



EIILM UNIVERSITY
S I K K I M

**EARLIEST TIMES TO THE
8TH CENTURY A.D.**

SYLLABUS

Environment and Early Patterns of Adaptation

India: Physical Features, Regions in Indian History : Formation and Characteristics, Hunter-Gatherers : Archaeological Perspective, Origins of Agriculture and Domestication of Animals

Harappan Civilization and Evolution of early Indian Society

Antecedents, Chronology and Geographical Spread, Material Characteristics, Nature of Contacts, Society and Religion, Diffusion and Decline, Chalcolithic and Early Iron Age, The Early Vedic Society, Changes in The Later Vedic Phase

India: 6th to 4th Century B.C.E.

Janapadas and the Mahajanapadas, Rise of Urban Centres, Society and Economy, Buddhism, Jainism and Other Religious Ideas

Polity, Society and Economy: 320 B.C.E. to 200 B.C. E.

Economy of the Mauryan Empire, Administrative Organization and Relationship with Other Powers, Magadh Territorial Expansion, Asoka's Policy of Dhamma, Disintegration of the Empire

India: Century 200 B.C.E. to 300 C.E.

Northern-Western and Northern India, Expansion in Network of Trade and Urbanization, Development in Religion, Art and Architecture

State and Society in South India: 200 B.C.E. to 300 C.E.

Early State Formation in Deccan, Early State Formation in South India , Agrarian Settlements and Agrarian Society in Peninsular India, Expansion of Trade and Urban Centre, Growth of Tamil Language and Literature

India: Polity: B.C.E. 300 to 800 C.E.

Rise and Growth of Guptas, Economy, Society and Polity: Guptas, Post-Gupta Kingdoms in North India Kingdoms in the Deccan and the South

Transition to early Medieval India

Changes in Economy, Changes in Society, Structure of Polity, Developments in Religion

Suggested Readings:

1. Satish Chandra, History Of Medieval India
2. Upinder Singh, A History of Ancient and Early Medieval India : From the Stone Age to the 12th Century, Pearson Education
3. Kesavan Veluthat, The 'Early Medieval' in South India, Oxford University Press
4. Charlotte Vaudeville, Myths, Saints And Legends In Medieval India, Oxford University Press

CHAPTER 1

ENVIRONMENT AND EARLY PATTERNS OF ADAPTATION

STRUCTURE

- Learning Objectives
- India: Physical Features
- Regions in Indian History: Formation and Characteristics
- Hunter-Gatherers: Archaeological Perspective
- Origins of Agriculture and Domestication of Animals
- Review Questions

LEARNING OBJECTIVE

After reading this chapter you should be able to explain:

- What are the physical features of India?
- Why it is compulsory to identify about regions if one has to know dissimilar stages of Indian history?
- In what method the nature of a area could vary from that of the other,
- Explain the origin of agriculture.
- Describe the domestication of animals.

INDIA: PHYSICAL FEATURES

India is an enormous country with speckled landforms. Our country has nearly all main physical features of the earth, for example,

- Deserts,
- Islands,
- Mountains,
- Plains, and
- Plateaus.

India is a huge landmass shaped during dissimilar geological periods which has prejudiced her release. As well geological configurations, a number of procedures such as weathering, erosion and deposition have shaped and customized the release its present shape.

The movement of the plates results in the structure up of pressures within the plates and the continental rocks above, leading to failure, faulting and volcanic motion. Generally, these plate movements are classified into three types.

As a few plates move towards each other and form convergent border. A number of plates go away from each other and shape different boundary. In the happening of two plates coming jointly they may either crash or fall down, or one can slip under the other. They can also go horizontally past each other and shape change boundary. The actions of these plates have tainted the place and dimension of the continents more than millions of years. Such movements have also prejudiced the development of the present landform features release of India. The oldest landmass was a part of the Gondwana land. The Gondwanaland included:

- India,
- Australia,
- South Africa and
- South America as one single land mass.

The convectional presents rip the shell keen on a numeral of portions, therefore, most important to the wandering of the Indo-Australian plate after organism alienated from the Gondwana land, towards North.

The northward float resulted in the crash of the plate with the a great deal larger Eurasian Plate. Because of this crash, the sedimentary rocks which were accrued in the geo-syncline known as the Tethys were creased to form the mountain system of western Asia and Himalaya. The Himalayan strengthens out of the Tethys Sea and subsidence of the northern side of the peninsular plateau resulted in the configuration of a huge basin.

In outstanding path of time this despair, slowly got packed with authentication of sediments by the rivers curving from the mountains in the North and the peninsular plateau in the South. A smooth land of wide alluvial puts led to the configuration of the northern plains of India. The land of India shows immense physical variation. Geologically, the Peninsular Plateau comprises one of the ancient landmasses on the earth's exterior.

It was invented to be one of the most constant land chunks. The Himalayas and the northern Plains are the most new landforms. Himalayan mountains shape an unbalanced region. The entire mountain system of Himalaya characterizes an extremely youthful topography with high peaks, deep valleys and fast flowing rivers. The northern plains are shaped of alluvial deposits. The peninsular plateau is collected of igneous and metamorphic rocks with quietly increasing hills and broad valleys.

The Himalayan Mountains

The Himalayas, geologically youthful and structurally fold up mountains draw out over the northern boundaries of India. These mountain varieties run in a West-East way from the Indus to the Brahmaputra. The Himalayas represent the loftiest and one of the most rocky mountain barriers of the earth. They shape an arch, which wraps a detachment of about 2,400 Km. Their width varies from 400 Km in Kashmir to 150 Km in Arunachal Pradesh. The altitudinal differences are better in the eastern partially than those in the western partially. The Himalaya consists of three similar ranges in its longitudinal degree.

A number of valleys recline flanked by these ranges. The northern most range is known as the **Huge** or **Inside** Himalayas or the '**Himadri**'. It is the most incessant range consisting of the loftiest hit the highest point with a standard height of 6,000 meters. It holds all the famous Himalayan peaks.

The creases of immense Himalayas are uneven in nature. The hub of this division of Himalayas is collected of stonework. It is perennially snow jump, and a number of glaciers go down from this range. The range lying to the South of the **Himadri** shapes the most rocky mountain system and is known as **Himachal** or smaller Himalaya. The ranges are mostly collected of extremely dense and distorted rocks. The height varies between 3,700 and 4,500 meters and the standard width is of 50 Km as the Pir Panjal range shapes the greatest and the most vital range.

The external most range of the Himalayas is called the Shiwaliks. They expand over a breadth of 10-50 Km and have a height unreliable between 900 and 1,100 meters. These ranges are collected of unconsolidated sediments brought downward by rivers from the main Himalayan ranges situated farther North.

These valleys are enclosed with broad annoy and alluvium. The longitudinal valley deceitful flanked by smaller Himalaya and the Shiwaliks are known as Duns. Dehra Dun, Kotli Dun and Patli Dun are a few of the well-known Duns. As well the longitudinal divisions, the Himalayas have been alienated on the basis of areas from West-to-East. These partitions have been separated by river valleys.

For instance, the fraction of Himalayas deceitful flanked by Indus and Satluj has been traditionally known as **Punjab Himalaya** but it is also known regionally as **Kashmir** and **Himachal Himalaya** from West-to-East in that order. The fraction of the Himalayas lying between Satluj and Kali rivers is known as **Kumaon Himalayas**. The Kali and Tista rivers separate the Nepal Himalayas and the fraction deceitful flanked by Tista and Dihang rivers is known as **Assam Himalayas**. The Brahmaputra symbols the eastern most borders of the Himalayas. Beyond the Dihang defile, the Himalayas bend piercingly to the South and increased the length of the eastern border of India. They are known as the Purvanchal or the eastern mounts and mountains. These mounts running from side-

to-side the Northeastern states are more often than not collected of burly sandstones which are sedimentary rocks. Covered with thick forests, they mostly sprint as similar ranges and valleys. The Purvanchal includes:

- The Patkai hills,
- The Naga hills,
- Manipur hills, and
- The Mizo hills.

The Northern Plain

The northern plain has been shaped by the interaction of the three main river systems, namely:

- The Indus,
- The Ganga and
- The Brahmaputra along with their branches.

This plain is formed of alluvial soil. The statement of alluvium in a huge basin deceitful at the foothills of the Himalaya more than millions of years, shaped this productive plain. It spreads more than a region of 7 lakh sq km. The plain being about 2,400 Km extended and 240 to 320 Km wide is a thickly occupied physiographic separation. By means of a rich soil wrap shared with sufficient water supply and constructive climate it is agriculturally an extremely creative part of India.

The rivers in their inferior course split into many conduits because of the statement of deposit. These channels are known as distributaries. The Indus and its branches:

- The Jhelum,
- The Chenab,
- The Ravi,
- The Beas, and
- The Satluj create in the Himalaya.

The Peninsular Plateau

The Peninsular plateau is a tableland collected of the older crystalline, igneous and metamorphic rocks. It was shaped because of the flouting and traveling of the Gondwana land and therefore, creation it a part of the oldest landmass. The plateau has broad and low valleys and curved hills. This plateau consists of two wide divisions; namely,

- The Central Highlands, and
- The Deccan Plateau.

The fraction of the Peninsular plateau deceitful to the North of the Narmada River casing a main area of the Malwa plateau is known as the Central Highlands. The Vindhyan assortment is surrounded by the Central Highlands on the South and the Aravalis on the North-West. The additional westward addition slowly merges with the dirty and rocky desert of Rajasthan. The Central Highlands are wider in the West but narrower in the East. The eastward additions of this plateau are nearby known as the Bundelkhand and Baghelkhand.

The Chotanagpur plateau scripts the additional eastward addition, exhausted by the Damodar River. The Deccan Plateau is a triangular landmass that deceit to the South of the river Narmada. The Satpura range sides its wide bottom in the North as the Mahadev, the Kaimur hills and the Maikal range form its eastern additions. Locate these hills and ranges in the physical map of India. The Deccan Plateau is uppers in the West and grades quietly eastwards.

An addition of the Plateau is also noticeable in the North-East. It is alienated by a fault from the Chotanagpur Plateau. Three famous hill ranges from the West-to-East are:

- The Garo,
- The Khasi, and
- The Jaintia hills.

The Indian Desert

The Indian desert lies towards the western margins of the Aravali Hills. It is a rolling dirty plain enclosed with rub down hills. This area obtains very low rainfall below 150 mm per year. It has dry climate with small vegetating wrap. Streams appear throughout the wet season.

The Coastal Plains

The Peninsular plateau is sided by stretch of thin coastal tiles, running all along the Arabian Sea on the West and the Bay of Bengal on the East. The western coast, sandwiched flanked by the **Western Ghats** and the Arabian Sea, is a thin plain.

The Island

Lakshadweep islands cluster are deceitful close to the Malabar Coast of Kerala. This cluster of islands is collected of small coral islands. It wraps small area of 32 sq km. Kavaratti Island is the administrative headquarters of Lakshadweep. This island cluster has huge variety of flora and fauna. The Pitli Island has a bird asylum. There is chain of islands located in the Bay of Bengal expanded from North-to-South. These are Andaman and Nicobar islands. The northern mountains are the main sources of water and forest prosperity. The northern plains are the granaries of the country. They give the bottom for early civilizations. The plateau is a storeroom of minerals, which has played a vital role in the industrialization of the country. The coastal area and island clusters give sites for

fishing and port behaviors. Therefore, the diverse physical features of the land have huge future possibilities of growth.

REGIONS IN INDIAN HISTORY: FORMATION AND CHARACTERISTICS

The Dynamics of Regional Transformation

The dissimilarities flanked by regions and regional cultures go back in time and can perhaps be old-fashioned to the early stages of adaptive survival plans, that is, food production. The first phase of agriculture and agrarian financial system in the major river basins of the sub-continent, being fundamentally a procedure and not an occasion, were increased in excess of numerous millennia. While Mehrgarh in the Kachhi plain skilled near the beginning agricultural behaviors before 6,000 BC, and the Indus area experienced it in the 4th-3rd millennia the Gangetic valley adage the arrival of agriculture at Koldihwa in 5000 + BC, at Chirand in the second half of the 3rd millennium BC and at Atranjikhera in the first half of the 2nd millennium BC.

In the Ganga valley, the starting of developed, established agricultural action, farming villages and the extra associated character like the appearance of towns, trade and the state organization go back to the middle of the first millennium BC. There were a variety of pockets in Central and Peninsular India where this changeover took place merely in the final centuries of the first millennium BC. In the same way, in the river basins of the Ganga, Godavari, Krishna and Kaveri agricultural societies increased the civilization procedures. At the similar time, however, large pockets in regions life form comparatively isolated or isolated regions, waited for an extensive time in a phase of prehistoric economy, principally unhurt by any such growth.

Force of Regions in Indian History

The village has been the essential socially prepared element in all regions, securing survival for its inhabitants, **supporting city** life, status arrangements and so on. Though, several regions show a grater solidity of population, rural resolutions and urban centers and have frequently given **increase** to burly open states. They are also differentiated by an incessant evidence of resolution **and** habitation from the **Neolithic-Chalcolithic** periods; by difference, other regions do not contribute to these characters. The dissimilarity flanked by regions can be clarified in conditions of:

- Geography
- The way and era of the increased of material culture, and
- The generally configuration of historical services such as:
 - Population,
 - Technology,
 - Social organization,
 - Communications, etc.

A mixture of these factors assisted in the determining and growth of the character of the regions. Due to the growth of separate and burly regional characters and the force of regional forces the Indian sub-continent was not at all totally politically combined. Several regions due to their internal power attempted to increase and reach pan-Indian or supra-regional rank but such trials were not completely unqualified achievement stories. It must be noted that not any of them succeeded in striking political harmony on all the geographic elements and culture regions. Their extraordinary perseverance may be explained in conditions of the junction of political and cultural borders over most periods, in these natural regions.

The Hierarchy of Regions

The term 'region' like the word 'country' is a wide comprehensive word and in the current circumstance its sense has to be obviously specified. Geographers and social scientists have defined and delineated regions in a different way keeping in sight the supplies of their search. We have, therefore, such language as:

- Linguistic regions,
- Caste regions,
- Physical regions,
- Natural regions,
- Cultural regions, etc.

However, these regional frontiers generally write and emerge to be coterminous, although not forever very tidily. The borders of the physical and the natural regions meet. The auditory regions occur to be sovereign culture regions with their own configurations of language, caste, family and kinship association and historical custom. There require not be several consistency flanked by two adjoining regions. Still in geographically nearby regions miscellaneous shapes of culture coexisted during history. The outlines of historical development in the country and the regional roughness of the evolution to the historical period advise the survival of a hierarchy of regions. An understanding of this hierarchy may focus on the discrepancy uniqueness of the regions and give details their chronologically phased configuration and appearance.

HUNTER-GATHERERS: ARCHAEOLOGICAL PERSPECTIVE

It can appear incredible to us, living in the 20th century, but it is yet true that human societies throughout more than 99 per cent of their subsistence on the earth have existed as hunters/gatherers. This means that previous to human beings started creating food about 10,000 years ago; they lived off the possessions of nature. This they did by gathering many ripe items like: roots, fruits, honey and so on which scenery had to suggest and by killing animals, birds and fish obtainable in the

environs in which they lived. The whole reliance of human being on nature or their milieu during the main branch of human continuance has many implications. It resources that the technique they obtained their food prejudiced the nature of their relationship with nature and also how they sighted nature. Second, the hunters/gatherers lived in clusters was also connected to the form of thus obtaining food. What may be renowned is that the configuration of groups in the middle of hunters/gatherers was much extra lithe than in other societies.

Considering the much extended distance of time for which human societies have been in the hunting/gathering phase, it is vital that we study about this phase of human history. There are dissimilar areas in the world where human beings immobile exist as hunted/gatherers. It is, therefore, needed that we study something about their cultures in calculation to learning about civilization changes in human history. How do we learn about hunters/gatherers? We get sizeable quantity of information about dissimilar features of the hunters/gatherers method of life, their social association and their environment from the workings of ethnographers/anthropologists who learn living human communities. Their workings give us with helpful insights keen on the ways and circumstances of life of hunting/gathering communities of the precedent. Though, for the past communities we depend chiefly on the workings of those archaeologists and additional scientists who have specialized in determining studying and examining the gears which these communities complete, the leftovers of animals which they killed and ate and the type of surroundings in which they existed. This technique which engages coming together of a lot of academic regulations takes into deliberation numerous categories of proof counting the learn of all animals, plants and other organic remains when archaeologists connect them with human communities of the hunting/gathering phase, and this provides an imminent into the personality of the instant physical environment of the early on man and the method it was used.

Since, the gear complete by the hunter/gathers have lived in the shape of stone tools, archaeologists employ diverse conditions like paleoliths, mesoliths to categorize tools of dissimilar kinds and period. The stones which can not be used for integration them and the methods employed in giving them form are also deliberated in aspect by archaeologists. The faunal study or the learn of animal remnants gives a structure which can serve up as a orientation tip for calculating differences in the model of pre-historic faunal utilization. The rock carvings and paintings also provide us a thought about the financial system and society of the pre-historic community.

Paleolithic Stage

Paleolithic civilization developed in the Pleistocene period. The Pleistocene period is the geological era referring to the last or the Great Ice Age. It was the age when ice roofed the earth's exterior. In

India, there has been substantial conversation among archaeologists concerning the conditions indicating stone tools of the Paleolithic phase:

- A group of scholars wanted to bring in the word 'Upper Paleolithic' for indicating the stage differentiated by tools like blade and burring;
- The other group of scholars measured the word 'Upper Paleolithic' exact to European Paleolithic civilization. At the present, the word Upper Paleolithic has been extensively established in the Indian context.

Mesolithic Stage

The Mesolithic Age began around 8000 BC. It was the middle stage flanked by the Paleolithic Age and the Neolithic Age. There was increase in temperature and the climate became humid and arid. The climatic changes exaggerated human life and brought on modifies in fauna and flora. The skill of creating tools also underwent alter and the little stone tools were used. Man was mainly in hunting/gathering phase but there was move in the prototype of hunting from huge game to diminutive game hunting and to fishing and fowling. These material and ecological alters are also reproduced in rock paintings.

ORIGINS OF AGRICULTURE AND DOMESTICATION OF ANIMALS

The First Farmers

The earliest archaeological evidence of agriculture comes from the Fertile Crescent area of the Middle East. The Fertile Crescent wraps Israel, Syria, Lebanon, Iraq, and southern Turkey, but proof illustrates that the first farming of a harvest was also in southeastern Turkey—where wheat was grown—or close to the city of Jericho—where barley was refined. Anyway, the alter happened approximately 11,000 years before, and the Fertile Crescent is extensively established as the place of the agricultural rebellion, still if researchers are not capable to locate accurately where in the Crescent it took place.

Domesticated Animals

When the issue of the first animal domestication arises, the fight tends to rotate approximately whether they were cattle, pigs, or sheep. Proof from Iraq recommends that the answer is not any of the above. It is probable that the first domesticated animals were dogs approximately 12,000 years ago. The animals were second-hand for hunting and the first peoples that domesticated them almost certainly originate consume cubs that had been deserted or missing and accepted them into the tribe. As the puppies had puppies, selective breeding in progress to happen, and the dog started to build up from the wolf.

Farm Animals

The first domestication of animals for food most likely happened in northern Iraq concerning 11,000 years before. Sheep and goats were disciplined first as they were clever to rove with their itinerant herders. Pigs were most likely domesticated about a thousand years afterwards, with proof signifying they were first farmed in China while cattle were domesticated in western Asia at roughly the similar instance.

Agriculture Elsewhere

Although the Fertile Crescent was the first to expand agriculture, the farming of plants appeared to happen all in excess of the world within a comparatively small period of time. In China, the farming started flanked by 8,000 and 9,000 years ago and in Papua New Guinea 6,000 to 9,000 years ago. On the other face of the world, farming began in Mexico and Peru separately of each other around 5,000 or 6,000 years ago. Even though total dates are not possible to decide, archaeological proof allows us to get close to the dates.

Work Animals

Domesticating animals for job, what we describe draft animals, happened about 6,000 years ago. Amusingly, it happened approximately at the same time in the Middle East and in Europe. Approximately surely the first draft animals were oxen. The water buffalo was drafted in India for work reasons. Horses came after that, at around 5,000 years ago, and the world was tainted eternally as humanity was able to move around the world at a great deal greater speeds.

REVIEW QUESTIONS

1. Write a note on the impact of the Indo-Gangetic Plains on the history of India.
2. Assess the impact of geography on the history of India.
3. Describe the physical features of India.
4. Write a note on the effects of geography on Indian history.
5. Discuss the difficulties confront a student of ancient Indian history—in determining the sources of the period?
6. Explain the Archaeological antiquities in Ancient India.
7. Write an essay on the hunter-gatherers.
8. Trace the origin and evolution of the agriculture.
9. What is the importance of regions in Indian history?
10. Write short notes (Any three points).
 - a. Himalayan Mountains.
 - b. Deccan Plateau.
 - c. Rivers of southern peninsula

d. Multi-cultural society.

CHAPTER 2

HARAPPAN CIVILIZATION

STRUCTURE

- Learning Objectives
- Antecedents, Chronology and Geographical Spread
- Material Characteristics
- Nature of Contacts
- Society and Religion
- Diffusion and Decline
- Review Questions

LEARNING OBJECTIVES

- Learn about the Antecedents, Chronology and Geographical Spread of Harappan civilization.
- Know about the material characteristics.
- Explain the importance nature of contacts
- Identify the society and religion
- Know about the decline of Harappan culture.

ANTECEDENTS, CHRONOLOGY AND GEOGRAPHICAL SPREAD

An Old City is Discovered

In 1826 an English man Charles Masson visited a village named Harappa in Western Punjab. He renowned the remarkably high walls, as well as looms of a very old resolution. He whispered that this city belonged to the periods of Alexander the Great. In 1872, a well-known archaeologist Sir Alexander Cunningham came to this lay. The public of the nearby regions told him that the high heaps of Harappa were fractions of a thousand year old city. It had been broke because of the badness of its ruler. Cunningham calmed several archaeological matters from this place but he could not decide to which era of history they actually belonged. He just whispered that these substances were almost certainly from outer India, Therefore, he agreed with the view of the people of the village that the city was about a thousand years old.

However, in 1924, when one more archaeologist John Marshall reported concerning Harappa he conversed about the detection of a long forgotten civilization. This civilization was as old as the civilizations of Egypt and Mesopotamia. Is it not inquisitive? The people of the nearby areas were apathetic to the leftovers of the city. After that an archaeologist came and informed us that the city

was about five thousand years old. How could the people and the scholars form such dissimilar thoughts? What could be their ways of dating an old site?

The Age of the Harappan Civilization

Archaeologists utilize different ways for ruling out how old different resolutions are. Let us observe how Marshall finished that the Harappan civilization was about five thousand years old and not one thousand years old, because supposed by Cunningham. Marshall establish that the seals, sealings, written script and workings of art establish in Harappa were completely dissimilar from those with which scholars were by now well-known and which belonged to a great deal later period. Alike discovers were reported in one more place called Mohanjodaro in Sind. In Mohanjodaro, the resolution place beneath a Buddhist monastery belonging to the Kushan period. It has been establish that in ancient times if a home was cracked for various cause people would usually utilize the element or mire of the house to get ready a platform and create one more home on pinnacle of it. Therefore, if an archaeologist excavates a region and finds remains of a home under another home, he can figure out that the one below is elder than the one above. That is why the deeper he lodgings the prior he budes in the time level. Therefore, Marshall could discover out that the homes blow the Buddhist monastery must have been older than the Kushan period. After that, there was the proof that people living in these resolutions did not know the make use of iron. This meant that these cities were fraction of an age when iron was mysterious. Iron came in make use of in the starting of the second millennium BC. While Marshal published his discoveries several other writers found substances parallel to those of Harappa and Mohanjodaro in Mesopotamia.

Mesopotamian municipalities came hooked on subsistence in the early on 3rd millennium BC. Therefore, if anything Harappan was exposed in the ancient cities of Mesopotamia it would designate that the people of Harappa be alive at the similar era. With these proofs scholars could figure out that the terminations of the local population and Cunningham were wrong. Marshall's chronology of Harappa has been more hold by novel way of dating.

Why it is Called Harappan Civilization

Beginning with the finding of Harappa, almost thousand agreements having alike character, have been exposed. Scholars named it the 'Indus Valley Civilization' since at first most of the agreements was exposed in the plains of the river Indus and its branches. Archaeologists, however, favor to describe it the 'Harappan Civilization'. This is because in archaeology there is a reunion that when an ancient civilization is explained, it is named subsequent to the modem name of the place which original exposed the subsistence of this civilization. We do not be acquainted with what those people described themselves because we have not been bright to read their writing. Therefore, we

entitle them Harappans after the modern place Harappa where the proof of this beyond civilization was first unearthed in our eras.

Antecedents of the Harappan Civilization

When we employ the word “The Harappan Civilization” we are referring to a great number of municipalities, cities and villages which increased in the 3rd millennium BC. These cities and villages had shaped a system of communication over a great geographical space. This geographical space would approximately wrap the regions of modern day Rajasthan, Punjab, Gujarat, Pakistan and few of the nearby regions. If we learn the relics left by the people who existed in these regions previous to the appearance of the Harappan civilization, we can have few thought of how cities appeared. Scholars think that there was an era in human past when cities did not live and people existed in little villages. Our strength asks what the ancestors of the Harappans were doing earlier than they built up the towns and cities.

There are proofs to propose that the forefathers of the Harappans were living wage in villages and small towns. A number of them occupied in rustic traveling activities, and few went in intended for trade. The Harappan civilization symbolizes the peak of a long era of fruition of agricultural and semi-nomadic societies. Thus, let us review the pre-history of the Harappan culture. We begin with an understanding of their geography.

Geographical Features

The regions of present-day Pakistan and North-Western India shaped the center area of the Harappan civilization. These regions are characterised by arid climate and very little rainfall. But, there are few vital differences in the middle of these regions. While the regions of Punjab and Sind are conquered by the alluvial plains of the Indus river organization, the regions of Baluchistan are characterised by sheer rocky hills. In North-Eastern Baluchistan the valley grounds strength give few possibilities of cultivation. This region has been occupied by one more set of people also, that is pastoral nomads. These pastoral travelers with their groups of sheep, goat and cattle kept uneven from moorlands to low lands in investigate of meadows for their group. The regions of these boundary lands which cut out into the Indus plains are a continuance of the eastern Iranian Plateau. These mountainous areas are cracked by a lot of exceeds, like those of Khyber, Gomal and Bolan.

These have acted as thoroughfares of traffic for travelers, merchants, warriors and various clusters of people. The communication in the middle of the inhabitants of the moorlands of Baluchistan and plains of the Indus on the one hand and the societies of Iran on the other appears to be connected to this geographical characteristic. The likenesses in the weather and land of the Harappan culture and those of Iran, Iraq borderlands had led scholars to conjecture that agricultural societies must have

appeared in these regions in approximately the equivalent period. In Iran and Iraq agriculture began approximately eight thousand BC.

Origins of Agriculture and Settled Villages

The earliest proof for the appearance of agricultural societies arrives from a place described Mehrgarh, near the Bolan Pass in the Baluchistan region of Pakistan. Beginning as a cyclic site the lay curved into an established village in the 5th millennium BC itself. People in this place were rising wheat, barley, cotton and dates and tending sheep, goat and cattle. Mehrgarh is situated at the region where the alluvial plains of the Indus link the rough hilly plateau of the Indo-Iranian boundary land. People of Mehrgarh existed in mire homes which could occasionally have five to six rooms. By the middle of the 3rd millennium BC, a lot of small and big villages had sprung up roughly the Indus, Baluchistan and Afghanistan region. The superior known resolutions amongst them are Kili Ghul Muhammad in Baluchistan and Mundigak in Afghanistan. In the Indus deluge plains villages like Jalilpur close to Harappa had approach into survival. Some time ago these agriculturists learnt to use the extremely lush deluge plains of the Indus there was an abrupt growth in the size and numbers of villages.

These agriculturists slowly learnt to use the Indus plains and to manage the flooding of the Indus. Richer proceeds for each acre planted resulted in superior spares. This led to an augment in the integer of resolutions in Sindh, Rajasthan, Baluchistan and spare regions. They also directed to use stone excavations and mines helpful to them. There are indications of the survival of pastoral nomadic societies in this era in the shape of cyclic resolutions. The connections with these groups appear to have assisted agriculturists use possessions from other areas as the pastoral nomads are known to connect in dealing behaviors over the regions they wrap during their travels. All this led to the growth of tiny municipalities. The time of this novel growth is called 'the Early Harappan' because of sure uniformities establish all over the Indus.

The Early Harappan Period

We shall assessment the circumstances of several of the resolutions immediately prior to the appearance of the Harappan culture. Numerous scholars describe this period 'the early Harappan' period because they consider that this was the decisive period of the Harappan culture when sure drifts of cultural amalgamation are in proof.

Southern Afghanistan

In southern Afghanistan there is a lay called Mundigak: It appears to have been situated on a trade way. That is why in the early Indus era, the inhabitants of this lay were using objects which illustrate similarities with few Iranian cities on the one hand and few Baluchistan cities on the other. Making a modest beginning as the camping place of few traveling clusters, the lay grew into a township of

remarkable size. There is proof of a self-protective partition with square strongholds of sun dried bricks. A big building with strings of pillars has been recognized as a palace.

One more big structure seems similar to a temple. A diversity of potteries has also been exposed at this lay. They were using naturalistic streamers viewing birds, ibex, bull and Pipal trees. Terracotta female collectibles alike to those establish in modern places in Baluchistan have also been establish. They were also using bronze shaft whole azes and adzes. Such half valuable stones as lapis-lazuli and steatite show their associates with Iran and central Asia because of these stones are not obtainable locally.

Quetta Valley

To the South-East of Mundigak is the Quetta valley. At this time, in a lay called Damb Sadaat, big homes having element walls belonging to the beginning of the 3rd millennium BC have been exposed. Diversities of painted potteries alike to those of Mundigak have also been originated. These citizens were using soil seals and copper stuff also. These findings designate the attendance of affluent societies which had resolved its food dilemma and recognized trading associates with areas far-off. Likewise, from the nearby regions there are reports of separate art and pottery civilization. In a place called Rana Ghundai people were using thinly complete painted pottery with friezes of humped bulls in black. The pottery demonstrated separate parallels with those of the Quetta valley. One more exhumed place Periano Ghundai has acquiesced female figurines of a characteristic form.

Central and Southern Baluchistan

In the central and southern Baluchistan places like Anjira, Togau, Nindowari and Balakot provide us few ideas of the early Harappan civilizations. These tiny villages and townships appear to fan out in conventionality with the valley arrangements. In Balakot relics of big buildings have been exposed. A lot of the places in this region demonstrate proofs of contact with Persian Gulf. In Balakot the people who first occupied the lay were using potteries alike to those used in other modern villages in Baluchistan.

Though, in route of time they started using potteries alike to the ones used in the Indus alluvial simple. What is significant to us is that the people of the whole Baluchistan region were using parallel types of pottery. They illustrate separate powers from the Persian Gulf cities on the one hand and as of the Indus valley cities on the other. They were using designs on their pottery similar to the humped bull and Pipal which sustained into the Mature Harappan stage.

The Indus Area

By the middle of the 4th millennium BC the Indus alluvial plains turn out to be the central tip of change. A lot of small and big resolutions came into subsistence on the banks of the Indus and Ghaggar-Hakra. This region became the middle area of the Harappan culture. In the present

conversation we shall attempt to illustrate how these developments expect numerous of the distinctiveness of the Harappan culture.

Amri

The Sind region matching to the inferior Indus plains demonstrated motivating growth. At the place of Amri the habitations illustrate people livelihood in homes of stone and mire element. They had constructed few type of a granary also. They tinted such animal designs as the humped Indian bulls on their pottery. This design was extremely well-liked throughout the 'Mature Harappan' stage. They were using wheel-made pottery. Parallel discovers have been accounted in seats like Tharro and Kohtras Buthi. They had equipped their resolutions before the impending of the Harappan culture.

Kot Diji

Opposite Mohanjodaro on the left bank of the river Indus is the place of Kot Diji. The people livelihood here in the 'early Harappan' era had a huge doubtful wall built around their resolution. The mainly motivating discovers are their pottery.

They were using a wheel-thrown pottery having streamers of plain band of dim brownish paint. This type of pottery has been accounted from the pre-Harappan environments in distant flung few like Kalibangan in Rajasthan and Mehrgarh in Baluchistan. The Kot-Diji diversity of pottery has been establish along the whole extend of the river Indus where resolutions belonging to the pre-urban and urban stage of the Harappan culture have been accounted: This movement towards similar methods of decorating pottery specify greater interaction among the people of the Indus plains. It also anticipates the process of the convergence of civilizations seen in the Harappan Culture. Several of the designs on the pottery were carried over to the urban stage. At the similar time certain other earthen boats illustrated parallel with those of Mundigak. This illustrates the enlarged communication sphere of the early Harappan places. In Mohanjodaro itself archaeologists have discovered job deposits to a deepness of 39 feet below the modern stage of the plain. Similarly, at the place of Chanhudaro, 'early Harappan' environment has been accounted. At Mohanjodaro the early stage could not be excavated but several archaeologists think that these job stages symbolized an 'early Harappan' civilization, most likely similar to that of Kot Diji.

Mehrgarh

Earlier we conversed in relation to the place of Mehrgarh. In the era preceding the Harappan urbanization, the people of Mehrgarh had recognized a wealthy community. They used to create several types of drops of stone. Lapis-lazuli, one of the valuable stones used by them is establish only in the Badakhshan area of Central Asia. Several sticks and sealing have been accounted. Sticks are used as a spot of power in condition of interpersonal swap. The Mehrgarh sticks were most

likely used by merchants for guaranteeing the excellence of goods that were being sent to distant away lands. Similarities in the designs of potteries, terracotta figurines and substances of copper and stone specify that these people were in secure contact with the neighboring cities of Iran. However, mainly of the pottery used by the people of Mehrgarh was alike to the ones used in the neighboring resolutions of Damb Sadaat and the Quetta Valley. Similarly a big number of female terracotta figurines are also established. They sweep very alike to the ones establish in Zhob Valley. These parallels specify a secure communication in the middle of the surrounding societies.

Rahman Dheri

If we follow the river Indus northwards we approach across few more resolutions which provide us and thought of how people existed in 'early Harappan' times. At a few described Rahman Dheri an 'early Indus' community has been exhumed. Oblong in form with houses, streets and lanes laid out in a planned fashion, it is protected by a huge wall. Here too, drops of turquoise and lapis lazuli have been established.

This illustrates their get in touch with Central Asia. A big number of graffiti establish on the pot shreds could be the precursors of the Harappan script. The self-governing pottery custom in this region was slowly customized and complemented by a pottery alike to that of Kot Diji. Sticks, apparatus made of stone, copper and bronze have also been established.

Tarkai Qila

In the Bannu region, in the North-West boundary Province the place of Tarkai Qila has also acquiesced proof of fortification. Archaeologists have exposed big examples of granules which incorporated several diversities of wheat and barley, lentils and field pea. Apparatus for harvesting have also been established. In the similar region, at a place described Levan, a vast factory place for creation stone apparatus was exposed. The Harappans and their precursors did not know in relation to the iron and copper was unusual.

So mainly of the people used apparatus made of stone. That is why in few where good excellence stone was accessible apparatus would be made on a big level and then sent to far-away cities and villages. The people in Levan were creation ground stone axes, hammers, querns, etc. For this they were introducing appropriate rocks from the surrounding regions too. The attendance of lapis lazuli and terracotta figurines identifies links with Central Asia. At the place of Sarai Khola which is situated on the northern tip of western Punjab another 'Early Harappan' resolution has been exposed. Here too the people were using the pottery of Kot Dijian kind.

Punjab and Bahawalpur

In western Punjab, Harappa is well known. Throughout one of the excavations, environments preceding the urban stage have been exposed. Unluckily they have not been exhumed as yet. The

pottery establishes here appears to have similarities with the Kot Dijian ware. Scholars think that these environments represent the 'Early Harappan' stage in Harappa. In the Bahawalpur region in relation to the 40 places of the 'Early Harappan' era have been situated in the arid bed of the Hakra River. Here too the 'Early Harappan' is characterised by the Kot Dijian kind of pottery. A relative analysis of the resolution pattern of these places illustrates that in the 'Early Harappan' era itself a diversity of environments had come up. Whereas mainly of the places were easy villages, few of them were carrying out specialized industrial behaviors. That is why we discover that mainly of the places averaged in relation to the five to six hectares in size; Gamanwala spreads over a region of 27.3 hectares. This means that Gamanwala was superior to the Harappan community of Kalibangan. These superior communities necessity have accepted administrative and industrial behaviors separately from agricultural behaviors.

Kalibangan

The place of Kalibangan in North Rajasthan has also acquiesced proof of the 'Early Harappan' era. People existed in homes of mud bricks. The mud bricks had average sizes. They also had a fortification approximately the resolution. The pottery used by them was dissimilar in form and plan from that of other regions. However, few of the pottery were alike to that of Kot Diji. A few diversities of potteries like the 'offering stand' sustained to be used throughout the urban stage. An extra ordinary discover was that of a ploughed field surface. This proves that even at this stage the cultivators already knew in relation to the plough. In more primitive conditions the farmers either basically broadcast the seeds or used hoes for excavating the meadows. With plough one can dig deeper using much less power. That is why it is measured a higher tool of cultivation having potentialities of rising the food construction.

In the arid bed of Ghaggar, on the Indian place, many 'Early Harappan' resolutions have been establish. They appear to row the now extinct water methods of the area. Places like Sothi Bara and Siswal have accounted earthenware methods alike to those of Kalibangan. The use of the Khetri copper excavations in Rajasthan strength have begun in the 'Early Harappan' era itself.

We have harassed up to the similarities establish in the cultural customs of miscellaneous agricultural societies livelihood in and approximately the Indus areas in the Early Harappan era. Beginning with little agricultural resolutions the regions of Baluchistan, Sind, Punjab and Rajasthan saw the appearance of separate local customs. However, the types of potteries, representations of a horned divinity and discovers of terracotta mother goddesses illustrate the method to the appearance of a joining custom. The people of Baluchistan had before now recognized dealing relatives with the cities of Persian Gulf and Central Asia. Therefore, the 'Early Harappan' expects several of the attainments of the Harappan culture.

We have seen the growths that took few over an era of virtually three thousand years. Cultivators colonized the alluvial plains of the Indus throughout this era. These societies were using apparatus of copper, bronze and stone. They were using plough and turned transport for the better efficiency of effort. Also unlike in Iran, where sheep and goat education was common, the Indus people reared cattle. This gave them improved possibilities of harnessing animal influence for transportation and possibly farming. At the similar period a steady union too took few in the pottery custom. In the 'Early Harappan' era a meticulous type of pottery primary identified in Kot Diji increased over almost the whole region of Baluchistan, Punjab and Rajasthan. Terracotta mother goddesses or the pattern of horned deity could be seen in Kot Diji or Kalibangan. Few of the societies bounded themselves with suspicious walls.

We do not identify the reason at the back the building of these walls. It could be guard against other societies or it could be basically a bund against flooding. All these growths were taking few in the background of a great deal superior system of relations with the modern places of Persian Gulf and Mesopotamia.

Emergence of the Harappan Culture

In the background of these procedures of technical and ideological amalgamation appeared the Harappan Culture. The scrupulous devices of the birth of the culture are difficult to understand because we have not understood writing their script and a lot several more excavations require to be accepted out. Somas of the broad processes have been outlined above. The more and more well-organized technology and the use of the lush plains of the Indus necessity have given richer income of granule manufacture. This shaped the possibilities for superior extras. It would also lead to augment in population. At the same time dealing calls would be documented with distant-away societies by the richer part of the society who would like to possess valuable commodities. The superior surpluses would also authorize the amplification of non-farming area. That is how the village cleric could become the part of a clan of priests increase over the whole area. Alike procedures will happen in the case of metallurgists, potters and craftsmen. In villages small silos for keeping granules would be distorted into intricate granaries.

The subsistence of very several agricultural bands and rural nomadic societies secure get in touch with each other could guide to disagreement in the middle of them. Once the agriculturalists-had become wealthy they would draw other bands which might be less lucky. The pastoral wanderers are known to connect in dealing and looting, depending on their own economic circumstances.

The agricultural societies too could conflict with each other for the control of more lush areas of land. Most likely that is the cause why few of the societies bounded themselves-with a defense wall. We know that at the time of the appearance of the Harappan culture several places like Kot Diji and

Kalibangan were shattered by fire. We do not know the causes behind this. They could basically be unintentional conflagrations. However, what appears additional reasonable is the fact that in the middle of the several challenging societies in the Indus area one set of people recognized their control over others. This gestured the beginning of the 'Mature Harappan' era. Thus, the 'Mature Harappan' era would not start on one scrupulous date bearing in mind the big geographical legroom covered by the Harappan Culture. It is likely that city as the center of development appeared over a long span of time covering hundreds of years, but the city had arrived and it was there to control the whole North-West for the after that seven-eight hundred years.

MATERIAL CHARACTERISTICS

From Villages to Cities and Municipalities

On the base of these agricultural societies and little townships emerged the 'Harappan Culture'. By the word 'Harappan Culture' we mean that the Harappan civilization was characterised by the attendance and power of big municipalities in this stage of its history.

This would also mean the attendance of dedicated craftsmen, extensive aloofness deal, and the subsistence of wealthy and poor people and the attendance of kings. Separately from these common characteristics general to all the Cultures, there were few scrupulous characteristics of the Harappan Culture. In the geographical legroom where the remnants of the Harappan Culture have been established, the societies were by the similar written writing. A Harappan society whether it was waiting in Rajasthan or Punjab or Sind would be by the similar sets of weights and events. The copper-bronze apparatus used through them were also constant in plan, form and size. Few of their town's were also characterised through uniformities in the scheduling of the structures, bastions etc. The sticks, shell (shankh) bangles, carnelian drops and the disc drops of steatite were also consistently planned in the whole geographical legroom sheltered through the municipalities of the Harappan Culture. This pottery had average symbols of trees, animals, birds and geometric motifs in black: These uniformities in the material characteristics of the Harappan places were the feature traits of Harappan Culture.

Harappan Culture: Sources

The information in relation to the Harappan Culture approaches from the information of excavations at spaces like Harappa and Mohanjodaro. The excavations at Harappa began in 1921. Very several Harappan resolutions have been situated and exhumed as then. Famed archaeologists like Sir John Marshall and Sir Mortimer Wheeler have mannered excavations at Harappan resolutions. These scholars through cautiously learning the material remnants have made the leftovers of the past speak. As we cannot read the written languages we have to draw conclusions on the foundation of

the revise of the relics used through the Harappan people. Through now more than 1000 resolutions bearing Harappan material have been exposed. According to one estimate only 3 per cent of the accounted Harappan resolutions have been exhumed. Even at places where excavation job has been accepted out not more than one fifth region has been exhumed. This is because excavation involves a very big investment of money and manpower. At present the Governments of India or Pakistan do not have enough money to finance these excavations. Though, one thing is clear. It is that when we are creation generalizations in relation to the Harappan Culture we have to be very careful.

Any new discovery or excavation statement can considerably vary our views in relation to the Harappans. For instance, scholars like Mortimer Wheeler who wrote almost twenty years ago whispered that the Harappan Culture emerged fully urbanized in the Indus Valley and it had small in general with the people who existed in these regions in the preceding era. Though, a careful analysis of the accessible materials and new excavation informations have influenced archaeologists that the Harappan Culture urbanized over a extensive era of time in and approximately the Indus Valley area itself.

We have studied the growths in the 'Early Harappan' era in the preceding element; we discover that there was a stability of population and technological ability flanked by the 'Early Harappan' and Harappan eras. A procedure of development was apparent in the agricultural resolutions, and vital crafts and the separate Indus approach itself were almost certainly accepted over from earlier local customs. As the revise of the Harappan culture remnants in several compliments partial so it is one of the mainly demanding meadows of revise for students of ancient Indian history.

Geographical Spread

Scholars commonly consider that the Harappa, Ghaggar, Mohanjodaro axis symbolizes the heartland of the Harappan Culture. Mainly of the Harappan resolutions are situated in this area. This region is characterised through sure uniformities. The whole zone is a flat make better of land having same survival prototype. Snowmelt from the Himalayas and the monsoon rains describe its flooding pattern. This would make alike types of possibilities for agriculture and pastoralism. The Kachhi plains to the West of the Indus organization are in the middle zone of the Iranian borderlands. It is a flat alluvial outwash situated at the foot of the Bolan Pass and the lake Manchar. It is an unfriendly country and except for its margin is totally arid. Places like Nowsharo, Judeirjodaro and Ali-Murad have been accounted from this region. The resolutions of Sutka-koh and Sutkagen-Dor on the Makran coast symbolize the driest part of the hilly Baluchisran area. They are the known western boundaries of the Harappans. The Harappan resolutions at Shortughai in North-eastern Afghanistan appear to have been remote colonies of the Harappans.

The eastern borderlands of the Harappan Culture are symbolized through such resolutions as Bargaon, Manpur and Alamgirpur in Uttar Pradesh (UP). The survival organization of these places situated in the Ganga-Yamuna **doab** was in conventionality to their geographical site. This region had higher rainfall and denser woods. It falls outside the zone of pastoral nomadism and falls in the wheat producing region. So, it would pose dissimilar types of problems of resolution. This is why few scholars consider that this region symbolizes an independent cultural province getting incentive from the Harappans. Manda in Jammy and Ropar in Punjab symbolize the northern extremities of the Harappans in India. The resolutions of Daimabad in Maharashtra and Bhagatrav in Gujarat might have shaped the southern boundary of the Harappans. In Gujarat, too, the resolution pattern was not uniform. There were little dissected plateaus and scraplands in Kutch and Kathiawad. On the other hand this region had a big seacoast in the Gulf of Cambay and the Rann of Kutch. The Harappans in Gujarat were well-known with rice and millet.

The Harappan Culture appears to have sheltered a very big region. Its region was superior to those of the modern Cultures of Mesopotamia and Egypt. In Mesopotamia resolutions were spread out all across the riverine plains in thick groups. Though, except for in the Ghaggar-Hakra area the Harappan resolutions were very finely spread out. Places in Rajasthan and Gujarat could be divided through hundreds of kilometers of deserts and marshes. The adjacent Harappan neighbor of Shortughai would be in relation to the 300 km absent. This vacant legroom might have been occupied through primitive societies who were still surviving through hunting-gathering or through pastoral nomadism. Likewise, we get few thought of the mass of population that in any of the Harappan municipalities from the studies mannered in this field. Scholars consider that the main Harappan municipality, i.e., Mohanjodaro had a population of in relation to the 35,000.

The negligible cities of contemporary India would have a superior population than the major cities of the Harappans. We have to keep in mind that in the Harappan era the fastest means of conveys was bullock-cart, iron was strange and the exploitation of plough was considered development discovery. With such primitive technology, a culture which supervised to bring jointly distant flung regions in an intricate web of socio-economic connection was a stunning attainment in those days.

Important Centers

One might inquire why the Harappans tried to inhabit such distant spaces as Shortughai in Afghanistan or Surkotada in Gujarat. We may discover the answer to this question if we attempt to look at the details of the site and features of few important places.

Harappa

Harappa was the first place to be exhumed. From the 1920s beyond archaeologists like Dayaram Sahni, M. S. Vats and Mortimer Wheeler accepted out excavations at Harappa. It is situated on the

bank of the Ravi in western Punjab. In words of its mass and the diversity of substances exposed, it ranks as the premier municipality of the Harappan Culture. The ruins of the municipality cover a route of in relation to the 3 miles. What is intriguing though is the information that there are no groups of places approximately Harappa. In Harappa a substantial part of the population was occupied in behaviors other than food manufacture. These behaviors could relate to administration, deal, craft job or religion.

As these people were not creating food for themselves few one else would have to do it for them. Productivity was Low and transportation was quite difficult. Therefore, for continuing these non-food producers the society would have to rally a very big number of people for procuring and transporting food from the food producing regions. Though, these regions would not have been very distant from the municipality because transportation of granules was done through bullock carts and boats. Few scholars have suggested that the nearby villages might have been occupied in variable farming in the meander flood plains of the rivers. Villages had to stay shifting according to the changes in the flood plains of the rivers. The site of Harappa in separation can be explained through 'the information that it was situated in the midst of few important deal routes which are still in exploitation. These routes linked Harappa with Central Asia, Afghanistan and Jammu. Harappa's pre-eminent location was connected to its aptitude to procure foreign items from distant lands.

Mohanjodaro

Mohanjodaro, situated in the Larkana district of Sind on the bank of the river Indus is the main place of the Harappan Culture. Mainly of the information concerning the city scheduling, housing, sticks and sealings of this Culture approaches from Mohanjodaro. Excavations began at this place in 1922, with R.D. Banerjee and Sir John Marshall taking up the job. Little level excavations and plotting of the place have sustained into the eighties.

Excavations illustrate that people existed here for a very extensive time and went on structure and rebuilding homes at the similar site. As a result of this the height of the remnants of the structure and the debris is in relation to the seventy five feet. Ever as the time of job there were regular floods at Mohanjodaro. These floods caused authentication of alluvial soil. The continuous authentication of silt over the centuries has raised the stage of the land approximately Mohanjodaro through in relation to the thirty feet. The ground water table has risen correspondingly. Therefore, the oldest structures in Mohanjodaro have been established to be in relation to the 39 feet below the stage of the modem stage at the plain. Archaeologists have not been able to excavate these stages because of the rise in the water table.

Kalibangan

The resolution of Kalibangan is situated in Rajasthan beside the dehydrated up bed of the river Ghaggar. As pointed out earlier this region had the main attentiveness of the Harappan resolutions. Kalibangan was exhumed in the 1960s under the guidance of B.K. Thapar. This place has acquiesced proof for the subsistence of pre-Harappan and Harappan environments. It illustrates important difference from Harappan in the sphere of religious beliefs. Few scholars have suggested that Kalibangan might have been part of the 'Eastern Domain' of the Harappan Culture. Harappan places like Bara, Siswal and Alamgirpur have been exposed. They provide proof of the attendance of separate local customs in pottery beside with the Harappan pottery. Kalibangan might have been a mediator flanked by the Harappan cultural zone and the eastern provinces.

Lothal

In Gujarat resolutions such as Rangapur, Surkotada and Lothal have been exposed. Lothal is situated in the coastal flats of the Gulf of Cambay. This lay appears to have been an outpost for sea-deal with modern West Asian civilizations.

Sutkagen-Dor

Sutkagen-Dor is situated close to the Makran coast which is secure to the Pakistan-Iran border. At present the resolution is land-locked in arid unfriendly plains. The city had a fortress surrounded through a stone wall built for protection. Its site in an Unfriendly region can only be explained through the need of sea-port for trading.

Material Features

In this part we talk about the material features of Harappan Culture. We take into account the city scheduling, pottery, apparatus and implements, arts and crafts, writings and survival pattern of Harappan Culture.

City-Scheduling

Archaeologists like Mortimer Wheeler and Stuart Piggot whispered that the Harappan cities had an extra ordinary harmony of conception. This was suggested through the division of each city into two parts. In one part was a raised bastion where the rulers were waiting, in the other part of the city existed the ruled and the poor. This unity of scheduling would also mean that if you were walking on the streets of Harappa-the homes, the temples, the granaries and the streets themselves will be approximately indistinguishable to those of Mohanjodaro or any other Harappan city for that matter. The whole thought of unity of outset was derived from the notion of a society of foreigners abruptly conquering the Indus Valley and structure new cities. Such cities were designed to distinct the citizens from the rulers. Therefore, the rulers built bastions which kept them in glorious separation. Such thoughts of the sudden emergence of the Harappan cities and the unity of scheduling are being

rising rejected through new scholars. The Harappan cities were situated on the flood-plains of rivers, on fringes of deserts or on sea shore. This meant that people livelihood in these dissimilar areas faced dissimilar types of confronts from nature. Their version to environment would initiate variety in their city-scheduling and life approach too. Also several big and seemingly significant structures were situated in the lower municipality.

The resolutions of Harappa, Mohanjodaro and Kalibangan illustrate sure uniformities in their scheduling. These municipalities were alienated into a citadel on the west face and a lower city on the eastern face of the resolution. The citadel was built on a high podium of mud brick. The citadel appears to have contained big structures which might have functioned as administrative or ritual centers. The lower municipality contained residential regions. In Mohanjodaro and Harappa the citadel was bounded through a brick wall. At Kalibangan both the citadel and the lower municipality were bounded through a wall, streets ran from North to South in the lower municipality and cut at right angles. Obviously, this type of position of streets and homes symbolizes conscious city scheduling. Though, the resources of the city planners in those days would be very limited. This assumption is based on the discovers from Mohanjodaro and Kalibangan where the streets reel from block to block and the alignments of streets and structures in one part of Mohanjodaro are quite dissimilar from the rest of the regions. Mohanjodaro was not constructed in homogeneous horizontal elements. In information it was built in dissimilar times. In Harappa and Mohanjodaro parched bricks were used for structures. In Kalibangan mud bricks were used. In resolutions like Kot Diji and Amri in Sind there was no fortification of the municipality. The place of Lothal in Gujarat also illustrates a very dissimilar layout. It was a rectangular resolution bounded through a brick wall. It did not have any internal separation into citadel and lower municipality. Beside the eastern face of the city was establishing a brick basin which has been recognized as a dockyard through its excavator. The place of Surkotada in Cutch was alienated into two equal parts and the structure materials were on the whole mud bricks and lumps of mud.

Harappans were by parched and unbaked bricks of average mass. This illustrates that it was not the individual home landlords who made their own bricks, but that brick creation was organized on a big level. Likewise, municipalities like Mohanjodaro illustrated brilliant arrangements for hygiene. The waste water from homes would pass through chutes linked with public drains aligned to the edge of the streets. This once more indicates the attendance of a civic management which would take decisions for the sanitary necessities of all the city's men.

Few Big Structures

In Harappa; Mohanjodaro and Kalibangan, the citadel regions contained monumental arrangements which necessity have had particular functions. This is clear from the information that they stood on a

high mire brick platform. In the middle of these structures is the well-known 'Great Bath' of Mohanjodaro. This brick built structure extends 12 m through 7 m and is in relation to the 3 m deep. It is loomed at also end through flights of steps. The bed of the bath was made water tense through the exploitation of bitumen. Water was supplied through a big well in a neighboring room. There was corbelled drain for disgorging water too. The bath was bounded through porticoes and sets of rooms. Scholars commonly consider that the lay was used for ritual bathing of kings, or priests.

Another significant structure exposed in the citadel heap of Mohanjodaro is the granary. It consists of twenty seven blocks of brickwork crisscrossed through ventilation channels. Below the granary were the brick filling bays from which granules were raised into the citadel for storage. Though few scholars have questioned the recognition of this structure with a granary but it is sure that this big structure necessity has had few significant functions.

To another face of the Great Bath is an extensive structure which has been recognized as the residence of a very high official. It comprises an open court of 33 feet square on to which three verandas open. Another important structure was an assemblage hall. It had four lines of five brick plinths upon which timber columns were erected. In a row of rooms to the west of it was established a seated male statue. In the middle of the well known structures of Harappa is the Great Granary. It consisted of a sequence of brick platforms forming the base of two lines of six granaries. To the south of the granary were established lines of circular brick platforms. That they were used for threshing granules is obvious from the information that banisters of wheat and barley were established in the crevices of the floors.

Kalibangan was a smaller municipality evaluated to Mohanjodaro and Harappa. The mainly important detections here have been those of fire altars. A series of brick platforms were exposed. On one of them was established a line of seven 'fire altars' as well as a pit holding animal bones and antlers.

Housing Pattern

The average citizen appears to have existed in the blocks of homes in the lower municipality. Here too there were differences in the sizes of homes. It could be solitary room tenements meant for slaves similar to the ones exposed close to the granary in Harappa. There were other homes total with courtyards and having up to twelve rooms. The better homes were offered with confidential wells and toilets. These homes had a great deal the similar plan-a square courtyard approximately which were a number of rooms. The accesses to the homes were from the thin lanes which cut the streets at right approaches. No windows faced the street. This meant that the street ward facing of the home would be like a row of brick walls.

The account of the homes and townships of the Harappan Culture designates that there were people who owned big homes. Few of them bathed in a select swimming pool (**The Great Bath**). There were others who existed in barracks. One can say with surety that those who existed in superior homes belonged to the rich class whereas that livelihood in the barracks strength has been part of a servile class of labourers. The homes in the lower municipality also contained a big number of workshops. Potters kilns, dyers vats and shops of metal workers, shell decoration makers and bead makers have been recognised.

Pottery

In the middle of the remnants exposed in the Harappan resolutions pottery forms a significant category. It symbolizes the blending of the ceramic customs of Baluchistan and the civilizations east of the Indus organization. Mainly of Harappan pottery is plain, but a considerable part is treated with a red slip and black painted beautification.

The painted streamers consist of horizontal lines of diverse thickness, leaf patterns, levels, chequers, lattice job, and pipal trees. Birds, fishes and animals are also shown. In the middle of the famous forms establish in the Harappan pottery are pedestal, dishes, goblets, cylindrical vessels perforated all over and many types of bowls. The consistency in the shape and paintings on the pottery is hard to explain. Usually the explanation of this uniformity is the information that the local potters made the pottery. But in regions like Gujarat and Rajasthan a diversity of other types of potteries sustained to be produced beside with the Harappan pottery. Few of the pottery has shown spots of stamp which might indicate that a few diversities of vessels were traded also. Though, it is still unclear how such a big region exhibited a uniform pottery custom.

Apparatus and Implements

The apparatus and implements used through the Harappans also illustrate a striking degree of uniformity in designs and in technique of manufacture. They were by apparatus made of copper, bronze and stone. The vital apparatus kinds were flat axe, chisels, knives, spear heads and arrowheads for the copper and bronze equipment. In the later stages of the Culture they were also by daggers, knives and flat tangs. They were well-known with the methods of casting bronze and copper. Stone apparatus were also in general exploitation. They were produced on a big level in factory places like Sukkur in Sind and then sent too many urban centers. Only this could give details the uniformity in the tool kinds.

Different the 'Early Harappan' era when there were many tool creation customs the 'Mature Harappans' concentrated on creation extensive regular blades. They indicate a high stage of competence and field with small or no concern for beauty and novelty.

Arts and Crafts

Works of art provide us an insight into how the civilization relates itself to its surroundings. They also provide us a thought of how it visions nature, human beings and religion. In pre-contemporary civilizations it is hard to distinct arts and crafts. That is why we shall revise them jointly.

Almost certainly, the mainly well-known art piece from the Harappan Culture is the bronze dancing nude figure exposed in Mohanjodaro. With head wan backwards, drooping eyes and the right arm on the hip and the left arm lynching down the figure is in a dancing posture. She is wearing a big number of bangles, and her hair is plaited in an intricate fashion. It is considered a masterpiece of the Harappan art. The bronze collectibles of a buffalo and a ram have beautifully caught the posture of the animals. The two small toy carts of bronze are also fairly well known substances. Although, one was exposed in Harappa and the other at Chanhudaro an aloofness of over 650 km., they are identical in design.

The stone statuette of a bearded head establishes in Mohanjodaro is one more well known piece of art. The face is bearded with the upper lip shaved. The half secured eyes might designate a state of meditation. Across the left shoulder is a cloak fixed in relief with trefoil pattern. Few scholars consider that it is the not working of a priest.

Two little male trunks exposed in Harappa are few times whispered to have belonged to later eras. The advanced and magnificently sensible modeling of the fleshy parts is unusual. Though, the Harappans do not appear to have used stone or bronze for their inventive creations on a big level. The findings of such works are unusual.

Terracotta figurines have been established in big numbers from the Harappan resolutions. They were used as toys or faction figures. A diversity of birds and monkeys, dogs, sheep and cattle are represented in these forms beside with humped and humpless bulls. A big number of male and female figurines have also been established. Many models of terracotta carts are extra ordinary for the verve of modeling. These models illustrate that the bullock carts used in those times are intimates of the actual bullock carts used in modem times.

The Harappans used extraordinarily beautiful drops made of such valuable and semi-valuable stones such as agate, turquoise, carnelian and steatite. The procedures of creation these drops are clear from the discoveries of a workshop in Chanhudaro. In these procedures the stone was first sawn into an oblong bar, then flaked into a cylindrical form and polished. Lastly, it was bored either with chert military exercises or with bronze tubular drills. Gold and silver drops have also been established. The commonest material used for creation drops was steatite.

The barrel shaped drops with trefoil pattern are characteristically associated with the Harappan civilization. Carnelian drops are also quite general. In Mohanjodaro was also exposed a hoard of

jewellery consisting of gold drops, fillets and other ornaments. Small dishes of silver too, have been established.

More than 2000 sticks have been established from the Harappan resolutions. They are considered 'the outstanding donation of the Indus Culture' to ancient craftsmanship. They were commonly square in form and made of steatite but few round sticks have also been establish. The designs on the sticks include a wide range of animals linked with bands of signs in a semi-pictographic writing. Few sticks have only writing s carved on them and few others bear human and semi-human forms. Few sticks illustrate the exploitation of many types of geometric patterns. The animal motifs used are the Indian bison, the Brahmani bull, rhinoceros, tiger and elephant. Sequences of composite animals are also shown. One such recurring representation is that of a face of a man with trunk and tusks of an elephant, the horns of bull, the fore-part of a ram and the hind-quarters of a tiger. These types of sticks might have been used for holy purpose. Sticks could have also been used for swap of goods flanked by distant municipalities. The seal of a homed divinity sitting in a yoga posture and bounded through animals has been recognized with the god Pashupati.

The artworks of the Harappans leave us a small disappointed on two counts;

- The discoveries are very incomplete in number and
- They do not appear to have the diversity of expression seen in the modern cultures of Egypt and Mesopotamia.

Stone sculptures were unusual and unorganized compared to those fashioned through the Egyptians. The terracotta pieces also cannot contrast with those of Mesopotamia in excellence. It is possible that the Harappans were by less durable medium like textile designs and paintings for their creative expression, which have not survived.

The Indus Writing

The sticks used through the Harappans accepted few form of script. This writing is still a mystery to us because we cannot read it. We have not exposed any bilingual inscription in Harappa so distant. Therefore, we do not know what language the Harappans spoke and what they wrote. Unluckily, the inscriptions exposed so distant are short, usually engraved on sticks. This makes the task of decipherment all the more; hard. All we know is that they used ideograms and wrote from right to left. Though, scholars are still struggling to unveil the mystery of the writing. Once this is done it might reveal much more in relation to the culture.

Survival Pattern

The Harappans urbanism was supported on agricultural manufacture. Throughout many excavations a big volume of information has appeared in relation to the dietary habits of the Harappans. Separately from sheep and goat, humped cattle appear to have been domesticated. Bones of boars,

buffaloes, elephants and camels have also been established from several resolutions. We do not know as yet whether these animals had been disciplined or hunted wild. Though, a representation of a caparisoned elephant on few sticks indicates that this animal had been disciplined. Bones of fowls have also been established. Possibly, they had been disciplined. Bones of a big number of wild animals have been established. In the middle of them are the bones of deer, rhinoceros, tortoise, etc. Horse appears to have been strange to the Harappans.

Two diversities of wheat are regularly established in Harappan places. Barley has been regularly established. Other crops contain dates and diversities of leguminous plants, such as peas. At Lothal and Rangapur rice husk was establish embedded in clay and pottery. We do not as up till now know whether they represented diversity of wild rice or rice disciplined and regularly cultured. India has traditionally been well-known for its cotton clothes. At Mohanjodaro was establishing a fragment of a cotton cloth. This designates that the Harappans had already mastered the art of rising cotton and wearing cloth.

The proof of a furrowed meadow in Kalibangan indicates that the Harappans were by few sort of wooden ploughs. The pattern of crossed troughs extensively spaced in one way and closely spaced in another, is still followed in this region. The contemporary cultivator furrows his field in this pattern for sowing horse gram or sesamum in one way and mustard in another. This was almost certainly true of the Harappans also.

Therefore, we discover that the Harappan survival organization was based on the use of a fairly broad range of crops, domesticated animals and wild animals. This diversity would explanation for the strength of the survival organization. They were almost certainly already raising two crops annually. They also grew two or more type of crops simultaneously. This provided the power to the economy to hold up the big population which existed in the municipalities and did not create its own food.

NATURE OF CONTACTS

Establishment of Trading Networks

It is whispered that vigorous communication beside distant flung regions did not live in the pre-urban civilization. One might inquire why did townsmen found contacts with distant lands and how do we know that they had associates? In urban centers a significant part of the population is occupied in non-food producing behaviors. These people do the executive, religious, trading and manufacturing functions. At the similar period if they are not producing their own food few one besides has to do it for them. That is why municipalities are reliant on the nearby countryside for food materials.

What is significant for us is the information that the connection flanked by the municipality and the village was unequal. Through developing as centers of management or religion the municipalities attracted the wealth of the whole country. This wealth was taped off from the hinterland in the shape taxes, tributes, gifts or purchases of goods. In the Harappan civilization this wealth was proscribed through the most powerful part of the urban civilization. At the similar period the rich and well off parts in the municipality led a comfortable life. Their social advantage was reflected in the structures constructed through them and the gaining of-luxury items which were not nearby accessible. This indicates that a main cause for municipalities starting contacts with distant land: was to cater to the requirements of the rich and powerful. This may be one of the issues behind the Harappans effort to set up links with the distant lands.

The region shaped through Harappa, Bahawalpur and Mohanjodaro appears to have been the, center area of the Harappan culture. Though, resolutions showing overwhelming Harappan power have been establish in a region of almost 1.8 million square km.

A relevant question to inquire here is that how few Harappans out-posts is establish in such distant flung regions as Shortughai in Afghanistan and Bhagatrav in Gujarat? The reasonable answer appears to be economic inter-dependence and contract network flanked by dissimilar areas. Differential admittance to vital resources was vital in connecting various areas of Indus Valley. These resources incorporated agricultural products, minerals, timber, etc., and this could be attained through set up contract routes. Emerging in the fertile Indus-Hakra plains, the wealthy Harappans wanted possession of more and more lavishness items. In quest of this they strengthened the ties that already lived with central Asia and Afghanistan. They also recognized resolutions in seats like Gujarat and the Gangetic Valley.

Intra-local Contacts

In the following parts we shall effort to assess the nature of get in touch with beside the Harappan municipalities themselves and with other municipalities and civilizations of that era. Our information on such get in touch with is based on the informations of objects establish throughout the excavations of Harappan municipalities. Few of this information is validated through references establish in the literary sources of the modern Mesopotamian culture.

Municipalities

We could begin with the proof of the subsistence of granaries in Harappa and Mohanjodaro. These superior buildings were meant for storing granules. As pointed out earlier urban centers depend on the villages for their foods. The attendance of granaries designates the effort of the rulers to possess an assured basis of food supply. Most probably food granules were brought from the nearby villages and stored here. This in turn would be reallocated to the townsmen. Granules are a bulk commodity

which is inspired every day. Vast quantities of granules would have to be composed and transported in bullock carts and boats. It would be hard to haul up superior quantities of food over a great distance. That is why it has been established that municipalities were usually situated in the most fertile regions that were accessible in the area, and almost certainly the granules were composed from the nearby villages.

For instance, Mohanjodaro was situated in the Larkana district of Sind. Still in modern times this is the mainly fertile region of Sind. Though, few other resolutions sprang up on significant trade routes or industrial places. In such cases the site was strong-minded not so much through the attendance of fertile agricultural tracts as through possibilities of trade and subsistence.

That is why, when scholars examine the causes for the site of superior municipalities they seem for: the potentialities of the lay for food-manufacture, and its nearness to trade routes and mineral foundations.

If we go through these thoughts Harappa is very well situated. The whole geographical legroom to its North-West has not acquiesced proof of any other Harappan resolution. Still, in the 19th century this region was mainly occupied through pastoral nomads. Few scholars are of the view that Harappa was situated at a point which alienated the zone of agricultural resolutions to its South and a zone of pastoral travelers to its North-West. This way Harappa could use the resources of both the neighboring societies. It has also been suggested that though Harappa did not have any benefit in conditions of food manufacture it grew into a superior municipality because of its strategic site as a trading resolution. If we lay Harappa in the center and draw a round around it covering a region of in relation to the 300 km, we can see that Harappa had a very advantageous site:

- Harappans would have right of entry to the Hindukush and North-West Boundary. This meant that within a coldness sheltered through in relation to the ten days of roving Harappans had access to such valuable stones as Turquoise and lapis lazuli which were brought through these routes.
- They could get mineral salt from the salt choice.
- Tin and copper were easy to get to them from Rajasthan.
- Almost certainly, they could also use the sources of mauve and gold in Kashmir.
- This three hundred km. round would provide them access to the point where all the five rivers of Punjab connected into a solitary stream. This means that the Harappans could manage the river convey of all the five rivers of Punjab. River transportation was distant easier in those times when real roads did not exist.
- This could give them access to wood from the mountains zones of Kashmir.

That is why it has been established that Harappa is situated in a lay which is crossed through several, trade routes from West and East even in contemporary periods. The resolutions at Mohanjodaro and Lothal also had their own logic in conditions of site. Few scholars consider that the apparently religious nature of superior buildings in Mohanjodaro might indicate that it was a ritual center. Whether it was a service center or not, the rich people here were using gold, silver and all types of valuable articles which were not locally accessible. Mohanjodaro was closer to the sea evaluated to Harappa. This would provide them easier right of entry to the Persian Gulf and Mesopotamia which were almost certainly the chief suppliers of silver. Likewise, Lothal was drawing resources from Southern Rajasthan and Deccan. They almost certainly helped the Harappans procure gold 'from Karnataka, where modern Neolithic places have been exposed close to the gold mines.

Villages

The villages completed the necessary food granules and other raw materials to the municipalities but what were the Harappan municipalities giving to the villages in go back? We have few signs for an answer. One answer is that the rulers of the municipalities used force to gather granules-calling it tax which was to be given in go back for management. Though, one significant element of this rural-urban connection was the skill of the urban centers to gather a whole range of substance that were not accessible in the vicinity and supply them to the rural neighborhood.

One thing of attention was the stone tools. People in approximately all the Harappan municipalities and villages were using parallel-sided stone blades. These blades were made out of very good excellence stone not establish everywhere. It has been established that such stone was brought from places like Sukkur in Sind. This theory is proved through the information that in places like Rangapur in Gujarat people were using stone equipment brought from distant regions throughout the urban stage of Harappa. Once the Harappan Culture refused, the people in these regions started using tools made of local stones. Other such things would be copper and bronze. Copper is accessible only in sure pockets. Though, approximately all the Harappan places have acquiesced copper-bronze tools. These tools also illustrate a consistency in plan and implementation in approximately all the Harappan places. This designates that their manufacture and sharing necessity have been handled through centralized decision creation bodies. They could be the merchants or the officers residing in the municipalities.

Separately from these things which were strategically significant in conditions of the economic behaviors , the Harappan resolutions-big and little-have acquiesced objects of gold, silver and very several valuable and semi-valuable stones. These metals and stones were procured through the merchants and rulers of the municipalities. With the commencement of urbanism the volume of trade within the Harappan culture increased in level and variety to an unparalleled level. Places like

Mohanjodaro reveal proof of extensive bead-creation. These products filtered down to the rich and influential in the little villages and municipalities.

What emerges from the preceding discussion is:

- That the site of villages could be chiefly determined through the ease of use of fertile soil and irrigation facilities.
- The site of municipalities will be resolute through such additional issues as their proximity to mining districts or trade routes.
- Occasionally the factor of trade became so significant that municipalities were recognized in partial plains where agricultural give ways were very poor. For instance, Sutkagen-Dor on the Makran Coast was one such location. It is situated in a partial region and its prime activity was a trading post flanked by the Harappans and the Mesopotamians.

Likewise we can seem at the functions per shaped in other municipalities of the Harappan culture:

- Balakot on the shore of Baluchistan and Chanhudaro in Sind were centers for shell-working and bangle creation.
- Lothal and Chanhudaro were producing drops of carnelian, agate, etc.
- Few unfinished drops of lapis lazuli in Chanhudaro might designate that the Harappans introduced valuable stones from distant spaces and then worked them before advertising them.
- Mohanjodaro has acquiesced proof for the attendance of a superior number of craft experts like, stone workers, potters, copper and bronze workers, brick-makers, seal-cutters and bead-makers, etc.

Source of Raw Materials

Excavations at dissimilar Harappan places give us with a superior number of bangles, drops, potteries, several copper, bronze and stone substances. The range of substances exposed from the Harappan resolutions designates that they were using several types of metals and valuable stones which would not be uniformly accessible in every area. The motivating thing is that even in very little Harappan places valuable stones and metal tools have been establish. This designates a rigorous subsistence network beside the Harappans catering to requires of the rich. What were the sources of the minerals and metals used through the Harappans?

They obtained copper from the Khetri-mines of Rajasthan.

- The resolutions of Jodhpurs, Bagor and Ganeshwar in Central Rajasthan which are usually measured modern with the Harappans might have supplied copper ore to them.
- In Ganeshwar over 400 copper arrowheads, 50 fish-hooks and 58 copper axes were establish. At the similar period the people in these resolutions were subsisting with a mixture of pastoral nomadism and, hunting-gathering. They do not designate powers from the Harappan culture. This

adds difficulty to our problem of trade linkages. Archaeologists consider that the Harappans were introducing copper tools from a region where people were even pastoralists and seekers. Though, we do not know the mechanism through which these two clusters, one on behalf of an advanced urban culture and the other on behalf of a pastoral tribe, inter-acted. Almost certainly the associates were not direct. The Harappans might have met few of requires copper from basis in Baluchistan and North-West Boundary Provinces **also**. Gold was mainly almost certainly obtained from Kolar gold meadows of Karnataka and Kashmir. Few Neolithic places have been situated in this area that was modern with the Harappans. Gold washing is accounted from Jaipur and Sirohi in Rajasthan, Hazara, Kangra and Jhang in Punjab and beside Kabul and Indus rivers.

Silver vessels are regularly established in the Harappan places. Though, there are no recognized sources for silver in this region. Silver might have been introduced from Afghanistan and Iran. Almost certainly, the Indus merchants also switched their goods with the Mesopotamians for silver. Lead may have approach from Kashmir or Rajasthan. Few minor sources were situated from Punjab and Baluchistan also.

The valuable stone lapis-lazuli was accessible only in Badakshan in North-East Afghanistan. That the Harappans subjugated this source is long-established through the detection of Harappan places like Shortughai and Altyn-Depe in this region. Turquoise and Jade could have been attained from central Asia alone. Agate, chalcedony and carnelian were from Saurashtra and Western India. Sea-shells, thus very trendy with the Harappans, necessity have approach from the sea-coast of Gujarat and western India. Manda in Jammu is situated at a point where the river Chenab becomes passable. Almost certainly good excellence timber was obtained from the areas further up and sent to Central Indus Valley down the rivers. At Shortughai superior amount of lapis lazuli was exposed in organization with the Harappan remnants. This designates that the Harappans were colonizing distant flung regions for the use of mineral possessions his also designates that dealing and procurement of exotic materials was a significant anxiety of the Harappans.

Trading appears to have been additional an administrative action than an subsistence activity flanked by traders, as set up a colony at a coldness of around 500 **km** would not be likely for a trader. It was the officers of Harappa who were annoying to bring under direct manage resources of distant regions.

Subsistence Organization

The Harappans had recognized a wide network of inter-local trade in and exterior the Indian sub-continent. Such a superior region of communication would unavoidably involve societies having divergent life techniques. In those periods superior regions of the country were occupied through hunter-gatherers. Few other regions were occupied through pastoral nomads. Even others were now

beginning civilization. Evaluated to them Harappans represented an advanced phase of culture. If the Harappans had to use few mineral sources from the areas inhabited through the hunter-gatherers or few other societies, how would they go in relation to it? In few cases the Harappans recognized their resolutions in those regions. But this would not be possible in every case. Almost certainly these non-Harappan societies would be given things which they measured precious. In such cases the subsistence might not have been usual matter. Rather it would be determined through cyclic relocations and gatherings of these societies. The Harappans would send their merchants to the acnes where such cyclic assemblies took lay. The pastoral nomads too could have brought goods from far-away areas, in course of their migrations. These types of subsistence behaviors are recognized from modern instances in India. Though, we know very small in relation to the Harappan subsistence organization.

The Subsistence Organization beside the Harappan Municipalities

The Harappans had made distinct efforts at regulating trade and subsistence amongst themselves. Even the distant flung Harappan places have acquiesced uniform systems of weights and proceedings. The weights followed a dual organization in the lower denominations: 1,2,4,8, to 64, then leaving to 160 and then in decimal multiples of 16, 320, 640, 1600, 3200, etc. Complete of chert, limestone, steatite, etc., they are usually cubical in form. The events of length were based ahead a element of foot of 37.6 cm and a factor of cubit of in relation to the 51.8 to 53.6 cms. Such uniform organization of weights and measures designates an effort through the central authorities to regulate subsistence beside the Harappans themselves and perhaps with the non-Harappans too. Sticks and sealing have been exposed in superior numbers in the Harappan resolutions. Sticks and sealing are marks of rights meant to guarantee the excellence of the product being sent to distant lands. That they were used for trade is confirmed through the information that several of the sealings stomach imitations of cords and carpeting behind them. This designates that the sealings bearing these imitations were initially stuck to bales of merchandise. At Lothal several sealing were exposed lying beside the ruins in the ventilation shafts of warehouses. The sticks accepted intaglio designs of several animals and a script which has not been decoded as yet. Though, their use in extensive distance subsistence appears sure.

Trade with the Persian Gulf and Mesopotamia

So distant we have talked in relation to the inter-local subsistence behaviors of the Harappans. In these behaviors Harappans were the main partners. Now we shall talk about the trade and subsistence behaviors of Harappans with the modern West Asian cultures. Mesopotamia was situated thousands of miles absent from the Harappan heartland. Yet these two cultures had few type of a trade linkage.

Archaeological Proof for Contacts

Our information in relation to the subsistence comes from discovers of typical Harappan sticks in Mesopotamia. In relation to the two dozen sticks, either Harappan or made in simulation of Harappan sticks, have been establish in the Mesopotamian municipalities like Susa, Ur, etc. Recently similar of the Persian Gulf ancient places like Failaka and Behrain have also acquiesced Harappan sticks. In the Mesopotamian municipality of Nippur a seal has been establish with Harappan writing and a unicorn shown on it. Likewise, two square Indus sticks with unicorn and Indus writing were accounted from the Mesopotamian municipality of Kish. In another municipality described Umma was establish a sealing from the Indus Valley sense that few goods had been established here from the Indus Valley.

In the resolution of Tell Asmar were establish sure Harappan ceramics, imprinted Carnelian drops and kidney formed bone inlay. All of these designate trade linkage flanked by Mesopotamia and the Harappans. A characteristic type of terracotta figurines usually establish in the Indus Valley has been established in Nippur in Mesopotamia. These collectibles depicting a male nude with fat stomach animal like faces, stubby tails and shoulder holes for the add-on of changeable ads are general at the Harappan places. Discovers of three alike figurines in Nippur and analytic of few Harappan power. Again it has been establish that the Indus dice types were establish in the Mesopotamian municipalities of Ur, Nippur and Tell Asmar. Separately from these drops having distinctive designs have been establish in Mesopotamia and they appear to have been brought from the Indus Valley. Drops from Chanhudaro with single, double or triple round designs closely look like few drops exposed in Kish in Mesopotamia. Harappan weights have been established in Persian Gulf and Mesopotamian places.

From the Harappan culture discovers of substances o Mesopotamian origin are approximately non-existent. In Mohanjodaro three cylinder sticks of the Mesopotamian type have been establish. Though, they too, appear to have been made in few center of Harappan Culture. Few metal substances might have been derivative from Mesopotamia. In the resolution of Lothal was establishing a round button seal. This seal has been establish in, Superior numbers in the excavations at the port at Behrain. These sticks appear to have created in the Persian Gulf ports. Also bun shaped copper ingots have been established in Lothal. These are alike to the ones establish in the Persian Gulf islands and Susa. Given the shortage of material substances which could illustrate contacts flanked by the Harappans and the Mesopotamians, few scholars have questioned the idea of straight trade subsistence flanked by these cultures. It is whispered that thy Harappans might have taken their wares to the resolutions in the Persian Gulf. Few of these were additional transported to Mesopotamian municipalities through the merchants of Persian Gulf ports like Behrain.

Literary Proof for Subsistence

In Mesopotamia few ancient writings have been exposed which provide us a thought of their trade linkages with the Harappan Culture. The well-known king Sargon of Akkad (C. 2350 B.C.) in Mesopotamia swanks that the ships of Dilmun, Magan and Meluhha were fasten at his capital. Scholars have usually recognized Meluhha with the coastal municipalities of the Harappans or the area of the river Indus. Few scholars have suggested that Magan referred to the Makran coast. Few other credentials used through the merchants of the municipality of have also approach down to us. They designate that the merchants of imported copper, carnelian, ivory, shell, lapis lazuli, pearls and ebony from Meluhha. All these substances appear to have been accessible in bounty in the Harappan places.

In few cases, like copper, we are not conscious of any main sources of supply to the Harappans. Though, we should keep in mind that the Harappans were developed a very 'superior geographical zone extending up to Central Asia. They strength have captured the trading networks that had lived in Central Asia and Afghanistan in the 'Early Harappan' era. The early Mesopotamian literature also refers to a society of merchants from Meluhha livelihood in Mesopotamia. In another example written papers from Mesopotamia refer to an official interpreter of the Meluhhan language. All these instances designate that the links flanked by the Harappans and the Mesopotamians were not direct. Given the distance flanked by these civilizations we cannot wait for regular interaction. Though, the relations were quite secure for the Mesopotamian kings to boast in relation to the ships from Meluhha coming to their ports.

The absence of Mesopotamian merchandise in Harappa can be clarified through the information that usually the Mesopotamians exported things like garments, wool, perfumed oil and leather products. All these things are consumable and as such they have not gone any trace. Silver might have been one of the things of export. Silver was not accessible in any recognized Harappan source. Though, they were using it in superior quantities. This could be a trade in from Mesopotamia.

Mode of Transport

The discussion in relation to the nature of get in touch with and subsistence brings in the question of transportation. Several symbols of ships and boats are established on sticks in Harappa and Mohanjodaro. At Lothal was establishing a terracotta model of a ship with an attaches' frightened socket for the mast and eyeholes for fixing rigging. At Lothal was also exposed a brick basin 219 through 37 meters in length, with element walls of 4.5 metres in height. The excavator whispered that it was a dockyard. Separately from this location the seashore of the Arabian Sea appears to have been dotted with several sea-ports. Spaces like Rangapur, Somnath and Balakot would have functioned as openings for the Harappans. Still in the partial Makran coast Harappan places like

Sutkagen-Dor and Sutkakoh have been exposed. The primary cause for their site in those partial areas was that they were secure from the dangerous monsoon storms and currents drumming the sea-coast in Western India and Sind. In the monsoon months they could role as outlets for the Harappans. Sutkagen-Dor is situated on the borders of present-day Pakistan and Iran. It is probable that level in the Iranian face there were few Harappan resolutions. They have not been discovered so distant. But this type of addition beside the sea-coast would give the Harappan ships points of anchorage right up to the Persian Gulf.

The internal transport was done with bullock carts. Several terracotta models of bullock carts have been establish in Harappan resolutions. In Harappa was establish a bronze model of a cart with a sited driver and also models of small carts which are very alike to the modem 'Ikka' used in Punjab. For longer trip from side-to-side wooded country, caravans of pack-oxen would be the chief means of transport. In historical periods a superior number of goods were transported through pastoral itinerant societies. Perhaps the Harappans also occupied in same practices. Though, in those periods river arrangements would have been the channels of transportation because they were cheaper and safer.

SOCIETY AND RELIGION

Society

In the Indus Valley Civilization, the civilization was stratified into 3 separate social groups. One cluster ruled and administered the city; the other cluster incorporated the merchants who were linked with trade and additional business behaviors in the municipality. The third cluster was that of the laborers who work in the municipality. They also incorporated the farmers who refined wheat and barley as their main crops. For convey of men and goods double-ox carts must have been in use. Excluding the camel, the usual beasts of burden were known. The horse was also known by the opening of the 1st millennium BC. Terracotta cart surrounds and wheels with and without cores have been found.

Jewellery was not merely the forte of women, still men liked such. The pieces of knick-knacks saw the plentiful employ of gold, copper and silver. Necklaces, armllets and rings were ordinary jewelleries for men. On the other hand women decorated themselves up with ear rings, necklaces, anklets, bangles, girdles, bracelets and others. Ivory harvests like combs were also well-liked with the people of this culture. As well these, community enjoyed playing in dice and marble. Gambling was a favorite past time of the senior members in the civilization.

Religion

Religion in Indus Valley Civilization is a topic matter which has not been obtainable in few ancient texts or credentials but quite in the writings, seals, images and additional materials. These have been exhumed by several archaeologists at the place. The Harappan faith was polytheistic. Scholars are not capable to draw a conclusion concerning the religion of Indus people. Though, few historians are of the view that Harappan people were Hindus. No temple, though, has up till now been exposed at the excavated place. Proof for attendance of Hinduism is whispered to have been present throughout the Harappan period. Phallic symbols, alike to that of the Hindu Shiva Lingam, have been established in Harappa. Several figures of the Mother Goddess, complete out of soil have been established. It was careful as a sign of fruitfulness and was respected by the people. A figure of a male god in a placed stance was also established. It was imprinted on a tiny stone seal.

As well, a stone figure has been established which is a white steatite head and not working. This figure is clothed in a negligee which is approved over the left shoulder. This was measured a blessed sign. The figure has a small beard and the upper lip is shaved. The hair is harvested and parted in the center. The figure is decorated up with a necklace. The eyes are half-shut signifying yogic thought. Numerous pottery figurines propose that female gods were worshipped as well. Almost certainly it represented the Mother-Goddess, which symbolizes fruitfulness. Terracotta figures look like the horns of a goat or bulls were also establish suggesting that animal adoration was common. The seal charms and talismans of stone and pottery do designate the religious approach of the Harappan citizens.

A nude picture of a god with horns and 3 faces, settled on a bench with heels intimately pressed jointly propose few ritualistic stance. The early archaeologists called him Pashupati, the lord of cattle, as animals like deer, antelope, rhinoceros, elephant, tiger and buffalo enclose him. His arms are decorated with bangles. Another seal-amulet demonstrates a horned goddess in the middle of a Peepul or holy fig-tree before which one more horned god is stooping and doing obeisance. A line of female deities inhabit the entire of the lower list of the seal-amulet, every figure tiring a spring on the head, a lengthy pigtail behind. Stone objects suggest that worship was salaried to phallic ciphers as well. Few of the phallic leftovers closely look like the Hindu symbol of Shiva lingam. Tigers with a goddess settled on them have been established on seals. Carved figure of a snake has been exposed. Several seals make known the sign of swastika which is also establish in other religions like Hinduism, Jainism, Buddhism, etc. Dove was careful a sacred bird. Fiends and demigods are suggested from figures fighting with animals.

Sun was stared as one of the furthestmost gods. People whispered in the supernatural and superstitions also and wore amulets for several protections. A dancing-girl of Mohanjodaro, a

bronze figure, has also been established suggesting rite dancing in the temples. Proof shows that the Harappan people not only covered their dead but they also mannered cremations and set aside the ashes in urns. The detection of pottery substances and curios in the interment grounds suggest that they might have supposed in life behind death. Temples or any type of religious structures have not been exposed yet. However there are possibilities of a temple and Buddhist memorial towards the eastern area of the Great Bath location.

Excavated proof seems to propose that a lot of the features of contemporary Indian sects are derivative from very ancient sources. In the Indus civilization adoration of the Shakti, Lord Shiva and his companions, worship of the animals like the tiger, the bull, the goat and the snake and also the adoration of Peepul tree and the Neem tree. The unicorn God almost certainly symbolized 'Ma', while the livestock God possibly represented Goddess Kali or Uma, the mother goddess. It has been suggested that four-armed divinities are predictable to be Gods like Lord Brahma and Lord Vishnu, as the ranking deities propose Jain Yogis in the posture of Yoga recognized as Kayot Sarga.

DIFFUSION AND DECLINE

Decline of the Indus Valley Civilization is motionless elusive. All excavations close to the coastal division of the Indus though showed that the decline of this ancient culture occurred unexpectedly between 1800 BC and 1700 BC. Earlier a few western historians denote the Vedic people were barbarous and they confounded the earlier culture and built up their own. At the present the contemporary research confirmed that Vedic society was reduced not by the outside violence but by the recurrent flood and other natural tragedy at that period. It was confirmed by Kenneth Kennedy in the year 1994. Behind this assessment the debate concerning the refuse of Indus Valley society curtailed and also proved incorrect of the previous research complete by Sir Mortimer Wheeler who affirmed that Indus Valley culture ruined in the huge violence. He affirmed it while he exposed a cluster of 37 skeletons establish in a variety of parts of Mohanjodaro, and ways in the Vedas referring to battles and fortress. Such theories of an aggressive end have been partially showed by the detection in Mohanjodaro of human leftovers that designates a violent cause of death. Several of the scholars also denoted Mohenjodaro as a "heaps of dead". The option of the Aryans being concerned in such war happy seems unlikely, particularly as new excavations have revealed that the Aryans arrived almost 500 years after the decline of the main Indus Valley Civilization's municipalities.

Effects on Urbanization in Indus Valley Civilization

The hypothesis of climatic issues reasoning the refuse has been fasting reliability, in the glow of the recent research. Approximately 2000 BC main ecological transforms began taking lay in the Indus Valley. As the tectonic change caused the creation of a dam in the lower Indus, that shaped the

recurrent floods and tragedy in the lush the plains of the coastal fraction of Indus. This resulted in the rural and the urban life and existence of that area. Several Indus Valley culture municipalities demonstrate signs of having been deserted and then rebuilt, representing they were often flooded. This led to the obliteration of the whole culture. The urban municipalities were no longer built with the mind they were earlier, broken mud-bricks were used for creation and no concentration was salaried to an appropriate sewage organization. Also the average rainfall in the region began lessening as the area gradually began turning into the desert it is today.

Rural Decline in Indus Valley Civilization

The major livelihood of the populations of Indus valley is farming. They are mostly based on the agricultural foodstuffs for livelihood. Such main climatic changes shaped the shocking result in economy and in the social existence. The power the big municipalities had on the rest of the area was based mostly on the amount of grain they stored in their granaries. Once agricultural invention declined the power of the cities declined and finally the area went into a state of disorder. It shaped the political nervousness in the interior life of the Indus Valley culture.

REVIEW QUESTIONS:

1. Write essay on the geographical features of the early Harappan Culture.
2. How did dissimilar areas of the early Harappan era change into a culture?
3. Discuss the material features of the Harappan Culture.
4. Discuss the geographical site of the significant centers of Harappan culture.
5. Discuss in relation to the subsistence organization beside the Harappan municipalities.
6. Explain the transportation system of the Harappans.
7. A number of things found in Harappan excavations point to the attendance of civic and political right. What are these?
8. Which of the Harappan religious structures point to the occurrence of some cooperative worship or rituals?
9. Discuss the proof for and against the theory of Barbarian incursions having destroyed Harappa.

CHAPTER 3

DEVELOPMENT OF EARLY INDIAN SOCIETY

STRUCTURE

- Learning objectives
- Chalcolithic and early iron age
- The early Vedic society
- Changes in the later Vedic stage
- Review Questions:

LEARNING OBJECTIVES

After reading this chapter you should be able to explain:

- Explain the Chalcolithic and Iron Age.
- Describe the Vedic society.
- What are the later Vedic phases

CHALCOLITHIC AND EARLY IRON AGE

Ochre Colored Pottery Civilization

The **Ochre Colored Pottery civilization** (OCP) is a 2nd millennium BC Bronze Age civilization of the Indo-Gangetic Plain. It is a modern of and descendant to the Indus Valley Culture. The OCP cleared the last scale of the North Indian Bronze Age and was succeeded through the Iron Age black and red ware civilization and the tinted gray ware civilization. Near the beginning examples of the feature ceramics establish close to Jodhpur, Rajasthan date from the 3rd millennium. The civilization attained the Gangetic plain in the early 2nd millennium.

Copper Hoards

The word copper hoards submit to dissimilar groups of copper-based artifacts in the northern regions of the **Indian Subcontinent** that are whispered to date from the 2nd millennium BC. Some get from proscribed excavations and a lot of dissimilar regional clusters are certain: southern **Haryana**/northern Rajasthan, the Ganges-**Jumuna**, **Chota Nagpur**, and **Madhya Pradesh**, each with their feature relic kinds. At first, the copper hoards were established more often than not from the Ganges-Jumuna **doab** and most characterizations dwell on this material.

Feature hoard objects from southern **Haryana**/northern **Rajasthan** contain level axes, harpoons, double axes, and antenna-hilted foils. The **doab** has a connected repertory. Object from the Chota Nagpur region are extremely dissimilar; they appear to look like lumps and are votive in quality.

The raw material can have been derived from a diversity of foundations in:

- Rajasthan,
- Bihar/West Bengal/Orissa, and
- Madhya Pradesh.

Unresolved Cultural Connections

Few academics regard the OCP civilization as late or poor Harappan civilization, while others see it as a native's civilization unconnected to the Harappan. V. N. Misra regards the OCP as "merely a final and impoverished scale of the Late Harappan civilization" and indicates this phase as "Degenerate Harappan". Jointly with the **Cemetery H civilization** and the **Gandhara Grave civilization**, few scholars consider the OCP was an issue in the configuration of the **Vedic culture**.

The Problems of Copper Hoards

The first detection of a copper obsession that belonged to the Copper Hoard civilization was made as near the beginning as 1822 at a lay described Bithur in Kanpur district. As then almost one thousand copper objects have been established in herds, from 85 locations. It is likely that copper hoard substance have been establish in other states like Gujarat and Andhra Pradesh, but have not yet been correctly accounted.

The copper objects establish in a hoard range from 1 to 47 excepting at Gungeria in Madhya Pradesh where a single hoard contained 424 objects. These Copper Hoards came to light at the same time as ploughing a field, mining a canal or formation a road, i.e., all of them was unintentional discoveries. It is only at Saipai, that a copper harpoon was established in excavation in a layer connected with OCP.

These copper objects are classified keen on many kinds. The largest kinds are:

- Celts,
- Rings,
- Harpoons,
- Antennae swords,
- Hooked swords,
- Anthropomorphs and
- Double axes.

Considering the incidence of a copper harpoon in connection with the OCP at Saipai and the information that Copper Hoards have been establish at additional OCP locations they can be connected to the OCP civilization. In this method the era of the Copper Hoards can also be attributed to 2800 BC to 1500 BC.

Black and Red Ware Civilization

The **black and red ware civilization** (BRW) is an early Iron Age archaeological civilization of the northern Indian subcontinent. It is dated to roughly the 12th – 9th century BCE, and associated with the post-Rig Vedic culture.

In few locations, BRW pottery is associated with Late Harappan pottery, and according to few scholars like Tribhuan N. Roy, the BRW may have directly convinced the Painted Grey Ware and Northern Black Polished societies. BRW pottery is strange west of the Indus Valley.

Exploit of iron, although sparse at first, is relatively early, postdating the beginning of the Iron Age in **Anatolia** through only two or three centuries, and predating the **European** Iron Age through another two to three hundred years. Recent findings in Northern India illustrate Iron working as 1800 BC According to Shaffer, the "nature and context of the iron objects involved are extremely dissimilar from early iron objects establish in Southwest Asia." It is succeeded through the **Painted Grey Ware** civilization.

Painted Grey Ware Civilization

The **Painted Grey Ware civilization** (PGW) is an **Iron Age civilization** of **Gangetic** simple, lasting from roughly 1200 BC to 600 BC. It is modern to, and a successor of the **Black and red ware civilization**. It probably corresponds to the later **Vedic era**. It is succeeded through **Northern Black Polished Ware** from ca. 500 BC.

B.B. Lal associated Hastinapura, Mathura, Ahichatra, Kampilya, Barnawa, Kurukshetra and other locations with the PGW civilization, the Mahabharata era and the Aryans in the 1950s. Furthermore, he pointed out that the Mahabharata mentions a flood and a layer of flooding remains was establish in Hastinapura. Though, B.B. Lal measured his theories to be provisional and based upon a limited body of proof, and he later measured his informations on the nature of this civilization.

The pottery approach of this civilization is dissimilar from the pottery of the Iranian Plateau and Afghanistan. In few locations, PGW pottery and Late Harappan pottery are contemporaneous.

The archaeologist **Jim Shaffer** has noted that “at present, the archaeological record designates no cultural discontinuities separating Painted Grey Ware from the indigenous protohistoric civilization”.

According to Chakrabarti and other scholars, the origins of the existence patterns and most other features of the Painted Grey Ware civilization are in eastern India or even Southeast Asia.

Northern Black Polished Ware Civilization

Northern Black Polished Ware urbanized approximately 700 BC. It was at its peak from 500-300 BC. This coincided with the rise of Mauryan Empire. Few historians have established out similarities flanked by this and the earlier Harappan civilization. These are the ivory dice and combs

and the organization of weights. Others contain the utilization of mud, baked bricks, construction of large elements of public architecture, systematic evolution of hydraulic characteristics and a same craft industry. Though there are few differences too.

Few places where Northern Black Polished Ware had been established are Mahasthan, Chandraketugarh, Bangarh, and Mangalkot which are located in West Bengal. This kind of pottery is distinctive as it is an extremely fine grey colored ware which has a lustrous black surface. This surface was created by an alkali flux that is applied to the surface of the vessel before it was fired. This pottery is a well fired luxurious pottery that is collected of levigated clay. It is established in dissimilar forms and colors. This pottery has a glossy surface. Northern Black Polished Ware civilization started in the transitional of Later Vedic Era. This civilization has had an impact on Harappa Civilization. The impact was seen in the exploit of the mud bricks, baked bricks, architecture and dissimilar crafts.

This ware is an enigmatic ceramic. It has a feature gloss. It is measured as a luxury ware. Its sheen is the most distinguishing characteristic. Its typical forms contain dishes and bowls. Largely it is established in black color other colors contain steel blue, bronze, pink, violet, silver and gold. Its feature gloss is due to the treatment of the slip, by ferric oxide specifically. This pottery has a fine and thin fabric.

The forms in this pottery are represented through: dishes with inverted or straight faces; bowls with straight, convex, tapering faces; lids with flat terminal; and sharply carinated pots. This pottery has no heavy shapes such as storage jars or globular pots. It is whispered that it was meant for the elite class. Technically this pottery was in the middle of the best pottery that was produced in the whole World. It was fired in a high temperature and cooled in a reduced atmosphere. The colour difference of the ware was due to the potters' inability to manage temperatures.

Chalcolithic Cultures of Western, Central and Eastern India

Consequently, many cultures came to be based on the exploit of stone and copper implements. Such a civilization is described Chalcolithic which means the copper-stone stage.

The exploit of copper and bronze led to the new technology of smelting metal ore and creation metal artifacts. As the obtaining of raw material described for travel, the networks of Chalcolithic cultures widened.

Specialization in crafts was encouraged in few regions, usually where raw materials were easily accessible and where the craftsmen would gather. The patterns of living became more intricate with the question of who would manage the new technology, for those who were in power were not necessarily those produced the artifacts.

Chalcolithic cultures are often referred to as 'proto-historic' if the exploit of a writing was present, therefore differentiating them from prehistoric cultures lacking the knowledge of metal and a writing. As the exploit of bronze increased, the era is also referred to as the Bronze Age.

Many sections of the Indian subcontinent saw the appearance of Chalcolithic cultures in the second-first millennium BC. Few times these included earlier Neolithic cultures. These were non-Harrapan and non-urban; they were characterized through the exploit of stone and copper apparatus.

Chronologically, there are many series of Chalcolithic resolutions in India. Few are pre-Harrapan, others are contemporaries of the Harrapan civilization and still others are post-Harrapan.

Pre-Harrapan strata on few locations in the Harrapan zone are also described early Harrapan to distinguish them from the mature urban Indus culture. Therefore, the pre-Harrapan stage at Kalibangam in Rajasthan and Banwali in Haryana is distinctly Chalcolithic.

So is the case with Kot Diji in Sindh. The Kayastha cult in Madhya Pradesh is a junior modern of the Harrapan civilization.

It has so' pre-Harrapan units in pottery, but it also illustrates Harrapan power. Many post-Harrapan Chalcolithic cultures in these regions are convinced through the post-urban stage of the Harrapan civilization. Many other Chalcolithic cultures, though younger in age than the mature Harrapan civilization are not linked with the Indus Culture. The Malwa civilization established in Navadatoli, Eran and Nagda is measured to be non-Harrapan. So is the case with the Jorwe civilization which covers the entire of Maharashtra anticipating section of Vidarbha and Konkan. In the southern and eastern sections of India, Chalcolithic resolutions lived independently of the Harrapan civilization. In south India they are established invariably in continuation of the Neolithic resolutions. The Chalcolithic resolution of the Vindhyan area, Bihar and Bengal are also not related to the Harrapan civilization. Pre-Harrapan Chalcolithic cultures spread cultivation societies in Sindh, Baluchistan, Rajasthan, etc., and created circumstances for the rise of the urban culture of Harappa. Chalcolithic cultures in central and western India disappeared through 1200 BC or so; only the Jorwe civilization sustained until 700 BC. The eclipse of the Chalcolithic environment is attributed to a decline in rainfall from in relation to the 1200 BC onwards. In information, the Chalcolithic people could not continue for long with the digging stick in the black soil region which is hard to break in the arid season. In the red soil regions, especially in eastern India, though, the chalcolithic stage was immediately followed, without any gap, through the iron stage which slowly transformed the people into full-fledged agriculturists. Likewise, at many locations in southern India Chalcolithic civilization was transformed into megalithic civilization by iron.

On the foundation of their geographical position, the chalcolithic cultures have been recognized as the Banas civilization, located in the Banas basin, in Rajasthan; Kayastha civilization, kind position

Kayatha on the bank of river Kalisindh, an affluent of the Chambal, and represented through other locations in Central India; Malwa civilization, located in Malwa, and extending into other sections of Madhya Pradesh and Maharashtra; and the Jorwe civilization in Maharashtra.

Resolutions in Tapi, Godavari and other valleys were probably deserted to be reoccupied in the fourth-fifth centuries BC. In places like Kayatha, Nasik, Nevasa and others in central and western India, four to six centuries may have elapsed flanked by the Chalcolithic resolutions and the early historic civilization.

In the eastern sections or the red soil regions, and in South India, the Chalcolithic stage was followed without a gap through the early iron stage. Besides cultural material of this stage, establish at exhumed locations, in sections of Uttar Pradesh, Haryana, Rajasthan, Bihar, Orissa, West Bengal and Karnataka there have been discovers of caches of copper/bronze objects. As these have been establish in hoards these locations were idea to symbolize a separate copper hoard civilization.

The Chalcolithic people were the first to exploit painted pottery. More than a hundred locations in the Ganga-Yamuna area have acquiesce a kind of pottery established as Ochre Colored Pottery (OCP) and these locations are called as belonging to the OCP civilization.

The OCP civilization is succeeded through Black and Red Ware (BRW) and Painted Grey Ware (PGW) cultures, which are characterized through diagnostic pottery kinds.

In North India, there is a separate concentration of PGW locations in Haryana and the Upper Ganga Valley, of which thirty have been exhumed. Iron creates its appearance in the PGW civilization, and in the ensuing stage, established as the Northern Black Polished Ware (NBP) civilization; its exploit becomes more widespread.

Iron Age in South India

In South India one can trace the earliest Iron Age locations. It comprises places like Hallur, Karnataka and Adichanallur of Tirunelveli district, Tamil Nadu approximately 1000 BC. The kingdoms that flourished in the Iron Age are:

- Maha Janapadas (700-300 BC),
- Magadha Empire (684-424 BC),
- Nanda Empire (424-321 BC) and
- Maurya Empire (321-272 BC)

It has been observed that most of the Vedic falls within the early section of the Indian Iron Age which spans from the 12th to 6th centuries BC. Again the Iron Age of North India can be taken to end with the rise of the Maurya Dynasty. South India enters history with the Sangam era that starts in the 3rd century BC.

From in relation to the 800 BC to in relation to the 550, the Aryans expanded towards the east. Though through in relation to the 550, their lands were divided. On the other hand invaders from the west engaged large sections of Punjab. Throughout this era Hinduism took formal form and that Buddhism also spread widely. In relation to the 320 BC, Chandragupta Maurya managed to unite the Ganges River Valley and set up the Mauryan Empire.

Throughout the Iron Age many powerful kingdoms came up in the Gangetic Simples of North India. These contain Kasi, Kosala, Amga, Magadha, Vajji, Malla, Chhedi, Valsa, Kuru, Panchaala, Matsya, Surasenam, Achhakam, Avanti, Gandhara and Kamboj. These cover a chunk of north India. Magadha, Kosala, kuru and Gnadhara were the major kingdoms. The Upanishads and other Buddhist and Jain religious texts had emerged throughout this era. This era follows the late Harappan Civilization. Both Painted Grey and Northern Black polished civilization are measured as cultures that belong to this age. Few historians have dated Kurukshetra war to Iron Age India of the 10th century BCE.

It is whispered that the Iron Age started from early 1000 BC. Aryans knew the usage of iron well. It is whispered that the Iron Age started from the era when Rig Veda was collected. Men had started by iron in creation weapons and other implements that indicated high civilization and culture in this age. Approximately 600 B.C.E., in the classical era of Iron Age Ancient India, the Sanskrit language began to change from a first language to a second language of religion and learning. This marked the start of the Classical era.

THE EARLY VEDIC SOCIETY

Literary Sources

Literary sources for ancient Indian civilization give a glimpse of the rich art and civilization of the ancient civilizations. By the dissimilar literary sources a clear thought of the several aspects of the ancient era can be obtained. The dissimilar aspects of the rich ancient civilization comprise food habits, art shapes, costumes, etc. The dissimilar literary sources for ancient Indian civilization contain the Veda or the Vedic texts, Indian Puranas, the two great epics—Ramayana and Mahabharata, and the several literatures.

As distant as the cuisines of ancient Indian society are concerned, most of the literary sources mention barley, rice, wheat, fruits, vegetables, milk products, etc. Few of them also talk in relation to the fish and meat. Like for example, in the middle of the food granules, the Rig Veda repetitively states barley, particularly fried barley, cereals, pulses, mustard, ghee, butter and rice as the staple food. Dhanya has also been mentioned, as well as crushed grain, mixed with curd, was also relished. Rig Veda further confirms the wide prevalence of drinking wine. Moreover, in the age of

Brahmanas, rice, barley and wheat seem to be the staple food. Dissimilar products of barley and rice, and several milk products are mentioned in few of the literary sources for ancient Indian civilization. Few of the appliances and utensils, associated with the preparation of food, are also have a mention in sure Brahmanas; for instance pestle, winnowing basket, plate, pot, utensils made of bell-metal, etc. In the middle of the drinks are mentioned soma, sura, honey, milk and fruit-juice. Kalpasutras also mentions the exploit of several food granules, namely rice, barley, wheat, millet, sesame and pulses. Salt and sugar seem to have been widely added to food for enhancing the taste.

Meat-eating seems to have been extensively prevalent both in the middle of the Aryans and the non-Aryans. From other literary references fish seems to have been used as food. Of the food-granules, the Vayu Purana mentions masura, tila, yava, besides diversities of rice. In the middle of the milk-products, it discusses curd and ghee; is also mentioned. This Puranic text also confirms the vogue of meat-eating. The offer of meal in Sraddhas and sacrifices seems to have been preordained through Shastras. Manu Smriti also discusses in relation to the food and drink. It mentions that sure food things are prohibited in compliment of the three upper classes of the society. Pali and Prakrit jobs disclose that rice was a vital food grain of the society. Milk and milk-products seem to have been measured as delicacies. Moreover, the Jatakas consist of a good deal of information in relation to the food habits of ancient Indian civilizations.

Interestingly, Vedic literature provides a brief thought of the dress code and decorations of the people of ancient civilizations. As regards the garments, the Rig Veda mentions that linen and wool appear to have been used in creation clothes. Further, in Brahmana age, vast importance was attached to the clothing approach and costumes. People were well-known with sewing, knitting and weaving. Garments made of wool, silk and cotton was mostly used. In the ancient civilizations of India, people widely used flowers and flower-garlands, especially in few special ceremonial occasions. According to other literary sources, the dissimilar kinds of fabric, used for creation garments contain silk cloth, auma or aumaka made from the yarn of flax (Uma) and hemp plants, wool and cotton. Jewellery of several kinds pearl, diamond, ruby and other precious stones also have a mention in the several literary texts of ancient India. Gold and silver ornaments of dissimilar kinds were widely used in ancient India. The exploit of flower garlands, perfumes, cosmetics and lotions was also in vogue.

Ancient Indian civilization comprises the several art shapes of the ancient civilizations. In the past there were several recreation options for the people. There is no reference to the staging of a full-fledged drama in the Vedic texts. But, it does not imply that dramatic units were absent in those ages. Few dialogue hymns appear to have provided the people with a dramatic atmosphere. Riddles or quizzical questions most likely served as a means of popular entertainment separately from

music, vocal and instrumental units. Further, the literary sources for ancient Indian civilization also reveal that dance was in vogue. The Brahmanas illustrate that the people had an ear for music in the natural environments. Several musical instruments like the Vina and dundubhi have been mentioned. Vocal music seems to have been a means of living. The literary sources for ancient Indian civilization also throw substantial light on this aspect of social life. The Kalpasutra talks in relation to the popularity of music, both vocal and instrumental. Dance, with lyrical steps and gestures of hands conveying diverse thoughts, was established. Dance, accompanied through vocal or instrumental music, was an extremely popular pastime and entertainment mode. Therefore, it has been made clear through the literary jobs that the most popular method of recreation was music and dance in the ancient civilizations.

Archaeological Sources

Excavations mannered in Punjab, Uttar Pradesh, Northern Rajasthan, beside the Indus and Ghaggar rivers over the last 40 years, have unearthed many post-Harappan chalcolithic resolutions from these areas. These have been dated from 1700 BC to 600 BC.

Dissimilar pottery kinds do not necessarily mean that people who used these pots also differed. Pottery analyzes only helps in defining a specific trait of the cultural assemblage, nothing more. Few scholars have made attempts to analyze whether the proof provided through few of these cultures of north-western and northern India can be compared with what we know from a revise of the Vedic texts.

The Myth of the Aryan Invasion of India

One of the largest thoughts used to interpret and usually devalue the ancient history of India is the theory of the Aryan invasion. According to this explanation, India was invaded and conquered through nomadic light-skinned Indo-European tribes from Central Asia approximately 1500-1000 BC, who overthrew an earlier and more advanced dark-skinned Dravidian culture from which they took most of what later became Hindu civilization. This so-described pre-Aryan culture is said to be evidenced through the large urban ruins of what has been described the "**Indus valley civilization**". The war flanked by the powers of light and darkness, a prevalent thought in ancient Aryan Vedic scriptures, was therefore interpreted to refer to this war flanked by light and dark skinned peoples. The Aryan invasion theory therefore turned the "**Vedas**", the original scriptures of ancient India and the Indo-Aryans, into little more than primitive poems of uncivilized plunderers.

This thought completely foreign to the history of India, whether north or south has become approximately an unquestioned truth in the interpretation of ancient history Today, after nearly all the reasons for its supposed validity have been refuted, even biggest Western scholars are at last beginning to call it in question.

In this article we will summarize the largest points that have arisen. This is an intricate subject that I have dealt with in depth in my book "**Gods, Sages and Kings: Vedic Secrets of Ancient Culture**", for those interested in further examination of the subject.

The Indus valley civilization was marked pre-Aryans for many reasons that were largely a section of the cultural milieu of nineteenth century European thinking as scholars following Max Muller had decided that the Aryans came into India approximately 1500 BC, as the Indus valley civilization was earlier than this, they concluded that it had to be pre-Aryan. Yet the rationale behind the late date for the Vedic civilization given through Muller was completely speculative. Max Muller, like many of the Christian scholars of his era, whispered in Biblical chronology. This placed the beginning of the world at 400 BC and the flood approximately 2500 BC. Assuming to those two dates, it became hard to get the Aryans in India before 1500 BC.

Muller so assumed that the five layers of the four '**Vedas**' and '**Upanishads**' were each collected in 200 year periods before the Buddha at 500 BC. Though, there are more changes of language in Vedic Sanskrit itself than there are in classical Sanskrit as Panini, also regarded as a figure of approximately 500 BC, or an era of 2500 years. Hence it is clear that each of these periods could have lived for any number of centuries and that the 200 year figure is completely arbitrary and is likely too short a figure.

It was assumed through these scholars many of whom were also Christian missionaries unsympathetic to the '**Vedas**' that the Vedic civilization was that of primitive nomads from Central Asia. Hence they could not have founded any urban civilization like that of the Indus valley. The only foundation for this was a rather questionable interpretation of the '**Rig Veda**' that they made, ignoring the sophisticated nature of the civilization presented within it.

Meanwhile, it was also pointed out that in the transitional of the second millennium BC, a number of Indo-European invasions apparently occurred in the Transitional East, wherein Indo-European peoples the Hittites, Mittani and Kassites conquered and ruled Mesopotamia for few centuries. An Aryan invasion of India would have been another version of this similar movement of Indo-European peoples. On top of this, excavators of the Indus valley civilization, like Wheeler, idea they establish proof of destruction of the civilization through an outside invasion confirming this.

The Vedic civilization was therefore said to be that of primitive nomads who came out of Central Asia with their horse-drawn chariots and iron weapons and overthrew the municipalities of the more advanced Indus valley civilization, with their larger battle tactics. It was pointed out that no horses, chariots or iron was exposed in Indus valley locations.

This was how the Aryan invasion theory shaped and has remained as then. However little has been exposed that confirms this theory; there has been much hesitancy to question it, much less to provide it up.

Further excavations exposed horses not only in Indus Valley locations but also in pre-Indus locations. The exploit of the horse has therefore been proven for the entire range of ancient Indian history. Proof of the wheel and an Indus seal showing a spoked wheel as used in chariots, has also been establish, suggesting the usage of chariots.

Moreover, the entire thought of nomads with chariots has been challenged. Chariots are not the vehicles of nomads. Chariots are completely unsuitable for crossing mountains and deserts, as the so-described Aryan invasion required.

That the Vedic civilization used iron & must hence date later than the introduction of iron approximately 1500 BC revolves approximately the meaning of the Vedic word "**ayas**", interpreted as iron. 'Ayas' in other Indo- European words similar to Latin or German generally means copper, bronze or ore usually, not specially iron. There is no reason to insist that in such earlier Vedic times, 'ayas' meant iron, particularly as further metals are not mentioned in the 'Rig Veda'. Moreover, the '**Atharva Veda**' and '**Yajur Veda**' speak of dissimilar colors of 'ayas', showing that it was a generic word. Hence it is clear that 'ayas' usually meant metal and not specifically iron.

Moreover, the enemies of the Vedic people in the 'Rig Veda' also exploit ayas, even for creation their municipalities, as do the Vedic people themselves. Hence there is nothing in Vedic literature to illustrate that either the Vedic civilization was an iron based civilization or that there enemies were not.

The '**Rig Veda**' describes its Gods as 'destroyers of municipalities'. This was used also to regard the Vedic as a primitive non-urban civilization that destroys municipalities and urban culture. Though, there are also many verses in the 'Rig Veda' that speak of the Aryans as having municipalities of their own and being protected through municipalities up to a hundred in number. Aryan Gods like Indra, Agni, Saraswati and the Adityas are praised as being like a municipality. Many ancient kings, including those of Egypt and Mesopotamia, had titles like destroyer or conqueror of municipalities. This does not turn them into nomads. Destruction of municipalities also happens in contemporary wars; this does not create those who do this nomads. Hence the thought of Vedic civilization as destroying but not structure the municipalities is based upon ignoring what the Vedas actually say in relation to the their own municipalities.

Further excavation revealed that the Indus Valley civilization was not destroyed through outside invasion, but according to internal reasons and, most likely, floods. Most recently a new set of municipalities has been establish in India which are intermediate flanked by those of the Indus

civilization and later ancient India as visited through the Greeks. This may eliminate the so-described Dark Age following the presumed Aryan invasion and illustrate a continuous urban job in India back to the beginning of the Indus civilization.

The interpretation of the religion of the Indus Valley civilization -made incidentally through scholars such as Wheeler who were not religious scholars much less students of Hinduism was that its religion was dissimilar than the Vedic and more likely the later Shaivite religion. Though, further excavations both in Indus Valley position in Gujarat, like Lothal, and those in Rajasthan, like Kalibangan illustrate large number of fire altars like those used in the Vedic religion, beside with bones of oxen, potsherds, shell jewelry and other things used in the rituals called in the '**Vedic Brahmanas**'. Hence the Indus Valley civilization evidences many Vedic practices that can not be merely coincidental.

The Vedic people were idea to have been a fair-skinned race like the Europeans owing to the Vedic thought of a war flanked by light and darkness, and the Vedic people being presented as children of light or children of the sun. Yet this thought of a war flanked by light and darkness exists in most ancient cultures, including the Persian and the Egyptian. Why don't we interpret their scriptures as a war flanked by light and dark-skinned people? It is purely a poetic metaphor, not a cultural report. Moreover, no real traces of such a race are established in India.

Anthropologists have observed that the present population of Gujarat is collected of more or less the similar ethnic clusters as are noticed at Lothal in 2000 BC. Likewise, the present population of the Punjab is said to be ethnically the similar as the population of Harappa and Rupar 4000 years ago. Linguistically the present day population of Gujrat and Punjab belongs to the Indo-Aryan language speaking group. The only inference that can be drawn from the anthropological and linguistic evidences adduced above is that the Harappan population in the Indus Valley and Gujarat in 2000 BC was collected of two or more clusters, the more dominant in the middle of them having extremely secure ethnic affinities with the present-day Indo-Aryan speaking population of India.

In other terms there is no racial proof of any such Indo-Aryan invasion of India but only of a stability of the similar group of people who traditionally measured themselves to be Aryans.

There are many points in information that prove the Vedic nature of the Indus Valley civilization. Further excavation has shown that the great majority of the locations of the Indus Valley civilization were east, not west of Indus. In information, the largest concentration of locations seems in a region of Punjab and Rajasthan close to the arid banks of ancient Saraswati and Drishadvati rivers. The Vedic civilization was said to have been founded through the sage Manu flanked by the banks of Saraswati and Drishadvati rivers. The Saraswati is lauded as the largest river in the 'Rig Veda' and is the most regularly mentioned in the text. It is said to be a great flood and to be wide, even endless

in mass. Saraswati is said to be "**pure in course from the mountains to the sea**". Hence the Vedic people were well acquainted with this river and regarded it as their immemorial homeland.

The Saraswati, as contemporary land studies now reveal, was indeed one of the largest, if not the largest river in India. In early ancient and pre-historic times, it once drained the Sutlej, Yamuna and the Ganges, whose courses were much dissimilar than they are today. Though, the Saraswati River went arid at the end of the Indus Valley civilization and before the so-described Aryan invasion or before 1500 BC. In information this may have caused the ending of the Indus civilization. How could the Vedic Aryans know of this river and set up their civilization on its banks if it dehydrated up before they arrived? Indeed the Saraswati as called in the 'Rig Veda' seems to more accurately illustrate it as it was prior to the Indus Valley civilization as in the Indus era it was already in decline.

Vedic and late Vedic texts also include motivating astronomical lore. The Vedic calendar was based upon astronomical sightings of the equinoxes and solstices. Such texts as '**Vedanga Jyotish**' speak of a time when the vernal equinox was in the transitional of the Nakshtra Aslesha. This provides a date of 1300 BC. The 'Yajur Veda' and 'Atharva Veda' speak of the vernal equinox in the Kritikas and the summer solstice in Magha. This provides a date in relation to the 2400 BC. Yet earlier eras are mentioned but these two have numerous references to substantiate them. They prove that the Vedic civilization lived at these periods and already had a sophisticated organization of astronomy. Such references were merely ignored or pronounced unintelligible through Western scholars because they acquiesced too early a date for the 'Vedas' than what they presumed, not because such references did not exist.

Vedic texts like '**Shatapatha Brahmana**' and '**Aitareya Brahmana**' that mention these astronomical references list a group of 11 Vedic Kings, including a number of figures of the 'Rig Veda', said to have conquered the area of India from 'sea to sea'. Lands of the Aryans are mentioned in them from Gandhara in the west to Videha in the east, and south to Vidarbha. Hence the Vedic people were in these areas through the Kritika equinox or before 2400 BC. These passages were also ignored through Western scholars and it was said through them that the 'Vedas' had no proof of large empires in India in Vedic times. Hence a pattern of ignoring literary proof or misinterpreting them to suit the Aryan invasion thought became prevalent, even to the point of changing the meaning of Vedic terms to suit this theory.

According to this theory, the Vedic people were nomads in the Punjab, coming down from Central Asia. Though, the 'Rig Veda' itself has nearly 100 references to ocean, as well as dozens of references to ships, and to rivers flowing in to the sea. Vedic ancestors like Manu, Turvasha, Yadu and Bhujyu are flood figures, saved from across the sea. The Vedic God of the sea, Varuna, is the

father of many Vedic seers and seer families like Vasishta, Agastya and the Bhrigu seers. To preserve the Aryan invasion thought it was assumed that the Vedic word for ocean, samudra, originally did not mean the ocean but any large body of water, especially the Indus River in Punjab. Here the clear meaning of a word in 'Rig Veda' and later times verified through rivers like Saraswati mentioned through name as flowing into the sea was altered to create the Aryan invasion theory fit. Yet if we appear at the index to translation of the 'Rig Veda' through Griffith for instance, who held to this thought that samudra didn't really mean the ocean, we discover over 70 references to ocean or sea. If samudra does not mean ocean why was it translated as such? It is so without foundation to locate Vedic kings in Central Asia distant from any ocean or from the massive Saraswati River, which shapes the backdrop of their land and the symbolism of their hymns.

One of the latest archeological thoughts is that the Vedic civilization is evidenced through Painted Grey Ware pottery in north India, which appears to date approximately 1000 BC and comes from the similar area flanked by the Ganges and Yamuna as later Vedic civilization is related to. It is idea to be an inferior grade of pottery and to be associated with the exploit of iron that the 'Vedas' are idea to mention. Moreover it is now establish to be an organic evolution of indigenous pottery, not an introduction of invaders.

Painted Grey Ware civilization symbolizes an indigenous cultural evolution and does not reflect any cultural intrusion from the West, i.e., an Indo-Aryan invasion. So, there is no archeological proof corroborating the information of an Indo-Aryan invasion.

In addition, the Aryans in the Transitional East, most notably the Hittites, have now been establish to have been in that area at least as early as 2200 BC, wherein they are already mentioned. Hence the thought of an Aryan invasion into the Transitional East has been pushed back few centuries; however, the proof so distant is that the people of the mountain areas of the Transitional East were Indo-Europeans as distant as recorded history can prove.

The Aryan Kassites of the ancient Transitional East worshipped Vedic Gods like Surya and the Maruts, as well as one named Himalaya. The Aryan Hittites and Mittani signed a treaty with the name of the Vedic Gods Indra, Mitra, Varuna and Nasatyas approximately 1400 BC. The Hittites have a treatise on chariot racing written in approximately pure Sanskrit. The Indo-Europeans of the ancient Transitional East therefore spoke Indo-Aryan, not Indo-Iranian words and thereby illustrates a Vedic civilization in that area of the world as well.

The Indus Valley civilization had a shapes of writing, as evidenced through numerous sticks establish in the ruins. It was also assumed to be non-Vedic and probably Dravidian, however this was never proved. Now it has been shown that the majority of the late Indus signs are identical with

those of later Hindu Brahmi and that there is an organic evolution flanked by the two writing systems. Prevalent models now suggest an Indo-European base for that language.

It was also assumed that the Indus Valley civilization derived its culture from the Transitional East, probably Sumeria, as antecedents for it were not established in India. Recent French excavations at Mehrgarh have shown that all the antecedents of the Indus Valley civilization can be established within the subcontinent and going back before 6000 BC. In short, few Western scholars are beginning to reject the Aryan invasion or any outside origin for Hindu culture.

Current archeological data do not support the subsistence of an Indo Aryan or European invasion into South Asia at any time in the pre-or protohistoric periods. Instead, it is possible to document archeologically a series of cultural changes reflecting indigenous cultural evolution from prehistoric to historic periods. The early Vedic literature describes not a human invasion into the region, but a fundamental restructuring of indigenous society. The Indo-Aryan invasion as an academic concept in 18th and 19th century Europe reflected the cultural milieu of the era. Linguistic data were used to validate the concept that in turn was used to interpret archeological and anthropological data.

In other terms, Vedic literature was interpreted on the assumption that there was an Aryan invasion. Then archeological proof was interpreted through the similar assumption. And both interpretations were then used to justify each other. It is nothing but a tautology, an exercise in circular thinking that only proves that if assuming few things is true, it is established to be true!

Another contemporary Western scholar, Colin Renfrew, places the Indo-Europeans in Greece as early as 6000 BC. He also suggests such a possible early date for their entry into India.

As distant as we can see there is nothing in the Hymns of the 'Rig Veda' which demonstrates that the Vedic-speaking population was intrusive to the region: this comes rather from a historical assumption of the 'coming of the Indo-Europeans'.

When Wheeler speaks of 'the Aryan invasion of the land of the 7 rivers, the Punjab', he has no warranty at all. If one checks the dozen references in the 'Rig Veda' to the 7 rivers, there is nothing in them that to me implies invasion: the land of the 7 rivers is the land of the 'Rig Veda', the scene of action. Nor is it implied that the inhabitants of the walled municipalities were any more aboriginal than the Aryans themselves.

Hence Renfrew suggests that the Indus Valley culture was in information Indo-Aryan even prior to the Indus Valley era.

This hypothesis that early Indo-European words were spoken in North India with Pakistan and on the Iranian plateau at the 6th millennium BC has the merit of harmonizing symmetrically with the theory for the origin of the Indo-European words in Europe. It also emphasizes the stability in the

Indus Valley and nearest regions from the early Neolithic by to the floret of the Indus Valley culture.

This is not to say that such scholars appreciate or understand the ‘Vedas’ their job leaves much to be desired in this compliment but that it is clear that the entire edifice built approximately the Aryan invasion is beginning to tumble on all faces. In addition, it does not mean that the ‘Rig Veda’ dates from the Indus Valley era. The Indus Valley civilization resembles that of the ‘Yajur Veda’ and the reflected pre-Indus era in India, when the Saraswati River was more prominent.

The acceptance of such views would make a revolution in our view of history as shattering as that in science caused through Einstein’s theory of relativity. It would create ancient India perhaps the oldest, largest and most central of ancient cultures. It would mean that the Vedic literary record already the largest and oldest of the ancient world even at a 1500 BC date would be the record of teachings few centuries or thousands of years before that. It would mean that the ‘Vedas’ are our most authentic record of the ancient world. It would also tend to validate the Vedic view that the Indo-Europeans and other Aryan peoples were migrants from India, not that the Indo-Aryans were invaders into India. Moreover, it would affirm the Hindu custom that the Dravidians were early offshoots of the Vedic people by the seer Agastya, and not unary and peoples.

In closing, it is significant to analyze the social and political implications of the Aryan invasion thought:

- First, it served to divide India into a northern Aryan and southern Dravidian civilization which were made hostile to each other. This kept the Hindus divided and is still a source of social tension.
- Second, it gave the British an excuse in their conquest of India. They could claim to be doing only what the Aryan ancestors of the Hindus had previously done millennia ago.
- Third, it served to create Vedic civilization later than and perhaps derived from Transitional Eastern cultures. With the proximity and connection of the latter with the Bible and Christianity, this kept the Hindu religion as a sidelight to the evolution of religion and culture to the West.
- Fourth, it allowed the sciences of India to be given a Greek foundation, as any Vedic foundation was largely disqualified through the primitive nature of the Vedic civilization.

This discredited not only the ‘Vedas’ but the genealogies of the ‘Puras’ and their long lists of the kings before the Buddha or Krishna were left without any historical foundation. The ‘**Mahabharata**’, instead of a civil war in which all the largest kings of India participated as it is called, became a regional skirmish in the middle of petty princes that was later exaggerated through poets. In short, it discredited the most of the Hindu custom and approximately all its ancient literature. It turned its scriptures and sages into fantasies and exaggerations.

This served a social, political and economical purpose of power, proving the superiority of Western civilization and religion. It made the Hindus feel that their civilization was not the great thing that their sages and ancestors had said it was. It made Hindus feel ashamed of their civilization that its foundation was neither historical nor scientific. It made them feel that the largest line of culture was urbanized first in the Transitional East and then in Europe and that the civilization of India was peripheral and secondary to the real evolution of world civilization.

Such a view is not good scholarship or archeology but merely cultural imperialism. The Western Vedic scholars did in the intellectual sphere what the British army did in the political realm discredit, divide and conquer the Hindus. In short, the compelling reasons for the Aryan invasion theory were neither literary nor archeological but political and religious that is to say, not scholarship but prejudice. Such prejudice may not have been intentional but deep-seated political and religious views easily cloud and blur our thinking.

It is unfortunate that this come has not been questioned more, particularly through Hindus. Even however Indian Vedic scholars like Dayananda saraswati, Bal Gangadhar Tilak and Arobindo rejected it, most Hindus today passively accept it. They allow Western, usually Christian, scholars to interpret their history for them and quite naturally Hinduism is kept in a reduced role. Many Hindus still accept, read or even honor the translations of the 'Vedas' done through such Christian missionary scholars as Max Muller, Griffith, Monier Williams and H. H. Wilson. Would contemporary Christians accept an interpretation of the Bible or Biblical history done through Hindus aimed at converting them to Hinduism? Universities in India also exploit the Western history books and Western Vedic translations that propound such views that denigrate their own civilization and country.

The contemporary Western academic world is sensitive to critics of cultural and social biases. For scholars to take a stand against this biased interpretation of the 'Vedas' would indeed reason a reexamination of many of these historical thoughts that can not stand objective scrutiny. But if Hindu scholars are silent or passively accept the misinterpretation of their own civilization, it will uncouthly continue, but they will have no one to blame but themselves. It is not an issue to be taken lightly, because how a civilization is defined historically creates the perspective from which it is viewed in the contemporary social and intellectual context. Tolerance is not in allowing a false view of one's own civilization and religion to be propagated without question. That is merely self-betrayal.

Economy

The Aryans in the later Vedic era had progressed and prospered economically. Agriculture was the chief means of living of the later Vedic people. The Aryans had approach to know in relation to the

iron but extremely some agricultural apparatus made of iron have been established. Heavy ploughs were made from it. Vedic texts refer that 24 oxen were used to drag heavy and large ploughs. Throughout this time rice and wheat became their chief crops. Other agricultural products were barley, cotton and several pulses. In Vedic texts rice is also described as Vrihi. Cattle rearing were second significant job of the Aryans. They domesticated camel, cow, ox, elephant, sheep, horse, goat, donkey and dog. The number of animals represented the wealth of the people.

Throughout this era cow-worship increased and slaughter of cow was prohibited. Several arts and craft urbanized throughout this era. Weaving was done through women only but on a wide level. The people were acquainted with four kinds of pottery -black and red ware, black slipped ware, painted grey ware and red ware. Other occupations of the Aryans were the goldsmith, leatherwork, the carpenter, blacksmith, etc. Both internal and foreign deal had progressed. The Vedic texts refer to sea and sea voyages. This illustrates that now sea-borne deal was accepted on through the Aryans. Money lending was a flourishing business. The references to the term Sreshthin designates that there were rich traders and probably they were organized into guilds. The Aryans did not exploit coins but specific weights of gold were used for purposes of a gold currency—Satamana, Nishka, Kosambhi, Hastinapur, Kashi and Videha were regarded as renowned deal centres. Bullock carts were used to carry goods on land. For foreign deal boats and ships were used.

Vedic Society

The Harappan culture was followed through Vedic or Rig-Vedic civilization which was totally opposed to it. The Vedic civilization was founded through the Aryans. They were immigrants and arrived in India flanked by 2000 and 1500 BC. The origin of the Aryans is still an unsettled affair. The coming of the Aryans to India was a great event in Indian history. The Aryans were measured to be one of the world's most civilized societies. They were distant ahead of other races of their time. The original homeland of Aryans has remained a subject of long and protracted controversy. Regarding the original home of the Aryans the historians have held divergent views.

Religions

The changing characteristics of social and economic life such as the growth of cities, expansion of the artisan class and the rapid evolution of deal and commerce in the 6th BC were closely linked with changes in the religious field. It was an era of religious upheaval not only in the history of India but also in the rest of the world. In India several sects and reformers came into subsistence. They protested against the existing social and religious evils and attempted to reconstruct a new socio-religious order. As a result there arose a clash flanked by the recognized orthodoxy and the aspirations of newly growing clusters in the urban centers. These sects were regarded with scorn and

Brahmans were particularly harsh towards them. Of all these sects two such came to stay were Jainism and Buddhism which later became self-governing religions.

CHANGES IN THE LATER VEDIC STAGE

Throughout later Vedic stage, agriculture became the mainstay of the Vedic people. Many rituals were introduced to initiate the process of agriculture. It also speaks of ploughing with yokes of six and eight oxen. The buffalo had been domesticated for the agricultural purposes. This animal was very useful in ploughing the swampy land. The god Indra acquires a new epithet 'Lord of the Plough' in this era. The number and diversities of plant food increased. Separately from barley, people now cultivated wheat, rice, pulses, lentils, millet, sugarcane etc. The things of **dana** and **dakshina** incorporated cooked rice. Therefore with the beginning of food production agricultural produce began to be offered in the rituals. **Tila**, from which the first widely used vegetable food-oil was derived increasingly, came to be used in rituals. The largest factor in the expansion of the Aryan civilization throughout the later Vedic era was the beginning of the exploit of iron approximately 1000 BC.

The Rig Vedic people knew of a metal described *ayas* which was either copper or bronze. In the later Vedic literature *ayas* was qualified with **shyama** or **krishna** meaning black to denote iron. Archaeology has shown that iron began to be used approximately 1000 BC which is also the era of later Vedic literature. The northern and eastern sections of India to which the Aryans later migrated receive more rainfall than the north-western section of India. As a result this area is sheltered with thick rain forests which could not be cleared through copper or stone apparatus used through Rig Vedic people. The exploit of iron apparatus now helped people clear the thick rain forests particularly the vast stumps left after burning, in a more effective manner. Large tracts of forestland could be converted into cultivable pieces in relatively lesser time. The iron plough could turn the soil from deeper portions creation it more fertile. This process appears to have begun throughout the later section of the Rig Vedic era but the effect of iron apparatus and implements become apparent only towards the end of the Later Vedic era.

There has been a continuous augment in the population throughout the later Vedic era due to the expansion of the economy based on agriculture. The rising number and mass of Painted Grey Ware (PGW) resolutions in the **doab** region illustrate s this. With the passage of time the Vedic people also acquired bigger knowledge of seasons, managing and irrigation. All these growths resulted in the substantial enlargement of sure resolutions such as Hastinapur and Kaushambi towards the end of the Later Vedic era. These resolutions gradually began to acquire features of cities. Such

rudimentary cities inhabited largely through the chiefs, princes, priests and artisans were supported through the peasants who could spare for them few section of their produce voluntarily or involuntarily.

REVIEW QUESTIONS

- Talk about in relation to the ten lines the largest features of the OCP civilization.
- What are the feature characteristics of Black and red ware civilization (BRW).
- Talk about the Iron Age in South India.
- What are the four Vedas? Which Veda belongs specifically to the Early Vedic era?
- Is the theory of the Aryan invasion acceptable in the light of the archaeological excavations?
- What was the position of the Rajan (King) in the Early Vedic polity
- Talk about the nature of religion of the Early Vedic people.

CHAPTER 4

EVOLUTION OF EARLY INDIAN SOCIETY

STRUCTURE

- Learning Objectives
- Japanadas and the Mahajanapadas
- Rise of Urban Centers
- Society and Economy
- Buddhism, Jainism and other Religious Ideas
- Review Questions

LEARNING OBJECTIVES

- After reading this chapter you will be able to:
- Make a distinction between the society of the sixth century BC and that of the earlier era,
- Study about the appearance of new groups in the society during the sixth century BC.
- Get detailed information about the several Janapadas and Mahajanapadas which came into prominence
- Find out the real meaning of an urban settlement and differentiate it from rural Centers.
- Learn the major factors which led to urbanization throughout the sixth century BC.
- Background to the rise of new religious ideas during the sixth century BC.
- The emergence and growth of Buddhism and Jainism.

JAPANADAS AND THE MAHAJANAPADAS

The Vedic Age and the Sixth Century BC

When we talk in relation to the Janapadas, we have to refer to a number of items associated with the emergence of the Janapadas. As the Janapadas are recognized from in relation to the sixth century BC, we can say that in the regions in which the Janapadas of this era are establish. Several changes took a concrete form. Villages, cities and municipalities were the elements where the people existed in a Janapada. You may have noticed that when we discussed several aspects of early Vedic and later Vedic community we did not refer to people livelihood in such diversities of resolutions since villages, cities and municipalities, although they did live in modest resolutions. Further, this was the time when kings and monarchs appeared on the level of history. This was also the age of intense philosophical speculation. Buddhism, Jainism and several other heterodox sects appeared throughout this era. Monks, monarchs and merchants crowd the canvas of history.

The Janapada

The modern texts indicate that changes in community and economy were taking place in a well described geographical region. The literature relating to the era that we are discussing refers to several types of elements of resolution. They are referred to since Mahajanapada. Let us first see what the Janapadas were. Janapada, literally meaning the land where the people lay their feet, is often referred to in the texts of this era. You keep in mind the meaning of Jana. In the Vedic community, it referred to members of a clan. In the early Vedic community the members of Jana were rustic clusters roaming in search of pastures. Though, in the later Vedic stage the members of Jana took up agriculture and began to settle down. These agricultural resolutions were described Janapadas. In the initial phases these resolutions were named after the dominant Kshatriya lineages settled in that region. For instance, the regions approximately Delhi and upper Uttar Pradesh (UP) were recognized since the Kuru and Panchal Janapadas after the names of the dominant Kshatriya lineages. Once they settled down in one land there was all expansion of agriculture especially with the exploit of iron axes and plough shares. These iron apparatus could clear the forests and dig deeper than the stone or copper apparatus accessible to the agriculturists of the preceding centuries. The transitional Gangetic Valley i.e. the region east of Allahabad was suited to wet rice farming. Rice yields are higher than wheat yields per acre. All this would lead to gradual agricultural expansion since also development of population. The chiefs of the lineages at war with each other had more to loot and defend. This in fact had led to the formation of superior territorial entities. For instance, the Panchalas represented the coming jointly of five smaller tribes.

Few of the Janapadas were to develop into Mahajanapadas through the sixth century BC. This happened since a result of a series of changes in the internal socio-political building of the Janapadas. One such significant change was the expansion of agricultural societies. This is indicated through the information that the modern texts list agricultural land since an extremely significant economic asset.

Maha Janapada

Mahajanapada, literally "great realm", refers to ancient Indian kingdoms that lived flanked by the sixth and third centuries BC. Ancient Buddhist texts like Anguttara Nikaya create frequent reference to sixteen great kingdoms and republics which had evolved and flourished in a belt stretching from Gandhara in the northwest to Anga in the eastern section of the Indian subcontinent and incorporated sections of the trans-Vindhyan region, prior to the rise of Buddhism in India. The sixth century BC is often regarded since a biggest turning point in early Indian history.

The political building of the ancient Indians appears to have started with semi-itinerant tribal elements described Jana. Early Vedic texts attest many Janas or tribes of the Indo-Aryans, livelihood

in a semi-itinerant tribal state and fighting in the middle of themselves and with other Non-Aryan tribes for cows, sheep and green pastures. These early Vedic Janas later coalesced into the Janapadas of the Epic Age.

The word "Janapada" literally means the foothold of a tribe. The information that Janapada is derived from Jana points to an early level of land-taking through the Jana tribe for a settled method of life. This procedure of first resolution on land had completed its final level prior to the times of the Buddha and Panini. The Pre-Buddhist north-west region of the Indian sub-continent was divided into many Janapadas demarcated from each other through boundaries. In Panini, Janapada stands for country and Janapadin for its citizenry. Each of these Janapadas was named after the Kshatriya tribe who had settled therein. The Buddhist and other texts only incidentally refer to sixteen great nations which were in subsistence before the time of Buddha. They do not provide any linked history except for in the case of Magadha.

Anga

The kingdom of Anga is mentioned in the Atharva Veda and was situated roughly at the location of the present day Bihar and few sections of West Bengal. On the north was River Ganga and it was separated from the Magadha through River Champa. Anga was one of the mainly flourishing municipalities and was a significant center of deal and commerce. It was regarded since one of the six principal municipalities of early India.

Assaka / Ashmaka

Assaka also recognized since Ashmaka was a kingdom that was situated in the south of India. Throughout the time of Buddha, this tribe was situated on the banks of river Godavari. The capital municipality of Assaka was recognized since Potana. It was located in central India and extended till southern India. It is estimated that Assaka was located roughly at the lay where contemporary day Maharashtra is situated.

Avanti

Avanti was an extremely significant kingdom situated in Western India and was believed to be one of the four significant monarchies throughout the time Buddhism began in India. River Vetravati used to flow right by Avanti therefore dividing it into north and south provinces. Avanti was situated roughly at the lay where the state of Madhya Pradesh is situated now. Avanti was a significant center of Buddhism and later became a section of Magadhan Empire.

Chedi / Cheti

There were two dissimilar resolutions of the Chedis, also recognized since Cheti. One was in the mountainous regions of Nepal while the other was situated close to River Yamuna. The southern boundaries of Chedi went till the banks of River Narmada. The Chedis are mentioned in Rig Veda,

which is regarded since the oldest scripture. This means that Chedis were prevalent here as an extensive time.

Gandhara

The Gandharas recognized themselves as the Vedic Age on the banks of River Kubha till the River Indus. With time, they crossed Indus and expanded their territory into Punjab. The Gandharas were extremely aggressive in nature and were masters of the art of warfare. It is said that this kingdom was founded through the son of Aruddha recognized since Gandhara.

Kamboja

Kamboja was said to have been situated on either faces of the Hindukush. In early scriptures and literature, Kamboja is mentioned beside with Gandhara, Darada and the Bahlika quite a number of times. The Kambojas were supposed to have both Indian and Iranian similarities.

Kasi

The Aryans who had settled approximately Varanasi were recognized since Kasis. The municipality was flanked through the rivers Varuna and from which the lay derives its name. Kasi was the mainly powerful kingdom of the sixteen Janapadas before the rise of Buddhism. Throughout the rise of Buddha, it was converted into Kosala. This lay is mentioned since Kausika / Kausaka in the Matsya Purana.

Kosala

Kosala was situated approximately 70 miles to the north west of present day Gorakhpur in Uttar Pradesh. It was flanked in the south through River Ganga, in the north through the Himalayas and in the east through the River Gandak. The ruler was described king Prasenjit who was succeeded through his son Vidudabha. Throughout his son's reign, Kosala was combined with Magadha. The three chief municipalities of Kosala were Ayodhya, Saketa and Sravasti.

Kuru

The origin of the Kuru clan can be traced to the Puru—Bharata family. Few of them were settled in central India and few were livelihood beyond the Himalayan ranges. It is said that the founder of Kururashtra in Kurukshetra was the son of Samvarsana described Kuru. The Kurus were recognized for their profound wisdom and sound health. The Kurus switched to republic shape of government from monarchy throughout 5th Century BC.

Machcha / Matsya

The kingdom of Matsya or Machcha is said to have comprised the region of the present day Jaipur in Rajasthan beside with Alwar and Bharatpur. The founder of this kingdom was king Virata and the capital of this kingdom was named Viratanagara after him. The Matsya once shaped a section of the Chedi kingdom since there is proofs that illustrate that this lay was ruled through the king of Chedi.

Magadha

The Magadhas are referred to in the Atharva Veda. The Magadhas were not fully Brahmins. Therefore, they were loathed at and were spoken of in contempt. Except for King Pramaganda, no other ruler is mentioned in the Vedas. It is stated in the Mahabharata that Magadha came into the limelight under the king Bimbisara and later under his son Ajatasatru. It was one of the chief empires of India throughout those times. The kingdom of Magadha was located roughly where the present day Bihar is situated.

Malla

Mainly of the scriptures of the Jains and Buddhists mention the Mallas. Their tribe was supposed to be quite powerful and they existed somewhere towards the Eastern India. The Mallas had a republican shape of community and their dominant territory comprised of nine provinces. Two of these nine provinces gained much importance in due course of time when Buddha came over here and took his last meal before breathing his last at Kusinara.

Panchala

The Panchalas were situated in the north of India and had their province to the east of the Kurus. They were situated flanked by the Himalayan ranges and river Ganga. One can say that it was situated roughly at the lay where the modern day Uttar Pradesh is situated. The Panchalas were originally monarchial in nature and later transformed to the republican shape of government throughout the 5th Century BC. They are mentioned in Kautilya's Arthashastra since following the constitution of the king.

Surasena

The site of the Surasena was approximately the west face of river Yamuna and had its capital municipality at Mathura. The king of Surasena, Avantiputra played a vital role in promoting Buddhism in his kingdom. He was one of the chief disciples of Buddha and aimed at spreading his knowledge and wisdom all by his kingdom. The capital municipality of Mathura was a significant center for the worship of Lord Krishna. With time, the kingdom of Surasena was annexed through Magadha Empire.

Vajji / Vriji

The Vajji or Vriji comprised of eight to nine allied races and this kingdom became a significant center of cultural and political behaviors. It was essentially situated in northern India. Out of the nine races, the Licchavis, the Vedehans, the Jnatrikas and the Vajjis were the mainly significant. The Licchavis were a self-governing clan and their capital was described Vaishali. It was a significant center of Buddhism and the headquarters of the powerful republic of Vajjis. Buddha is

supposed to have visited Licchavis on several occasions. Since time passed, the kingdom of Licchavis was conquered through the king of Magadha, Ajatasatru.

Vamsa / Vatsa

Believed to be an offshoot of the Kurus, the kingdom of Vatsa or Vamsa was roughly located at the site of modern day Allahabad in Uttar Pradesh. The capital municipality was recognized since Kaushambi, which was a wealthy municipality. A number of rich merchants dwelled here. It was a significant gateway for goods and people coming from the North, West and south. The ruler of Vatsa was recognized since Udyana and he was an extremely powerful ruler. He became a follower of Buddha and adopted Buddhism since the religion for his kingdom.

RISE OF URBAN CENTERS

Urban Centre

Several scholars have tried to describe an urban centre. On the side of it, it looks fairly simple to describe an urban centre. For instance, few writers consider that the urban centre is characterized through a big population. Though, it has been pointed out that few modern Indian villages have populations' superior than those of few Australian cities. Likewise, few scholars argue that urban Centers are superior in mass than villages. Though, it is hard to determine an average mass for the cities. We know that few of the villages today are superior in mass than say a Harappan city like Kalibangan. Therefore, the number of people or the mass of the resolution cannot be the reliable criteria for defining an urban or rural centre. Hence it is significant to identify the types of behaviors people are performing. In a village mainly of the people are occupied in food manufacture. Therefore, the social landscape of the villages is dominated through meadows and farmers. In the cities, on the other hand, the dominant people are either rulers or merchants or priests. It is possible that several people in the city might engage in agricultural behaviors but it is essentially the non-agricultural behaviors that describe a city.

Let us take the instance of Benaras which is in the middle of the oldest surviving municipalities of India. Its fame rests not on the extremely good excellence rice produced there but on its being an extremely significant pilgrimage centre. Benaras draws pilgrims from all over India. These pilgrims offer several types of gifts to the deities in the temples. In this method the keepers of the temples are able to draw upon the resources of the people coming from all over the country. Therefore, the other feature of an urban centre is that it functions in connection to a big hinterland. The residents of the municipality might give administrative, economic or religious services to a population residing in a region much superior than the physical legroom of the municipality. This connection with the population of the hinterland is advantageous to the urban centre. This means that the residents of the

municipality are able to harness the resources of the people livelihood in the hinterland. This might be done in the shape of taxation in type or tribute. The merchant livelihood in the municipality is also able to suitable a share of the resources of rural regions through controlling the supply of metals, minerals or few luxury things. This means that the class of kings, priests and merchants livelihood in the municipalities has more wealth than a general man. These classes exploit their wealth for acquiring more wealth, prestige and energy. Now, the rich and powerful in every community have their method of showing off. The rich in few communities build big palaces, others build beautiful temples, and still others perform grand sacrifices. Few others are content with the possession of valuable metals and stones.

Separately from the kings, priests and merchants and farmers several clusters of craft specialists also keep in the municipality who produce luxury things for the municipality and other substances needed through the people outside the municipality. These craft specialists require not enjoy the similar privileges since the rich. For instance, the administrator or merchant might be extremely rich but blacksmiths or masons or carpenters might be quite poor. Therefore, the municipality is characterized through the attendance of rich and poor people.

Such diverse socio-economic behaviors make the problem of proper coordination in the middle of those occupied in them. For instance, the blacksmith would require food from the cultivator or the merchant will require defense from robbers while transporting his goods to and from far regions. In a situation where each of the clusters cannot survive without the other there is requiring for a centralized agency coordinating their behaviors. The required to stay in check hostilities flanked by the rich and poor and the required for mobilizing agricultural produce for urban consumption also make the possibilities for the emergence of a centralized energy. The emergence of centralized decision creation clusters coincides with the emergence of clusters exercising monopoly over the exploit of force. This type of social building also implies the coming into being of a state community.

Municipalities of the Sixth Century BC.

Our information in relation to the municipalities of the sixth century B.C., approaches from several sources. This is because it was the era which saw the beginnings of the written custom in ancient Indian History. Brahmanical, Buddhist and Jain texts refer to the circumstances of this era. The excavation statements of several urban and rural Centers of this era also enrich our understanding.

Kinds of Municipalities and Cities in Literature

The words that are regularly used to denote municipalities in ancient Indian literature are:

- Pura,
- Durga,

- Nigama.
- Nagar, etc.

The Buddhist literature refers to six Mahanagaras. All of them were situated in the transitional Gangetic Valley. They were:

- Champa,
- Rajagriha,
- Kashi
- Sravasti,
- Saketa and
- Kausambi.

Other words like Pattana, Sthaniya, etc., are also used to refer to cities and municipalities. It appears that the words Pura and Durga are amongst the earliest words used in Indian literature for denoting a city. Other terms came in exploit in subsequent phases. What is important for us is that both these words referred to fortified resolutions. This might indicate that kings and their followers existed in fortified resolutions. They extracted taxes from the nearby population. Their skill to store wealth and collect luxury things might have stimulated deal. Therefore, these fortified resolutions led to the growth of a network of connections. This led to the emergence of urban Centers. This thought is supported through the information that the Brahmanical custom ascribes the basis of approximately all the municipalities to sure kings. For instance, a Ring described Kusamba is said to have founded Kausambi. Likewise, Hastin founded Hastinapura and Sravasta founded Sravasti. In Buddhist literature municipalities are associated with sages, plants and animals. For instance, Kapilavastu is said to have been named after the sage. Kapila and Kausambi was named after the Kusarnba trees rising in that region. Though, the custom of municipalities being founded through kings is quite strong. The Pandavas are said to have founded Indraprastha. In the Ramayana also princes of the, ruling family are supposed to have founded several municipalities.

Few of the political Centers also became great commercial Centers in the subsequent era. Soon Centers which were significant for with the political and commercial causes overshadowed those which were only political Centers. For instance, capital municipalities like Hastinapura never experienced the type of prosperity that we associate with Kasi or Kausambi. Once extensive aloofness deal prospered, political leaders tried to enrich their treasuries through taxing traders. At Least in two cases political capitals were relocated in regions linked with significant deal-circuits. The capital of Kosala was shifted from Ayodhya to Skiasti and the capital of Magadha was shifted from Rajagriha to Pataliputra. This designates the importance of emerging trading networks with a

significant part of the ancient Uttarapatha stretching beside the Himalayan foothills and finally connecting Taxila with Rajagriha. Likewise, Pataliputra was situated at a point where it could use the trade circuit passing by the river Ganges. It was the patronage of kings and merchants that led to the growth of municipalities in ancient India. The literature of this era is full of accounts of caravans of merchants going to far regions to conduct trade. Rich merchants besides with princes are called since the largest supporters of the Buddha.

SOCIETY AND ECONOMY

Society

The community of the sixth to fourth century BC is a community undergoing tremendous change. Preachers, princes and merchants vie for our attention. This was the time when municipalities came into subsistence for the first time in historical India. This was also the time when a literate custom began. Towards the end of this era the community had acquired the knowledge of script and the earliest writing of ancient India is described as the Brahmi writing. The invention of script expanded the horizon of knowledge. Socially acquired knowledge had been transmitted by memorization from one generation to another. There was a possibility of lots of items being forgotten or changed over an era of time. The invention of script meant that knowledge could be stored without tampering with it. This information heightened the consciousness of change. This was because social building and beliefs kept changing in time. Once items were written down those changes became observable to the people of the subsequent era when thoughts and beliefs had changed. Let us talk about in relation to the several parts of community who are caught in the flux of change.

Kshatriyas

The Kshatriyas seem to be the mainly visible and powerful part of community in the modern literature. Buddha and Mahavira belonged to this group. In the Brahmanical texts the Kshatriyas have been equated with the warrior caste. This is the second highest caste in the Varna order. They were supposed to be the rulers of the community. Though, the Buddhist literature provides a dissimilar picture of the Kshatriyas. They did not have the compactness and strict rules of marriage which characterize a caste. They are mentioned since the ruling lineages of the Ganasamghas like those of Vaisali and Kapilavastu, referred to since the Shakyas, Licchavis, Mallas, etc. They were clusters who owned land collectively. Their land was cultivated through slaves and labourers described as the Dasa, Karmakaras. They do not look to have performed the Brahmanical rituals. Since such we discover that the Buddhist literature usually talks of only two clusters in the Ganasamghas. They are the high caste and the low caste. In these regions instead of the four-fold Brahmanical caste building there is a two-fold division. The Brahmans and Shudras are missing. These Kshatriya clans

practiced several types of marriage traditions which incorporated the cross-cousin marriage. In fact they were therefore scrupulous in relation to whom to marry and not to marry that the Shakyas are supposed to have been destroyed because of this. The King of Koshala described Prasenajita, wanted to marry a Shakya girl. The Shakyas could not refuse the offer. Therefore, they sent a Shakya slave girl who was married to the King. Upon discovering this ruse played through the Shakyas, he destroyed them in anger. Although both, the Koshalan monarch and the Shakyas were Kshatriyas they did not inter-marry. This designates that the Kshatriyas were not a caste in the sense we understand it. The Kshatriyas were extremely proud of their lineage and status. The Shakyas, Licchavis, Mallas and other such clans jealously guarded their rights of entry in their assemblies and other people were not allowed into these spaces. These assemblies decided mainly of the socio-political issues of their community. They did not pay land taxes and they did not have a standing army. In times of war the whole lineage would take to arms.

In the Kingdoms of Kosala, Kashi, etc., the rulers are referred to since Kshatriyas. In one of the discourses Buddha says 'even when a Kshatriya has fallen into the lowest depths, he is still the best and the Brahmans are low in comparison to him.' Few of the Kshatriyas are shown since learned teachers and thinkers. Few others are called since taking to deal. Since such one can say that the Brahmanical notion of Kshatriya since the warrior caste was applicable to only few princely families in the upper and transitional Gangetic plains. They performed a diversity of behaviors like preaching, trading and supervising agriculture. Especially in eastern India Kshatriyas did not exist since a caste. Rather there were several distinct clusters who described themselves Kshatriyas.

Brahmanas

The Brahmanas mentioned in the modern texts look more like a caste group. Brahman is one who is born a Brahman. He may change his profession, still his remnants a Brahman. The Brahmanical texts provide them the privilege of mediation flanked by man and god. They had the exclusive rights of performing sacrifices. This group was imbued with a consciousness of being the highest caste. They also look to have followed sure rules of avoiding impure food and environments. The Shatapatha Brahmana a modern Brahmanical text mentions four significant spots of a Brahmana. They are Brahmanical parentage, appropriate behaviour, attainment of fame and teaching of men. For doing this they were supposed to enjoy sure privileges. They were to be respected, given presents, and were given immunity from death sentence. Several Brahmanas did follow the life of renouncement and teaching. The Buddhist literature is usually critical of the Brahmanas. Though, it is critical of the Brahmanas who had deviated from pious ethical life. They criticized the excessive ritualism and greediness of the Brahmanas. Several Brahmanas embraced Buddhism. It had been

establish that in the middle of the early followers of the Buddha Brahmanas were present in main number.

Vaishyas and the Gahapati

In the Brahmanical Varna organization Vaishya was the third caste in the ritual order. They were entrusted with cattle herding, agriculture and deal. The Buddhist literature on the other hand uses the word Gahapati more regularly. Gahapati literally means the master of the household. This society of landholders, cultivated its land with the family labour or the labour of slaves and servants. They look to have appeared out of the rajanya and clusters mentioned in the Vedic literature. Their emergence symbolizes the emergence of family and individual ownership of wealth. Earlier wealth was collectively owned through the whole lineage. Separately from the Gahapatis the Buddhist literature mentions an entire range of professionals and merchants who would fall under the category of the Vaishyas of the Brahmanical texts. Each of them was closed kinship clusters who would not inter-marry. Their identity was described through the type of professions they followed and through their geographical site. Since such there never was a Vaishya caste in the Brahmanical sense of the word. Rather there were several clusters having caste like formations.

Since already mentioned the Gahapatis shape a prominent category of landowners. Interestingly sufficient they are rarely established in the Ganasamghas where land was owned through Kshatriya lineages. They are regularly mentioned in the monarchies of the transitional Gangetic Valley. They were the primary users of agriculture and the source of revenue for the Kings. Gdrapatis incorporated men of wealth who were also associated with carpentry, medicine, etc. The Pali texts exploit another word Kutumbika in a synonymous sense which would mean the head of the household. They are shown since rich landowners, dealing in corn or money transactions.

It was from the class of rich landowners that a part of rich traders evolved. The Gahapatis are mentioned in trading cities too. Individual ownership of wealth and weak Brahmanical power helped the Gahapatis exploit their wealth for deal.

The Setthi-Gahapati referred to extremely rich merchants and bankers having secure contacts with the king. Anathapindika who donated the Jetavana in Sravasti to Buddha was one such rich Setthi. A Setthi in Benaras engages in deal and drives a caravan of five hundred wagons. Their profession since bankers flourished with the invention of coined money. Coins described Shatamana, Karshapana, etc., are mentioned in the modern literature. Excavations have also shown that coins had approach in exploit through this era. Extensive aloofness deal is regularly mentioned.

The large merchants and landlords several little level traders are also mentioned. In the middle of them shopkeeper, retailer, trader, peddlers, selling pots and pans, carpenters, ivory-carvers, garland creators and smiths can be mentioned. These clusters shaped professional unions. No one else but a

family member could take up that profession. This regional division of dissimilar types of jobs and the hereditary character of several professions gave them the character of guilds. They used to have a head that would seem after their interests. The King was supposed to respect the internal rules of the guild and protect it. The attendance of the guild designates increased trading and manufacturing activity. It meant that clusters recognized specifically on the foundation of their economic activity came into subsistence. These clusters did have the character of caste. Each of these clusters would marry inside the group only and their rules were believed inviolable.

Shudras

The Shudras were the lowest caste in the Brahmanical order. Their only duty was service to the other three castes. The non-brahmanical texts provide us a picture of several oppressed and poor people who are bracketed since Shudras. The Pali literature regularly mentions **dasas** and **karmakaras**. The word **dalidda** is used for denoting very poor people who did not have anything to eat and no covering for their back. Therefore, for the first time we have references to the rich livelihood in luxury and the poor destitute. The procedure of such impoverishment and the formation of the Shudra caste may be attributed to the appropriation of land and other resources through the powerful clusters. The Shudras without any resources were reduced to servility and forced to job on the land of the rich. The more common reference to the Shudras incorporated artisans and craftsmen also. The Dharmasutras ascribe the origins of several clusters of the Shudras through the notion of the Sankirna jati, which means that if there is an inter-caste marriage, their progeny would be of an extremely low caste. This was the counter section in ritual status to the economic and social deprivation of the peasants, slaves and craftsmen. They had the mainly to lose from the erosion of kinship ties, characterizing the Vedic community.

Dasasudda is regularly mentioned in the modern literature. They were slaves who did not have any legal status. War-prisoners and people who could not pay back their debts seemed to be the chief sources of supply of the Shudra labour. They were forced to job on the land of the rich. The dasas, karmakaras and kassakas were the sources of labour supply in rural regions. With the emergence of municipalities the excellence flanked by the rich and poor further increased.

Wandering Ascetics

One extremely visible group in this era was of the Paribrajakas and Sramanas. These were people who had renounced their houses. They traveled from lay to lay and held discussions on the meaning of life, community and spirituality. In the middle of them were people like the Buddha and Mahavira.

Condition of Women

The changes in the economy and community of the sixth century BC. also affected the condition of women. As, property was inherited from father to son, there was obsession with the required to prevent adultery. The books repeatedly say that the two mainly significant purposes of the King are punishing the violation of property and of the family. The meek slave like wife was believed the ideal wife. Though, this was true of the wives of the rich. For them the largest function of a wife was producing legitimate heirs. Though, there were a superior number of women who spent their lives laboring for their masters and mistresses. Women were looked down in comparison to men. They were called since incapable of sitting in a public assembly. They were permanently in the charge of men-father, brother or son. Even if they join the Samgha they were treated since inferior to men.

Economy

We have seen that the procedure of state formation and social stratification gathered momentum and assumed significance in the transitional of the first millennium BC. The two phenomena which were closely interconnected emerged because the new agriculture could not only sustain agriculturists but also several others who were not occupied directly in this vital task of primary manufacture. Literary and archaeological sources, which reflect the economic pattern of the country throughout sixth, fifth century BC include proof of the enhanced manufacture of agricultural wealth. Besides:

- The development of monastic orders livelihood exclusively on alms and donations, presupposes sufficient agricultural produce.
- The establishment of sixteen Mahajanapadas beside with their capital municipalities and standing armies would not have been possible if agricultural produce could not sustain non-agriculturists.
- The site of the capital cities of this era having diversity of crafts and deals in river Valleys with broad flood plains and on largest deal circuits also presupposes few surplus foods manufactures.

Factors in the Development of Food Producing Economy

- Few of the largest causative factors which look to have convinced agricultural development were since follows: The crucial role of iron implements in clearing the dense vegetation cover of the Ganga Plains from in relation to the 600 BC onwards. Cereals like rice, barley, wheat and millets were produced over the wider regions of land.
- Buddhists insisted on the defense of cattle and Suttanipata clearly states that they should not be slaughtered because they constituted a source of grain and strength. Therefore the preservation of cattle wealth for agricultural purposes was encouraged.

- What further distinguishes the force of manufacture in the age of Buddha from those in later Vedic times is the beginning of paddy transplantation.
- The rice producing economy was complemented through domestication and hunting of animals. This was another biggest means of their economic life and the source of living. Archaeologists have recovered big number of bones of cattle, sheep, goat, horses and pigs from the number of archaeological locations. Therefore, the animals were not only used for draught and the plough of meadows but a part of the community was also almost certainly non-vegetarian.

Rural Economy

Since a rich agricultural hinterland was cultivated, deal too received an impetus. The transition was being made from an existence economy to a market economy. The introduction of coinage facilitated this growth. It led to greater mobility, accelerated deal and commerce and facilitated intercourse over a huge region which resulted in the development of an intricate rural and urban economic organization.

That the village Centers had their own economic pattern is revealed from a number of literary sources belonging to our era of revise. It was based on an organization of village societies of peasant proprietorship. The Pali texts speak of three kinds of villages:

- The typical village inhabited through several castes and societies.
- Suburban villages were in the nature of craft villages. These served since markets for other villages and connected the city with countryside.
- Border villages consisting of hunters, fowlers, etc., who were leading an easy life.

The rural economy urbanized by the establishment of new resolutions through shifting surplus population from the overpopulated regions, and also through rehabilitating the decaying villages. In such cases cattle, seed, money and irrigational facilities were given through rulers. Remission of taxes and other concessions were allowed. Retired officials and priests were granted lands in such region. Lands in these regions could not be sold, mortgaged or inherited. Grassland was owned in general. They had a self-governing internal economy. The chief job in the rural region remained to be agriculture. The village supplied surplus produce to the cities and the cities supplied other requirements to the villagers.

Whereas agriculture was the largest job cattle rearing and sure little crafts linked with land, forest and animals catering to regional necessities, were the other characteristics of the rural economy.

Urban Economy

The urban economy was dominated through traders and craftsmen who produced goods for a wider market on a superior level. The necessary concomitants for the development of urban economy were

surplus food manufacture, crafts specialization, deal, Centers of exchange, exploit of metallic money, political organisation ensuring order and a literate community. The urban economy revolved establish two significant characteristics-Firstly, industry with a superior number of professionals and craftsmen. Secondly, deal—both internal and external. As suggested, talk about each factor one through one.

Urban Occupations

The urban occupations can be broadly categorized into two clusters i.e. those linked with productive behaviors and those which had nothing to do with manufacture since such. The second group which was largely collected of administrative officials had hardly any direct impact on the urban economy. The merchants, though, who belonged to this category, were an intermediary group playing a vital role in the organization of sharing. The material remnants exposed from the several archaeological locations of northern India such as pottery; attest to the subsistence of several significant crafts industries which can be classified under the following heads:

- Clay working like pottery, terracotta figurines modeling and to few extent also brick-creation, etc.
- Carpentry and wood-working
- Metal-working
- Stone-working
- Glass industry
- Bone and ivory-working
- Other miscellaneous industries like garland-creators, creators of bows and arrows, comb, baskets, perfume, liquor oil and musical instruments.

Deal and Deal Circuits

Connected with the development of specialization of crafts is the development of deal. In those days deal, both inland and foreign, was fairly brisk. Merchants made fortunes through dealing in articles like silks, muslin, amour, perfumes, ivory, ivory jobs and jewellery, etc. They travelled extensive distances up and down the great rivers of the country, and even undertook coastal voyages to Burma and Sri Lanka from Tamluk in the east and from Broach in the west. Inland, the traders followed sure well recognized circuits. One of them ran from Sravasti to Pratisthana; another connected Sravasti with Rajagriha; a third skirted beside the base of the Himalayas from Taxila to Sravasti; and a fourth linked Kashi with the ports of western coast. Extensive aloofness deal was, though, centered in the cities rather than at rural locations because the former were Centers of manufacture and consequently of sharing besides being bigger protected.

The age of barter was approximately drawing to a close. Now the ordinary medium of exchange was a coin described as *Kahapana*. It was of copper and silver and spots were punched on it through merchants or ruler's guilds, guaranteeing its average. Banks were strange, and surplus money was either converted into ornaments, or hoarded in jars and buried in the ground, or put in the custody of a friend.

BUDDHISM, JAINISM AND OTHER RELIGIOUS IDEAS

Rise of New Religious Thoughts

The new religious thoughts throughout this era appeared out of the prevailing social, economic and religious circumstances. Let us look at few of the vital causes which contributed to their emergence:

- The Vedic religious practices had become cumbersome, and in the context of the new community of the era had become in several cases meaningless ceremonies. Sacrifices and rituals increased and became more elaborate and expensive. With the breakup of societies, the participation in these practices also became restricted and since such irrelevant to several parts in the community.
- Rising importance of sacrifices and rituals recognized the power of the Brahmanas in the community. They acted both since priests and teachers and by their monopoly of performing sacred religious rites; they claimed the highest location in the community which was now divided into four Varnas.
- Modern economic and political growths, on the other hand, helped the emergence of new social clusters which acquired believable economic energy. You have seen that merchant's livelihood in municipalities or even rich agricultural householders possessed believable wealth. Likewise, the Kshatriyas, whether in the monarchies or in the *gana-samghas*, came to wield much more political energy than before. These social clusters were opposed to the social locations described for them through the Brahmanas on the foundation of their heredity. Since Buddhism and Jainism did not provide much importance to the notion of birth for social status, they attracted the Vaisyas to their folds. Likewise, the Kshatriyas, i.e., the ruling class were also unhappy with Brahmanical power. Briefly put, it was basically the discontent generated through the dominant location of the Brahmanas in the community, which contributed to the social support behind the new religious thoughts. It is worth remembering that both Buddha and Mahavira came from Kshatriya class but in their search for answers to the pressing problems of community they went beyond boundaries set through their birth. Further, when we attempt to discover out how their thoughts were received through their contemporaries, we notice that they had a range of people responding to them: Kings, large merchants, rich householders, Brahmins and even courtesans. They all represented the new community which was emerging in the sixth century BC and Buddha and

Mahavira, and other thinkers of those times, in their own methods, responded to the problems of a new social order. The Vedic ritualistic practices had ceased to be of much relevance to this new social order.

Buddha and Mahavira were through no means, the first to criticize the existing religious beliefs. Several religious preachers before them, like Kapila, Makkali Gosala, Ajita Kesakambalin and Pakuda Kachchayana had already highlighted the evils of the Vedic religions. They also urbanized new thoughts on life and God. New philosophies were also being preached. Though, it was Buddha and Mahavira, who provided an alternative religious order.

This was the backdrop which helped the emergence and establishment of new religious orders in the sixth century BC. In the middle of these Buddhism and Jainism were mainly popular and well organized. As suggested, now talk about the origin and growth of Buddhism and Jainism separately.

Gautama Buddha and Origin of Buddhism

Gautama Buddha

Gautama Buddha or Siddhartha Gautama Buddha was a spiritual teacher from the Indian subcontinent, on whose teachings Buddhism was founded. The term Buddha is a title for the first awakened being in a period. In mainly Buddhist customs, Siddhartha Gautama is regarded since the Supreme Buddha of our age, "Buddha" meaning "awakened one" or "the enlightened one." Gautama Buddha may also be referred to since Sakyamuni Gautama taught a Transitional Method compared to the severe asceticism establish in the Sramana movement general in his region. He later taught during regions of eastern India such since Magadha and Kosala. The time of Gautama's birth and death are uncertain: mainly early-20th-century historians dated his lifetime since circa 563 BCE to 483 BCE, but more recent opinion dates his death to flank by 486 and 483 BCE. Gautama is the primary figure in Buddhism, and explanations of his life, discourses, and monastic rules are whispered through Buddhists to have been summarized after his death and memorized through his followers. Several collections of teachings attributed to him were passed down through oral custom, and first committed to script in relation to the 400 years later.

The Origin of Buddhism

Buddhism began since an offspring of Hinduism in the country of India. The founder was Siddhartha Gautama. It is not simple to provide an accurate historical explanation of the life of Gautama, as no biography was recorded until hundreds of years after his death. Today, much of his life story is clouded in myths and legends which arose after his death. Even the best historians of our day have many dissimilar--and even contradictory—explanations of Gautama's life.

Siddhartha Gautama was born in almost 560 BC in northern India. His father Suddhodana was the ruler over a district close to the Himalayas which is today the country of Nepal. Suddhodana

covered his son from the outside world and confined him to the palace where he bounded Gautama with pleasures and wealth. Despite his father's attempts, Gautama one day saw the darker face of life on a trip he took outside the palace walls.

He saw four items that forever changed his life: an old man, a sick man, a dead man, and a beggar. Deeply distressed through the suffering he saw, he decided to leave the luxury of palace life and begin a quest to discover the answer to the problem of pain and human suffering.

Gautama left his family and voyage the country seeking wisdom. He studied the Hindu scriptures under Brahmin priests, but became disillusioned with the teachings of Hinduism. He then devoted himself to a life of extreme asceticism in the jungle. Legend has it that he eventually learned to exist on one grain of rice a day which reduced his body to a skeleton. He soon concluded, though, that asceticism did not lead to peace and self realization but merely weakened the mind and body.

Gautama eventually turned to a life of meditation. Gautama then became recognized since Buddha, the "enlightened one." He whispered he had established the answers to the questions of pain and suffering. His message now needed to be proclaimed to the entire world.

Since, he began his teaching ministry; he gained a quick audience with the people of India as several had become disillusioned with Hinduism. Through the time of his death at age 80, Buddhism had become a biggest force in India. Three centuries later it had spread to all of Asia. Buddha never claimed to be deity but rather a "method- shower." Though, seven hundred years later, followers of Buddha began to worship him since deity.

The Method of Salvation

The question Gautama, the founder of Buddhism, sought to answer was, why is there pain and suffering? Also, he held to the Hindu belief of reincarnation: after death one returns to earthly life in a higher or lower shape of life just as to his good or bad deeds. This belief prompted a second question that needed to be answered, how does one break this rebirth cycle? The vital teachings of Buddhism, so, focus on what Gautama whispered to be the answer to these questions. These vital tenants are establishing in the Four Noble Truths and the Eight-fold Path. Let us begin with the Four Noble Truths.

The First Noble Truth is that there is pain and suffering in the world. Gautama realized that pain and suffering are omnipresent in all of nature and human life. To existed means as suggested, all encounter suffering. Birth is painful and therefore is death. Sickness and old age are painful. During life, all livelihood items encounter suffering.

The Second Noble Truth relates to the reason of suffering. Gautama whispered the root reason of suffering is desire. It is the craving for wealth, happiness, and other shapes of selfish enjoyment which reason suffering. These cravings can never be satisfied for they are rooted in ignorance.

The Third Noble Truth is the end of all suffering. Suffering will cease when a person can rid himself of all desires.

The Fourth Noble Truth is the extinguishing of all desire through following the eight-fold path. "The eight-fold path is an organization of therapy intended to develop habits which will release people from the restrictions reasoned through ignorance and craving."

Here are the eight steps in following the eight-fold path. The first is the Right Views. One necessity accepts the four noble truths. Step two is the Right Resolve. One necessity renounces all desires and any considerations like lust, bitterness, and cruelty. His necessity harms no livelihood creature. Step three is the Right Speech. One necessity speaks only truth. There can be no lying, slander, or vain talk. Step four is the Right Behavior. One necessity abstains from sexual immorality, stealing, and all killing.

Step five is the Right Job. Step six is the Right Attempt. One necessity seeks to eliminate any evil qualities within and prevent any new ones from arising. One should seek to attain good and moral qualities and develop those already possessed. Seek to grow in maturity and perfection until universal love is attained. Step seven is the Right Contemplation. One necessity is observant, contemplative, and free of desire and sorrow. The eighth is the Right Meditation. After freeing oneself of all desires and evil, a person necessity concentrate his attempts in meditation therefore that he can overcome any sensation of pleasure or pain and enter a state of transcending consciousness and attain a state of perfection. Buddhists consider that by self attempt one can attain the state of peace and eternal bliss described Nirvana.

Karma, Samsara, and Nirvana

Three significant concepts in understanding Buddhism are karma, Samsara, and Nirvana.

- Karma refers to the law of reason and effect in a person's life, reaping what one has sown. Buddhists consider that every person necessity go by a procedure of birth and rebirth until he reaches the state of nirvana in which he breaks this cycle. For a Buddhist, what one will be in the next life depends on one's actions in this present life. Buddha whispered, unlike Hinduism, that a person can break the rebirth cycle no matter what class he is born into.
- The second key concept to understand is the law of Samsara or Transmigration. This is one of the mainly perplexing and hard concepts in Buddhism to understand. The law of Samsara holds that everything is in a birth and rebirth cycle. Buddha taught that people do not have individual souls. The subsistence of an individual self or ego is an illusion. There is no eternal object of a person which goes by the rebirth cycle. What is it then that goes by the cycle if not the individual soul? What goes by the rebirth cycle is only a set of feelings, impressions, present moments, and the karma that is passed on. "In other terms, since one procedure leads to another, therefore one's

human personality in subsistence is the direct reason of the kind of individuality which appears in the next." The new individual in the next life will not be exactly the similar person, but there will be many similarities. Just how secure in identity they will be, Buddha did not describe.

- The third key concept is Nirvana. The word means "the blowing out" of subsistence. Nirvana is extremely dissimilar from the Christian concept of heaven. Nirvana is not a lay like heaven but rather a state of being. What exactly it is, Buddha never really articulated. Nirvana is an eternal state of being. It is the state in which the law of karma, and the rebirth cycle approach to an end. It is the end of suffering, a state where there are no desires and the individual consciousness approaches to an end. Although to our Western minds this may sound like annihilation, Buddhists would substance to such a notion. Gautama never gave an exact account of Nirvana, but his closest reply was this. "There is disciples, a condition, where there is neither earth nor water, nor limitless time, neither any type of being, neither ideation nor non-ideation, neither this world nor that world. There is neither arising nor passing-away, nor dying, neither reason nor effect, neither change nor standstill." Although no Buddhist really understands the condition of Nirvana, it is their eternal hope.

God and Buddhism

It may have occurred to the reader that in our discussion therefore distant no mention has been made of God or an eternal deity. It is clear that Gautama, the founder of Buddhism, did not claim to be divine. He claimed to be the one to point the method to Nirvana, but it was up to each individual to discover his own method there.

The concept of a personal God does not fit into the Buddhist organization of religion. Today there are several sects of Buddhism. Several differ in their concept of the divine and of Buddha. In common, Buddhists are pantheistic in their view of God. Several view God since an impersonal force which is made up of all livelihood things and holds the universe jointly.

Here are what few of the mainly prominent of scholar's say of the Buddhist view of God. Dr. John Noss states, "There is no sovereign Person in the heavens holding all jointly in unity, there is only the ultimate impersonal unity of being itself, whose peace enfolds the individual self when it ceases to call itself 'I' and dissolves in the featureless purity of Nirvana, since a drop of spray is merged in its mother sea."

Here is what the late Dr. Suzuki, one of the greatest teachers of Zen Buddhism, says in relation to the concept of God: "If God after creation the world puts Himself outside it, He is no longer God. If He separates Himself from the world or wants to distinct Himself, He is not God. The world is not the world when it is separated from God. God necessity is in the world and the world in God."

As Buddhism in common does not consider in a personal God or divine being, it does not have worship, praying, or praising of a divine being. It offers no shape of redemption, forgiveness,

heavenly hope, or final judgment. Buddhism is so, more of a moral philosophy, an ethical method of life.

Professor Kraemer defines the Buddhist organization since "a non-theistic ethical discipline, an organization of self training, anthropocentric, stressing ethics and mind-civilization to the exclusion of theology."

As Gautama's death, several sects have urbanized within Buddhism. Several of these sects differ in several fundamental methods and comparing them to one another is like comparing two distinct religions. Several sects have urbanized their own unique concept of God. Few are pantheistic in their view of God. Others are atheistic. Still others have urbanized a polytheistic organization of gods. Few have combined pantheism and polytheism. Many sects have elevated Gautama to the stage of a savior or divine being although it is clear he never claimed to be a deity. Other sects have combined few of the doctrines of God from other religions with Buddhism.

As Buddha never accentuated his concept of the divine, Buddhism is left with few life's deepest questions unanswered, questions such since the origin of the universe and the purpose of man's subsistence.

A Relative Study of Christianity and Buddhism

It is quite clear that Christianity and Buddhism differ from one another in fundamental methods. Few sects of Buddhism have tried to synchronize the two jointly. Though, the two are therefore dissimilar, they cannot both be right at the similar time, nor can the two be blended jointly. Here is a comparison of these two religions.

Much of the Buddhist scriptures and sayings attributed to Gautama were written in relation to the four hundred years after his death. Through the time they were written, Buddhism had split into several sects. What do we have then? Even the best scholars are not certain of the accuracy of the Buddhist scriptures. In Christianity, though, we have an accurate historical explanation written through eyewitnesses to Jesus and the measures nearby His life.

The two differ in their concept of God. For Buddhists in common, the Absolute does not play a vital role in daily livelihood. Gautama said small in relation to the concept of God. Buddha denied the subsistence of a personal God but was monistic in his view of the Absolute since an impersonal force made up of all livelihood things. The Bible teaches of a God who rules the universe, and cares for man in a personal method. Psalm 46:10 states, "Be still and know that I am God. I will be exalted in the middle of the nations; I will be exalted in the middle of the earth."

It is clear that Buddha never claimed to be deity. Although many sects have elevated him to the status of a god, he clearly claimed to be only the method-shower to Nirvana. Jesus, though, claimed to be God and not basically a method-shower but instead the only method to eternal life. Jesus said

in John 14:6, "I am the method, the truth, and the life. No one approaches to the Father except for by me." John 1:1 also states, "In the beginning was the Term, and the Term was with God, and the Term was God."

There is another clear distinction flanked by these two religions. Buddhism offers neither assurance of forgiveness or eternal life. Buddhists hope to enter into the state of Nirvana, but there is no clear, objective evidence or teaching on what occurs beyond the grave. Even Buddha himself was not sure what place beyond death. He left no clear teaching on Nirvana or eternity. What he did leave are philosophical speculations. Today the body of Buddha lies in a grave in Kusinara, at the foot of the Himalaya Mountains. The informations of life after death still remain an unsolved mystery in Buddhism.

In Christianity we have one who amazed His audience because He taught eternal truths with power. His power came from the information that He lived before making, and He proved His claims through growing from the dead. The Resurrection of Jesus Christ is proven information of history and clearly demonstrates Christ's power over sin and death. When witnessing to a Buddhist, inquire him this: "Do you have tangible evidence of what occurs after death?" All the Buddhist has is hope in a teaching Buddha was not certain of. Since Christians, we have a sure hope in a risen Savior. There is no guessing what happens beyond the grave because Christ alone has conquered the grave.

Teachings of Buddha

One day, the Buddha sat down in the shade of a tree and noticed how beautiful the countryside was. Flowers were blooming and trees were putting on bright new leaves, but in the middle of all this beauty, he saw much unhappiness. A farmer beat his ox in the field. A bird pecked at an earthworm, and then an eagle swooped down on the bird. Deeply troubled, he asked, "Why does the farmer beat his ox? Why necessity one creature eat another to live?"

Throughout his enlightenment, the Buddha establishes the answer to these questions. He exposed three great truths. He explained these truths in an easy method therefore that everyone could understand them.

Nothing is Lost in the Universe

The first truth is that nothing is lost in the universe. Matter turns into power, power turns into matter. A seed sprouts and becomes a new plant. Old solar organizations disintegrate and turn into cosmic rays. We are born of our parents; our children are born of us.

We are the similar since plants, since trees, since other people, since the rain that falls. We consist of that which is approximately us; we are the similar since everything. If we destroy something

approximately us, we destroy ourselves. If we cheat another, we cheat ourselves. Understanding this truth, the Buddha and his disciples never killed any animal.

Everything Changes

The second universal truth of the Buddha is that everything is continuously changing. Life is like a river flowing on and on, ever-changing. Sometimes it flows gradually and sometimes swiftly. It is smooth and gentle in few spaces, but later on snags and rocks crop up out of nowhere. Since soon since we think we are safe, something unexpected happens. They all died out, yet this was not the end of life. Other life shapes like smaller mammals emerged, and eventually humans, too. Now we can even see the Earth from legroom and understand the changes that have taken lay on this planet. Our thoughts in relation to the life also change. People once whispered that the world was flat, but now we know that it is round.

Law of Reason and Effect

The third universal truth explained through the Buddha is that there are continuous changes due to the law of reason and effect. This is the similar law of reason and effect establish in every contemporary science textbook. In this method, science and Buddhism are alike.

The law of reason and effect is recognized since karma. Nothing ever happens to us unless we deserve it. We receive exactly what we earn, whether it is good or bad. We are the method we are now due to the items we have done in the past. Our considerations and actions determine the type of life we can have. If we do good items, in the future good items will occur to us. If we do bad items, in the future bad items will occur to us. Every moment we make new karma through what we say, do, and think. If we understand this, we do not require fearing karma. It becomes our friend. It teaches us to make a bright future.

Growth of Buddhism

Spread of Buddhism

Even throughout the life time of its founder, Buddhism was carried through a big part of people. For instance people of Magadha, Kosala and Kausambi had embraced Buddhism. The republics of Sakyas, Vajjis and Mallas also followed the procedure. Later on, Ashoka and Kanishka made Buddhism state religion and it spread into central Asia, West Asia and Sri Lanka. This appeal of Buddhism to a big part of population was because of the following factors:

- Emphasis on practical morality, an easily acceptable solution to the problems of mankind and an easy philosophy, attracted the masses towards Buddhism.
- The thoughts of social excellence laid down in the codes of Buddhism made several place followers accept Buddhism.

- Merchants, like Anathirpindika, and courtesans, like Amrapali, carried the faith because they got due respect in this religion.
- The exploit of popular language to explain the doctrines also helped in the spread of the religion. This was because the Brahmanical religion had limited itself therefore the exploit of Sanskrit which was not the language of the masses.
- The patronage extended through kings was another significant cause for the rapid development of Buddhism. For instance, custom Ashoka sent his son Mahendra and his daughter Sangamitra to Sri Lanka to preach Buddhism. He also recognized several monastries and contributed liberally to the Sangha.
- The institution of Sangha had helped to organize the spread of Buddhism effectively.

Origins of Jainism

Jainism came into subsistence at a time when the Later Vedic civilization had approach to an end and there was a rise of empires and little kingdoms. While the Kshatriyas ruled the kingdoms and protected the rest of the masses, the Brahmin or the priestly caste provided the religious and educational requires of the masses and also sanctified the rule of the Kshatriyas.

The Kshatriyas and Brahmins in tandem maintained their energy over the masses in common and these masses generally belonged to the lower caste. The lowermost strata of the community were not allowed to question the power of the Brahmins and the Kshatriyas. Except for the struggle with the masses belonging to the lower caste, there was a rift flanked by the Brahmins and the Kshatriyas to take manage of the reigns of the community. The Kshatriyas were alarmed through the growing energy of the priests, who in turn wanted to usurp the energy of the Kshatriyas. The rise of Buddhism and Jainism throughout this era was a natural outcome to the counter the threat of the Brahmanical Hindu order, since the founders of these religions were themselves Kshatriyas or warriors.

Jainism belonged to the masses that were basically farmers and valued bulls and cows. They, therefore, had easy livelihood and could practice non violence and austerities. In contrast, the Vedic Aryans were basically rustic people and they were used to animal-sacrifice.

Jainism is basically a religious faith of Tirthankaras. Jainism has evolved from the term 'Jin' which refers to the one who has vanquished his passion. It basically means the conquest of one's own self in bondage. Again, a Tirthankara is one who has built a bridge which takes one across the ocean of bondage and suffering. A Tirthankara has not only vanquished himself, but has taught masses, the method out of this ocean of suffering.

Mahavira

Lord Mahavira was the last Jain Tirthankara and was recognized since Vardhamana. He has recognized the tenets of Jainism. He belonged to the Jnatrikas, a Kshatriya clan of Kundapura close to Vaishali, north of Patna. He realized the transitory nature of the world after undergoing all the education and training for princes of the time and became an ascetic at the age of thirty.

Early Life of Mahavira

Lord Mahavira was born in Kundagrama, i.e., Basukund of today in 599 B.C. He is regarded since a great Brahman and a great preacher. Life of Mahavira was extremely spiritual from the beginning. He had a reflective mind from his early childhood. He realized the transitory nature of the world after undergoing all the education and training for princes of the time and became an ascetic at the age of thirty. Since King Siddhartha's son, he led the life of a prince.

Ascetic Life of Lord Mahavira

At the age of thirty Mahavira gave up his worldly life and all worldly behaviors. He left his house for a lonely forest, described Gnatshanda or Jnatrkhandavana, which was situated close to his house city. Mahavira had first joined the order of Parshvanatha. The Digambaras Mahavira had abandoned his clothes at the time of his initiation. Mahavira attained supreme enlightenment at the age of forty-two, in the thirteenth year of his renunciation. He had to suffer much from crawling insects, from bad people, from the attacks of the village-guards, from domestic temptations and from other wanderers.

Throughout these years he spent mainly of his time meditating. He gave utmost respect to other livelihood beings, including humans, animals and plants, and never harmed them. He exist a very austere life. He had exemplary manage over his senses while continuing the penance throughout these years. The name Mahavira was given owing to the courage and bravery displayed through him. Mahavira attained supreme enlightenment at the age of forty-two, in the thirteenth year of his renunciation.

Mahavira wandered to dissimilar spaces preaching people in relation to the eternal truth and in relation to his religious organization. He organized order of ascetics, preached his doctrines and made converts. He shaped the four orders of Jainism. The Kalpasutra provides the names of the spaces where Mahavira stayed throughout the rainy seasons after he renounced the world.

Mahavira had got powerful royal patronage which helped him the spread of his doctrines. Kings and princes like Bimbisara, Ajatashatru and Lichchavi king Cheataka supported his teachings. His power penetrated into far kingdoms. He also got support from modern republican governments.

Nirvana of Lord Mahavira

Lord Mahavira attained nirvana at the age of seventy one years and six and a half months. There have been wide spread controversies concerning the exact site of the lay where Mahavira attained his nirvana. It is whispered that Mahavira breathed his last in Pawapuri of Bihar.

The Kalpasutra, the eighteen confederate kings of Kashi and Kosala and eighteen kings belonging to the Malla and Lichchavi clan gathered on the of Mahavira's death. Vardhaman's birthday is celebrated since Mahavir Jayanti, the mainly significant religious holiday of Jains approximately the world.

Teachings of Lord Mahavira

Teachings of Lord Mahavira elevate the excellence of life. The livelihood and the non-livelihood coming into get in touch with each other, forge sure energies which bring in relation to the birth, death and several experiences of life that could be stopped and through a course of discipline lead to salvation. Action should be destroyed. One livelihood in a household can do therefore slowly if he first avoids evil Karmas and slowly ceases from Karma. The person should observe the five rules or vows of morality, namely, ahimsa, satya, asteya, brahmacharya and aparigraha to be equipped for such a task. The entire course of conduct is finally divided into levels to achieve ultimate salvation.

The monk should walk only through clay taking care that he kills no livelihood being. His necessity not condemns others neither should he self-praise nor talk in relation to the women. His necessity train himself in such a method that he should not be affected or moved through the substances of the senses. Salvation depends on right belief, right knowledge and right action which are recognized since Ratnatraya or three jewels.

Mahavira accepted on with this ascetic life approach which incorporated fasting and deep meditation. Mahavira strengthened his knowledge and spread his message in the middle of the people. He spoke in the Audramagadhi language. Few people were inspired through his teachings to provide up all possessions and become monks and nuns. Others followed Mahavira's teachings without giving up their houses and families and job.

Mahavira's message includes the foundation of right knowledge that teaches us that each one of us is what we have made ourselves through our actions in this life and in previous lives. Every individual is a pure spirit or soul which is capable of complete knowledge and freedom. Mahavira teaches us how to start freeing ourselves from the restrictions and miseries of karma. These vows cannot be implemented totally without accepting the philosophy of non-absolutism and the theory of relativity. Monks and nuns strictly follow these while the laypeople observe them since much since possible.

The mainly significant principle which runs by the entire of Mahavira's attitude of life is Ahimsa. Non violence is the greatest possible kindness to all livelihood things. To get rid of violence in all our actions and even in our considerations this principle should be followed. Mahavira's teachings produce a bigger community for every creature to live in and enable an individual to improve his or her own inner feelings and character. True peace and harmony in community and in the individual are possible only if one can restrain their passions and desires. Mahavira taught his message for thirty years until he passed on to that state of complete freedom and bliss and peace described Moksha. He taught how to come Moksha ourselves through rules which lead to inner peace and harmony. He also taught tolerance and appreciation and how items can be seen from several view points.

Mahavira taught that men and women are spiritual equals and both may provide up the world in search of Moksha. Mahavira attracted people from all walks of life, rich and poor, men and women, touchable and untouchable. He organized his followers into a fourfold order; Sadhu, Sadhvi, Shravak, and Shravika. This sequence is described Chaturvidh Jain Sangh.

Mahavira was a reformer and propagator of an existing religion since his teachings were based on that of his precursors. He followed the creed of his predecessor Tirthankara Parshvanatha. He did reorganize the philosophical tenets of Jainism to suit his age.

Growth of Jainism

Jainism is a religion and philosophy of India that, beside with Hinduism and Buddhism, is one of the three mainly ancient religions still in subsistence in that country. It dates to 3,000 BCE. The three religions have general beliefs; for example, all share the thought of karma, where the actions of an individual in successive lives affect and determine a future life. Each also has a historical literary heritage and a custom of asceticism. Several Jains and Hindus worship images, and there are even spaces outside India where Hindus and Jains have joined to build a single temple and share worship legroom.

The name Jainism approaches from the Sanskrit meaning "to conquer." Conquer in this context means conquering inner feelings of hate, greed, and selfishness. For Jains, the objective in life is to renounce materialistic requires in order achieving bliss or moksha.

In Jainism, twenty-four important perfected historical figures act since teachers in the search for perfection. These teachers operate in cycles of history. Jains seem at time since eternal and formless, therefore the teachers, described Tirthankaras, seem from time to time to preach the Jain religious method. Each of the Tirthankaras has attained absolute freedom because they have broken absent from the cycle of rebirths. Another sixty-four gods and goddesses, great souls, luminaries, and others are involved in the teaching since well.

The Tirthanakas offer human beings a means to cross the ocean of samsara—the cycle of subsistence. Chief in the middle of these Tirthanakas was the Jain leader Mahavira. An ascetic, Mahavira was esteemed in the middle of his followers since one whose life and instance could release them from the wheel of rebirth. If the animal drives of the body could be left behind and the higher intellectual and spiritual potentialities of human beings were unlocked, a path of release was possible for the soul in this life.

Other Heterodox Thoughts

Several non-Vedic thoughts were prevalent in this era. They later urbanized into little sects. In the middle of them the Ajivika sect had a believable number of followers with a recognized organisation.

Ajivikas

The Ajivikas are said to be Sudra sanyasins. The sect was said to be recognized through Nanda Vachcha, who was followed through Kisa Sankichcha. The third religious chief was Makkali Gosala, who popularized this sect. He denied the theory of 'karma' and argued that man is subject to the laws of nature. The Ajivikas whispered that the idea and deed of an individual were predetermined. They did not consider that there was any special reason for either the misery of human beings or for their deliverance. They did not consider in human attempt and held that all creatures were helpless against destiny. Gosala maintained that all creatures had to side misery and it would end after the completion of fixed cycles. No human attempt would reduce or lengthen the era. Gosala's followers centred round Sravasti, the capital of Kosala where Gosala preached and died sixteen years before Mahavira.

Other Thoughts

The Charvakas whispered in complete materialism. They held that an individual's body is shaped of matter and finally would end in matter. So, the aim of human life should be to enjoy all the material pleasures of life. Purana Kassapa preached the doctrine of Akriya or non-action. He was a Brahman teacher whose largest doctrine was that action did not lead to either merit or demerit. Even if a man killed all the creatures on earth he would not incur any sin. Likewise, he would not earn any merit by a good deed or even through standing on the bank of Ganges. Likewise self-control, gifts and truthfulness would not earn him any credit. Ajita Kesakambalin preached that everything ended with death and there is no further life after death. -He did not consider in the fruits of good or bad acts or persons possessing higher or supernatural energies. This sect there is nothing wrong in enjoying the pleasures of the world, and there is no sin in killing. Pakudha Kachchayna preached the doctrine of Asasvatavada. There are seven units, which are immutable and do not in any method contribute to pleasure or pain. The body is ultimately dissolved into these seven units.

REVIEW QUESTIONS

1. How have the historians combined the archaeological and literary evidences, regarding the material culture in the 6th century BC?
2. How does archaeology correct the literary evidence about the cities'?
3. What do the archaeological sources tell about the cities?
4. Main features of rural and urban economy.
5. Explain the main crafts and occupations along with the nature of trade and trade routes during the period.
6. What are the differences between the Kshatriyas and the Brahrnanas
7. What mere the main factors which influenced agricultural growth?

CHAPTER 5

POLITY, SOCIETY AND ECONOMY: 320 BCE TO 200 BCE

STRUCTURE

- Learning Objects
- Economy of Mauryan Empire
- Administrative Organization and Relationship with other Power
- Magadh Territorial Expansion
- Ashoka's Policy of Dhamma
- Disintegration of the Empire
- Review Questions

LEARNING OBJECTIVES

- Understand the main features of agrarian economy, agrarian expansion and land revenue during this period.
- Explain how trade was organized and how it expanded, opening up new areas of activity.
- Know about the vast administrative apparatus which the Magadhan Empire built up.
- Know about the dealings of Mauryas with other powers and about changes in their policy towards these powers.
- Comprise a brief idea of the political history of Magadha.
- Identify the boundaries of the Magadhan Empire.
- The policy of Dhamma.
- Asoka's successors are held responsible for the disintegration of the empire.

ECONOMY OF MAURYAN EMPIRE

Economy of Mauryan Empire witnessed a well organized tax organization devised through Kautilya. Land revenue was going to be a biggest source of income from the government. Land was subjected to regular assessments and a suitable stage of tax was levied. Industries and enterprises were also taxed. The government also introduced the concept of state owned farms. The king owned the land and his subjects were employed for its farming. Crops were used to sustain the population that worked on it and the surplus was taken through the government. This policy of the government eased the problem of overpopulation.

A stable centralized government and the unity of the sub-continent resulted in the rapid growth of industry. Deal received a biggest boost since did several craft guilds. Able management ensured that deal became easier, and the guilds soon urbanized into little level industries. The growth of guilds

was a significant step. Guilds were big systems which employed labour for a scrupulous commodity. Artisans joined the guilds since it provided steady employment and was easier. The government also establishes the guilds convenient since they also made the procedure of tax collection and management easier.

All manufactured goods came stamped with a date, which would then be used through consumers to determine the age of the product. The sale of merchandise was regulated. Prices were monitored to ensure that a merchant was not creation too much profit. A deal superintendent cautiously evaluated the product, the price and the demand and supply situation. He would fix a value for the commodity. One fifth of this value would be charged a toll and a further one fifth tax was charged on the toll. There was no banking organization but the concept of lending money did exist, and the rate of interest is estimated to have been in relation to the 1 5per cent per year. For loans in sectors like sea travel the rates were much higher.

Extensive deal relations were urbanized. Deal took lay with many countries like Syria and Egypt in addition to many others in the West. There were several foreign traders who took up residence in Mauryan municipalities. Many goods were exported and imported. The Mauryan kings imported wines, figs, clothes and beautiful vessels made out of silver. The Mauryan exports were things of luxury like fine muslin cloth. The Mauryans soon built ships and hired them out for deal to merchants.

The Indian economy was a settled agrarian economy through this time. Animal rearing was also a significant job.

ADMINISTRATIVE ORGANIZATION AND RELATIONSHIP WITH OTHER POWER

The Mauryan dynasty under the tremendous and able hands of Chandragupta Maurya or Ashoka, had witnessed a smooth run of management and competent reign of rulers. The government was based on the organization of hierarchy and centralisation, ensuring hiring of loads of staff, to guarantee that job was accepted on efficiently and resourcefully. Taxes were composed in regular foundation, deal and commerce went on in a hassle free manner, subjects were taken care of and the military wing was ever ready to fight out any type of external antagonism or hazard. Every province possessed its own officials who dealt with management at grassroots stage. The economy of Mauryan Empire was fundamentally based upon agrarian outputs and the primary profession of people was agriculture and cultivation. The stately municipality of the Mauryas, Magadha was wondrously embellished and was equipped with every type of facility that any contemporary municipality could possess.

Management of Mauryan dynasty was in a lot methods, pretty same to the present day Indian management. The empire was basically divided into four provinces, with the royal capital based at

Pataliputra. The Ashokan edicts further add information of the names of the other four provincial capitals, being Tosali in the east, Ujjain in the west, and Suvarnagiri in the south and Taxila in the north. The Kumara or royal prince served since the head of the provincial management, who ruled over the provinces since the 'king's representative'. The kumara was additionally aided on through Mahamatyas and a council of ministers. Officials described pradeshikas or Sthanikas were appointed in charge of the districts. The Gramanis acted since chiefs of the villages. This administrative building was revealed at the grand stage, with the Emperor and his Mantriparishad, or Council of Ministers. However he was an absolute ruler and wielded absolute energy, he was answerable to his subjects. His majesty was the supreme head of the army; he was also the chief justice of the country. And in his job and profession, the emperor was assisted through the Yuvaraja.

The management of the Mauryan dynasty was in row with the panoptic bureaucracy delineated through Kautilya in his Arthashastra. The rise and further rise and defence of the empire were made possible through what approaches beside to have been the major standing army of its time. Mauryan dynasty handled and dealt with a military prowess of 600,000 infantry, 30,000 cavalry and 9,000 combating elephants. An incredible espionage organization gathered intelligence information for both internal and external safekeeping functions. There also lies evidence that women were incorporated since spies in the intelligence organization. Having abdicated odious warfare and expansionism, Ashoka nonetheless sustained to sustain this enormous army, to shield the Empire and ingrain continuity and peace during West and South Asia.

Regional Management under Mauryan Empire

India witnessed an extremely well organized regional management under Mauryan Empire. The government was hierarchy in nature. Staffs were recruited in order to ensure smooth running of the empire in all stages.

District and City Management

The revenue and common management in the districts were administered through sthanikas and gopas. They had their own staffs. The gopa were in charge of five to ten villages in which he managed maintenance of boundaries, registered gifts, sales and. Mortgages. He also kept an accurate census of the people since well since their material resources.

A sthanika had same duties in the district and the gopas functioned under him. They were responsible to the samaharta. Urban management was organized on same rows under a nagarika or municipality magistrate with sthanikas and gopas assisting him.

Village Management

Villages were semi-autonomous. They enjoying a good trade of freedom in ordering their affairs; they regulated land and water rights, farming and payment of revenue by the gramani. Gramani was

an official of the central government. The elders of the village have a big share in guiding the people since well since in assisting the officials of the government in disposing of petty disputes arising in the village. Cultivable land was parceled out in estates that belonged to individuals. The bureaucratic check and manage was provided through officials openly charged with such duties of inspection, audit and statement since well since through the regular employment of spies.

Management of Provinces

Empire was divided into a number of provinces each administered through a governor. Mainly the governor was the princes of the royal blood. The provincial courts were smaller replicas of the imperial court at Pataliputra, from which the emperor directly administered the house provinces. Almost certainly there was a distinction flanked by rural and urban management.

Bureaucracy in Mauryan Management

Bureaucracy in Mauryan management is analogous to a contemporary management manual. An all pervading bureaucracy keeping in touch with all phases of economic and social life was witnessed in the Mauryan management.

Mauryan Empire was aided through models set through the empire of the Achaemenid. Mauryan management was subject to consistent change under new situations and problems. King Ashoka introduced changes into the organization. The central machinery of management envisaged in the Arthashastra symbolizes the condition towards the secure of Chandragupta's reign.

The collector common or Samaharta managed the business of collecting revenue from the entire kingdom. He had to pay attention to all fortified cities, provinces, mines, gardens, forests, quadrupeds and deal-circuits which were the chief sources of income. Tolls, fines, fees for assaying weights and events, police, currency, pass-ports, liquor, slaughter-homes, the production of yarn, oil, ghee and sugar, goldsmiths, warehouses, prostitutes, gambling, structures, guilds of carpenters and artisans, temples, and dues composed at the entrance from troupes of performers constituted the chief source of revenue. Since distant since provinces are concerned the sources of income were land and agriculture, deal, ferries, traffic in rivers and roads, pastures and therefore on.

The collector controlled the expenditure since well. The chief things of expenditure were religious worship and gifts; the royal family and the royal kitchen; embassies, warehouses, armories, factories and free labour, infantry, cavalry and elephant corps of the army; cattle-farms and menageries, and storage of fodder and fire-wood.

The duties of Sannidhata incorporated charge of the construction of treasuries and warehouses of appropriate strength and proportions wherever they were required. He was the custodian of realized revenue in cash and type. He cut forged coins and received only good excellence articles. He was responsible for the construction of royal trading-homes, armory, jails, courts of justice and offices of

ministers and secretaries. These structures were to be equipped with wells, privies, bathrooms, fire-fighting appliances and other accessories. The explanations branch of the government had an elaborate system. The explanation year ran from July-August. Expenditure was classified into current, recurrent, occasional and therefore on. There were many prescribed registers calculated to facilitate checking and detailed instructions were laid down for the discovery of misappropriation. Evasion of discovery through clever officials was regarded since always possible and frequent transfers were done preventing them from eating into the material of the state.

The central explanations office was the common record office or akshapatala. The stages of the Arthashastra dealt with the duties of superintendents or adhyakshas. These superintendents are analogous to departmental heads of today. They function under the supervision of a minister who had charge of a group of allied departments. Their duties consisted of the use of property since well since the regulation and manage of the economic and social life of the society. The departments since mentioned in Arthashastra, are: Treasury, Mines, Metals, Mint, Salt, Gold, Storehouses, Deal, Forest produce, Armoury, Weights and Events, Measurement of legroom and time, Tolls, Spinning and weaving, Agriculture, Intoxicating liquor, Slaughter homes, Courtesans, Shipping, Cattle, Horses, Elephants, Chariots, Infantry, Passports, Pastures, Elephant-forests, Spies, Religious Institutions, Gambling, Jails, and Ports.

A government which undertook delicate tasks necessity has displayed power in management that was altogether new in India. Arthashastra systematized and amplified administrative duties which had been carried in principle through earlier Indian writers.

Role of King in Mauryan Management

Kings were believed since devapriya or beloved of the Gods thereby emphasizing the importance of King's role in Mauryan management. They were also believed since priyadarsana or of gracious appearance. The throne looked for support to the priestly power. This is clear from the relation flanked by Kautilya and Chandragupta Maurya. The king led a strenuous life and always designed the promotion of the well-being of his subjects. His daily routine was prescribed through the text-books. In Arthashastra he says that the monarch is to adjust his programme of job just as to his capacity and inclination. He should always be prepared to trade with urgent matters and should not create himself in available to persons who wished to meet him since this would lead to political disaffection.

His first duty is diligence. Megasthenes has spoken in relation to the the arrangements in the royal palace and the precautions taken for ensuring the safety of the. Women performed all the services to the monarch. The risks of food poisoning and intrigues were cautiously guarded against. When king issued from the palace, his circuit was guarded through armed soldiers. The princes were trained

cautiously and employed in situations suited to their capacity. He should not be an ill-disciplined prince, even if he happened to be the only son of the reigning monarch. He should be employed in the affairs of state or permitted to sit on the throne. Ill-natured princes should be put under restraint. The king was assisted through a number of ministers. The priest in a distinct and highly respected category through himself also assists the King. The ministers were men of proved skill and character. The king was free to consult a single minister or many ministers or the entire council just as to the necessities.

MAGADH TERRITORIAL EXPANSION

After consolidating his empire in the extensive tract of land stretching from Magadha to Bengal in the east to the Hindukush Mountain in the northwest, he set out for the conquest of the huge tract of western India. Chandragupta due to his alliance with Selucus could receive opportunity of paying stern attention to the domestic affairs and his conquests in other sections of India. Though the classical writers do not give any detail in relation to the conquest of Chandragupta Maurya in other sections of India. Plutarch only remarks that with an army comprising six hundred thousand, Chandragupta overran and subdued the entire India. Chandragupta annexed the province of Saurashtra, since is proved through the Girnar rock inscription of Rudramana I. The Girnar rock inscription refers to Pushyagupta, the High commissioner of Chandragupta in Saurashtra. Historical proofs indicate that Pushyagupta constructed the lake Sudarshana in Saurashtra. Few scholars have also opined that Chandragupta had also annexed the neighbouring kingdom of Avanti, because historical records point out Ujjaini, the capital of Avanti since the seat of Maurya Viceroyalty. Jain records also are in row with the historians point concerning the annexation of Avanti. The detection of the Ashokan rock edict in Sapora, Maharashtra testifies that Chandragupta had recognized the banner of his victory in the region of Maharashtra. Historical proofs point out that Chandragupta throughout his reign became the sole master of Saurashtra and almost certainly also of the Avanti and Konkan coast of Maharashtra.

Chandragupta Maurya, while campaigning an extensive conquest in the whole north India, was though not unmindful of the south. However, the Southern conquest of Chandragupta is still a subject of keen controversy in the middle of the historians; still they have unanimously opined that Chandragupta Maurya dreamt of political unification of India under his own power. In the opinion of V. Smith, Chandragupta had appeared from obscurity and was busy to climb up in power as the initiation of his career. Henceforth he did not have time to expedite in the southern states of India. The conquest of south was almost certainly the campaign of Bindusara. Though scholars refuted Smith's point on the ground that Bindusara was an epicure with much passion for dehydrated figs

and sweet wine and an indolent ruler like him might never have taken interest in conquest and extension of empire.

Chandragupta's extension of the Mauryan Empire to the regions of Mysore and Nellore is assured through the detection of the Rock Edicts XIII and II in these regions. As Ashoka in his lifetime was successful only one conquest of Kalinga and Bindusara is left out of question, it is unmistakably true that the credit of the conquest of south India goes to Chandragupta Maurya. Secondly, as the Nanda Empire stretched to the regions of Godavari, it is explicit sufficient that Chandragupta Maurya, throughout his campaign against the Nandas, might have engaged the regions approximately Godavari. Again the Arthashastra of Kautilya mentions in relation to the brisk deal flanked by north and south throughout the Mauryan era, which designates that the whole southern region was under the sway of Chandragupta Maurya. The Tamil poet Mamulanar, who flourished four centuries after the fall of the Mauryas, recorded that the Maurya upstarts advanced up to the Tinevalley district from the Konkan coast. The word "upstart" is important sufficient as Chandragupta Maurya had risen from absolute obscurity. Finally, the Jain customs also associate the name of the first Mauryan king Chandragupta Maurya with the Mysore country.

ASHOKA'S POLICY OF DHAMMA

Ashoka was the first king of the Maurya Dynasty who carried Buddhism not only since his personal religion but also recognized it since his state religion. Ashoka followed a religious policy of his own and is remembered through posterity for his well-known policy of "Dhamma" or "Law of Piety". After converting into Buddhism, Ashoka disseminated the teachings and knowledge of the Buddhist scriptures. He always had faith in morals and principles and had high ideals in life. These came to be recognized since Dhamma of Emperor Ashoka.

The term "Dhamma" is the Prakrit version of the Sanskrit term "Dharma" and Ashoka's Dhamma is a philosophical entity that highlighted on the high ideals and spiritual enlightenment since a key to successful life. When Pillar Edict II was translated, it called the "transitional path", the method to enlightenment by Dharma that Buddha taught in his first sermon. Ashoka aspired for a harmonious habitation where everyone could co-exist peacefully irrespective of his or her caste creed and religion. Few of his ideals were to shun war and spread peace, stop animal sacrifices, respect elders, masters treating slaves like humans, promoting vegetarianism, etc. These ideals if followed correctly led one to a higher stage of livelihood and one could finally attain "nirvana". Since an able king, Ashoka took up the initiative and introduced welfare programs for the subjects, which was also one of the policies of his "Dhamma". Ashoka appointed Dhamma Mahamattas who were on the whole officers looking after the spread of these principles across Ashoka's empire. Ashoka proliferate the

principles of Dhamma not just in India but also in countries like Sri Lanka, Burma and other South East Asian nations.

Ashoka's religious policy of "Dhamma" had carved out a permanent lay for him in the niche of ancient Indian history. Though there is a keen controversy in the middle of the historians in relation to the religious policy of "Dhamma" and they have put forward many queries concerning the true character of Dhamma and its association with Buddhism. Historians have described that Ashoka's personal religion and his attachment with Dhamma was totally dissimilar from each other. They have also added that Ashoka's association with the high ideals of Buddhism was gradual and not a sudden outcome of impulse. As the rock edicts of Ashoka do not give any information in relation to the association of Dhamma with Buddhism, historians are at variance concerning this point. Moreover Ashoka in his edicts do not mention the name of any Buddhist monk or any guru or teacher who showed him the path for Enlightenment.

Dhamma since accounted through the historians was a policy of Ashoka in order to unify a nation therefore big that the people of one region could share the small in general with those of other regions. Dharma would bring harmony to India in the shape of compassion. Serving since a guiding light, a voice of conscience, dharma can lead one to be a respectful, responsible human being.

Though, one of the elementary questions is the chronology of Ashoka's preaching of Dhamma. Ashoka became a Buddhist in the 9th year of his reign, the year after the conquest of Kalinga. But other scholars confirm his attachment towards Buddhist Church in the 8th year of his reign. Bongard Levin though concluded a critical revise of the proof s gathered from Rock edict XIII. Ashoka's personal attachment towards Buddhism and his propagation of the ideals of Dhamma are totally dissimilar from one another. Personally Ashoka was a benevolent king who followed the duties of an ideal king before embracing Buddhism. "Dhamma" did not power the personal religion followed through Ashoka.

DISINTEGRATION OF THE EMPIRE

The Imperial fabric of the Mauryans became extinct with the death of Brihadratha, the last ruler of Mauryan lineage. Historians have depicted that after the death of Ashoka, Mauryan Empire lost its former vitality. However the Empire sustained to exist for the next fifty years after Ashoka's death, the later Mauryas clung to the throne of Pataliputra with receding glory. The huge Mauryan Empire was disintegrated and the provincial governors began to unfurl their flag of independence. Moreover the sectarian clash and foreign invasions weakened the strong basis of the Mauryan Empire founded through the mighty Chandragupta Maurya. Finally when Brihadratha, the last king of Mauryan lineage was assassinated through his common Pushyamitra Shunga, Mauryan Empire came to a complete extinction. However decay of the dynastic Empires was natural, both the classical and

contemporary historians have surmised many reasons behind the downfall of such a charismatic Mauryan Empire. They have categorized the reasons behind the downfall of the Mauryas into two broad categories—Primary and secondary or other reasons.

The sole reason behind the decline of the Mauryas after Ashoka was his weak successors. After Ashoka's demise, there was none in the middle of his heirs to equal the gigantic task of maintaining unity within the huge Empire. Moreover the successors of Ashoka had been reared in the custom of non-violence and the policy of Dharma Vijaya. To them, aggressive imperialism initiated through Chandragupta Maurya was a dim thought. Since a result they had neither will nor the strength to bridle the procedure of disruption within the Empire. None of Ashoka's successors except for Dasharatha could really understand and implement the Dharma Vijaya policy inaugurated through the enigmatic man. The later Mauryas followed the policy of Dharma Vijaya only through forbidding any armed resistance against the invaders and internal revolutionaries. Since a result the extremely basis of the Mauryas was shattered.

Separately from their weakness, another primary reason for the dismemberment of the Mauryan Empire was the ambition of the Maurya princes. The princes ruling in the provinces recognized themselves with the spirit of regional autonomy. They denied their allegiance to the central power and raised the average of revolt demanding the sovereign power. Moreover the Rajukas were entrusted with the autonomous power in the province, because after the death of Ashoka, the weak successors could not manage the revolts raised through the powerful Rajukas. Moreover as the Mauryan princes were too ambitious, they demanded for the partition of the Mauryan Empire. Since a result, the huge Maurya Empire throughout its dying days was disintegrated into many sections. The governors or the self-governing head of the provinces later allied with the Yavanas to challenge the central power at Pataliputra. Therefore Mauryan Empire began showing signs of breaking up after the death of Ashoka.

Thirdly, the Mauryan Government became unpopular because of the high handedness of the provincial governors. The provincial governors particularly committed oppression and the people revolted. The indication of ministerial revolt is also established throughout the reign of Bindusara; the Kalinga Rock edicts testify the ministerial revolt in his reign. However the previous rulers were competent sufficient to subdue the revolt, the weak successors of Ashoka could not hold it back. The theory of ministerial revolt is established in the Puranas and in modern literary records. The theory of the Puranas is also corroborated in the later ages through Romila Thapar.

Throughout the Later Mauryan era, the Maurya court and the nobilities were divided into two rival parts. One of these was headed through Pushyamitra Shunga and the other through a minister, who

somehow supervised to appoint his own sons since the governors of Vidarbha and Vidisha. The conflict flanked by the rival clusters in the Mauryan court destroyed the vigor of management.

The downfall of the Mauryan Empire was inevitable under the incapable Mauryas in the later ages. But Dr. Koshambhi had pointed out that economic decline is the sole reason behind the downfall of the Mauryas. The Mauryas suffered from the exhaustion of the royal exchequer owing to the enormous charitable offerings made through Ashoka and his successors to the Buddhist Bhikshus and the Sramanas. Later the royal exchequer was therefore exhausted that the Mauryan kings enhanced taxes and imposed tax revenue even on actors and prostitutes. The Mauryan punch-marked coins proved the sign of debasement. But Romila Thapar holds that material prosperity of the Mauryas do not present the picture of declining economy of the Mauryan dynasty.

Separately from the primary reasons, historians have pointed out two other reasons for the decline of the Mauryan supremacy in ancient India. The policy of non-violence introduced through Ashoka and his Buddhist policy were no less significant since a reason for the downfall of the Mauryan Empire.

A group of historians headed through Shastri had described that Ashoka's Buddhist policies and the prohibition of animal sacrifices and his introduction of Dana Samata and Vyavahara Samata provoked the Brahmanical society. Antagonised with the modern policy of promoting only one religion-Buddhism, they organized a revolt against the last surviving king Brihadratha and assassinated him. Though the theory put forward through Shastri had been refuted through Dr. H.C. Roychowdhury on the ground that there are no authentic statements supporting the views of the Shastri. He suggested that Ashoka was not a fanatic and was tolerant to other religions also. His successor Jalauka was praised through the Brahmana historian Kalhana. There was nothing described the Brahmanical revolt, rather Pushyamitra was merely coup d' etat and killed an effete ruler, who had approximately lost his power.

The policy of non-violence, just as to few historians is a powerful reason for the downfall of the Mauryan Empire. Ashoka's advocacy of non-violence and the principles of Dharma Vijaya demoralized the army since well since bureaucracy in the successive ages. Ashoka however had advocated the policy of non-violence, he did not let lose the grip of administrative machinery. Rather throughout his time Mauryan management was extremely methodical and well maintained. So the historians have opined that if his successors followed the policy of non-violence initiated through Ashoka, they should have also followed the technique of managing the administrative machinery properly from him. But the successors followed the policy of non-violence but could not maintain the Empire appropriately. Hence the policy of non-violence cannot be held responsible for the weak maintenance of management throughout the later Mauryas. Hence there is a keen

controversy in the middle of the scholars concerning the information that whether the policy of non-violence can be at all held responsible for the collapse of the Mauryan Empire.

Later scholars like Romila Thapar have surmised many vital reasons for the downfall of the Mauryan Empire. The Mauryan Empire was highly centralized, a direct manager and responsibility was highly challenging. After Ashoka, his successors could not maintain that manager, which resulted into complete disintegration of the Empire. Moreover the officials were recruited from the privileged group of men, who shaped a society of their own detached from the general people since well since from the king himself. This resulted in partisan politics, which threatened the extremely basis of the Mauryan dynasty. The centralized Mauryan government lacked the balanced and extensive public get in touch with. Furthermore, when the internal clashes accelerated the procedure of disintegration, the Yavana invasion under Euthydemus and Demetrius sped up the downfall of the Mauryan Empire. The impact of the Yavana invasion shattered the manager of the Mauryas in the provinces particularly in the northwest. Finally, when the external and the internal forces were accelerating the breakdown of the Mauryan government, the coup d'état through Pushyamitra Shunga in 185 BC ultimately culminated in total ruination of the Mauryan Empire.

REVIEW QUESTIONS

1. Explain why iron was able to transform the nature of agrarian growth.
2. What are main taxes and revenue officials of the Mauryan period?
3. Outline in brief the important trade routes in Mauryan India.
4. Discuss the relations between the King and the Council of Ministers.
5. On what basis we can say that the Mauryan city administration was well organized?
6. Discuss the sources of revenue and expenditure of the Mauryan state.
7. Discuss the different phases in the relations of Mauryas with other powers.
8. Explain the significant sources for reconstructing the history of Magadha.
9. What do you think that the Nanda rule in Magadha was significant?
10. Explain the historical background against which the policy of Dhamma formulated.
11. What were the instant administrative problems faced by the successors of Asoka.
12. What are the major political changes in north and south India in the post-Mauryan period?

CHAPTER 6

INDIA: CENTURY 200 BCE TO 300 CE

STRUCTURE

- Learning Objects
- Northern-Western and Northern India
- Expansion in Network of deal and Urbanization
- Development of Religion
- Art and Architecture
- Review Questions

LEARNING OBJECTIVES

After reading this chapter, you will be able to comprehend:

- Political measures in India from the close of the Mauryan period
- Which were the major trade routes in North India,
- The position of traders in society
- Understand the phases of change which Buddhism and Jainism went through during this period.
- Learn about the techniques and styles adopted in the fields of architecture and sculpture.

NORTHERN-WESTERN AND NORTHERN INDIA

Indo-Greek

The Indo-Greek Kingdom or Graeco-Indian Kingdom sheltered several sections of the northwest regions of the Indian subcontinent throughout the last two centuries BC, and was ruled through more than 30 Hellenistic kings, often in clash with each other.

The kingdom was founded when the Graeco-Bactrian king Demetrius invaded India early in the 2nd century BC. Pushed through the Scythian tribes, the Graeco-Bactrians were forced to invade India. The Greeks in India were eventually divided from the Graeco-Bactrians centered in Bactria. But, the Greeks failed to set up a united rule in north-western India. The mainly well-known Indo-Greek ruler was Menander. He had his capital at Sakala in Punjab, contemporary Pakistan, and he successfully invaded the Ganges-Yamuna doab.

The expression "Indo-Greek Kingdom" loosely defines a number of several dynastic polities, traditionally associated with a number of local capitals like Taxila, Pushkalavati and Sagala. Other potential centers are only hinted at; for example, Ptolemy's Geographic and the nomenclature of

later kings suggest that a sure Theophila in the south of the Indo-Greek sphere of power may also have been a satrapal or royal seat at one time.

Throughout the two centuries of their rule, the Indo-Greek kings combined the Greek and Indian words and representations, since seen on their coins, and blended ancient Greek, Hindu and Buddhist religious practices, since seen in the archaeological remnants of their municipalities and in the indications of their support of Buddhism, pointing to a rich fusion of Indian and Hellenistic powers. The diffusion of Indo-Greek civilization had consequences which are still felt today, particularly by the power of Greco-Buddhist art.

The Indo-Greeks ultimately disappeared since a political entity approximately 10 AD following the invasions of the Indo-Scythians, although pockets of Greek populations almost certainly remained for many centuries longer under the subsequent rule of the Indo-Parthians and Kushans.

Sunga

The Sunga Empire or Shunga Empire was a Aryan dynasty from Magadha that controlled huge regions of the Indian Subcontinent from approximately 185 to 73 BCE. The dynasty was recognized through Pusyamitra Sunga, after the fall of the Maurya Empire. Its capital was Pataliputra, but later emperors such since Bhagabhadra also held court at Besnagar, contemporary Vidisha in Eastern Malwa.

Pushyamitra Sunga ruled for 36 years and was succeeded through his son Agnimitra. There were ten Sunga rulers. The empire is noted for its numerous wars with both foreign and indigenous powers. They fought battles with the Kalingas, Satavahanas, the Indo-Greeks, and perhaps the Panchalas and Mathuras.

Art, education, philosophy, and other shapes of learning flowered throughout this era including little terracotta images, superior stone sculptures, and architectural monuments such since the chaitya at Bhaja Caves, the Stupa at Bharhut, and the renowned Great Stupa at Sanchi. The Sunga rulers helped to set up the custom of royal sponsorship of learning and art. The writing used through the empire was a variant of Brahmi and was used to write the Sanskrit language.

The Sunga Empire played an imperative role in patronizing Indian civilization at a time when few of the mainly significant growths in Hindu idea were taking lay. Patanjali's Yoga Sutras and Mahabhasya were collected in this era. Artistry also progressed with the rise of the Mathura school of art. Thereafter, there was a downfall of the dynasty and Kanvas succeeded approximately 73 BCE.

Saka

Sakas were a Mlechcha tribe grouped beside with the Yavanas, Tusharas and Barbaras. They were later recognized since Scythians. They were Soma drinkers, Soma being intoxicating liquor well-

known in the land of Devas. There were a group of Sakas described as Apa Sakas meaning water dwelling Sakas, almost certainly livelihood approximately few lakes in central Asian steppes. The similar name Apa approaches in the name 'Apsaras' denoting fairy like women of exceeding beauty dwelling approximately water filled lakes. Therefore the Sakas are mysteriously linked with the Devas and Apsaras. Sakas took part in Kurukshetra War.

Parthian

The Parthian Empire was a biggest Iranian political and cultural power in ancient Persia. Its name approaches from Arsaces I of Parthia who, since leader of the Parni tribe, founded it in the mid-3rd century BC when he conquered the Parthia region in Iran's northeast, then a satrapy in rebellion against the Seleucid Empire. Mithridates I of Parthia greatly expanded the empire through seizing Media and Mesopotamia from the Seleucids. At its height, the Parthian Empire stretched from the northern reaches of the Euphrates, in what is now south-eastern Turkey, to eastern Iran. The empire, situated on the Silk Road trade circuit flanked by the Roman Empire in the Mediterranean Basin and Han Empire of China, became a center of trade and commerce.

The Parthians mainly adopted the art, architecture, religious beliefs, and royal insignia of their culturally heterogeneous empire, which encompassed Persian, Hellenistic, and local civilizations. For in relation to the first half of its subsistence, the Arsacid court adopted units of Greek civilization, however it eventually saw a gradual revival of Iranian customs. The Arsacid rulers were titled the "King of Kings", since a claim to be the heirs to the Achaemenid Empire; indeed, they carried several regional kings as vassals where the Achaemenids would have had centrally appointed, albeit mainly autonomous, satraps. The court did appoint a little number of satraps, mainly outside Iran, but these satrapies were smaller and less powerful than the Achaemenid potentates. With the expansion of Arsacid power, the seat of central government shifted from Nisa, Turkmenistan to Ctesiphon beside the Tigris, although many other locations also served as capitals.

The earliest enemies of the Parthians were the Seleucids in the west and the Scythians in the east. Though, since Parthia expanded westward, they came into clash with the Kingdom of Armenia, and eventually the late Roman Republic. Rome and Parthia competed with each other to set up the kings of Armenia as their subordinate clients. The Parthians soundly defeated Marcus Licinius Crassus at the Battle of Carrhae in 53 BC, and in 40-39 BC, Parthian forces captured the entire of the Levant, excepting Tyre, from the Romans. Though, Pompey led a counterattack against Parthia and many Roman emperors invaded Mesopotamia throughout the Roman-Parthian Wars. The Romans captured the municipalities of Seleucia and Ctesiphon on multiple occasions throughout these clashes, but were never able to hold onto them. Frequent civil war flanked by Parthian

contenders to the throne proved more dangerous than foreign invasion, and Parthian power evaporated when Ardashir I, ruler of Estakhr in Fars, revolted against the Arsacids and killed their last ruler, Artabanus IV, in 224 AD. Ardashir recognized the Sassanid Empire, which ruled Iran and much of the Close to East until the Muslim conquests of the 7th century AD, although the Arsacid dynasty existed on by the Arsacid Dynasty of Armenia.

Native Parthian sources, written in Parthian, Greek and other words, are scarce when compared to Sassanid and even earlier Achaemenid sources. Aside from scattered cuneiform tablets, fragmentary ostraca, rock inscriptions, drachma coins, and the chance subsistence of few parchment documents, much of Parthian history is only recognized by external sources. These contain largely Greek and Roman histories, but also Chinese histories prompted through the market for Chinese goods in Parthia. Parthian artwork is viewed through historians since a valid source for understanding aspects of community and civilization that are otherwise **away** in textual sources.

Kushan

The Kushan Empire originally shaped in the early 1st century AD under Kujula Kadphises in the territories of ancient Bactria approximately the Oxus River and later based close to Kabul, Afghanistan. "The Kushan Empire spread from the Kabul River Valley to defeat other Central Asian tribes that had previously conquered sections of the northern central Iranian Plateau once ruled through the Parthians."

Throughout the 1st and early 2nd centuries AD, the Kushans expanded across the northern sections of the Indian subcontinent at least since distant since Saketa and Sarnath close to Varanasi, where inscriptions have been establish dating to the period of the Kushan emperor Kanishka, which began in relation to the 127 AD. Approximately 152 AD, Kanishka sent his armies north of the Karakoram mountains. They captured territories since distant since Kashgar, Khotan and Yarkant, in the Tarim Basin of modern-day Xinjiang, China. A direct road from Gandhara to China was opened which remained under Kushan manage for more than 100 years. The security offered through the Kushans encouraged travel across the Khunjerab Pass and facilitated the spread of Mahayana Buddhism to China.

The Kushan were a branch of the Yuezhi confederation. Previously an itinerant people residing in eastern Central Asia, the Yuezhi moved southwest and settled in ancient Bactria. They had diplomatic contacts with the Roman Empire, Sassanid Persia and Han China. While much philosophy, art, and science was created within its borders, the only textual record we have of the empire's history today approaches from inscriptions and explanations in other words, particularly Chinese. The Kushan manage fragmented into semi-self-governing kingdoms in the 3rd century AD, which fell to the Sassanians who targeted from the west. In the fourth century, the Guptas, an Indian

dynasty also pressed from the east. The last of the Kushan and Sassanian kingdoms were eventually overwhelmed through the Hephthalites, another Indo-European people from the north.

EXPANSION IN NETWORK OF DEAL AND URBANIZATION

Geographical Backdrop

In this element we shall talk about the growths that took lay in the section of the Indian sub-continent. The dividing row for this purpose will be the Vindhya Range. Therefore the Deccan will be mainly outside the scope of this element. Few aspects of the geographical characteristics are important from a historical point of view. The two biggest river organizations that control the northern section of the Indian sub-continent are those of the Indus and the Ganga. The Ganga river organization is extremely dissimilar from that of the Indus and this has convinced the site and development of resolutions in the north. The Ganga rises in the Himalayas and in its journey to the Bay of Bengal it receives the waters of several tributaries beside the method. These tributaries such since the Yamuna, Gomati, Ghagara, Gandak, etc., add to the flow of water in the Ganga with the result that even in the summer month's sufficient water is **accessible** for imigation and agriculture. The south-west monsoons bring rainfall largely to the transitional and lower Ganga valley and the region is fertile and capable of supporting big populations. Not only is the Ganga valley agriculturally productive but the river itself is also navigable beside its length. From ancient times there has been regular traffic of men and commodities on the Ganga and the river has been the life-row of the north, connecting the municipalities of the northwest with those close to the coast.

Its largest tributaries, the Jhelum, Chenab, Ravi, Sutlej and Beas join it in the Punjab creation the region fertile. But for the rest of its course to the Arabian Sea, the Indus flows largely by the desert, consistently losing water in the procedure. This has believably reduced the usefulness of the river for agricultural manufacture since well since for navigation. Therefore, since expected, the biggest municipalities of the north were situated beside the Ganga. Another factor that has been crucial is the site of Dasses in the Himalayan ranges. These passes have been important for the movement of deal commodities into India since well since for forging links flanked by India and Central Asia.

Political Framework

A review of the political situation in north India is essential since it is connected to one of the questions that we shall talk about later in this element. Who controlled deal? Was it controlled through kings and rulers or was it in the hands of traders and merchants? But with the decline of the Mauryan dynasty Magadha lost its prime location and several centers of power urbanized in the subsequent era. The Ganga valley, especially Magadha, sustained to be ruled through the Sungas and later through the Kanvas till the beginning of the Christian period.

In the north-west were the Indo-Greek kings whose history is recognized largely from coins issued through them. Their rule came to an end with attacks through itinerant tribes from Central Asia. The first of these were the Sakas and the Parthians. The second was through the Yueh-chi tribes. They recognized themselves in Kabul and Kashmir and started the row of Kusana kings. The mainly significant Kusana ruler was Kaniska-I however the exact dates of his rule are still debated. The capital of the Kusanas was Purusapura close to the modern Peshawar, while Mathura had the status of approximately the second capital. Their kingdom stretched since distant east since Varanasi and since distant south since Sanchi. Under Kaniska secure links were recognized with Central Asia and China and overland deal with these regions prospered.

In addition to the biggest dynasties of the Sakas, Parthians and the Kusanas in north India, there were a big number of regional chiefs who ruled in several pockets. Coins were issued through several of these chiefdoms situated in Punjab and Rajasthan. Almost 175 kinds of coins have been counted dating back from the late second century BC to the early fourth century AD. Likewise a big number of regional issues recognized since Puri-Kusana coins have been established at locations in the lower Ganga valley and the Orissa coast. We can then say that north and north-western India were ruled through many biggest and minor dynasties. Since a result the land circuits necessity have passed by several dissimilar kingdoms. Each ruler possibly levied taxes on the sale of merchandise at sure centers. Merchants through and big were provided defense and deal was encouraged.

Expansion of Deal and Manufacture of Commodities

One of the questions that arise is: what were the causes responsible for the augment in trading activity in the post-Maurya era? There is no single answer since there were several causes for this augment:

- Agriculture was now generating sufficient surplus. It had created such social classes which required diversities of things that could be acquired only by deal. Agricultural produce was itself now a thing of deal as the majority of people livelihood in municipalities did not produce their own food.
- Both Buddhism and Jainism which had a big following through now encouraged the accumulation and reinvestment of wealth and deal was one of the occupations held in high regard. Hence we discover that there was one of the occupations held in high regard. Hence we discover that there was a secure connection flanked by the traders and the Buddhist Samgha and Buddhist monastic establishments were situated at significant points beside deal circuits.
- The expansion of urban centers meant that there was a rising class of consumers for existence since well since luxury goods.

Jointly with these internal factors was an increased demand from outside for several Indian goods. Two biggest empires that arose at this time were the Roman Empire in the west and the later Han Empire in China. Within the Roman Empire there was greater demand for products of the east such as spices, aromatic woods, etc. Likewise the rulers of the later Han Empire adopted an encouraging come towards merchants and this resulted in an acceleration of contacts flanked by India, Central Asia and China. In the part on deal circuits we shall talk about how inland trading routes connected up with external networks, but first we should examine the proof for craft manufacture at this time.

A big number of inscriptions have been established at Buddhist locations all over the country. These inscriptions record donations and gifts made to the Buddhist Samgha but at the similar time they also indicate the prosperity of sure professions and occupational clusters. Therefore the inscriptions at Mathura refer to many categories of merchants such as vanik, sarthavaha and sresthin and to occupations of the goldsmith, jeweller, treasurer, ironmerchant, etc. In addition there are references to guilds—one of them being recognized since the flour-creators guild. Information in relation to the craftsmen and guilds is also accessible in early Buddhist literature since well since the Arthashastra of Kautilya. There are references to specialized clusters livelihood jointly in sure villages. For instance the Jatakas mention a border village in Kasi where a number of carpenters existed and merchants frequently visited the village for deal. Another method of procuring goods was through visiting the ports. When a ship arrived in port, merchants converged there to buy the goods and often had to pay money in advance to close a share in the cargo.

The Arthashastra few of the craftsmen worked independently with apprentices, while others were organized into guilds. Inscriptions refer to donations made through these craftsmen and archaeological excavations give us with actual specimens of their handiwork. Weaving was prominently represented in the middle of the crafts and cotton textiles were exported from India. There were several centers of textile manufacture in the north including Mathura and Varanasi. One of the donations at Mathura was through the wife of a dyer. Other categories of craftsmen incorporated jewellers, perfumers and iron-mongers. Actual discovers of drops and other ornaments are prolific at early historical locations. We have already referred to Ujjain since, stones, glass, ivory and terracotta and these were in great demand from many centers in the north. Workers in ivory figure in the inscriptions at Sanchi and exquisite instances of ivory working have fortunately been preserved. A hoard of ivory figurines was recovered throughout excavations at the location of Begram or ancient Kapisa in Afghanistan.

Therefore we discover that a diverse range of commodities were involved in deal at this time. These incorporated luxury things such as ivories, jewellery and drops, pearls, diamonds and other

valuable stones since well since things of regular exploit such since cloth, agricultural products and iron substances. No doubt several of these were also exported and we shall trade with them separately in a later part. Wine was possibly another thing of deal. The Arthashastra trades in great detail with the manufacture of fermented juices and its popularity is confirmed through the depiction of drinking scenes in the sculptures of the era, particularly from locations like Sanghol and Mathura.

Internal Deal

While literary sources such since the Milindapanho and the Jatakas give information on the organisation of deal networks, further confirmation approaches from archaeological relics such since coins, sticks and sealings. The Milindapanho was written in relation to the beginning of the Christian period. The original text is now lost and the present job is a Pali translation of a copy made at an extremely early dace in Sri Lanka. Also written in Pali, the Jatakas are five hundred in number and narrate stories linked with the previous births of the Buddha. At the similar time they give a vivid explanation of the social and economic circumstances of the era. From the carvings on the Buddhist monuments we know that several of these stories were recognized through the second-first centuries B.C. The Jatakas illustrate that there were several dissimilar kinds of commercial transactions and several methods in which the price of a commodity was fixed. For instance, horses, elephants and gems were used largely through the ruling classes and their price was fixed through a value present in the court. The best horses came from West Asia and Central Asia. These were transported and sold through specialized merchants referred to since horse dealers in the early Pali and Sanskrit texts.

Traders were organized into guilds; others traded with their own money; while still others were only financiers and provided the money to deal with. The words used for these dissimilar kinds of merchants also varied. A vanik was primarily a common trader, while a setthi was a financier and a sarthavaha was a leader of a caravan which transported good over extensive distances.

In addition to these literary references is the proof of sticks, sealings and coins. A seal is a stamp either inscribed with the name of its owner or with few symbol, while its impression on any material is described a sealing. Sticks were made in a diversity of materials such since stone, ivory, copper or lead and were used both since identification spots since well since for securing merchandise. In the case of goods, the merchandise was first fastened with strings or rope and over the knot a lump of moist clay was applied and then stamped with a seal. The clay was then dehydrated either in the sun or through applying indirect heat. These clay sealings with string-spots on the back have been establish extensively at archaeological locations in the north. A good indicator of deal transactions is the coinage organization. In the Mauryan era silver punch-marked coins were in exploit jointly with uninsurable cast copper coins. In the post- Mauryan era, the diversity, number and kinds of coins

being minted increased rapidly. Inscriptions were introduced on coins and the technique of minting coins showed great improvement. Many thousand moulds for casting copper coins dating to 100 BC have been established at dissimilar localities such as Khokrakot in district Rohtak, Sunet in district Ludhiana, Taxila and Sanchi. Almost 200 kinds of copper coins were issued through the regional dynasties and gana-samghas of north India.

The Indo-Greek kings in the north-west introduced a splendid series of portrait coinage—a kind that was followed in India for many centuries. These coins in silver and copper accepted bilingual inscriptions, written on one face Greek language and writing and on the other in Prakrit and usually in Kharosti writing. In western India, the coins of the Kshatrapas are significant because these illustrate the earliest exploit of the Saka period which henceforth gives a firm foundation for dating. Another extraordinary coin series of the early centuries AD is that of the Kusans. In addition to those in copper, the Kusanas minted a big number of gold coins and these depict a diversity of Indian, Greek and Iranian deities. This abundance of coin-kinds and coinage organizations designates the extensive exploit of money.

The Arthashastra refers to wages being—paid in money while the Jatakas mention goods being purchased against securities and traders borrowing money against bonds. We also know that guilds carried money deposits and paid an interest on these as mentioned in an inscription at Mathura. Jointly with the indigenous coins, foreign coins, especially Roman coins also came, into the country through method of deal. Extremely some Roman coins have been established in the north, however imitations of these in clay & own since 'bullae' happen widely at the exhumed locations. Several of these 'bullae' have a loop for threading and were almost certainly used since ornaments.

External Deal

We have mentioned earlier that maritime deal started throughout the Mauryan era. The early links flourished and expanded in the early centuries of the Christian period. One cause for this was the demand from the two biggest empires that arose at the beginning of the Christian period. In the west was the mighty Roman Empire while in the east was the Han Empire in China. Information in relation to the era is therefore accessible in several foreign sources. One of the jobs that tell us a great trade in relation to the early maritime deal is the Periplus of the Erythraean Sea. This Greek text was written through an anonymous sailor in the first century A.D. and includes an explanation of the ports that he visited throughout his travels flanked by the Red Sea and India. We also know of the commodities that were traded at each port from his explanation.

The two biggest ports to which deal goods were sent from the centers of north India were those of Barbarikon at the mouth of the Indus and Bhamch at the mouth of the Narmada. We have already referred to the circuits beside the Indus that linked Barbarikon with Punjab and Gandhara. Bharuch

or Barygaza since the Greeks described it was connected to Ujjain, Mathura and the Ganga plains. In the east, Tamruk was a significant outlet for coastal deal with Andhra and Tamil Coasts.

The Periplus tells us that the imports in the north incorporated brocades, coral, frankincense, glass vessels, money and few wine. The Romans are well-known for the technical improvements that they made in the production of glass. Since a result the dissimilar diversities of glass substances made through them were highly valued in several countries including India and China. Frankincense is a gum-resin produced through a tree indigenous to Arabia. It was used since incense and also for medicinal purposes. Therefore distant extremely some gold and silver Roman coins have been establish in north India, although, a big number of them have been establish in peninsular India. This has led few scholars to suggest that these imported coins were melted and re-used through the Kusanas and the Ksatrapas to mint their own currency.

The exports from India were spices, valuable stones like turquoise, lapis lazuli and carnelian and Chinese silk and yam. We should not assume from here that deal was controlled through the Roman merchants only. There were several partners in this deal including the Arabs, Jews, Oriental Greeks and Roman subjects based in Egypt. In addition, Indian seamen sailed in their own ships to the ports of the Red Sea. The Jatakas narrate many stories of Indian merchants who undertook extensive sea-voyages in order to create money. This is also corroborated through references in the Arthashastra of Kautilya and through inscriptions. In the middle of the donors at Buddhist monasteries a significant category is that of the navika or mariner.

One category of goods that requires explanation is Chinese silk and yam. Why was Chinese silk traded by India rather than being sent directly? The cause for this was the political situation. The Parthians were powerful rulers beside the north-western frontier of the Indian sub-continent. There was consistent hostility flanked by them and the Roman Empire and since a result, overland circuits flanked by China and the west was disrupted. Several of the products from China were hence traded beside the land circuit to India. Information in relation to the early contacts flanked by India, Central Asia and China is to be establishing in Chinese histories written at this time. It is usually carried that jointly with merchants Buddhism also spread to Central Asia and China approximately the first century BC—first century AD. A series of Buddhist caves were made beside the northern circuit to Central Asia from the first century AD onwards and from the third century AD several Buddhist texts were translated into Chinese.

Therefore distant we have said extremely small in relation to the early deal with countries in Southeast Asia such since Burma, Thailand and Indonesia. This is because no early written texts are accessible in these countries, unlike the situation in the Roman and Chinese empires. Hence, our only source of information is archaeological excavations. These illustrate that several things of

Indian workmanship such as beads and plectrums of semi-valuable stones, ivory comb, etc., were treasured and valued through Southeast Asian societies at this time. But in the absence of written records it is hard to say much more in relation to the organization of trade in the early centuries of the Christian period.

Principal Trade Circuits

Bactria in the Oxus valley in north Afghanistan was the largest centre for the international trade with Central Asia and China. From this municipality a circuit ran by Kapisa and the Kabul valley to the core region of the Kushan Empire. Within the Indian sub-continent there were two biggest circuits mentioned in the dissimilar sources. The Uttarapatha or northern circuit linked the biggest centers of the north while the Dakshinapatha connected the centers of peninsular India. The Uttarapatha originated at Pushkalavati or modern Charsada and went via Taxila, Mathura, Kausambi and Varanasi to Pataliputra and from there onwards to Champa and Chandrakertuhar. This ancient circuit was already in subsistence under the Mauryas and references to it happen in Greek scripts.

A point to be noted here is that the biggest circuit followed the channel of the Ganga and there are several references to the transportation of commodities through boat beside the river. This biggest circuit was connected to many minor circuits, one of them going past Vaisali and Sravasti to Nepal.

Urban Centers

We get information in relation to the urban centers of north India from accounts established in early Pali and Sanskrit texts. But several of these accounts are of a rather common nature. The best sources for the purpose though are archaeological excavations conducted at the significant urban locations. These tell us in detail in relation to the method the homes were constructed and the implements and other relics used through the people who existed there.

Excavations at Taxila were conducted several decades ago through Sir John Marshall. The excavations started in 1913 and sustained for almost twenty years. These showed that Taxila had been engaged from at least the Mauryan era onwards; however it was under the Indo-Greeks that the first intended municipality urbanized. A fortification wall was added later to this municipality. Fortification walls have been recognized at several other locations also but usually these were made of clay and well-rammed mud. The use of burnt-brick was recognized and it was widely employed for several buildings. Circular buildings, on the other hand, were made of wedge-formed brick.

Since compared to the Mauryan era, homes of the early historical era were bigger made and there was extensive use of burnt-brick for walls and tiles for roofs. Relics of material civilization established throughout excavations illustrate that the settlements were more wealthy than those of the earlier era. A big number of plectrums were established suggesting the increased use of ornaments

and jewellery. Clay was used in a diversity of methods. It was required for creation pots and in addition was employed for modeling human and animal figurines. Few of these figurines were produced in moulds and illustrate complex carving and details of ornamentation.

Another point to be noted is the augment in the number of urban centers. Excavations have revealed several flourishing resolutions such since Purana Quila, Mathura and Kausambi on the banks of the Yamuna. Ahichhatra in Bareilly district was the capital of the north Panchalas. Rajghat in Varanasi has provided proof for ivory-working and the production of textiles at this time. Vaisali, recognized with the present day Vaisali in north Bihar acquiesced a big number of clay sticks and sealing, several of them belonging to traders and artisans. Two significant locations in Bengal were Tamluk and Chandraketugarh. Excavations at Chandraketugarh showed that the location was bounded through a mudrampart in the early cennuies AD while Tamluk was a port-city providing an outlet to traffic beside the Ganga. Further west was a fortified resolution at Ujjain which was also well-known for its bead-creation industry. In addition excavations at all these locations have uncovered remnants of extensive brick walls and other buildings.

Role of Religion in Deal

We had earlier mentioned that Buddhism provided encouragement to traders and was also patronized through a big number of occupational clusters. We get information on this from inscriptions establish at many Buddhist locations. These are records of donations made through kings since well since through a cross-part of the population. We also know that the significant Buddhist monasteries were situated beside the deal circuits at this time.

A biggest centre was the region approximately Taxila where many Buddhist monasteries were situated. Here a separate approach of art recognized since Gandhara art urbanized under the Kusanas. A second stronghold of Buddhism was the region approximately Mathura which was equally well-known since a centre of art also. Here, though, both Buddhism and Jainism were patronized and excavations have unearthed both Buddhist and Jaina monastic remnants. Another big Buddhist centre was at Sanchi pear present-day Bhopal. Merchants from several centers in the Deccan and the north traveled to Sanchi and maC donation; their inscriptions being important indicators of circuits. The biggest share of the money for structure the Stupa at Sanctii was provided through the residents of Ujjain. Also in central India was the Stupa at Bhqhut: Here donations were made through the residents of Nasik in the Deccan since well since through those of Pataliputra and Vaisali in the north.

These donations of money and land added to the wealth of the monasteries and led to a change in the role of the Buddhist Samgha in community. When Buddhism originated approximately the fifth century BC monks led an extremely easy life. With the development of the power of Buddhism,

specific clusters of Buddhist sects and teachers became extremely wealthy. Therefore through the Kushana era we discover that sure Buddhist monastic centers possessed money and land and there are several examples of monks and nuns themselves creation donations of money.

One of the causes for the division of the Buddhist Samgha was the dispute that arose in relation to the interpretation of sure rules. There was an ongoing debate in relation to the whether monks could own property or not. Another question was in relation to the defecation of the Buddha and the worship of his image. Through the first century A.D. the Buddhist Sarngha had split into two biggest schools recognized since Mahayana and Hinayana. Of these two, the Hinayana was the more conservative. But what is significant for our purpose is that the worship of the Buddha image led to an augment in ritual observances. Monasteries now required oil for lighting lamps, incense for fragrance and silk banners for decorating the Stupas. Once monks started livelihood permanently in monasteries, they required clothes. They now owned land and money and were no longer dependent on begging for their food and other requirements. Therefore, slowly they became one of the biggest consumers of several of the things traded at this time.

Uptil now we have talked only in relation to the Buddhism and Jainism. What in relation to the Brahmanism or Hinduism? There are references in inscriptions to money given to feed brahmanas and to the performance of Vedic sacrifices. Early images of Siva and Vishnu dated to the Kusana era have also been established. But the building and shape of the Brahmanical temple urbanized largely from the Gupta era onwards and it was later thahhe temple became the nucleus of activity in community.

Location of Traders

Brahmanical texts in Sanskrit of the early centuries A.D. divide community into four categories, i.e., brahrmana, Kshatriya, Vaisya and Sudra. Agriculture and deal were usually prescribed to the Vaisya; however the profession of the artisan was associated with the Sudra. Since contrasted to this, early Buddhist texts refer to a diversity of methods in which community could be divided. In addition to the Varna or caste hierarchy they also mention separations on the foundation of job and craft. Here the division is on the foundation of high and low.

Agriculture, deal and cattle-keeping were believed high job. Therefore in several Buddhist texts young men of good family are always associated with agriculture, deal and cattle keeping. Likewise, accounting and script are rated high in the middle of crafts, while leatherworking, basket-creation, weaving, etc. are believed low. On the entire, in Buddhist community identification was on the foundation of occupations and traders have a high lay in community. We discover this reflected in the inscriptions since well. The donors at the Buddhist monastic locations mention only their

occupations and nowhere does the caste affiliation figure. Traders and merchants are prominently represented and guilds happen in their own right.

DEVELOPMENT OF RELIGION

Buddhism

The development of Buddhism had suffered a minor setback throughout the Sunga-Kanva era. This was because both the Sungas and the Kanvas who succeeded the Mauryas in Magadha professed Brahmanical faith. The Buddhist job Divyavadana accuses Pushyarnitra Sunga since a veritable enemy of Buddhism. It is said that he effected to destroy the Kukuta Arama monastery at Pataliputra. Though, although these rulers may have been personally opposed to Buddhism, it does not mean that social support to Buddhism declined on any important level. In fact, the Bharhut Stupa in Central India was built throughout the rule of the Sungas. The Sanchi Stupa was enlarged twice its mass and the gateways and the railings were added in their era only. The version of Divyavadana looks to be highly exaggerated, but there is no doubt that the type of royal patronage Buddhism had enjoyed throughout the Mauryan rule was no more there at the time of the Sungas and the Kanvas.

Expansion and Patronage

We notice expansion of Buddhism in all sections of India throughout the era 200 BC to 300 AD. Buddhism gained a strong foothold in the north western India. Several of the foreigners like the Indo-Greeks and the Kushanas, who invaded India throughout this time carried Buddhism.

In the middle of the Indo-Greek kings, it was Menander who figures prominently since the ruler who was drawn towards the doctrines of Buddhism. He carried Buddhism. He is described king Milinda of Sakala in a Buddhist job which gives the story of how he was converted.

Several Kushana kings adopted Buddhism. For instance, Kujula Kadphises and Kaniska-I were followers of Buddhism. It was in Kaniska's rule that Buddhism reached a supreme location. Throughout his era the Fourth Buddhist Council was convened on the advice of Parsva—the Buddhist monk. However there is few controversy concerning the lay of the meeting, it is usually carried, on the proof of several modern authorities, that it was held somewhere in Kashmir. Vasumitra acted since its president. A thorough discussion took lay on few hard passages of the scriptures and these discussions were compiled in the shape of commentaries recognized since 'Vibhasha sastras'. It was in this council that Buddhism got split into Hinayana and Mahayana.

Kaniska-I helped to propagate Buddhism in dissimilar sections of the country. For instance, he built a Stupa and a monastery at Peshawar which served since a great centre of Buddhist learning and civilization. Though, in this era monks from India accepted the doctrines of Buddha also to Central Asia and China.

In the Deccan the Satavahana kings and Kshatrapa rulers of western India patronized Buddhism. Several Stupas were built and were endowed with munificent gifts. For instance, the Amaravati Stupa was enlarged and enclosed in richly carved marble slabs in the days of the Satavahana King Pulumavi. Beside the Western Coast, several caves were exhumed on the Western Ghats through the Satavahanas and the Kshatrapas. They functioned since shelters for Buddhist monks and since monasteries. These rock cut caves are establish at spaces like Nasik, Karle, Bhaja, Gunnar, Kanheri, etc.

Few traces of Buddhism are also noticed in the Tamil country throughout this era. The early cave inscriptions from the Tamil country refer to few spaces engaged through the Buddhists. These inscriptions also record donations through the place worshippers.

Rise of Mahayana Buddhism

The development of Mahayana Buddhism contributed to the further growth of Buddhism since a popular faith all over India and beyond her frontiers. The religious emotions of a number of people, with dissimilar origins and cultural affiliations slowly transformed Buddha into a God. In the early centuries of the Christian period the installation and worship of Buddha images came into vogue. This paved the method for the advent of Mahayana Buddhism.

Mahayana Buddhism originated in relation to the first century BC in the Andhra region. It became a recognizable shape of Buddhism at the time of Kaniska and then spread all over North India in the first and Second centuries AD. Though, due to the opposition from orthodox Buddhism it could not create much headway in the beginning. It was with the advent of Nagarjuna, the mainly outstanding exponent of Mahayana that it started gaining popularity. Although Mahayana Buddhism originated in the first century B.C. the formal division of the Buddhist samgha into Hinayana and Mahayana on the foundation of sharp doctrinal variations looks to have taken lay after the fourth Buddhist council at the time of Kaniska-I. Literally, Hinayana means "Lesser Vehicle" and Mahayana, "Greater Vehicle", but these were words which were invented to illustrate the superiority of Mahayana over Hinayana. The essential variation place in the Mahayana belief, first preached through a Buddhist sect described Mahasanghika that every being could aspire to Buddhahood and could attain it-through several levels since Bodhisattva. One could become a Bodhisattva through performing the meritorious acts or Paramitas. Other characteristics associated with Mahayana faith are: Belief in sunyata or void or non-reality of substances; belief in mantras, belief in numerous Buddhas and Bodhisattvas and the practice of worshipping gods and goddesses. Mainly of these beliefs and practices, the Hinayanists idea, were not expounded through the Buddha himself.

Sects

With the spread of Buddhism to dissimilar sections of the country several sects emerged. For instance, the Theravadins had their centre of activity at Kausambi; Mathura was the centre for the Sarvastivadins; and the Bhadra Yanika sect flourished at Nasik and Kanheri. The origin of these sects may not have been originally due to variations in the doctrines. In fact, what contributed to their origin and development were factors related to geographical varieties of the country, attitudes of several societies at the regional stages and possibly lack of coordination flanked by the several exponents of the sects. Under the Satavahavas, the Dhanyakataka region became the mainly significant stronghold of Mahayana Buddhism whereas the Sthaviravadins were popular in the north.

These sects brought in relation to the sure changes in Buddhism. Few of these were:

- Whereas earlier Buddha was believed since a teacher only, now in the Mahayana sect he was worshipped since God. This brought in relation to the change in the shape in which he was worshipped. For instance, earlier in sculpture he was represented by a pair of foot prints; a white elephant and a flower, etc. But now people began to worship Buddha images and idols.
- The concepts Bodhisattvas also underwent a change. For instance, one sect the Bodhisattva was an incarnation of the Buddha whereas another sect depicted Bodhisattva since an unselfish individual working for the good of all.
- Now the thought of successive re-births was strengthened. It accentuated that one could accumulate merit by successive births.
- Merit now could also be transferred from one person to another person through conducting suitable pious acts.

Centers

The earlier religious and pilgrimage centers remained since popular centers even in this era:

- Barhut, Bodhgaya and Sanchi sustained to be celebrated spaces of pilgrimage throughout the Sunga era and later.
- Purushapura was a great centre of Buddhist civilization under the Kushans. Though, Taxila sustained to be the mainly significant centre in this region. Infact, in the whole region of Gandhara which incorporated Purushapura and Taxila, Buddhism was therefore significant that it gave rise to a local school of art described Gandhara art.
- Mathura was a biggest centre of Buddhism and like Gandhara produced its own school of art. Bodhisattva images of Mathura were taken to distant-off spaces. In western Deccan, Nasik, Kanheri and Karle numerous other monasteries were exhumed on the hills throughout this era and provided residence to Buddhist monks.

- In the eastern Deccan, Amaravati and Nagarjunakonda were the well-known centers where Buddhist art flourished. The Mahachaitya of Nagarjunakonda was a lay of pilgrimage in the middle of the Buddhists all over India.

Few of these centers urbanized into great educational centers also. For instance Taxila, Mathura, Benaras and Nalanda appeared since centers of Buddhist learning. Taxila attracted students from several sections of the country. It offered the highest learning in humanities, sciences, crafts, martial arts, law and medicine.

Jainism

Jainism did not spread since fast since Buddhism. Further, royal patronage to Jainism was not since extensive since it was in the case of Buddhism. In spite of these difficulties, the monks were active and organized missions to spread Jainism. Through the early centuries of the Christian period it had consolidated its location in India. But Jainism, unlike Buddhism, did not effort to spread its doctrines outside India.

Spread and Patronage

Generous patronage was extended to Jainism through few kings, and the name of Kharavela, the ruler of Kalinga, stands foremost in this regard. Not only he and his queen practiced Jainism but they specializes few caves for the exploit of the Jaina monks in the Udayagiri hills. In the Kushana era Jainism was popular in Mathura. The Mathura School of Art produced several images of the Tirthankaras and other substances of worship for the Jainas. In the Tamil country the Tamil kings few caves to the Jainas. Athiyan Nedurnan Anji concentrates a cave to the Jainas at Jambai in South Arcot district. The cave at Sittanavasal was specialized through the regional people to a Jaina monk. This designates the popularity of the Jaina faith in the middle of the people of that region.

Jaina monks organized several missions to spread Jainism. These missions were originally designed to give relief and shelter to Jaina monks who were suffering from famine or drought. Though, these relief missions ultimately turned into religious missions for the spread of Jainism. The first such mission was organized in the Mauryan era. Bhadrabahu, modern of Chandragupta Maurya, migrated to give shelter to the monks. He, with the King Chandragupta Maurya, went south and recognized a centre at Sravanabelgola in Karnataka. From this lay the Jainas spread to dissimilar sections of the Tamil country and the Andhra region. A Svetambara custom mentions in the time of Kharavela, the migration of Jaina monks from Magadha to the eastern Andhra coast. This relation is supported through a late inscription from Hathigumpha cave on the Udayagiri hills close to Bhuvanesar.

Another custom mentions the migration of Jainas to Mathura. The ruins of the Kankali Tila at Mathura and a number of dedicatory inscriptions testify to the subsistence of Jainism in Mathura throughout the first-second centuries A.D. The story of Kalakacharya refers to the movement of

Jainas to Malwa since early since the first century BC. From the proof of Junagadh inscription—it is clear that through the early centuries of the Christian period Jainism had spread to Gujarat.

Sects

The Svetambara and Digambara sects were recognized from since early since the second century BC. Those who discarded all garments and went in relation to the naked were described Digambaras and those who wore a white garment were named Svetambaras. There are extremely small doctrinal variations flanked by these two sects. This sustained in this era also. The Yapaniya urbanized since another Jaina sect approximately the first century AD. It was almost certainly founded through Kalasa, a monk of Svetambara sect at Kalayanagara. An important characteristic of this sect was that it however that even women could attain moksha and that kevalins should take their food in morsals. Through and big Jainism remained faithful to its original doctrines and hence the number of its adherents remained fairly consistent.

Centers

In the middle of the several Jaina centers, Rajagriha or Rajgir urbanized into a significant centre throughout the first and second centuries AD. Vajra Muni of the Svetambara sect was associated with this lay. Mathura was another significant centre. From the sculptures establish in Mathura and from the specialized inscriptions on them, it is apparent that the merchant class patronized Jainism here on a important level. It sustained to be a significant centre of Jainism for several centuries. Ujjain was another significant centre of Jainism in this era.

In the northwest, Sirkap in Taxila grew into a Jaina centre from the early centuries of the Christian period in addition to being a biggest Buddhist centre. It had a big Jain establishment. Likewise, Broach and Sopara on the western coast were great centers and monks. In Orissa, Udayagiri and Khandagiri hills close to Bhuvaneswar were other centers from the Mauryan times, and they sustained tq flourish even after the rule of Kharavela. In the Tamil country, Madurai and Sittannaval may be believed since significant centers. Big Jaina establishments lived at these spaces in the second century BC and afterwards.

ART AND ARCHITECTURE

Rock-cut Architecture

Rock-cut architecture is the making of buildings like structures through excavating solid rock where it naturally occurs. In India the word 'cave' is often applied, and in China 'cavern,' but one necessity differentiate natural caves, even if tidied and extended through man, from rock-cut architecture which is wholly man-made and therefore in every respect a section of architecture and its history. However rock-cut architecture differs from traditional architecture in several obvious methods,

several rock-cut buildings are often made to replicate traditional architectural shapes in the facades and even in their interiors. The interiors were usually carved out through starting at the roof of the intended legroom and then working downward, for the obvious cause that stones would not be falling on one's head. The three largest uses of rock-cut architecture were temples, tombs and cave dwellings.

Little rock-cut architecture, mainly for tombs, is exhumed completely in chambers under the surface of relatively stage rock. If the excavation is instead made into the face of a cliff or steep slope there can be an impressive facade, since establish in Lycian tombs, Petra, Ajanta and elsewhere. The mainly laborious and impressive rock-cut architecture is the excavation of tall free-standing monolithic buildings completely below the surface stage of the nearby rock, in a big exhumed whole approximately the building. Ellora in India and Lalibela in Ethiopia give the mainly spectacular and well-known instances of such buildings.

Rock-cut architecture, however intensely laborious with ancient apparatus and ways, was presumably combined with quarrying the rock for exploit elsewhere; the vast amounts of stone removed have normally vanished from the location. Rock-cut architecture is also said to be cut, hewn, etc., "from the livelihood rock". Another word sometimes associated with rock-cut architecture is monolithic architecture, which is rather applied to free-standing buildings made of a single piece of material. Monolithic architecture is often rock-cut architecture but monolithic buildings might be also cast of artificial material, e.g. concrete.

Art

Ancient rock cut tombs, temples and monasteries often have been adorned with frescoes and relief. The high resistance of natural cliff, skilled exploit of plaster and consistent microclimate often has helped to preserve this art in bigger condition than in conventional structures. Such exceptional instances are the ancient and early medieval frescoes in such sites since Bamyán Caves in Afghanistan with the mainly ancient recognized oil paintings in the world from 8th century AD, Ajanta Caves in India with well preserved tempera paintings from 2nd century BCE, Christian frescoes on Churches of Goreme, Turkey and numerous other monuments in Asia, Europe and Africa.

Sculpture

The first recognized sculpture in the Indian subcontinent is from the Indus Valley culture, establish in locations at Mohenjodaro and Harappa in modern-day Pakistan. These contain the well-known little bronze female dancer. After the collapse of the Indus Valley culture there is small record of sculpture until the Buddhist period, separately from a hoard of copper figures of c. 1500 BCE from Daimabad. Therefore the great custom of Indian monumental sculpture in stone appears to begin

relatively late, with the reign of Ashoka from 270 to 232 BCE, and the Pillars of Ashoka he erected approximately India, carrying his edicts and topped through well-known sculptures of animals, mainly lions, of which six survive. Big amounts of figurative sculpture, mainly in relief, survive from Early Buddhist pilgrimage stupas, Sanchi; these almost certainly urbanized out of a custom by wood that also embraced Hinduism.

The pink sandstone Hindu, Jain and Buddhist sculptures of Mathura from the 1st to 3rd centuries CE reflected both native Indian customs and the Western powers received by the Greco-Buddhist art of Gandhara, and effectively recognized the foundation for subsequent Indian religious sculpture. The approach was urbanized and diffused by mainly of India under the Gupta Empire which remnants a "classical" era for Indian sculpture, covering the earlier Ellora Caves; however the Elephanta Caves are almost certainly slightly later. Later big level sculpture remnants approximately exclusively religious, and usually rather conservative, often reverting to easy frontal standing poses for deities, however the attendant spirits such since apsaras and yakshi often have sensuously curving poses. Carving is often highly detailed, with a complex backing behind the largest figure in high relief. The celebrated bronzes of the Chola dynasty (c. 850–1250) from south India, several intended to be accepted in processions, contain the iconic shape of Shiva since Nataraja, with the huge granite carvings of Mahabalipuram dating from the previous Pallava dynasty.

Vihara

Vihara is the Sanskrit and Pali word for a Buddhist monastery. It originally meant "a secluded lay in which to walk", and referred to "dwellings" or "refuges" used through wandering monks throughout the rainy season.

The northern Indian state of Bihar derives its name from the term "vihara", almost certainly due to the abundance of Buddhist monasteries in that region. The term "vihara" also been borrowed in Malay where it is spelled "biara," and denotes a monastery or other non-Muslim spaces of worship. In Thailand and China, "vihara" has a narrower meaning, and indicates a shrine hall. It is described a "Wihan" in Thai, and a "Vihear" in Khmer. In Burmese, wihara means "monastery," but the native Burmese term kyaung is preferred.

In the early decades of Buddhism the wandering monks of the Sangha, specialized to asceticism and the monastic life, had no fixed abode. Throughout the rainy season they stayed in temporary shelters. These dwellings were easy wooden constructions or thatched bamboo huts. Though, since it was believed an act of merit not only to feed a monk but also to shelter him, sumptuous monasteries were created through rich place devotees. They were situated close to resolutions, secure sufficient for begging alms from the population but with sufficient seclusion to not disturb meditation.

Deal-circuits were so ideal sites for a vihara and donations from wealthy traders increased their economic strength. From the first century CE onwards viharas also urbanized into educational institutions, due to the rising demands for teaching in Mahayana Buddhism.

In the second century BCE an average plan for a vihara was recognized. It could be either structural, which was more general in the south of India, or rock-cut like the chaitya-grihas of the Deccan. It consisted of a walled quadrangular court, flanked through little cells. The front wall was pierced through a door, the face facing it in later periods often included a shrine for the image of the Buddha. The cells were fitted with rock-cut platforms for beds and pillows. The unwanted rock was exhumed, leaving the carved cave building. This vital layout was still same to that of the communal legroom of an ashrama ringed with huts in the early decades of Buddhism.

Since permanent monasteries became recognized, the name "Vihara" was kept. Few Viharas became very significant institutions, few of them evolving into biggest Buddhist Universities with thousands of students, such since Nalanda. Life in "Viharas" was codified early on. It is the substance of a section of the Pali canon, the Vinaya Pitaka or "basket of monastic discipline". Buddhist Vihara or monastery is a significant shape of institution associated with Buddhism. It may be described since a residence for monks, a centre for religious job and meditation and a centre of Buddhist learning. Reference to five types of dwellings namely, Vihara, Addayoga, Pasada, Hammiya and Guha is established in the Buddhist canonical texts since fit for monks. Of these only the Vihara and Guha have survived.

Gandhara

Gandhara is the name of an ancient kingdom, situated in sections of modern-day northern Pakistan and eastern Afghanistan. Gandhara was situated largely in the Peshawar Valley, the Pothohar Plateau and the Kabul River Valley. Its largest municipalities were Purushapura, literally meaning "municipality of men", Varmayana, Takshashila and Kapisa.

The Kingdom of Gandhara lasted from the early 1st millennium BC to the 11th century AD. It attained its height from the 1st century to the 5th century under the Buddhist Kushan Kings. The Hindu word Shahi is used through history writer Al-Biruni to refer to the ruling Hindu dynasty that took over from the Turki Shahi and ruled the region throughout the era prior to Muslim conquests of the 10th and 11th centuries. After it was conquered through Mahmud of Ghazni in 1021 CE, the name Gandhara disappeared. Throughout the Muslim era the region was administered from Lahore or from Kabul. Throughout Mughal times the region was section of Kabul province.

Mathura School of Art

Making of the images of the Buddha was a conspicuous characteristic of the Mathura School of Art. The Mathura school of art is renowned worldwide for its vivacity and assimilative character of

Indian themes, a custom it has maintained till date. Mathura school of art is regarded since an outgrowth of ancient Indian school that flourished since centers of religious art back in 200 BC. The magnificence of Mathura school of art coincided with the rule of the Kushanas under the reign of Kanishka and his successors. The municipality of Mathura gained prominence under the supremacy of the Kushanas. The fervor of Brahmanism, Jainism and Buddhism is extremely well distinguished in the paintings of Mathura School of Art.

The sculptures of Mathura deserve recognition for creating the earliest, exclusively Indian symbols of the Lord Buddha. Mathura school of art draws inspiration from the ancient Indian arts of Bharhut and Sanchi.

Characteristics of Mathura School of Art

The head of the Buddha from Mathura is constant in the sculptor's self-imposed abstraction. The individual characteristics are integrated into the essentially spheroid size of the head, and no lingering over precision of anatomical aspect interferes with the key concern for the presentation of the solid volume of the entire. The sides of the statue from the Kushana school at Mathura are characterized through an open, beaming expression, the eyes are fully open, the cheeks round and full, the mouth ample, with lips drawn into a slight smile. This smile is almost certainly the earliest appearance of the only possible device through which the Indian sculptor could indicate the inner contentment and repose of the Buddha's nature.

For example, in the Sarnath statue, although the individual curls are not shown, the hair is indicated since cut short and forming a sort of cap on the skull; the lion-formed torso, the tapering arms and legs, all correspond to the textual accounts of the Buddha's superhuman anatomy. In mainly Mathura images, the carvers scrupulously symbolize the spots of the wheel, 'trisula', etc., on the palms and soles. The common impression given through the Sarnath statue that is extravagant, weighty, and yet characterized through a sure athletic flexibility, spots the steady improvement of the Indian ideal of physical beauty. The exquisite feminine figures created through the artists of Mathura bear a hallmark of elegance, charm and sophistication. Both in the relation of Jataka stories and measures from the life of Buddha the sculptors of Mathura evolved in the manner of presentation, in which the several episodes are stripped of all details of action and setting, therefore that the event is often typified only through the figure of the Buddha in feature pose and mudra.

The artists of Mathura used spotted red sandstone since the material for creation images and statues. The early images of the Buddha and the Bodhisattva are happy, fleshy figures with small spirituality in relation to them. Statues of Jain Tirthankaras and Brahmanical gods and goddesses were also made. Secular themes were also worked upon.

Amaravati School of Sculpture

Amaravati School of art and sculpture evolved throughout the Satavahna era. Amaravati is located on the banks of the Krishna River. Creative activity dates back to 3rd century BC and includes the intricately intended Mahachaitya. The sculptural wealth of Amaravati is displayed contain the typical motifs of the Amaravati art and sculptures. This contains the lotus and the 'purnakumbha' motifs. These representations stand for abundance and auspiciousness. Lord Buddha is depicted in the shape of 'Swastika' spot. This has been carved out on the cushioned seat over a throne that is located under the Bodhi tree. The similar symbol is established on the Flaming pillar. In the lower relieves of the domes the Jatakas have been depicted. The standing Buddha here dates back to the 8th century AD.

At a later level the Amaravati School depicted Buddha in the human shape for the first time. The sculptures of this school depict Buddha in the superhuman shape. There are animal sculptures, the Triratna, the coins of that age and other minor antiquities. The sculptures of the 2nd century BC contain the fragmentary Ashokan pillar. The images of Lord Buddha from Alluru, Dharma Chakra from Lingaraja Palli, Bodhisattvas are few of the finest examples of the Amaravati School of art and sculpture. The sculpted figures evidently reflect the characteristics of Satavahana sculptures and architectures. The female figures are full of dynamism and life.

Other pieces of art from the Amaravati School contain the ornate bull or 'nandiswara' that was located in the Amareswara temple; earlier shapes of Lord Ganesha, Ganeshani and Lakshmi.

Amaravati School also had a great power over other South Indian sculpture. Its sculpture illustrates mastery in stone sculpture. The monuments at Jaggayyapeta, Nagarjunakonda and Amaravati are instances. The Andhra sculpture is also recognized since Amaravati schools. The stupas at Amaravati were collected of green marble. The art of Amaravati region is one of India's biggest and district approaches. A great number of graceful and elongated figures on the relief imbue a sense of life. The excellence of the surface enhances the beauty of sculpture.

The figures of Amaravati have slim blithe characteristics and are represented in hard poses and curves. Though the scenes are over-crowded, the common effect is not pleasing. The technological quality of sculptures is extremely admirable. Lord Buddha is largely represented by representations.

REVIEW QUESTIONS

1. Who were the Sungas?
2. What was the significance of the rule of the Sakas in North-West India?
3. How would you description for the increase in trade in the post-Mauryan period?
4. Write the importance of the Ganga valley in the early historical period.

5. Write on the new developments in Brahmanism in this period.
6. Discuss the main features of Mauryan Art.
7. What is a Stupa? Explain the main characteristics of Sanchi Stupa.
8. Explain the key characteristics of Gandhara art.

CHAPTER 7

STATE AND SOCIETY IN SOUTH INDIA: 200 BCE TO 300 CE

STRUCTURE

- Learning Objects
- Early State Formation in Deccan
- Early State Formation in South India
- Agrarian Settlements and Agrarian Society in Peninsular India
- Expansion of Deal and Urban Centers
- Growth of Tamil Language and Literature
- Review Question

LEARNING OBJECTIVES

After reading this chapter you will be able to learn about:

- The changes in the society at this time.
- Eco-zones constituted Tamilaham or south India of the early period
- The nature of the spread of agrarian settlements.
- The crash of trade and urbanization on the society of early peninsular India.
- Tamil language and literature

EARLY STATE FORMATION IN DECCAN

Sources

The names of the Satavahana rulers, also recognized since the Andhras, happen in the lists of kings establish in the Puranas. There are several difficulties in by these lists since sources of history without critically comparing them with other sources. For instance the names of the kings and the duration of their rule modify in the dissimilar Puranas. Moreover, information in relation to the kings is interwoven with myths and legends, and one has to cautiously distinguish flanked by facts and legendary stories. The Puranas are nevertheless useful when studied with other sources such since coins and inscriptions. The Satavahanas minted a big number of coins in lead, silver and an alloy of copper. Their silver coins carry the portrait of the king and his name. The inscriptions are establish in Buddhist caves cut in the rock and record donations made through Satavahana kings and queens since well since through a big number of ordinary people. Through comparing the information accessible in these dissimilar sources, scholars usually accept that the Satavahanas began their rule approximately the first century BC. Their earliest record is established engraved on rock in a cave close to Nasik in the present state of Maharashtra.

State Formation

We should now pose the question: What is a state and how does the emergence of state bring, in relation to the changes in community? There are several theories which seek to explain the causes for the emergence of a state. Causes for the emergence of a state modify from region to region. In some cases the growth of trade and the development of urban centers could lead to the rise of a state. Other theories suggest that population pressure or conquest could also result in a change in the political building.

Scholars usually agree that a state is a more efficient way of controlling expanding populations. A state exercises management over a more or less well-described territory and maintains an administrative machinery to collect taxes and revenue. It pays for a regular army that enforces law and order. But jointly with all this, the excellence and stratification in community also augments. There is a well-marked distinction flanked by the rulers and the ruled. The rulers manage the resources of community for their own benefit and exploit. The ruled, on the other hand, give the revenue and the money required to maintain the members of the ruling family, the notables in the state, the several categories of officials and the army. Therefore the vital variation flanked by a tribal community and a state community is in the nature of political management. In a state organization, specialized administrative machinery separates the rulers from the ruled. In a tribal community, political power is usually exercised through a clan which has no power to enforce its decisions. The location of the clan depends on the loyalty of the members and mainly decisions are taken jointly.

Antecedents

The eastern Deccan was engaged a small later in the second half of the first millennium BC through iron by societies. These were through and big village resolutions, the abode of a big number of tribes. Early Sanskrit literature, particularly the Epics and the Puranas, mention many tribes such as the Andhras, Sabaras, Pulindas, etc., who existed in the Deccan. Several of these are also mentioned through Ashoka in his inscriptions. But mainly of these references are of a common nature and it is hard to describe the region where they existed in the Deccan.

The procedure of change possibly started with Mauryan expansion in the Deccan. The Mauryas were primarily interested in exploiting the mineral resources of the Deccan peninsula. The gold, diamonds and gems from the mines in Karnataka and Andhra were transported to Magadha in the north by a series of land and coastal circuits. Market centers urbanized at significant points beside these circuits such as Dharanikota on the banks of the Krishna in the Guntur district of Andhra and Karad in Satara district of Maharashtra. Several chiefs recognized since maharathis became significant in many scattered pockets. But it was under the Satavahanas who were related through marriage to the maharathis that the first state appeared in the Deccan.

Geographical Backdrop

The Deccan peninsula is divided into the plateau region and the coastal plains through the hill ranges of the Eastern and Western Ghats. The Andhra coast is much wider than the Konkan coast to the west. The common slope of the plateau is to the east and as a result the biggest rivers such as the Mahanadi, Godavari and Krishna flow eastwards into the Bay of Bengal. The deltas and valleys of the rivers give fertile regions for resolutions. Possibly an important aspect of the geography of the Deccan is the information that the hill ranges of the plateau can be crossed only beside the passes.

Outline History of the Satavahana Dynasty

Purana custom it was Simuka Satavahana who recognized Satavahana power. Kanha or Krishna, his brother, is possibly recognized to us from an inscription at Nasik. Another record that lists many rulers of the dynasty is the Nanaghat inscription of Queen Nayanika, the widowed queen of Satakarni, who performed Vedic sacrifices. Nanaghat was a biggest pass connecting Junnar with the coast, and in a cave at the head of the pass portraits of the Satavahana rulers were carved. 'Unluckily, the sculptures are now totally destroyed and all that remnants are labels over their heads giving their names.

We know extremely small in relation to the rulers that followed Satakarni till we approach to the reign of Gautamiputra Satakarni. An inscription of his mother engraved on the entrance to a cave at Nasik, gives us details in relation to the extent of his kingdom and the measures of his reign. A biggest attainment of Gautamiputra Satakarni was the defeat of the Kshatrapas of western Deccan and Gujarat. His mother's epigraph praises him since the restorer of Satavahana glory and further evidence of these approaches from numismatic proof. After his victory, Gautamiputra counter struck silver coins of the Kshatrapa Nahapana with his own legend and representations. Since a result of the rivalry flanked by the Kshatrapas and the Satavahanas, Greek ships entering Kalyan, a port close to present Bombay, were sent under guard to the port of Bharuch. Possibly manage of the lucrative foreign deal was one of the reasons for the clash. It would also look that under Gautamiputra Satakarni, Satavahana rule extended over Andhra since well.

Gautamiputra was succeeded through his son Pulumavi and it was at this time that the Satavahanas consolidated their power in the eastern Deccan. For the first time we discover Satavahana inscriptions outside the western Deccan at Amaravati. Yajnasri Satakarni was the last significant Satavahana ruler and after him the kingdom was splintered, and divided flanked by his successors—one row of kings ruling in the Andhra region. It was also under the later Satavahanas that coins with bilingual legends were issued and in addition to the name of the king in Prakrit these accepted a

legend in a south Indian language—opinion being divided on its identification flanked by Tamil and Telugu.

In addition to the Kshatrapas, an early Satavahana had to contend with the power of Kharavela from Orissa or Kalinga. Kharavela rose to power in Kalinga in the transitional of the first century BC. He despatched an army to the west without caring for Satakani; this suggests that early Satavahana power suffered setbacks both at the hands of the Kshatrapas and of Kharavela. It was revived only by the uses of Gautamiputra Satakarni.

One of the problems of Satavahana history is that we know extremely small in relation to the connection flanked by the ruling dynasty and the little chiefdoms that flourished in dissimilar pockets of the Deccan. For instance, the inscriptions refer to marriage relations of the Satavahanas with the Maharathis and the Mahabhojas—in fact in the Nanaghat labels inscriptions a Maharathi discovers precedence over a Kumara or prince, and Queen Nayanika herself was the daughter of a Maharathi. Maharathis are also recognized to have made self-governing donations—mainly of their inscriptions having been establishing approximately Karle, while the records of the Mahabhojas happen beside the west coast.

Resolution Pattern

On the foundation of the discover-marks of their earliest inscriptions, it can be said that the Satavahanas began their rule in the western Deccan. A second century A.D. inscription of Gautamiputra Satakarni's mother from Nasik gives information in relation to the extent of the kingdom under the Satavahanas. The mention of both the Western and the Eastern Ghats since forming sections of Gautamiputra Satakarni's empire suggests that through this time Satavahana rule sheltered the whole Deccan and that it was divided into aharas or districts. We get the names of at least five aharas in the inscriptions:

- Govardhana-ahara with its centre approximately Nasik; Soparaka-ahara on the west coast; Mamala-ahara comprising the hilly portions of the Pune and Satara districts; Satavahanihara covering the Bellary district of Karnataka; and Kapurachara possibly in Gujarat.

West Coast

On the west coast there were a series of ports at Bharuch, Kalyan, Sopara and Chaul and continuing further south all beside the Konkan coast. To these ports commodities were brought from the inland centers by passes beside the Western Ghats. A significant text for understanding the nature of travel and deal is the first century AD. Periplus of the Erythraean Sea written through an anonymous Greek sailor. It gives a graphic explanation of the dangerous passage by the narrow mouth of the Gulf of Cambay to Bharuch. Since a result incoming ships were piloted into the port through royal

fishermen of the district. We have earlier referred to the clash flanked by the Satavahanas and the Kshatrapas over manage of the maritime deal and the competition flanked by the ports of Bharuch and Kalyan.

Inland Resolutions

Across the Western Ghats on the inland face, the biggest concentrations of resolutions were approximately Nasik; Junnar; within a 30 Km. radius of Karle; and further south in the upper Krishna basin approximately Kolhapur. It should be emphasized that all these regions are agriculturally rich and fertile and provided a precious resource base for the ports on the west coast. These ports handled much of the deal in the first century A.D. flanked by India and the Mediterranean region and were also connected through the overland transpeninsular circuit across the Deccan to centers in Andhra and beside the east coast. It went from Bharuch to Paithan and Ter and further east to centers in Andhra. The ancient location of Paithan spreads over 4 sq km beside the Godavari and from time to time a rich yield of antiquities like coins, moulds, terracottas and pottery have been accepted out in the region therefore distant and hence we know extremely small in relation to the structural remnants of the Satavahana era.

Ter lies in the biggest cotton producing region of the Deccan. Excavations at the location have acquiesced proof of wooden fortifications and a number of vats, possibly for dyeing cloth. Ter is also well recognized for discover of an ivory figurine extremely same to the specimen establish at Pompeii, but possibly the mainly significant ruin at the location is that of a brick cavity subsequently converted into a Brahmanical temple.

Another circuit in the Deccan connected Ujjain to Maheshwar on the Narmada and past the caves at Ajanta and Pitalkhora to Bhokardan and Paithan. Bhokardan was a biggest bead-creation centre and was idso recognized for shell and ivory-working. Inhabitants of Bhokardan or Bhogavardhana are recognized to have made donations at the Buddhist caves of Bharhut and Sanchi in central India.

Further south in the upper Krishna valley Karad is an early centre referred to in Buddhist inscriptions. Also situated in the similar region is Kolhapur. In the western section of the city a rich hard of bronze substances was establish. Few of these like the statuette of Poseidon were clearly imports, while others like carts and bronze vessels were of regional production. Further south is the location of Banavasi recognized since the discover-mark of one of the Satayahana inscription. It was possibly a fortified resolution since there are indications of a fortification wall and a moat.

The trans-peninsular circuit across the Deccan connected these locations in the western Deccan to centers like Amaravgti in the lower Krishna valley and went past the Karimnagar region of Andhra. The Karimnagar region has an extensive sharing of early historical locations, a significant centre being that of Kondapur in relation to the 70 Km north-west of Hyderabad. Excavations at the

location have acquiesced a rich collection of coins and terracottas and many buildings of brick of several sizes lay in mud mortar. Peddabankur is a little village now but was a significant resolution throughout the Satavahana era extending over a 30 hectare region. In relation to the 10 km. from Peddabankur was the fortified location of Shulikatta. It was bounded through a mud-rampart and excavations have unearthed a big brick building at the location. Another biggest environment location was at Kotalingala which was settled in the pre-Satavahana era since indicated through recent coin finds. The Satavahana resolution had a mud fortification and extensive brick buildings. Big quantities of iron slag and ore were established at the location. Leading from the Karimnagar region, the circuit branched off into the lower Krishna valley which has a big concentration of Early Historical locations. Prominent in the middle of these are Amaravati and Dharanikota on both banks of the river Krishna, and Dharanikota was linked to the river by a navigation channel. The earliest structural activity at the location was marked through the construction of a wooden wharf which was later converted into a brick building. But with the gradual silting up of the navigation channel the location was abandoned in the fourth century AD. In addition to the transpeninsular circuit, another alternative was to go to the region of Vidarbha into central India—the significant resolutions in Vidarbha being those of Panuar, Pauni, Mandhal, Bhatkuli and Adam.

One point that requires to be stressed is that it is only throughout the Satavahana era that fortified resolutions develop in the Deccan, and excavations indicate a marked improvement in the excellence of construction. Brick was increasingly used both for fortification since well since for other buildings. The floors were well of the made through means of rammed clay and the roof supported through wooden posts and sheltered with tiles. The railway rows at present follow the similar circuits that were used in the ancient era. The Bhorghat is still the only pass across the Western Ghats connecting Pune to Bombay past a series of early Buddhist caves such since Shelarwadi, Bedsa, Bhaja, Karle, Ambivale and Kondane.

Management

Management under the Satavahanas was much simpler that under the Mauryas. Inscriptions refer to ministers who were in charge of several functions. In the middle of other items, they served since treasury officers and maintained land records. The exact number of ministers is not recognized. These ministers were appointed directly through the king and the post of a minister does not look to have been hereditary, i.e., pass from father to son. They were possibly paid in money from the revenue composed through the state. We do not have exact figures for the amount of revenue composed, but we do know that the state composed taxes. One of the practices started through Satavahana rulers in the first century AD was that of donating revenue of a village to either a

Brahmana or the Buddhist Sangha. This practice became much more widespread under the Gupta rulers.

The importance of land-revenue for the king can be judged from the elaborate processes that was used to record donations of land. These donations were first proclaimed in an assembly *mnigama-sabha*. It was then written down either on a copper-plate or cloth through an officer or minister. There was a keeper of records who maintained a detailed explanation of these donations.

The rulers at this time were eager to bring more land under farming therefore that they could earn extra revenue. It looks that anyone who cleared the forest and tilled a plot could claim ownership of the land. The revenue from deal was another biggest source of income. We shall talk about the expansion of deal in a later element. Here we should point out that much of the deal was handled through guilds who also acted since bankers. The state took elaborate events to encourage deal. Highways were made close and rest-homes were constructed beside them.

EARLY STATE FORMATION IN SOUTH INDIA

The Region

The land in flanked by the hills of Venkatam and Kanyakumari is described *Tamilaham*. It contains the entire of modern Tamil Nadu and Kerala. With forested hills, undulated terrains, pastures, aid zones, wet-lands and extensive sea coast, the region represented a combination of diverse eco-zones. The three principal chiefdoms, the Cheras, Cholas and Pandyas had their strongholds both in the interior since well since on the sea coast. The Cheras had Karur in the interior and Muciris, the well recognized ancient port, on the west coast. The Cholas had Uraijur in the interior and Puhar on the Coromandel Coast since their strongholds. Likewise, the Pandyas had Madurai and Korkar since their interior headquarters and port respectively. These were the mainly significant political centers of the era in the region.

The Five Eco-Zones and Existence Pattern

The ecological variations of the region are reflected in ancient Tamil poetry. This is in the shape of the concept of five eco-zones. In ancient Tamil poetry *Tamilaham* is portrayed since a combination of five eco-zones, viz.,

- Kurinji,
- Palai,
- Mullai,
- Marutam and
- Neital.

There could be regions in which one tinai or the other controls. But usually mainly of the tinais are fragmented and mixed up all over the region. The mode of human version varied from tinai to tinai depending on its ecological circumstances. The social clusters also varied. The people of Kurinji took to hunting and gathering. Palai being arid land, the inhabitants over there could not produce anything. They took cattle lifting and plundering. In the marutam, the people could pursue plough agriculture and in the neital, fishing and salt creation. Therefore Tamilaham had dissimilar shapes of existence since determined through the ecological circumstances of the five tinais. People from each tinai went out interacting with the peoples of the other tinais and entered into barter of goods. For instance, the people from the hilly backwoods came down to other zones for exchanging their resources like honey, meat, fruits and other wild goods. The people of rustic tracts exchanged their dairy products and the coasted people fish and salt. Agrarian zones attracted all of them. The little, self-sustaining tinais grew up into superior eco-zones by such interaction and interdependence. There were superior zones of productivity since well since non-productivity. The zones of bigger productivity had a relatively urbanized social division of labour. In the zones of lesser productivity the community was essentially easy and consisted of clans. Through and big the peoples of Tamilaham represented an intricate community of unevenly urbanized components which shared a general civilization. The political stage of the community varied from the easy chiefdom of clans to intricate chiefdom of ruling homes. A full fledged state power was yet to take form.

Development of Political Community

The earliest recognizable stage of the development of political community can be seen in the chiefdoms of clans. There were much chiefdom of clans, few large and others extremely little. The chiefs of clan-chiefdoms were addressed to in the poems since the great son or chiefly son indicating the relation flanked by chiefs and their clan members. What is really indicated is the foundation of kinship. Few such chiefdoms necessity has grown beyond kinship by the conquests and subjugation of other clans. The relatively superior chiefdoms of intricate nature were born out of conquests and subjugation. Marriage alliances of chiefs also were responsible for the formation of superior chiefdoms, but the real foundation of the enlargement of chiefdoms was their wealth. Chiefdoms with big agricultural regions constituted the mainly powerful ones. There were three such mainly powerful chiefdoms in modern Tamilaham, viz; the Chera, Chola and Pandya. These chiefdoms represented the stage of the development of a political community anticipating the emergence of a real state.

Dissimilar Types of Chiefdoms

There were three dissimilar types of chiefdoms in Tamilaham. They were of the:

- Kizar (small chiefs),

- Velir (better chiefs) and
- Vedar (the major chiefs) categories of chiefs.

The Kizar were headmen of little villages, usually bound through kinship. Several Kizar are mentioned in the poems. They are referred to through being prefixed with the name of their respective villages. Arnkantur-kizar or Urntur Kizar may be cited since instances. Few of them were subjugated through the better chiefs and had to serve them in their campaigns. Poems refer to Kizar doing vidutozil (obligatory services) to better chiefs like Cheras, Cholas and Pandyas in their campaigns. The better chiefs in their turn rewarded the kizar by gifts which incorporated grant of predatory manages over the subjugated villages. Such kizar sometimes received manage over sure other villages also since reward for serving better chiefs. The velir were mainly hill chieftains, however there were velir controlling low-lands too. Vetar, kuravar and vettuvar were the biggest clansmen of the hills dominated through the velir. Venkatamalai, Nanjilmalai, parampuralai, potyilmalai are few of the significant centers of the hill chiefs of the era. The Chera, Chola and Pandya were the three principal ruling homes of the major category of chiefs. They were recognized since Muvendar, the three cendar. These chiefly homes had managed over peoples of superior regions. The Cheras controlled the peoples of the Kurinji dominated regions of the Western Ghats toward sea.

The Cholas had managed over the peoples in the Kaveri region and the Pandyas, in the south-central region toward seas. They had many lesser chiefs under their service and paying tributes. There was no notion of a preasely demarcated temtory. The political power functioned by manage over peoples rather than privileges over vital resources. For instance, manage over the peoples like Kuravar, or vetar or vettuvar through their chiefs made them chiefs. The hills since well since plains were collectively owned through such peoples. The right of their chiefs emanated from their kinship with the people. The resources were inherited not through individuals but through clusters whose members were bound through ties of general ancestry. These were descent clusters and they made voluntary payments to their chiefs. Regular and periodic payment of taxes was not in vogue. Though, the productivity of the chiefdom determined the strength of the chiefs. Compared to the chiefs of agricultural regions, the rustic and hunter chiefs were less powerful. Powerful chiefs tried to subjugate lesser ones and extracted tributes from them. Plunder raid was the feature characteristic of comtemporary political practice.

Plunder and Booty Resharing

As chiefs, large and little, had to resort to plunder raids for satisfying requires of their people. The chiefs redistributed the booty in the middle of their wamors, bards and medicpnts besides their own kinsmen. The institution of gift-giving was integral to the practice of booty resharing. Gift-giving

was believed to be the mainly significant responsibility of any chief. Mainly of the poems in Puranaruru praise the generosity of chieftains. Generosity and bravery are the two biggest virtues of chieftains. The insufficiency of regional resources made chiefly plunders an economic imperative. A poem in Puranaruru, praising a chief namely Urtur-kizar, illustrates how meagre his resources were. When a dependent approached him for gifts, he described his blacksmith to get him a new lance, therefore that he could go for a raid and acquire booty to provide gifts. Plunder raids and booty reshaping therefore became the feature characteristic of modern polity. Chiefs of all types indulged in plundering against one another. Lesser chiefs joined hands with the large ones in plunder campaigns and obtained their shares of booty. Cattle and grain constituted the routine things of booty. The bards of the era sing in relation to the gifts of elephants, horses, golden lotuses, chariots, gems and muslin. Sometimes the raids of better chiefs involved subjugation of villages beyond manage. In such cases the lesser chiefs assisting the better ones got the subjugated villages. It was not the land of the village that was granted but manages over the people there.

Muvendar and other stages of Political Manage

The antiquity of the Muvendar since the principal ruling clusters goes back to the Mauryan era. Asokan Edicts mention them. The bards praise the Muvendar since 'crowned kings' and mention that the entire of Tamizakam belonged to them. The title of crowned kings require not necessarily indicate the establishment of state power. A state presupposes the subsistence of standing militia, regular taxation, bureaucracy and regional administrative bodies. These had not evolved since yet. Nonetheless, the power of the Muvendar was significantly dissimilar from that of the other categories of chiefs. Their subjugation of lesser chiefs was an ongoing procedure. The largest concern of all the three ruling clusters-Cheras, Cholas, and Pandyas was subordination of velir chiefs who were next in importance. The velir also had great antiquity. Beside with Cheras, Cholas, and Pandyas, the Adigaiman chiefs are also mentioned in the Asokan Edicts. Satyaputras were of the status of the velir chiefs. They held sway over the societies in the high ranges of upper Kaveri region. The other prominent velir chiefdoms place on the highlands and sea coast beside the fringes of the regions of Muvendar. The modern districts of Dharmapuri, Nilgiris, Madurai North Arcot, Tiruchirapalli, and Padukkottai are the chief spaces of the hills and plains engaged through the velir chiefs.

There were in relation to the fifteen significant velir chiefdoms in all since scattered in Tarnilahn. Few of them had managed over societies in strategic centers like points of exchange, ports, junctions of highways and hill stations. Sure spaces and resources determined the nature of their power. With the coming of the era of Indo-Roman deal and manage over strategic centers and deal goods added to the importance of the chiefs.

Pari of Parambumalai, Ariyar of Podiyilmalai, Andiran of Nanjilmalai, and Irunko-vel of Kodunbai were few of the prominent velir chiefs mentioned in the poems. Velir Chiefs controlling such strategic centers had to side severe challenges from the larger chiefs like Muvendar sometimes such competitions led to the annihilation of the weak. The destruction of the domain of Pan, the velir chief of Parambunadu through Muvendar is a well recognized instance. Separately from direct combats, the better chiefs tried to gain access to the velir domains by marriage relations also. There were many examples of the Cheras, Cholas and Pandyas taking their brides from velir families. In the case of the village chiefs of strategic regions the better chiefs adopted the way of military manage. They were subjugated and made subservient to the better chiefs. Muvendar had many such subjugated chiefs since their subordinates serving them in plunder raids.

It is obvious that the Muvendar was mainly powerful political power in modern Tamizakam. Next to them was the political power of velir. The village chiefs of Kizar constituted the primary stage of political power. Although this gives the impression of a political hierarchy, there was no determinate chain of political manage uniting these three stages of political power. Integration of the lesser chiefs was in progress under the subjective and marital policies of Muvendar. But a unified political organization was still in the creation. The traditional power over resident societies based on kinship remained fundamental to modern political manages. Traditional assembly of elders transacted the day to day affairs in every resolution. The assembly location was described manram, a raised seating approximately the foot of a tree. It was also described podiyil. The chief was assisted through a council of elders described avai, the building, composition and functions of which are not recognized. Two other bodies often discussed since section of early Tamil polity are aimperumkuzu or the five great clusters or the eight great clusters. These were relatively later bodies probably urbanized after third century AD. The building and functions of these bodies also are not recognized.

AGRARIAN SETTLEMENTS AND AGRARIAN SOCIETY IN PENINSULAR INDIA

Shapes of Existence

Shapes of existence were determined through many factors such since geographical site, nature of terrain, material civilization and the stage of technology of the given region. Primitive techniques lingered on for extensive in few pockets while few other regions advanced in material manufacture and social growth. Diverse shapes of existence are more visible in the region of Tarnilham. There were:

- Kuriqji, the hills and forests,
- Mullai, the meadow land with low hills and skinny forests,

- Marutam, the lush agricultural plains
- Neytal, the sea-coasts and
- Pnlai, the dry zone. The mullai or the kuriuji areas could become a dry zone in scorching summer.

The Kuriuji tracts had forest tribes who were variously recognized since kuravar, vetar, etc. Their largest occupations were hunting and collecting forest produce like bamboo, rice, honey and roots. They practiced "slash and bum" farming on the hill slopes and produced millets and pulses. They used several apparatus such as spades, sickles and iron-tipped hoes. Such hill tracts were spaces where pepper and other spice were grown in plenty. There are literary references to the farming of pepper and facilities for watering the gardens.

The pasture of the mullai was engaged through cowherds who were recognized since itayas. Their source of living was cattle rearing. They exchanged dairy products. They too practiced shifted farming and produced millets and pulses and lentils. The marutam or the aparian regions were mainly in the fertile river valleys which were appropriate for the wet land farming of paddy and sugarcane. The people, who were described as uzhavar, meaning ploughmen, occupied themselves in plough agriculture and produced a considerable surplus of paddy.

People of other tracts depended on the marutam tracts for rice, the staple food. The neytal people, who were paratavas, were occupied in fishing and salt producing. They exchanged fish and salt for earning their living. The paiai zone was a seasonal phenomenon of the summer. Throughout summer, farming was not possible due to scarcity of water. So there were few people in the region who took to wayside robbery and cattle lifting. Such caravans were often plundered through people who belonged to the marava clusters. The following shapes of living can be listed.

- Hunting and gathering forest produce
- Cattle rearing
- Plough agriculture
- Fishing and salt production
- Wayside burglary.

Spread of Agrarian Resolutions

An augment in population is a notable change from the new Stone Age to the Iron Age in the Deccan and South India. This augment is reflected in the number of the Iron Age locations. Since a result of this change there was a spread of resolutions from the upland regions to the fertile river

valleys and a transformation from partly cattle rearing and partly shifting cultivation to settled agricultural economy. The largest characteristics of this method of life were:

- A concentration of resolutions in the river valleys,
- A sure stage of craft specialization,
- Extensive exploit of iron apparatus and implements,
- New technology of the iron ploughshare,
- Management of minor irrigational facilities and
- A change from the arid land crops to a more surplus yielding wet land crop of paddy.

Archaeological locations which suggest these changes are scattered all over South India. They are usually recognized since megalithic locations. Before discussing agrarian resolutions we would mention in brief in relation to the megaliths.

Megalith literally means large stone. The megaliths are associated not with the actual resolutions of the people but with the burial locations in the shape of stone circles approximately the graves. Few environmental locations such since Tirukkampuliyar, Alagarai etc. also have been brought to light but they are extremely rare. The beginnings of the megaliths are traced to in relation to the 1000 BC but in several cases they are dated in the fifth to the first century BC. In few spaces they sustained even later. The grave goods consisted of a diversity of articles like human bones, several kinds of pottery including the feature Black and Red ware, inscribed pot sherds, apparatus and weapons of iron, drops and ornaments, cult substances, and many other items. It is from these megalithic remnants that we know in relation to the material civilization of the agrarian settlements of the Iron Age in South India. Further, they corroborate few proof supplied through the modern Tamil poems.

Agricultural Manufacture in the Resolutions in Tarnilaham

Agriculture in Tamilaham was come on with the help of the iron ploughshare. Spades, hoes and sickles also were used for dissimilar agricultural purposes. Blacksmiths knew the metallurgy of iron, and few sites have acquiesced furnaces used for iron smelting. Iron slags also have been obtained from such locations. Iron tipped plough is necessary for deep ploughing. For rice and sugarcane land needed deep ploughing. The exploit of ploughs is attested through literature and inscriptions. A dealer in ploughshare figures since a donor in a cave inscription in Tamilaham. Bullocks and buffaloes were harnessed to the plough, and the employment of the draught animals combined with the exploit of the plough made agricultural operations efficient.

The facilities were organized at times through regional cultivators and at time through kings and chieftains. River water was channelised to the meadows. Remnants of an ancient reservoir were exposed close to Kavedpattinam in Tamilaham. Irrigation was significant because rainfall was not enough in the region. Paddy and sugarcane were the two significant crops in the fertile marutam

meadows. Pulses also were grown. It is recognized from the literature of the era that the people had few knowledge of the seasons, which was necessary for successful farming.

Uzhavar and vellalar were the cultivators of the land. Uzhavar literally means ploughmen and vellalar means the masters of soil. One of the sources of the labour for agriculture was the clusters of ploughmen. Atiyor and Vihaivalar are also mentioned since working in the meadows.

Attyor almost certainly means slaves and vinalvalar means workers earning 'wages'. Detail in relation to the 'wage' rates and other circumstances of labour are not recognized. In many contexts members of large families are established occupied in agricultural manufacture. Manufacture based on family labour alone did not yield big amount of surplus.

Resolutions in the Deccan

There was an overall augment in the number of settlements in the Deccan in the river basin, on the warts and on the plateau throughout the Satavahana era. The Godavari valley had the largest number of settlements. The hoe sustained in the urbanized phase but it was properly rocketed. Iron ore was accessible in the regions of Karimnagar and Warangal. Iron working in these regions is indicated since the megalithic era. Gold working also is attested to in the Deccan in the Satavahana era. There is growth how that metallurgy had progressed in these regions.

Irrigation facilities were recognized in the shape of tanks and wells. The water wheel was used for lifting water. Digging tanks and wells was considered to be a meritorious act. Few rulers are praised in the inscriptions since they made tanks. Rich people also constructed tanks and wells.

The people of the Deccan had the knowledge of paddy transplantation. The river basin of the Godavari and Krishna became an extensive rice producing region in the first two centuries of the Christian period. Cotton was grown in the black soil regions and the cotton products of Andhra became well-known even in foreign countries. The farming of coconut trees went an extensive method in the growth of the coastal regions. Plantations of mango tree and few other trees of timber are also heard of in dissimilar sections of the Deccan.

The source of labour in the Deccan incorporated waged laborers and slaves. The Periplus of the Erythrean Sea states that slaves were brought from Arabia. This clearly illustrates that there was sharp distinction and stratification in the community. The distinction flanked by the 'high' and the 'low' was prevalent in Tamilaham. The 'high' group consisted of rulers and chieftains and the vellala and velir parts who were masters of the land. The 'low' part consisted of ordinary peasants, bards and dancers and the workers, etc. The distinction was more crystallized in the Deccan where a fusion of indigenous growths and the northern ideals and ideology took lay at an earlier level.

Ownership Rights

The social distinction on the foundation of wealth and property takes us to the problem of ownership rights. In the distant south, we have seen that there were few vellala clusters who were masters of the soil. This looks to suggest possession of land rather than job on other's land for wages. Occasionally, the chieftains granted your resolutions to their fighters and bards. In effect the person who was given land received the right to collect the income from your resolutions which were granted to him. Usually, the field was owned—collectively and the produce was also enjoyed collectively after paying the dues to the chiefs. The nature of land rights is clearer in the Deccan. There were Ganapati householders who were both landowners and merchants. An inscription of Ushavadata son-in-law of Kshatrapa ruler Nahapana of western Deccan purchased a plot of land from a Brahmin and donated it to a Buddhist Sangha. This was possible because of the information that land could be owned privately. From this transaction the private owner received 40,000 kahapana coins. The Satavahana kings donated plots of land and even villages to religious beneficiaries. The place devotees followed this practice only later. From the inscriptions of the era we know that private individuals owned plots of land.

Revenue and Surplus Extraction

Land revenue was the largest source of income. Its collection was done through the state by an organized mechanism. In this part we will talk about land revenue and its collection.

Revenue from Agriculture

The Tamil literature mentions irai and tirai since the two kinds of contribution received through the chieftains. Unluckily we do not have much information from the modern records in relation to the rate and mode of collection of revenue. The rulers are often advised to be gentle and moderate in the collection of revenue. This looks to suggest that coercion and excesses were practiced through the authorities in collecting shares from the cultivators.

Revenue organization was almost certainly more regular in the Deccan under the Satavahanas but again the details are not extremely clear. We hear in relation to the few names of taxes like Kara, deya, meya, bhaga.

The actual significance of these words or the amount of revenue claimed through the state is not recognized. The donation of villages to Buddhist Sanghas and Brahmins incorporated revenues from donated villages. In such cases little immunity is mentioned. These immunities were:

- Against entry through the king's soldiers for gathering any sort of fees;
- Against royal officers taking possession of articles from the village.

These would illustrate that:

- Ordinarily, villagers had to pay few contribution of money or critiques to soldiers when they came to the village, or
- The soldiers were authorized to gather the revenue.

It appears that in few Satavahana regions the rural regions were under the gaulmika who was in charge of a little military element, when land was granted to Buddhist monasteries or Brahmanas, the state had to guarantee that their rights were not interfered with through the troops operating in rural regions.

Modes of Acquiring and Distributing Resources in Tadaham

How did the resources arrive at the hands of those who required them? In the Deccan under a well organized state organization the modes of appropriation were regularized just as to rule and tradition.

Many modes of sharing of resources were prevalent in the agrarian resolutions in Tarnilaham. Here we shall take up the significant shape of reshaping by gift. Gift was possibly the mainly general mode of circulation of resources. Each producer gave a section of his product to others for services rendered. Gift of a rich meal or a piece of cloth was an easy form of reshaping. Fighting heroes were provided with feasts both before and after plunder and raid. Poor singers and dancing women who sang and danced in praise of chieftains traveled from court to court eager to get a full meal and something to put on. At times the gift substances incorporated fine import a wine, silk clothes and even gold ornaments in addition to feast. Brahman priests and warrior heroes often received villages and cattle in gifts through method of remuneration for their services. The acts of reshaping by gift were made through three clusters of persons with wealth and power, namely, the crowned kings, the minor chieftains and the well to do agricultural home holders of the agrarian resolutions.

Excesses in Extraction

In order to create sharing of gifts possible, it was necessary that resources were composed in a centre that is the residence of the chiefs. Sharing of gifts from a centre was a significant characteristic of reshaping. The pooling of resources often led to plunder and pillage of agrarian tracts. Granules and Cattle were looted. What they could not carry was destroyed. Setting fire to the peasant resolutions, devastation of the harvesting meadows of the enemies and conversion of the rich gardens to waste land were few of the acts of the plunderers. The marava fighters of the hill tracts and the pasture lands were used through the chiefs to plunder resolutions. The booty of such plunders was redistributed in the middle of the marava fighters and the Brahman priests through method of presentation and the remuneration for expiatory rituals. The defense less plight of the peasants and

the method they were terrorized and exploited are attested to through a number of songs of the Sangam anthologies.

In spite of all such excess committed against the poor peasants, the war was celebrated since a noble heroic act. It was even institutionalized. The cult of war was propagated by the praise of the courage of the warriors whose memorial stones were made cult substances or substances of worship. The pana singers sang in praise of the warlike qualities of the chieftain and his fighters. Booty capture was necessary because of the scarcity of resources. At the similar time such behaviors of excesses resulted in the destruction of resources. This was a contradiction which was inherent in the mechanism of re-sharing at the stage of chieftains.

Social Organisation

In this part as suggested, revise the dissimilar social clusters and traditions in Tamilaham and Deccan regions.

Community in Tamilaham

Society in ancient Tamilaham was essentially tribal in character with its kinship Systems, totem worship and tribal cults and practices. In all the tinais or eco-zones, tribal traditions prevailed, but a change was slowly happening in the predominantly agricultural region. In this region social system was becoming intricate. This was characterised through the gradual breaking up of old kinship ties and the introduction of the Brahmanical Varna concept. Social stratification or excellence flanked by dissimilar social clusters emerged and there was broad distinction flanked by 'high' and 'low'. The landed vellalar and the velala peasants constituted the vital producing clusters in the agrarian resolutions.

Craft specialization was only rudimentary and subsidiary to agricultural manufacture. We hear of blacksmiths (Kdlao) and carpenters (tech). The extended family was their element of manufacture. Weaving was another profession. They looked after the supernatural units and their management. Though, community was not 'priest-dominated'. There was believable surplus which led to the prosperity of trading clusters. They were recognized after the commodity in which they traded. Therefore we hear of umanan (salt merchant), Koglavarikan (corn merchant), aruvaivanikan (textile merchant), ponvanikan (gold merchant) etc. Towards the end of our era these traders were accommodated within the Varna order which had through that time taken roots in the distant south. Tokappiyam, the earliest accessible job on Tamil grammar, portrays the Tamil Community since consisting of our Varna divisions. In the Deep South, especially in the Madurai and Tirunelveli regions the Pandya country, these traders are establishing associated with few heterodox religious clusters. They figure in the early inscriptions of this region since donors of cave dwellings to the ascetics of the Jaina or the Buddhist order. The attendance of the ascetics of the heterodox sects

suggests that they had few followers in the region. It was quite natural that the chiefly clusters recognized their centers in the agrarian tracts marutam for the cause that surplus resources necessary for the sustenance of a non-producing group were accessible there only. The chieftains of the marutam agricultural tracts started claiming descent from Suryavamsa (Solar row) or Chandravamsa (Umar row) since the Kshatriya of north India did.

The chieftains exploited the peasants in the agrarian resolutions and extracted the surplus with the help of the marava clusters of the peripheral regions. They often plundered the villages. In the Sangam poems war and the warlike qualities of the warrior heroes were glorified. The function of the Pana singers and the Virall dancers was to glorify the heroes and their heroism. Therefore we discover that the community in the agrarian Marutam region of ancient Tamilaham was an amalgamation of old tribal practices and of Brahmanical ideals and ideology.

Society in the Deccan

In the Deccan all the three biggest religious systems, i.e., Brahmanism, Buddhism and Jainism enjoyed big following. The Satavahana rulers extended their patronage to Vedic ritualism. For instance Naganika, an early queen of the Satavahana family performed many Vedic rituals and made gift mentioned in the Vedic texts. Jainism had some following in the region and few of the well-known teachers of the Digambara sect flourished in this era, Kondakundacharya, the founder of the Mulamngaha which became popular in the South, existed in the region, Buddhism spread since a popular movement and that religion could enlist participation of a big number of followers, mainly traders.

The Mahayana sect of Buddhism enjoyed good popularity, Ruling authorities, rich men and workers donated liberally to the vtherm and rtupaa. Aeharya Naga juna, the greatest exponent of Mahayana faith flourished in the Deccan. Therefore the era witnessed the fusion of several cultural units in community. The rulers of foreign descent used Prakrit and later on Sanskrit, in their inscriptions and even adopted Indian personal and family names.

The thought of the four-fold division of community was well-known in the Deccan. The practice of calling people just as to their profession was popular. Halaka (ploughman), golika (shepherd), vardhaki (carpenter), kolika (weaver), tillapisaka (oil presser) and Kamara (smith) were few such professional labels. Caste rules were much flexible and this might be due to mixing up with foreign elements. Joint family organization was the normal characteristic of community. Male power is clearly attested to in social life. Sometimes few women are establishing accepting the titles of their husbands like Bhojiki, Maharathini, and Mahasenapatini, etc.

New Units and Social Change

In the Deccan few new units made their first appearance in the agrarian order throughout the first centuries AD. The Satavahana and Kshatrapa rulers donated plots of land and even whole villages to religious beneficiaries such as Buddhist monks and Brahmanas. Beside with land, sure economic privileges in the shape of the right to collect revenue from the village and to enjoy the right over mines were also transferred to the grantees. It appears that the land grants incorporated few fiscal and administrative rights over the peasants. The royal grants freed the village folk from obligatory payments to administrative functionaries and soldiers who visited the village. In the past several grants to individuals had been temporary. But now the trend was to create the grant perpetual.

The privileges and immunities sanctioned through the rulers and the grant of permanent right over land placed the religious beneficiaries in a highly powerful location. These new growths in the agrarian sector brought in relation to the serious and distant-reaching changes in the land organization and economy. In the first place the religious beneficiaries became powerful authorities of the villages received through them with the new economic and administrative privileges in addition to the spiritual manage which they exercised. Secondly, land grants to monks and priests created a new class of non-cultivating land owners. Buddhist monks and Brahman priests were not cultivators themselves. They had to employ others to job on their land. The actual tillers were therefore separated from the land and its produce. Thirdly, this kind of private ownership abolished earlier collective rights over forests, pastures, fisheries, reservoirs. Fourthly, the beneficiaries enjoyed the rights not only over land but also over peasants who worked on land. 'This led to an erosion of the rights of the peasants who became servile.

These growths in the Deccan were to become prominent elsewhere in the subsequent centuries. Finally, the practice of land grant contributed, with many other characteristics, to the making of a social order which is called through few scholars since "Indian feudalism".

EXPANSION OF DEAL AND URBAN CENTERS

Kinds of Deal

You have learnt in relation to the several geographical regions and their produces. Each region had something to swap for things of other regions. At the similar time each of these regions lacked few things which were essential for its own community. The agricultural tracts produced food-grains and sugarcane but it had to depend on the coastal regions for salt and fish. The coastal region produced believable surplus in salt and fish, but rice, the staple, food, had to be brought from the regions of paddy farming. The hill ranges were rich in timber, spices, etc. but they had to depend on agricultural tracts and coastal regions for food grains and salt. The result of this type of

interdependence was that swap relationship had approach to exist in the middle of the several geographical regions; few of the articles accessible in south India were required through other sections of the sub-continent and even through other countries and cultures. Contacts were recognized by land-circuits or sea-circuits through those far countries and the necessary articles were procured. Therefore we can identify three stages of deal:

- Regional deal
- Extensive aloofness overland deal, and
- Extensive aloofness overseas deal.

Regional Deal

Barter was the mainly general mode of transaction in the context of regional exchange. Mainly of the things of barter were for immediate consumption. Salt, fish, paddy, dairy products, roots, venison, honey and toddy were the regular things of barter in the distant south. Salt was exchanged for paddy; paddy was exchanged for milk, curd and ghee; honey was given for taking fish oil and liquor; rice flakes and sugarcane were given for venison and toddy. Extremely rarely, luxury things like pearls and elephant tusks also emerged since things of barter. They were also bartered for articles of consumption such since rice, fish, toddy etc. Loan was not strange in the barter organization of the Tamil south. A loan of a fixed quantity of an article could be taken to be repaid in the similar type and quantity at a later date.

Petty bargaining was the only way of fixing the price of articles. Paddy and salt were the only two things for which a set swap rate was recognized in the barter organization of the distant south. Salt was bartered for equal measure of paddy. In the Deccan under the Satavahana rule, the exploit of coins was quite general. Even therefore the continuation of barter require not be ruled out. Craft produces like pots, pan, toys and trinkets were bartered in the rural regions. In the barter organization of the distant south the following characteristics can be noted:

- Mainly of the things of swap were of consumption articles.
- Swap was not profit-oriented
- Since in the case of manufacture, sharing also was existence oriented

Extensive Aloofness Overland Deal

Contacts in several spheres flanked by the northern and southern pans of India can be traded back at least to the fourth century BC, if not earlier. Resources of the regions which place to the south of the Vindhyan ranges were recognized to the north. Early Buddhist literature looks to refer to a circuit which from the Ganga valley to the Godavari Valley. This was recognized since the Dakshinapatha.

Kautilya, the author of the Arthashastra, has written in relation to the advantage of this southern circuit. Kautilya, the southern territories abounded in conch-shells, diamonds, pearls, valuable stones and gold. Moreover, this circuit passed by territories rich in mines and precious merchandise. He says that this circuit was frequented through several throughout those days. The Dakshinapatha touched several southern centers including the municipality of Pratishthana, which was to become the capital of the Satavahanas at a later date. Mainly of the things of this north-south trade were luxury articles such as pearls, valuable stones and gold. Good diversities of textiles moved flanked by the north and south also. Possibly a fine diversity of silk came from Kalinga. The name of this thin silk was Kalinga, apparently named after the land of its origin. This was a significant thing favored through the Tamil Chieftains. The bards who sang in praise of the chieftains received 'Kalinga' silk cloth since a precious present. The fine kinds of pottery described Northern Black Polished ware (NBP) also establish its method to the extreme south. Archaeologists have unearthed few NBP shreds in the early Pandyas.

Besides the things few herbs and spices also were brought to the south. These incorporated spikenard and malabathrum which were shipped to the west. The northern traders also brought a big quantity of silver punch-marked coins. The punch-marked coins in big boards have been unearthed from dissimilar sections of south India. They bear testimony to the brisk commercial contacts flanked by the north and the south. Since the extensive-alloofness deal with northern Indian was mainly in luxury things the benefit of this deal was enjoyed through a little part consisting of the ruling elites and their men.

Extensive Aloofness Overseas Deal

Indian things such as spices, valuable and semi-valuable stones, timber, ivory and several other articles were in great demand in the western countries. The largest source of these articles was south India. These articles were shipped to the west from extremely early times. Considering the bulk of transactions and the resultant profit, direct deal with the Roman world, of which we have, proof from the secure of the first century BC proved to extremely important for the economy and community of peninsular India. We shall identify two levels in the commercial get in touch with of Rome with peninsular India.

- An early level with the Arabs since middlemen
- A second level in which direct gets in touch with was recognized with the knowledge of the monsoon winds.

It was tedious and expensive. The Arabs had recognized commercial relationships with India, creation the Sea since a highway of deal before the beginning of the Christian period. The

geographical position of the Arabs was favourable to them in enjoying the monopoly in the East-West deal. They had little knowledge of the wind organizations in the Arabian Sea and they kept it since a deal secret. Therefore the Arabs played the role of middlemen and raised considerable profit out of the deal with peninsular India. With the 'detection' of the monsoon winds which is attributed to a navigator named, Hippalus direct get in touch with was recognized through the Romans with India. This marked the beginning of an era of augment in commerce flanked by Rome and peninsular India. The Romans brought to the south Indian ports their articles which incorporated both raw materials and finished products. The raw materials consisted of copper, tin, lead, coral, topaz, flint, glass.

The finished products were the best excellence of wine, clothes of fine texture, fine ornaments, gold and silver coins and dissimilar kinds of excellent pottery. A big number of articles were shipped through the Romans from peninsular India to the west. We shall identify the following categories in the middle of them.

- Spices and medicinal herbs like the pepper, spikenard, malabathrum, cinnabar;
- Valuable and semi-valuable stones such as beryl, agate, Carnelian, Jasper and onyx since well as shells, pearls and tusk;
- Timber things like ebony, teak, sandalwood, bamboo;
- Textile thing of colored cotton cloth and muslin- since well as dyes like indigo.

In the middle of the things of export, drops and textile were the finished goods. The Romans paid for the Indian articles largely in gold. A majority of the export things were in the vicinity accessible, and the collection of merchandise in the Deccan and south India was done through the Indian merchants themselves. Wagons and pack animals were for transporting them to the ports.

The shipping of merchandise to the western lands was accepted out mainly through the foreign merchants however there were Indian maritime traders in the Deccan and South India. South India had commercial relationships with Sri Lanka and South East Asia. The significant articles of this deal were few spices, camphor and sandalwood. Merchants of Tamil origin were almost certainly responsible in taking the initiative in this deal. Sri Lankan merchants approach to Tamilaham also. There are inscriptions written in Tamil Brahmi Characters which refer to those who approach from Elam (Sri Lanka). Though, details of this deal are not recognized.

Aspects of Commercial Organisation

In little level regional transactions quite often the producers were the dealers too. Fishing and Salt creation were done exclusively through the society of Paratavas, mentioned in the Sangam region since livelihood in the nyal (coastal) region, and therefore they had to devote their entire time for

these behaviors. So, a dissimilar way was followed in the sharing of fish and salt. Fish was taken to the neighboring regions of the sea-coast through the womenfolk of the fishermen's family. They emerged in the spaces of village fairs and other rural gatherings. Since an essential thing salt was in demand everywhere. A distinct group took to the sharing of salt. The salt merchants were recognized since umanas in Tamilaham. In the Coastal areas and the neighboring villages the umana hawker girls accepted salt in head loads and bartered it largely with paddy.

In the interior rural villages salt was taken through the umanas. Large bags of salt were transported in carts drawn through bullocks or asses. The salt merchants moved in big clusters. These salt carvanas were described umanchathu. They bartered salt for the regional products. Therefore the umanchathu acted since the collectors of merchandise from dissimilar sections of the regions. The umanas moved in caravans with their family. No organisation other than the family is recognized to have lived in the middle of the salt merchants.

Besides the salt dealers, there were dealers in corn (Koolavanikan) cloth (aruvaivanikan), gold (pon vanikan), and sugar (panita vanikan) etc. They figure in few ancient cave inscriptions of Tamilaham since donors of dwelling spaces to few ascetics. This designates that they were affluent. Details of their deal and organisation are not recognized. There is a single epigraphic reference to a traders' organisation of Tiruvellarai in the Deep South. The members of the organisation at Tiruvellarai are called since nikamnttor meaning the members of the nigama, a guild. In Tamilaham the organisation of traders was possibly a rare item. But in the Deccan merchants' guilds or associations were a regular phenomenon. There were numerous another circuit ran from the Western hilly region to Kanchipuram which was a seat of a regional chieftain and a well-known 'Municipality' on the east coast.

Salt-Caravans and other merchants were the travelers who traversed these circuits. The Caravans moved in big clusters. Besides merchants, extremely often wandering bards, dancers, messengers, mendicants etc. also moved from lay to lay beside such circuits. These clusters chose to join the caravans' because the journey was often hazardous. Mainly of the circuits passed by thick forests and over hills where wild tribes existed. Wayside robbery was a perpetual threat to the merchants and the caravans employed guards of their own, in the absence of effective defense from the rulers.

In the territories under the Satavahanas the picture was somewhat dissimilar. The largest circuit to the Deccan from the north came from Ujjaini to the municipality of Pratishtana (Paithan) the capital of the Satavahanas. From Pratishtana it passed across the Deccan Plateau to the lower Krishna and then went further south to reach the well-known southern municipalities of Kanchi and Madurai. A network of roads urbanized early in the Christian period from this old circuit linking the producing regions in the interior with inland markets and cities and the port cities on the western

coast. The fertile river valleys of Godavari and Krishna also had such network of circuits to connect the interior with the coastal cities. It is motivating to note that few of the well-known ancient Buddhist cave locations and religious centers in the Deccan were located on such deal circuits. These religious centers were helpful in several methods to the merchant-caravans. Besides providing food and shelter they even issued loans.

The rulers also showed interest in the circumstances of the circuits. They donated liberally to Buddhist religious establishments which were situated on the circuits. They constructed rest homes at port cities and recognized watersheds on the circuits. Officials also were appointed for the upkeep of them. Unluckily information is not accessible concerning policing on the roads. Often the circuits had to cross over rivers. Fames were recognized at such points and a toll was also composed from the merchants. Few of the ferries were toll-free. Due to familiarity with a extensive coast-row and many organizations, navigation both on sea since well since river was recognized to the south Indians. Smaller boats were used for ferry-crossing and river navigation. Navigation on the sea was made possible through construction and exploit of better vessels.

There were few deal relationships with Sri Lanka. Likewise, Tamil traders seem since donors in few early inscriptions of Sri Lanka. These proofs illustrate that traders from Tamilaham participated in maritime deal. The Deccan too had merchants who were particularly occupied in sea-borne deal. Ships fitted out of Bharukaccha are recognized from literature of this era. Merchants of peninsular India, particularly those of the Deccan, participated in foreign deal. The attendance of few Indian traders in Egypt and Alexandria is attested through foreign scripts of this era.

The royal authorities were aware of the importance of maritime deal. They provided facilities for the traders. The ships arriving at Bharukaccha were piloted through regional boats and mannered to distinct berths at the docks. In the distant south the large chieftains of Tamilaham encouraged sea-deal in dissimilar methods. Lighthouses were erected on the shores; there were wharves where the Roman ships unloaded their merchandise to be stamped with the chieftain's emblem. Storage facilities were provided, and defense of goods was also arranged at the warehouses. Sea-borne deal in the distant south since well since in the Deccan illustrates few characteristics of what is called since "administered deal" through few contemporary scholars. The variation flanked by the two regions is that the characteristics are more prominent in the Deccan whereas in Tamilaham they are at the rudimentary stage.

Coins since Media of Swap

However barter was the mainly general mode of transaction, the exploit of coins since a means of swap became current in the era that we are discussing. Each guild had an elder man (Setthi) and its own office. The organisation or traders acted since a bank. It received deposits and lent out money.

The guilds of weavers, potters, oil pressers, bamboo workers, braziers etc. are recognized from the inscriptions of the Deccan. The guild since a working element is more efficient than the family element. Besides the strength of unity, guild was capable of providing all sorts of help to its members including financial assistance. Further, the individual member was relieved from the responsibility of finding out a customer. Therefore the territories under the Satavahanas had a comparatively advanced organization in the organisation of deal.

Swap Facilities

The question of facilities for transportation, storage and shipping is relevant particularly in the context of extensive aloofness deal in which the movement of bulk things is a problem. In the distant south, pepper, paddy and salt were the largest things which required movement in bulk. In western Deccan timber also was a bulk thing of demand from the West. Pack animals and carts were used for inland transport. In Tamilaham there were many circuits which linked the interior tracts with the resolutions in the river valleys, port cities and seats of rulers. One such circuit went from the western regions of the Kaveri valley to the Chola port city Kaveripumpattinam recognized to early peninsular India can broadly be divided into two broad categories:

- Regional coins of dissimilar diversities
- Roman coins.

Regional Coins

Regional coins of dissimilar diversities were prevalent in dissimilar regions in peninsular India. Ancient Tamil literature speaks in relation to the few of them such since Kasu, Kanam, Pon and Ven Pon. But actual coins which may correspond to these names have not been exposed. In the Deccan, inscriptions refer to the exploit of Kahapanas which were silver coins in the vicinity minted and to Suvarnas which refer to gold coins either of the Romans or the Kushans.

Actual coins of dissimilar diversities and minted in dissimilar metals like lead, potin (Copper mixed with tin and other metals), copper and silver were in exploit. The earliest in the middle of them were punch marked coins which came to be minted in north-west and north India from 6th-5th century BC onward. In peninsular India too dissimilar diversities of punch marked coins were minted in dissimilar regions. Other diversities of coins, manufactured through by other techniques like casting and die-striking, slowly came into exploit. From the second century BC. Kings of little localities of members of the significant, Maharathi and other families started minting coins in their own name. To these were added coins of Satavahana rulers minted in dissimilar metals, perhaps from the first century B.C. onward. In the northern Deccan, Gujarat, Malwa and adjacent regions, silver coins of the Kshatrapas were in great demand. Therefore, flanked by the second century BC and the secure of

the second century A.D., the main diversities of regional coins were minted and were in circulation in peninsular India.

Roman Coins

Ancient Tamil literature refers to Yavana (Roman) ships bringing big quantities of gold to Tamilaham to be exchanged for pepper. The Roman emperor Tiberius wrote to the Senate in 22 A.D., that the wealth of the empire was being drained off to foreign lands in swap of petty items. In the 1st Century AD, Pliny, the author of The Natural History, complained that every year a vast amount of Roman wealth went out to India, China and Arabia for luxury articles. These reports are well supported through the big number of Roman Coins establish in hoards in several spaces of peninsular India like Andhra, Karnataka, Tamil Nadu and Kerala. Mainly of the coins belong to an era flanked by the 1st century BC and the 3rd Century AD. This suggests that Roman Get in touch with peninsular India was brisk throughout this era. The Roman coins are mainly in gold and silver. Copper coins are very unusual but not altogether strange.

Roman money was brought to purchase things which were dear to the Westerners. These things could not be procured through exchanging Roman items in bulk. Large transactions were done through means of gold bars. Silver coins were used for comparatively little purchases. Few scholars are of the view that Roman gold was carried not since coin but since bullion. It is also held through sure scholars that Roman gold was used since ornament through the South Indians.

Few numismatists have maintained that the Roman coins and the punch-marked coins were current in the country face through face. The Roman coins were of roughly the similar weight since the punch-marked coins. In few hoards they are establish beside with the punch-marked coins. Both kinds are equally worn out, and this suggests that they were current for an extensive time before they were placed in hoards. Imitations of Roman coins were also current in south India, especially on the Coromandal Coast, where there were few Roman trading stations. These imitated coins may have been manufactured to satisfy requires of such 'colonies'.

Revenue from Deal

Collection of revenue since a regular source of income to the treasury depends on many therefore factors including the efficiency of the government. Political growths in dissimilar regions in peninsular India in our era were not uniform in character. Therefore the revenue organization also varied from region to region.

Toll was composed for merchandise moving on pack animals and carts. This toll was recognized since Ulku, a derivative of the Sanskrit word sub, meaning toll. This looks to indicate that the thought of toll was borrowed from the north. Though, all the crowned chieftains and the lesser

chieftains of the south are said to have been interested in deal, especially with the Yavanas, apparently with an eye on the income from commerce.

In the Chola port city of Kaveripumpattinam there were the Chola ruler's agents to affix the Chola emblem of the tiger on the merchandise. Toll was also levied on the articles. Detailed information in relation to this aspect is not accessible. Further north, in the territory of the Satavahanas, taxation looks to have been more regular and systematic. Toll was composed on each thing of deal. Tradition duties and several tolls were levied on merchants at each biggest city. The rates of such duties and tolls are not specified anywhere. Ferry duties were another source of income. Ushavdata, son-in-law and representative of the Kshatrapa ruler Nahapana of western India is said to have made arrangements for toll-free ferries on few rivers. Revenue was received in type or in cash.

Artisans had to pay tax on their products. This was recognized since Kanrkara (Karu = artisan and Kara = tax).

From this fragmentary information one can only say that the ruling authorities derived believable income from deal and commerce.

Weights and Events

An urbanized organization of swap requires regular weights and events. When it is possible to weigh measure and count substances which one is buying or selling, swap becomes both simple and efficient. The buyer and the seller do not have to feel uncertain in relation to the quantity or mass of the substance bought or sold. In the Deccan, where dealing with dissimilar types of things in the trading centers was a regular practice, the thought of exact measurements necessity have been prevalent. Coins were issued in dissimilar denominations, and land was considered in words of nivartanas. Ma and Veli were events of land in the distant south. Here, grain was considered in ambanam, almost certainly a big measure, in the context of paying tributes. Smaller events such since nali, ulakku and alakku were also recognized.

Weight was recognized through means of balance. Balance was possibly a rod with spots on it. Even minute weight could be balanced for we are told in relation to the weighing gold on balance. In the day-to-day transactions the linear measurement was expressed in words of length of gingilly grain (el), paddy grain (nel), finger and hand.

Urban Centers

We touched upon several aspects of commercial expansion of deal id early peninsular India. This early deal provided great impetus to the rise and development of a number of urban centers. We shall begin with the centers of the Deccan where the characteristics of urban development are clearly visible. The Western and Eastern coasts had many port-cities. In the coastal Andhra region, in the

delta of the Godavari and the Krishna, there were few significant centers. Ships sailed from there to the Malay Peninsula and eastern archipelago. The western port cities of Bharukaccha (Broach), Sopara and Kalyana though seem to be older and more significant in the early stage of Indo-Roman deal.

In the interior there were large and little urban centers: Pratihthana (Paithan), Tagara (Ter), Bhogavardhana (Bhokardan), Karahataka (Karad), Nasik, Vijayanti, Dhanyakataka, Vijayapuri Nagarjunakonda etc. We may identify the following factors which led to the rise of these centers which were separate from ordinary rural resolutions:

- An agricultural hinterland capable of producing the necessary surplus for the consumption of dissimilar social clusters livelihood in urban centers.
- Emergence of such clusters since those of traders, artisans and handicraftsmen who were not directly involved in food manufacture.
- Emergence of the guilds which organized the behaviors of traders and craftsmen.
- Facilities for collection of commodities required in regional and foreign swap and growth of shipping.
- A ruling class capable of channelising the surplus to the centers and also providing help and defense.
- Emergence of a monetary organization.
- Spread of script which is essential for accounting and registering.

Functionally, the urban centers belonged to dissimilar categories: Administrative centers, collection centers, and cantonments, centers of foreign deal, markets and manufacturing centers. Though, mainly of these functions could be accepted out at a single urban centre. Three separate kinds of centers can be recognized in the Tamilaham mainly on the foundation of references in Sangam poems and other literary scripts and to few extents on the foundation of archaeology:

- Rural swap centers,
- Inland market cities, and
- A port cities.

In the procedure of exchanging articles for existence flanked by the dissimilar tinai or eco-zones, there appeared many centers since points of get in touch with. These get in touch with points were often junctions on the traditional circuits. Few of these centers became more active because of regular swap behaviors. It will not be suitable to call them 'urban' in the contemporary sense of that word. Though, the modern community viewed them since separate from ordinary peasant resolutions. Inland cities like Uraiyur (close to contemporary Tiruchirapalli) Kanchi (Kanchipuram)

and Madurai had markets. They too had not urbanized into full-fledged urban centres. Pattinams or port-cities were more active under the patronage of the rulers. There were many such centers.

As the emphasis of deal at the port-cities was on luxury things, the pattinams were not closely connected with the regional swap network. They remained since "pockets of foreign deal" with largely the rulers and the rich since the clientele. The development of these centers was therefore a result of external deal. With the decline of external deal, these centers too dwindled and disappeared gradually. The nature of these urban centers was therefore characterized through the absence of:

- Linkage with the regional swap networks
- Craft specialization
- Support of such institutions since monastery and guild.

The Impact of Deal and Urban Centers on Community

Early deal and urban growths do not look to have brought in relation to the extremely fundamental changes in the social life of Tamilaham. Regional swap was existence-oriented. This means that the things which changed hands by regional swap were used for regular consumption through dissimilar clusters of people. Extensive aloofness deal was mainly in luxury goods which did not circulate beyond the kinship circles of the chieftains and their men. Individual merchants' wealth and prosperity, since seen in their gifts to monks, were not extremely impressive. Craftsmen and traders were not organized in guilds. They functioned jointly since members of a family or since secure comparatives. They therefore acted only just as to the norms of the type relations of a tribal nature.

In the Deccan the situation was dissimilar. The participation of regional trading clusters was necessary also for long: aloofness deal. Therefore the advantage of this deal filtered down to the other stages of community. The wealth and prosperity of the artisans, craftsman and traders are reflected in their donations to the Buddhist monasteries. The guild organisations of artisans and traders were instrumental in breaking old kinship ties and introducing a new kind of relations in manufacture of handicrafts and in trading ventures. The connection flanked by rulers, commercial clusters and Buddhist monastic establishments was responsible in introducing significant changes in community and economy of the Deccan.

GROWTH OF TAMIL LANGUAGE AND LITERATURE

Early Proofs

Tamil had become literary language i.e., a full-blown language with its own organization of script, at least through third century B.C. if not earlier. These inscriptions are in the shape of labels of persons or bodies who donated the caverns. The variation was due to the Jain and Buddhist immigrants from the north who were introducing a (believable member) of Sanskrit words. These

words were adapted to suit the linguistic building of the Tamil language. The combination of names of persons, professions and spaces that figure in the inscriptions provides clues to the currency of Tamil since a literary language. The era of these label inscriptions is roughly flanked by c. 200 BC and 300 AD. The Tamil heroic poems, popularly described the Sangam literature, constitute the biggest proof for the old Tamil literary custom.

Heroic Poems

The Tamil heroic poems are described the Sangam literature as they were composed and classified through the Sangam which was an academy of scholars. Poems through themselves were not the product of the Sangam. The poems were, in fact, much earlier than the Sangam. The history of the Sangam is clogged in legends. Custom says that there were originally three Sangams in the middle of which the jobs of the last one alone have survived. Previously it was whispered that the Sangams were academies of court poets. But now it is a matter of consensus that they were constituted through scholars in literature. The time lag flanked by the Sangam and the heroic poems illustrates that the name Sangam literature is a misnomer and big the Tamil heroic poems were the products of the folk. They signify the custom of bards who roamed in relation to the singing the praise of their patron chiefs. Though, all the poetic compositions were not of wandering bards. Few of them were collected through scholarly poets who followed the bardic custom. Kapilar, Parinar, Avvaayar and Gautamanar were few of the well recognized poets of the era. They were scholarly bards, namely the pulavar since distinguished from the general bards, namely the panar. It is therefore not the literature of any scrupulous social group but section of a general method of life. Spanned over some centuries, the poems reflect the gradual growth of the Tamil language and literature. They survive not in their original self-governing shape, but since classified anthologies or choice collections.

Classification

Now we see the poems in the shape of classified collections of specific poetic themes and conventions. Ettuttogai or the eight collections of poems and Pattupattu or the ten idylls are the two categories of anthologies that comprise the heroic poems. Narrinai, Kuruntokai, Ainkurunuru, Patirrupattu, etc., are the some instances of anthologies grouped under Ettuttogai, Mullaippattu, Madurikkanj, Kurunjippattu, etc., are the instance of anthologies under Pattupattu. The anthologies are divided into dealing with themes of subjective experience like love or affection dealing with themes of objectification like raid or plunder. Both the categories of anthologies comprise collections of poems based on akam and puram themes. Akananuru, a collection of four hundred poems based on akam themes and Purananuru, a same collection based on puram themes are two instances of Ettuttogai category. In the similar manner there are instances of both akam and puram

anthologies in the Pattupattu category. Separately from the heroic anthologies, the classified corpus of Sangam literature comprises Tolkappiyam, a treatise on Tamil grammar and Patinenkizkanakku, the eighteen didactic texts also. The well-known Tirukkural through Tiruvalluvar is one of the eighteen didactic texts. Both Tolkappiya and Patinenkizkanakku were collected after mainly of the Ettutogai and Pattupattu poems had been collected. The diction and the techniques of composition of the heroic anthologies stay them separate from other texts that are later.

Techniques of Composition

The heroic poems were collected on the principles of oral literature. The characteristics of oral compositions are strikingly same all over the world. The exploit of stock phrases and expressions is the mainly significant characteristic. Stock phrases or expressions are readymade expressions or phrases current in the middle of the people of those times. The poets knew the contexts of the ready made expressions and where to exploit them and how in their poems. Poems are collected by the set motifs or readymade expressions, in a formula that is orally transmitted and commonly shared through the bards since well since the community. The set expressions required for poetizing the diversity of contexts recur in the poems. For example, if the context is to praise a chieftain, the series of stock shapes like "warrior of victorious lance", "possessor of lofty chariots", "chieftain of swift steeds", "hero of eye filling garlands" and therefore on flow effortlessly whoever the poet is or the chieftain. There instances illustrate that the bards just had to master such ready-made expressions and their contexts. This is not to minimize the individual poetic talents totally. But through and big, the mainly significant aspect was not the individual approach or expressions of the poets. The technique of versification in oral poetry depended on the common or general approaches and expressions. It is a technique of combining the set phrases over which the poets since well since the community through and big had mastery. Therefore there are repeated rows and themes with marginal modifications in dissimilar poems through dissimilar poets. The hereditarily transmitted stock phrases leave the bulk of heroic poems full of old memory. This is one of the several hazards in dating the poems.

Problems of Dating

The corpus of the Sangam literature cannot be precisely dated owing to a series of problems. In fact, many periods are represented in the poems of Sangam anthologies. One is the era of actual composition and oral transmission, which is fairly extensive and spread over some centuries from in relation to the 2nd century BC to AD 3rd century. Next is the era of the codification of the poems into anthologies, which is flanked by circa 6th and 9th centuries. Another era is that of the commentaries which are not earlier than 13th-14th centuries. Tolkappiyam, the traditional

grammatical treatise in its present shape is not earlier than the 3rd century A.D. however the vital sections of the text could be slightly earlier. All the Kizkanakku texts belong to an era later than 3rd century A.D. The great difficulty in dating the Sangam literature is that it is hard to clearly sort out the earlier from the later since they are all mixed up.

The Poetics

Based on the Sangam literature there urbanized a fairly evolved set of poetic conventions. However the poetics since such since a small later, the rules and conventions of composition were section of the old Tamil bardic custom. The two fundamental aspects of the traditional Tamil poetics are the divisions of compositions into akam and puram genres. We have already noted what akam is and what puram is in a previous part. Akam is subdivided into five levels of love in relation to the five tinai. Each tinai is associated with a scrupulous mood of love. For example, the palai is associated with the sentiment of isolation of the lovers. The puram genre of poems has their own tinai (situations) and tura is (contexts). There are since several since nine tinai and sixty three tura is which the poets could opt for the compositions. Both the akam and genres of poems followed the fixed conventions of each. Each akam poem had to follow the notion of tinai which had its own deity, biological organisms, existence pattern, musical instruments and songs. Likewise, each puram poem had to abide through the restrictions associated with the diversity of tinai or situations of behaviour.

Literary Growth

The Tamil literary custom is self-governing of the classical Sanskritic literary custom of India. It symbolizes a similarity linguistic custom in relation to Sanskrit. Though, the growth of the Tamil language and literature was never a procedure in separation. Even the earliest stratum of the Tamil literature includes powers of Sanskrit. The heroic poems and poet her Sangam jobs include traces of Aryan civilization. Through Aryan civilization we mean Vedic thoughts and institutions in this context. The custom of Vedic rituals is well attested through the poems. Few of the bards like Gautamanar, Paranar and Kapilar were Brahmanas. Gautamanar is mentioned to have effeciated several velvi (Yajna or Vedic sacrifice) for his patron Celkezu Kuttuvan, Cera chief. Epic and puranic thoughts are also seen in the Tamil heroic poems. While praising the patron chiefs, the poets refer to the farmer's participation in the Mahabharata battle. Several puranic deities are equated to their Tamil Counterparts. Mayon (the black god) well recognized in the poems since the Tamil counterpart of Krishna is one instance. But these powers never undermined what was typical of the Tamil literary custom. This original aspect of the Tamil language and literature does not owe to Sanskrit for its origin. But its development and growth toward linguistic and literary perfection certainly owes to the powers of Aryan civilization. The heroic poems and other jobs of the Sangam

custom testify the widespread literary civilization of early Tamizakam. They also indicate the linguistic maturity achieved through the Tamils through the 3rd century.

Other Compositions

The vital sections of Tolkappiyam and few of the Kizkanakku texts constitute the other compositions here. These are described the other compositions because they do not belong to the bardic custom of heroic poems. But they are not distant removed from the literary backdrop of the bardic custom. The poruladikaram section of Tolkappiyam that trades with the akam and puram conventions of old Tamil is secure to the era of heroic poems. Likewise, the tinai texts and jobs like Kalavazi are relatively earlier. However few scholars regard the twin epics Silappadikaram and Manimewai since contemporaneous to the heroic poems, they are recognized since jobs of a much later era.

REVIEW QUESTION

1. Write a short note on the Inland trade routes of this period.
2. How did dissimilar categories of chiefdoms co-exist and interact?
3. What are features of the agrarian villages in ancient South India?
4. Explain the tools and implements and irrigational facilities in the agrarian settlements in the Deccan.
5. Write the trade organisations in the Deccan.
6. What do you know about the literary conventions of the Tamil Tradition?

CHAPTER 8

INDIA: POLITY: 300 BCE TO 800 CE

STRUCTURE

- Learning Objects
- Rise and Growth of Guptas
- Economy, Society and Polity: Guptas
- Post-Gupta Kingdoms in North India
- Kingdoms in the Deccan and South India
- Review Questions

LEARNING OBJECTIVES

- After reading this chapter you shall be able to:
- Know about the political conditions in India at the beginning of the fourth century A.D.
- Understand the developments that led to the decline of Guptas.
- Administrative set-up of the Guptas
- Various aspects of social life during this period
- Learn about the political changes that took place after the disintegration of the Gupta Empire.
- Know about the appearance of various political powers which were slowly gaining importance.

RISE AND GROWTH OF GUPTAS

The Gupta dynasty ascended the throne approximately 320 AD and sustained up to 550 AD with magnificence and splendor. They consolidated the whole Northern India through subjugating the regional and provincial powers that became self-governing after the downfall of the Kushanas. The era throughout the Gupta Empire is referred since the Golden Age in all meadows, embracing art, architecture, literature, sculpture and education. This is therefore because the sources of Gupta History, which have been unearthed till date, do not throw sufficient light on the ancestry of the Guptas and also their original homeland. The Shunga and the Sattavahana referred to several officials bearing the surname Gupta. But their connection with the Imperial Guptas is not yet determined. Furthermore it is not yet exposed whether the word Gupta indicated any surname of a family or referred to any clan. Though the Gupta records itself and the Chinese records provided through I-Tsing, furnished the names of the first three rulers of the Gupta Dynasty, viz. Maharaja Sri Gupta, Maharaja Sri Ghatotkacha and Maharajadhiraja Sri Chandragupta. K.P. Jaiswal has

suggested that the Guptas belonged to the Jat tribe of Punjab. But as the theory of Jaiswal lacked conclusive evidences, it was discarded. Dr. H.C. Roychowdhury though holds that the majestic Guptas belonged to the Dharana Gotra. The Guptas were related to queen Dharini of Agnimitra, son of well-known king Pushyamitra Shunga. Roychowdhury drew his theory in relation to the pedigree of the Guptas based on the records of Prabhavati Gupta, daughter of Chandragupta II. In her records she claimed herself to be a descendant of the Dharana Gotra. Again Dr. S. Chattopadhyaya has put forth a dissimilar theory in relation to the ancestry of the Guptas. In the Panchobh Copper Plate, few kings bearing the title Guptas and related to the imperial Gupta Dynasty claimed themselves since Kshatriyas. The theory of S. Chattopadhyaya has been widely carried, after a prolonged research through scholars.

The identification of the Guptas since Kshatriyas however has been supported through facts, the controversy whether the word "Gupta" was a family surname or a full name is still unresolved. This is therefore because the name of the first king was Sri Gupta, where the word "Gupta" seemed to be a title, but the second Gupta did not exploit the title like that. Hence, here lies sufficient dubiousness in relation to the word "Gupta". Though the expression "Gupta" had been systematically used through all the Gupta rulers from Chandragupta I onwards, which had led to the acceptance of the word 'Imperial Gupta dynasty'.

There is a keen controversy in the middle of the scholars in relation to the original homeland of the Guptas. K.P Jaiswal has pointed out that the Guptas were originally inhabitants of Prayag (Allahabad), since the feudatories of the Nagas or Bharsivas. Thereafter they raised in prominence. Dr. Gayal also supported the theory of Jaiswal, suggesting that the original house of the Guptas was Antarvedi in eastern Uttar Pradesh (UP) embracing the regions of Oudh and Prayag. These historians have derived their theory based on the information that many coins belonging to the Gupta Dynasty have been established in those regions and the revision of those numismatics proofs lead to the conclusion that the Guptas were the original inhabitants of that region. Though Dr. D.C Ganguli has provided a dissimilar view in relation to the original homeland of the Guptas. The Guptas were inhabitants of the Murshidabad region of Bengal and not of Magadha in Bihar. He based his theory on the report of I-Tsing, who had visited India throughout 675 and 695 A.D. Fleet and other historians though criticize the theory because of the information that Sri Gupta ruled throughout the end of the third century, but I-Tsing placed him at the end of the second century. Hence the theory of historians, who have provided their views based on the explanations of I-Tsing, can be refuted without much difficulty.

Not only the ancestry and homeland of the Guptas, the extent of the Gupta Empire, when they ascended the throne after the lapse of the prolonged Dark Age, is also a subject of intense

controversy in the middle of the scholars. Dr. R.C. Majumdar has pointed out that the picture of a stupa has been established in Nepal with the label "Mrigasthapana" Stupa of Varendri. This "Mrigasthapana" is the similar since "Mrigashivana" of I-Tsing. Since Sri Gupta built a temple in Mrigashivana and since the lay was in Varendri, therefore historians have pointed out that Varendri might have been under the sway of the Guptas, when they ascended the throne. Bengal and sections of Bihar was also incorporated in the Gupta Empire, when they were ruling from the seat of power. From these theories, many conflicting opinions in relation to the original homeland and the Empire of the Guptas are accessible. The Guptas were originally concentrated in the region of Magadha and from there they extended their sway upto Bengal. The original homeland of the Guptas was Varendri or the Varendra Bhumi in Bengal, wherefrom they extended their Empire upto Magadha. Whatever the theory is, the Imperial fabric of the Guptas initiated the Golden Age in history of ancient India and with passage of time they became the sole power of whole Northern India.

Basis of the Gupta Empire

The Guptas were well-known rulers of ancient India, who constructed their own imperialism and introduced the Golden period in India. After the lapse of a prolonged Dark Age, it was the Guptas who initiated peace and the whole disintegrated Northern India. The Gupta rulers ascended the throne in 320 AD and sustained to be the sovereign power of India till 550 AD. When the Guptas came into the political scenario of India, the condition of whole North India was pretty lawless and due to lack of any central power the provincial governors unfurled their flag of independence after the downfall of the Kushanas. Furthermore they were at continuous strife with one another for which the socio-political condition of Northern India was very chaotic. Throughout that time the Guptas and the Kshatriyas rose to power, which not only defeated the provincial kings, but also compelled them to offer their allegiance to the Guptas. In such a manner, the Guptas consolidated the whole northern India under their own supremacy.

The Gupta records mentioned the names of the first three rulers of the Gupta lineage who ascended the throne, namely Maharaja Sri Gupta, his son Maharaja Sri Ghatotkacha and the latter's son Maharajadhiraja Chandragupta. However Maharaja Sri Gupta was the founder king of the Gupta dynasty and recognized dynastic stronghold in Northern India, yet the third ruler Maharajadhiraja Chandragupta I was more powerful and well-known than his precursors. Though historians have pointed out unanimously that the first two Gupta kings had used the title of "Maharaja", only the third king Chandragupta I initiated the status of Maharajadhiraja. From the Gupta records of 4th century it is recognized that the title "Maharaja" only was ascribed to subordinate kings under the Central power throughout that time and the title "Maharajadhiraja" was used through an self-governing king. Hence from these records it was presumed through the scholars that the first two

Gupta rulers emerged to be feudatories, but their power is still strange. However K.P. Jaiswal has pointed out that the Guptas were feudatories under the Bharasivas, the theory was discarded due to lack of any supportive proof. Dr. S. Chattopadhyaya has though pointed out that after the downfall of the Kushanas; the Saka Murandas engaged Magadha and the Guptas acted since their vassals. Finally Chandragupta I liberated Magadha from the Sakas or the Scythians and recognized himself since the self-governing king of the Gupta Dynasty and used the title "Maharajadhiraja". Allan, one of the well-known interpreters of ancient history has inferred that the title "maharaja" was not always ascribed to the feudatories. He also adds that the title Maharaja was used through several self-governing rulers belonging to the tribes like Bharasiva, Magha, Licchavi, and Vakataka. Hence it is not unlikely that the early Guptas also used the similar title since self-governing provincial kings.

Not much is recognized in relation to the Maharaja Sri Gupta, the founder king of the Gupta dynasty in ancient India. Knowledge in relation to the Maharaja Sri-Gupta is limited to the explanations of the Chinese traveler I-Tsing, who visited the court of Maharaja Sri Gupta. I-Tsing in his historical documents had mentioned that the extent of the Gupta Empire was too little when the founder king of Gupta dynasty, Maharaja Sri Gupta ascended the throne. It comprised the regions of Bengal and few sections of Bihar. A patron of the Buddhist cult, Maharaja Sri Gupta, constructed a temple for the Chinese pilgrims close to Mrigashikhavana, secure to Varendri or Varendra bhumi in Bengal and also granted twenty-four villages for its maintenance. Maharaja Sri Gupta reigned almost certainly from 275 to 300 AD.

Maharaja Ghatotkacha succeeded his father, King Maharaja Sri Gupta to power. The daughter of Chandragupta II called Maharaja Ghatotkacha since the founder of Gupta Dynasty in ancient India. Moreover it provided ambiguous documentations, hence in the later years historians discarded the confirmation of the Vakataka records. The Rewa inscription of Skandagupta also recorded the genealogy of the Gupta rulers, where the name of Maharaja Sri Gupta was not mentioned. Though Dr. Majumdar has pointed out that one of these records is the official Gupta record, hence much importance should not be attached to the omission of the name of Maharaja Sri Gupta since the founder king of the Gupta Dynasty. Though Maharaja Ghatotkacha was regarded a powerful ruler of the Gupta Dynasty. Allan has pointed out that the Gupta Dynastic inscription mentioned him since "Ghatotkacha" and not Ghatotkacha Gupta. Furthermore he adds that Ghatotkacha was also recognized since "Kacha". The coins issued in the name of "Kacha" were ascribed to the second Gupta ruler, Maharaja Ghatotkacha. Historians have fixed his date flanked by 300 and 320 AD after a prolonged research.

The second Gupta ruler, Ghatotkacha was succeeded through his son Chandragupta I. He not only inherited the throne of his father, one of the powerful rulers of Gupta Dynasty, but at the similar time brought Gupta dynasty in the limelight of ancient history, through unveiling the obscurity, which sheltered the modern political scenario after the Dark Age. The emergence of Gupta Dynasty under him since a larger power is apparent from his adoption of the title "Maharajadhiraja". Since historical records suggest, the third king of the Gupta Dynasty, Maharajadhiraja Chandragupta I was not only a powerful king, but at the similar time was a shrewd diplomat. To increase the power of Gupta home he not only subdued the provincial kings, but also recognized marital connection with few of the tribes, in order to strengthen the power of the Gupta Empire. It is for this cause Chandragupta I married the Licchavi princess Mahadevi Kumaradevi. Few of the coins of Chandragupta I bore images of the Maharajadhiraja and his Licchavi queen Mahadevi Kumaradevi on one face and the figure of goddess Lakshmi on the reverse.

The matrimonial alliance of Chandragupta I with the Licchavi princess Kumaradevi is a subject of keen controversy in the middle of the scholars. Matrimonial alliance flanked by royal families for political purposes was prevalent in all times, in all countries, for all ages, especially in India. So, historians hold that the Licchavi marriage of Chandragupta I had immensely increased his power. As the Licchavis was very powerful warrior tribes, Chandragupta did not discover it wise sufficient to wage a war against them. But he decided to set up friendly relations with the Licchavis, to enhance the strength of the Gupta Empire. But scholars differ widely in relation to the nature and extent of power of Chandragupta I, acquired through his alliance with the Licchavis. Allan has suggested that through matrimonial alliance, the Guptas succeeded the prestige and pedigree in the ancient row of the Licchavis, but did not gain any material power. Romila Thapar supported the view of Allan and endorsed the information through pointing that the Guptas possibly did not have any royal origin. But Dr. Majumdar has refuted the views of Allan through saying that the Licchavis did not enjoy any status in the modern community. Hence the matrimonial alliance of Chandragupta I could not enhance the pedigree of the Guptas. Moreover "Manu Samhita" denoted the Licchavis since the "degraded Kshatriyas". Allan has further pointed out that after matrimonial alliance; the kingdom of Vaishali ruled through the Licchavis was annexed with the Gupta Empire. But later historians contradicted the view. This is therefore because the name Vaishali was not mentioned in the list of territories ruled through Samudragupta. Hence if it were incorporated in his father's kingdom, then unquestionably Vaishali would have been section of Samudragupta's kingdom. Hence, Chandragupta I occupied in matrimonial alliance with the Licchavis, yet, the kingdom of Vaishali was ruled through the Licchavis independently.

Approximately nothing is recognized in relation to the conquest of the third Gupta ruler Maharajadhiraja Chandragupta I. Professor R.D. Bannerjee has suggested that- strengthened through the Licchavi alliance, firstly Chandragupta liberated the kingdom of Magadha from the shackles of the Sakas or the Scythians. Few scholars have also recognized Chandragupta I with Chandrasena, a character of the play "Kaumudi Mahotsava". In the play, the alliance of Chandrasena with the Licchavi princess was also mentioned. From the proof of the drama, it is recognized that Chandragupta I allied with the Licchavis and overthrew the legitimate king Sundaravarmana from the throne of Magadha and usurped it.

Prof. R.G. Basak has expounded the theory that Chandragupta I had conquered the province of Pundravardhana (North Bengal). The Allahabad Pillar Inscription of Samudragupta though did not mention that he had conquered the territory of Pundravardhana. It was already section of the Gupta Empire before the ascension of Samudragupta. So it can be inferred that Pundravardhana was conquered through Chandragupta I. Professor Basak has also recognized a king named Chandra of Meharauli Pillar inscription, with Chandragupta I. However the information **accessible** in relation to the extent of Chandragupta I's Empire is extremely meager, yet historians have presumed that almost certainly it was a big one, which justified his title of Maharajadhiraja. Pargiter, one of the eminent historians, has suggested on the proof of a Puranic passage that Saketa (Oudh), Prayag (Allahabad) and Magadha (South-Bihar) were incorporated in Chandragupta's kingdom. Chandragupta I apparently had defeated the Magha kings of Kosala and Kausambhi and annexed their kingdom. Later contemporary historians have opined after prolonged research of the accessible proofs and the campaigns made through Samudragupta, that the Empire of Chandragupta I consisted of entire Bihar, portions of Bengal, except for the Eastern region or Samatata and eastern territory of Uttar Pradesh (UP).

The political importance of Chandragupta I lie in the information that he had initiated the Gupta period in 320 A.D., which had commenced from February 26th. Again few scholars held that the son of Chandragupta I, Samudragupta initiated the Gupta period in order to commemorate his coronation.

ECONOMY, SOCIETY AND POLITY: GUPTAS

Economy

The Guptas had ruled north India for in relation to the 200 years. Political unity, economic prosperity and extraordinary progress in every aspect of life under the Guptas were prevalent. The Gupta era had witnessed great prosperity, owing to the flourishing deal, agriculture and industry. Prosperity due to Roman deal, which began in the Kushana era, sustained till the early reign of the

Guptas. The Saka Satraps of western India sustained deal with the west after the fall of the Kushans. Chandragupta II had conquered Malwa and Saurashtra, through overthrowing the Saka rulers had recognized direct link of the Guptas in India with Roman deal.

Deal and Commerce throughout Gupta Empire

The peace and prosperity prevailing in the age gave a great impetus to inter-provincial and inter-state deal. To cover them federations of guilds were also organised since apparent from the sticks establish at Basarh, the ancient Vaishali. These guilds sometimes did control the finances of temples and offered monetary help to the government. Partnership transactions were general. Few of these guilds had their own militia to protect the person, property and merchandise of their members. Diversities of cloth, food-grains, spices, salt, bullion and valuable stones were the largest articles of deal. The deal was both through land and through river. Principal cities like Ujjain, Prayaga, Banaras, Gaya, Pataliputra and others were linked through roads. Goods were transported through carts and through pack-animals. River Ganga, the Brahmaputra River, the Narmada River, the Godavari River, the Krishna River and the Kaveri River were of great help for smooth deal. Ships were built. Tamralipti the contemporary Tamlik was a biggest port of Bengal and accepted on an extensive deal with China, Ceylon, Java and Sumatra. The southern ports accepted on extensive deal with the Eastern Archipelago, China and Western Asia. The things that were largely exported were pearls, valuable stones, clothes, perfumes, spices, indigo, drugs, coconuts and ivory articles. The largest things of imports were gold, silver, copper, tin, lead, silk, camphor, dates and horses. The largest things of natural wealth were rice, wheat, sugarcane, jute, oilseeds, cotton, jowar, bajra, spices, betel nuts and medicinal drugs, products of forests and mines of valuable stones. Textile industry was the biggest industry. Then other crafts and industries like sculpture, inlaying, ivory job, painting and ship-structure sprang up. Livelihood was therefore extremely cheap in the Gupta era. The Gupta government had laid down several laws and regulations for smooth flow of deal, which also had convinced the economic life of the Guptas. The Smritis or law books had laid down the principle that it was royal duty to encourage deal and arts. The Guptas had also laid down several regulations on deal. It was said that imported commodities should be taxed at the rate of 1/5th of the value since a toll.

Agriculture throughout Gupta Empire

Agriculture was not at all neglected throughout the Gupta era in spite of the spread of deal. Agriculture held an important lay in the economic life of the people throughout the Gupta era. Agriculture was the largest job of the masses throughout that time. There was no contemporary zamindari organization like that practiced in Bengal or Uttar Pradesh. The tenants of a landlord not tilling the lands received 33 to 50 percent of the gross produce since their share. Land was regarded

since an extremely precious piece of property and it could be transferred only with the consent of the fellow-villagers or with the permission of the village or city council. Paddy, wheat, fruits, sugarcane, bamboo was cultivated in the cultivable lands. Land revenue was composed from several categories of land. State also owned meadows of cultivable land in several villages which was recognized since Rajayavastu. The state would take over a land if there is no eligible heir or if the land tax was not paid. The land actually remained since a hereditary to the family of the grantee, however the king had direct manage over that land

The economic prosperity reacted in Indian civilization and gave the people time and leisure to cultivate the finer arts of life. The Gupta kings also took special care of irrigation purposes for the promotion of agricultural economy in the Gupta kingdom. Therefore throughout the Gupta era, deal and agriculture both had achieved a thriving prosperity, which promoted economic life of the people, thereby attaining material prosperity.

Society

There was a degree of balance and harmony in all the arts and an efficient organization of management throughout the Gupta era. Peaceful and balanced social life was one of the chief characteristics of the Gupta era. Community was in an extremely flourishing level. The Smritis and explanations of Fa-Hien are the chief sources of knowledge in relation to the social life of the Guptas.

Caste Organization under Gupta Empire

Professions were determined through caste however not extremely rigidly. For instance Brahmins followed deal, architecture and service since professions. They had even become kings. The Gupta emperors were Vaishyas. The Kshatriyas followed commercial and industrial vocations. There were several sub-castes in the middle of the Vaishyas and Sudras than in the middle of the higher castes. Sudras also could become traders and agriculturists like the Vaishyas. Outside the largest resolutions untouchables existed. They stroked a piece of wood while entering the municipality therefore that men might know of their coming and they could be avoided. They were occupied in hunting, fishery, scavenging and same professions.

Family Organization under Gupta Empire

The joint family organization was prevalent in the Hindu community. Partitions in the lifetime of the father were not approved. Ownership of property was vested in the father but the rights of sons and brothers to the property were also established. Adoption was not extremely much approved. The head of the family governed the family element. The male members dominated the family and community.

Location of Women under Gupta Empire

However women were subordinate to men in community, yet their location was no less important. Women in Gupta community were idealized in literature. Women were given education but they could not recite the Vedic mantras. Pre-puberty marriages were general. Purdah had begun in the middle of the higher castes. A woman was believed since the mistress of her house. Widows could remarry sometimes. Sati organization was unusual throughout the era. Ideally woman was regarded since Shakti, the energizing principle. A woman was believed since Saraswati and Goddess Kali, creator and destroyer. They not only participated in public life but there is also reference to women teachers. There are examples that women used to take section in governmental and administrative functions. A married woman had to live with several wives of her husband. This tradition was in vogue even in the royal family.

Dress and Ornaments under Gupta Empire

The male wore an upper garment and a lower dhoti however the Scythians introduced coats, overcoats and trousers, often worn through the Indian kings. Head dress was worn on special occasions. Women either wore a petticoat and a sari. An extensive sari had served both the purposes. Ornaments were used over the forehead. Several designs were establish in the earrings and necklaces. A gauzy pearl ornament was used over the breasts since well since the thighs. There were armlets, bangles, rings and anklets. Men also were fond of wearing ornaments. False hair was used to provide dissimilar artistic forms. The exploit of paints, pastes, powders and lipsticks was recognized.

Amusements under Gupta Empire

Amusements consisted of theatrical entertainments, dances, performances and musical concerts. However gambling was a popular pastime, animal fighting, wrestling and athletics was no less popular in the Gupta community and was in vogue both in cities and villages.

Education under Gupta Empire

Education and learning constituted an important status in Gupta community. Education throughout the Gupta era was provided through the Brahmanical agraharas and in Buddhist monasteries. No distinction was though made flanked by Buddhist and Hindu teachings. Primary education was provided through members of the family. Formal and higher education was given in the agraharas or monasteries. Varanasi, Nasik, Kanchi were great centers of Brahmanical learning. Many universities had sprung up under the patronage of the Gupta kings. University of Nalanda was the legendary Buddhist University, which provided outstanding education concerning several branches of art, philosophy, grammar, humanities, astrology

The social circumstances of the era illustrate that people were happy, well-placed in life and fond of the good items of life. Fa Hien, the Chinese traveler who had visited India in the days of Chandragupta II did say "The people are numerous and happy. They have not to register their households, or attend to any magistrates and their rules. The king governs without decapitation or other corporal punishments. People of several sects set up homes of charity where rooms, couches, beds, food and drink are supplied to travelers."

Management

Management under the Gupta Empire was accepted out in a systematic method. The pattern of management was based on hierarchy from top to bottom. The king was the supreme head of the state. The management was accepted on with the advice of his ministers. Few of them combined civil and military functions. There was an efficient organized bureaucracy. Criminal law was though mild. The foundation of finance was land revenue. Since the royal officers were paid servants they did not had to depend on the on the people. Kingship was also based on hereditary.

Role of King in Management

The king was believed since an incarnation of Vishnu. He was the chief head of all administrative machinery. His largest task was to defend the country against foreign invasions. He administered justice, led troops and had the main share in the formulation of state policy. He was assisted through a council of Ministers that ranged from:

- Mantrin (the confidential adviser),
- Sandhivigrahika (Minister in charge of war and peace),
- Akshapatala-dhikrita (Minister in charge of records),
- Mahaba-ladhikrita and
- Mahadandanayak.

There was a special class of officials recognized since Kumaramatyas. Justice was administered through the king and his officials. In the district headquarter, the Judges were helped through Seths and Kayasthas and other representatives. The village council was responsible for the judicial management in the villages. The principal source of king's revenue was one-sixth of the land produce. Taxes were often composed in type. Forced labour was also practiced. Extra taxes were also levied for special purposes.

Role of Government in Management

For administrative convenience the empire was divided into many provinces also recognized since Desa or Bhukti. They were placed under the governor or the princes of royal blood. The provinces

were divided into districts. The regional and provincial governments were accepted on through regular bureaucracy. Tirabhukti was one of the significant administrative centres.

The excavations at Basarh provide a glimpse of the organization of provincial management since accepted on in Tirabhukti, which was the provincial capital of Vaishali and Mithila. From a seal of a common belonging to the establishment of the heir-apparent, it is seen that the Yuvaraja had his distinct military establishment; the guilds commanded respect and were autonomous bodies. They had their own rules and they looked to the management of the temple. It is apparent from the Basarh sticks in Tirabhukti, Kumaramatyif were entrusted with the district management in subordination to the provincial governor described Uparika. Several treatises on law were written and the mainly significant were Yajnavalkya and Narada Smritis.

Yajnavalkya paid more attention to the legal matters and improved his views concerning the rights of women whom he permitted to inherit equally with men. He elaborated the subject of deal and ownership and recognized the written documents in proof.

It is clear that the district management was accepted on through the Kuma-ramatyas. Damodarpur copper plates and Basarh sticks, the district officers were responsible to the provincial governors. The district officers were assisted through a council comprising of representative of the principal regional interest, viz., bankers, the chief merchants, artisans and the chief scribe. The significant functionaries were the record-keepers. Village was the lowest element of management and it was accepted on through a village Panchayat. The village headman maintained peace and security within his jurisdiction.

POST-GUPTA KINGDOMS IN NORTH INDIA

The Local Powers

Yasodharman

Yasodharman or Yashodharman was the Maharaja of Malwa, in central India, throughout the early section of the 6th century. The Gupta Empire had been weakened through the attacks of the Indo-Hephthalites, recognized in India since the Hunas, towards the end of the 5th century, which reasoned it to break up into smaller states. Yasodharman and the Gupta Emperor Narasimhagupta defeated a Huna army and their ruler Mihirakula in 528 AD and drove the Huns out of India. Legend has it that Yashodharman, originally a prince, had lost his kingdom and was saved through a girl while wandering in a forest. It is said that it was a message from this girl, whom he later believed a sister that acted since a motivation behind his military endeavors. Twin monolithic pillars at Sondani in Mandsaur District were erected through Yasodharman since a record of his victory.

The victory of Yasodharman is mentioned in the sentence “Ajay Jarto Hunan” in the grammar of Chandra of the sixth century. This mention in the “Ajay Jarto Hunan” refers to the defeat of Huns through the Jats under the leadership of Yasodharman.

Three inscriptions of Yasodharman have been established in Mandsaur. One of these is of samvat 589 (532 AD). Yasodharman had acquired the title of Vikramaditya. The Kashmiri poet Kalhana has mentioned in relation to the three Kalidasas. The second Kalidasa, who wrote the books 'Raguvansha' and 'Jyotirvidabharan', was court poet of Yasodharman. Kalidasa has mentioned the victories of Yasodharman since 'Raghu-digvijaya'. His pillars claim that his rule extended from Himalayas in the north to Travancore in south, although that looks rather unlikely. The ruler of Magadha had become his friend.

Maukhari

The Maukhari Dynasty, classically described the Megar Dynasty, was a royal Indian dynasty that controlled huge regions of Northern India for over six generations. They earlier served since vassals of the Guptas since well since related to Harsha and his short-existed Vardhan dynasty. The Maukhari's recognized their independence at Kannauj, throughout the sixth century. The dynasty ruled over much of Uttar Pradesh and Magadha, though, approximately 606 AD big regions of their empire was re-conquered through the Later Guptas.

Later Guptas

The rulers of the Later Guptas had their surnames since Guptas but whether they actually belong to the Gupta dynasty is a controversy in itself. Krishnagupta is the first king of the dynasty who almost certainly belongs to Sadvamsa. Krishna Gupta was followed through Harsha Gupta and Jivita Gupta I. The dynasty has been therefore named therefore since mainly of the family members bear names ending in Gupta. The greatest monarch of the row was Adityasena. Apparently it can be believed that Gupta was a section of their names and not a surname.

There has been a great controversy concerning the house of this dynasty. Few historians concluded that Magadha was the house of the dynasty. Few have challenged this and they concluded that Malawa was the original house. There was a row of 11 kings belonging to the row of later Guptas who had ruled for in relation to the 200 years.

Few historians feel that the Later Guptas originally ruled in Magadha and in the last quarter of the sixth century migrated to Malawa. This theory has much to be praised since it is seen that in the last decade of the sixth century there was much confusion in Eastern India owing to the Tibetan invasions from the north and this forced the Later Guptas to leave their house to discover a new kingdom elsewhere.

The Later Guptas existed in Eastern India for had if they existed in Malwa they would have been regarded since the Imperial suzerains of North India with a huge empire under them. The Later Guptas started their career since subordinates under the Imperial Guptas and later on became subordinates under the Maukharis. It does seem that so that immediately after the fall of the Imperial row, the Later Guptas of Magadha tried to become self-governing. They failed in doing therefore and acknowledged the supremacy of the Maukhari chiefs. The later Guptas were insistent rivals of the Maukharis. Both the self-governing powers desired to build their Empire on the model of the Imperial Guptas. This led to a hereditary struggle flanked by the two clans. But the later Gupta king Mahasena Gupta was defeated in the hands of the Chalukyan king, Kirtivarvamana Chalukya. The final grip of the Guptas also was captured through Sasanka.

The Pushyabhutis of Thaneshwar and Kanauj

A diversity of sources inform us in relation to the rise of the family of Pushyabhutis which first ruled from Thaneshwar in Haryana and later from Kanauj in Uttar Pradesh. These sources contain the text Harshacharita of Banabhatta, explanations of Hiuen-tsang and few inscriptions and coins, etc. Banabhatta informs us that the founder king of this dynasty at Thaneshwar was Pushyabhuti and that the family was recognized since Pushyabhuti vamsa. Though, the inscriptions of Harsha create no reference to him. The Banskhera and Madhuvan plates and royal sticks mention five earlier rulers in the middle of whom the first three are given the title of Maharaja. This may indicate that they were not sovereign monarchs. The fourth king Prabhakarvardhana has been called since a Maharajadhiraja which creates us infer that he was an self-governing monarch and had recognized matrimonial relations with the Maukharis through marrying his daughter Rajyasri with Grahavarman.

Thaneshwar, throughout this time (in relation to the 604 A.D.) was threatened through the Hunas from the western face. Banabhatta has called Prabhakarvardhana since "a lion to the Huna deer". The Malawa king killed Graavarman and took Rajyasri prisoner. It appears that the Malawa and the Gauda kings entered into alliance and even Thaneshwar was threatened. Rajyavardhana defeated the Malawas but was killed by treachery through Sasanka, the Gauda king. Now it was Harsha's responsibility to seek revenge and in due course he was able to set up a strong empire.

Harshavardhana

Harshavardhana was a powerful monarch of northern India who was also well-known for his nobility and religious inclination. He ruled over the northern sections of India for an era of more than forty years. Spread over the states of Punjab, West Bengal, Orissa and the whole Indo-Gangetic plain lying to the north of the Narmada River was his empire. Harshavardhana was the younger son

of Prabhakara Vardhan, the king of Thanesar. After death of his brother Rajya Vardhan, the throne of Kannauj became vacant and Harshavardhana had to ascend the throne.

Harsha started on his 'digvijaya' since soon since he became the ruler. Harsha wanted to consolidate the northern India. He was a great conqueror and brought a huge territory of northern India and even distant off provinces under his sovereignty. Harshavardhana has the credit of providing political unity to the northern India in the time of turmoil and disturbances. Flanked by the Guptas and the Rajputs, he is a great ruler who made endeavors to set up political unity in the country. Immediately on his accession to the throne he had military campaigns. Harsha spent six years in warfare that extended from 618 to 624 AD.

Harshavardhana was also a great diplomat. He entered into political alliance with Kanya Kubja and Kamarupa and made his location strong against Sasanka and Pulakesin II. Against Pulakesin II, he recognized friendly relations with china. It was the result of his good diplomacy that he could rule over a huge region of northern India, for a extensive reign of sixty one years.

His administrative organization was based on the management of Guptas. He took personal interest in every department of the state and was scrupulous in relation to the welfare of his people. He himself was an accomplished dramatist and a worthy scholar. He gathered the finest intellects and scholars of that era round him. He was the author of the three literary jobs, 'Kavitavali' 'Priyadarsika' and 'Naganada'. Well-known scholars like Bana, Mayura, Divakarmitra, etc., adorned his court.

After every five years, he used to provide enormous wealth in charity to Brahmans, Buddhist monks, poor and orphans. He had built roads and rest homes for the travellers. He had made arrangement for the free medical aid for patients.

On explanation of the royal support and patronage of Harsha, Buddhism spread with new enthusiasm after having triumphed over other religions in Kannauj. Harsha was a Mahayana Buddhist. He supported all faiths—Buddhism and Jainism. He looks to have been a follower of Sun earlier, becoming a patron of Shaivism and Buddhism later on.

He built several stupas and viharas and forbade the slaughter of all sorts of creatures. Harsha Vardhana passed absent on in relation to the 647 AD. After his death there was an utter chaos and disorder in Northern India. He died without any heir. His whole kingdom was divided into several sections and several rulers took charge of those sections. He made endowments to the University of Nalanda. Two sticks of Harsha have been established there.

KINGDOMS IN THE DECCAN AND SOUTH INDIA

Political Situation in the Deccan Till the Mid-Sixth Century A.D

After the decline of the Satavahanas the political manage of the Deccan less than one dynasty came to an end. A number of kingdoms arose in dissimilar regions since successors of the Satavahanas. In northern Maharashtra we see the Abhiras, who for a time served since army commanders in the Saka kingdoms, founding a kingdom in mid-third century AD. The founder of this row was one Isvarasena, who began a period in 248-49 AD. This period became extremely significant later and came to be recognized since Kalachuri-Chedi Period.

Vidarbha (Maharashtra)

The Maharashtra plateau soon came to be dominated through the Vakatakas. They began since minor kings from the last quarter of the third century A.D., but rapidly gained in power and extended their sway over mainly of Maharashtra and adjoining sections of Madhya Pradesh. There were two rows of Vakataka kings ruling in dissimilar regions. The largest row ruled from eastern Maharashtra while a collateral branch, described the Basin branch of the Vakatakas, ruled in southern Maharashtra. The mainly well-known Vakataka King was Pravarasena-I of the largest row, who alone had the title of Samrat in the middle of the Vakatakas. He performed many Vedic sacrifices and issued a big number of landgrants to brahmanas. The Vakatakas look to have been peace-loving people on the entire and had shaped matrimonial and diplomatic ties with their powerful neighbours such since the Guptas in the north, the Vishnukundins in eastern Deccan and the Kadambas in the south. But the breakup and weakening of the kingdom could not be prevented since the Kalachuris and the Kadambas carved out their territories at its cost in the first-half of the sixth century AD. Through the mid-sixth century they were supplanted through the Chalukyas of Badami since the biggest power in the Deccan.

Karnataka

In the coastal strip of northern Karnataka (North Kanara) and adjoining regions a little kingdom was carved out through the Chutus. They ruled till in relation to the mid-fourth century A.D. when they were supplanted through the Kadarnbas. This kingdom was founded through the well-known Mayurasarman, who was an expert in guerrilla warfare and compelled the Pallavas of Kanchi to recognize his sovereignty. He then performed horse sacrifices (asvamedha) and became Mayuravarman from Mayurasarman, that is, a Kshatriya from a brahmana (Varman was a typical Kshatriya surname while 'sarman' was a brahmana surname). Early in its history there was a division of the Kadamba kingdom into two sections flanked by the two rows of the family, with Vijayanti (Banavasi) and Palasika (Halsi) since the capitals. The two rows were never in peace with each other, and both were threatened through their more powerful neighbors-the Pallavas, the Western

Gangas, and the Chalukyas of Badami. The Chalukyas slowly ate into their territory and through in relation to the 575 AD totally vanquished them.

Eastern Deccan

Politically the mainly disturbed region in the post-Satavahana Deccan was the fertile Krishna-Godavari delta (Andhra delta) in the east. Here the Satavahanas were succeeded through the Ikshvakus who were in managing of this region from 225 AD. There was a break in their rule through the coming of Abhiras from the west, but it was a brief interregnum, and the Ikshvakus came back and ruled for the next fifty years or therefore. Then the region was evidently split up into a number of principalities. From copper-plate inscriptions we approach to know of the kings of Brihatphalayana gotra followed through those of Salankayana gdra, while the Allahabad Pillar Inscription or the Prayagaprasasti which praises Samudragupta, informs us in relation to the half a dozen kingdoms in this region in relation to the 350 AD. These incorporated kingdoms of Vengi; of Kurala, with capitals at Pishtapura and at Avamukta of Devarashtra, and therefore on.

Political continuity returned to the Andhra delta from the mid-fifth century with the coming of the Vishnukundins. They had good relations with the Vaktakas, but had prolonged, sustained clashes with the Western Gangas of south Karnataka. Madhavarman-I (440-60 A.D.), the founder of the row who performed several horse sacrifices, and Madhavavarman-II (556-616 A.D.) are in the middle of the well-known rulers of the row. The Vishnukundins ruled till in relation to the first quarter of the seventh century AD. when the Chalukyas came in.

South Karnataka

In south Karnataka there arose a dynasty at the beginning of the fifth century AD. The kings of this dynasty are described Gangas or Western Gangas to distinguish them from the Eastern Ganges of Orissa. The Western Gangas ruled over south Karnataka for the next six hundred years: because of such an extensive association the region came to be described Gangavadi. Gangavadi is an in accessible territory bounded through mountains and is relatively less wealthy agriculturally. Both these factors allowed the Gangas to rule without much interference from outsiders for such a extensive time. They were, though, extremely advantageously located from a military point of view. They were to play a extremely significant role in the mutual clashes flanked by the Pallavas and the Chalukyas of Badami mainly since subordinate allies of the latter, since well since in the clash flanked by the Pallavas and the Pandyas. They did not usually have cordial relations with the Pallavas, who they were well placed to harass from their lofty mountain fortress of Nandidrug.

Political Situation in South India

The Sangam era in Tamilnadu and Kerala drew to a secure in relation to the end of the third century A.D. The history of this region from the fourth to the mid-sixth century A.D. is extremely obscure.

The early history of the Pallavas belongs to this era. We have their copper-plate charters that were issued from Kanchi. Pallava rule was traditionally associated with the Kanchi region (Palar river valley) or Tondaimandalam (tondai is Tamil for Pallava). But it looks that throughout this era the Kanchi region was not under their effective manage since they had been pushed north through mountainous tribes described Kalabhras

In fact, from the end of the Sangam era to the mid-sixth century AD Tamilnadu and Kerala were dominated through the Kalabhras. We do not know much in relation to the them, but it has been inferred from the scanty proof that they were against Brahmanical institutions and favorably disposed towards Buddhism and Jainism, that they put an end to the rule of the Cheras, the Cholas and the Pandyas of the Sangam age, and that they were non-agricultural hill tribes who reasoned great havoc in the middle of settled agricultural population. The Kalabhra threat looks to have extended to the borders of the Chalukyas kingdom which appeared in north Karnataka for they too claim to have defeated them. This era is recognized since the 'Kalabhra Interregnum'.

The Rise of the Chalukyas, Pallavas and Pandyas

From the mid-sixth century AD, the political scene in the Deccan and south India was dominated through the behaviors of three powers: the Chalukyas of Badami, the Pallavas of Kanchi, and the Pandyas of Madura.

The Chalukyas

The Chalukyas became a sovereign power with Pulakesin-I. He laid the bases of his kingdom through creation the hill rear Badami in the Bijapur district of Karnataka into a strong, fortress in 543-44 A.D. and performed a horse sacrifice. His successors overthrew the Kadambas and annexed their kingdom slowly, and also subjugated the Mauryas of Konkan (the coastal strip of Maharashtra). With the expeditions of Pulakesin-II the Chalukyas became the Paramount power in the Deccan since the Western Gangas and the Alupas in the south and the Latas, Malawas and Gurjaras in the north offered their submission. The army of Pulakesin-II checked the forces of Harshavardhana on the banks of the Narmada.

Pulakesin-II also defeated the Vishnukundins of Andhra delta. But he was not satisfied with challenging just offers of submission since the Krishna-Godavari delta with approximately one million acres of rich arable land was too precious a possession. Therefore he sent his younger brother Vishnuvardhana to consolidate the conquest and take over the region. In 631 AD, Vishnuvardhana was allowed to form his own kingdom. Therefore, began the row of the Chalukyas of Vengi or Eastern Chalukyas, who remained in manage of the region for more than five hundred years.

Pallavas

The Pallava rule shaped a golden epoch in the cultural history of south India. The era under the Pallavas was marked through believable literary behaviors and cultural revival. The Pallavas warmly patronized Sanskrit language and mainly of the literary records of the time were collected in that language. Due to the cultural renaissance and a great revival of the Sanskrit language a galaxy of scholars flourished throughout the Pallava period, which accentuated the literary and cultural growth in Southern India. Custom referred that Simhavishnu; the Pallava king invited the great poet Bharvi to adorn his court. Dandin, the master of Sanskrit prose almost certainly existed in the court of Narasimhavarmana II. Under the royal patronage, Kanchi became the seat of Sanskrit language and literature. The core of learning and education, Kanchi became the point of attraction for the literary scholars. Dinanaga, Kalidasa, Bharvi, Varahamihir etc were the distinguished person with enormous talent in the Pallava country. Not only the Sanskrit literature, the Tamil literature also received a vast impetus throughout the Pallava era. "Maatavailasa Prahasana", written through Mahendravarmana became extremely popular. Madurai became a great center of the Tamil literature and civilization. The Tamil grammar "Talakappiam" and Tamil versical compilation "Ettalogai", etc., were collected throughout the era. These were of immense literary importance.

From the 6th century AD, due to the Sanskrit revival, extensive poetical composition replaced the earlier approach of the short poetry. Poetry was written just as to the taste of the sophisticated and aristocratic people of the community. The "Silappadigaram" is one of such job suited to the taste of the sophisticated, educated people of the Pallava period. One of the mainly significant literary jobs of the time was "Ramayanam" through Kaban. This is recognized since the Tamil shape and version of Ramayana, where the character of Ravana was painted with all the noble virtues in comparison to Rama. It is constant with the Tamil custom and Tamil ego against the Northern Ramayana through Valmiki.

The devotional songs collected through Vaishnava Alavaras and the Saiva Nayanaras also shared an important location in the cultural renaissance of the Pallava era. Appar, Sambandhar, Manikkabsagar, Sundar were few of the devotional Narayana poets who collected Tamil Stotras or hymns. Siva was the substance of worship and love. As the Pallava kings were great musicians themselves they were the great patrons of music. Many celebrated musical treatise were also collected under their patronage. Throughout the time painting also received a great patronage from the Pallava kings. Specimen of the Pallava painting has been establishing in the Pudukottai State.

Culture of the Pallava era was greatly convinced through the religious reform movement that swept over India throughout the eighth century. The wave of the reform movement was originated in the Pallava kingdom first. The Pallavas completed the Aryanisation of Southern India. The Jains who

had entered south India earlier had set up educational centers at Madurai and Kanchi. They also made a huge exploit of Sanskrit, Prakrit and Tamil since the medium of their preaching. But in the competition with the rising popularity of the Brahmanical Hinduism, Jainism lost its prominence in the extensive run.

Mahendravarmana lost interest in Jainism and became a staunch follower and patron of Saivism. Consequently Jainism began to fade out and sustained in diminishing glory in centers like Pudukkottai and in the hilly and forest regions.

Buddhism, which had earlier penetrated in the south, fought against invading Brahmanism in the monasteries and public debates. The Buddhist scholars debated finer points of theology with Brahmanical scholars and mainly lost the ground.

The culture of the Pallava era was marked through the tremendous ascendancy of the Hinduism, which has been branded through the contemporary historians since the victory of the northern Aryanism. It is said that the influx of the mlechcha Sakas, Huns and the Kushanas in Northern India had polluted the significance of the Vedic rites and religion. In order to protect the purity of Vedic religion several Brahmins migrated to Southern India and preached the Vedic Religion. Henceforth the culture of Deccan or southern India was mainly convinced through the Brahmanical Hinduism. Pallavas became the patrons of the orthodox Vedic preachers. The performance of the horse sacrifices through the Pallava rulers testified the ascendancy of the Vedic culture. The success of Hinduism was mainly reasoned through the royal patronage to this religion. Sanskrit was the vehicle of the Brahmanical idea. Hence both the Brahmanical religion and Sanskrit literature made a great progress throughout the Pallava era. Many centers for the Brahmanical revise sprang up. These revise centers were closely linked with the temple premises and were recognized since Ghetikas. The revise of the Brahmanical scriptures and literatures was the order of the day. The Pallava kings in order to promote the Brahmanical culture made land grants or agraharas to the maintenance of the educational institutions. In the 8th century AD, another important Hindu institution described Mathas or monasteries were in vogue. They were a combination of temple, rest homes, educational centers, debating and discoursing centers and the feeding Homes. The University of Kanchi became the spearhead of Aryan-Brahmanical powers of the South. Kanchi was regarded since one of the sacred municipalities of the Hindus. The Pallava king however largely were the worshippers of Vishnu and Siva, they were tolerant towards other religious creeds. Although the religions like Buddhism and Jainism lost its former significance throughout the Pallava period, yet the culture of the Pallava era was marked through the multiethnicity promoted through the Pallava kings.

Pandyas

The Pandya kingdom comprised the greater section of the contemporary Madura and Tinnevely Districts and in the first century of the Christian period the Southern Travancore also. It had its capital originally at Kolkai on the Tamraparni River in Tinnevely and later at Madura. The Pandya country corresponded to the Madura and Tinnevely districts and possibly the southern portion of the Travancore State. It was watered through the rivers Tamraparni and Kritamala, or Vaigai. Katyayana in his Varttika derives Pandya from Pandu. In the Mahabharata and in many Jatakas the Pandus are spoken of since the ruling race of Indraprastha.

It has been said in history that ancient Madura was similar since the present day Mathura. The epic custom says the Pandus of Indraprastha were closely linked with the ruling family of the Surasena country through ties of friendship and marriage. Few historians have noted that the Pandyas of the south were closely associated with the Pandus of the north and the Surasenas of Mathura. In the great epic Mahabharata it has been mentioned that Sahadeva, the youngest of the Pandu princes, is represented in his career of conquest to have gone to Dakshinapatha after having conquered the king of the Pandyas. In the similar method the country of the Pandyas is mentioned in the Ramayana where Sugriva is said to have sent his monkey-soldiers in quest of Sita, Lord Rama's consort. In the Indian Puranas also since in the case of the Markandeya Purana, Vayu Purana and Matsya Purana there is mention of the Pandyas since a tribe. Emperor Ashoka in his rock edicts had mentioned that the kingdom of the Pandyas fell outside the purview of his empire.

Historical explanation like the explanation of Vijaya states that there lived a matrimonial alliance flanked by the ruler of Lanka and that of Pandya. It has also been mentioned that there was an extremely early resolution in Ceylon of skilled craftsmen and families of the eighteen guilds, all from Pandya. From many historical records it has also been established out that Nedunjeliana II was the first conspicuous Pandya ruler who made the Pandyas the leading power of the south. But the supremacy of the south ultimately passed to the Pallavas.

REVIEW QUESTIONS

1. Discuss the efforts made by Samudragupta for the expansion of Gupta Empire.
2. Explain the military campaigns of Chandragupta-II.
3. Argues the factors which brought about the disintegration of Gupta Empire.
4. Explain the revenue administration of Guptas.
5. Discuss the changes in the Varna system
6. Discuss the main minor powers and the regions they ruled in north India in the sixth century A.D.

7. What do you know about the Chalukyas, Pallavas and Pandyas?

CHAPTER 9

TRANSITION TO EARLY MEDIEVAL INDIA

STRUCTURE

- Learning Objects
- Changes in Economy
- Changes in Society
- Structure of Polity
- Development in Religion
- Review Questions

LEARNING OBJECTIVES

After reading this unit you should be able to understand:

- Economic changes in this time
- Society changes in the time
- The structure of polity
- Religion development

CHANGES IN ECONOMY

Economic history of early medieval India is described through the patterns of manufacture, swap and dispersion of the money. These patterns also illuminate the procedure of change within an economy, or give a foundation of comparison flanked by modern economies. Economic history of early medieval India can be analyzed by a thorough investigation of the recovered coin hoards permits a fairly coherent reconstruction of the monetary organizations of that era. In spite of a clear lack of trustworthy statistical data strongly articulated perceptions of the nature of India's early medieval economy have become widely propagated.

Few of the acknowledged units of early medieval community, such since feudalization, decentralization, decline of deal and village self-sufficiency, have become virtual axioms of historic and economic texts. The keystone in this building has been, and remnants, the broadly-based perception of the under-monetization of early medieval community and the relapse of its economy into the swap of goods and services through barter. This model has been encouraged through the comparative silence of Indian numismatists on the subject of post-classical, pre-Sultanate coinage. This contrasts sharply with the wealth of information and analysis on Mauryan, or Gupta, Sultanate or Mughal coinage. Economic historians, taking cues from the numismatic literature, have conjured up a dismal picture of money, and hence exchange, in the era AD 750-1200.

The decline of the ruling Pratihara Empire throughout the tenth century left a political void in which a number of former feudatories contested for supremacy. After an era of rapidly changing fortunes, the Chalukya row gained manage of Gujarat and its extensive sea coast. From the late-tenth to the late-thirteenth century, this region enjoyed a continued era of comparative continuity in the political sphere, which fostered dynamic economic activity. The vitality of the Gujarati economy in this era has been remarked through several writers. There was a surplus of the biggest agricultural products above and beyond regional consumption necessities. The gentle contours of the landscape facilitated transportation through wheeled vehicles, and the ox-cart became the general means of moving bulk goods from upcountry to the sea ports. There were few regional industries too, which used the country's natural products since raw materials. Primary amongst these were textiles, tanning and metal fabrication.

Further, the economic history of early medieval India also states that the manufacturing, sharing and sale of the commercial products were mannered through an active commercial class. The Gujarati merchants became renowned for their business insightfulness. In addition to marketing their own products, they participated in a coastal sea deal with South India, and the ports of Gujarat became prominent transshipment points for the products of other regions. The hinterland kingdoms of Mewar and Malwa were dependent on Gujarat's ports for their import and export deal, and more than one war was fought over their possession. The Gujarati traders, prospering from their key location organized risk ventures for sea deal with the Persian Gulf and Southeast Asia. The greater proportion of Indian Ocean commerce would look to have been in the hands of Arab merchants, who had sizeable societies settled in Gujarat's coastal municipalities. This was made possible through the acceptance of the Chalukya kings, who extended their help to the Arab traders.

Moreover, anecdotal proof testifies to a pervasive atmosphere of equity and fairness in commercial dealings in Gujarat. The dissimilar deals were organized into guilds, which formulated and enforced rules of behaviour for their members. The government ensured peace and public order; arranged the maintenance of roads; maintained the harbors and provided pilots; and usually managed commerce. Monetary history ideally is both an apparential and interpretive source for the wider realm of the economic history. Sure kinds of hoard analysis and coin analysis offer greater resources for the monetary history.

Deal and Commerce

Deal and commerce in the early medieval community seem to have been connected in a connection of dependence with modern power-buildings. Political fragmentation adversely affected inter-local traffic in goods; excessive levies exacted by traditions homes in assigned regions inhibited mercantile initiative. In few regions, since in the south, few of the functions of the guilds were

perhaps taken over through village assemblies. Consequently social values also changed believably: for at least few parts of the community territorial mobility was constrained through the concept of kalivarjyas.

Such changes are also reflected adequately in the material remnants of the era. Gold coins which had become obsolete after the Guptas came to be revived, in a heavily debased shape, only from the early eleventh century in north India, and possibly a small earlier in the south. Sticks of merchant guilds practically disappear from after the Gupta era. Archaeological remnants of townships of the post-Gupta era are since yet in important.

Many factors, though, facilitated the revival of commerce, particularly in regions which appeared since well-knit local political elements. Therefore in Rajasthan, Gujarat and the littoral regions of the south, deal came to be organized under several guilds of manufacturers and traders. It was mainly in these regions again that contacts were re-recognized with trading countries of the outside world. If the early historical era has produced proof of Yavana resolutions in the peninsula, early medieval references to India's foreign deal are more varicolored. The source material lie scattered in the scripts of several foreign travelers, Arabic and European, and the trading resolutions in India in this era were populated through such diverse clusters since the Tajikas, the Jews, the Christians and also possible the Parsls. This spurt in deal in turn boosted manufacturing behaviors.

In the early medieval era, a trader is bound to sell an article at the price to be fixed for it through the king from day to day, whereas his profit should consist in purchasing the similar at a lower or wholesale price. A trader should charge his profit at the rate of five per cent, on all goods of indigenous production, while his dues on foreign goods should be allowed at the rate often per cent. A trader should add to the price of the goods to be vended, the cost incurred under all other heads in relationship therewith, and then settle its price with the purchaser or the seller, and inquire him the profit he would allow on such a gross outlay. A trader through not delivering goods to a purchaser bought through him for value, should be liable with his progeny, to refund the similar even with the profits allowed on foreign goods, if made in that scrupulous case. A purchaser buying any goods and not taking delivery of the similar, shall be liable to create good to the trader the variation of price, if any, brought by his being obliged to sell it for a second time, and at an under rate. Goods destroyed or anyway damaged by a disturbance of government, or by any physical phenomena since well since a loss continued by not delivering the goods when asked for, should be laid against the explanation of the seller or the consignee. A trader shall be made to refund to the purchaser, the double of the price, charged for damaged or evidently damaged articles sold through his agent or employee.

Throughout this era, the kings used to purchase horses. Moreover, many merchants of dissimilar sorts came in the Bazaar at Kandiyur from Paradesa and Malaysia including:

- Ponvaniyar (gold merchants),
- Nira cettikal (wholesale merchants),
- Marikkar (boatmen),
- Vekatacammar,
- Pandi tattar (goldsmiths from the Pandya country),
- Rarisar,
- Kannar,
- Caliyar (weavers), etc.

There were:

- Ariyar (Ariyar-Brahmanas),
- Kannadar (people from Kanara),
- Malavar (people from Malwa),
- Kunjarar (people from Gurjara),
- Tulingar (people from Talugu),
- Kalirigar (people from Kalihga),
- Barbarar (people from Barbara),
- Coliyar (people from Cola),
- Pandikal (people from Pandya),
- Ottiyar (people from Orissa),
- Konkanar (people from Konkan),
- Conakar (Yavana),
- Clnar (people from China),
- Turikkar (people from Turkey) and several others there.

CHANGES IN SOCIETY

The post-classical era in India is usually looked at from the perspective of the political aftermath of the Muslim invasions and not since a situation which urbanized out of a continuous historical procedure. The accent is therefore on the political fragmentation of the country and incessant war fares and not on a comprehension of the total social building which such a political situation represented.

In the medieval era, the social building encompasses regional lords with pre-eminent social and political status in the region. The key figures of early medieval India were therefore several clusters

of samantas, mahasamantas, mandalesvaras, mahamandalesvaras, rajakulas, and rajaputras. These all are basically landed magnates but recognized through several local expressions. The connection flanked by them and the heads of numerous royal families was possibly variously described and the organization of court hierarchy in a kingdom was determined through the nature of this connection. Such a situation fostered military adventurism which is reflected in the continuous formation of ruling dynasties. This procedure is tacitly admitted in modern political theory in which the concept of king received a flexible definition.

Few of the early medieval kingdoms were situated in the perennial centers of power; others arose in relatively in accessible zones and marked the beginning of new social procedures in those regions. Since in the earlier periods, these dynasties and kingdoms too desired legitimization within a Brahmanical framework. The political elites were therefore dependent on the priestly class and such existing institutions since temples for securing effective grip over the regions they ruled. The brahmadeyas or predominantly Brahman villages were distributed during their territorial elements, and deliberations of systematically constituted assemblies in such villages, consisting only of Brahman members, illustrate that religious pursuits were not their only concern. The other category of grants, the devadanas, made the temple a focal point of behaviors not only in rural regions but, in few cases, in urban regions since well.

The point has often been made that the post-classical era symbolizes a biggest structural change in Indian community. The economy was ruralized, and the huge number of assignments, resulting in the growth of landed intermediaries, introduced feudal features in it. Deal declined, urban centers fell into decay, and the old manufacturing guilds came to be reduced to the insignificant location of low sub-castes. The impressions that the sources provide are those of a predominantly rural community organized in such a method since to yield the maximum quantum of revenue to the state. Trading behaviors had a comparatively subservient role in this political building.

Moreover, the emergence of regions was not merely a political procedure; it had many cultural facets since well. The formation of castes was the result of acculturation and occupational changes, and an analysis of this procedure alone can give an index of the cultural dynamics of the region. The similar dynamics may be situated in the chronological levels of the development of local words. Sanskrit sustained the official language, but what was typical of a region establish the language of the region to be its best vehicle. This urge went to the extent of even regionalizing the epics.

Though, in the early medieval era the building of such interests became therefore intricate that a proper definition of property became approximately impractical. In fact the whole economic building of the era rested on the recognition extended to several categories of people since appropriators of surplus from land. The Brahmans sustained to receive patronage in the shape of

land grants; the religious establishments too appeared since a biggest beneficiary in this era. Though, the concept of the King's ownership did not clash with several titles, held temporarily or permanently. Land came to be assigned to 'vassals for military service, to members of the clan or family, and even to officers'. Sub-infatuation of titles in such a situation was general, and religious grants, being a symbol of social status, were made even through holders of relatively inferior rights. Theoretically, since in earlier periods, miscegenation was at the root of all mixed castes, and in the medieval era too thousands of mixed castes were produced by union flanked by Vaisya women and men of lower castes. It was, though, a 'hypothetical explanation of the rising caste clusters in the community' and the real cause for the proliferation of castes place in the continuous procedure of acculturation, which brought new regions and new social clusters within caste community. Even such clusters since specifically mentioned to have been non-indigenous, the Khasas and the Hunas being two modern instances that came to claim high caste status.

New entrants into caste community had, though, varied status and even the similar tribe could break up into many varnas and castes throughout the early medieval era. The Abhiras, for instance, came to be grouped into Brahman, Kshatriya, Vaisyas, Mahasudras and therefore on. Few groups of people were ranked since impure Sudras. Even the era witnesses 'a phenomenal development in the number of impure Sudras or untouchables'. In the higher echelons too new castes appeared. New professions such since that of a scribe rendering his service to several categories of court gave rise to the Kayasthas. In north India, in the middle of the chieftains arose a new category, that of the Rajaputras or Rajputs. Through in relation to the the twelfth-thirteenth century AD., the number of Rajput clans in western India had been standardized since thirty-six but the building was flexible and provided enough scope for mobility in the middle of ruling elites, since can be seen in the inclusion of the tribal Medas in the middle of the Rajaputras. Moreover, in the middle of the Brahmans too arose dissimilar based on regions. Numerous early medieval epigraphs indicate special social prestige attaching to such local castes since Kanauj Brahmans, Gauda Brahmans, Kolaiica Brahmans and therefore on. Few of the extracts provided here highlight 'grama' since the vital territorial element of social system.

Since per the norms of the community, one should cautiously practice dharma (lawful duty) through job, mind and term, but one should not perform an act which, however legal, is unfavorable for the attainment of heaven and is disliked through the people. In the community of the medieval era, the Brahmans (priests) were in the forefront. Others are the Kshatriyas (warriors) and Vaisyas (producers and merchants), who are also since high in location since the Brahmans, being qualified to perform rituals since laid down in the Vedas. The Sudras (menials) who are not qualified (to act) according to the Vedas and have so got to be dependent on the three others for their livelihood. But

because the livelihood of the Sudras is connected with the three other castes; they have been incorporated in the caste organization and are made the fourth caste.

The people of the medieval community were religious and temple which appeared since a crucial religious institution in the earlier era was at this time closely associated with all biggest religious growths. Simultaneously with the development of theistic sects grew the temples. Construction of temples was linked with modern consciousness in relation to the social location; several of the deities enshrined in south India bore the personal names of the devotees.

The single biggest factor which tremendously convinced the contents of religions in the early medieval era was Tantricism. The transformation of Jaina yaksinis into self-governing cults of worship associated with Tantric practices is possibly the best illustration of the range of Tantric power on the religious of early medieval India. In philosophy the debates of the earlier era passed on to a new stage with the subjugation of heterodoxy through Vedantic idea. The stage coincided with the decline of Buddhism. Vedanta, by Sankara, its greatest exponent, brought even the other deviant Brahmanical of thinking to task.

The community in medieval India was structured with caste organization and separate reigning organization. The people had religious mind and throughout this time many religious beliefs and cults were urbanized. Construction of temples were started to worship dissimilar deities and religions. The social building that was framed throughout the early medieval era is still existent but the severity of the social distinctions is lessened with the time.

STRUCTURE OF POLITY

The King

Mainly of the country was ruled through kings. Only in some fringe regions there lingered on the gana (tribal republic) shape of government. After the military expeditions of Samudragupta in north India early in the fourth century A.D. mainly of these tribal republics approximately disappeared from the political scene. Therefore the Madra and Yaudheya in the Panjab, the Abhira in central India, etc. are not heard of again. Few of the tribal chieftaincies also gradually became monarchies. The King took pompous titles like pararnamahesvara, rajadhiraja, paramabhataraka, etc. which indicate their superiority over several other smaller rulers. Throughout this era the divine right theory also came into vogue. The King in keeping with this theory held such titles since prithviallabha i.e. 'the beloved of the Earth goddess'. He is described the fifth lokapala since the other existing four lokapalas or guardians of the four cardinal directions were namely Kubera, Varuna, Indra and Yama. However the concept of the divinity of the King became dominant, it was combined with the notion of the King since guardian and protector.

Kingship was hereditary. However succession to the throne was usually decided through law of primogeniture, that is, the eldest son succeeding his father, there were several exceptions to this rule. Sometimes kings were even elected through nobles and councilors. Since head of government, the King was overseer of all administrative behaviors of his realm. He was the supreme judge, and he usually led his army to the battle meadows. There are occasional references to queens acting since rulers, since in the cases of Prabhavati, the Vakataka queen who came from the ruling family of the Guptas, and of Didda, the queen, of a later era, of Kashmir. Usually though the queens remained in the backdrop.

Bureaucracy

Since compared to the Mauryan era, there is no clear proof for the subsistence of a central mantriparishad or council of ministers to advise the King. There were, though, several high officials who were at times described mantrin. The other designations for higher officials were sandhivigarhika, who was minister for foreign affairs, war and peace; mahabaladhikrita and mahadandanayaka, both of which denoted larger posts in the army. Sometimes the similar person was holding more than one such post; for instance, Harishena who collected the well-known Allahabad Pillar Inscription of Samudragupta is said to have been a sandhivigrahika since well since a mahadandanayaka.

Besides these, there was in the Gupta government a class of officials recognized since kumaramatyas. It looks that mainly of the high officials were selected from this class or cadre and therefore the kumaramatyao are mentioned in several capacities like sandhivigrahika, mahabaladhikrita, etc. Few of them were under the direct managing of the King where since few look to have served the princes and provincial governors. The officer described Uparika was in charge of a bhukti, an administrative division. Ayuktaka was a member of the bureaucracy who, like Vishayapati, functioned at a stage higher than—villages, and he was a significant intermediate administrative link flanked by the bhukti and the village.

The officials look to have been paid in cash in the beginning of our era and later they were just assigned revenues of few designated territories and they were so described bhogika or bhogapati. This is recognized from Harshacharita which refers to the complaints made to Harsha through villagers against such officials. The posts also became hereditary, thereby weakening the King's power in course of time.

The Army

Both for maintaining internal peace and for defending against external aggression a standing army became a regular characteristic throughout this era. There were a number of high military officials and they were obviously in charge of this army. Cavalry was a significant unit of this army. Few

maritime states like the Pallavas in the south also had navy. Chariots do not figure prominently throughout this time. The royal army was complemented through the militia of feudatory chiefs (sarnanta).

Administrative Divisions

The country was organized into several divisions for administrative purposes. The highest element in the middle of these divisions was described bhukti. Sometimes princes were also in charge of few bhukti. Vishaya was the next administrative division below which was the lowest element, i.e., the village. In some regions vishaya was also recognized since rashtra. In eastern India the vishayas were also divided into vithis over and above the village. At the stage of vishaya the officials (or in the vicinity powerful people) described Vishayapatis played a leading role in the management. In each village a headman and the village elders supervised the regional affairs. In urban resolutions or cities there were a number of craft and merchant guilds to seem after their management.

The Samanta

Semi-self-governing regional chiefs described samanta were a significant characteristic of the polity of this time. We have already read that Samudragupta conquered and subjugated a number of territories. Few of the rulers of these territories which were on the fringes of the Gupta Empire were made subordinate allies of the King. They became feudatories, therefore to say, of the Gupta King paying periodical tribute to the latter. Few of them also presented him their daughters in marriage. They were obliged to pay homage to the King through personally attending his court. The King in turn recognized their right to continue to rule over their own territories and for this he also gave those charters. These subordinate rulers were also obliged to; send their men to fight in the King's army throughout times of war. Subject to the obligations the feudatories or samantas were left to seem after the management of their territories, which was actually done through King's officials in the central sections of the Gupta Empire.

Another factor which really introduced characteristics of a decentralized polity was the granting of land to priests and officials for their maintenance. Usually the King not only gave the land but also parted with few of his administrative rights like taxing the people, punishing the criminals, etc. The granted territories were also given immunity from the entry of the King's army. Naturally the grantees of such lands became approximately self-governing of the King and became samantas themselves. By the exploit of these titles, the samantas and mahasamantas proclaimed their autonomy. The attendance of all these characteristics in polity has led historians to suggest that from the Gupta era onward the political system which urbanized in India represented a feudal-kind of political system.

Taxation

The government got mainly of its revenue by taxation. Land taxes described *baga*, *bhoga*, etc., were the largest things and the land taxes actually increased by the centuries. Since deal and commerce look to have declined throughout this era commercial taxes are not establish prominently. The regional people were also obliged to give for the keep and food of villages. It may be noted here that since distant since the lands granted to officials and priests are concerned, the government lost much of its revenue from those lands.

Judicial Organization

Judicial organization was more urbanized now compared to earlier times. Several law codes and treatises were compiled throughout this era and the *dharmasastras* elaborately dealt with legal matters. There were dissimilar courts like *Karana*, *adhikarana*, *dharmasana*, etc. Criminal and civil cases were clearly differentiated from each other. Laws concerning property and inheritance were elaborate. Of course justice was based on the *Varna* classification in community. For the similar type of crime, culprits belonging to a higher *Varna* or caste got less punishment than those belonging to a lower *Varna*. *Dharmasastras* also insisted that regional usages and practices of dissimilar guilds & castes should be given due weight while dispensing justice.

DEVELOPMENT IN RELIGION

Emergence of Bhakti in Brahmanism

Brahmanism had to accept the rising importance of new gods like *Siva* and *Vishnu* face through face with Vedic gods like *Indra* and *Varuna*. It also assimilated several other popular deities like *Vasudeva*, *Skanda* and therefore on. All these led to the development of the *Bhakti* cult. Approximately the fourth century B.C. the cult of *Vasudeva* was becoming popular. This is suggested through reference to it through classical authors like *Megasthenes* who came to the court of *Chandragupta Maurya*.

The worshippers of *Vasudeva* submitted to *Bhakti* since the proper religious come and described themselves *Bhagavatas*. Many epigraphs of the early Christian period bear testimony to the prevalence of the *Vasudeva* cult in central India and the Deccan. Simultaneously with the cult of *Vasudeva* arose the sect of *Pasupatas*, devotees of *Pasupati* or *Siva*, a fertility deity. This cult was kept alive in non-brahmanic circles from the days of the Harappan civilization.

The popularity of these new gods increased throughout the *Sunga* and *Kuiana* periods. *Patanjali*, who existed in the *Sunga* era, in his *Mahabhashya* refers to the exhibition and sale of the images of *Siva*, *Skanda* and *Vishakha*. These gods seem on the coins of the *Kushana* kings, especially *Huvishka*. A significant feature of later Brahmanism was its capacity to adopt new trends. This became necessary to meet the challenge of the 'hetical sects' which were opposed to Brahmanism.

Besides adopting new gods, Brahmanism slowly shifted its emphasis from Vedic ritual to Bhakti, which implied the forming and growth of a personal connection flanked by God and the devotee. Therefore a monotheistic concept of God, with either Siva or Vishnu since his manifestation and Bhakti (loyalty and devotion) to him was gaining strength. Soon Bhakti became the dynamic force of later Brahmanism also described Hinduism.

Syncretism of Deities

A significant feature of the new Brahmanism was its genius to syncretise several regional deities and to evolve a monotheistic great God. Syncretism in this context will mean that deities worshipped at dissimilar spaces and through dissimilar people were recognized since identical and were worshipped since manifestation of the similar supreme deity. Therefore Vasudeva was recognized with Vishnu, a minor Vedic god and Narayana, a god of obscure origin mentioned in the Brahmana literature. Then Vishnu was closely linked with the name of Krishna, who represented the fusion flanked by martial hero and a flute-playing rustic deity. Vishnu could assimilate several other cults—the cult of the ‘divine boar’ which prevailed in the middle of few of the tribes of Malwa, the cult of Parasurama, a Brahmana hero; and Rama, the great hero of the Ramayana. Then Vishnu rose to the status of the Universal God in the Bhagavad Gita.

Likewise, Siva came to be syncretized with the Vedic Rudra and Bhairava, a tribal god and was worshipped in the shape of the phallic emblem or linga. With Siva were later associated several other deities such as Skanda and the elephant-headed Ganesa. These theistic cults stressed the merit of worship rather than the performance of Vedic sacrifice.

Version of Tribal Rituals

Yet another significant characteristic of later Brahmanism was its version of the tribal rituals keeping the Vedic Yajna rites supreme only in theory. In course of time the merit derived out of these new rituals were equated with the merit of the Vedic Yajna. Further, the sacred marks of the tribals were incorporated since new spaces of pilgrimage (tirtha) with appropriate myths to create them respectable. The Itihasas and Puranas are full of such material or stories which inspire bhakti (devotion) to a personal god.

Royal Support to Temples and Theism

The Puranas highlighted the merits acquired through visiting great cult centers like Mathura and Varanasi which were biggest spaces of pilgrimage. This gave an incentive to the institution of the temple. In fact, the Puranas and other texts of the era list numerous spaces of pilgrimage (tirthas) which drew devotees in big numbers because visiting tirthas would ensure merit. The temple which homes the deity became a lay of worship and therefore drew devotees absent from house to an institution which became a public centre. The Gupta age marked the beginning of temple

construction. It laid the basis of the typical approaches of Indian temple architecture. In the middle of the some Gupta temples which survive, the Dasavatara temple of Devagarh, the Vishnu temple at Tigawa, and the Siva temple at Bhumara are recognized for their beauty. The epic and Puranic stories relating to Rama and Krishna were represented in the temple sculptures. Excellent specimens of them are still establishing in the Devagarh temple. The Gupta emperors patronised both Saivism and Vaishnavism. Though, the personal religion of mainly of the Gupta rulers was Vaishnavism which led to the making of a number of significant Vaishnava centers and Vaishnava sculptures in the Gupta era. The thought of the awataras or incarnations of Vishnu in which Vishnu is born on earth since a boar, a fish, or a human being for rescuing earth from a crisis, also looks to have been systematised in the Gupta era.

In the sixth and seventh centuries AD, Saivism looks to have replaced Vaishnavism since recipient of royal patronage in northern India. Saivism counted in the middle of its follower's supreme plers, foreign since well since indigenou, such since Mihirakula, Yashodharman, Sasanka and Harsha. Pasupata or Saiva acharyas are regularly mentioned in modern records which contain inscriptions, and several literary jobs like those of Varahamihira, Bana and Hiuen Tsang.

Spread of Bhakti to the South

All the biggest north Indian religions—Brahmanism, Jainism and Buddhism—traveled southwards. The Brahmanas brought with them the Vedic Yajna cult and the two theistic cults, Vaishnavism and Saivism. The kings were in favor of the Vedic rituals since they conferred ritual status on them. The theistic cults struck root in the middle of the people. Though, eventually the devotional theistic cults were to prove stronger than any other religious force in the south, and this was established even through royal patrons who extended support to Vaishnavism, Saivism and their sects.

In the middle of the early chalukya kings of Vatapi few professed Bhagavatism and others, the Pasupata cult. The well-known bas-reliefs of Badami testify to the popularity of the theistic cults in the Deccan in the sixth-seventh centuries AD. Likewise, the Pallavas of Kanchi patronised the two theistic cults since shown through the monolithic rathas (chariots) at Mahabalipuram and several bas-reliefs on them.

Bhakti, centering approximately the worship of specific deities, began to spread fast in the south by the brahmana resolutions and temple centers where the exposition of the epics and the Puranas was institutionalized through means of munificent landgrants. Therefore Bhakti was popularized in the middle of the general people. It is to be noted that the method in which the Brahmanas transformed the earlier religious shapes into temple-centered theistic civilization in the north was repeated in the south also.

Bhakti Movement in South India

The final shape of theistic Bhakti was mainly the result of the power of the Tamil devotionalism. This devotionalism was a product of the fusion flanked by ecstatic regional tribal cults (e.g. Velan Veriyadal) and northern theistic schools. This cross fertilization started at Tiruppati and Kalahasti, which then constituted the northern door of the Tamil country. Then it urbanized approximately Kanchipuram, the Pallava capital and soon reached the region of Madurai, the Pandyan capital. The Tiru Murugu Arrupadai, a well-known devotional job on Muruga, the regional tribal god who was syncretised with Skanda in this job, is the earliest instance of this cross fertilization. Soon this Tamil devotionalism urbanized into a great movement when it was adapted to the two theistic cults, Saivism and Vaishnavism. Then Tamil Bhakti movement was characterized not only through intense ecstatic piety for the deity, but also an aggressive militancy against the heterodox cults which were rising in popularity in the middle of the people with royal support.

This movement was spearheaded in the sixth century A.D. through gifted poet-saints who traversed the country several times with great missionary zeal. All their method they sang their hymns, danced and debated with the heterodox cults. In the middle of these hymnal poet-saints the Saiva saints are described Nayanmar and the Vaishnava saints since Alvars. This great wave of religious enthusiasm attained its peak in the early seventh century and its triumph was mainly achieved in the two centuries that followed. The hymns of the saints of this era are marked through an outspoken hatred against the Buddhists and the Jainas. Since a result, public debates, competition in the performance of miracles and tests of the truth of their doctrines through means of ordeal became the order of the day.

There were other causes for the success and popularity of these hymnal saints. Unlike the Brahmanas who propagated Hinduism by esoteric theories and the exploit of Sanskrit, the hymnal saints sang in easily understood shapes by only the popular language, Tamil. Their Bhakti was not a reverence for a transcendent deity, but ecstatic love for an imminent one. Being unable to stand before the force of this Bhakti wave which also attracted royal support, Jainism and Buddhism had to retreat from the South.

Protest and Reform in the Bhakti Movement of the South and Later Transformation of the Bhakti Movement

Whereas the Brahmanas were obsessed with caste regulations, the Bhakti movement not only ignored caste but also incorporated men and women of all castes. In the middle of the Nayanmar Karaikkal, Amrnai was a woman and Nandanar was a member of the depressed class. In the middle of the Alvars, Andal was a woman and Timppan was a hymnist from a "low caste". Therefore the

entire movement accepted units of protest and reform. Though, it soon became section of the establishment, lost its early character and got engulfed through Brahmanical orthodoxy.

The Bhakti movement ran similarity to the development and consolidation of early medieval monarchies, first under the Pallavas and then under the cholas, Pandyas and the Cheras. Several rock temples were cut and structural temples were built for Siva and Vishnu during the Tamil land through approximately all the reigning monarchs.

These temples were endowed with huge landed property, often tax-free. Extensive regions of land were donated to the Brahmanas since is apparent from the thousands of do native inscriptions on the walls of the south Indian temples. A prince-priest axis soon appeared. The monarchs fervently welcomed the rich temple-centered bhakti (or unflinching loyalty) since it suited the monarchical ideology. The Brahpanas welcomed this since it enabled Brahmanism, with its institutional base in the temple centered agrarian resolutions, to emerge since the mainly dynamic force in south India.

Everywhere the regional temple was the nucleus of religious life and a new social formation. In these temples the two arms of the Brahmanical religion—the ritualistic Vedic cult and the theistic devotional cult—could meet. The temple-centered Bhakti enabled the all-embracing caste organization to draw all the original tribes of south India within its fold and lay them in the hierarchical caste order. This order fixed the ritual and social status of the Brahrnana since the fixed point of reference. The ideology of Bhakti could bring jointly kings, priests and the general people within a network of understandable social relations. With the rising patronage of kings and landed magnates, the Bhakti movement soon became section of the establishment. Therefore all trances of dissent, protest and reform were obliterated in the tenth century AD. The Alvars and the Nayanmars do not seem any more. Their lay was taken through Vaishnava acharyas, all of whom were Brahmanas or the Saivite smwacharyas who all came from the rich landed Vellala caste.

Emergence of Tantrism

The religious practices which originated in the mainly primitive fertility rites of the non-Aryan tribal circles later came to be recognized since Tantrism. It not only infiltrated into the other ‘civilized’ cults (Jainism, Buddhism, Saivism, and Vaishnavism etc.) but also appeared since a challenge and reaction to these cults since all of them had urbanized vested interests and had become sections of the establishment through the early medieval era. The recognized shapes of religion customized tantrism and effort to sublimate it by mystical interpretations and representations. Therefore, to the modem educated people, the core of Tantrism means essentially orgiastic rites involving the exploit of five makaras:

- Matsya (fish),
- Mamsa (meat),

- Madya (liquor),
- Maithuna (sex) and
- Mudra (physical gestures).

Few Largest Characteristics of Tantrism

There always lived a marginal population to whom sorcery, fertility rites and secret tribal cults seemed essential. In the Tantric practices of the early medieval era we can see three significant characteristics, all of them interlinked. They are: a higher status given to women, sexual rituals, and the attendance of several female deities. The reasons for all these have to be traced to the tribal fertility rites. Women clearly enjoyed a higher status in all the tribal belts. As in the Sanskrit texts they were bracketed with the sudras, it became necessary for them to raise their traditional ritual status through means of Tantric initiations.

Likewise, in the middle of the primitive people in India and outside, sexual rites shaped a significant section of their religious rites. It was whispered through the tribals that such rites promoted the fertility of the earth. The cause for the importance of female deities in Tantrism is that in all the tribal belts the cult of the mother goddesses was widely prevalent. These aboriginal goddesses entered into Brahmanism since Shakti, Buddhism since Tara and Jainism since several Yakshinis. The Gaudavah, a Prakrit text of the early medieval era associates Kali and Parvati with such tribals since the Kols and the Sabaras Shakti is recognized since Matangi (a goddess of Matanga triks and Candali a goddess of the Candalas). At the end of the Gupta era several tribal goddesses were absorbed into the higher cults, jointly with several magical rites, religious sexuality and a new shape of animal sacrifice. All these increased in importance during the early medieval era. Tantrism appeared since a religious factor in the sixth century A.D. and became a strong force through the ninth century.

Despite the information that Tantrism lost much of its original character through the early medieval era and that it received patronage from kings, officials and higher classes who sanskritised it, Tantrism sustained to be a challenge to organized and officially patronized biggest religions like Brahmanism, Buddhism and Jainism. The priests of Tantrism challenged the exclusive initiatory rites of the brahmanas. If brahmanas claimed superiority due to their Vedic rituals, the tribal priests claimed magical powers by their esoteric rituals and sexo-yogic practices. Therefore Tantrism served a significant social purpose through usually providing for the initiation of lower castes and women, who were held to be of inferior status through the brahmanical organization. The Tantric priests claimed mastery over a number of rituals, occult practices and herbal remedies not only to cure snake bites, insect bites and therefore on, but also to ward off the evil effects reasoned through

ghosts and planets. Therefore the early medieval Tantric priest acted since a priest, physician, astrologer and shaman.

Tantrism and the Heterodox Religions

It was noted that the mainly primitive fertility rites reemerged sublimated in shape, since Tantrism and penetrated Buddhism: Jainism and the Brahmana theology. Makkhali Gosala, a modern of the Buddha and Mahavira, not only went naked but is said to have drunk and practiced orgiastic sexual rites, which doubtless originated in the primitive cults. Early Buddhism and Jainism tried their best to check the infiltration of these Tantric practices into their cults. In the earliest stage of their history Buddhism and Jainism launched a systematic campaign against the cult of image worship, rituals and sacrifices since destructive of all morals. They stressed on the purification of soul for the attainment of nirvana or salvation.

Mahayanism, a biggest growth of Buddhism adopted image worship throughout the Kushana era. Mahayanism is said to have urbanized into Mantrayanism or Vajrayanism in the Andhra region through adopting Tantric practices. Several Tantric texts appeared as the third century AD from Andhra and Kalinga and spread to Vanga and Magadha where Nalanda urbanized since a centre of Tantric revise in the reign of the Palas. Sri Guhyasamaja Tantra was written almost certainly in the 3rd century AD. The Vajrayana Tantric literature is therefore huge that only a nominal catalogue of its jobs establishes in Tibetan language includes three high volumes.

Idol worship and rituals emerged in Jainism in the early centuries of the Christian period. Samantabhadra (third century AD.) in his Paumacariya glorified temple worship and rituals. Jaina, Puranas and other literature emphasized that the devotees of Adinatha could get victory over enemies and ward off diseases and evil spirits. In the early medieval age Tantrism infiltrated into Jainism on an important level since it did into other religions. Since a result, Jainism urbanized a pantheon of Yakshas and Yakshis (the attendant demi-gods and goddesses of the Tirthankaras) jointly with a number of mantras (magical formulae) to propitiate them. Several Jaina Tantric texts, which included units of magic and miracle, glorified the cult of Yakshis like Padmavati, Arnbika, Siddhayika and Jvalamalini. These Yakshis were whispered to bestow superhuman powers on their devotees. The Yapaniya sect of the Jainas was the foremost in propagating Tantric mode of worship in early medieval Karnataka.

REVIEW QUESTIONS

1. Discuss the factors responsible for the decline of trade.
2. Explain the most important advances made in the field of agricultural technology.
3. Discuss the main features of agrarian relations during the early medieval period.

4. How far were the changes in the social order associated to the changing economic patterns in the post-Gupta era?
5. Explain the main distinctions between the Mauryan polity and the polity during 300 AD- 700 AD.

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