

# Ancient India...

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## The Prehistoric Period

### Paleolithic Age

famous sites of old stone age in India are: The Soan valley and Patwar Plateau on the north west India, Siwalik hills, Bhimbetka, Adamgarh hill etc.

- Paleolithic means the 'Old Stone Age'. It is supposed to have begun about 4 million years ago.
- The human beings living in the Paleolithic Age were essentially food gatherers and depend on nature for food. The art of hunting and stalking wild animals individually and later in groups led to these people making stone weapons and tools.
- In the beginning, crudely carved out stones were used in hunting, but as the size of the groups began to increase and there was need for more food, these people began to make "specialized tools" by flaking stones, which were pointed on one end.
- These kind of tools were generally used to kill small animals and for tearing flesh from carcass of the hunted animals.
- The basic technique of making these crude tools was by taking a stone and flaking its sides with a heavier stone. These tools were characteristic of Paleolithic Age and were very rough.
- By this time, human beings had come to make and use fire.  
site: Kurnool in Andhra Pradesh and Attirampakkam near Chennai  
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### Mesolithic Age

- The Mesolithic means the 'Middle Stone Age'.
- It is suppose to have begun about 10 thousand years ago, though the onset of it differs from region to region.
- In the Mesolithic Age, the stone tools began to be made more pointed and sharp. It was known as 'Microliths'. To ensure a life that had abundance of food and clothing, the stone tools began to appear in increasingly specialized way.

- The simple handheld stone tools were now attached to thick branches from trees with rope made from animal skin and sinew. These tools are known as **hand axes**, which could be flung at fast-moving animals from a distance.
- Apart from hand axes, they also produced crude stone-tipped **wooden spears**, **borers** and **burins**. This period also saw the domestication of animals and growing of wild varieties of crops. Because of farming, small settlements began to take shape.
- Archaeological excavations have unearthed Mesolithic sites in the Chhatta Nagpur area of central India and the areas south of the Krishna River. The famous **Bhimbet-ka caves** near Bhopal belong to the Mesolithic Age and are famous for their cave paintings.
- The exact date of these paintings is not certain, but some of the paintings are as old as 12,000 years.
- The prehistoric artist used natural white and red pigments in depicting the various themes, which were close to his heart and sustenance.

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## Neolithic Age

- The Neolithic Age (5000 BC - 2500 BC in Indian context) or the New Stone Age was the last phase of the stone Age and is characterized by very finely flaked, small stone tools, also **klas blades** and **burins**.
- These stone blades are so sharp that the modern blades cannot match their smooth surface and cutting edges. The Neolithic Age also saw the domestication of **cattle**, **horses** and other farm animals, which were used for dairy and meat products.
- An important invention of this time was the making of the wheel.
- The Neolithic Age quickly gave way to a number of small "cultures" that were highly technical.

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- These people used copper and bronze to make a range of utilitarian tools. This phase or period is termed as the Chalcolithic Age (1800 BC - 1000 BC).
  - A number of sites have been found in Chhatta Nagpur Plateau region, the upper Gangetic basin, Karnataka and near the banks of river Narmada.

### Radio Carbon dating method

- This method is revolutionary in archaeology.
- It is based on the fact that a special radioactive variety of carbon, called from its atomic weight Carbon 14, is present in every organic substance in a constant proportion to the ordinary carbon 12.
- After the death of the tissue, the Carbon 14 gradually degenerates, at the rate of 50% in 5500 years approximately into Carbon 12, which remains unaltered.
- Consequently, the proportion of Carbon 14 to Carbon 12 furnishes an indication of the antiquity of any substance of organic origin.
- This method, an invention of Dr. Libby of Chicago, allows datings up to 20,000 or 30,000 years back with a margin of error of 200 years.

### Chalcolithic Phase

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- Towards the end of the Neolithic period, metals like bronze and copper began to be used.
- This was the Chalcolithic phase (1800 BC to 1000 BC).
- Chalcolithic phase culture extended from the Chotanagpur Plateau to upper Gangetic basin. Some of the sites of this era are Brahmgudi (near Mysore) and Navada Toli on the Narmada.

# Indus Valley Civilization

- The Indus Valley Civilization represents the **Bronze Age Culture** which saw the efflorescence of a highly well organised civic life, along with specialization in arts and crafts in the north western part of the Indian subcontinent b/w BC 2500 and B.C. 1750 (the dates have been fixed by Radio Carbon dating procedure).
- The Indus Civilization was not the earliest civilization; Mesopotamia and Ancient Egypt both developed cities slightly before the Indus Civilization did. Nevertheless, the Indus Civilization was by far the most geographically extensive.
- To date, 1052 settlements have been found. 140+ of these sites lie along the seasonal Ghaggar-Hakra river (Saraswati). Other Indus Civilization settlements were situated along the Indus and its tributaries or spread as widely as Mumbai (Bombay) to the South, East of Delhi, the Iranian border to the west and the Himalayas to the north.
- Among the settlements are numerous cities including Dholavira, Ganweriwala, Harappa, Lothal, Mohenjo-daro and Rakhigarhi. **Varika Sharma**
- The period b/w 2200 and 2000 BC. signalled its mature phase and the major settlements superseding this phase are Harappa, Mohanjodaro, Chanhudaro, Kalibangan and Banawali.
- Recent excavations have revealed among others Kot Diji and Ropar in Punjab other than Lothal and Kalibangan mentioned above. However the earlier cities Harappa and Mohanjodaro appear to be the most important.
- During the mature phase, there was a degree of uniformity as manifest in the sphere of weights and measures, the size of bricks and even the layout of the great cities. These elements suggest in the words of Prof. Basham a single centralized state rather than a number of free communities.
- The late Harappan phase which is found in Rangpur and Rojdi mark the onset of declining trend in the context of this civilization. The Indus Valley Civilization comprised people who were found to be a mix of Proto Australoid, Mediterranean

type, Negrito, Alpine and Mongoloids. Some believe Dravidians too were part of the population.

Among the major features are:

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- Towns or cities were laid out on a **grid pattern**, and divided into wards like chess-board, by north-south and east-west arterial roads, and smaller lanes. **Dholavira** was on a radial pattern similar to **Mesopotamian** cities. On the other hand **Barawali** in Haryana had a very **zig-zag pattern** of roads.
- The arterial roads were perfectly aligned and provided with covered drains having additional soak-pits made of pots and placed at convenient intervals.
- Each house had its own **sanitary system**, and in larger towns like Lothal, Kalibangan and Mohenjodaro, terracotta pipes with **faucets** were also employed for supplying water.
- Use of **Burnt bricks** except at Barawali.
- Well organized internal as well as external trade with many areas both internal and external.
- Large buildings e.g. **great bath** and **great granary** etc.
- At **Ur, Kish** and other sites in Mesopotamia and Iran some seals of the Harappan type have been found in contexts which suggests the time of Sargon of Agade (City was Akkad - Sargon was the King) which is 2350 BC. If one takes this as one fixed time in chronology, then the Harappan culture can be provisionally dated about 2500-1500 BC. The radiocarbon dating of the Harappan culture - **a case study of Kalibangan in Rajasthan is taken** - has been measured at a range b/w 3252 BC to 3002 BC. Without doubt, the Harappan culture in all its maturity was in existence at the beginning of the third millennium BC.
- The mathematical knowledge of the Harappans can be figured out from the symmetrical fire altars and the well-laid out streets and roads besides uniform weights and measures.
- They had highly developed sense of metallurgy.

- Metals known to them were Bronze, Tin, Gold, Silver, Copper. Though Iron is not known.
- Equipments and tools were made of Bronze.

### Discovery of Indus Valley...

- The inscribed seals of this civilization were known much before its discovery but their significance was not understood till the beginnings of excavations at Harappa, currently in Sahiwal distt. of Pakistani Punjab, by Pandit Daya Ram Sahni of the Archaeological Survey of India in 1920-21.
- Next year, Mohenjodaro in Larkana distt of Sindh was excavated by another officer of the Survey, Rakhal Das Banerji.
- The fact that archaeologists in India were confronted with a new civilization in antiquity comparable to the civilizations of Egypt, Mesopotamia and South West Iran or Elam was announced in the Illustrated London News in 1924.
- Because both Harappa are located in the Indus valley - Harappa in the upper Indus valley and Mohenjodaro in lower - and b'coz no site of this civilization was then known to exist outside the Indus valley, the civilization came to be called the "Indus Valley civilization".
- Sir John Marshall excavated Harappa and gave the name "Harappan culture". The city of Harappa, where the civilization was first discovered, has lent its name to the other designation of this culture i.e. Harappan culture.
- There are two views of origin: Indigenous, from pre Harappan village cultures and foreign origin which says that it was influenced by Mesopotamia.
- The Indus valley or the Harappan civilization lasted b/w 2500 - 1750 BC.

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# Urban Planning

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- By 2500 BC, some pre-Harappan settlements grew into cities containing thousands of people who were not primarily engaged in agriculture. Subsequently, a unified culture emerged throughout the area, bringing into conformity settlements that were separated by as much as 1,000 Km. and many regional differences.

- So sudden was this culture's emergence that early scholars thought that it must have resulted from external conquest or migration. Yet archaeologists have demonstrated that this culture did, in fact, arise from its pre-Harappan predecessor.

The culture's sudden appearance appears to have been the result of planned, deliberate effort. For example some settlements appear to have been deliberately rearranged to conform to a conscious, well-developed plan. For this reason, the Indus civilization is recognized to be the first to develop urban planning.

- Most of the Indus cities were designed in a grid pattern i.e. roads cutting each other at 90 degree and the houses well-aligned along the roads. Dholavira was the only city that was on a radial pattern.

- At Mohenjo-Daro, Harappa, Kalibangan and Surkotada, there was a 'citadel' smaller in area than the lower town and invariably located to the west of it. At Lothal, no citadel has been found, but a similar conception of it existed since more important structures rested in a group on a high mud brick platform.

- The 'First Street' was the main street in Mohenjo-Daro running north to south.

- At Kalibangan, there was a massive mud brick wall around both citadel and lower town. The main street ran from North to South and cross streets were at right angles and  $\frac{1}{2}$  or  $\frac{1}{4}$  of the main street.

The general population lived in the lower town. The Citadel probably housed the administrative centre. Harappan and Mohenjo-Daro houses made of kiln-burnt bricks. Sarika Sharma

- In Kalibangan and Lothal houses were of mud brick, but drains, dockyard of Lothal etc. made of kiln burnt bricks. Such bricks were rare in Egypt and Mesopotamia.
- The walls of Harappan citadel was built of mud bricks, externally riveted with burnt bricks and was tapered. The wall has rectangular towers. Other structures: coolie barracks, granary, working platforms with circular pits for pounding grain. Beside the pit, straw and husk was found and inside it wheat and barley.
- At Kalibangan, citadel wall was of mud brick inside is a row of platforms. On one is a well, on others are clay lined pits which had ash and charcoal and a prominent burnt clay stump. Similar pits are in houses which had biconvex terracotta 'cakes' around the stump.
- These may have been 'fire altar', lined with burnt brick and containing antlers and bones of cattle indicating sacrifice. Two gateways: North and West.
- Lothal is the only site with a dockyard in the East lined by kiln-burnt bricks with a channel to the Bhogavo river and another channel for discharge of excess water. Boats returned to the river when the tide was falling. There is evidence of a spacious hall of timber with air ducts where charred wood and clay lumps bearing impressions of seal and of reeds have been found. The building was a warehouse.
- In Surkotada, the citadel and lower town was joined together. Like Kalibangan, the citadel and town were fortified, each having independent entrances in the South and also an intercommunicating gate. Stone rubble and mud bricks were used.



## Technology of Harappans

- The degree of uniformity of manufactures indicates a centralized of production. Four main varieties of metal: Crude copper lumps with considerable Sulphur, refined copper with traces of arsenic and antimony, copper arsenic alloy, Bronze (copper and tin). Copper and Bronze vessels were created by hammering over a form. Lapping or joining a jar technique appears in the late Harappan period. Statues of bronze and copper were made from casts. Gold was extracted by Panning.
- Technological skill is also visible in terms of ship-building, long distance trade, town-planning, high-style of life for the urbanites, use of very rich ornaments etc. Gold objects: beads, pendants, amulets, brooches, needles etc.
- Silver was more common than gold. Objects: vessels, beads, ornaments, lead and silver were possibly imported. Copper was expensive. Electrum, a gold-silver mixture was also used.
- **Pottery**: It was wheel turned and kiln burnt. It is a pinkish ware with bright red slip, some-times with a buff background. Decorations are black, consisting of either plain horizontal lines of varying thickness of pictorial motifs, intersection circles, scale patterns, chequers, Pipal leaves, rosettes, Occasional peacocks, fish and deer/gazelle.
- Human figures are rare. Goblets are sometimes stamped with lettering. Red Ochre for slip came from Hormuz. No human figures depicted in Mohenjo-Daro pottery.

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**Ivory** : Very few examples: combs similar to Uruk type, carved, cylinders, small sticks and pins, damaged plaque with carved human figure.

**Bronze** : Spears, knives, short swords, arrow heads, axes and fish hooks. Knives have a slightly sinuous recurved point unlike other civilizations. Ribbed knives appeared in late periods. The very thin blades needed special stiffening by being set b/w the split ends of the shaft. The most common domestic implement was the parallel sided chert blade, struck from a prepared core. Stone made heads are also found. Saws with undulating teeth were more advanced than Sumerian ones.

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## Art

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Site

Archaeological finds

Harappa

- 6 Granaries in row
- Working floors
- Workmen's quarter
- Virgin-Goddess (seal),
- Cemetery (R-37, H)
- Stone symbols of lingam (male sex organ) and Yoni (Female sex organ)
- Painted Pottery
- Clay figures of Mother Goddess
- Wheat and Barley in wooden mortar
- Copper scale
- Crucible for bronze
- Copper-made mirror
- Vanity box
- Dice.

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## Mohenjodaro

- Great Bath
- Great Granary (the largest building of civilization).
- Assembly hall, shell strips
- Pashupati Mahadeva / Proto Shiva (seal)
- Bronze image of a nude woman dancer
- Steatite image of bearded man
- Human skeletons huddled together.
- Painted seal (Demi-God)
- Clay figures of Mother Goddess
- A fragment of woven cotton
- Brick kilns.
- 2 Mesopotamian seals
- 1398 seals (57% of total seals of civilization)
- Dice.

## Chanhudaro

- City without a citadel
- Inkpot
- Lipstick
- Metal-workers
- Shell-ornament makers and bead-makers
- Shops
- Imprint of dog's paw on a brick
- Terracotta model of a bullock cart.
- Bronze toy cart.

## Lothal

- Dockyard
- Rice Husk
- Metal-workers
- Shell-ornament makers and bead makers
- Shops.
- Fire altars
- Terracotta figurine of a horse.
- Double burial (burying a male and a female in a single grave)
- Terracotta model of a ship
- Dying vat
- Persian / Iranian seal
- Bahrainian seal
- Painted Jar (bird and fox)

### Kalibanga

- Ploughed field surface (Pre-Harappan)
- 7 Fire altars
- Decorated bricks
- Wheels of a toy cart
- Mesopotamian cylindrical seal.

### Banawali

- Lack of chess-board or grid iron pattern town planning
- Lack of systematic drainage system
- Toy plough
- clay figures of Mother Goddess.

### Surkotada

- Bones of horse
  - Oval grave
  - Pot burials
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### Daimabad

- Bronze images (charioteer with chariot, ox, elephant and rhinoceros)

# Society and Polity.

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- Though the Indus Valley Civilization represents the first urbanisation of India, though the majority of the people lived in rural areas. The Harappan cultural zone identical with the political area was a stable unit evident by its continuity by over 600 years. It was probably ruled by a class of merchants or a ruling coalition made of merchants and priests. Anyway this would be confirmed till the time we are not able to decipher the Harappa script.
- Since no temples have been neither found nor religious structures (except the five altars of Kalibangan and the Great Bath of Mohenjo-Daro (which alternately could have been used for ablution). it seems improbable that priests ruled.
- Indus society was highly stratified, evident by the sizes of houses: from 'Coolie barracks' to 30 roomed houses.

## Religion

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- Mother Goddess seems to be the most venerated.
- The bearded man statue wearing a trefoil designed cloak could have been a priest king.
- Animals were worshiped too. The crocodiles in seals may have been emblems of a river god. A clay amulet engraving of a cobra near a bowl on a stool and two cobras behind two worshippers of a deity in a faience tablet indicate snake worship. Composite animals were worshiped (eg: human headed goat, human headed horse). A lime stone bull with a garland and the numerous bulls in seals indicate bull worship.
- Pipal and Neem trees were worshiped and have been found engraved on seals in large numbers.
- One seal has a woman dancing before a bull. The bearded man were amulets. Swastikas and cross signs were probably considered auspicious.
- A seal depicting a 3 headed horned god, with animals surrounding him indicate the prototype of Siva. Cones found have been called lingams while stone rings are called yonis' (But this theory can be easily refuted)

- Kalibangan has prominent fire altars. Amsi and Lothal are also believed to have fire altars. These indicate ritualistic orientation of the Indus Valley people in all likelihood.
- Body always placed in the north-south direction, head in the north. A belief in after life is evident by burial goods mirrors, antimony rods, mother of pearl shells and pots. In one case a fowl was placed in the hepatic. One Harappan grave has a coffin and a matted shroud, probably of a foreigner. Fractional burial was also practised. But at Lothal, it was otherwise.
- Some scenes are strongly suggestive of Mesopotamian mythology e.g. a man grappling with a pair of tigers reminds one of the Gilgamesh myth and the horned god, with the legs and tail to a bull, recall the Bull-man Enkidu of the same epic.
- Among these are the maze-like closed patterns which recall the auspicious rice-flour designs made by the house-wives upon important occasions in the courtyards; the Swastika in several variant forms etc.

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## Trade & Commerce

### Internal Trade

- For the satisfaction of local demands, almost all the Harappan cities were centres of metallurgy.
- Among the food products, Rice was supplied to Punjab region from Gujarat region. Among the commercial crops cotton was chiefly supplied from Lothal and Swikotado to other areas.
- Sea shells of different variable were supplied to Baluchistan and Indus region from Balakot and Lothal. The Himalayan sites were the chief suppliers of different medicines and similar products.
- Lothal and Chanhudaro were the chief centres of Carnelian beads.

External Trade : Conducted through 3 most imp. trade routes.

1. Northern route: Linked with North Iran and Oxus region with Kabul and central reaches of Indus.

2. South route: Linked central and South Iran alternatively with Kandhar, north Baluchistan and more southerly regions of Indus.
3. The Sea route: (Through Lethal): It started from the Gulf of Cambay and then passed along the coast of the Arabian sea, entered into the Persian Gulf and finally reached the north of Euphrates.

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- The Mesopotamian records from about 2350 B.C refer to trading relations with Meluha, which is identified with the Indus region. Two trading stations are also referred to viz, **Dilmun** and **Makan**.
- In fact, the archaeological records reveal that the Harappan have even established trading colonies at **Shaturghai** & **Altyan**, depe which suggests flourishing trade with **Gulf region**, **Mesopotamia**, **Afghanistan** and **central Asian region** etc. Trade b/w Indus Valley and **Sumer** seems to have been particularly thriving b/w 2400 and 2150 B.C.
- Till the time the Indus valley script remains undeciphered. It is difficult to discuss the nature of organization in Harappan times, which made possible urban activities on a large scale in a very wide area, will remain a matter of speculation. Evidently the seals suggest private property, and were used in stamping packages.

Script and Language: The Brahui tribe of Baluchistan spoke a Dravidian language and thus the Indus Valley Civilization language could have been the source.

- Harappan script is regarded as pictographic since its signs represents birds, fish and a variety of human forms.
- The script was **boustrophedon**, written from right to left in one line and then from left to right in the next line.
- The no. of signs of the Harappan script is known to be b/w 400 and 600.
- The language of the Harappan Script is unknown to be ~~of~~ and must remain so until the Harappan script is deciphered.

## Sources of materials

material	Source
Gold	Afghanistan, Persia, Kolar (Karnataka)
Silver	Afghanistan, Iran, South India
Copper	Baluchistan, Khetri (Rajasthan), Arabia
Tin	Afghanistan, Central Asia, Bihar
Agates	Western India
Chalcedony	Saurashtra
Lead	Rajasthan, South India, Afghanistan, Iran
Lapis Lazuli	Badakshan (N. Afghanistan)
Turquoise	Central Asia, Iran
Amethyst	Maharashtra
Jade	Central Asia
Carnelian	Saurashtra
Sapphire	Badakshan

## Major Sites with their features

Site	River	District	State/Pro vince	Country	Excavators
Harappa	Ravi	Montgomery	Punjab	Pakistan	Daya Ram Sahni (1921), Madho Swaroop Vatsa (1926), Wheeler (1946)
Mohenjodaro	Indus	Larkana	Sindh	Pakistan	Rakhal Das Banerji (1922), Mackay (1927), Wheeler (1930)
Chanhudaro	Indus	Nawabshah	Sindh	Pakistan	Mackay (1929), N.G. Mazumdar (1931), S.R. Rao (1954)
Lothal	Bhogava	Kathiyawar	Gujarat	India	
Kalibanga (i.e. bangles of black colour)	Ghaggar	Hanumangarh	Rajasthan	India	Amalanand Ghosh (1951), B.B Lal and B.K. Thapar (1961)
Barawali	Ghaggar	Hissar	Haryana	India	R.S. Bisht (1973)
Dholavira	Luni	Kutchh	Gujarat	India	J. P. Joshi (1967-68)



# Harappa

- About 40% of the total no. of seals belonging to Indus Valley Civilization that have been found here.
- A red sandstone naked male torso has been found, which shows traces of Jainism.
- B/w the granary and the citadel, have also been found a series of circular platforms, probably for the pounding of grain.
- At a lower level below the granary, platforms and the citadel were crowded one-room dwellings, which suggest slave habitats.
- Bronze image of an 'ekka' (vehicle) discovered here.
- One of the seals with representation of the sign of 'Swastika' on it discovered too.

# Mohenjodaro

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- In Sindhi language, the word Mohenjodaro means "Mound of the Dead".
- It is the largest of all Indus cities so far.
- The Great Bath is the most important public place, measuring 39 feet (length) x 23 feet (breadth) x 8 feet (depth). Located at the center of the citadel, it is remarkable for beautiful brick work. Its floor is made of burnt bricks set in gypsum and mortar. It must have served as a ritual-bathing site.
- It has two very important buildings Great bath & Great Granary. The use of great bath was perhaps for the ritualistic purposes. It is b,coz of this that some scholars believe that the priests were the ruling class.
- The Great Granary, which was perhaps the largest building of the Indus Valley Civilization (length 45.71 meter, width = 15.23 mt) suggests extreme centralization as the ruling authorities must have first brought the agricultural produce here and redistributed it.
- Apart from this, an Assembly hall discovered too which perhaps was used for decision-making purposes.
- Most of Mohenjodaro houses are built of kiln-fired bricks.
- The evidence of Indian ship (figured on a seal) and a piece of woven cloth has been discovered from here.

- A bronze dancing girl, steatite statue of a priest and a seal bearing Pashupati have been found here.
- It is imp't. to remember that Mohenjodaro shows nine levels of occupation towering over 300 feet above the present flood plain.
- Excavation reveals that the city was flooded more than seven times.

## Kalibangan

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- Evidence of both Harappan and pre-Harappan culture been found here as the agricultural fields were ploughed here from early times.
- Pre-Harappan phase here shows that the fields were ploughed unlike the Harappan period.
- Archaeologists have discovered two platforms (within the citadel) with fire altars suggesting the practice of cult sacrifice.
- The existence of wheel conveyance is proved by a cartwheel having a single hub.

## Chanhudaro

- Only Indus city without a citadel.
- Existence of Pre-Harappan as well as Harappan cultural phase.
- A small pot was discovered here, which was probably an inkpot.
- Excavations reveal that people of Chanhudaro were expert craftsmen. Archaeologists have discovered here metal-workers, shell-ornament makers and bead-makers' shops.
- The city was twice destroyed by floods. Here, more extensive but indirect evidence of super-imposition of a different, less developed or rural (perhaps Aryan) lifestyle is seen.

## Barwadi

- It was very disorganized Indus city i.e. roads in zig-zag pattern, house not clearly aligned etc.
- Like Kalibangan, Amri, Kot Diji and Harappa, Barwadi also saw two cultural phases - Pre Harappa and Harappa.

- Human and animal figures, clay bangles and statue of mother goddess found here.
- Here, we find large quantities of barley, sesamum and mustard as main products.

## Dholavira

- It is the latest one of the two largest Harappan settlements in India, the other being Rakhigarhi in Haryana.
- The other Harappan towns were divided into two parts - Citadel and the Lower Town, but Dholavira was divided into three principal divisions, two of which were strongly protected by rectangular fortifications.
- There are two inner enclosures - the first one hemmed in the citadel (which probably housed the highest authority) and the second one protected the middle town (meant for the close relatives of the rulers and other officials). The existence of this middle town, apart from the lower town, is the real exclusive feature of this city.

## Lothal

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- Only Indus site with an artificial brick dockyard. It must have served as the main seaport of the Indus people. It was surrounded by a massive brick wall, probably as flood protection.
- Lothal has evidence for the earliest cultivation of rice (1800 BC). The only other Indus site where rice husk has been found is Rangpur near Ahmedabad.
- Five altars, indicating the probable existence of a fire cult, have been found.
- Only at this place and Rangpur, rice husks have been found.

**NOTE:** Capital cities: Harappa, Mohenjodaro  
 Port cities: Lothal, Sutkagendor, Allahdino,  
 Balakot, Kurasi

The largest site of Indus civilization: Mohenjodaro  
 The largest Indian site of Indus civilization: Dholavira

# THE VEDIC AGE...

- The term 'Aryan' stands for a linguistic group. It also implied noble or of a high class and was applied to those who spoke Vedic and Avestan languages but gradually speakers of all Indo-European languages came to be called Aryan. It is now widely accepted that the Indian sub-continent began to be infiltrated from about 1500 BC. by people speaking an Indo-European language, later to be called Sanskrit.
- It was closely associated with the ancient language of the people of Iranian plateau, as evidenced from the ancient Zoroastrian text named 'Avesta'.
- The Indo-Aryan newcomers (their most accepted homeland being Central Asia) did not come into the Indian sub-continent all at once, nor did they settle in a single place. Within broad limits, the migrants had two lines of advance moving in successive waves, one to the south of the great 'Thar Desert' the other to the north.
- No evidence of civic planning, enduring architectural structures, or the quality and complexity seen in the Harappan civilization has been discovered that can be linked to the Indo-Aryans of this period.
- The texts, which allow us to reconstruct the material and other aspects of the culture, consist of the Rigveda, the Zend Avesta and Homer's 'Iliad and Odyssey'. The first is assigned a date of about 1500 BC, though the later strata can belong to about 1000 BC. The second text is attributed to about 900 BC, and the Greek epic to about 900-800 BC.
- A study of these texts together with that of cognate words in early Indo-European languages suggests certain distinctive features of the Aryan life.

## Literature

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- The Vedic literature comprises the four Vedas and their Samhitas, the Brahmanas, Aranyakas and Upanishads embodying diverse facets of knowledge. This emphasis on knowledge is inherent in the word 'Vid' (to know) from which Veda is derived.

- Vedic texts are Śruti (heard), believed to have been directly revealed to the authors by the gods (distinct from smṛiti-remembered).

- Rigveda is the oldest religious text in the world, compiled in 1500-1000 B.C. has 1028 hymns divided into 10 Mandalas. Books II to IX are the earliest while I and X are later additions.

- It is the foundation of all Vedic literature, consists mainly of lyrics in praise of different gods, mainly Indra, Varuna and Agni and a host of minor gods. Some hymns talk of Pre-Aryan events. They also contain philosophical speculations on life after death, creation of the universe and the reason of existence. Book X has the Purushasukta hymn dealing with origin of Varnas.

- In the later Vedic times, the other three Vedas apart from the Rigveda came to light. (1000 B.C. - 600 B.C.). It includes the three later Vedas, Brahmanas, Aranyakas and Upanishads.

These are all part of a Śruti tradition i.e. listening to the teacher and memorizing it.

(a) Yajur Veda: in prose, distinct from Verse of Rigveda, contained sacrificial formulae and rules.

(b) Sama Veda: it sets to tune the Rigvedic hymns.

(c) Atharva Veda: Collection of spells and charms, many of which were non-Aryan and is of lesser importance.

- Brahmanas: Appendices to the Vedas deal with the rules of sacrifice and contain ritualistic formulae for the respective Vedas and Priests.

- Aranyakas: Final parts of the Brahmanas: explain the metaphysics and symbolism of the sacrifice. Aranyakas (meaning forest books) were taught in the forests.

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## Geographical area known to Vedic people

- Rig Vedic hymns indicate areas known to early Aryans, especially the 'nadistuti' or hymn to rivers (book X of R.V.) in which references to important rivers are found: Gomati (Modern Gomati) Krumu (Mod. Kurram) Kubha (Mod. Kabul) Suvastu (Mod. Swat, means fair dwellings implying Aryan settlements).
- The Indus system consisted of Sindhu (Indus) Sutudhri (Sutlej) Vipas (Beas), Parushni (Ravi), Aksini (Chenab), Vitasta (Jhelum) Saraswati (Sarsuti) Dhrishadvati (Chaggar).
- Saraswati was holy. Maruvidha (Maru wardhan in Kashmir), Sarayu (Avestan Harayu of Haru-Rud in Afghanistan).
- They reached the Yamuna (mentioned only once) but didn't cross it. Ganga and Sarayu is mentioned. Himalayas directly mentioned with one peak Parjavar, the source of Soma, which was probably in Kashmir.
- The word Samudra denotes a large collection of water, not sea. Punjab was called Saptasaindhava. Haruyupiya town mentioned which could be Harappa.
- During Later Vedic: Eastward expansion can be elucidated by the literary references in the later Vedic literature, Samudra means sea. Varika Sharma
- Satapatha Brahmana speaks of the Eastern and Western oceans and the southern mountains (Vindhyas). 3 broad division: Brahmavarta / Aryavarta, Madhyadesa, Dakshina-Path.
- Aitareya Brahmana (a source book on the Vedic age) mentions Andhras and other tribes indicating some knowledge of the peripheral regions of Krishna & Godavari.

## Different Theories of the Original home of the Aryans

- (i) Arctic area: Tilak was the propounder of this theory. He has based his arguments on some descriptions found in 'Zerd Avesta' e.g. some natural scenes, long evenings, and days and nights of six months each etc.

## (ii) From Austria and Hungary

- Dr. P. Gils and Prof. Macdonald have propounded this theory. Acc. to this, at first the Aryans lived on the banks of the river Danube in Central Europe. They believe that there are many similarities in the spoken languages from Ireland to India and it is certain that the ancestors of all these languages must have stayed at one place before they thought about migrating to other places in course of time.
- Acc. to them the horse, natural sciences and some described flora and fauna that have been described by the Aryan are to be found only in this zone for sure and nowhere else in those centuries.

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## (iii) From Central Europe

- It was propounded by the German scholar on India Prof. Max Muller. He studied many languages of the world and came to the conclusion that the languages used by Aryans was not very different from the many languages spoken by people in Central Asia and there seems to be an important connection b/w the Aryans and this central Asian lands.
  - This theory has many grounds to be firm e.g.
    - (i) most of the historians agree with it.
    - (ii) from the inscriptions found at Asia Minor, it is clear that the Gods like Indra and Varuna were worshipped there.
    - (iii) the type of flora and fauna besides the types of animals that were domesticated by the Aryans in the early period have been found in the region.
    - (iv) Central Asia is clearly the only place in the world that is almost equi-distant from both Europe and Asia.
- Thus, it is likely that the Aryans must have got branched off from here to move in various directions, as suggested by the archaeological records (There are 5 branches of the Aryans in about 1500 B.C. that got divided here

and moved in different directions).

5.

Sarika  
Sharma

## Religion During Rig Vedic

- Gods were divided into, four categories: **Divya** (heavenly) **Parthiva** (earthly) **Gojata** (cowborn) and **Apya** (waters). All were called **Devas** (derived from div - brightness).
- Early gods were chiefly connected to the sky and were predominantly male. Some goddesses: **Prithvi** (Earth), **Aditi** (mother goddess) **Usha** (dawn) **Ratri** (night). **Aranyani** (forest goddess). **Dyaus** (personified heaven, same as Greek Zeus) was the father of Gods, and high god of Indo-Iranians. Aryan, but became unimportant when Aryans entered India.
- **Indra** was called **purandara** or destroyer of forts, has max. number of hymns (250) devoted to him in the Rig Veda.
- He rode at the head of Aryan hosts and destroyed fortresses of **dasas**, slew the **dragon Vahra** who held back the waters (i.e. dams) **bore the Vajra** (thunder bolt). He was also **rowdy** amoral deity, fond of feasting and drinking. Drank **Soma**, robbed the stores of godless enemies. Indra's two traits link Indo-European mythology: slaying of dragon and riding the storm. **Maruts** (storm spirit) rode with Indra.
- **Agni** was another God, rather an intermediary one b/w humans and the gods in the sky. 200 hymns in Rigveda devoted to him, god of the Priest (fire sacrifice), home (domestic hearth), was intermediary b/w god and humans, carrying the sacrifice to the gods, lived in heaven as lightning and in fire sticks which were his parents. Main object of mysticism and speculation.
- **Soma** was a potent drink, called King of Plants, identified with the moon later, (since moon was connected with growth of plants). R.V. Book IX on Soma; 'King' or patron deity of **Brahmans**, sometimes called King of gods.
- **Varuna** was the God par excellence of Rigveda - called **Asura** (later meant demon) same as Zoroastrian **Ahura Mazda** (god of light), the light god of Indo-Iranians. **Varuna** was considered a King of Gods. **Mitra** (a solar deity of



Vows and compacts) also a Zoroastrian god and Greco-Iranian Mithras worshiped by Romans. Spas were Varuna's Spies. Varuna was guardian of Rta. (cosmic order).

- Yama was lord of dead, first man to die, guardian of world of fathers, Rudra (the Howler or storm and lightning); quite amoral, an archer god, whose arrows brought disease, lived in mountains, guardians of healing herbs.

## Later Vedic Religion

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- Sacrifices became the corner-stone of later Vedic life.
- Old gods become unimportant. Vishnu and Rudra (called Siva, the propitious), originally not so important; gained prominence.
- Brahadaranyaka Upanishad was first to give doctrine of transmigration (Samsara) and Karma: the soul passes to world of fathers then to the moon then empty space, then air, descent on earth as rain, grows in plant, eaten by humans, giving birth to child.
- Rituals became more elaborate with the introduction of Yajur Veda and the brahmins. Atharva Veda introduced non-Aryan magical charms and spells.
- Rajasuya was royal consecration, Vajapeya was drink of strength, later chariot race. Aswamedha was horse sacrifice.

## Miscellaneous

- Boghazkai Inscription (Asia minor, Turkey) which mention 4 Vedic gods Indra, Varuna, Mitra and Nasatya's proves Central Asian Theory of the original home of the Aryan.
- Vedas are called Apaurusheya i.e. not created by man but god gifted and Nitya i.e. existing in all eternity.
- Rig Veda, Sama Veda & Yajur Veda jointly called Vedatreya i.e. trio of Vedas.

- Rig Veda is the oldest text and therefore clas "the first<sup>7</sup> testament of mankind."
- Rigveda contains 1028 hymns, divided into 10 mandalas. Six mandalas (from 2nd to 7th mandals) are called Geytra / Vamsha Mandals (Kula Granth).
- The 1st and 10th mandals are said to have been added later. The 10th mandala contains the famous Purushasukta which explains the 4 Varnas - Brahmana, Kshatriya, Vaishya and Shudra. The hymns of Rig Veda were recited by Hotri.
- The hymns of Sama Veda were recited by Udgatri. from which 1549 hymns all hymns (excluding 75) were taken from the Rig Veda. It's important for Indian music.
- The Yajur Veda (book of sacrificial prayers) is a ritual veda. It's hymns were recited by Adhvaryus. Divided into two parts:
  - Krishna Yajur Veda
  - Shukla Yajur Veda.
- The Atharva Veda (book of magical formulae), the fourth and the last one, contains charms and spells to ward off evils and diseases.
- Every Veda has several Brahamanas attached to it:
  - Rig Veda - Aitareya and Kaushitiki / Sankhyan
  - Sam Veda - Panchvisha (Tandya Maha Brahamana), Shadvinsh, Chhandogya and Taiminaya.
  - Yajur Veda - Shatapatha (the oldest and the largest Brahamana) and Taittiriya.
  - Atharva Veda - Gopatha
- The word Aranya means 'the forest'. The 'forest texts' were called Aranyakas, because they were written mainly for the hermits and the student living in jungles.
- The Upanishadas are philosophical texts. They are generally called Vedanta, as they came towards the end of the Veda. There are 108 Upanishadas Vrihadaranyak is the oldest Upanishada.

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# Early Vedic Society, Economy, Polity (1500-1000 BC)

## Important Sites

- Bhagwanpura
- Dadheri
- Katpalan
- Nagar
- Manda (Jammu)

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- Painted Grey Ware - pre Iron phase.  
[Painted Grey Ware is a technological continuation of grey ware found along with 'late Harappan ware']
- Absence of Iron most significant in Rig Veda.
- Aryans are known to have had only one variety of grain klas "Yava" which taken either as a generic name for the various grain or its literal meaning Barley.
- Cattle raising was a more important occupation.
- No cereals have been discovered at the sites.
- Charred bones of cattle, sheep and goat found.
- Cow was used as a medium of exchange.
- 'Nishka' a term used for a gold coin, is also mentioned as a sort of currency, but at this time was probably a gold ornament of some kind.
- There is no evidence of a regular class of merchants or moneylenders, though indebtedness is sometimes referred to.
- Cattle were considered synonymous with wealth (Raji).  
Gomat was a wealthy person.
- Terms of battle: Gavishti, Gosu, gavyat, gavyu, gavesena.  
Gavyuti is distance. Gopa / Gopati is King. Duhitri is one who milks, daughter. Buffalo was called cow haired, gauri gavala.

- Wooden ploughshares were used. Cultivation was made possible through the use of hoe (Kharitra) sickle (datraf Sini) and axe (Parasu/Tejas). ②
- Looting or loot from war was the earliest source of property.
- Movable Property: identical with cattle comprising domestic animals, houses, cattle and men.
- No desire is expressed for obtaining houses. Houses made of timber unbaked brick and wattle/daub.
- Tribal wars were fought mostly for cattle. One of Indra's chief activities was to recover cattle lost for his Patron from his adversaries.
- Domestic slaves were used but no hired labourers. The whole social fabric was based on some kind of a gift economy, respected by customs in the beginning sanctioned by force later. *Varika Sharma*
- Income for tribal chiefs came in the form of gifts. Bali was voluntary offerings to the chief.
- Defeated tribes were made to pay bali or tribute.
- Vidhata was the most imp. assembly in this period. It's imp. func<sup>n</sup> was distribution. Princes, chiefs and Priests were main beneficiaries of gifts. Ordinary members received a share (amsa, bhaga).
- Aryans entered India in successive waves. Dasys were the people who inhabited the 'Sapta Sindhavah' when the Aryans came to India. (Dasys - Iranian Dahyu, means land), and assimilated with the indigenous people, and were most bitter enemies of Rig Vedic tribes. Dasas (literally men, but later meant slaves) corresponds to Iranian Dahas.
- The chief was called Rajan, earlier elected, now became hereditary in later Vedic period. Tribal assemblies limited his powers. Sabha, Samiti, Vidhata and Gana were tribal assemblies. Women entered Sabha and Vidhata. Most imp. Vidhata, followed by Sabha and Samiti, presided by elders.

- Purohit was the most imp't. functionary, next being Senani. **No officer for collection of taxes.** Varajapati, officer of the Pastures, led the Kulapa (family head and Grama - his (heads of Grama, initially fighting units, later village headmen) in war.

- Military functions were performed by tribal units.

Unit	Head
Kula (the family)	Kulapa
Grama ("village")	Gramani
Vis (the clan)	Vispati
Jana (the people)	Gopa / Gopati
Rashtra (the country)	Rajan

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- Vedic family griha, a large joint family including cattle and sheep, indicated by a common word for son, grandson, nephew (Napti) and one word for both maternal and paternal grandfather. They all live together.
- Women attended assemblies, performed sacrifices while Ghosa, Visvava and Apala composed hymns (no writing but orally).
- Polyandry traces indicated by the Maruts - Rodasi and the Asvins - Surya combinations. Matrilineal traces indicated by children named after mother e.g. Mamateya. Society was Patrilineal and Patriarchal. Niyoga was practised (brother in law cohabits with widow till son is born).
- 1st division into Rigvedic people called Aryans and Pre-Rigvedic people called Dasas and Dasyus due to conquest, who were treated as slaves, mainly based on colour (black and fair).
- Paris were indigenous merchants whose wealth was looted. Later acquisition of larger share of booty led to inequalities and social differentiation into Rajas,

## Brahmans and Vaishya.

(4)

- Brahmans mentioned only 14 times, Rajanyas 9 and Shudras only once in the Purusasukta hymn ( Rig Veda- Book X Brahmans from his mouth, Kshatriyas from arm, Vaisyas from thighs, Sudras from feet) which is a late edition.
- People prayed for Praja (children) Pasu (cattle) food, health and then wealth.
- Alcoholic drinks, Surā and Soma were also consumed.
- Guest was called Goghana- eater of cows. It was a delicacy but used only on occasions.
- Rig Veda sometimes calls cows 'Aghanya' (not to be eaten) only for milk giving cow. Sarika Sharma
- 'gotra' meant cowpen, where people belonging to a single predecessor (generally a son) kept their cows.
- 'Nishka' was a gold ornament. There was no use of coins or money.
- Bhagwanpura has thrown to light a 13 room mud house in excavations.

# Later Vedic Society, Polity, Economy, Religion, Philosophy (1000-600 BC)

①

- During the later Vedic period, the focus of activity of the **Aryans** shifted to the region b/w Yamuna and western borders of Bengal. Early in this period, the Aryans pressed further **eastward** and set up kingdoms in **Kosala** (to the east of doab) and in **Kasi** (the region of Benaras).  
Sarıka Sharma
- Later Vedic texts composed in the land of Kurus and Panchalas i.e. Western UP, Haryana, adjoining parts of Punjab and Rajasthan. The vegetational cover is thin and clearance is less difficult.
- Period identified by Painted Grey Ware pottery though Painted Grey ware is not preponderant (abt 3%-15%)  
Others: black and red ware, black slipped ware, red ware and plain grey ware. Painted Grey Ware horizon represents a composite culture.
- GRAMIN (Possessing a grama) gramakama, gramajitam indicates the desire to acquire authority over **Sajata** (Kinsmen) and **Samana** (equals) in the village without any control over village land. Rajanyas collected grain tithes for the king from peasants, but didn't have any authority over land.
- **Atharva Veda**: King is visamatta i.e. an eater of common people basically Peasants.
- **Aitareya Brahmana**: Brahman is a seeker of livelihood receiver of gifts and removable at will (of the Prince). Vaisya is a tribute Prayer. Shudras are servants of other, to be oppressed and beaten at will.

• Tax collection begins in this phase. Bali: originally a <sup>②</sup> voluntary gift now turned into an obligatory contribution. **Sulka**: (literally price) tax levied from the peasants considered weak since it was forcibly collected. Brahmanas were exempted from it. Taxes consisted of grains and animals, royal share began  $\frac{1}{10}$  or  $\frac{1}{12}$  of the produce. Rajasuya commission was  $\frac{1}{16}$  of the collection. Artisans rendered services to princes.

• The notion of 'Rashtra' emerges now. It consisted of gramas. No other administrative unit is mentioned. Territorial organisation of administration was rudimentary. No land or territory as a fiscal unit existed. The Vis (people cum Peasants) were taxed. **Narika Sharma**.

• The **bhagadugha**, **vaisya**, **gramani**, **hathkara** and **taksan** all belonging to the vis participated in the Rajasuya along with **sudras** which gave them prestige but hid their new disabilities.

• Seventeen types of priests officiated at princely sacrifices. They predominated and by the end of the Vedic age claimed half the sacrificial fee. Rig Veda states that cattle, horse and female slaves were gifted to brahmanas. Now **elephants**, **gold**, **silver** and various types of grain and cloth were added and even land.

• There was neither regular taxation system nor regular standing army. The King's kinsmen collected taxes. The difference tax and sacrificial offering (bali) was blurred. The tribal militia was replaced by a peasant militia because of the meagre surplus and non-existence of regular taxation system negated a standing army: vis was associated with **sena** and **bala** (force) and received a share of the booty. Kshatriyas and the vis formed the army to protect the **Asvamedha** horse. Nobles were advised to eat from the vessel as the vis for success.

• In exchange of goods, gifts played a greater part than trade. **Nishka** was a piece of gold and **satmana** was a piece of silver. They were prestige objects for gifting. Princes lent their hands in agriculture (e.g. legend of Janaka)



- ⑤
- Crafts were not much developed. **Artisans-Smiths, Chariotmaker and carpenters** mainly served the ruling class.
  - Popular assemblies lost importance viz, Vidhata disappeared, women no longer permitted to sit in Sabha which was now dominated by nobles and brahmanas. Traces of election of kings appear in Vedic texts but were becoming hereditary.
  - Varika Shasna**
  - Rathakra, an artisan, enjoyed a high status and was entitled to the sacred thread.
  - Varna distinctions were not very advanced.
  - Father's power increased. He could disinherit his son. Women theologians took part in philosophical debates and queens in coronation rituals. But women, in general were regarded inferior.
  - Education was not allowed to the members of the lower varnas. For the higher castes, education began with an investiture ceremony.
  - In Vedic times, girls were also initiated. Members of the three higher varnas were also given the epithet 'dvija' (twice born), though later many Kshatriyas and vaishyas stopped performing the initiation ceremony.
  - Outside the regular caste, there stood two categories of men namely **vratyas** and **nishadas**. The vratyas were basically Aryans who did not observe Brahmanical rules, thus banished. The Nishadas were basically non-Aryans living in villages.
  - In theory, the ashramas are four (4) in number. The final ashram being 'Sanyas' - 3 ashramas or stages of life. **Brahmachari** (student), **Grihastha** (house-holder) **Vanaprastha** (hermit). Only grihastha stage was commonly practised.

- Satpatha Brahmana says that in the ashvamedha sacrifice, north, south, east and west, all should be given to priests.
- Nascent territorial Kingdoms began. Madra, Kurus, Panchala, Suraseni and Matsyas are mentioned. Panchalas ruled in Kampila. Bharatas and Kurus formed the Kurus whose two kings Parikshit and Janamajaya are mentioned in the Atharva Veda. Hastinapur was destroyed by flooding, the Kurus moved to Kausambhi.
- Satapatha Brahmana: Videha Mathava from river Saraswati takes agni across (Gandak) and colonizes Videha. Magadh was occupied by nomadic renegade Aryans called Vratyas and aboriginal Kiratas. Yadavas colonized Saurashtra.
- With the emergence of agriculture, the idea of private property in land also developed. The Shatapatha Brahmana (a later Vedic text) devotes one full section to rites connected with ploughing and enumerates various agricultural operations.
- The same text states how Videha Mathava went on burning the forests till he reached the river Sadanira in North Bihar, an event which perhaps took place at the end of the Vedic period.
- The Atharvaveda gives a ritual for leading River water into new channels; it also speaks of spells to avoid drought and excess of Rains.
- Burning may have been supplemented by the use of the iron axe for cutting the forests in some areas towards the end of the Vedic period when this metal is referred to in literature as shyama ayas (dark or black metal).

- Excavations at Atarajikhera (U.P.) indicate the advent of iron in western U.P. as early as 1000 BC.
- The excavation have also brought to light a particular style of Pottery, klas 'PnW' type. This pottery itself is a proof that the Aryans were no more nomads and they were developing the concept of storage.
- Janaka of Videha patronised Yajnavalkya who wrote Upanishad. Ajatasatru of Kashi was another philosopher King.

### Important Terms

- Gavistihi (A search for cow) - A war
- Gotra - people having common ancestors
- Dahitri (milker of cow) - Daughter
- Goghna (cow killer) - Guest
- Aghnya (not to be killed) - cow
- Yava - barley
- Jana - Tribe
- Sabha - assembly of the elders
- Samithi - Assembly of the common people
- Vish - A subdivision of the Jana
- Niyoga - A type of social practice (a child less woman could co-habit with her brother in law until the birth of a son).
- Sadanira - name of the river Gandaka.
- Shyamayas - Iron
- Vrihi - Rice
- Kusidin - usurer
- Nishka - A coin
- Rajasuya - coronation ceremony (the ceremony takes even two years at times)
- Bhagadugha - officer in charge of collecting the royal share of the produce.

- Samagrahitra - officer in charge of the royal treasure.
- Purohit - chief priest
- Shrotriya - learned Brahmana
- Vajpeya (drink of strength) - A sacrifice (It lasted for 17 days to a year ever consequently a single raja would be Samrat)
- Ashvamedha (horse sacrifice) - (Most famous among complex sacrifices Preparation ceremony covers a year or two).
- Dviya (twice born) - the three higher Varnas.
- Trai (the three) - the three Vedas.

## Type of Marriage

## What it was

- Brahma  
Marriage of a duly dowried girl in the same caste by Vedic rites.
- Arsa  
A token price of a cow and bull in place of dowry;
- Daiva  
living ones' daughter to the main priest as fee.
- Prajapatya  
Father ~~gives~~ gives daughter without demanding bride price.
- Gandharva  
love marriage; was a clandestine form of marriage
- Asura  
Marriage by Purchase
- Paisacha  
Marriage done by seduction of the girl while asleep, mentally disturbed or drunk.
- Rakshasa  
Marriages by Capture.

## Rivers Mentioned in Rig Veda

18

Old Name	New Name
Gomati	Gomal
Krumi	Kurram
Kubha	Kabul
Swastu	Swat
Sindhu	Indus
Deishadvati	Chaghar/Chitang
Satudri	Satluj
Vipasa	Beas
Parushni	Ravi
Asikini	Chenab
Vitasta	Jhelam
Other Gods	
Vayu	Wind God
Dyaus	Father of heaven
Aditi	Mother of Surya
Maruts	Storm spirits
Gandharvas	Divine musicians
Ashvins	Healers of diseases and experts in Surgical art
Ribhus	Gnomes
Apsaras	Mistresses of Gods.
Yama	Lord of Dead, first man to die.
Rudra	An archer God, whose arrow brought disease.

# Rig Vedic Polity

- The chief was the protector of the tribe or Jana.
- However, he did not possess unlimited powers for he had to reckon with the tribal assemblies.
- Sabha, Samiti, Vidhata and Gana were the tribal Assemblies. Of these **Vidhata was the oldest**. These assemblies exercised deliberative, military and religious functions.
- The two most imp't assemblies were Sabha and Samiti. Samiti was general in nature and less exclusive than Sabha.
- **Women attended Sabha and Vidhata** in Rig Vedic times.
- There were a few non-monarchical states (ganas), which are described whose head was Ganapati or Tyestha.

## Words Mentioned in Rig Veda

Word	Times mentioned
Om	1028
A shva	315
Jana	275
Gau	176
Vis	171
Brahmana	14
Kshatriya	9
Yamuna	3
Sudra	1
Vaishya	1
Rajya	1
Kulpa	1
Ganga	1
Sambhara	1

## Female Deities

Usha	Goddess of dawn
Aditi	Mother of Gods
Prithivi	Earth Goddess
Aryani	Forest Goddess
Saraswati	The river deity

## The Upanishads

- The term Upanishada indicates knowledge acquired by sitting close to the teacher. They consisted of discussions on several problems such as the creation of the universe, the nature of God, the origin of mankind etc.
- They are anti-ritualistic and define the doctrine of Karma (Action), Atman (soul) and God (Brahma).
- They are spiritual and philosophical in nature.
- They are called the Vedanta or the end of the Vedas. They advocate Jnana Marga.
- There are 108 Upanishads. Generally, the period from 800 to 500 B.C. is known as the period of Upanishads.
- The Aitareya and Kaushitaki Upanishads belong to Rig Veda.
- Chhandogaya and Kena Upanishads belong to Sama Veda.
- Taittiriya, Katha and Svetasvatara Upanishads belong to the Krishna Yajur Veda.
- Brihadaranyaka and Isa belong to the Shukla Yajur Veda.

- (21)
- Prasna, Mundaka and Mundukya belong to the Atharva Veda.

### Regions and Kings

Eastern King	Samrat
Western King	Suvrat
Northern King	Virat
Southern King	Bhoja
King of middle country	Raja

### Vedangas

These are six in numbers:

1. Shiksha (Phonetics)
  2. Kalpa (Ritual)
  3. Vyakarna (Grammar)
  4. Chhanda (Meter)
  5. Nirukta (Etymology)
  6. Jyotisha (Astronomy)
- Yaska's Nirukta (5th century B.C.) is the oldest Indian linguistic text.
  - Panini wrote Ashtadhyayi (5th century B.C.) on Vyakaran.

### Aranyakas

- There were some sages dwelling in the forests who explained the Vedic scriptures to their pupils in the form of Aranyakas (Aranyaka means belonging to the forest) and they came to be known as 'forest text'.
- They explain metaphysics and symbolism of sacrificial: