. Yajna Sri Satakarni
C. Vasishthiputra Pulumavi
D. Gautamiputra Satakarni

8. The rulers of which dynasty started the practice of granting tax-free villages to Brahmanas and Buddhist Monks?
A. Mauryas
B. Guptas
C. Satavahan
D. Cholas

9. Satavahanas belonged to :
A. Maharashtra
B. Andhra region
C. Konkan region
D. Kalingas

10. Brihadkatha is written by
A. Hala
B. Gautamiputra Satakarni
C. Gunadhya
D. Kshemendra

11. Who was known as " Kavi Vatsala" Among Shalivahanas
A. Krishna
B. Satakarni-I
C. Hala
D. Pulomavi

12. Satavahanas are also called as
A. Salivahanas
B. Salankayanas
C. Reyati cholas
D. All the above

13. Satavahanas dynasty originated from
A. South of Arawali
B. South of Vindhyas
C. South of Satpura
D. South of Satmola

14. The capital of Satvahanas was located at
A. Amaravati
B. Paithan
C. Naldurg
D. Durg

15. Which of the following was not the port of the Satavahanas?
A. Barukkacha
B. Kalyan
C. Sopra
D. Puhar

Answer for Self Assessment

1.	A	2.	C	3.	C	4.	D	5.	B
6.	D	7.	B	8.	C	9.	B	10.	C
11.	C	12.	A	13.	B	14.	B	15.	D

Review questions:

1. Explain the political history of the Satavahanas and their contributions to the Deccan culture's rise.
2. Examine the socio-economic and political factors that influenced Satavahana's ascent to power.
3. What was the administrative system under the Satavahanas?
4. Which Satavahana ruler was the greatest and why?
5. List one credible achievement of the Satavahanas.

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Unit 10: The Age of Shakas

CONTENTS

Objective

After this chapter, you will be able to:

- know the Saka's arrival in northwestern India and following political history.
- understand the origins and political history of the Scythian or Saka kingdoms in India.
- know the arrival of Saka in north-west India and their subsequent political history.
- know the material Culture of Shakas dynasty.
- understand about the administration and Religion of Shaka dynasty.

Introduction

Between the middle of the second century BCE and the fourth century CE, the Scythians (Sakas) moved into portions of Central Asia and northwestern South Asia (Sogdiana, Bactria, Arachosia, Gandhara, Kashmir, Punjab, Haryana, Gujarat, and Rajasthan). Maues (Moga) (1st century BCE) was the first Saka monarch in India. He established Saka rule in Gandhara and eventually expanded Saka control throughout northwestern India. Indo-Scythian authority in India came to an end in 395 CE with the death of the last Western Satrap Rudrasimha III. The invasion of India by Scythian tribes from Central Asia, sometimes referred to as the Indo-Scythian invasion, shaped the history of South Asia and neighbouring nations. Indeed, the Indo-Scythian war is only one chapter in a series of events precipitated by Central Asians' nomadic exodus from conflict with tribes such as the Xiongnu in the second century CE, which had enduring consequences for Bactria, Kabul, Parthia, and India, as well as distant Rome in the west.

10.1 Origins of the Shakas

The Indo-Scythians are believed to have descended from Sakas (Scythian) tribes. Saka tribes were part of a cultural continuity of early nomads that stretched from Xinjiang to the Black Sea in Siberia

and Central Eurasian steppe regions. As with the Scythians, Sakas were Iranian-speaking horse nomads who used chariots in combat, sacrificed horses, and buried their dead in barrows or mound graves known as kurgans." In the second century BCE, a new nomadic migration among Central Asian tribes began, leaving an indelible mark on the histories of Rome in Europe and Bactria, Kabul, Parthia, and India in the east. This major tribal movement, as recorded in the Han dynasty's annals and other Chinese chronicles, began when the Yuezhi tribe was destroyed by the Xiongnu, retreating westward, and causing a domino effect by displacing other central Asian tribes along their route.

The Yuezhi tribes were vanquished by the Xiongnu tribes in 175 BCE and retreated west towards the Ili River region. They supplanted the Sakas in Ferghana and Sogdiana. According to Chinese historical records (which refer to the Sakas as "Sai"), "the Yuezhi assaulted the Sai monarch, who fled to the south, and the Yuezhi subsequently took his territory." Around 155 BCE, the Yuezhi were beaten again by an alliance of the Wusun and Xiongnu, forcing them to relocate south, displacing the Scythians, who moved south to Bactria and south-west to Parthia and Afghanistan. Around 145 BCE, the Sakas appear to have reached the realm of the Greco-Bactrian Kingdom, when they set fire to the Greek city of Alexandria on the Oxus. The Yuezhi stayed in Sogdiana on the northern bank of the Oxus, but became suzerains of the Sakas in Bactrian land, as recounted by Chinese diplomat Zhang Qian on his visit to the region in 126 BCE. Between 138 and 124 BCE in Parthia, the Sakas tribes of the Massagetae and Sacaraucae fought the Parthian Empire, winning many wars and assassinating King Phraates II and King Artabanus I. Finally, the Scythians were defeated and driven out of central Asia by the Parthians.

10.2 Settlement in Sakastan

The Sakas established themselves in parts of eastern Iran that are now known as Sistan. They gradually spread into the Indian subcontinent, where they founded different kingdoms and became known as "Indo-Scythians." Mithridates II, the Arsacid emperor, won several victories over the Scythians, notably the Scythian armies who invaded Bactria and annexed numerous provinces to the Parthian empire. Thus, in response to Yue-chi pressure, a portion of these people relocated from Bactria to Lake Helmond and established around Drangiana (Sigal), an area that became known as "Sakistana of the Skythian (Scythian) Sakai" near the end of the first century BCE. Seistan is still used to refer to the region. Isidore of Charax mentions the Sakas' existence in Sakastan in the first century BCE in his "Parthian places."

10.3 Branches of the Shakas

The Shakas split into five branches, each with their own seat of power in different parts of India and Afghanistan.

- Afghanistan was home to one branch of the Shakas. Vonones and Spalirises were prominent kings of this branch.
- Maues was the famous leader of the second branch, which settled in Punjab with Taxila as their capital.
- The third branch established themselves at Mathura and ruled for over two centuries. Their leader was Azilises.
- The fourth branch took control of western India, which they dominated until the fourth century CE. They governed for the longest time because to Gujarat's thriving economy centred on seaborne trade, and hence created a great number of silver coins. Rudradaman I, a ShakaKshatrapa from the western region, was the most renowned ruler.
- In the upper Deccan, the 5th branch of the Shakas established its power.

10.4 Indo-Scythian kingdoms

Between approximately 110 and 80 BCE, the first Indo-Scythian monarchy on the Indian subcontinent controlled the southern portion of what is now modern-day Pakistan, encompassing the regions of Abiria (Sindh) and Surastrene (Gujarat). They gradually advanced northward into Indo-Greek country until Maues' conquests in 80 BCE. The Periplus of the Erythraean Sea from the

first century CE describes the Scythian territories there: "Beyond this region (Gedrosia), the continent curves sharply eastward across the depths of the bays, to the coast district of Scythia, which lies above to the north; the entire area is marshy; from which flows the river Sinthus, the largest of all the rivers that flow into the Erythraean Sea, bringing an enormous volume of water down (...) This river has seven outlets, all of which are quite shallow and swampy, except for the middle one, where the market town of Barbaricum is located on the coast. Before it is a tiny island, and behind it sits Scythia's capital, Minnagara."

The Indo-Scythians eventually created an empire in the northwest, centred on Taxila, with two Great Satraps, one in Mathura and one in Surastrene (Gujarat). In the southeast, the Indo-Scythians raided the region of Ujjain but were repulsed by Malwa ruler Vikramaditya in 57 BCE. Vikramaditya founded the Vikrama period in 57 BCE to commemorate the event. Over a century later, in 78 CE, the Sakas invaded Ujjain once more, establishing the Saka period and the long-lived Saka Western Satraps empire.

The Scythians arrived in northwestern India around the first century BCE at the same time as the Indo-Greek Kingdoms, and it appears that they originally acknowledged the local Greek kings' authority. Maues invaded Gandhara and Taxila in the early 80th century BCE, but his empire collapsed upon his death. In the east, the Indian ruler Vikrama recaptured Ujjain from the Indo-Scythians, establishing the Vikrama Era to commemorate his triumph (starting 58 BCE). Following Maues, Indo-Greek rulers reigned once again and thrived, as evidenced by the abundance of coinage from Kings Apollodotus II and Hippostratos. Not until Azes I's victory over Hippostratos in 55 BCE did the Indo-Scythians gain ultimate dominance of northwestern India.

Numerous stone sculptures were discovered in the Early Saka layer of the Sirkap ruins during John Marshall's investigations. Numerous them are toilet trays that are approximately replicas of older, and finer, Hellenistic trays discovered in the previous levels. Marshall observes that "we have a commendable attempt to replicate a Hellenistic original, but clearly without the required sense of form and technique." Numerous circular statuettes in a highly stiff and frontal form are also known from the same stratum.

Azes is associated with the Bimaran casket, one of the Buddha's earliest depictions. The coffin was used to dedicate a stupa in Bamiran, Afghanistan, near Jalalabad, and was stuffed with numerous Azes coins. This episode may have occurred under Azes' (60-20 BCE) reign, or somewhat later. The Indo-Scythians have a long history of association with Buddhism (see Mathura lion capital), and it is conceivable that they would have complimented the effort.

Around 60 BCE, the Indo-Scythians captured the region of Mathura in central India, defeating Indian rulers. Hagamasha and Hagana were two of their satraps, who were succeeded by the Saca Great Satrap Rajuvula. The Mathura lion capital, an Indo-Scythian sandstone capital in primitive style from Mathura in Central India and dated to the first century CE, depicts in kharoshthi the gift of a stupa containing a Buddha relic by Queen NadasiKasa, the wife of Rajuvula, the Indo-Scythian king of Mathura. Additionally, the capital records the ancestry of numerous Indo-Scythian Mathura satraps.

Around 10 CE, Rajuvula appears to have deposed the last Indo-Greek monarch Strato II and seized his capital city, Sagala. Period coinage, such as that of Rajuvula, had a tendency to become extremely rough and barbaric in appearance. It is also significantly debased, with the silver content decreasing in favour of a larger proportion of bronze, an alloying process (billon) implying less than prosperous finances. The inscriptions on the Mathura Lion Capital attest to Mathura's fall under the Sakas' power. KharaostaKamuio and AiyasiKamuia are mentioned in the inscriptions. Yuvaraja Kharostes (Kshatrapa), as proven by his own coinage, was Arta's son. According to legend, Arta is the brother of King Moga or Maues. Princess AiyasiKambojaka, commonly known as Kambojika, was the ShakaMahakshatrapaRajuvula's chief queen. The existence of Kamboja in Mathura is also confirmed by a few verses of the epic Mahabharata, which is thought to have been penned around this time period. This may imply that Sakas and Kambojas controlled Mathura/Uttara Pradesh together. It is instructive that the Mahabharata verses only mention the Kambojas and Yavanas as Mathura's residents, but make no mention of the Sakas. Unless the Mahabharata verses relate to an earlier era of invasion occupation by the Yavanas about 150 BCE, the epic most likely included the Sakas of Mathura among the Kambojas or addressed them as Yavanas.

Mathura's Indo-Scythian satraps are occasionally referred to as the "Northern Satraps" in contrast to Gujarat and Malwa's "Western Satraps." Following Rajuvula, several successors are known to have ruled as vassals of the Kushans, including the "Great Satrap" Kharapallana and the "Satrap"

Vanaspara, both of whom are mentioned in an inscription discovered in Sarnath and dated to the third year of Kanishka (c 130 CE), in which they pledged allegiance to the Kushans.

The Yuga Purana book mentions a Scythian assault of Pataliputra sometime in the first century BCE, following the succession of seven great rulers in Saketa following the withdrawal of the Yavanas. According to the Yuga Purana, the Saka monarch murdered one-fourth of the people before being assassinated himself by the Kalinga king Shata and a troop of Sabalas (Sabaras or Bhillas).

10.5 Shakas – Rulers

Maues (Reign 98/50 BC – 60/57 BC)

The first Indo-Scythian king, Maues, was also known as Moga. He was the ruler of Gandhara (present Pakistan and Afghanistan). He attempted but failed to invade the Indo-Greek lands. Sirkap was his capital (Punjab, Pakistan). Many Maues coins have been discovered. They have Buddhist and Hindu symbols on them. Greek and Kharoshti were the languages utilised on these coins. By defeating Hippostratos, his son Azes I gained control of the remaining Indo-Greek lands.

Chashtana (Reign 78 AD – 130 AD)

He ruled over Ujjain as a Saka ruler of the Western Kshatrapas (Satraps) dynasty. The Saka Era is thought to have begun when he rose to power in 78 AD. He is referred to by Ptolemy as "Tiasthenes" or "Testenes." He founded the Bhadramukhas, one of the two major Saka Kshatrapa kingdoms in northwest India. The Kshaharatas were the other dynasty, and it included King Nahapana (who was defeated by Satavahana king GautamiputraSatakarni).

Rudradaman I (Reign 130 AD – 150 AD)

He is regarded as the most powerful of the Saka rulers. He comes from the Kshatrapa dynasty of Western India. He was Chastana's great-grandson. Konkan, Narmada valley, Kathiawar, other areas of Gujarat, and Malwa were all part of his realm. He was in charge of repairing the Sudarshana Lake in Kathiawar. He turned to Hinduism after marrying a Hindu woman. He also wrote the first chaste Sanskrit lengthy inscription. After becoming king, he acquired the title of Makakshatrapa. With the Satavahanas, he maintained marriage ties. His son-in-law was VashishtiputraSatakarni. He did, however, fight multiple wars with them, regaining much of the regions previously held by Nahapana through conquests. He was a supporter of Sanskrit literature and culture. During Rudradaman's reign, the Greek writer Yavaneshwara visited India and translated the Yavanajataka from Greek to Sanskrit.

10.6 Material Culture

Coinage

The quality of Indo-Scythian coinage is generally high; however, it obviously degrades toward the breakdown of Indo-Scythian control around the year 20 CE (like coins of Rajuvula). The Western Satraps would continue to mint a high-quality yet archetypal coinage until the 4th century CE. In general, Indo-Scythian coinage is quite realistic, falling halfway between Indo-Greek and Kushan coinage in terms of artistic quality. It is commonly assumed that Greek celators assisted Indo-Scythian coinage (Boppearachchi). By employing the Greek language on the obverse and the Kharoshthi language on the reverse, Indo-Scythian coins effectively continue the Indo-Greek heritage. The king's image is never featured, instead being replaced by depictions of the king riding a horse (or on a camel) or sitting cross-legged on a cushion. The reverse of their coins usually depicts Greek gods. Buddhist symbols can be seen all throughout Indo-Scythian coins. They adopted the Indo-Greek practise of depicting divinities forming the vitarka mudra with their right hand (as with the mudra-forming Zeus on the coins of Maues or Azes II), or the presence of the Buddhist lion on the coins of the same two kings, or the triratana symbol on the coins of Zeionises, which had been practised since Menander I.

Depiction of Indo-Scythians

Aside from currency, there are few works of art that clearly depict Indo-Scythians. The kings of the Indo-Scythians are normally depicted on horseback in armour, but Azilises' coins show him in a plain, undecorated tunic. Several Gandharan sculptures depict foreigners dressed in soft tunics and

wearing the Scythian cap. They contrast with depictions of Kushan males, who appear to be dressed in thick, rigid tunics and are depicted in a far more basic fashion.

Buner reliefs

In the art of Gandhara, Indo-Scythian troops in military uniform are occasionally seen in Buddhist friezes (particularly in Buner reliefs). They are pictured wearing large tunics with trousers and wielding a huge straight sword. They wear a pointed hood (the Scythian cap or bashlyk), which distinguishes them from Indo-Parthians who wore merely a plain fillet over their bushy hair and is also consistently worn by Indo-Scythian monarchs on their coins. Some of them are making the Karana mudra against evil spirits with their right hand. Friezes like these were employed as embellishments on the pedestals of Buddhist stupas in Gandhara. They are contemporaneous with other friezes depicting people dressed entirely in Greek garb, implying a mix of Indo-Scythians (who held military power) and Indo-Greeks (confined, under Indo-Scythian rule, to civilian life). Another relief depicts the same type of warriors playing musical instruments and dancing, activities that are common in Gandharan art: Indo-Scythians are generally depicted as reveling worshippers.

Stone palettes

Numerous stone palettes discovered in Gandhara are said to be good examples of Indo-Scythian art. These palettes are frequently created in a basic, ancient manner and incorporate Greek and Iranian inspirations. Stone palettes have only been discovered in archaeological strata corresponding to Indo-Greek, Indo-Scythian, and Indo-Parthian dominance; the prior Mauryan layers and the following Kushan layers are largely unknown. These palettes frequently depict people in mythological scenes dressed in Greek garb, with a few in Parthian garb (headbands over bushy hair, crossed-over jacket on bare chest, jewellery, belt, baggy trousers) and even fewer in Indo-Scythian garb (headbands over bushy hair, crossed-over jacket on bare chest, jewellery, belt, baggy trousers) (Phrygian hat, tunic and comparatively straight trousers). A winged Indo-Scythian horseman riding winged deer and being attacked by a lion is depicted on a palette discovered in Sirkap and now housed in the New Delhi Museum.

10.7 Administration

The Shakas created the satrap system, which was similar to the Achaemenid and Seleucid styles of governance in Iran. The kingdom was split into regions by a military administrator known as the Mahakshatrapa (great satrap), while lower-ranking governors were known as Kshatrapas (satraps). The important governors had their own coins and inscriptions made for them. The Shaka kings also took titles from the Greeks, such as "king of kings" (rajadhiraja) and "great king" (maharaja). The king was aided by effective ministers known as matisachiva (counsellors) and karmasachiva (karmasachiva). Rudradaman's capital was Ujjain, and the monarch was assisted by efficient ministers known as matisachiva (counsellors) and karmasachiva (karmasachiva) (executive officers).

Economic and Social Life

Guilds, which had royal support and patronage, were well-organized in terms of economic and social life. In two Nasik inscriptions, royal donations to guilds for assisting Buddhist monks are particularly mentioned. Rudradaman's benevolence towards his subjects is also conveyed in the inscriptions. The cost of rebuilding the Sudarshana a lake and dam is supposed to have nearly depleted his treasury. Despite this, he did not levy a recovery tax.

10.8 Religion

The Taxila Copper Plate: Evidence of the Use of the Greek Calendar in Pakistan

The Moga Inscription or the Patika Copper Plate are other names for the Taxila Copper Plate. This is a noteworthy archaeological item discovered in the Taxila district of Punjab, Pakistan. It is now in the British Museum's collection. The copper plate is thought to date from the first century BCE to the first century CE. It is dated the 5th day of the Macedonian month of Panemos, in King Moga's year 78. It is supposed to be connected to the start of the Maues era, which would put the date about 6 CE. The Indo-Scythian (Pali: "aka") monarch PatikaKusulaka, son of LiakaKusulaka, satrap of Chukhsa, near Taxila, dedicated a relic of the Buddha Shakyamuni (which is in Pali langauage:

akamuni, which literally means "Master of the Shakas") to a Buddhist temple. The Kharosthi script is written on the copper plate. The inscription is interesting because it demonstrates that the Indo-Scythians were Buddhists. It is especially known for naming PatikaKusulaka, who appears in the Mathura lion capital inscription as a "Great Satrap." Another intriguing feature of the Taxila Copper Plate is that the date is based on the Greek calendar, specifically the version used by the Macedonians. Panemos is the 9th month of the Greek calendar, falling between June and July in contemporary times.

Mathura lion capital inscription

Bhagwan Lal Indraji discovered the capital in Mathura's Saptarishi mound in 1869. It's covered in northwestern India's kharoshthi script Prakrit inscriptions. On the occasion of the funeral of "the famous king Muki and his horse," the capital was created (Muki has been conjectured to be Maues). The Mathura lion capital is an Indo-Scythian sandstone capital (part of a pillar) from Mathura in Northern India, dated to the first century CE. It was dedicated under the reign of Rajuvula, one of the Mathura region's Northern Satraps. Bhagwan Lal Indraji discovered the capital in Mathura's Saptarishi mound in 1869. It's covered in northwestern India's kharoshthi script Prakrit inscriptions. On the occasion of the funeral of "the famous king Muki and his horse," the capital was created (Muki has been conjectured to be Maues). Queen Ayasia, the "principal queen of the Indo-Scythian ruler of Mathura, satrap Rajuvula," gave a stupa containing a Buddha relic, among other gifts, according to the capital. The Mathura lion capital, an Indo-Scythian sandstone capital from Mathura in Central India dated to the 1st century CE, describes in kharoshthi queen NadasiKasa, "the wife of Rajuvula" and "daughter of AiyasiKamuia," who is mentioned as the "daughter of Kharahostes," giving a stupa with a relic of the Buddha. The ancestry of various Indo-Scythian satraps of Mathura is also mentioned in the lion capital. It mentions Sodasa, Rajuvula's son, as succeeding him and establishing Mathura as his capital. The capital also has a Buddhist triratana symbol in the centre, demonstrating Indo-Scythian monarchs' engagement with Buddhism. The inscription reflects the Sarvastivadin's opposition to the Mahasamghikas. It's on display in the British Museum's Sir Joseph Hotung Gallery for China and South Asia's South Asia division.

Butkara Stupa

An Italian archaeological team excavated the Butkara Stupa in Swat and discovered a number of Buddhist artworks dating from the Indo-Scythian period. A reliquary and coins of Azes were discovered at the base of an Indo-Corinthian capital depicting a Buddhist devotee within foliage, securely dating the sculpture to circa 20 BCE. A contemporary pilaster (puhlastr) with the picture of a Buddhist devotee dressed in Greek garb was also discovered at the same location, implying that the two communities mixed. Several reliefs at the same site depict Indo-Scythians wearing their distinctive tunics and pointed hoods in a Buddhist context, with reliefs of standing Buddhas.

Seated Buddha statue

Butkara's in-situ seated Buddha (or Bodhisattva) statue is one of, if not the earliest, known iconographical statues of the Buddha in northwestern India. The statue, according to Van Lohuizen-de Leeuw, dates from the late 1st century BCE to the early 1st century CE, as it was discovered in the GST 3 strata, which also included Azes II coins. More cautious estimates place it between the first and second centuries CE, roughly coinciding with the creation of the first known Buddha statues in Mathura's art. The "Isapur Buddha," dated to around 15 CE, is probably the earliest known Buddha figure in Mathura art. As a result, the creation of the Buddha image would be a nearly synchronous event in both geographical places.

Coinage

A coin of Azes II was discovered beneath a plinth in the third stratum/layer of excavation, indicating that it was buried at the end of the first century BCE or the beginning of the first century CE. Late Azes II coins were found in the fourth stratum.

10.9 Architecture

Butkara Stupa

An Italian archaeological team excavated the Butkara Stupa in Swat and discovered a number of Buddhist sculptures dating from the Indo-Scythian period. A reliquary and coins of Azes were discovered at the base of an Indo-Corinthian capital depicting a Buddhist devotee within foliage, securely dating the sculpture to around 20 BCE. A contemporary pilaster with the image of a Buddhist devotee dressed in Greek clothing has also been discovered in the same location,

implying that the two populations mixed. Several reliefs at the same site depict Indo-Scythians wearing their distinctive tunics and pointed hoods in a Buddhist context, alongside reliefs of standing Buddhas.

Gandharan Sculptures

Other reliefs have been discovered, depicting Indo-Scythian men wearing their distinctive pointed caps pushing a cart on which the Greek god Dionysos and his spouse Ariadne are reclining.

Mathura Lion capital

A consecration of a Buddha relic in a stupa is mentioned in the Mathura lion capital, which links numerous Indo-Scythian monarchs from Maues to Rajuvula. It also features the Buddhist triratana sign in the centre, as well as references to the Bhagavat Buddha Sakyamuni and Buddhist expressions like "sarvabudhanapuyadhamasapuyasaghasapuya" ("Revere all the Buddhas, adore the dharma, revere the sangha").

Summary

After being defeated by Satavahana Emperor GautamiputraSatakarni, the Saka Empire began to decline. After the death of Azes II (12 BC), the Saka dominion in northwest India and Pakistan came to an end, and the province was taken over by the Kushanas. When the final Western Satrap Saka monarch Rudrasimha III was defeated by Chandragupta II of the Gupta dynasty in the 4th century AD, their dominion in western India came to an end.During this period of Indian history, new types of currency, architecture, and sculpture arise.To summarize this lesson, we may deduce that the Saka Empire began to decline following their defeat by Satavahana Emperor GautamiputraSatakarni. After the death of Azes II (12 BC), Saka sovereignty in northwest India and Pakistan came to an end, and the province was taken over by the Kushanas. The final Western Satrap Saka monarch, Rudrasimha III, was defeated by Chandragupta II of the Gupta dynasty in the 4th century AD, bringing an end to their dominion in Western India. As a result, we can deduce from different sources, such as the Butkara Stupa and various inscriptions, that the Shakas were Buddhists. The administrative system was extremely advanced, with provinces under the control of a military governor and other officials.

Keywords/Glossary

- **Bukhara:** is an ancient city in the central Asian country of Uzbekistan. It was a prominent stop on the Silk Road trade route between the East and the West, and a major medieval center for Islamic theology and culture.
- **Mathura Lion capital:** The Mathura lion capital is an Indo-Scythian sandstone capital from Mathura in Northern India, dated to the first decade of the 1st century CE. It was consecrated under the rule of Rajuvula, one of the Northern Satraps of the region of Mathura.

Self Assessment

1. How much is the year difference between the Saka Samvat and Vikram Samvat?
   A. 57 years
   B. 78 years
   C. 135 years
   D. 320 years
2. Who was the first Saka king in India?
   A. Moga
   B. Rudradaman
   C. Azes
   D. Nahapana
3. In the Junagarh inscription, which among the following Saka ruler achievements are highlighted?
   A. Moga

B. Rudradaman
C. Azes
D. Nahapana

4. Which of the following passes was used by Sakas to come to India?
A. Bolan Pass
B. Nathu la Pass
C. Shipki la Pass
D. Bara-lacha la Pass

5. Which Saka ruler was responsible for important irrigation works in Saurashtra?
A. Rudradaman
B. Moga
C. Azes
D. Nahapana

6. Who overthrew Saka rulers from India?
A. GautamiputraSatakarni
B. Kanishka
C. Rudradaman
D. Demetrius

7. The Saka Era started in the year ____ A.D.
A. 54
B. 68
C. 80
D. 78

8. Who started the Saka Era and when?
A. Kadphises in 58 BC
B. Rudradaman-I in 78 AD
C. Vikramadiyta in 58 BC
D. Kanishka 78 AD

9. Who was the worthiest ruler of Saka dynasty:
A. Moga
B. Rudradaman
C. Azes
D. Nahapana

10. Which land of Saka came to settle on:
A. North Western
B. North Eastern
C. South Western
D. South Eastern

11. Which ruler has repaired Sudarshan Lake in Kathiawar Gujarat?
A. Rudradaman
B. Haliodorus
C. Kanishka
D. Menander

12. What was the capital of Sakas?
A. Taxila
B. Gurgaon
C. Nalanda

D. Gujarat

13. Ptolemy mentions him as 'Tiasthenes' or 'Testenes':
    A. Chashtana
    B. Rudradaman
    C. Azes
    D. Nahapana
14. VashishtiputraSatakarni was his son-in-law of:
    A. Maues
    B. Chashtana
    C. Moga
    D. Rudradaman I
15. During which reign Yavaneshwara, the Greek writer lived in India and translated the Yavanajataka from Greek to Sanskrit:
    A. Rudradaman's
    B. Azes I
    C. Maues
    D. Chashtana

Answer for Self Assessment

1.	C	2.	A	3.	B	4.	A	5.	A
6.	A	7.	D	8.	D	9.	B	10.	A
11.	A	12.	A	13.	A	14.	D	15.	A

Review Question

1. Describe the political history of the Saka kingdom in India.
2. The Shakas were the natives of which region?
3. Define the routes of Shakas.
4. Write a note on the branches of Shakas.
5. Write a note on the religion of Shakas.

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Unit 11: The Parthians

CONTENTS

Objective

After this chapter, you will be able to:

- know about the Parthians.
- learn about the important Parthian rulers.
- know about Polity and Society of Parthians.
- know about the economy and administration ofParthians.

Introduction

Beyond the Persian deserts, in the comparatively barren plains to the southeast of the Caspian Sea, the Parthians, a race of rude and brave horsemen with customs similar to those of current Turkomans, inhabited. Their land, together with the Chorasmioi, Sogdioi, and Arioi's territories (Khwarizm, Samarkand, and Herat), had been included in Darius' sixteenth satrapy, and all the tribes named, equipped like the Bactrians with cane bows and short spears, furnished contingents to Xerxes' host. Parthia proper and Hyrkania, which bordered the Caspian, were merged to form a satrapy under Alexander's and the early Seleucids' reigns. Unlike the Bactrians, the Parthians never acquired Greek culture, and although being servile to their Persian and Macedonian masters, they maintained the habits of a horde of mounted shepherds equally proficient in the management of their steeds and the use of the bow.

11.1 Sources

The Indo-Parthians are considered to have had their capital in Taxila. Sir John Marshall excavated large layers, including a large number of Parthian-style objects. The neighboring Jandial temple is commonly considered a Zoroastrian fire temple from the Indo-Parthian period.

The tale of Saint Thomas the Apostle, who was recruited as a carpenter to serve in the court of king "Gudnaphar" (considered to be Gondophernes) in India, describes the existence of the Indo-Parthians in the area. Thomas' journey to King Gudnaphar in northern India is described in Chapter 17 of The Acts of Thomas; chapters 2 and 3 represent his departing on a sea voyage to India, thus connecting Thomas to the west coast of India. Jandial, Taxila's Hellenistic temple with Ionic columns, is commonly interpreted as a Zoroastrian fire temple from the Indo-Parthian period.

The Periplus of the Erythraean Sea is a 1st-century handbook on the most prevalent routes used to navigate the Arabian Sea. It describes Parthian rulers fighting each other in the Sindh region, which was historically known as "Scythia" at the period due to the Indo-Scythians' previous control.

Two dates appear on an inscription from Takht-i-Bahi near Hada, one in the regnal year 26 of Maharaja Guduvhara (again, considered to be a Gondophernes) and the other in the year 103 of an unknown era.

11.2 Indo-Parthian in India

Maues, or Mauas, was the first of these Indo-Parthian monarchs who rose to prominence in the Kabul valley and Punjab around 120 BC. His coins are closely similar to those of Mithridates I, as well as those of the clearly Parthian frontier chief Arsaces Theos, who used the title of "Great King of Kings" for the first time. The personage whose name appears on the coins as Mauou in the genitive form was definitely KingMoga, to whom the Taxila satrap was immediately subservient.

Vonones, or Onones, was Maues's immediate successor on the throne of Kabul, and his name is unmistakably Parthian. His brother Spalyris succeeded him, followed by Azes (Azas) I, Azilises, Azes II, and Gondophernes in that order. Before the last listed prince, only their coins are known.

11.3 Important Ruler of Parthians

Mithridates I annexed the Taxila region (171-136 BC).K.A. NilakantaSastri wrote in Comprehensive History of India, "Vonones was the first member of this line."After Mithradates II, the Parthian ruler established an autonomous kingdom in eastern Iran. They initiated marriage relationships with the MauesShaka dynasty. The empire extended to Afghanistan's south. Maues and Vonones ruled at about the same time. Orthanges and Gondophernes are prominent rulers under the great Parthian king.

Gondophernes

Gondophernes was the viceroy of Arachosia at the time. He later became king, reigning from 20 BC to 45 A.D. Gondophernes' domains encompassed parts of the Parthian empire in Iran, as well as the region from Kabul to Punjab.

Coins provide information about Gondophernes:

After gaining independence, Gondophernes gradually expanded his power on all sides, eventually becoming an emperor. He is thought to have occupied Drangiana in eastern Iran, based on some of his coins. He rest-ruck certain Parthian emperors Orodes-I and Artabanus-III coins, from which it is thought that he also captured certain Parthian emperors' domains.

Gondophernes: Information from Chinese Accounts:

In the north, despite KujulaKodphises, the Kushana King, he deposed the last Greek King Hermaues of the upper Kabul Valley. The evidence of the Chinese historian Fan-ye backs this up. According to him, the Parthians conquered the upper Kabul Valley before the Kushanas conquered it. Gondophernes' success in the Upper Kabul Valley was short-lived since KujulaKadphises conquered it.

Gondophernes: Information from Numismatic:

KujulaKodphises also ruled over southern Afghanistan, according to numismatic evidence. But Gondophernes' victory over the Indian Sakas was even more remarkable. The discovery of a record of his reign at Takht-i-Bahi in the Yusufzai area of Peshawar province, as well as the legend that a Parthian named Pharaotes ruled in Taxila in 43-44 A.D., indicate Gondophernes' tenure in Gandhara. A Parthian Pharaotes ruled Taxila when Apollonius of Tyana came in 43-44 A.D.

Gondophernes& St. Thomas

Gondophernes, whose ascension may be dated to 21 A.D. with reasonable certainty and whose coins are Parthian in style, ruled for thirty years and is a more attractive figure. Like his forefathers, he ruled over the Kabul valley and Punjab.

Gondophernes has a special place in Christian history since his name is linked to St. Thomas, the Parthian apostle, in the very ancient Christian tradition. The Parthians' concept was given as a distinct sphere of St. Thomas' missionary labourdates to Origen, who died in the middle of the

third century, and is also cited in the Clementine Recognitions, a work from around the same time, if not earlier.

Christian writers mention Gundaphar or Gudnaphar, an Indian monarch, and his brother Gad, who were claimed to have been converted by St. Thomas and thus lived in the first century A.D. We have no independent confirmation of Apollonios' biographer's story. However, the "so-called" Takht-i-Bahi record from the year 103 (of an unknown era) states that there was a monarch named Guduvhara in the Peshawar district (Gondophernes). Gondophernes' and, according to some researchers, his brother Gad's names can also be seen on coins. Dr Fleet dated the Takht-i-Bahai (Bahi) inscription to the Malava-Vikrama era, putting the record in 47 A.D. "There should be no reluctance in referring the year 103 to the documented Vikrama period of BC 58, rather than, as in previous cases, to some otherwise unknown era commencing at the same time," he said. This dates Gondophernes in the year 47 A.D., consistent with Christian tradition and makes him a contemporary of St. Thomas the Apostle."

Gondophernes' dominion did not, most likely, extend to the Gandhara region at first. At first, his power appears to have been limited to southern Afghanistan. He did, however, capture the Peshawar district before the end of his twenty-sixth year in power. According to epigraphic evidence, he did not conquer Eastern Gandhara (Taxila), but he did take several provinces from the Azes family. The coins of Aspavarman tell the account of him taking over the authority of Azes II in one of the Scythian districts. The latter recognisedAzes (IIsuzerainty) 's at first but later submitted to Gondophernes as his master. The author of the Periplus, whose time (around 60 to 80 A.D.) Minnagara, the capital of Scythia, i.e., the Saka kingdom in the Lower Indus Valley, was subject to Parthian princes who were constantly driving each other out, provides evidence of Saka rule being overthrown by the Parthians in the Lower Indus Valley. If StenKonow and Sir John Marshall are correct in reading Aja-Aya or Azes in the Kalawan Inscription of 134 and the Taxila Inscription of 136, Saka rule may have continued in a part of Eastern Gandhara2, while Peshawar and the Lower Indus Valley fell to the Parthians. However, the absence of an honorific title before the name of Aja-Aya, as well as the fact that the year 136's record mentions the establishment of Buddha relics in Takshasila"for the bestowal of health on the Maharaja RajatirajaDevaputraKhushana," suggest that the years 134 and 136 do not belong to Azes'pravardhamana-vijayarajya (increase The Janibigha inscription's dating (Lahshmana-senasyzaatltarajye sam83) may provide us with a parallel.

When Apollonios arrived in India, the Greek principality in the Upper Kabul Valley had virtually vanished. According to Justin, the Parthians were the ones who put an end to the Bactrian Greeks' authority. The Kabul valley, according to Marshall2, became a point of dispute between the Parthians and the Kushans. This is in line with Philostratos' evidence, which mentions the "barbarians' continual dispute" with the Parthian king of the Indian borderland in 43-44 A.D.

His nephew Abdagases (in S. Afghanistan), his generals Aspavarman and Sasa(s) or Sasa(n), and his governors Sapedana and Satavastra were all affiliated with Gondophernes as subordinate rulers (probably of Taxila).

Successors of Gondophernes:

Abdagases, Gondophernes' successor, was a subordinate ruler under Gondophernes, his uncle, for a period. The discovery of joint-type coins demonstrates this. Abdagases ruled for only a few years. He was succeeded by Pacores, who governed for only a few months. Throughout his reign, however, he maintained his imperial rank. Sanabares, another king, took his place as his successor. However, he does not appear to have any ties to India. Gondophernes' affiliation with his nephew Abdagases and Sapedana and Satavastra, and his military governors Aspavarman, son of Indravarman, and Sasa, suggest that the governors' devotion to him was more or less formal during Gondophernes' lifetime.

11.4 Administration

Central authority and semi-autonomous Kings

The Parthian government was noticeably dispersed when compared to the preceding Achaemenid Empire. According to an indigenous historical source, the central government's provinces were arranged similarly to the Seleucid Empire. The Parthian marzbn, xatrap, and dizpat, like the Seleucid satrapy, eparchy, and hyparchy, had a tripartite division for their regional hierarchy. The realms of Caucasia, Armenia, Atropatene, Gordyene, Adiabene, Edessa, Hatra, Mesene, Elymais, and Persis were among the Parthian Empire's subordinate semi-autonomous kingdoms. The state rulers ruled over their own domains and coined their own coins separate from the imperial mints'

royal coinage. This was similar to the ancient Achaemenid Empire, which included certain semi-independent city-states and even distant satrapies that "accepted the king's rule, paid tribute, and gave military support," according to Brosius. On the other hand, Parthian satraps oversaw lesser areas and may have lacked the reputation and power of their Achaemenid forefathers. Local ruling dynasties with semi-autonomous control and even open rebellious rule became frequent throughout the Seleucid period, reflected in the later Parthian system of governance.

Nobility

The King of Kings led the Parthian administration. His first-born son generally replaced him, and he had polygamous relationships. There is evidence of Arsacid rulers marrying their nieces and possibly half-sisters, like the Ptolemies of Egypt; Queen Musa married her son, albeit this was an extreme and exceptional occurrence. Brosius includes an excerpt from King Artabanus II's letter, written in Greek in 21 A.D. and addressed to the governor (named "archon") and residents of Susa. The document also proves that "while there were local jurisdictions and proceedings to appointment to high office, the king could intervene on behalf of an individual, review a case, and amend the local ruling if he considered it appropriate," and that "while there were local jurisdictions and proceedings to appointment to high office, the king could intervene on behalf of an individual, review a case, and amend the local ruling if he considered it appropriate." There were three distinct tiers of nobility, with the regional kings directly beneath the King of Kings at the top, those related to the King of Kings solely through marriage at the second, and chiefs of local clans and minor regions at the bottom.The Parthian nobles had gained considerable authority and influence in the succession and deposition of Arsacid rulers by the 1st century A.D. Some members of the nobility served as king's court counselors and holy priests. The Greek philosopher and historian Poseidonius said that the Council of Parthia was made up of noble kinsmen and magi, two groups from which "the kings were appointed," according to Strabo's Geographica. Only the Houses of Suren and Karen are named explicitly in older Parthian sources among the great noble Parthian houses recorded at the beginning of the Sassanian period. According to historian Plutarch, members of the Suren family, the first among the nobility, were given the honor of crowning each new Arsacid King of Kings during their coronations.

Military

Although the Parthian Empire did not have a standing army, it was able to mobilize troops in the event of local crises quickly. The monarch had a regular armed guard consisting of nobles, serfs, and mercenaries attached to his person, but this royal retinue was modest. Border forts also had permanent garrisons, and Parthian inscriptions disclose some of the military titles bestowed on the commanders of these forts.Military troops could be utilized to make diplomatic gestures as well. When Chinese envoys visited Parthia in the late 2nd century B.C., the Shiji claims that 20,000 horsemen were dispatched to the eastern frontiers to serve as diplomatic escorts, though this figure may be exaggerated. The cataphracts, heavy cavalry with man and horse decked in mailed armor, were the Parthian army's main striking force. The cataphracts had a lance for storming into enemy lines, but they didn't have bows and arrows, which were only available to horse archers. Because of the high cost of their weapons and armor, cataphracts were recruited from the aristocracy, who wanted local autonomy from the Arsacid monarchs in exchange for their services. The light cavalry, who served as horse archers and wore modest tunic and trousers into combat, were drawn from the peasantry. They utilized composite bows and were able to shoot at foes while riding and facing away from them, a technique known as the Parthian shot. In the Battle of Carrhae, where a Parthian force destroyed a considerably larger Roman army under Crassus, Parthia's heavy and light cavalry proved to be a key component. After cavalry charges, light infantry groups made up of levy commoners and mercenaries were utilized to scatter enemy soldiers. The number of the Parthian army, as well as the empire's overall population, is unclear. Archaeological discoveries in historic Parthian urban centers, on the other hand, reveal towns that could have supported enormous people and hence an extensive human resources resource. The Romans, whose soldiers could afford to live off the land, were undoubtedly drawn to densely populated areas like Babylonia.

Economy

With the Romans kept at bay, Parthia could try its hand at trade. "The minor republics in the Fertile Crescent, which embraced Parthia's decentralized 'feudal' system of governance, expanded immensely as mercantile centers of international trade," writes Richard Frye. The first two centuries of our period were a golden age of trade, with the oasis nations of the 'Fertile Crescent' flourishing like never before." The Parthians began their commercial expansion with infrastructure. They kept the towns and roads they got. Control of Armenia and prospective access to the Black Sea, as well as control of Hyrcania and the Caspian Sea, provided them with access to Central Asian markets.

Conquest of Persia and cities on the Persian Gulf, such as Antioch-in-Persia, meant salt trade with India. Control of Elam and the strategically important city of Susa and the fertile Media region and its opulent capital Ecbatana would have enriched the Parthians both culturally and economically.

Currency

The Greek drachma coin, including the tetradrachm, was the primary money used throughout the Parthian Empire and was usually silver. The cities of Hecatompylos, Seleucia, and Ecbatana all had royal mints under the Arsacids. They most likely also had a mint in Mithridatkert/Nisa. Drachmas manufactured during the Parthian period rarely weighed less than 3.5 g or more than 4.2 g from the time of the empire's creation until its demise. After Mithridates I conquered Mesopotamia, the first Parthian tetradrachms appeared, weighing in principle roughly 16 g with slight variation and minted only at Seleucia. With the Romans kept at bay, Parthia could try its hand at trade.

"The minor republics in the Fertile Crescent, which embraced Parthia's decentralized 'feudal' system of governance, expanded immensely as mercantile centers of international trade," writes Richard Frye. The first two centuries of our era were a golden age of trade, with the 'Fertile Crescent' oasis nations flourishing like never before." The Parthians' commercial development began with the infrastructure that they acquired from the Seleucids. They rightly kept the towns and highways they were given. Their dominance of Hyrcania and the Caspian Sea, as well as their possession of Armenia and possible access to the Black Sea, provided them access to Central Asian markets. Their conquest of Persia and cities on the Persian Gulf, such as Antioch-in-Persia, provided salt access to Indian markets. Their control over Elam and the strategically important town of Susa, as well as the fertile Media region and its affluent capital Ecbatana, would have enriched the Parthians culturally and financially.

11.5 The decline of the Indo-Parthians

The great Parthian monarch's dominion was divided into several states after his death. Sanabares governed one of these (perhaps Sistan), Pakores ruled another (likely Kandahar and the Western Panjab), and others were ruled by princes whose coins Marshall discovered for the first time at Taxila. Sasa(s) or Sasa(n) was one of them, and he acknowledged Pakores' little sway. Periplus' verse "Before it (Barbaricum), there lies a tiny island, and inland behind it is the city of Scythia, Minnagara; it is subject to Parthian princes who are continuously driving each other out" reflects the internecine strife among these Parthian lords.

The Pahlava or Parthian dynasty in Afghanistan, the Panjab, and Sind was succeeded by the Kushana, Gushana, Khushana, or Kushan dynasty, according to epigraphic (and in some cases numismatic) evidence. In the year 103, Gondophernes was the ruler of Peshawar. However, according to the Panjtar inscription, the region's sovereignty transferred to a Gushana or Kushan ruler in 122. The Kushan suzerainty had been extended to Taxila in the year 136. The Buddha's remains interred in a chapel at Taxila "for the bestowal of perfect health onto the Maharaja, rajatirajadevaputra Khushana," according to an inscription year. The Kushan conquest of the Lower Indus Valley is documented by the Sui Vihar and Mahenjo Daro Kharoshth Inscriptions. The Yue-chi occupation of Kao-fou or Kabul is mentioned by the Chinese writer Panku, who died in 92. This demonstrates that the Kushans' race acquired control of Kabul before the year 92. A later writer 4 is likely to claim that Kao-fou is a misspelling of Tou-mi. But, according to Kennedy, the error would not have been feasible if the Yue-chi had not owned Kao-fou throughout Panku's reign. It's vital to recall that a Chinese writer from 92 A.D. believed Kao-fou was a Yue-chi possession long before his time. As early as the period of Gondophernes, the Kushans had established some type of link with the Indian borderland. The Kushan king Kujula Kadphises is claimed to have replaced Hermaios in the Kabul valley. According to numismatic evidence, this Kushan chief appears to have been an ally of Hermaios, with whom he appears to have produced joint coins. Kadphises appears to have been cordial with the Parthian monarchs of Gandhara initially. However, the Parthians' destruction of Hermaios' realm most likely motivated him. He waged war on the latter and eventually defeated them in India's northwestern borderland.

The coins of Abdagases, the brother of Gondophernes, are only found in Punjab, but Orthagnes' coinage is found in Kandahar, Sistan, and Sindh. The advancing Yueh-chi, who had evicted the last of the Indo-Parthian rulers from Punjab by the end of the first century A. D., appears to have steadily driven the Indo-Parthian princes southward.

Summary

Parthian monarchs may have come into the Indo-Iranian borders and northwestern India as Parthian rulers in Iran. The Parthians and the Sakas of Seistan were in close touch, which is why we discover an amalgamation of ancient Scythian and Iranian Parthian characteristics among the Indian Sakas. Gondophernes was the most powerful Parthian king. His realm stretched from Kabul to Panjab, and it may have included parts of the Parthian empire in Iran. His rise from subordinate to autonomous position can be seen in various stages of his coinage. His surname is thought to be related to that of St. Thomas. St. Thomas is said to have traveled from Israel to the court of Gondophaes, according to legend. He traveled to India to spread Christianity. The number of silver coins attributable to the Parthians is minimal. This could reflect the Indo-Parthian empire's poor economic situation. Some academics believe that the vast amount of silver coins created in these territories by their predecessors, the Sakas and Indo- Greeks, served the needs of the Parthian State's higher currency in India. They could have been augmented by lower-value coins containing a little quantity of precious metal mixed in with relatively inexpensive metal. Abdagases appears to have been Gondophaes' direct successor. As evidenced by the joint issuance of some coins, he was a subordinate king under his uncle for a while. Gondophaes and his nephew Abdagases are commemorated on several coins. Several tiny coins discovered at Taxila's Sirkap site commemorate the end of Parthian control in India.Over time, the Parthians became integrated into Indian society.

Keywords

Takht-i-Bahi: Takht-i-Bahi, commonly mispronounced as Takht-i-Bhai, is an Indo-Parthian archaeological site of an ancient Buddhist monastery in Mardan, Khyber-Pakhtunkhwa, Pakistan.

Seistan: Sistān, known in ancient times as Sakastān, is a historical and geographical region in present-day Eastern Iran and Southern Afghanistan.

Self Assessment

1. St. Thomas is said to have come to India to propagate Christianity during the reign of the:

A. Cheras

B. Parthians

C. Pandyas

D. Cholas

2. The famous ruler of Parthians:

A. Gondophernes

B. Kanishka

C. Menander

D. Sumitra

3. St. Thomas came to India during the reign of:

A. Kanishka

B. Menander

C. Gondophernes

D. Vishnu Gupta

4. Gondophernes belongs to which dynasty:

A. Sakas dynasty

B. Parthian dynasty

C. Greek dynasty

D. Gupta dynasty

5. Who was the founder of the Parthian dynasty:

A. Gondophernes

B. Kanishka
C. Menander
D. Sumitra

6. _____ is the first Christian to enter in India:
A. John
B. St. Thomas
C. St. William
D. St. Petric

7. Where is the tomb of St. Thomas, according to Marco Polo:
A. Kerala
B. Chennai
C. Delhi
D. Jammu

8. Who were the Successors of Gondophernes:
A. Abdagases
B. Aspavarman,
C. Indravarman
D. Sasa

9. Abdagases was succeeded by:
A. Abdagases II
B. Aspavarman,
C. Pacores
D. Sasa

10. According to an inscription at Takht-i-Bhai (near Peshawar), Gondophernes ruled for at least:
A. 22 years
B. 24 years
C. 25 years
D. 26 years

11. The Parthians were originally from:
A. Greek
B. Macedonia
C. Iran
D. China

12. Who annexed the region of Taxila:
A. Mithridates I
B. Abdagases II
C. Aspavarman,
D. Pacores

13. Who referred to himself as "Philhellene" or "lover of Greek culture":

A. Mithridates
B. Pacores
C. Gondophernes
D. Sasa

14. Parthians coins are usually made of:
A. Gold
B. Silver
C. Copper
D. Lead
15. Who called himself "King of Kings:
A. Mithridates
B. Pacores
C. Gondophernes
D. Pacores

Answer for Self Assessment

1.	B	2.	A	3.	C	4.	B	5.	A
6.	B	7.	B	8.	A	9.	C	10.	D
11.	C	12.	D	13.	A	14.	B	15.	C

Review Question

1. Discuss the origin, political history, and contribution of the Indo-Parthian rule in India.
2. Write a note on the administration of the Parthians.
3. Discuss the sources to know about the Parthians.
4. Discuss the economy and currency of the Parthians.
5. Write a note on Gondophernes.

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Unit 12: The Kushanas: Polity

CONTENTS

Objective

After this chapter, you will be able to:

- Know about the Polity of Kushanas.
- Know about the administration of Kushanas.
- Know about the religion of Kushanas.
- Know about the art and architecture of the Kushanas.
- Know about the decline of the Kushanas.

Introduction

The Kushana dynasty is one of India's most important dynasties. It was a period of burgeoning literary and creative activity. The Kushana period serves as an excellent precursor to the Gupta era. It is a watershed moment in Indian history. After the fall of the Maurya's, there emerged for the first time a massive empire that encompassed not only all of north India but also significant regions beyond it, stretching as far as Central Asia. According to Chinese texts, the Kushanas belonged to the Yueh Chi tribe of Northwest China. The coins and inscriptions assist us in determining the kushanas' chronology. "The Past of Dynasty provides a wealth of information about the Kushanas' history. Kushana is said to have played a significant role. The Yueh-chi tribe seized Bactria and established its rule in Indian politics.

The Kushana dynasty is said to have been founded by Kadphises I. KujalaKadphises was another name for him. From 15 AD to 65 AD, he may have ruled over Bactria and Gandhara, establishing a new kingdom. He referred to himself as a great king. He could have been a Buddhist.

Kadphises II conquered India. VimKadphises is another name for him. He took imperial titles such as "Lord of the Universe." He was a devotee of Shiva and a Saivaite. He had a strong working relationship with the Romans. He was the first to mint gold and silver coins. Between 65 and 75 AD, he may have reigned.

12.1 Kushanas: Polity, Society and Economy

According to Chinese historians, the Kushanas were a subrace of the Yueh-chi.The Yueh-chi were nomadic people who lived on the outskirts of modern-day China. They clashed with a neighboring barbarian tribe known as Hsiung-nu in the middle of the second century BC. In that battle, the Yueh-chi king was defeated and murdered by the Hsiung-nu. His skull served as a drinking vessel for the latter. The Yueh-chi, led by the widow of the deceased Yueh-chi king, refused to submit to the conquerors and opted to migrate west in search of new pastures. The number of people who moved is estimated to be in the six to ten lakhs range. The Yueh-chi came into combat with the Wu-sun, a lesser horde that occupied the Ili river basin and its tributaries, while they were on the move. The Wu-sun were no match for the Yueh-chi, and their ruler was murdered because of their defeat. The Yueh-chi was separated into two portions at this period. Those Yueh-chi who lived near the Tibetan border became known as the Little Yueh-chi, while those who went westward became known as the Great Yueh.The Sakas, who occupied the provinces west of the Wu-sun and north of the Jaxartes, were the Yueh-next chi's opponents. The Sakas attempted but failed to defend themselves. They were forced to leave their pastures in favor of the Yueh-chi who had taken up residence there. The Sakas were forced to travel searching for new homes, and they crossed the northern passes into India.

The Yueh-chi lived in the land they conquered for perhaps 15 or 20 years without being disturbed. However, they were vanquished by the chieftain's son (who had been killed by the Yueh-chi) with the help of the Wu-sun, who had raised the chieftain's baby son. The Yueh-chi was obliged to return to the territory they had taken from the Sakas after being driven out. They invaded the Oxus Valley and forced its peaceful inhabitants to submit. The Yueh-chi probably ruled Bactria to the south of the Oxus. The Yueh-Chi eventually gave up their nomadic lifestyle and settled down.

The Yueh-chi have been defeated by the Hsiung-Nu in the past, according to Fa Hien. They then traveled to Tahia and split the kingdom among five Hsi-h (e) on or Yabgous, namely the Hsiumi, Shuangmi, Kueishuang, Hsitun, and Tumi Hsi-h (e) on or Yabgous. More than a hundred years later, K'iutsiu-k'io, a Hsihhou or Yabgou (Yavuga) of Kueishuang (Kushan), fought and defeated the four other His-hou and declared himself king or lord (Wang). He invaded Nagad-si (the Arsakid region, i.e., Parthia) and gained possession of the province of KaofouK'iutsiuk'io passed away at the age of over eighty. Yen-Kao-tchen, his son, succeeded him as king.' In exchange, he invaded Tien-tchou (India, on the banks of a large river, maybe the kingdom of Taxila mentioned by Philostratus) and installed a ruler there. From this point forward, the Yueh-chi grew in strength. The other countries called them Kushan after their monarch, but the Han called them Ta-Yueh-chi, their original name.

1. Kadphises I

Kadphises I was the Kushans' leader at that time. He assumed the title of Wang, which means "king." Invasion and conquest of the kingdoms of Parthia, Kabul, and Kafistan. KujalaKadphises, also known as Kadphises I, died at the advanced age of 80. According to contemporary records, he is also thought to have embraced Buddhism near the end of his reign. He also sued several coins that were blatantly copied from Augustus' coins (27 BC-AD 14). Tiberius Kadphises, who lived to be almost eighty years old, falls roughly between 15 and 55 AD.

2. VimaKadphises or Kadphises II

Kadhises II (AD 78-120) ruled over a large part of northern India and ruled the Indian provinces with the help of military deputies. He did business with both China and the Roman Empire. He issued gold and silver coins with life-like portraits of the king etched on them. It appears that he was a Shiva worshipper based on these coins.

3. Kanishka

The Kushana empire's most powerful ruler was Kanishka. The date of his succession to the throne, however, is disputed among experts. Kanishka was the originator of the Vikrama Era in 58 BC, but Kanishka was the emperor in 125 AD. Kanishka may have begun a period, but not the Vikrama Era, according to R C. Majumdar. Kanishka was the founder of the Saka Era, according to R.D. Banerjee and Dr.Rayachaudri. He ascended the throne around 78 AD and may have reigned until 120 AD, conquering northern India as far as Pataliputra.

Buddha Gaya, Malwa, and Sindh are the three provinces that makeup Buddha Gaya. He was able to regain control over Kashmir. He erected Kanishkapura. Purushapura or Peshawar was his

capital city. From Peshawar to Benares, he left coins and inscriptions. He defeated the Parthian king. Devaputra was his pseudonym. From Uttrakhand in the east to Khotan and Khorasan in the west and Kashmir north to Konkon in the south, he expanded his dominion. According to Dr. Smith, Kanishka's Empire spanned northwestern India, possibly as far south as the Vindhyas and far beyond the Pamir Passes. His Empire extends to Central Asia, according to legend. The Kushana dynasty's Kanishka was the most powerful emperor. He began the Saka era, which started in 78 AD. He was a patron of religion and art as well as a great conqueror.

Kanishka's public works

Kanishka, like Ashoka, was an excellent builder of stupas and cities. He built a monastery and a massive wooden tower in his capital, where he kept some Buddha relics. A statue of Kanishka with a missing head is a significant artifact from this period.His notable buildings and works of art may be found in Peshawar, Mathura, Kanishkapura, and Takshasila, and the Shah-Ji-ki dheri in Peshawar. During Kanishka's reign, Mathura grew in importance as a center of art. Kanishka enhanced the city's beauty by erecting numerous monasteries, statues, and sculptures.

Kanishka's religion

Kanishka's religious beliefs are a contentious issue. He contributed to the spread of Buddhism by repairing and constructing numerous old and new monasteries.Kanishka summoned scholars to the fourth Buddhist Council, which drew a total of 500 monks. The truth is that before converting to Buddhism, he worshipped a variety of gods, as evidenced by his previous coinage. But, in the end, he accepted Buddhism and pushed it as the state religion.

Kanishka's Rulership Estimation

Kanishka was unquestionably one of India's finest kings. He was a great warrior, an astute empire builder, and a superb patron of the arts and education.Kanishka reigned over a massive empire like no other Indian. He was the only Indo-Asian ruler whose kingdom went beyond the Pamir Mountains.Kanishka has a special place in Indian history. He was a superb administrator as well as a great conqueror. It's worth noting that during his reign, there was not a single insurrection.

12.2 Kushana Administration

A close examination of Kushana coins and inscriptions allows us to form an impression of India under the Kushanas. The Kushanas' administrative systems were a combination of foreign and Indian features, according to our findings. The government by satraps was a significant foreign element. Viceroys or governors of provinces were the latter. There were a few officials with foreign names. A general or military governor was known as strategos, while a district magistrate was known as Meridach.

Amatyas and Mahasenapatis were Indian officers. Foreign-named officers were stationed in the northwest, while Indian-named officers were stationed in the interiors.

Although there are references to republics, kingship was the most common form of government. Mahisvara, Devaputra, Kaiser, and Shahi-Sahanushabi were some of the Kushana emperors' titles. The ancestors' kings were often worshipped as gods. Huvishka's inscription at Mathura refers to a devakula, or temple, where the statue of Kanishka's grandfather was erected. During the Kushana period, a peculiar system of two rulers governing at the same time also existed. Kanishka II and Huvishka ruled together, according to legend. This institution could have been adopted from the Indo-Greeks.

The kings of Kushana are reported to have possessed unrestricted power. Although Buddhist literature mentions an advisory body to aid the king, there is no evidence that such a body existed during the Kushana period because no such body is mentioned in the Kushana records.

In India, satraps were known as mahakshatrapas and kshatrapas. Some are referred to as Rajanmahakshatrapas. These officials had the authority to mint coins. The assumption of the title implies that an overlord bestowed it. In Sanskrit literature, kshatrapas refer to gods and men exercising dominion, authority, and power. In the Rig Veda, it is used in the sense of a king. There were Kshatrapas of Kapisa and AbhisaraPrastha and Mathura before the Kushanas. The Kushana emperors maintained the same system as their forefathers. Kanishka's kshatrapas occupied a different position than the western kshatrapas. It is claimed that if the kshatrapas had been independent, their names would have appeared in the inscriptions instead of Kanishka and Huvishka's.

In the Kushana administrative machinery, the phrases dandanayaka and mahadandanayaka established a relationship. These terminologies appear in the Kushana archives for the first time.

The term dandanakaya has been rendered as amagistrate,' a 'lucky general,' a 'commander of the force,' a 'judge,' a 'punishment administrator,' a 'criminal magistrate,' a 'prefect of police,' and a 'Commissioner of Police.' According to legend, dandanayakas were feudatory chiefs appointed by the king. They had to swear allegiance to the king and perform civil and military service. The civil assistance came in the form of personal service to keep the peace. This system was first introduced by the Kushanas, who were later followed by the Guptas. All of the kshatrapas, mahakshatrapas, and mahadandanayakas have foreign names, explaining why there are no Indian official heads at the upper levels. There are gramikas and padrapalas mentioned. The village chief was referred to as gramika, while the local chief was referred to as padrapala. Some historians believe the Kushana rule must have ensured safety because references to individuals arriving in Mathura from Abhisar, Nagara, Odayana, and even Wokhana or Badakshan have been found. The administration was in charge of the protection and security of the common people, who contributed to the country's progress and prosperity. This was visible in people's daily lives and a slew of social programs implemented by the state's rulers.

12.3 Wars and Conquests of Kanishka

Kanishka was a valiant warrior and an accomplished conqueror. He advocated for an aggressive policy.He is comparable to Akbar and Samudragupta in terms of self-aggrandizement.He conquered several states in India and abroad and assimilated them into his Empire.Empire. Afghanistan, Bactria, Parthia, Sindh, and Punjab were all part of the British Empire at his ascension.His Empire included them. The subsequent wars helped him expand his Empire:

Kashmir:

Kanishka first invaded Kashmir, where he built numerous monuments. Kanispura was established as a result of his efforts. He, like Jahangir, was a massive fan of the Kashmir valley. He was drawn to the valley because of its natural beauty. He also desired to be buried in Kashmir following his death, according to legend. According to Kalhan, the author of Rajtarangini, Kashmir was under Kanishka's control at the time, and he used to spend his summers there. He convened the fourth Buddhist Council in Kashmir.

Magadha:

Second, Kanishka invaded and conquered Magadha. He is supposed to have demanded payment for the fight from the Magadhan monarch after the conquering. As reparation, the Magadhan ruler offered Kanishka Ashvaghosh, a famous scholar, and Kanishka brought Ashvaghosh with him.

Other wars of Kanishka:

Kanishka was victorious in his campaign against Parthia. The Chinese General Pau-Chao steadily moved to the west around the end of the first century AD, subduing the trans-pamir districts of Kashgar, Yarkand, and Khotan and threatening the Kushana Empire's eastern frontier. Kanishka challenged the Chinese emperor's supremacy and proclaimed his equality by marrying a Chinese princess in AD 90. General Pau-Chao, who saw the proposition as a good idea,

As an affront to his lord, the emissary was detained and returned home. Kanishka responded by sending a force of 70,000 cavalries under the command of his commander Si through the Pamirs to attack the Chinese. Kanishka's armies were destroyed, and he was forced to pay China a tribute. Years later, he launched another trip across the Pamir Plateau to avenge his previous defeat. Now, he had defeated the Chinese, but his men and commanders assassinated him during this very expedition. His soldiers had grown tired of the incessant warfare and revolted, killing him. His military achievement, on the other hand, demonstrates that he was a superb leader and conqueror.

12.4 Society

As a result of the large number of people who moved during the Kushan period and settled in new areas, the Kushan period saw the emergence of new powerful clans and castes in various regions, forcing legitimizing authorities in some areas, such as India, to make room for the new element elements in the society's otherwise fixed division. During the Kushana period, slavery was also a prevalent practice. Like the early Roman ladies, the Kushana women of the higher class were not chaste, and "the Kushanas view their husbands as mistresses," according to legend.

12.5 Economic Conditions:

The Kushanas were able to keep their economic success. Agriculture and industry were improved because of their efforts. They produced gold, silver, and copper coins with various depictions of Gods and Goddesses. Foreign countries were involved in commerce. Land routes ran across the northwest, and maritime routes ran down the west coast. With the Roman Empire, India had a positive trade balance. A considerable number of gold coins from Rome attest to the city's trading success. China, Persia, Mesopotamia, and other countries were involved in the trade. Despite spending so much on conquering and art buildings, the Kushanas enjoyed financial success during their reign.

12.6 Kanishka and Buddhism

Kanishka was a great conqueror and warrior. There are no two ways about it; he was a great devotee and patron of Buddhism at the same time. His fame today stems from the fact that he is a Buddhist. He, like Ashoka the Great, set out to spread Buddhism both within and outside the country. In Buddhist religious philosophy, two sects arose around this time: (1) Hinayana, who wanted to keep Buddha's simple creed, and (2) Mahayana, who preferred to worship the image of Buddha and preached personal devotion to him. Kanishka constructed a magnificent tower to house Buddha's relics. Its fourteen-story carved timber structure, which was topped by an iron column, reached a height of 194 meters. Both Hiuen Tsang and Alberuni claim that he built Peshawar's great monastery, and that Peshawar became a major Buddhist cultural centre during his reign. During the time of the famous author Vasumitra, the fourth Buddhist council, which was not recognised by Hinayana followers, was held in Kashmir, Gandhara, or Jalandhara. A plan of the stupa, the location of the Vihara, a few examples of figurative stone sculptures, and the famous Kanishka reliquary have all been discovered during limited excavations in Peshawar. Kanishka is linked to several Buddhist theologians, including Ashvaghosha, Vasumitra, Parshva, Sangharaksha, Dharamatrata, and Matricheta. Kanishka's support for Buddhism, on the other hand, appears to have been primarily political. Despite legends, there is little evidence that his conversion to Buddhism was a life-changing experience. Buddhist symbols can be seen on his coins, but they are scarce and overwhelmed by other sorts.

12.7 Art and Architecture

Kanishka had a knack for construction. He built many cities and beautiful structures. In his capital of Purushpur, he built a 600-foot-high castle. There were fourteen levels to it. Iron was used to construct the top of the structure. Several Buddha sculptures were placed all around the castle. He built Kanishkapura, a large village near Srinagar, after capturing Kashmir. In Mathura as well, he built numerous stupas, monasteries, and shrines. Kanishka's talents helped the Gandhara school of art gain renown. Kanishka was a master builder and patron of the arts, favoring architecture and sculpture.

Gandhara Art:

Gandhara art is associated with the Kushan period. Jalalabad, Hadda, Baniyan in Afghanistan, and Peshawar District in India, were the most major Gandhara School centers. Gandhara fell under the control of the Bactrian Greeks after the Mauryan Empire fell apart. It served as a crossroads for eastern and western cultures. To build the Viharas and Chaityas in Gandhara, the Greek princes hired many Greek and Roman sculptors and artists. Their art was a mix of Indian and Greek styles of the period. Gandhara art is the name given to it.

Features of Gandhara Art:

Lord Buddha was solely shown as symbols, such as flowers, by the artists. His figurines weren't being carved. On the other hand, the Gandhara artists pioneered carving Buddha's figures in various attitudes. They created pictures of Buddha as a prince, an ascetic with a skeleton body, and the Buddha of Enlightenment, among other things.

- The Greek influence can be seen in the Buddha pictures' facial expressions. The Buddha's visage was likened to that of Apollo, the Greek Sun God.
- The Gandhara artists represented people from all walks of life. Dr. Smith claims that "When viewed as portraits of human life, they provide a vivid depiction of practically every phase of life in northern India, both lay and clerical, throughout several centuries.

Every socioeconomic stratum, from Prince to Pariah, is represented, and no topic of human interest was deemed unfit for the sculptor's chisel."

- "The Gandhara style is Greeco-Roman based on the Cosmopolitan art of Asia Minor," says Dr. Smith.
- Though Hellenistic in form and execution, the Gandhara art is unmistakably Indian in content and subject matter. It adheres to Indian customs. "The effect of Hellenistic art on Indian art was simply technical in character and was in no way the spiritual or intellectual force that defined its aspirations." According to Majumdar, "Although the technique was acquired from Greece, the art was entirely Indian in spirit and was only used to convey Buddhist ideas and practices. As a result, Gandhara artists possessed a Greek hand and an Indian heart."Willdurant claims that Gandhara art had little influence on India's sculptural shape and processes.
- According to R.D. Banerjee, the Gandhara art ruled for about five centuries and progressively impacted the other schools of India and the countries within its sphere of influence. Because there are no monuments that identify a date, dating Gandhara art is a challenging task. It flourished most likely from the middle of the first century to the middle of the fifth century. It is also thought that the Gandhara School began to form long before the Kushanas and that it reached its pinnacle during Kanishka's reign.
- The new form of Buddhism was the central focus of Gandhara Sculpture, and the evolution of an image Buddha was a significant contribution. The Gandhara School was a massive achievement in terms of iconography. Black stone, clay, and terra-cotta were used to create beautiful images of Buddha and Bodhisattvas. Buddha has a mustache and wears garments. The Buddhas of Gandhara, according to A.L. Basham, are gentle, graceful, and benevolent. As a result, Gandhara art provides a vivid commentary on Lord Buddha's life and deeds. According to Majumdar, the Gandhara School was inspired by other Indian art schools; hence it only influenced the other schools to a limited amount. The Gandhara art, according to Paul, had a two-fold influence. Its influence expanded from Central Asia to China and Japan on the one hand and from India to the islands and Ludo-China. Mathura's art appears to have been the first to be influenced by Gandharan art. As a result, Gandhara art influenced Buddhist art in Eastern China, Turkistan, Mongolia, Korea, and Japan.

Mathura School of Art:

Mathura art is the name given to the school of art that arose in modern-day Uttar Pradesh's Mathura. In the first century AD, it prospered. The Mathura school of art was founded on indigenous principles in its early stages. In comparison to the Gandhara tradition, the Buddha representations show a spiritual quality in his face. The images of Siva and Vishnu, as well as their consorts Parvathi and Lakshmi, were carved out by the Mathura school. The Mathura school's feminine figurines of yakshinis and apsaras were exquisitely crafted.

12.8 Literature

Kanishka was a significant supporter of the arts and education. During Kanishka's reign, many high-quality Sanskrit literary works, both religious and secure, were produced. Kanishka is supposed to have encountered Ashwagosha during his insurrection against Pataliputra. Aswagosha was a multi-talented mastermind. He was a musician, a philosopher, and a poet. His works have been likened to Milton, Goethe, and Voltaire, all English scholars. Buddhacharitha, Vajra suchi, SariputraPrakarana, and Sutralankara' are among his works. The Epic of the Buddhists, according to the Buddhacharitha. It is associated with Valmiki's Ramayana.

Not only was Nagarjuna a philosopher, but he was also a scientist. He was Mahayanism's most prominent proponent. In his famous book, the Madhyamika Sutra, he enunciated the 'Theory of

Relativity.' He is appropriately dubbed "Indian Einstein." A 'Prajanaparamitrasuthra shastra' was his most famous work. He has been compared to Protestant leader Martin Luther. He was dubbed "one of the four lights of the globe" by Hiuen-Tsang. Vasumitra wrote the Mahavibhasha sastra commentary on the Tripitaka, which is considered an"Encyclopedia of Buddhism." He was the 4th Buddhist Council's president. Kanishka has patronized Charaka, the author of the Charaka Samhita, a notable work on Ayurveda. He was said to be the physician's court. With the guidance of outstanding intellectuals, Kushanas made a significant contribution to literature.

12.9 The decline of the Kushana Empire

During the reign of Kanishka I, the mightyKushana Empire reached its pinnacle. The Kushanas were dreaded not just in India but also in Central Asia throughout his reign. His successors, on the other hand, were unable to keep up with him. Vasishka, Kanishka I's successor, has ruled only over Mathura and the surrounding areas. He was most likely in charge of the Sanchi region as well. Vasishka's inscription has not been found in any other area of India; hence it is assumed that he lost control of the Kushana Empire's distant parts. The origin of the Kushana power fall during his reign is unknown; however, it is assumed that the collapse was only brief.

Huvishka succeeded Kanishka, and it is said that during his long and prosperous reign of more than thirty years, he restored the fortunes of the Kushanas. In the Mathura region andnorthwestern India, and eastern Afghanistan, inscriptions mentioning Kanishka have been discovered. Huvishka's Empire is thought to have comprised the region to the west of Kabul, some thirty kilometers. MaharajadhirajaHuvishka is his title. Kanishka II is also believed to have reigned at the same period as Huvishka.

VasudevaI succeeded Huvishka as king. Despite the lack of information regarding his Empire's exact boundaries, it is considered that his authority did not extend beyond a portion of modern-day Uttar Pradesh. Almost all of the Brahmi inscriptions have been discovered in Mathura and the surrounding area. The imperial Kushanas of India appear to have lost control of India's extreme northern and northwestern regions by this period. Local chiefs probably took advantage of the national government's weakness to declare independence. Vasudeva's last known date is approximately AD 176–77, and the powerful Kushana Empire fell apart soon after his death.

It is nearly impossible to give an ordered description of Vasudeva I's successors. The coins are our only source of information, and they don't provide us with any specifics. However, Kanishka III, who is thought to have reigned from around AD 210 to 230, is said to have succeeded Vasudeva.

During the lifetimes of Vasudeva II's successors, the Kushana Empire appears to have finally disintegrated. The Indian chiefs lost much of their kingdoms in the interior of India. The Nagas, Yaudheyas, Malavas, and Kunindas were the most important. According to the evidence found in the inscriptions, the Nagas rose to power more than a century before Chandragupta II's reign. Padmavati and Mathura, which were once part of the Kushana Empire, were ruled by the early Nagas. According to the Puranas, when the Guptas came to power, seven monarchs had already ruled at Mathura and nine at Padmavati. All of this must have been done at the expense of the Kushanas, which helps to explain why the Kushana Empire vanished.

The Yaugheyas, a martial tribe, also played a crucial role in the Kushana Empire's demise. Their dominion over the lands along the Sutlej's banks as far as Bahawalpur's borders lasted more than a century. The Yaudheyas' copper coins are identical to the Kushanas'. Following the overthrow of the Kushanas, the Yaudheyas appear to have produced these coins.

After successfully revolting against the Kushanas' dominion, the Malavas and Kunindas became independent. The areas once held by the Kushanas were partitioned amongst them. The Kunindas occupied the land between the Yamuna and the Sutlej, as well as the upper courses of the Beas and Sutlej, while the Malavas made Malvanagar in Rajputana their capital.

The development of the Sassanian Satraps and Satavahana authority in Iran was another factor in the Kushana Empire's demise. Ardeshir I formed the Sassanian Empire in AD 225–26, and its kings focused their emphasis on the east from the start. I traveled to Khorasan, Ardeshir. The Kushana Shah, or ruler, has dispatched an ambassador to Ardeshir I to accept his suzerainty.

The Sassanian empire gradually expanded into Seeistan. It eventually extended across sections of western and central India, as well as India's northwestern territories and frontiers. The Western Satraps and Satavahanas were sacrificed in the Sassanian advance into the west and central India. In the eastern division of the Sassanian Empire, Bactria and northwestern India became significant provinces. The Kushanas attempted to break away from the Sassanians during Emperor Varhram

II's reign (AD 276–93), but this appears to have failed. The Kushanas' waning influence in India's northern and western sections and beyond was harmed by the rising dominance of the Sassanians.

The Kushanas on the Indian border, as well as in Punjab, appear to have blended with various tribes over time. They had a tumultuous existence right up until the reign of Samudra Gupta when the latter conquered them. They are referred to as Daivaputra Shahi Shahanushahi in the Allahabad Pillar inscription. The Kushanas were given a new title in the late fourth and early fifth centuries: Kidara. The discovery of a considerable quantity of coins has confirmed their existence.However, determining the exact era of their rule, the order of succession, and even the boundary of their kingdom is problematic.

Summary

At the start of his reign, Kadphises I was given the title of yabgu or yava (chief), but it appears that after he invaded Parthia and capture Taxila, he was given the title of the maharaja. On his coinage, Kadphises II, who conquered the Indus Valley, assumed the imperial title of "great king of kings" or "king of kings, Saviour." Kanishka's imperial title was maharaja rajadhirajadevaputra, clearly a borrowed title from the Shakas and Pahlavas before him. As a result, some Kushana rulers are shown on their coins as surrounded by a nimbus or halo and bright rays or flames, implying that kingship was exalted and the king was bestowed with an almost heavenly position. There is very little known about the Kushanas administration. Kanishka had several satraps or great satraps reporting to him, akin to the Shakas and Pahlavas. These viceroys were probably able to make their coins and assume imperial titles. The Kushanas established two military or judicial ranks, mahadandanayaka, and dandanayaka, based on the Indian tides of mahadandanayaka and dandanayaka. The appointment of foreigners to all higher offices was a vital aspect of the Kushana administration. The foreigners were sent to the northwest and occupied positions such as strategos (military governor) and meridach (district magistrate). Amatyas and mahasenapatis were officers of Indian descent who were stationed in the interior. The village administration continued as before, with the headmen in charge, who were mainly appointed by hereditary means.

Keywords

Chaityas: A chaitya, chaitya hall, chaitya-griha, (Sanskrit:Caitya; Pāli: Cetiya) refers to a shrine, sanctuary, temple, or prayer hall in Indian religions.

Viharas: Vihara, an early Buddhist monastery consisting of an open court surrounded by open cells accessible through an entrance porch. The viharas in India were initially constructed to shelter the monks during the rainy season when it became difficult for them to lead the wanderer's life.

Self Assessment

1. Who was the founder of the Kushan Empire?

A. Kanishka

B. VimaKadphises

C. KujulaKadphises

D. Vasiskha

2. Who issued the first Gold coin in India:

A. Kanishka

B. KujulaKadphises

C. VimaKadphises

D. Vasiskha

3. Who was the son and successor of VimaKadphises

A. Kanishka

B. Srigupta

C. Huvishka

D. VimaKadphises

4. What was the title of Kanishka:
A. Pridarshi
B. Devanapriya
C. Simhagata
D. Devaputra

5. In which year, the coronation of Kushan King Kanishka was held?
A. 178 BC.
B. 101 AD.
C. 58 BC.
D. 78 AD.

6. Kushana belongs to the tribe of:
A. Yuchi
B. Jnatrika
C. Ikswaku
D. Terai

7. The great silkroute to the Indians was opened by :
A. Kanishka
B. Ashoka
C. Harsha
D. Fa-Hien

8. The Saka era commencing from AD 78, was founded by
A. Asoka
B. Kanishka
C. Chandragupta
D. Vikramaditya

9. 'Charak' was the famous court physician of:
A. Harsha
B. Chandra Gupta Maurya
C. Ashoka
D. Kanishk I

10. The capital of Kanishka was:
A. Purushapura
B. Banaras
C. Allahabad
D. Sarnath

11. The greatest Kushan leader who got converted to Buddhism was:
A. Kujala
B. Vima
C. Kanishka

D. Kadphises

12. During whose reign did the Gandhara School of Art blossom?
A. Harsha
B. Ashok
C. Kanishka
D. Chandragupta II

13. When did the best productions of Gandhara sculpture appear?
A. Mauryan period
B. Kushan period
C. Gupta period
D. Harsha period
14. The school of arts developed during the Kushan Period with the mixture of Indian and Greek-style is known as:
A. Kushan art
B. Persian art
C. Gandhara art
D. Mughal art

15. Who among the following was the ruler from The Kushan dynasty?
A. Vikramaditya
B. Danti Durga
C. Khadphises I
D. Pushyamitra

Answer for Self Assessment

1.	C	2.	C	3.	A	4.	D	5.	D
6.	A	7.	A	8.	B	9.	D	10.	A
11.	C	12.	C	13.	B	14.	C	15.	C

Review Question

1. Explain the salient features of the Gandhara School of art.
2. Examine the salient features of the Mathura school of art.
3. Assess the career and achievements of Kanishka.
4. Explain the administration of the Kushana empire.
5. Write a note on the decline of the Kushana empire.

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Unit 13: The Three Early Kingdoms

CONTENTS

Objective

After this chapter, you will be able to:

- Know about the Chera Kingdom and their contributions.
- Know about the rise of Pandyas with Madurai as their capital
- Know about the religion and culture in southern Tamil Nadu
- Know about salient features of the Chola dynasty
- Know about the Literature, Art, and architecture of the Cholas.

Introduction

During the Sangam Age, the Chera, Chola, and Pandya kingdoms governed the Tamil country. The Chera Dynasty governed over two periods of time. The first Chera Dynasty governed during the Sangam Era, whereas the second Chera Dynasty ruled after the 9th century A.D. From modern-day Tiruchi district to Andhra Pradesh, the Chola monarchy of the Sangam period ruled. The Pandyan Kingdom ruled in Tamil Nadu from the 6th century B.C. until the 15th century A.D.

13.1 Chera Dynasty

The Chera Dynasty was one of Tamilkam's three powerful kingdoms, ruling over what is now Kerala and, to a lesser extent, sections of Tamil Nadu in southern India. In the past, the Cheras were

also known as the 'Keralaputras.' The Cheras were a Tamil royal dynasty from early Dravidian times. The first to create a historical ruling dynasty in the area, as evidenced by the fact that they ruled over vast swaths of Tamil Nadu and Kerala in south-eastern and south-western India. If we look at the word Chera, it is most likely derived from Cheral, which means "mountain declivity" in ancient Tamil. Their realm bordered the Pandya kingdom to the west and north. The Chera dynasty was divided into two eras according to documented history. The Early Chera ruled from the 4th century B.C. to the 5th century A.D., while the Later Chera (also known as the Kula-sekharas) ruled from the 8th to the 12th centuries A.D.

Location

The Chera kingdom covered a tiny strip of land between the sea and the Konkan range of mountains. The Cheras were the governing dynasty of Kerala in modern-day India, as well as areas of Tamil Nadu to a lesser extent. Venad, Kuttanad, Kudanad, Pazhinad, and other regions made up Chera territory, which stretched from Kanya Kumari in the South to Kasargod in the north (now in the far north of Kerala). There are a few more. Palghat, Coimbatore, Salem, and Kollimalai are also included in this list; however, they did not control all of these territories simultaneously, as ancient borders were often fluid. Their major dominion was in Kerala, and they were forced out of Tamil Nadu by the Pallavaslater on. They did, however, create capital at Vanchi, which the Romans called Muzris after a thriving sea-borne trade between the two empires arose.

King

The ruler's income was determined by the amount of war loot he gathered, as well as land revenue and taxes. This person was known as 'ko,' 'kon,' or 'kadumko,' all of which meant 'great king .' These monarchs were known by their titles, which were based on personal oddity, a singular habit, or significant achievement. The Chera monarchs are described in the Sangam literature fairly (the Sangam age encompasses the first four centuries of the Christian era). Their historical data and genealogy are notably (knspi-kyoosl) absent, and most attempts to assemble a coherent list of kings can vary widely in the order in which those kings are placed. This is, however, largely owing to a misunderstanding about how the lists were compiled in the first place.

Chera Rulers

Following is a list of Chera Rulers and their contributions:

UthiyanCheralathan

He was the first Chera ruler in ancient South India during the Sangam period. "Vanavaramban" (which means "one whose kingdom reaches up to the sky" or "one who is loved by the gods") was his popular name.

NedumCheralathan

ImayavarambanKudakoNedunChera-latan consolidates the Chera dynasty and expands its borders during his long reign. His sworn enemies, the Kadambas of Banavasi, suffer a crushing defeat. The reign of Imayavaramban had a significant impact on the development of art and literature in the kingdom. His court poet was Kannanar. Adhiraja was bestowed upon him.

Senguttuvan Chera

KuttuvanCheramanCheranChenkutuvan, Kadalpirakoottiya, Vel KeluKuttuvan, and Senguttuvan are all characters played by Kodai. He is not listed in the Chera kings' genealogy, and his exact status is unknown. According to the Pathirruppaththu, Senguttuvan has ruled the kingdom for fifty-five years.

Kulashekhara Varma

He was also called 'Perumal,' which means 'The Great' and is a god Rama epithet. He is credited with writing the Sanskrit hymns Mukundamala and Perumal Tirumozhi, both of which are included in the NalayiraDivyaPrabandham.

Rajashekhara Varma

Ceraman Perumal Nayanar was his second name. He is the Chera of Cranganore's first recognized monarch. Adi Sankara, a Hindu saint, was his contemporary.

Sthanu Ravi Varma

Science progressed during his rule, as did economic prosperity and political stability. Sankara Narayana, the famous astronomer (and author of SankaraNarayaniyam, a commentary on

Bhaskara'sLaghuBhaskariya), was a member of Sthanu Ravi's royal palace at Mahodayapuram. According to the Tillaisthanam Inscription, this ruler is amicable with the Chola monarch. During his rule, trade between Kerala and China flourished. Sulaiman, an Arab merchant who travels India once a year, attests to this. Following Sthanu Ravi Varman's death, further battles between the Cheras and the Cholas erupt, which last until the Chera kingdom falls apart. The Madurai Pandyas are also involved in the fight.

Rama Varma Kulashekhara

Raja Sri Rama Varma, Kulasekhara Perumal, RamarTiruvati, or KulasekharaKoyiladhikarikal was his full name. During his rule, there was a lot of political turmoil and instability. He was the last of the Later Chera dynasty's rulers (Kulasekharas of Mahodayapuram).

13.2 Religion

Before the arrival of Brahmanism, Vedic influence appeared to be minor. The Cheras had no religion, and there was no caste system in their culture, yet ancestral worship was widespread. Kottavai was the name of the battle goddess, although there were no temples built to honor her. Instead, the gods' images were stored outside, most likely under a tree (which echoes Indo-European practice in Europe, notably amongst the Celts and Germanics, so it has to be wondered whether the Dravidians copied the pattern from similar Indo-European arrivals in northern India or if the practice predated the rise of other groups). In contrast to the later La Tène Celts, the Chera civilization lacked an institutionalized priesthood. Only after the entrance of the Brahmins did structural temples emerge.

13.3 Economy

The early Chera economy was mainly centered on "pastoral-cum-agrarian" agriculture. With time, the emphasis on agriculture grew, becoming the foundation for more comprehensive economic transformation. For the vast majority of the population, agriculture was the primary source of income. Foreign trade grew as well, as noted in the Roman link. Iron was used for tools and tackle, and fishing, hunting, spinning, weaving, carpentry, and salt production were essential. Kerala was known for its precious stones, pearls, and spices. Muzris, Tyndes, Barace, and Nelaynda were among the ports visited.

Spice Trade

The Chera chiefdom's trade links with the Graeco-Roman world's merchants, the "Yavanas," and north India supplied significant economic momentum. The main economic activity was trade over the Indian Ocean. There is considerable disagreement regarding the nature of the "spice trade" in ancient Chera land. Given the existence of allegedly uneven governmental structures in south India, it is debatable if the Tamil merchants managed this "trade" with the Mediterranean world on equal terms. Because it occurred between the Roman Empire and South India with uneven chiefdoms, some more recent analyses claim that the "trade" was a "severe imbalance" transaction. The Romans are reported to have brought large sums of gold in exchange for black pepper. The discovery of Roman coin hoards in various locations of Kerala and Tamil Nadu attests to this.

Wootz steel

The wootz crucible steel from medieval south India and Sri Lanka was used to create the famed Damascus blades. High carbon Indian steel is mentioned in ancient Tamil, Greek, Chinese, and Roman literature. The crucible steel production process began in the 6th century B.C. at the production sites of Kodumanal in Tamil Nadu, Golconda in Telangana, Karnataka, and Sri Lanka, and was exported globally; by 500 BC, the Chera Dynasty had produced what was referred to as the finest steel in the world, i.e., Seric Iron, which was sold to the Romans, Egyptians, Chinese, and Arabs. Steel was exported in the form of steely iron cakes known as "Wootz." Wootz steel from India had a high carbon content.

13.4 Cholas Dynasty

The Chola monarchy was one of the oldest in the world. The Mahabharata makes a mention of the Cholas. They are also referenced in Megasthenes' report and Ashoka's inscriptions. The Cholas are also referred to as Katyayana. The Mahavamsa describes the relationship between the Cholas and Ceylon's rulers. Ptolemy also mentions the Cholas. Many Chola princes who were models of justice are mentioned in Sangam literature. The Periplus informs us about the Poms and the Chola territory's inland settlements. The Chola kingdom encompassed modern-day Madras, numerous additional districts in Tamil Nadu, and the majority of the Mysore State.

The Rulers

The following are some notable Chola rulers and their accomplishments:

Vijayalaya (AD 850-871)

Vijayalaya was the founder of the Chola dynasty of Tanjore. He was the Pandyas' feudatory leader. He also conquered the Kosala Valley and the lower Kaveri Valley.

Aditya I (AD 871-907)

Aditya I, the Cholas'son and successor, established an independent empire. Vijayalaya is a university in Vijayawada, India. Aditya fought alongside his ruler, Pallava king Aparajita, against the invaders. Pandyas, on the other hand, were not faithful to him for long. He fought around AD 893. In combat, he defeated Aparajita and murdered him. He then took over the entire country of Tondaimandalam ascended to the throne of Tondaimandalam. He also controlled the majority of the territories. The Pandyas and the Western Gangas are two rivers in India. Tanjore became his capital, and he beautified it. There were multiple Siva temples built there. As a result, the cornerstone of the nation's greatness is laid. Aditya, I established the Cholas.

Parantaka I (AD 907-953)

From the beginning of his reign, Parantaka I was an ambitious emperor who engaged in conquest wars. Madura was his most important conquest. Rajasinha II, the Pandya ruler, sought the Ceylonese king's assistance. Despite this, he was unable to protect his realm against Parantaka's attacks. Although it was a complex undertaking, Parantakasuccessfully captured Madura and reduced it to obedience and order, even though the effort kept him occupied for many years. With the support of his ally Prithvipati II, the Western Ganga monarch, Parantakas vanquished the Bana Country. As a result of his continuous wins, he built a vast empire.

The Rashtrakutas could no longer endure the Cholas' newfound supremacy in their midst. In AD 949, the Rashtrakuta monarch Krishna III attacked Parantaka I and beat the Cholas at Takkolam in a decisive fight. This setback severely shattered Cholas' imperialist ambitions. Instead, for the following thirty-two years, they were a minor player in southern affairs, albeit perhaps during the reigns of Sundara Chola or Parantaka II, Parantaka I's successors, the Cholas were likely successful reclaiming Tondaimandalam from the Rashtrakutas.

Rajaraja the Great (AD 985-1014)

Rajaraja, who proved himself to be the Cholas' great monarch, was credited with restoring the Cholas' lost splendor. He adopted a campaign of war and conquest, defeating the Western Gangas, Vengi's Eastern Chalukyas, Madura's Pandyas, Kalinga's Gangas, and Kerala's Cheras extending his kingdom and influence to the far South. Rajaraja also established the foundations for the Chola navy's greatness. With the help of Ceylon's Navy, he conquered Kurga, the entire Malabar coast, and a portion of Ceylon. He also defeated the Maldives and invaded the southeasterly islands. King Tungavamana of the Srivijaya Empire in South-East Asia became his friend. He installed Vimaladitya, Saktivarman I's the younger brother, on the throne of Vengi and married his daughter to him, paving the path for the Eastern Chalukyas and Cholas to unite. As a result, Rajaraja was able to construct an extensive dominion in the far South.

Rajaraja was one of South India's most powerful monarchs. He was a conqueror, an empire builder, an effective administrator, and an art and literary patron. He established the foundation for the Chola navy's greatness, which became one of the most powerful maritime powers in Southeast Asia. In the Chola administration, he also built the groundwork for local self-government. Rajaraja's contributions to the Chola Dynasty were principally the fleet and local self-government. Rajaraja belonged to the Saiva religion. He built Rajmajeshwari'sSaiva temple, which is considered a masterpiece of Tamil architecture. He was a devout and kind king who supported Buddhist Viharas and monasteries.

Rajendra I (AD 1014-1044)

Rajendra continued his father's agenda of invasion and annexation, boosting the Cholas' strength and reputation to new heights. The Cholas were at their pinnacle of splendor during his reign. He conquered Ceylon and defeated and captured the kingdoms of the Pandyas and Cheras in the far South. However, in AD 1029, south Ceylon became free of his rule. He thwarted the Chalukya Jayasimha's effort to take Vengi and afterward besieged and ravaged the city. The Western Chalukyas accepted the river Tungabhadra as the dividing line between their realm and the Chola kingdom, according to Somesyara I, the Chalukya ruler. Rajendra conquered West Bengal,

defeating the Pala ruler Mahipala after passing through Kalinga, Orissa, and Bastara. He did not, however, annex any territory in northern India. His primary motivation for attacking the north was to gain notoriety. His fleet launched an attack. He forced the Srivijaya Empire, reliable maritime power in Southeast Asia at the time, to recognize his suzerainty. As a result, he enhanced the prestige of his naval strength in the Arabian Sea and successfully preserved his empire's trade on the high seas.

As a result, Rajendra was a tremendous conqueror. He was the first Indian king to assert the Indian Navy's dominance in the Arabian Sea. Aside from that, he was a capable ruler and administrator. He was a supporter of the arts and education. He generously donated to educational institutions. He created and established the city of Gangaikonda-Cholapuram as his capital. He built exquisite palaces and temples there, as well as a sixteen-mile-long lake known as Cholagangam. Rajendra outperformed his father, Rajaraja the Great, and furthered the Cholas' greatness, which his father had built.

Rajadhiraja I (AD 1044-1052)

Rajendra's son Rajadhiraja I succeeded him, and he spent most of his time suppressing revolts in Ceylon and the Pandya kingdom. He defeated the Chalukya emperor Somesvara in AD 1052 but was murdered during the conflict. Rajendra II, his younger brother, took over as his successor.

Rajendra II (AD 1052-1063)

Rajendra fought the rulers of Ceylon and the western Chalukyas and successfully defended his empire's borders.

Virajendra I (AD 1063-1970)

Viranjendra I, Rajendra II's younger brother, succeeded him. He retained control of Ceylon and the Srivijaya empire while defeating the Chalukya emperors Somesvara I and II.

Athirajendra

He succeeded his father Virajendra but was assassinated in a rebellion not long after. With the death of Athirajendra, the Cholas' primary dynasty came to an end. After him, Rajaraja I's great-grandson Kulottunga I (AD 1070-1118) ascended the throne. Kulottunga I vanquished the rulers of the Pandya and Kerala kingdoms. He married a Ceylonese prince's daughter and maintained diplomatic contacts with Kannauj, Kamboja, China, and Burma. He also made his empire prosperous.

Kulottunga I

Vikram Chola, Kulottunga II, Rajaraja II, Rajadhiraja II, Kulottunga III, Rajaraja III, and Rajendra III succeeded him, and together they ruled for over a century. During their reign, however, the Cholas' authority progressively dwindled. Pandya, Hoysala, Kakatia, and Eastern Gangas monarchs repeatedly challenged their realm and continued to occupy sections of it. Finally, in 1258, the Pandya monarch Sundara persuaded Chola Rajendra III to recognize his suzerainty, effectively ending the Cholas' independence.

13.5 Importance of the Cholas

The Chola dynasty was one of ancient India's most powerful ruling families. It had a well-organized administrative system in place. It is well-known for promoting local self-government.

1. The central and provincial administration

All powers were concentrated in the hands of the king, who was the head of the administration. The Chola king took on titles with lofty connotations. At various eras, Tanjore, Gangaikondacholapuram, Mudikondan, and Kanchi served as the capitals of several Chola rulers. The Chola Empire was vast and rich, and its monarchs held great authority and dignity. The kings' and their spouses' images were also kept in temples, indicating that they believed in the divine origins of royalty. The Chola emperors, however, were not dictatorial. They regarded the well-being of their citizens as their primary responsibility. During their lifetimes, Chola emperors began picking their successor, or Yuvaraja, and entrusting him with administration. That is why the Cholas did not have any succession battles. The king's position was hereditary, and the eldest son of the king was usually nominated to succeed him. If the eldest son or brother of the king was found incapable, the successor was occasionally chosen from among the younger sons or brothers of the king. Ministers and other high-ranking state officials, known as Jagirs, aided the monarch in

administration and were given high titles, honors, and lands. The Cholas had established an efficient bureaucracy and a successful government.

2. Military and war

The Cholas had formidable armies and ships. The Cholas' army was mostly made up of infantry, cavalry, and war elephants. The Cholas are said to have had seventy regiments. The army was most likely made up of 1,50,000 warriors and 60,000 war elephants. The Cholas spent much money to keep their cavalry in good shape and purchased the best horses from Arab lands to equip their army. During times of peace, the army was stationed in cantonments, where proper training and discipline were in place. The monarchs kept their bodyguards, known as Veiaikkaras, who were sworn to protect the king's person at all costs. Kshatriyasikhamani was a title awarded to troops and officers who distinguished themselves in battle. The Cholas, among Indian kings, were first to credit for keeping a powerful navy, both offensively and defensively. The Cholas attacked and compelled the monarchs of Ceylon and the Srivijaya Empire to recognize their rule, guarded their trade on the high seas, and conquered the Bay of Bengal. The Cholas, on the other hand, did not follow Hindu warfare ethic, i.e., Dharma. Yudha. The Chola army injured a large number of civilians, including women. During warfare, soldiers engaged in looting, devastation, the slaughter of civilians, and the dishonoring of women.

3. Revenue system

Land revenue was the state's main source of revenue. Rajaraja I seized a third of the produce from his subjects as land revenue. The money was gathered in both cash and kind. The land was split into different groups based on its production, and the actual production was measured, and revenue was levied. The revenue was collected directly from the cultivators, but in other situations, the entire community as a whole was charged. While collecting the money, the cops observed severity. The Cholas, on the other hand, made every effort to create artificial irrigation systems.

They constructed several dams on the river Kaveri and created lakes for irrigation. Other sources of revenue for the state included taxes on trade, various professions, forests, mines, irrigation, salt, etc. The expenses of the monarch and his palace, the army, the civil services, and public welfare works were the principal items of state expenditure.

4. Administrative divisions

For administrative purposes, the empire was divided into Mandalas. It was either seven or eight of them. Mandalas were divided into Nadus, which were further divided into Kurrams or Kottams. Every Kurram contained several villages, which served as the lowest administrative units.

5. Local self-government

The establishment of local self-government arrangements has characterized the Cholas' administration. The Cholas, more than any other ruling dynasty in the north or South, established a complex system of local self-governance at several levels of government. The village Mahasabha played a significant part in the village's administration. Furthermore, there were representative bodies at the Kurram, Nadu, and Mandal levels, all of which aided in governance. The rights and responsibilities of the village Mahasabha can be used to determine the nature of local self-government.

A hamlet was divided into thirty wards in order to form Mahasabha. The inhabitants of each community used to designate a few people who owned approximately an acre and a half of land lived in a house built on their own land, were between the ages of 35 and 70, and knew at least one Veda and a Bhahsya.

Furthermore, he or any of his relatives must not have done anything illegal or been punished. Those who had served on any of the committees over the previous three years, as well as those who had served on the committee but failed to submit the accounts, were not eligible to be nominated. One individual was chosen from each ward to be a member of the Mahasabha from among those who had been legally nominated. The members were picked by lot at this point rather than through election. Persons' names were inscribed on palm-leaf tickets, placed in a pot and shuffled, and a young child was instructed to pull the ticket out. For the founding of the Mahasaha's several committees, the same approach was followed. The Mahasabha of a village, for example, was made up of educated and economically self-sufficient residents, with a total of thirty members. There were also various Mahasabha committees to take after different aspects of the village, such as the judicial committee, the garden committee, the committee to look after tanks and irrigation, etc. The Mahasabha had extensive powers. It governed the private property within its jurisdiction and had proprietary rights over community lands. Concerning any change in the management of the

village's land, the federal or provincial government consulted the village Mahasabha. It aided government officials in their appraisal of the village's productivity and earnings. In the event of nonpayment, it was in charge of collecting taxes and had the authority to sell the land in issue at a public auction. It was in charge of the reclamation of wasteland and forest under its control.

It imposed levies and established paid officials to oversee the village's administration. The Mahasabha's judicial committee, known as the Nyayattar, resolved civil and criminal issues. It was in charge of the village's roads, cleanliness, temple lighting, tanks, rest-house, and security.

As a result, the Mahasabha was in charge of the village's civic, police, judicial, revenue, and other duties. It was a self-contained entity that mainly operated on its own. Only when it was deemed necessary did the central government intervene in its operations. As a result, the villages administered by the Cholas were dubbed "small republics" by British administrators. It was a capable bureaucracy that promoted a vibrant feeling of citizenship in a variety of ways. Administrative efficiency and purity were held to a high degree. The highest point that the Hindu state has ever reached.

6. Social condition

Although society was built on Varna ashram dharma, different varnas or castes coexisted happily. Inter-caste marriages were allowed, resulting in the emergence of various sub-castes. Women were in a good position. They were not subject to many of the restrictions that later came to be imposed on them by Hindu society. There was no purdah system in place, and women were free to engage in all social and religious activities. They had inherited property and were now owners in their own right. Sati existed in isolated cases, but it was not a widely used system. Normally, monogamy was the norm, but kings, Samantas, and wealthy people kept multiple wives. The devadasi system was also popular, and cities had prostitutes. There was also a slave system in use.

7. Economic condition

The Chola Empire was prosperous throughout. The Cholas had arranged for adequate irrigation, which had aided in the restoration of wasteland and increased agricultural productivity, providing a foundation for both ruler's and subjects' wealth. The Cholas kept peace and security within their borders, built well-connected highways, ensured the safety of travelers and traders, and, most importantly, maintained a formidable navy on the high seas. In such circumstances, both internal and external trade developed, resulting in increasing state wealth. China, Malaya, the Western Gulf, and the island South-East Asia were also busy trading destinations. The Cholas also aided the development of industries. Cloth, decorations, metals, and their many products, salt manufacture, and image and temple construction were only a few of the key enterprises that thrived and prospered under the Cholas' patronage.

13.6 PandyaDynasty

Pandyas were one of the muvendars who dominated the southern section of India until pre-modern times, though only intermittently. In his inscriptions, Ashoka alludes to the Cholas, Cheras, Pandyas, and Satyaputras as South Indian peoples. Korkai, a village known for its pearl fishing, has served as their early capital and harbor. Later, they relocated to Madurai. In Madurai and its environs, many early Tamil inscriptions of Pandyas have been discovered. In these Tamil inscriptions, Madurai refers toMatirai, but Tamil texts refer to the city as Kudal, which signifies assembly. Kudal is mentioned in one of the recently discovered Tamil inscriptions from PulimanKompai, a village in Pandya territory. Koodal is described as the capital city of the Pandyas in Pattinappalai and Maduraikkanchi. Ettuthogai (Eight Anthologies) also mentions it. As a result, Madurai and Kudal have historically been used interchangeably.

Sources

The history of the Pandyas during the Sangamperiod, from the third century BCE to the third century C.E., has been reconstructedusing a variety of sources,includingmegalithictombs, Tamil Brahmi inscriptions, and Sangamliterature Tamil songs. By the end of the sixth century C.E., the Pandyas hadcementedtheir dominance in South Tamil Nadu. From the seventh to the ninth centuries, we have definitiveknowledge of the Pandyas becauseof a few copper plates. The most important of theseisNedunjadayan'sVelvikkudigrant. The core of royal orders, a genealogicallist of the kings, theirvictories over theirfoes, endowments, and donations they made to temples and Brahmins are all recorded on copper plates. Rock inscriptions identify the authors of rock-cut cave temples, irrigation tanks, and canals. Travelers'accounts, such as those of Marco Polo, Wassaff, and Ibn-Batuta, are useful for learning about the political and socio-cultural developments of the time. Madurai Tala Varalaru, PandikKovai, and Madurai Tiruppanimalai all include information about

Madurai'slater Pandyas. Althoughthereis no mention of Sangam as an academy in pre-Pallavanliteraryworks, the nameappears in IraiyanarAkapporul of the lateseventh or eighth century C.E. Latemedievalliteraryworkssuch as PeriyaPuranam and TiruvilaiyadalPuranamutilize the nameSangam, whichmeaningacademy.

Territory

Except for the lands fed by the rivers Vaigai and Tamiraparni, the Pandyas' domain is Pandymandalam, Thenmandalam, or Pandynadu, located in rugged, mountainous terrain and mountain ranges. The Pandya country's northern border was the River Vellar, which runs through the Pudukkottai region, while its southern border was the Indian Ocean. The western border remained the Western Ghats, while the Bay of Bengal established the eastern border.

Pandya Revival (600–920)

The revival of the Pandyas appears to have occurred after the Kalabhras vanished. The Kalabhras, once hill tribes, had settled down and extended their support to Buddhists and Jains. Kadunkon, who used copper plates to reclaim Pandya land from the Kalabhras, was succeeded by two others. Sendan was the only one who possessed (pzest) warlike characteristics, and his name Vanavan alludes to his conquest of Cheras. According to a Vaigai riverbed inscription, the next king, ArikesariMaravarman (624–674), was a distinguished early Pandya who seized the throne in 642. He lived at the same time as Mahendravarman I and Narsimahvarman I. His triumph over the Cheras, Cholas, Pallavas, and Sinhalese is commemorated in inscriptions and copper plates.

PandyanKings

Kun Pandian, the Jains' persecutor (prskyodr), is associated with Arikesari. After KochadayanRanadhira (700–730) and MaravarmanRajasimha I (730–765), the giver of the Velvikkudi plates, JatilaParantakaNedunjadayn (Varaguna I) (765–815), came JatilaParantakaNedunjadayn (Varaguna I) (765–815). He was also known as the dynasty's finest general, having defeated the Pallavas and Cheras. He expanded the Pandya dominion to include the districts of Thanjavur, Tiruchirappalli, Salem, and Coimbatore. He is also credited with the construction of various temples dedicated to Siva and Vishnu. SrimaraSrivallabha (815–862), the next king, attacked Ceylon and established his rule. Eventually, he was vanquished by PallavaNandivarman III (846–869). Varaguna II was his successor, but he was defeated at Sripurambiyam by AparajitaPallava (885–903). ParantakaViranarayana and Rajasimha II were unable to defeat Parantaka I's burgeoning Chola kingdom. In 920CE, Parantaka I defeated Rajasimha II of the Pandyas, who fled the land.

Pandyan kings: Under the Cholas and Rise of Pandyas Again

With the demise of Adhi Rajendra in the last quarter of the 12th century, Chola's viceroyalty in Pandya territory became feeble. Pandya chieftains tried to assert and rule independently by taking advantage of this development. In the battle with Rajaraja II, Sri VallabaPandyan lost his son. The five Pandyas used this situation to fight Kulotunga I (1070–1120), but they were vanquished. The Pandya realm was first ruled by SadayavarmanSrivallabhan in 1190 at the request of Kulotunga I. In Madurai, he was crowned and given a scepter (septer). He renamed a peasant settlement, Sundaracholapuram, SundaracholaChaturvedimangalam, a tax-free village for Brahmins, to commemorate his coronation. Pandya kingdom became the most powerful Tamil dynasty in the 13th century after the Cholas fell out of favor. Their capital city was Madurai. Their main port was Kayal. In 1288 and 1293, Marco Polo, the legendary Venetian traveler, paid two visits to Kayal. This port town, he says, was bustling with business activity and was full of ships from Arabia and China.

Pandyan Revival

Sadaiyavarman Sundarapandyan

Sadaiyavarman (Jatavarman) Sundarapandyan (1251–1268) was the illustrious emperor of the second Pandya empire, who ruled over all of Tamil Nadu and extended his authority up to Nellore in Andhra Pradesh. The Pandya state reached its pinnacle during his reign, keeping the Hoysalas at bay. He is eulogized on numerous of his inscriptions. Sundarapandyan defeated the Chera king, Malanadu's leader, and demanded a tribute from him. The decline of the Chola kingdom prompted Vira Someshwara, the Boja monarch of the Malwa region, to confront Sundarapandyan, who defeated him in a battle at Kannanur. Sundarapandian pillaged his domain. Sendamangalam was besieged by him. Sundarapandyan requested tribute after defeating the Kadava chief, who reigned from Cuddalore and commanded influence in northern Tamil Nadu. He conquered the western

region, as well as the territory between Arcot and Salem today. The Pandyas conquered Kanchipuram after murdering the king in a fight. However, by submitting to the Pandyas, the deceased king's brother regained Kanchipuram and consented to pay tribute. Vikrama Pandyan and Vira Pandyan were two or three co-regents who ruled at the same time as him. According to Vira Pandyan's (1253–1256) chronicle, he conquered Eelam (Ceylon), Kongu, and Cholamandalam (Chola country).

Maravarman Kulasekharan

Sundarapandyan, Maravarman Kulasekharan ruled for 40 years, bringing peace and prosperity to the country. We have reliable records from the final years of his reign. In 1268, he seized the throne and ruled until 1312. He had two sons, the oldest of whom, Jatavarman Sundara Pandyan III, succeeded him as co-regent in 1302. The king's nomination of Sundarapandyan as a co-regent enraged Sundarapandyan's other son, Vira Pandyan, who killed his father, Maravarman Kulasekharan. Vira Pandyan triumphed in the ensuing civil war and established himself as the ruler of his realm. Sundara Pandyan, the other son, escaped to Delhi and sought asylum under Alauddin Khalji. This turn of circumstances gave an opening for Malik Kafur's assault.

13.7 State of Pandya

The capital of the Pandya monarchs was Madurai. Madurai is known as Kudal in Tamil and Tamil Kelukudal in English. The rulers are known as Kudalkon, Kudal Nagar Kavalan, and MadurapuraParamesvaran in Hindu mythology. Pandiyatirasan, PandiyaMaharasan, Mannar Mannan, Avaniba Sekaran, Eka Viran, SakalapuvanaChakkaravarti, and other early Pandya titles include: Pandiyatirasan, PandiyaMaharasan, Mannar Mannan, Avaniba Sekaran, Eka Viran, SakalapuvanaChakkaravartiIn Sanskrit, the names of the later Pandyas are Kodanda Raman, Kolakalan, Puvanekaviran, and Kaliyuga Raman. Sembian, Vanavan, Thennavan, and more chaste Tamil titles exist. The Pandyas gained a military advantage over their neighbors by importing horses through their connections to larger Arab commerce and the cultural world. Tirumaligai and ManaparananTirumaligai were the names of two royal palaces. The power was exerted by kings seated on a royal couch. The naming of couches demonstrates the kings' legitimate overlordship after local chiefs. MunaiyaDaraiyan, PandiyaDaraiyan, and KalinkatTraiyan are some of the most well-known names for such couches. While majestically reclining on the couches, the king gave regal orders orally. TirumantiraOlai, a royal scribe, wrote it down.

Palace and Couch

A group of officials carried out the royal directives. Uttaramantri was the title given to the prime minister. Ministers included historical figures like Manickavasagar, Kulaciraiyar, and Marankari. Eluttu Mandapam was the name of the royal secretariat.

Royal Officials

The monarchs' attendants were known as AkapparivaraMudalikal. Maran Eyinan, Sattan Ganapathy, EnathiSattan, Tira Tiran, MurthiEyinan, and others were among the most well-liked officials. PalliVelan, ParantakanPallivelan, Maran Adittan, and TennavanTamizhavel were the military leaders' titles.

Political Divisions

PandyMandalam, also known as Pandy Nadu, was made up of many valanadus subdivided into many nadus and kurrams. The nattars were the nadus' administrative authorities. Mangalam, nagaram, ur, and kudi were among the settlements in Nadu and Kurram occupied by various social groupings. Kulakkil, or the land under the irrigation tank, is a unique political division in PandyMandalam. Madakkulakkil Madurai, for example, is mentioned in an inscription. The nattar's job was to inspect the quality of cultivated land and collect taxes. The officials used 14 and 24-foot rods to survey the site. The government donated the property after the measurements were completed. Brahmins were given Salabogam land. Tattarkani was the name given to the area granted to ironsmiths, while thatchar-maaniyam was given to carpenters. Bhattavriutti is a piece of land that was given to a Brahmin community to educate them.

13.8 Administration and Religion: 7th to 9th Centuries

An 800-year-old inscription from Manur (Tirunelveli district) describes village administration. It appears to be modeled after the Chola system of local government, which featured village

assemblies and committees. The same individual was in charge of both civil and military affairs. Tamil and Sanskrit were sponsored and cultivated by the Pandya monarchs of the time. Tamil literature grew thanks to the contributions of famous Saiva and Vaishnava saints. During this time, there were many religious battles. The advent of the Bhakti movement sparked a dispute among heterodox academics. In Bhakti literature, there are numerous examples of Buddhism and Jainism being defeated in such disputes.

13.9 Society

Brahmin towns named Mangalam or Chaturvedimangalam were built with irrigation amenities by kings and local chiefs. The names of the deities and royals were given to these places. Brahmmadhi Rajan and Brahmmaraiyan were honorary names given to powerful Brahmins.

13.10 Economy

Trade

The Muslims did not enter the Tamil nation for the first time because of Khalji's assault from the north. Arab towns on the west coast of southern India began to expand their trading connections to the east coast of the Tamizh nation in the seventh century. This was because the administrations on the east coast had a more liberal and enlightened approach to foreign traders. Traders were exempt from a variety of port fees and charges under their charters. An Arab leader by the name of Malik-ul-Islam Jamaluddin established an agency at Kayal. Horses were made available to Pandya kings through this agency. The traders are known as nikamattor, nanadesi, ticai-ayiratuainutruvar, ainutruvar, manikiramattar, and patinen-vishyattar in the inscriptions.

In Kodumpalur and Periyakulam, they established trade guilds. Spices, pearls, precious stones, horses, elephants, and birds were among the items traded. Horse trading was strong throughout the 13th and 14th centuries. According to Marco Polo and Wassaff, the kings invested in horses because they needed them for ceremonial purposes and battles. Those who traded horses were known as kudirai-chetti. They were also involved in maritime trading.Kayalpattinam (now in Thoothukudi district) on the east coast was the busiest port town under the Pandyas. Because gold was used as a medium of exchange, gold coins were in circulation. Kasu, palankasu, anradunarpalankasu, kanam, kalancu, and pon were some of the names given to it. AyirattuAynurruvaarUdaiyar and SokkaNayaki Amman are the traders' titular gods. Fairs were held regularly in towns known as teru, where the traders lived.

Irrigation

Several irrigation sources were built by the Pandya monarchs and named after members of the royal family. Vasudeva Peraru, VirapandyaPeraru, SrivallabaPeraru, and Parakirama Pandya Peraru were among them. Tirumaleri, Maraneri, Kaliyaneri, and Kadaneri were the names of the tanks. Canals leading to irrigation tanks were constructed on both sides of the rivers Vaigai and Tamiraparni. The Sendan Maran inscription on the Vaigai riverbed mentions a sluice that he built to share the river's water. Sri Maran Srivallabhan built a large tank that is still in use today. Pandyas introduced irrigation technology to Tamil country's southern districts, the same as Pallavas did in the north. The ancient architect utilized thread to keep the tanks' banks level while building them. One of the hallmarks of irrigation technology in Pandya country is the revetment of the inner side of the banks with stone slabs. A canal was built from the river Pennai to the fields of Tiruvannamalai temple during the time of the later Pandyas (about 1212). Tanks were also made in the dry zone of Ramanathapuram. Local administrative entities, local chiefs, and bureaucrats were in charge of such irrigation projects in these locations. Local governments handled the majority of the repairs. Traders also dug out tanks for irrigation on occasion. A local chief, Iruppaikkuti-kilavan, erected several tanks and restored those that were in disrepair. Pumiputtirar is the name given to the actual landowners. They were referred to as nattumakkal since they were initially been locals. Cittirameli-periyanattar is this group's communal assembly.

Literacy

The objective to promote literacy was carried out in a variety of methods. The appointment of singers to recite Bhakti songs in temples has been interpreted to promote literacy. Plays were presented for a similar purpose at theatres. The endowments bhattavirutti and salabogam were given to promote Sanskrit education. Brahmins studied Sanskrit treatises in kadigai, salai, and vidyastanam educational centers. Monasteries began to appear in the 12th century, and they were often tied to temples in order to foster religious education. According to a copper inscription, an

academy was established to promote Tamil and interpret Mahabharatam. Tiruppavai, Tirvempavai, Tiruvasagam, Tirukkovai, and Tirumantiram were notable Tamil literary books written during the reign of the Pandyas.

13.11 Religion

Pandyas are claimed to have started as Jains before converting to Saivism. This notion is supported by inscriptions and sculptures found in temples. Early rock-cut cave temples arose as a result of a period of transition in religion and building. Many temples were repaired and gifted with gold and land by medieval Pandyas and later Pandyas. Golden leaves covered the vimanam over the shrine of the Srirangam and Chidambaram temples. SadaiyavarmanSundarapandyan was anointed in the Srirangam temple, and he donated a Vishnu idol to the temple to mark the occasion. The interior walls of this temple, as well as three other gopurams, were gold-plated. The Pandyas were patrons of Vedic practices. The Pandyas of the Sangam period are linked to PalyagasalaiMudukudumiPeruvaluthi, who performed many Vedic ceremonies. According to Velvikkudi copper plates and inscriptional sources, every great Pandya ruler performs rituals such as Ashvamedayaga, Hiranyagarbha, and Vajapeya yagna. In the invocatory portions of the inscriptions, kings' neutrality toward both Saivism and Vaishnavism is also revealed. Some rulers were devout Saivites, while others were devout Vaishnavites. Land grants, tax exemptions, renovations, and the construction of gopuras and huge mandapas were given to both sects' temples.

Temples

Temples were erected in a variety of styles by the Pandyas. Sepulchral temples (such as sundarapandisvaram), rock-cut cave temples, and structural temples are the three types. The Pandyas of the Middle Ages and Later Periods did not build any new temples but instead maintained the old ones, extending them with gopuras, mandapas, and circum-bulations. Its massive mega-sized decorated pillars distinguish the medieval Pandya style. Early Pandya temples are plain and humble. The sculptures of Siva, Vishnu, Kotravai, Ganesa, Subramanya, Surya, and Brahma are outstanding examples in these Pandya temples. Pandyas were particularly fond of the Meenakshi temple, extending its grounds by building gopuras and mandapas. Pillayarpatti, Tirumayam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari, and Sittannavasal are all notable rock-cut cave temples built by the early Pandyas. Sittannavasal, Arittaapatti, Tirumalaipuram, and Tirunedunkarai all have temples with paintings. The cave was penned by IlamKautamar, according to a 9th-century inscription from the Sittannavasal cave temple. Sri Maran Srivallaban, according to another inscription from the same period, restored this temple. The fresco murals on the walls, ceilings, and pillars are stunning. The king and queen, as well as dancing females, are depicted in these paintings. Some aquatic species, flowers, birds, and mammals are depicted in the painting of a water pool. If the history of the Pandyas of the Tamil nation is not included, India's maritime history will be incomplete. The busiest port towns were found all along the Tamizh country's east coast. Pandyas left an effect on marine commerce activity by developing marital relationships with Southeast Asian dynasties.

13.12 Invasion of Malik Kafur

In 1311, Malik Kafur came to Madurai to find the city deserted, and Vira Pandyan had fled. Malik Kafur is claimed to have stolen 512 elephants, 5,000 horses, and 500 heaps of diamonds, pearls, emeralds, and rubies, according to Amir Khusru. The Madurai temple was desecrated, and vast sums of money were stolen. The money he possessed was later utilized in Delhi by AlauddinKhalji, who had assumed the throne at the time, to persuade the court's notables to support him against other contenders. Following Malik Kafur's invasion, the Pandyan kingdom was divided among many of the Pandya family's prominent kings. A Muslim state subservient to the Delhi Sultan was created in Madurai, and it lasted until 1335 CE, when Jalaluddin Asan Shah, the Muslim Governor of Madurai, renounced his allegiance and declared himself independent.

13.13 End of the Pandyans

For the throne, Sundara Pandya and Vira Pandya battled it out.Madurai soon fell into the clutches of the Delhi Sultanate's invading army. For a few more years, the Pandyas and their descendants

were confined to a tiny area surrounding Thirunelveli, and little else is known about them after the seventeenth-century C.E.

Summary

At the close of the third century A.D., the Chera's influence began to wane. In the eighth century A.D., they regained power. They fought Sri Lanka frequently and dominated there at one point. The Cheras governed large swaths of modern-day Kerala. The Cheras' capital city was Vanji. During this time, the principal seaports were Musiri and Tondi. The 'bow and arrow' is Cheras' insignia. Three generations of Chera rulers are mentioned in the first-centuryPugalur inscriptions. The Chera dynasty's most renowned ruler was Senguttuvan (2nd century C.E.). Senguttuvan's military exploits are chronicled in the epic Silapathikaram, which recounts his Himalayan journey, during which he defeated several kingdoms from northern India. Senguttuvan established the Pattini religion, or the worship of Kannagi as the ideal bride, in Tamil Nadu. He was the first South Indian to send an ambassador to China.

However, about 1118, the Chalukya-Chola monarchs lost control of Vengi to Vikramaditya VI, the Western Chalukya king. Future Chola kings all encountered difficulties in one manner or another. They were assaulted regularly. The Pandyan monarchs were acquiring power by the thirteenth century. The Chola Dynasty dwindled to the area around Tanjore, and when Rajaraja III, the last Chola King, died, the Chola Dynasty came to an end.

Rajaraja Chola I and Rajendra Chola I was the only father-son tandem in history, never losing a war, and their military prowess elevated the Chola Kingdom to the world's seventh most powerful state. The Chola Empire was also the most powerful Hindu and Tamil empire in history.

After the Kalabhras, the Pandyas established their dynastic authority in southern Tamil Nadu by the end of the sixth century C.E. After the decline of Chola control brought the Tamizh region to prominence in the 13th century, the Pandya presence resurfaced. The Pandyas constructed rock-cut cave temples as well as structural temples. Pandyas left an indelible mark on marine trade. According to Marco Polo and other Arabian travelers, the Kayal (port) region became a hub of trade and exchange.

Keywords

- **Devadasi:** A religious tradition in which girls are dedicated to a deity or a temple.
- **Nadu:** One of the important administrative units of the Cholas is called Nadu.
- **Schist:** It is a type or quality of stone formed through layers.
- **Espionage:** The act or practice of spying or of using spies to obtain secret information.

Self Assessment

1. The king who started Kannagi Puja belonged to-

A. Chola

B. Chera

C. Pandya

D. Vela

2. Sheya of elephant eye belonged to which dynasty?

A. Chola

B. Chera

C. Pandaya

D. Satiyaputra

3. The battle of Kongu was won by-

A. Udiyanjeral
B. Karikal
C. Kuttuvan
D. Adigaiman

4. Who defeated the King of Ceylon and ruled over the island for fifty years?
A. Karikal
B. Shengannan
C. Perunarikilli
D. Ellara

5. Tiger was the royal emblem of the:
A. Chola's
B. Chera's
C. Pandya's
D. Pallava's

6. The Pandya King who punished Kovalan (husband of Kannagi) of Silappadikaram was?
A. Nedunjeral Adan
B. Ilanjetcenni
C. Udiyanjeral
D. Nedunjeliyan

7. The lowest unit of administration during the Sangam Age was:
A. Mandal
B. Nadu
C. Ur
D. Pattinam

8. Which Chera ruler was a fierce warrior and a worshipper of Goddess Korravai but later embraced Brahmanism as his faith?
A. Udiyanjeral
B. Nedunjeral
C. Kuttuvan
D. Senguttuvan

9. Who were the patrons of Sangama Literature?
A. Nayakas
B. Chandellas
C. Pandyas
D. Solankis

10. Where is the Brihadeshwar temple, built during the Chola period, located?
A. Mysore
B. Mahabalipuram
C. Thanjavur
D. Kanyakumari

11. Who was the most important Chola ruler?
A. Elara
B. Karikala
C. Ilanjetcenni
D. Senguttuvan

12. The first Indian ruler who established the supremacy of the Indian Navy in the Arabian Sea was :
A. Rajaraja I
B. Rajendra I
C. Rajadhiraja I
D. Kulottunga I

13. Which Chola ruler had conquered the northern part of Sri Lanka and made it a province of his empire?
A. Rajindra Chola I
B. Adhirajindra Chola
C. Parantaka Chola I
D. Rajaraja Chola I

14. Who was the Chola king who brought Ganga from North to South?
A. Raja Raja Chola
B. Mahendra
C. Rajendra Chola
D. Pararrtaka

15. The chief feature(s) of the Chola architecture was/were:
A. Replacement of bricks by the stone structure
B. Massive vimanas or towers
C. Temples became vast complexes
D. Spacious courtyards

Answer for Self-Assessment

1.	C	2.	B	3.	C	4.	D	5.	A
6.	D	7.	C	8.	C	9.	C	10.	C
11.	B	12.	A	13.	D	14.	C	15.	A

Review Question

1. Write the important rulers of the Chera dynasty.
2. Describe the administrative system of the Chola dynasty.
3. Do you agree that the Chola kingdom was the most powerful empire of theSouth? State your reasons for your answer.

4. Write a note on Pandyan Revival.
5. Write the Invasion of Malik Kafur.

Further Readings

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Unit 14: Sangam Age

CONTENTS

Objective

After this chapter, you will be able to:

- Know about the Tamil Language.
- Know about the Sangam Period.
- Know about the Sangam Literature, Political History, Polity, and Administration, Society,Women, Religion, and Economy

Introduction

Indian literature is a broad field that encompasses many different traditions, resulting in a large and varied literature over the previous 3500 years. In diverse Indian languages, classical literature has been produced in every corner of India. The Vedic corpus, the Puranas, the Jain agamas and traditions, and the immense literature generated during the Buddhist period, which contains texts from all around Asia, are examples of ancient Indian literature. Tamil, Kannada, Malayalam, and Telugu are the four primary languages spoken in the south of India. All of them are classical languages with a long literary past, with Tamil having a nearly two-millennia-long literary history.

According to the Encyclopedia Britannica, Sangam Literature refers to a body of ancient Tamil works likely generated during the "chankams/ literary academies located in Madurai, Tamil Nadu from the 4th to the 1st Century." Sangam Literature, commonly known as early classical Tamil literature, includes works from 400 BCE to 250 CE. Sangam is the name of the academy where this poem was written and later anthologized. There were three primary sorts of literary works in this period's literature.

14.1 Early Sangam Literature

Although most of the early literary traditions were religious texts in some way or another, Sangam Literature is not religious in that sense. Sangam Literature poetry is based on two main themes: love (akam) and heroism (praise of Kings and their actions, Puram).This period's literature included the following categories of works:

1. Ettuttokai (Eight Anthologies)

2. Pattuppattu (The Ten Long Poems)

3. Tolkappiyam (A Grammar Treatise)

The Ettuttokai, or Eight Anthologies of Collected Poetry, consists of the following:

1. Kuruntokai

2. Narrinai

3. Akananuru

4. Ainkurununuru

5. Kalittokai

6. Purananuru

7. Patirruppattu

8. Paripatal

Love/ akam is the theme of the Ettuttokai or the Eight Anthologies of Collected Poetry's first five anthologies (Kuruntokai, Narrinai, Akananuru, Ainkurununuru, and Kalittokai). The themes of the subsequent two anthologies (Purananuru and Patirruppattu) are heroism and praises of the Kings and their actions, while the Eighth Anthology, or Paripatal, comprises songs about love, heroism, and glory of Kings and their deeds. The poems about heroism/akam are a welcome contrast from most early and medieval poetry composed in the subcontinent, as they are free of literary conceits and mythical connections. That isn't to imply that religious texts didn't inspire the Sangam period's poems. Vishnu, Shiva, Durga, and Murugan are among the deities mentioned in the Paripatal. The Ten Long Poems/ the Pattippattu is the following collection of works.

The Pattuppattu, or Ten Long Poems, includes the following:

1. Kurincippattu
2. Porunararruppatai
3. Cirupanarruppatai
4. Perumpanarruppatai
5. Maturaikkanci
6. Malaipatukatam
7. Pattinappalai
8. Mullaippattu
9. Netunalvatai
10. Tirumurukarruppatai

Along with these anthologies of traditional Tamil poetry, a grammatical book known as the Tolkappiyam was also published during this time period, which deals with the principles and standards of Tamil poetics, which is separate from Sanskrit poetics, as we have seen in the previous three blocks of this course. Sangam Literature is a collection of literary and historical rediscoveries produced in the nineteenth century by Western and Indian orientalists who organized ancient manuscripts, translated them into English, and then published them in print. The rediscovery of the Sangam corpus was a significant effort undertaken by a few men in the nineteenth century, namely Caminta Aiyar (1855-1942) and Tamotaram Pillai (1832-1901), who discovered these old poems in crumbling palm leaf manuscripts and translated and copied them for publication through exemplary scholarship. The Ettuttokai (the Eight Anthologies) was first published in 1877 CE by TamotaramPillai. Scholarship such as AK Ramanujan and Kamil Zvelebil, who have translated and commented on many of these anthologies in the recent past, have made subsequent efforts.

Apart from the poetry created during the Sangam period, we also have two manuscript epics. Cilappatikaran and Manimekalai are the two epics. Both epics were written following the Sangam period in Tamil Nadu, during the Buddhist and Jain periods. The Cilappatikaran is a Jain text with undertones of Jain philosophy, but the Manimekalai is Buddhist literature with a strong Buddhist theological influence.

The Tolkappiyam is a three-sectioned compilation of Tamil grammar. The first two sections cover orthography, phonology, morphology, and syntax in Ancient Tamil linguistics. Prosody, rhetoric, poetics, genres, themes, behavioral rules, poetic diction, and other topics are discussed in the third portion. The Tolkappiyamcomprises 1612 Cuttirams, each of which corresponds to a Sanskrit sutra in some ways.

14.2 Tamil Poetics & Sanskrit Poetics

The poetry of the Sangam period has syntax and poetics that are not found in the north Indian poetry tradition. This poetry is free of Sanskrit poetics and prosody. As previously said, the originality of this poetry is the theme division of writing poetry into the Akam (Love Poems) and the Puram (Love Poems) (Poems of War). These poems are further divided into categories based on emotional themes, compared to Bharata's concept of the Nav Rasas in his Natyashastra. There is a significant contrast between the Rasas' portrayal of these feelings and the Rasas' portrayal of these emotions. The Rasas distinguish between permanent (Stahi) and fleeting (Stahi) emotions (Vhabhichari).

Physical geography such as the hills, the seashore, the wasteland, the forest, and the low land or marshes represent the feelings depicted in Sangam poetry. They're called Tenai, and they appear in the third section of Tolkappiyam's prosody analysis. These poems' topographically associated emotive Tenai's include:

1. Kurinci (The Hills) denotes a rendezvous of lovers.

2. Neytal (The Sea Shore) is a word that conjures up images of secret encounters on the beach and lovers' uneasiness.

3. Palai (Wasteland) refers to a lover's exasperating trek through a barren region.

4. Mullai (The Forest) symbolizes bliss that represents both physical and emotional connection.

5. Marutam (The Low Land) denotes a lover's unfaithfulness.

14.3 Polity

The Sangam era's political forms were in their early stages. There was no great empire, only three huge kingdoms ruled by Ventars (crowned kings) and a slew of chieftains (Velirs) who reigned over minor provinces. The Muventars, or three prominent rulers, were the Cheras, Cholas, and Pandyas, who ruled independently over vast regions. To establish their rule, the Muventars committed Vedic sacrifices (such as Rajasuya). In Asokan inscriptions, these emperors are referred to as Chodas, Padas, and Keralaputos. Inscriptions from the Asokan period also name 'Satiyaputos,' rulers of the Tagadur province (Dharmapuri region in western Tamil Nadu). The ventars and chieftains frequently struggled for supremacy amongst themselves. While some chieftains were self-governing, others sided with one of the Muventars.

Patirrupattu, a collection of eight anthologies, provides insight into the history of Sangam Cheras. The Chera rulers' genealogy is also mentioned in the Pugalur Tamil Brahmi inscription from the early Christian era. From Vanchi and Karur, the Cheras reigned over most of Kerala and western Tamil Nadu. Vanji has been linked to modern-day Karur, which is located near Tiruchirapalli. Some scholars connect it to Kodungallore, a town in Kerala near Thrissur. Muziris, near the mouth of the Periyar, was the Cheras' famous harbor. Senguttuvan, the dynasty's most famous ruler, was a contemporary of Sri Lanka's Gajabahu. The Cheras' insignia was a bow and arrow.

The Cholas dominated the Kaveri delta. Uraiyur was the location of their capital. They had a second capital at Puhar (Kaveripattinam), which was also a port city. Karikala, the dynasty's most famous monarch, is supposed to have defeated all of his adversaries at an early age and is also attributed toconstructing a dam or bund over the river Kaveri. Other rulers existed, such as Nedunkilli. Their mascot was a tiger.

The Pandyasare considered to be the first kings of the Sangam Period. There are numerous references to Pandyas in literary works such as the Ramayana, Mahabharata, Arthasastra, andMegasthane chronicles. They ruled over the Tamil peninsula in the south. Legend has it that they patronized Sangam Age poets. Madurai served as their capital. Korkai served as their harbor. The legendary emperor of this dynasty, Neducheliyan, is supposed to have defeated the Aryan rulers. Their emblem was a fish.

Many chieftains, such as Ori, Kari,Pari, andAtiyaman, Nalliyakotan, and Ay, were in power, each reigning over a specific territory. Between the chieftains, there were frequent wars for control of areas and the collection of loot. The acquired booty was dispersed among the following by the chief

(warriors, bards, and others). Others were powerful and received tributes from more minor chieftains, while others were weaker and did not get any (Purananuru 97). The chieftains also fought with the Ventars, for example, the Pari of the Parambu mountains.

14.4 Society

Tolkappiyam refers to the five-fold division of lands – Kurinji (hilly tracks), Mullai (pastoral), Marudam (agricultural), Neydal (coastal), and Palai (desert).

The people living in these five divisions had their respective chief occupations as well as gods for worship.

Kurinji – chief deity was Murugan – principal occupation, hunting, and honey collection.

Mullai – chief deity Mayon (Vishnu) – principal occupation, cattle-rearing, and dealing with dairy products.

Marudam – chief deity Indira – principal occupation, agriculture.

Neydal – chief deity Varunan – chief occupation fishing and salt manufacturing.

Palai – chief deity Korravai – chief occupation robbery. Tolkappiyam also refers to four castes, namely arasar, anthanar, vanigar, and vellalar.

The ruling class was called arasar. Anthanars played a significant role in the Sangam polity and religion. Vanigars carried on trade and commerce.

The vellalas were agriculturists. Other tribal groups like Parathavar, Panar, Eyinar, Kadambar, Maravar, and Pulaiyar were also found in the Sangam society. Ancient primitive tribes like Thodas, Irulas, Nagas, and Vedars lived in this period.

14.5 Position of Women during Sangam Age

There is a wealth of information in the Sangam literature that can be used to reconstruct the status of women throughout the Sangam period. In this time period, female poets such as Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar flourished and made significant contributions to Tamil literature. The strength and courage of women were also lauded in several poetry. Karpu, or the practice of chastity, was regarded as the highest female virtue. Love marriages were a typical occurrence in the past. Women were given the freedom to select their life partners. Widows, on the other hand, had a wretched existence. The practice of Sati was also widespread among those in positions of authority in society. The monarchs and nobles were patrons of this particular kind of dancer.

14.6 Religion

It is believed that Murugan, also known as Tamil God, was the principal deity of the Sangam period. In the Sangam literature, it is said that the worship of Murugan has an ancient origin and that the festivals dedicated to God Murugan are celebrated annually.Murugan was honored with six abodes, known as ArupadaiVeedu, which were built in his honor. Mayon (Vishnu), Vendan (Indiran), Varunan, and Korravai were some of the other gods worshiped throughout the Sangam period. It was influential throughout the Sangam period to honor the Hero Stone, also known as the Nadu Kal, which was erected in memory of the valor displayed by the warriors during the conflict. Many hero stones with legends engraved on them have been discovered in various locations around Tamil Nadu. This worshipping the deceased has been around for a very long time.

14.7 Economy

During the Sangam Age, the economy was straightforward and self-sufficient. Agriculture was the primary source of income for the majority of the population. Rice, wheat, pepper, ginger, cardamom, and a variety of other spices and fruits were all grown on the farm, among other things.

The state constructed embankments to aid with the irrigation of the land. Chera nation was well-known for its jackfruit, pepper, and turmeric production and export. The people's other significant professions included spinning and weaving, among others. Uraiyur was an important center for the cotton trade during its heyday. Severalvital businesses include shipbuilding, metalworking, carpentry and rope production, tanning, and ivory items.

The Sangam literature provides a vivid depiction of the trading activities during this time period in history. The practices of both domestic and international trade were well-organized. The majority of trade was conducted through barter. In the rural areas, paddy was the essential medium of

exchange. In large cities, there were well-established markets called angadi (marketplaces). Hawkers are also those who transport items from one location to another. A large amount of international trade was conducted with a variety of countries. When it came to foreign countries, spices were in high demand. The export and hoarding of ivory items, pearls, and precious stones were rampant, while the importation of gold and glass was widespread. According to an ancient text known as the Periplus, trade between India and the Roman Empire was thriving. According to the book, the trading ports of Cannanore, Ponnani, and Kottayam were key trading centers. Uraiyur was a port city from which pearls and high-quality muslin were shipped, among other products. A large number of gold and silver coins issued by Roman emperors have been discovered in the interiors of Tamilian territory. This demonstrates that there was a thriving trading network between the Tamil region and the Roman Empire.

14.8 The Tamil Language

The Tamil language is a Dravidian language that is primarily spoken in India. In the Indian state of Tamil Nadu and the union territory of Puducherry, it is the official language of the government (Pondicherry). The language is also spoken in Sri Lanka and Singapore, Malaysia, Mauritius, Fiji, and South Africa, where there are many peoples' first tongues. As of 2004, Tamil was designated as a classical language of India, which means that the language meets three criteria: it has ancient beginnings, a distinct tradition, and an extensive body of ancient literature. More than 66 million people spoke Tamil at the beginning of the twenty-first century.

Tamil, for example, had developed into a literary language, complete with its writing system, by the third century B.C. If not sooner. Tamil Brahmi inscriptions in Jain and Buddhist caves from the Tamil Brahmi hills provide the earliest evidence for the Tamil literary tradition, for example, the tradition of writings in the language.These inscriptions take the shape of labels bearing the names of the people or organizations who donated the caverns. Arittappatti (Mauylam, Madurai), Karungalakkuti (Melur, Madurai), Kongarpuliyamkulam (Madurai), and Azakarmalai are the principal places of these label inscriptions (Madurai). Many Tamil words, as well as local Sanskrit and Prakri-Wali modifications, appear in the labels. Two examples of Tamil adaptations of Sanskrit terminology are Nigamattor (a member of a nigaman) and Vanikan (one who engages in Vanibham trading). It should be emphasized that the Tamil used in these labels was not the same as literary Tamil. The distinction was due to introducing a (significant member) of Sanskrit and PrakriWali words by Jain and Buddhist immigrants from the north. These terminologies have been modified to fit the Tamil language's linguistic framework. The names of people, occupations, and locations that appear in the inscriptions prove Tamil's popularity as a literary language. These label inscriptions date from around the year c. The year is 200 B.C. with the year A.D. 300. The Tamil heroic poems, also known as Sangam literature, are the most crucial evidence for the Tamil literary legacy.

Summary

After a long period of expansion, the Sangam period began to wane toward the end of the third century A.D. It took the Kalabhras approximately two and a half centuries to conquer and conquer the Tamil nation. We don't have much information about the Kalabhra dynasty. During this time period, the religions of Jainism and Buddhism rose to prominence.The Pallavas in northern Tamil Nadu and the Pandyas in southern Tamil Nadu successfully drove the Kalabhras from the Tamil region and established their dominion.

As a result, the picture that emerges from the study of Sangam literature reveals that this was the first time in South India when a state was conceived. It was, however, still in the process of crystallizing. Sangam polity was characterized by patriarchal and patrimonial systems, in which the kings had direct authority over the administrative personnel and numerous posts. With the Brahmanas' ascendancy, we also notice social disparities. However, the sharp class distinctions that arose later in history were absent throughout the Sangam period. Sangam's economy was based on agriculture. Their economy was strengthened by economic activity, mainly trade contacts with the Mediterranean World. Foreign forces also influenced people's financial and cultural lives. Sangam people's beliefs and rituals reveal the complicated character of their religion. During the Sangam period, both animism and idol worship were practiced. Many of the customs of the time were carried on and persisted into following times, and some are still practiced now.

Keywords

Akam: A genre of poems dealing with subjectiveexperiences like love.

Bard: He who roams about composing and singingpoems in praise of his patrons.

Didactic: Poetry or text which intends to teach a morallesson is called Didactic poetry or text.

Puram: A genre of poems dealing with objectifiableexperiences like raid or plunder.

Sangam: An academy of scholars that collected andclassified old Tamil works.

Turai: A poetic convention indicating the thematicsituation of Purampoems.

Self Assessment

1. The language of Sangam literature is:

A. Tamil

B. Malayalam

C. Telugu

D. Kannada

2. How many poets and poetesses had contributed to the Sangam Literature?

A. 471

B. 473

C. 475

D. 478

3. Which Sangam was held at Kapatpuram (Alavai)?

A. First

B. Second

C. Third

D. None

4. The first Sangam is supposed to be presided by:

A. Kaundinya

B. Tolkappiyar

C. Agastya

D. Nakkirar

5. The famous work of Grammar 'Tolakappiyam' is written by:

A. Nakkirar

B. Tolakappiyar

C. Ilango Adigal

D. Sattanar

6. Which of the following work displays a wide knowledge of Dance and Music?

A. Arangerukkadai

B. Shilappadikaram

C. Paripadal

D. Kuruntogai

7. Epic Jeevak Chintamani is the work of:

A. Tolakappiyar

B. Sattanar

C. Tirutakkadevar

D. Ilango Adigal

8. Puram in Sangam literature is:

A. Spiritual poetry

B. Erotic poetry

C. War poetry

D. Peace songs

9. The long Poems, known as ton, are collected in:

A. EttutTogai

B. Ahm

C. Puriam

D. Pattup-pattu

10. Manimegalai is a sequel to which work of Sangam literature?

A. Tirukkural

B. Tolkappiyam

C. Jivaka Chintamani

D. Silappadikaram

11. The story of Kovalan and Kannagi is narrated in the Tamil epic?

A. Manimegalai

B. Silappadikaram

C. Tolkappiyam

D. Paripadal

12. Which Tamil work is called the Bible of the Tamil land?

A. Tolkappiyam

B. Jivaka Chintamani

C. Silappadikaram

D. Tirukkural

13. In Tamil literature, the glorious books 'Shilppadikaram and Manimekalai' are related to:

A. Jainism

B. Buddhism

C. Hinduism

D. Christianity

14. The first Indian ruler who established the supremacy of the Indian Navy in the Arabian Sea was:

A. Rajaraja I

B. Rajendra I

C. Rajadhiraja I

D. Kulottunga I

15. Which Sangam literature was composed by Jain monks, and the theme is the transient nature of life and youth?

A. Nanmanikkatiga

B. Naaladiyar

C. Inna Narpathu

D. IniyavaiNarpathu

Answer for Self Assessment

1.	A	2.	C	3.	B	4.	C	5.	B
6.	A	7.	C	8.	C	9.	D	10.	D
11.	B	12.	D	13.	B	14.	A	15.	B

Review Question

1. What do you mean when you say"Sangam Literature"?
2. What's the difference between Sanskrit and Tamil poetry?
3. Examine some of the themes found in Classical Tamil Poetry/Sangam Poetry.
4. What do you know about the literary conventions of the Tamil bardic tradition?
5. Assess the significance of overseas commerce during the Sangam age.

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