



Ancient History

Unit-1: Pre-Historic Times

Introduction

Definition of History

- History is the study of the past in relation to present developments and future hopes.
- History is a chronological record of significant events.
- A branch of knowledge that records and explains past events.
- The word History is derived from the Greek word "historia" originally meant inquiry, the act of seeking knowledge, as well as the knowledge that results from inquiry.
- The German historian "Leopold Von Ranke" is known as The Father of Modern History.
- "Herodotus" was first called the Father of History because he was the first historian to systematically record the events that happened.
- **Voltaire:** "History is nothing but a pack of tricks we play on the dead".
- **John Jacob Anderson:** "History is a narration of the events which have happened among mankind, including an account of the rise and fall of nations, as well as of other great changes which have affected the political and social condition of the human race".
- **James Joyce:** "History, Stephen said, is a nightmare from which I am trying to awake."
- **NCERT:** "History is the scientific study of past happenings in all their aspects, in the life of a social group, in the light of present happenings".
- **Jawaharlal Nehru:** "History is the story of Man's struggle through the ages against Nature and the elements; against wild beasts and the jungle and some of his own kind who have tried to keep him down and to exploit him for their own benefit".

Concept of B.C. and A.D.

- The terms "A.D." and "B.C." basically belong to Christianity.
- "A.D." stands for anno domini and it refers specifically to the birth of Jesus Christ.
- "B.C." stands for "before Christ" and refers specifically to before the birth of Jesus Christ.
- In recent years, an alternative form of B.C./A.D. has gained traction. Many publications use "C.E.," or "common era," and "B.C.E.," or "before common era" in order to make non-Christians.

History Glossary

- **Anachronism:** An artifact that belongs to another time.
- **Chronological order:** Listing events in the order that they occurred.
- **Era/period:** A period of time that is joined by historical factors. For example, Industrial era.
- **Year:** A unit of time equal to 12 months.
- **Decade:** A unit of time that is equal to 10 years.
- **Century:** A unit of time that is equal to 100 years.
- **Millennium:** A unit of time that is equal to 1000 years.

Phases of Indian history

- The phases of Indian history are mentioned below:
 - **Ancient History:** Prehistoric to 647 A.D. (From Stone Age to death of Harshavardhana)
 - **Medieval History:** 647 A.D. to 1757 A.D. (Death of Harshavardhana to Battle of Plassey)
 - **Modern History:** 1757 A.D. to 1947 A.D. (Battle of Plassey to Indian independence)

Pre Historic Times

- History (from the Greek word – Historia, meaning "inquiry", knowledge acquired by investigation) is the study of the past. History is an umbrella term that relates to past events as well as the discovery, collection, organisation, presentation and interpretation of information about these events.
- It is divided into prehistory, protohistory and history.

Prehistory, Protohistory and History

Prehistory	Protohistory	History
<ul style="list-style-type: none"> ● Prehistory is the time during the development of human culture before the appearance of the written word. ● Information about prehistoric times is collected by archaeologists by excavating and studying the remains. ● For instance, the Stone Age 	<ul style="list-style-type: none"> ● Protohistory is the time just before the earliest recorded history. ● Written records about protohistoric times are few and the script is yet to be decoded. ● For instance, the Indus Valley Civilization 	<ul style="list-style-type: none"> ● History is a continuous, typically chronological, record of events. ● Information about historic time can be collected through various sources-written as well as archeological. ● For instance, the Vedic Age

Construction of Ancient Indian History

- The sources which help in reconstructing history are:
 - Non-literary sources - which include coins, material remains, inscriptions etc.
 - Literary sources – which include religious literature & secular literature.

Non-Literary Sources

- **Coins:** Ancient Indian currency came in the form of coins as paper was not in existence. The earliest coins found in India had only a few symbols, punch-marked coins made of silver & copper, but later coins mentioned the names of the kings, gods, dates, etc. The locations where they were discovered show the area in which they circulated. This allowed the history of multiple reigning dynasties to be reconstructed, especially during Indo-Greek rule who came to India from Northern Afghanistan and ruled India in the 2nd and 1st

BCE. Coins provide insight on the economic history of different dynasties and also provide input on different parameters involved such as the script, art, religion of that time. It also assists in understanding the advancements achieved in metallurgy, science, and technology. (The study of coins is called Numismatics).

- **Archaeology/Material remains:** Archaeology is the study that deals with the methodical excavation of old mounds in successive layers in order to establish a concept of the material lives of the people. Material remnants found during excavation and exploration are submitted to a variety of studies. Their dates are fixed according to radiocarbon dating. For example, excavated sites belonging to the Harappan period help us to know about the life of the people who lived in that era. Similarly, the Megaliths (graves in south India) throw light on the life of the people living in the Deccan and South India before 300 BCE. The study of plant remnants, particularly pollen analysis, reveals the history of climate and vegetation.
- **Inscriptions/Prashastis:** (Epigraphy is the study and interpretation of ancient inscriptions.). Engraved writings on hard surfaces such as stone and metals such as copper, which generally record certain achievements, thoughts, royal commands, and choices, aid in comprehending diverse faiths and administrative systems of that era. For example, inscriptions detailing state policy issued by Emperor Ashoka and inscriptions recording the land grants by Satavahanas, Kings of the Deccan.
- **Foreign accounts:** Foreign accounts can enhance indigenous writing. The Greek, Chinese, and Roman travellers to India, whether as explorers or religious converts, left behind a comprehensive record of our history. Some of the notables among them were:
 - Megasthenes, a Greek ambassador, wrote "Indica" and supplied vital information on Mauryan society and governance.
 - "The Periplus of the Erythrean Sea" and "Ptolemy's Geography" both written in Greek, give valuable information about the ports and commodities of trade between India and the Roman Empire.
 - Fa-Hein Faxien (337 CE – 422 CE), a Buddhist traveller, left a vivid account of the age of the Guptas.
 - Hsuan-Tsang, a Buddhist pilgrim, visited India and described India under the reign of King Harshavardhana, as well as the magnificence of the Nalanda University.

Literary Sources

- **Religious Literature:** Religious literature sheds information on the ancient Indian period's social, economic, and cultural situations. Some of the sources are:
 - **The Four Vedas:** The Vedas may be assigned to 1500 – 500 BCE. The Rigveda mainly contains prayers while the later Vedic texts (Samaveda, Yajurveda, Atharvaveda) comprise not only prayers but rituals, magic and mythological stories.
 - **Upanishads:** The philosophical discussions on "Atma" and "Paramatma" are found in the Upanishads (Vedanta).

- **Epics of Mahabharata and Ramayana:** The Mahabharata is the elder of the two epics and may depict the condition of events from the 10th century BCE to the 4th century CE. It originally had 8800 verses (named the Jaya Samhita). The final compilation increased the number of verses to 100,000, which became known as the Mahabharata or Satasahasri Samhita. It contains narrative, descriptive and didactic material. The Ramayana originally consisted of 12000 verses which were later raised to 24000. This epic also has its didactic portions which were added later.
- **Sutras:** Sutras include ritual literature such as Shrauta Sutras (which include sacrifices and royal coronation) and Grihya Sutras (which cover household rituals such as birth, name, marriage, death, and so on).
- **Buddhist religious texts:** The early Buddhist writings were written in Pali and are often referred to as the Tripitaka. (three baskets) – Sutta Pitaka, Vinaya Pitaka, and Abhidhamma Pitaka. These books shed essential information on the era's social and economic situations. They also make allusions to political events from the Buddha's time.
- **Jaina's religious texts:** The Jain texts, commonly called "angas", were written in the Prakrit language, and contain philosophical concepts of the Jainas. They contain several manuscripts that aid in the reconstruction of Mahavira's political history in eastern Uttar Pradesh and Bihar. The Jain writings make several references to commerce and traders.

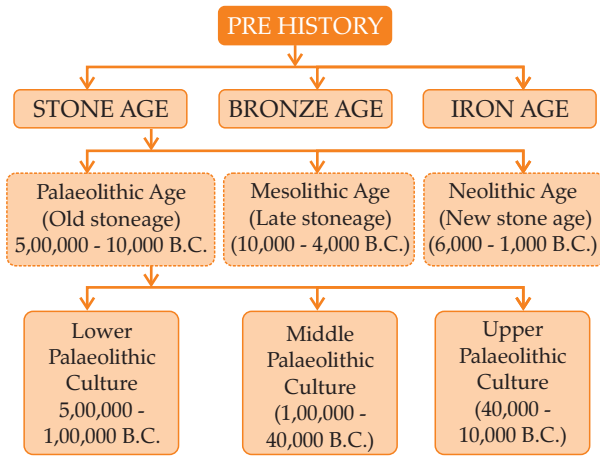
Secular Literature

There is also a large body of secular literature such as:

- **Dharmashastras/Law books:** These specify the responsibilities of the several varnas, as well as the monarchs and their officers. They provide the rules for holding, selling, and inheriting property. They also impose penalties on those who commit theft, murder, and other crimes.
- **Arthashastra:** Arthashastra of Kautilya reflects the state of society and economy in the age of the Mauryas.
- **Literary work of Kalidasa:** Kalidasa's works include kavyas and plays, the most notable of which is Abhijnanasakuntalam. They are not only creative creations, but they also provide insight into the social and cultural life of northern and central India during the Gupta era.
- **Rajatarangini:** This is a well-known book written by Kalhana that covers the social and political life of Kashmir in the 12th century CE.
- **Charitas/Biographies:** Charitas are the biographies written by court poets in admiration of their rulers, such as Harshacharita, written by Banabhatta in praise of King Harshavardhana.
- **Sangam literature:** This is the earliest South Indian literature, created by a group of poets (Sangam), and it contains vital information on the social, economic, and political lives of people living in deltaic Tamil Nadu. This Tamil literature contains literary gems such as 'Silappadikaram' and 'Manimekalai'.

Prehistoric Periods in India – According to Tools

Ancient history can be divided into different periods according to the tools used by people then.



Stone Age

- The Stone Age is the prehistoric period, i.e., the period before the development of the script, therefore, the main source of information for this period is the archaeological excavations. Robert Bruce Foote is the archaeologist who discovered the first Paleolithic tool in India, the Pallavaram handaxe.

Palaeolithic Age (Old Stone Age)

- **The Paleolithic Period** is an ancient cultural stage of human technological development characterized by the creation and use of rudimentary chipped stone tools.
- **The Paleolithic Period** was also characterized by the manufacture of small sculptures (e.g., carved stone statuettes of women, clay figurines of animals, and other bone and ivory carvings) and paintings, incised designs, and reliefs on cave walls.

Main Characteristics of the Paleolithic Age

- The Indians were said to be of the 'Negrito' race and lived in the open air, river valleys, caves, and rock shelters.
- They were foragers, eating wild fruits and vegetables and survived on hunting.
- There was no understanding of homes, pottery, or agriculture. It wasn't until later that they found fire.
- In the upper Paleolithic age, there is evidence of art in the form of paintings.
- Humans used unpolished, rough stones like hand axes, choppers, blades, burins and scrapers. Palaeolithic men are also known as 'Quartzite' men in India because their stone tools were composed of quartzite, a hard rock.

Paleolithic Period	Notable Features	Important Sites
Lower Paleolithic	The Lower Paleolithic age in India is characterized by the emergence of early stone tool industries, such as the Soan Culture and the Acheulean industry. These industries represent the earliest	<ul style="list-style-type: none"> • Bhimbetka: Located in Madhya Pradesh, Bhimbetka is a UNESCO World Heritage Site known for its extensive rock shelters containing rock paintings

	known human tool-making techniques. Hominins crafted simple tools, including handaxes and cleavers, for various purposes like hunting, butchering animals, processing plants, and shaping materials.	dating back to the Lower Paleolithic period. <ul style="list-style-type: none"> • Attirampakkam: Situated in Tamil Nadu, Attirampakkam is an important archaeological site revealing Acheulean tools and evidence of early human habitation dating back to around 1.5 million years ago.
Middle Paleolithic	The Middle Paleolithic age in India is associated with the Middle Paleolithic culture, characterized by the presence of Levallois technology and the use of fire by early hominins. This period witnessed advancements in stone tool technology and the presence of archaic Homo sapiens and Neanderthals.	<ul style="list-style-type: none"> • Bhimbetka: In addition to its Lower Paleolithic significance, Bhimbetka also contains Middle Paleolithic archaeological deposits. • Jwalapuram: Situated in Andhra Pradesh, Jwalapuram is an archaeological site with Middle Paleolithic artifacts, including stone tools and fossils.
Upper Paleolithic	The Upper Paleolithic age in India marks significant cultural advancements, including the emergence of advanced stone tool industries. Blade technologies, backed tools, and microliths became prevalent during this period. This period also witnessed the development of symbolic and artistic expressions, as seen in the production of intricate cave art and personal adornments. Homo sapiens became the dominant hominin species during this time.	<ul style="list-style-type: none"> • Bagor: Located in Rajasthan, Bagor is an important Upper Paleolithic site with stone tools, pottery, animal bones, and evidence of early plant cultivation. • Patne: Situated in Maharashtra, Patne is an archaeological site revealing Upper Paleolithic stone tools, bone artifacts, and animal remains.

Mesolithic Period (Middle Stone Age)

- Mesolithic is formed from two Greek words: 'meso' and 'lithic'. 'Meso' means middle in Greek, while 'lithic' implies stone. As a result, the Mesolithic period of prehistory is often known as the 'Middle Stone Age'.

- The Holocene era includes both the Mesolithic and Neolithic stages. There was an increase in temperature throughout this time period, and the environment got warmer, resulting in the melting of glaciers and changes in flora and fauna.

Characteristic Features of the Mesolithic Era

- Initially, humans of this era subsisted on hunting, fishing, and food collection, but they subsequently tamed animals and cultivated plants, opening the path for agriculture.
- The first animal to be domesticated was the wild ancestor of the dog. Sheep and goats were the most common domesticated animals.
- The Mesolithic people lived in semi-permanent communities as well as caves and open areas.
- The people of this era believed in life after death, and hence, they buried the dead with food items and other goods.
- Microliths were the defining tools of this epoch, being small stone tools formed of crypto-crystalline silica, chalcedony, or chert in both geometrical and nongeometrical forms. They were not only used as tools but were also used to make composite tools, spearheads, arrowheads, and sickles after hafting them on wooden or bone handles. These microliths enabled the Mesolithic man to hunt smaller animals and birds.
- The Mesolithic men started to wear clothes made of animal skin.
- The Mesolithic people were art enthusiasts who pioneered rock art. The subject matter of these paintings was largely wild creatures, although hunting scenes, dance, and food gathering were also shown. These rock drawings provide insight into the evolution of religious practises while also reflecting the gendered distribution of employment.
- The first human colonization of the Ganga Plains happened during this period.

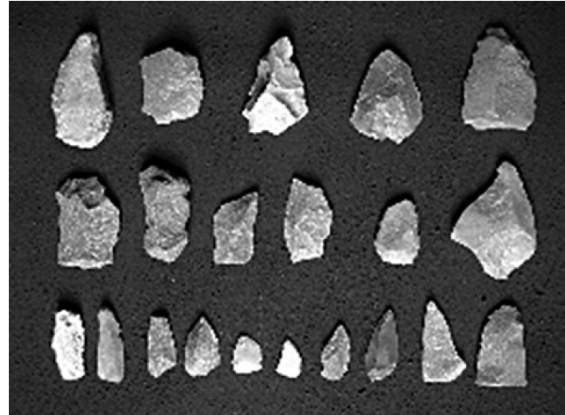
Important Mesolithic Sites

- Bagor in Rajasthan is one of India's largest and best-documented Mesolithic sites. Bagor is located on the Kothari River, where microliths, animal bones, and shells have been discovered.
- Adamgarh in Madhya Pradesh provides the earliest evidence for the domestication of animals.
- There are around 150 Mesolithic rock art sites in India, with a high concentration in Central India, including the Bhimbetka caves in Madhya Pradesh, Kharwar, Jaora, and Kathotia in Madhya Pradesh, Sundargarh and Sambalpur in Odisha, and Ezhuthu Guha in Kerala.
- Microliths have also been found in some valleys of river Tapi, Sabarmati, Narmada, and Mahi.
- Important Mesolithic sites include Langhnaj in Gujarat and Biharanpur in West Bengal. Wild animal bones (rhinoceros, blackbuck, etc.) have been discovered at Langhnaj. These sites have yielded many human skeletons and a considerable quantity of microliths.
- Though pottery is absent at most Mesolithic sites, they have been found in Langhnaj (Gujarat) and in the Kaimur region of Mirzapur (Uttar Pradesh).

Tool Types and Technology

- **Microliths** are the predominant and the most common tool types of this cultural phase.

- Microliths are described in terms of **geometric and non-geometric shapes**.



- Geometric ones are types such as trapeze, triangle, lunate or crescent. The nongeometric types are named by the nature of blunting of the back, such as partly, fully or obliquely blunted blades or after their functions such as scraper, point, knife, blade, awl, burin and borer.
- These were used as composite tools for plant gathering and harvesting, slicing, grating, plant-fibre processing.
- Another type of tool used by the Mesolithic people is called the Macrolith.
- These were bigger than Microliths, and were a continuation of the Upper Palaeolithic types such as scrapers.
- These are considered as heavy-duty tools.
- Bone and antler tools are yet another category of tools used by the Mesolithic people.

Neolithic Period (New Stone Age)

The name Neolithic is derived from the Greek words 'neo' (new) and 'lithic' (stone). As a result, the name "Neolithic Age" alludes to the "New Stone Age." It is also known as the 'Neolithic revolution' because it brought about many significant improvements in man's social and economic existence. Man evolved from a food gatherer to a food producer throughout the Neolithic period.

Characteristic Features of the Neolithic Age

- **Tools and Weapons:** In addition to polished stone tools, the inhabitants employed microlithic blades. Celts were notably essential for grinding and polished hand axes. They also employed bone tools and weaponry like as needles, scrapers, borers, arrowheads, and so on. The adoption of new polished tools improved humans' ability to grow, hunt, and undertake other tasks.
- **Agriculture:** The people of the Neolithic age cultivated land and grew fruits and corn like ragi and horse gram (kulati). They also domesticated cattle, sheep and goats.
- **Pottery:** With the introduction of agriculture, humans were needed to store their food grains in addition to cooking and eating the produce. That is why it is stated that pottery appeared on a wide scale during this period. The pottery of this period was classified under greyware, black-burnished ware, and mat impressed ware. In the initial stages of the Neolithic age, handmade pottery was made but later on, foot wheels were used to make pots.
- **Housing and Settled Life:** The people of the Neolithic age lived in rectangular or circular houses which were

made of mud and reeds. Neolithic man could also build boats and spin cotton, wool, and weave textiles. The Neolithic people lived a more stable life and prepared the groundwork for the emergence of civilization.

- The Neolithic inhabitants did not dwell far from mountainous terrain. They lived mostly in mountainous river valleys, rock shelters, and hill slopes since they were fully reliant on stone weapons and tools.

Important Neolithic Sites

- **Koldihwa and Mahagara (lying south of Prayagraj, Uttar Pradesh):** This site has traces of circular huts as well as rudimentary handcrafted ceramics. There is also evidence of rice, which is the oldest evidence of rice found anywhere in the globe, not only in India.
- **Mehrgarh (Balochistan, Pakistan):** The oldest Neolithic settlement, where people lived in homes made of sun-dried bricks and grew crops such as cotton and wheat.
- **Burzahom (Kashmir):** Domestic dogs were buried beside their owners in their tombs; humans lived in pits and utilised polished stone and bone implements.
- **Gufkral (Kashmir):** This neolithic site is known for pit dwelling, stone tools, and house graveyards.
- **Chirand (Bihar):** The Neolithic men used tools and weapons made of bones.
- **Piklihal, Brahmagiri, Maski, Takkalakota, Hallur (Karnataka):** The people were cattle herders. They domesticated sheep and goats. Ash mounds have been found.
- **Belan Valley (which is located on the northern spurs of the Vindhya and middle part of Narmada valley):** All the three phases i.e., Paleolithic, Mesolithic and Neolithic ages are found in the sequence.

Chalcolithic Age (Stone Copper Age)

The Chalcolithic Age saw the introduction of metal tools alongside stone implements. Copper was the first metal utilised. The Chalcolithic period was generally associated with the pre-Harappan period, but it emerges in many regions of the nation following the end of the bronze Harappan culture.

Characteristics of the Chalcolithic Age

- **Agriculture & cattle rearing:** During the stone-copper period, mankind tamed animals and produced food crops. They raised cattle, sheep, goats, pigs, and buffaloes and hunted deer. It is unclear if they were familiar with the horse or not. People ate beef but not pig in significant quantities. The people of the Chalcolithic phase produced wheat and rice, they also cultivated bajra. They also produced several pulses such as lentil (masur), black gram, green gram, and grass pea. Cotton was grown in the black cotton soil of the Deccan, whereas ragi, bajra, and other millets were grown in the lower Deccan. The people of the stone-copper era in the eastern areas subsisted mostly on fish and rice, which is still a popular diet in that section of the nation.
- **Pottery:** The inhabitants of the stone-copper phase utilised many forms of pottery, one of which is known as black and red pottery and appears to have been commonly used at the time. Also popular was ochre-colored earthenware. The potter's wheel was utilised, and white linear motifs were painted.

- **Rural settlements:** The Stone Age inhabitants were known for their rural communities and were unfamiliar with charred bricks. They resided in mud brick-built thatched homes. This period also saw the emergence of societal inequities, with leaders living in rectangular mansions and commoners in round huts. Their villages consisted of more than 35 houses of different sizes, circular or rectangular in shape. The Chalcolithic economy is considered as a village economy.
- **Art and Craft:** The Chalcolithic people were accomplished coppersmiths. They mastered the trade of copper smelting and were also skilled stone masons. They were well-versed in spinning and weaving, as well as the technique of making fabric. They did not, however, understand the art of writing.
- **Worship:** The chalcolithic sites have yielded little clay representations of earth deities. As a result, they may be said to have honoured the Mother Goddess. Stylized bull terracottas from Malwa and Rajasthan reveal that the bull was used as a sacred cult.
- **Infant mortality:** As evidenced by the burial of a significant number of youngsters in West Maharashtra, infant mortality was high among the Chalcolithic people. Despite being a food-producing economy, infant mortality was quite high. The Chalcolithic social and economic system did not favour lifespan.
- **Jewellery:** The Chalcolithic people loved ornamentation and decorating. The women wore shell and bone decorations and carried delicately crafted combs in their hair. They manufactured beads of semi-precious stones such as carnelian, steatite, and quartz crystal.

Important Chalcolithic Sites

- **Ahar (Banas valley, South Eastern Rajasthan):** This region's residents conducted smelting and metallurgy, and they provided copper implements to other modern societies. Rice was grown in this area.
- **Gilund (Banas valley, Rajasthan):** Stone blade industry was discovered here.
- **Daimabad (Ahmednagar, Maharashtra):** The Godavari Valley's most important Jorwe culture site. It is well-known for recovering bronze items like as bronze rhinoceros, elephants, a two-wheeled chariot with a rider, and a buffalo.
- **Malwa (Madhya Pradesh):** The settlements of Malwa culture are mostly located on the Narmada and its tributaries. It provides evidence of the richest chalcolithic ceramics and also spindle whorls.
- **Kayatha (Madhya Pradesh):** Kayatha culture settlements were largely concentrated around the Chambal River and its tributaries. Mud-plastered floors were discovered in houses, as well as pre-Harappan components in pottery and copper artefacts with sharp cutting edges.
- **Chirand, Senuar, Sonpur (Bihar), Mahishdal (West Bengal):** These are the prominent chalcolithic sites in these states.
- **Songaon, Inamgaon and Nasik (Maharashtra):** Large mud houses with ovens and circular pit houses have been discovered here.
- **Navdatoli (on Narmada):** It was one of the largest chalcolithic settlements in the country. It was spread over 10 hectares and cultivated almost all food grains.

- **Nevasa (Jorwe, Maharashtra) and Eran (Madhya Pradesh):** These sites are known for their non-Harappan culture.

Painted Grey Ware (PGW)

- Painted Grey Ware (PGW) is a very fine, smooth, and even-coloured grey pottery, with a thin fabric. It was made out of well-worked, very high-quality clay.
- PGW seems to have been a deluxe ware, forming a very small percentage of the total pottery assemblage at the levels at which these were found.

- The dates of the PGW culture range from 1100-500/400 BCE, and the sites show a wide geographical distribution, stretching from the Himalayan foothills to the Malwa plateau in central India, and from the Bahawalpur region of Pakistan to Kaushambi near Allahabad in Uttar Pradesh.

Apart from the plains, it has been found in the hilly regions of Kumaon and Garhwal. Sporadic potsherds were found at a few places like Vaishali in Bihar, Lakhimpur in Sind and Ujjain in Madhya Pradesh.

Unit-2: Indus Valley Civilization

- Indus Valley Civilization was the first major civilization in South Asia, which spread across a vast area of land in present-day India and Pakistan (around 12 lakh sq.km).
- The time period of the mature Indus Valley Civilization is estimated between B.C. 2600- B.C.1900 i.e. For 800 years. But early Indus Valley Civilization had existed even before BC.2700.
- Around 2,500 B.C., IVC flourished in the western section of South Asia, in what is now Pakistan and Western India.
- The Indus Valley was home to the largest of Egypt's, Mesopotamia's, India's, and China's ancient urban civilizations.
- The Archaeological Department of India conducted excavations in the Indus Valley in the 1920s, unearthing the ruins of two ancient towns, Mohenjodaro and Harappa.
- In 1924, John Marshall, Director-General of the ASI, proclaimed to the world the discovery of a new civilisation in the Indus Valley.

Important sites of Harappa Civilization

Site	Discovered by	Present Location	Findings
Harappa	Daya Ram Sahini in 1921	Located on the banks of the Ravi River in the Montgomery district of Punjab (Pakistan).	The fortified wall, the R-37 cemetery A copper chariot with a canopy Evidence ranging from pre-Harappan to mature Harappan. Quarters for workers, Copper bullock cart specimen, Cubical Limestone Weight Human anatomy sandstone sculptures, coffin burials (discovered only in Harrapa).
Mohenjodaro (Mound of Dead)	R. D. Banerjee in 1922	Situated on the Bank of River Indus in Larkana district of Punjab (Pakistan).	Great Granary, A small fragment of cotton, Bronze dancing girl, Well known for the Great Bath, Unicorn Seals (Most numbers of it in here), Seal of a man with deers, elephants, tiger and rhinos around- Considered to be Pashupati Seal), Steatite statue of beard man, Bronze buffalo.
Sutkagendor	Aurel Stein in 1929	In southwestern Balochistan province, Pakistan on the Dast river	Trade point between Harappa and Babylon situated on natural rock, Flint Blades, Stone Vessels, Stone Arrowheads, Shell Beads, Pottery, Bacteria-Margiana Archaeological Complex (BMAC) associated Copper-Bronze Disc.
Chanhudaro	N. G. Majumdar in 1931	Sindh on the Indus River	A manufacturing site during the Harappan period, Bangle Factory, the footprint of a dog chasing a cat, Cart with a seated driver, Bead makers shop.
Amri	N. G. Majumdar in 1929	On the bank of Indus river	Antelope evidence

Kalibangan	Amlanand Ghose in 1953	Rajasthan on the bank of the Ghaggar River	Mud-brick fortification, Evidence of earliest datable earthquake, Discovery of a plough field, amel's bone, Fire alters, Furrowed land, Copper Ox, Evidence of an earthquake.
Lothal	R. Rao in 1954	Gujarat on the Bhogva River near the Gulf of Cambay	<ul style="list-style-type: none"> ● Fire altars ● Chess playing ● Rice husk ● First manmade port ● Dockyard
Surkotada	J. P. Joshi in 1964	Gujarat	<ul style="list-style-type: none"> ● Bones of horses ● Beads
Banawali	R. S. Bisht in 1974	Hisar district of Haryana	<ul style="list-style-type: none"> ● Evidence of both pre-Harappan and Harappan culture ● Beads ● Barley
Dholavira	R. S. Bisht in 1967	Gujarat in Rann of Kachchh	<ul style="list-style-type: none"> ● Water harnessing system ● Water reservoir

Phases of IVC

- Three phases of IVC are:
 - the Early Harappan Phase from 3300 to 2600 BCE
 - the Mature Harappan Phase from 2600 to 1900 BCE
 - the Late Harappan Phase from 1900 to 1300 BCE
- The Early Harappan Phase is linked to the Hakra Phase, which was discovered in the Ghaggar-Hakra River Valley.
- The Indus script's earliest specimens date back to 3000 BC. This stage is distinguished by centralised power and a more urban quality of life.
- This phase stands characterized by centralized authority and an increasingly urban quality of life.
- Trade networks had been developed, and there is also evidence of agricultural production. Peas, sesame seeds, dates, cotton, and other crops were farmed during the time.
- Kot Diji represents the phase leading up to Mature Harappan Phase.
- By 2600 BC, the Indus Valley Civilization had entered into a mature stage.
- The early Harappan societies, such as Harappa and Mohenjodaro in Pakistan and Lothal in India, were growing into enormous urban centres.
- The traces of the Indus River Valley Civilization's steady decline are said to have begun around 1800 BC, and by 1700 BC, most of the towns had been abandoned.
- However, several features of the Ancient Indus Valley Civilization may be seen in succeeding societies.
- Archaeological data indicates the persistence of the Late Harappan culture till 1000-900 BC.

Institutions

- There have been very few written objects unearthed in the Indus valley, and experts have yet to understand the Indus script.
- As a result, determining the nature of the Indus Valley Civilization's state and institutions is challenging.
- No temples have been discovered at any of the Harappan sites. As a result, the prospect of priests dominating Harappa can be ruled out.

- Harappa was possibly ruled by a class of merchants.
- If we are looking for a centre of authority or images of persons in power, archaeological records do not give immediate answers.
- Some archaeologists believe that Harappan culture had no rulers and that everyone had equal rank.
- Another idea contends that there was no single monarch, but rather a collection of rulers who represented each of the metropolitan centres.

Religion

- Numerous clay figures of women have been discovered at Harappa. A plant is represented sprouting out of a woman's embryo in one figure.
- As a result, the Harappans worshipped the earth as a fertility goddess in the same way that the Egyptians worshipped the Nile goddess Isis.
- The masculine god is shown on a seal with three horned heads, seated in the stance of a yogi.
- This god is surrounded by elephants, tigers, rhinoceroses, and a buffalo beneath his throne. Two deer emerge at his feet. Pashupati Mahadeva is the name of the deity represented.
- Numerous stone phallus and female sex organ symbols have been discovered.
- The Indus region's inhabitants also revered plants and animals.
- The most important of them is the one-horned unicorn which may be identified with the rhinoceros and the next important is the humped bull.
- Amulets have also been found in large numbers.

Town Planning and Structures

- The Harappan culture was distinguished by its urban planning system.
- Both Harappa and Mohenjodaro had their own citadels or acropolis, which were likely held by members of the governing elite.

- Below the citadel in each city was a lower town with brick buildings occupied by the ordinary people.
- The striking feature about the layout of dwellings in cities is that they adhered to the grid pattern.
- Granaries were a significant feature of Harappan towns.
- The use of burnt bricks in the Harappan cities is remarkable because in the contemporary buildings of Egypt mainly dried bricks were used.
- The drainage system of Mohenjodaro was very impressive.
- Every big or little residence in practically every city has its own courtyard and bathroom.
- In Kalibangan, many houses had their wells.
- At sites such as Dholavira and Lothal (Gujarat), the entire settlement was fortified, and sections within the town were also separated by walls.

Agriculture

- The Harappan communities, which were generally located on the river plains, produced enough food grains.
- There was wheat, barley, rai, peas, sesame, lentil, chickpea, and mustard production. Millets have also been discovered in Gujarat. While rice was used infrequently.
- The Indus people were the earliest people to produce cotton.
- While the prevalence of agriculture is indicated by finds of grain, it is more difficult to reconstruct actual agricultural practices.
- Representations on seals and terracotta art suggest that the bull was known, and archaeologists believe that oxen were also utilised for ploughing.
- Most Harappan sites are in semi-arid areas where irrigation was most likely necessary for cultivation.
- Canal traces have been discovered at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sindh.
- Although the Harappans conducted agriculture, they also raised animals on a massive scale.
- Evidence of the horse comes from a superficial level of Mohenjodaro and from a doubtful terracotta figurine from Lothal. In any case the Harappan culture was not horse-centred.

Economy

- The presence of numerous seals, regular writing, and controlled weights and measures across a large region attests to the importance of commerce in the life of the Indus people.
- The Harappans carried on considerable trade in stone, metal, shell, etc.

- Metal money was not used and trade was carried by barter system.
- They practised navigation on the coast of the Arabian Sea.
- They had established a commercial colony in northern Afghanistan, which clearly aided commerce with Central Asia.
- They also traded with people living around the Tigris and Euphrates rivers.
- The Harappans carried on long-distance trade in lapis lazuli; which may have contributed to the social prestige of the ruling class.

Crafts

- The Harappans were well-versed in the production and application of bronze.
- Copper was acquired from Rajasthan's Khetri copper mines, while tin was likely transported from Afghanistan.
- Textile imprints have also been discovered on a number of artefacts.
- The massive brick construction suggests that brick-laying was a valuable skill. This also confirms the existence of a mason class.
- The Harappans were skilled at boat-building, bead-making, and seal-making. Terracotta production was also a significant skill.
- The goldsmiths made jewellery of silver, gold and precious stones.
- The potter's wheel was in full swing, and the Harappans created their own distinctive pottery, which was glossy and shining.

Decline of the Indus Valley Civilization

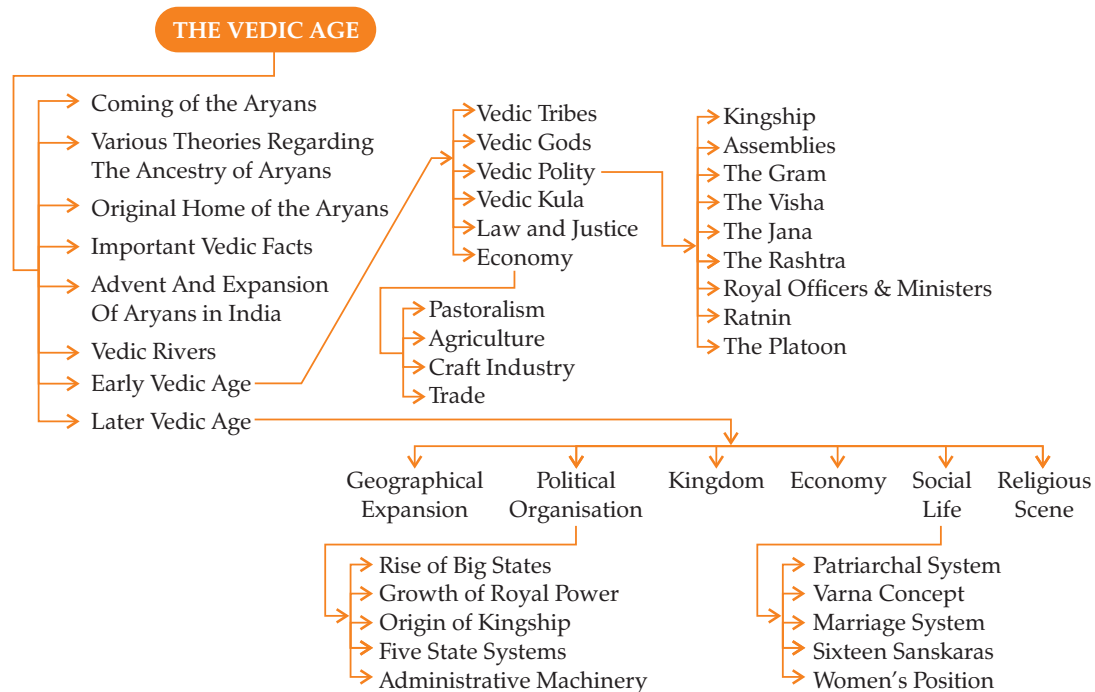
- The IVC died out circa 1800 BCE, although the causes for its death are still contested.
- According to one version, the Indo-European tribe Aryans invaded and subjugated the IVC.
- Various parts of the IVC have been discovered in succeeding societies, indicating that civilization did not vanish suddenly owing to an invasion.
- On the other hand, many scholars believe natural factors are behind the decline of the IVC.
- The natural factors could be geological and climatic.
- It is believed that the Indus Valley region experienced several tectonic disturbances which caused earthquakes. It also changed courses of rivers or dried them up.
- Another natural reason might be changes in patterns of rainfall.
- According to a research conducted by IIT Kharagpur and the Archaeological Survey of India, a weaker monsoon may have contributed to the fall of the Indus Valley Civilization.

Unit-3: Vedic Age

- The age of the Vedic Civilization was between 1500 BC and 600 BC. This is the next major civilization after the Indus Valley Civilization till 1400 BC.
- The name of this age and period were composed after Vedas. The Vedas give information about this era. The Vedic Age started from the time of the Aryans or Indo-Aryans.

The Aryans

- The Aryans fall in the group of semi-nomadic pastoral people.
- The word Aryan is taken from the Sanskrit word "arya" which means noble, not ordinary.



- Different researchers have different ideas on the Aryans' ancestral country. Some claim to be from the Central Asian region near the Caspian Sea. Max Muller proposed this Central Asia idea. Others believe they originated in the Russian Steppes. But Bal Gangadhar Tilak was of the opinion that the Aryans came from the Arctic region following their astronomical calculations.
- Sanskrit, an Indo-European language was their language for communication.
- They lived in rural, semi-nomadic life in contrast to the Indus Valley people who were generally urbanised.
- It is said by experts that they entered India through the Khyber Pass.

Vedic Civilization

- Originally, the Aryans dwelt in the "Sapta Sindhu" (Land of the Seven Rivers). Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni (Ravi), Asikni (Chenab), Shutudri (Satluj), and Saraswati were the seven rivers.
- We can divide the timelines of the Vedic Period are given below:
 - Early Vedic Civilization or Rig Vedic Period (1500 BC – 1000 BC)
 - Later Vedic Civilization or Painted Grey Ware Phase (1000 BC – 600 BC)

Early Vedic Civilization or Rig Vedic Period (1500 BC – 1000 BC)

Political Structure:

- The administration is monarchical, with a king known as Rajan.
- **Patriarchal families:** Jana was the largest social unit in Rig Vedic times.

- **Social grouping:** Kula (family) – grama – visu – jana.
- Sabhas and Samitis were tribal assemblies. Tribal kingdoms include the Bharatas, Matsyas, Yadus, and Purus.

Social Structure

- Women held an honourable status. They were permitted to participate in Sabhas and Samitis. There were also female poets (Apala, Lopamudra, Viswavara and Ghosa).
- Cattle, especially cows, became very important.
- Monogamy was practised but polygamy was observed among royalty and noble families.
- There was no child marriage.
- Social distinctions existed but were not rigid and hereditary.

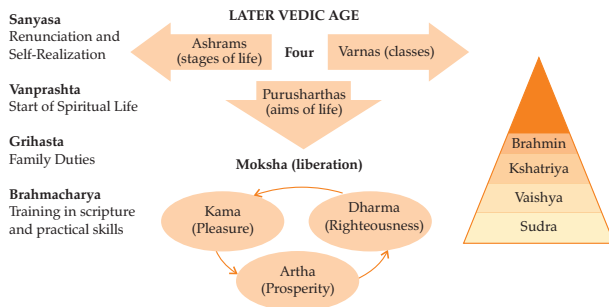
Economic Structure

- They were pastoralists and cattle raisers.
- They worked in agriculture.
- They had horse-drawn chariots.
- Rivers were employed as modes of transportation.
- Spun cotton and woollen cloths were utilised.
- Initially, trade was handled by barter, but eventually, coins known as 'nishka' were used.

Religion

- They worshipped natural forces like as earth, fire, wind, rain, thunder, and so forth by personifying them as deities.
- Indra (thunder) was the most important deity. Other deities were Prithvi (earth), Agni (fire), Varuna (rain) and Vayu (wind).
- Ushas and Aditi were the female goddesses.
- There were no temples or idols to worship.

Later Vedic Civilization



Political Structure

- Larger kingdoms were referred to as 'Mahajanapadas' or 'rashtras'.
- As the king's influence grew, he was required to execute many rituals and sacrifices to strengthen his status, such as Rajasuya (consecration ceremony), Asvamedha (horse sacrifice), and Vajpeyi (chariot race).
- Rajavisvajanan, Ahilabhuvanapathi (lord of the earth), Ekkrat, and Samrat (single ruler) were the titles of monarchs.
- The Samiti and Sabha were both reduced in size.

Social structure

- The Varna system grew in importance, and society was split into four groups: Brahmins, Kshatriyas, Vaisyas, and Sudras.
- Brahmins and Kshatriyas had higher positions.
- Occupation was used to separate several sub-castes.
- Women were viewed as inferior and submissive to males, and they were also denied political participation in assemblies.
- In society, child marriages were widespread.

Economic structure

- More land was treated for cultivation by clearing forests.
- Agriculture became the main occupation of people to grow barley, rice, and wheat.
- Metalwork, leatherwork, carpentry, and pottery progress became significant among industrial activities.
- Internal trade and external trade (Babylon via the sea) expanded as well.
- Hereditary merchants (Vaniya) were a distinct class.
- Vaisyas who engaged in trade and business formed guilds known as 'ganas'.
- Gold coins like 'satamana' (besides 'nishka') and silver coins like 'krishnala' –were used as mediums of exchange.

Religion

- Indra and Agni lost their importance and Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became the main gods.

- Prayers grew less important as rituals got increasingly complex.
- The priesthood became hereditary, and the regulations for these ceremonies and sacrifices were established by them.
- At the conclusion of this time, Buddhism and Jainism were raised as a forceful protest against the clergy.

Vedic Literature

- The term "Veda" is derived from the word "vid," which means "spiritual knowledge/subject of knowledge/means of acquiring knowledge".
- The four major Vedas are: Rig, Yajur, Sama, and Atharva.
- Rig Veda was composed during the Early Vedic Age. The other three were written in the Later Vedic Age.
- **Rig Veda:** It is the earliest religious text in the world which contains 1028 hymns and is classified into 10 mandalas.
- **Yajur Veda:** It describes the regulations to be followed during sacrifices and how to execute ceremonies.
- **Sama Veda:** It deals with music and has a collection of songs. Indian music originated from Sama Veda.
- **Atharva Veda:** contains spells, charms, and magical formulas.

Upaveda

Dhanurveda, Gandharvaveda, Ayurveda, and Arthashastra are the four upavedas. Some schools consider Sthapatyaveda to be the fourth Upaveda, replacing Arthashastra.

- Dhanurveda refers to the science of warfare and is associated with Yajur Veda.
- Gandharvaveda is concerned with different areas of aesthetics, including art forms like as music, dance, poetry, sculpture, erotica, and so on. It is linked to Samaveda.
- Ayurveda is the science of health and life and is associated with Atharvaveda.
- Arthashastra is concerned with public administration, government, economics, and politics. It is related to Atharvaveda.
- Sthapatyaveda relates with engineering and architecture. It is also associated with Yajur Veda.

Besides these Vedas, other Vedic texts were:

- **Brahmanas:** It comprises literature on Vedic hymns, rites, and philosophies, as well as an explanation of sacrifices.
- **Upanishads:** It is called as Vedantas, and there are 108 of them and it is the source of Indian philosophy and deal with the soul, mysteries of nature.
- **Aranyakas:** It is a book of instructions on mysticism, ceremonies, and rituals.
- Ved Vyasa and Valmiki wrote the classic Indian epics Mahabharata and Ramayana during this time period.

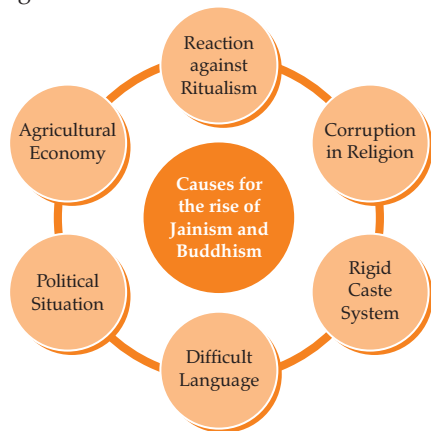
Unit-4: Religious Movements

Jainism

- Founded by Rishabhanath, the first Tirthankara.
- There were 24 Tirthankara (Prophets or Gurus) and all of them were Kshatriyas. Rishabhanath's reference is also there in the Rigveda. But there is no historical basis for the first 22 Tirthankaras. Only the last two are historical personalities.

- The 23rd Tirthankara Parshwanath (symbol: snake) was the son of King Ashvasena of Benaras. His main teachings were:
 - Non-injury
 - Non-lying
 - Non-stealing
 - Non-possession

- The 24th and the last Tirthankara was Vardhman Mahavira (symbol: lion). He added **celibacy** to his main teachings.



Life of Mahavira

- Born in 540 BC at Kundagrama near Vaisali.
- Siddhartha was his father: Trisala his mother, Yasoda his wife and his daughter was Priyadarshana married to Jamali.
- Jamali became his first disciple.
- Attained Kaivalya at Jrimbhikagrama in eastern India at the age of 42.
- He got title of Jina, Arihant and Mahavira.
- Died at the age of 72 in 468 BC at Pavapuri near Rajagriha.
- He was called Jina or Jitendriya, Nirgrantha and Mahavira.
- Bimbisara was contemporary of both Mahavira and Buddha. The Jain texts mention that he was a disciple of Lord Mahavira.

Way to Nirvana (Three Ratnas)

- Right faith (Samyak vishwas)
- Right knowledge (Samyak jnan)
- Right conduct (Samyak karma)

The Principles of Jainism as Preached by Mahavira

- Rejected the authority of the Vedas and the Vedic rituals.
- Did not believe in the existence of God.
- Believed in karma and the transmigration of soul.
- Laid great emphasis on equality.
- All action controlled by universal law

Five Main Teachings

- Non-injury (ahimsa)
- Non-lying (satya)
- Non-stealing (asateya)
- Non-possession (aparigraha)
- Observe continence (Brahmacharya)

(The first four principles are of Parsavanath and the fifth Brahmacharya was included by Mahavira).

Jaina Philosophy

- **Syadvada:** All our judgements are necessarily relative, conditional and limited. According to Syadvada (the theory of may be) seven modes of predication (saptabhangi) are possible. Absolute affirmation and absolute negation both are wrong. All judgements are conditional.

- **Anekantavada:** The Jaina metaphysics is a realistic and relativistic pluralism. It is called Anekantavada or the doctrine of the manyness of reality'. Matter (Pudgala) and Spirit (Jiva) are regarded as separate and independent realities.

Literature

The sacred literature of the Svetambaras is written in a form of Prakrit called Ardhamagadhi, and may be classified as follows:

- (a) The twelve Angas (b) The twelve Upangas (c) The ten Parikarnas (d) The six Chhedasutras (e) The four Mulasutras.

Jain Councils

First: 300 B.C.

- Place: Patliputra
- Presided: Sthulbhadra
- Result: The compilation of 12 Angas to replace the lost 14 Purvas

Second: 512 A.D.

- Place: Vallabhi
- Presided: Devridhigani
- Result: Final compilation of 12 Angas and 12 Upangas

Split in Jainism

Jainism was split into two parts:

- The Digambar: Naked leader: Bhadrabahu
- The Svetambar: White clothes leader: Sthulbahu

Buddhism and Jainism: Differences

Buddhism	Jainism
Did not believe in the soul.	Believed in the soul.
Sangha and monks were given prominence.	Lay followers were given prominence.
Liberal feelings and practical actions.	Extreme Ahimsa was emphasized.
The middle path is a reasonable way to salvation.	Methods of salvation that are far from ordinary (Extreme).
It quickly spread to other countries.	Mostly limited to India.

Buddhism

Buddha's Life

- Gautama, the Buddha also known as Siddhartha, Sakyamuni and Tathagata.
- Born in 563 BC (widely accepted), at Lumbini, near Kapilvastu, capital of the Sakya republic.
- Left home at the age of 29 and attained Nirvana at the age of 35 at Bodh Gaya.
- Attained Nirvana or Enlightenment at 35 at Uruvela, Gaya in Magadha (Bihar) under the Pipal tree.
- Delivered his first sermon at Sarnath.
- He attained Mahaparinirvana at Kusinara in 483 BC.
- His first sermon is called 'Dhammacakkappavattana' or 'Turning of the Wheel of Law'.
- Attained Mahaparinirvana at Kushinagar (identical with village Kasia in Deoria district of U.P.) in 483 B.C. at the age of 80 in the Malla republic.

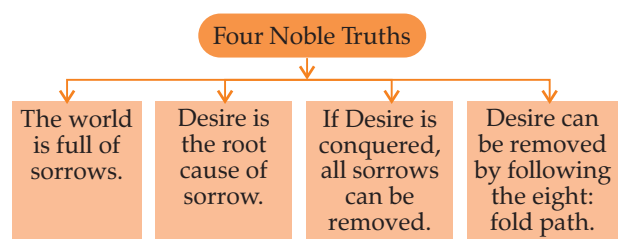
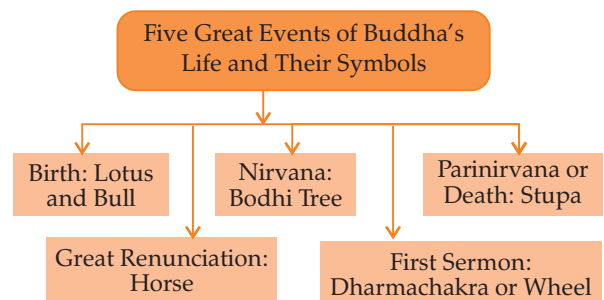
Council	President	Patron	Venue	Outcome
First Council (483 BC)	Monk Mahakasyapa	King Ajatshatru (Haryanka Dynasty)	Sattapani cave at Rajgriha	<ul style="list-style-type: none"> Teachings of Buddha was divided into three Pitakas/ Buddhist canon/ Pali Canon: <ul style="list-style-type: none"> Vinaya Pitaka: Contains the rules of the Buddhist order. Recited by Upali. Suttapitaka: Recited by Ananda. Collections of Buddha's sermons on matters of doctrine and ethical beliefs. Abhidhamma Pitaka: Elaborate Buddhist doctrines, particularly about the mind, also called the "systematic philosophy" basket.
Second Council (383 B.C)	Sabbakami	Kalasoka (Shisunaga Dynasty)	Vaishali	<ul style="list-style-type: none"> Aim: Settle the disagreements of different subdivisions. Split of the Buddhist order into: <ul style="list-style-type: none"> Sthaviravadinis (Theravada): Wanted to preserve the teachings of Buddha in the original spirit. Mahasanghikas (Great Community): Interpreted the Buddha's teachings more liberally. Council rejected the Mahasangikas as canonical Buddhist texts.
Third Council (250 BC)	Moggliputta Tissa	King Ashoka (Mauryan Dynasty)	Patliputra	<ul style="list-style-type: none"> Made Sthaviravada School as an orthodox school - believed that the past, present, and future are all simultaneous. Codification of Abhidhamma Pitaka, dealing with Buddhist philosophy written in Pali.
Fourth Council (98 AD)	Vasumitra. Ashvaghosa was his deputy	King Kanishka of (Kushan Empire)	Kundalvana, Kashmir.	<ul style="list-style-type: none"> According to Si-Yu-Ki, this council was convened to unite the then 18 sects of Buddhism. This council had brought 18 sects into two schools- Mahayana (Great Vehicle) and Hinayana (Lesser vehicle/Abandoned Vehicle). "Mahavibhashasastra", a Sarvasti-vadin doctrine, was compiled. Elaborate commentaries on Tripitakas viz., Upadesa Sastras, Vibhasa Sastras were prepared. Deliberations in the council were held in Sanskrit.

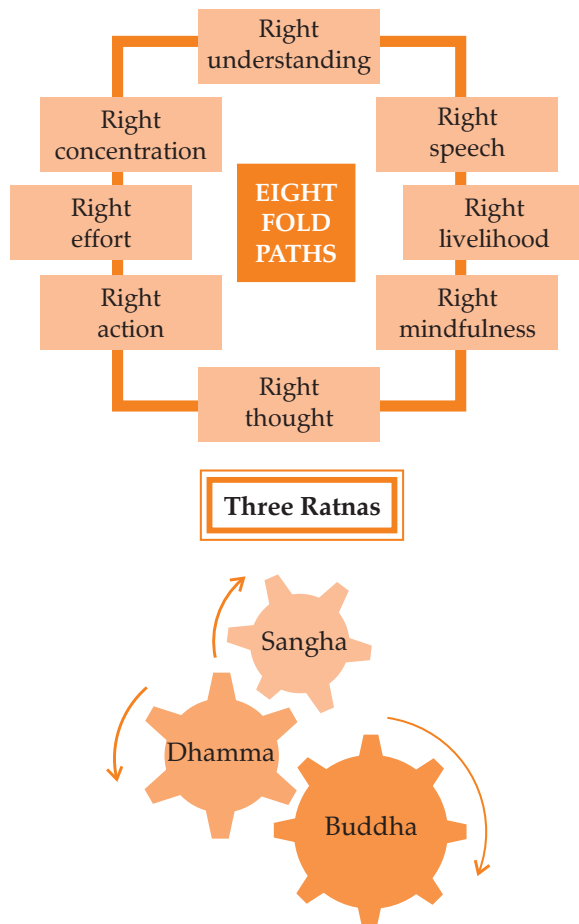
Note:

- Sects like Sthaviravadins, Sammatiyas and Sautantrikas came to form-Hinayana led by Sthaviravadins.
- Sarvastivadins, Mahasangikas, Chaityakas, Purvasila, Aparasila etc., were formed into - Mahayana led by Mahasangikas.

Buddhist Philosophy

- Idealism:** Two sources of valid knowledge: (a) Perception and (b) Inference.
- Doctrine of dependent origination (Pratisamutpada):** Central theory of Buddhist Philosophy. It tells us that in the empirical world dominated by the intellect, everything is relative, conditional dependent, subject to birth and death and therefore impermanent.
- Theory of momentariness (Kshanabhanga or Impermanence):** It tells that everything in this world is merely a conglomeration of perishable qualities. According to it, Things that can produce effect exist and whatever cannot produce effect has no existence.





Belief in Ahimsa: One should not cause injury to any living being, animal or man.

Law of Karma: Man reaps the fruits of his past deeds.

The Sangha

- Consists of monks (Bhikshus and Shramanas) and nuns.
- Bhikshus acted as the torch bearer of the Dhamma.
- Apart from Sangha, the worshippers were called Upasakas.

Buddhist Text: All were written in Pali or Ardhamagadhi.

The Vinaya Pitaka:

- Mainly it deals with rules and regulations which the Buddha promulgated.
- It describes in detail the gradual development of the Sangha.
- An account of the life and teaching of the Buddha is also given.

The Sutta Pitaka:

- Consists chiefly of discourses delivered by Buddha himself on different occasions,
- Few discourses delivered by Sariputta, Ananda, Moggalana and others are also included in it.
- It lays down the principles of Buddhism.

The Abhidhamma Pitaka:

- Contains the profound philosophy of the Buddha's teachings.
- It investigates mind and matter, to help the understanding of things as they truly are.

The Khandhakas: Khandhaka is the second book of Vinay Pitaka. It has two volumes viz. Mahavagga and Cullavagga. Mahavagga deals with the awakening of Buddha and his great disciples. Cullavagga deals with the first and second Buddhist councils and establishments of the community of Buddhist nuns and rules for the Buddhist community.

Important Facts

- The Buddha extended the teaching of two elder contemporaries, Alara Kalama, and Udlaka.
- According to Buddhism, there is no self, no God, no soul and no spirit.
- There is very little theological or philosophical speculation involved.
- Buddhism is scientific in approach, a search for cause and effect relationships and knowledge of reality, as each individual human being experiences it.
- It is psychological in approach, that is, it begins with the human being.
- If women were not admitted into the monasteries, Buddhism would have continued for a thousand years, but because this admission has been granted, it would last only five hundred years-Buddha

Contribution of Buddhism

- The doctrine of Ahimsa—so strongly stressed, devoutly preached and sincerely practiced by the Buddhists & was incorporated in Hinduism of later days.
- The practice of worshipping personal Gods, making their images and erecting temples in their honor became a part of the later day Hinduism.
- Buddhism proved to be one of the greatest civilizing forces, which India gave to the neighboring countries.
- Buddhism broke the isolation of India and helped in establishment of intimate contacts between India and foreign countries.

Causes of Decline of Buddhism

- It succumbed to the Brahminical rituals and ceremonies such as idol worship, etc. which Buddhism had earlier denounced.
- Revival of reformed Hinduism with the preaching of Shankaracharya from the ninth century onwards.
- Use of Sanskrit, the language of intellectuals in place of Pali, the language of the common people.
- Deterioration in the moral standards among the monks living in the Buddhist monasteries.
- Attacks of Huna king Mihirkula in the sixth century and the Turkish invaders in the 12th century A.D. which continued till the 13th century A.D.

Unit-5: Mahajanapadas

- The Janapadas were the main kingdoms of Vedic India. The Aryans were the most powerful tribes of the time, and they were referred to as 'Janas.'
- As a result, Janapada, which means "people" and "foot," was born.
- By the sixth century BCE, there were possibly 16 Mahajanapadas .
- Socioeconomic successes, particularly the use of iron tools in agriculture and warfare, as well as religious and political improvements, led to the formation of the

Mahajanapadas from minor kingdoms known as Janapadas.

- Rather than the tribe or jana, the residents formed a strong connection to the land or Janapada to which they belonged.
- After the Harappan civilisation, this is also called the second urbanisation age.
- During this time, the political centre changed from the west to the east of the Indo-Gangetic plains.
- This was connected to enhanced land fertility as a result of increasing rainfall and rivers. This location was also nearer to iron-producing sites.



This map is not to scale and is for reference only.

16 Mahajanapadas

Anga

Capital: Champa

Significance:

- Both the Mahabharata and the Atharva Veda mention Anga Mahajanapada.
- It was conquered by the Magadha Empire under the reign of Bimbisara.
- It may be found in contemporary Bihar and West Bengal.
- Its capital, Champa, was located at the confluence of the Ganga and Champa rivers.
- Merchants travelled from here to Suvarnabhumi, since it was a key commercial centre on the trading routes (South East Asia).

Magadha

Capital: Rajagriha

Significance:

- Magadha is mentioned in the Atharva Veda.
- The Champa River separated it from Anga in modern-day Bihar.
- Later, Magadha was converted into a Jain centre, and Rajagriha held the first Buddhist Council.

Kasi

Capital: Kasi

Significance:

- Varanasi was the location.
- According to the Matsya Purana, this city was named after the rivers Varuna and Asi.
- Kosala apprehended Kasi.

Vatsa

Capital: Kaushambi

Significance:

- Vatsa is often spelled Vamsa.
- Located on the Yamuna's banks.
- This Mahajanapada was ruled in a monarchical fashion.
- The capital was Kausambi/Kaushambi (located at the confluence of the Ganga and Yamuna rivers).
- This was a significant commercial city.
- Trade and commerce prospered throughout the sixth century.
- After Buddha's ascent, the emperor Udayana made Buddhism a state religion.

Kosala

Capital: Shravasti (northern), Kushavati (southern)

Significance:

- It was in the modern Awadh region of Uttar Pradesh.
- The region also contained Ayodhya, an important city associated with the Ramayana.
- The tribal republican region of Kapilavastu's Sakyas is also included in Kosala.
- Gautama Buddha was born in Lumbini near Kapilavastu.
- Prasenajit (one of Buddha's contemporaries) was a powerful monarch.

Shurasena

Capital: Mathura

Significance:

- During Megasthenes' time, this location was a centre of Krishna devotion.
- The disciples of the Buddha also held sway.
- Awantipura is a powerful king (Disciple of Buddha).
- Its capital, Mathura, was situated on the banks of the Yamuna.
- Its northern Panchala capital was Ahichchatra (modern Bareilly), while its southern Panchala capital was Kampilya (modern Farrukhabad).

Panchala

Capital: Ahichchatra and Kampilya

Significance:

- Kannauj, the famed city, was located in the Kingdom of Panchala.
- Later, the form of government changed from monarchy to republic.

Kuru

Capital: Indraprastha

Significance:

- Kuru Mahajanapada was probably born in the vicinity of Kurukshetra.
- It adopted a republican form of government.
- The Mahabharata, an epic poem, describes a war between two branches of the ruling Kuru clan.

Matsya

Capital: Viratnagar

Significance:

- It was located west of the Panchalas and south of the Kurus.
- Viratanagara (modern Bairat) was the capital.
- It is located in Rajasthan, near Jaipur, Alwar, and Bharatpur.
- Founder – Virata

Chedi**Capital: Sothivathi****Significance:**

- The Rigveda makes reference to this.
- The capital was Sothivati/Shuktimati/Sotthivatinagara.
- It is presently in the Bundelkhand region of Central India.
- Shishupala is the King. During the Rajasuya sacrifice of Pandava monarch Yudhishtira, he was murdered by Vasudeva Krishna.

Avanti**Capital: Ujjaini or Mahishmati****Significance:**

- Avanti had a significant part in the formation of Buddhism.
- Avanti's capitals were Ujjaini in the north and Mahishmati in the south.
- It was in what is now Malwa and Madhya Pradesh.
- Pradyota was a powerful king.

Gandhara**Capital: Taxila****Significance:**

- Taxila was the capital (Takshashila).
- Modern Peshawar and Rawalpindi, Pakistan, as well as the Kashmir valley.
- The Atharva Veda mentions Gandhara.
- The people were skilled in the art of combat.
- It was significant in terms of international trade.
- Pushkarasarin is a formidable ruler.
- Gandhara was captured by the Persians in the late sixth century BCE.

Kamboja**Capital: Poonch****Significance:**

- Poonch was the capital of Kamboja.
- It is located in modern-day Kashmir and the Hindukush.
- Kamboja was a republic, according to several literary sources.
- Kambojas had an exceptional horse breed.

Asmaka**Capital: Potali/Podana/Pratisthan****Significance:**

- It was on the banks of the Godavari.
- It was the only Mahajanapada in Dakshinapatha, located south of the Vindhya Range.
- It includes the Pratisthan or Paithan area.

Vajji**Capital: Vaishali****Significance:**

- The Vajjis ruled the state north of the Ganga in the Tirhut division.
- The most powerful clans were the Lichchhavis (Capital – Vaishali), Videhans (Capital – Mithila), and Jnatrikas (based in Kundapura).
- Mahavira was a member of the Jnatrikas clan.
- Ajatashatru triumphed over the Vajjis.

Malla**Capital: Kusinara****Significance:**

- It is mentioned in Buddhist and Jain scriptures, as well as in the Mahabharata.
- Malla was a democratic republic.
- Its area went all the way to the northern border of the Vajji state.
- The capitals are Kusinara and Pava.
- Both capitals have important Buddhist histories. Before entering Mahaparinirvana in Kusinara, the Buddha ate his farewell meal at Pava.

Magadha: The Most Powerful Mahajanapada

- Magadha faced competition from Avanti, Kosala, and Vatsa for supremacy, however, over the years (600-400 BC), Magadha gained sovereignty and became the most powerful Mahajanapada.

Difference between Janapadas and Mahajanapadas

'Jana' refers to persons in both ways. These individuals represented a tribe, an ethnic community, or a tribal political organisation. As indicated in early Vedic writings, Indo-Aryans used to dwell in semi-nomadic tribal kingdoms. This tribal-state organisation known as 'Jana' evolved into the Janapadas at the end of the Vedic era. Janapadas was a tribe's footing during the time. When the Janapadas began to develop, they turned into Mahajanapadas.

Features of Mahajanapadas

- There are seven features or main constituents of a Mahajanapada and they are listed below:
 - The King
 - The Minister
 - The Country
 - Fortified City
 - Treasury
 - Army
 - Ally

Unit-6: Mauryan Empire**Early Mauryan Empire (322 BCE – 185 BCE)**

- Vacuum created by Alexander's destruction of the tribal republics in Punjab and neighbouring regions gave opportunity to Chandragupta Maurya.
- The Maurya Empire (322 – 185 B.C.E.), ruled by the Mauryan dynasty, was a geographically extensive and powerful political and military empire in ancient India.
- Chandragupta Maurya founded the Empire in 322 B.C.E., after overthrowing Dhanananda of Nanda Dynasty.

Sources	
Literary	Archaeological
<ul style="list-style-type: none"> ● Megasthenes' 'Indica' ● Kautilya's 'Arthashastra' ● Visakha Datta's 'Mudra Rakshasa' ● Dharmashastra texts, Puranas ● Buddhist Text (Jatak Stories, Deepvamsa, Mahavamsa, Divyavadan) 	<ul style="list-style-type: none"> ● Punch-marked coins, Northern Black Polished Ware (NBPW) ● Wooden Palace of Chandragupta Maurya in Pataliputra ● Ashokan inscriptions and Edicts

Origin and Expansion

- Following Alexander the Great's death in 323 BCE, Chandragupta Maurya, the founder of the Mauryan dynasty, seized the Punjab area from the southeastern margins of Alexander's old kingdom.
- Now that the western frontier was at peace, Chandragupta could concentrate his military efforts to the east and south.
- His son, Bindusara, continued the empire's expansion well into the Deccan, stopping around the region known today as Karnataka.
- Bindusara's son, Ashoka (reigned 273–232 BCE), added Kalinga to the already vast empire.
- That addition would be the last, however, as the brutal conquest of that region led Ashoka to abandon military conquest.
- Rather, he embraced Buddhism and instituted dharma as the state ideology.
- After Ashoka's death, the empire shrank because of invasions, defections by southern princes, and quarrels over ascension.
- Brihadratha, the final emperor, was assassinated in 185 BCE by his Brahman commander-in-chief, Pushyamitra, who established the Shunga dynasty, which reigned in central India for roughly a century.

Chandragupta Maurya (322 BC - 298 BC)

- At the age of twenty-five, Chandragupta Maurya, the founder of the Mauryan empire, ascended to the Nanda throne.
- The historical texts have it that the Brahmana Kautilya was his mentor and guide.

Political Achievements

Victory over Nandas

- With the help of Chanakya (Vishnugupta/ Kautilya), Chandragupta Maurya defeated Dhana Nanda (322 BCE) and founded the Mauryan Dynasty.

Victory over the Greeks

- The Seleucids, a contending dynasty for Alexander's legacy, attempted to advance into India in 305 BCE.
- However, they were defeated and, after the conclusion of a treaty, the Seleucids and the Mauryans maintained friendly relations.

Victory over Southern India

- Chandragupta Maurya's triumph over Southern India is referenced in Ashoka's inscriptions, Jain writings, and Sangam literature. He took charge of the Northern Karnataka region.
- According to Jain sources, Chandragupta embraced Jainism towards the end of his life and stepped down from the throne in the favour of his son.

- Accompanied by Bhadrabahu, a Jain saint, and several other monks, he is said to have gone to Sravana Belgola in Karnataka.

Bindusara (298 BC – 273 BC)

- Bindusara, known to the Greeks as Amitrochates (Sanskrit, Amitraghata = the slayer of opponents), succeeded Chandragupta. Bindusara is also known as Madrasar and Simhasena.
- Bindusara followed the extreme fatalistic order (religion) 'Ajivika' founded by Makhali Gosala. This order had complete disregard for 'karma'.
- Bindusara maintained good diplomatic relations with Antiochus I, the Seleucid king of Syria. Antiochus sent Deimachus as ambassador to the Bindusara's court.
- Bindusara requested Antiochus to send him some sweet wine, dried figs and a Sophist (philosopher); the last being not meant for export, was not sent.
- Tibetan Buddhist monk Taranatha describes Bindusara as "conqueror of the land between two seas" e., peninsular India.
- The Buddhist biographical history of Mauryan Kings, Divyavadan, recalls an insurrection at Taxila being repressed by Ashoka, the son of Bindusara and viceroy of Ujjain at the time.

Ashoka (273 BC – 232 BC)

- He was the son of Bindusara. Right from his childhood Ashoka showed great promise in the field of administration.
- Bindusara appointed him as governor of Ujjain/Avanti after being pleased by his competence and wisdom.
- After becoming a monarch, Ashoka fought only one combat, the combat of Kalinga. The 13th Major Rock Edict mentions this war.
- Ashoka fought this battle in the 8th year of his reign in 261 BC.
- The bloodshed in this war, had a deep impact on Ashoka which ultimately changed his personality from a warrior, to a saint as a result of which he gave up the policy of Digvijaya and adopted the policy of Dhammavijaya.

Ashoka's Dhamma

- Initially, Ashoka practised the Brahmin faith. However, during the Kalinga conflict, he turned to Buddhism.
- He remained a simple adorer for 2.5 years after converting to Buddhism. Then he joined the Buddhist sangha and became a Bhikshu Gatik (those who have lived in viharas for some time are known as Bhikshu Gatik).
- But he never became a Buddhist monk rather always remained an adorer.
- The definition of Dhamma is produced by Ashoka in his 2nd and 7th pillar edict.

Rock Edicts

- In the 13th Major Rock Edict Ashoka considers Dhammavijaya to be the greatest victory.
- Ashoka was the first ruler in the world history carried out this policy of Dhamma imperialiste victory without violence.
- For the propagation of Dhamma Ashoka appointed a new category of ministers named "Dhammamahamatra".

- In the 13th year of his reign (256 BC), Ashoka addresses the appointment of royal officials in his 5th Major Rock Edict.
- Aside from Dhammamahamatras, additional officials like as Yukta, Rajukka, Pradeshika, and others were tasked with spreading Dhamma ideals.

Mauryan Administration

- The core was the King, who was aided by Mantri Parishad members Yuvraj, Purohita, Senapati, and others.
- Tirthas were the highest ranking officers, and Adhyakshas (superintendents) oversaw 26 departments.

Important Officials:

Mantri	Chief Minister
Mantriparishad Adhyaksha	Head of Council of Minister
Purohita	Chief Priest
Senapati	Commander-In-Chief
Yuvaraj	Crown Prince
Samaharta	Revenue Collector
Shulkadhyaksha	Officer-In-Charge of Royal Income
Gudhapurushas	Spies
Prativedakas	Informers

Local Administration

- Mauryan state also had local and municipal administration; 'Vish' or 'Ahara' (districts) were the units of a province.
- Megasthenese mentioned in his account 6 committees of five members each for administering the municipalities.

Important officers:

Sitadhyaksha	Supervised agriculture
Panyadhyaksha	Superintendent of Commerce
Yukta	Subordinate Revenue Officer
Prasdesika	Chief Revenue Officer
Sthanika	Tax collector (worked under Pradeshika)
Rajuka	Revenue Settlement Officer (Modern day Patwari)
Samsthadhyaksha	Superintendent of market
Pautavadhyaksha	Superintendent of weight & measure
Navadhyaksha	Superintendent of ships
Sulkaadhyaksha	Collector of tolls

Village Level Officers

Gramika	The head of the village. It was an elected body.
Gramvrid-dhas	Panchayat consists of Village elders to settle disputes.

- Sudarshan Lake was constructed during the reign of Chandragupta Maurya in Girnar Hill in Gujarat.
- Tamralipti (Tamlook in Midnapur, WB) in the east and Bharuch/ Broach/Barygaza (Gujarat) in the west were two important ports.

- A large army and navy were maintained, in which all four varnas were permitted to serve.
- Raja (the king), Mitra (Friend), Durg (fort), Amatya (the secretaries), Janapada (territory), Kosha (the treasure), Sena (Army) were the 7 elements of states of Kautilya's Saptanga theory.

Decline of the Mauryan Empire

- The major causes of downfall were over-centralisation, onerous bureaucracy, excessive taxes (on nearly every activity), and foreign invasions.
- Neglect of North-West frontier and construction of Great Wall of China.
- Financial Crisis- Ashoka incurred huge expenditure for promotion of his 'Dhamma Mission'.
- Over-tolerant, non-violent attitude killed the fighting spirit of the army.
- Following Ashoka's death in 232 B.C., Mauryan Emperors were inept and tyrannical.
- Pushyamitra Shunga, a Mauryan army commander, killed the last Mauryan emperor Brihadratha and founded Shunga Dynasty in 185 B.C.
- Brahmins annoyed by Ashoka for banning rituals, supported Pushyamitra Shunga who was a Brahmin.
- Pushyamitra shunga overthrew Mauryan king and established the Shunga dynasty.

Post- Mauryan Period (200 BC – 300 AD)

Shungas (187 B.C. – 73 B.C.)

- Capital in Patliputra, with a secondary capital at Vidisha (under the viceroyalty of son Agnimitra).
- Pushyamitra Shunga defended the country (the Gangetic valley) and its culture against foreign invasions (Greeks). Pushyamitra shunga erected Bharhut stupa.
- After Pushyamitra, his son Agnimitra ruled.
- Kalidasa's play 'Malvikagnimitra' is a love story of the King Agnimitra and a handmaiden Malvika.
- Demetrius I of Bactria's substantial attempt to penetrate India was effectively resisted by Vasumitra, son of Agnimitra.
- Performed 'Ashwamedh' sacrifice for revival of Brahmanical order and patronised scholars like Patanjali and Manu.
- After Agnimitra, Vasumitra became the King and was succeeded by 7 more kings of the same dynasty.
- Shunga's empire covered regions of Bihar, Bengal and Uttar Pradesh and northern Madhya Pradesh.
- Devabhuti was the final emperor of the Shunga dynasty. He was assassinated by Vasudeva, who founded the Kanva Dynasty, which reigned over eastern and central India.
- Shungas issued gold and silver coins and they inherited and continued with Mauryan structure of administration.

Kanva Dynasty (73 B.C. – 28 B.C.)

- Vasudeva Kanva killed his King Devabhuti of Shunga and founded Kanva rule with Vidisha and Patliputra as their capital.
- Bhumimitra, Vasudeva's son, and Narayan, Bhumimitra's son, governed for the next 26 years.
- Susarman, the last Kanva monarch, was assassinated by the Satavahana (Andhra) ruler, and the Kanva dynasty of Brahmins perished with him.

Chedi Dynasty

- In the first century B.C., the Kingdom of Chedis or Chetis was established in Kalinga.
- The politics of this time are remembered for the 3rd Chedi monarch of Kalinga, Kharvela.
- Hathgumpha inscription of Udaigiri hills of Orissa describes him as a great conqueror who Magadh, Satvahanas and Pandyas of Madurai.
- Kharvela was a Jaina follower who donated caves to Jaina Monks in Udayagiri Hills.
- Chedis are also referred to as Cheta or Chetavamsa, and Mahameghavahana.

Satvahanas (60 B.C.- 225 A.D.)

- The Satvahanas are known as "Andhras" in the Puranas.
- Simuka established the Satvahanas dynasty.
- In the first century B.C., the Satvahanas were documented from the northwestern part of the Deccan, with their principal capital at Pratishthana (modern Paithan in Maharashtra) on the Godavari River and their secondary capital at Amravati.
- Information about history of Satvahanas are obtained from Aitreya Brahmana, Puranas, epics, Brihat Katha of Gunadya, Kamasutra of Vatasayana.
- Nanaghat inscription, Nasik Inscription, Hatigumpha inscription of Kharavela, Erragudi inscription of Ashoka provides important information about Shungas.
- Gujrata and Malawa were conquered as per the Nasik inscription of Nainikat, his wife.
- Gautamiputra Satkarni was the next major ruler, and his achievements are recounted in the Nasik inscription of his mother, Gautami Balashri.
- Gautamiputra Satkarni (also known as Ekabrahmana) defeated Sakas, Greeks, Parthians and Nahapana (king of western Satrapa)
- Around 150 CE, Rudradaman took advantage of the weak successors of Gautamiputra Satkarni and defeated them.
- 'Amatyas' and 'Mahamatras' were district officers at the incomplete info Satvahanas rule which was called as 'Ahara'.
- Satvahanas supported architectural growth in the highlands of the Western Ghats, where caves were carved in Ajanta, Nasik, Kaule, Bhaja, Kondain, and Kanheri.
- These caves were cut in to make Chaityas (Buddhist cave-temple) and Viharas (Buddhist rest houses).
- Karle Chaitya is the largest cave temple.
- Nagarjunkonda and Amravati were prominent commercial and artistic hubs. Stupas were built here for the first time, and white marble was also used for the first time.

Indo-Greeks (2nd century BC to 1st century AD)

- Indo-Greeks were the Greek people who got settled in India and became localised over a period of time.
- Indo-Greek authority in India had three branches: Bactria (North Afghanistan), Taxila (Takshashila), and Sakal or Sialkot (today in Pakistan).
- An ambassador from the Taxila branch, Heliodorus was sent to court of King of Vidisha.
- Heliodorus got a stone pillar constructed in Greek style (different from Ashokan style) which was dedicated to Lord Vasudeva.

- Demetrious and Menander or Milind are two significant rulers mentioned from Sakal or Sialkot branch of Indo-Greek.
- Menander or Milind (165 BC – 145 BC) adopted Buddhism under Nagasen who wrote "Milindpanho" in Sanskrit. This book is a great source of history of this age.
- The development of metallurgy, medicine, astronomy, stonecutting, and perfume-making are examples of Indo-Greeks' technological advances.
- Patronising both Buddhism and Hinduism, the greatest contribution of Indo-Greeks is witnessed in the development of the Gandhara School of Art.

Parthians (1st Century BC - 1st Century AD)

- At the end of 100 B.C., few kings with Iranian names like Pahlavas of Indo-Parthians, captured north-western India.
- In the reign of Gondophernes (the most significant of the Indo-Parthians) St. Thomas is said to have come to India for the propagation of Christianity.

Sakas (1st Century BC - 4th Century AD)

- Sakas who were also known as Scythians, were from Western China.
- Maues or Moga (about 80 BC) was the first Shaka ruler, as shown by inscriptions and a set of coins.
- Saka monarchs ruled from Mathura, Ujjain, and Girnar in north India.
- They ruled in capacity of 'Satrapas' i.e., governors and Mahasatrapas.
- With control over western Ganga valley, parts of central India and Gujrat, Sakas were almost always at war with Satvahanas and put pressure over Deccan region.
- Rudradaman (130 CE – 150 CE) of Ujjain centre of Sakas is of significance as he finds mention in Junagarh inscription.
- This inscription is in Sanskrit, unlike previous Prakrit inscriptions.
- Rudradaman had the lake Sudarshan restored for improved irrigation (it had been built during the reign of Chandragupta Maurya).
- In 58 CE, the King of Ujjain vanquished Sakas, taking the title 'Vikramaditya' and establishing the Vikram Samvat or period.

Kushanas (1st Century AD - 3rd Century AD)

- Kushanas (or Yueh-Chis) too were from China, they ruled in North-West India with Purushpur (Peshawar) as their capital.
- Kanishka, a Mahayan Buddhist, was the most important Kushana ruler.
- Other significant Kushana monarchs in India included Wem Kadphises, Huviska, and Vasiska.
- During Kanishka's reign, the 4th Buddhist council was convened in Kundalvan Vihar (Kashmir), with Vasumitra as president.
- Ashwaghosh was vice-president of this Mahayan Buddhist council.
- "Buddha Charita" i.e., biography of Buddha, was composed by Ashwaghosh of Patliputra.
- Nagarjuna propounded the Madhyamika Philosophy of Mahayan Buddhism.
- Nagarjuna also discussed the idea of relativity and hence, is sometimes called as Einstein of India.

Unit-7: Gupta Period

- The Gupta Rule for witnessing all-round progress i.e., in spheres of art, architecture, literature, science and technology, metallurgy and philosophy, regarded as the Golden Age of Ancient India.
- Stable polity, profitable trade, secured and peaceful social set up provided the required conducive environment for development of North India.
- Sri Gupta was the first ruler of the dynasty followed by his son.
- Bhitari pillar inscription dating to his reign gives the chronology of Guptas and his conflict with Pushyamitra and Hunas.

Ruler	Related Information
Chandragupta-I (319 CE – 335 CE)	<ul style="list-style-type: none"> ● The first important ruler was Chandragupta-I (319 CE – 335 CE) who is considered the actual founder of the dynasty. ● He assumed the title of 'Maharajadhiraj'. ● His domain included sections of South Bihar, Jharkhand, and Eastern Uttar Pradesh (Saketa and Prayaga). ● His accession in about AD 319-20 marks the beginning of the Gupta Samvat (era). ● Chandragupta-I married the Licchavi princess Kumardevi and increased his influence in the North Bihar region (Nepal). ● Gold coins depicting Kumardevi and Chandragupta were first minted as Kumardevi Coins.
Samudragupta (335 CE – 380 CE)	<ul style="list-style-type: none"> ● The son of Chandragupta-I, Samudragupta, became the next ruler whose conquests are recorded in Prayaga Prashasti (Eulogy). ● Harishena, Samudragupta's court poet, scholar, and minister, wrote these victories Prayaga Prashasti in classical Sanskrit. ● According to Prayaga Prashasti, Samudragupta conquered: Eight kings of Aryavarta – (northern India i.e., Ganga Valley). ● Samudragupta captured and then liberated and reinstated 12 kings of Dakshinapatha (South India). ● A large part of the subcontinent succumbed to the power of Samudragupta and paid tribute.

- Following these accomplishments, Samudragupta conducted the Ashwamedh Yajna (sacrifice).
- He issued Ashwamedh coins, Tiger-slayer coin, Battle-axe coin and Veena-Coin in which he is displayed playing the Veena.
- Samudragupta turned into no longer handiest a conqueror but additionally a high-quality poet, musician and consumer of mastering.
- Samudragupta's a success conquests has earned him the identify of 'Napoleon of India'.
- Allahabad pillar inscriptions called him "Dharma Prachar Bandhu".

Chandragupta-II (380 CE – 414 CE)

- When Chandragupta-II ascended to the throne, he vanquished the Sakas in the western area (Gujarat, Kathiawar, and west Malwa), took the title 'Vikramaditya,' and reigned from Ujjain.
- Udaigiri Cave Inscription (Vidisha, MP) and Sanchi inscription inform us about this.
- He married Kubernaga of the Naga family and had a daughter by her named Prabhavatigupta.
- Prabhavatigupta was married to Vakataka Rudrasen 2nd of Central India, after Rudrasen's death, Prabhavatigupta ruled as a regent between 390 CE to 410 CE.
- Chandragupta-II was the first Gupta monarch to mint silver coins with lion motifs patterned after Saka coinage.
- Mehrauli iron pillar inscription (Delhi's Qutb-minar complex) of Chandragupta-II records that Chandragupta-II defeated Valhikas of Bacteria crossing the Saptasindhu.
- His court was home to Kalidasa and Amarsinha.
- Fa-hien, a Chinese Buddhist monk, paid a visit to his court.

Kumargupta I (414 CE – 455 CE)	<ul style="list-style-type: none"> ● The Karamdanda (Fyzabad) inscription refers to King Kumargupta I as ruler of four seas, the Mandisor inscription as ruler of the entire globe, and the Damodarpur copper plate inscription as 'Maharajadhiraj'. ● Bilsad (Etah) inscription also mentions Kumargupta I. ● Kumargupta I performed Ashwamedha yajna and assumed titles like Ashwamedha-Mahendra and Mahendraditya. ● Kumargupta I, himself a Shiva devotee, produced Kartikeya-style coins depicting a peacock. ● While the threat of the Hunas crossing Hindukush was building up during Kumargupta I, on the whole, his reign remained peaceful. ● During his reign Nalanda University was established.
Skandagupta (455 CE – 467 CE)	<ul style="list-style-type: none"> ● Son of Kumargupta I, Skandagupta, during his lifetime bravely fought and defeated Hunas on the North-Western frontier. ● His victory against Pushyamitra is commemorated in the Bhitari Pillar inscription. ● Got the Sudarshan Lake repaired (Junagadh inscription). ● Skandagupta's death in 467 CE was followed by incompetent successors who could not keep the empire intact.

Decline of Gupta Dynasty

- Feudal lords (recipients of land grants) began asserting themselves and establishing their own dynasties.
- Decentralised bureaucracy and the absence of a big, permanent, and professional army were significant contributors to decline.
- Decline of foreign trade, invasions of Huna, weak successors contributed to their decline
- Vishnugupta (540 CE- 550 CE) was the last recognized Gupta ruler.

Socio-economic condition during Gupta period

Administration	<ul style="list-style-type: none"> ● King was assisted by council of minister. ● Bhukti (province) and Vishaya (province division) were administrative units headed by Uparika and Vishayapati respectively. ● Vishaya was further subdivided into Vithi, with village being the smallest subdivision.
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	<ul style="list-style-type: none"> ● The bureaucracy was not as refined as that of Maurya. ● Important Offices: ● Mahanandanayaka: Justice Delivery ● Mahapratihara: Chief of the Guards ● Dutakas: Associated with Gifts and Grants ● Sandhi-Vigrahika: Minister of Peace and War ● Pilupati: Headed Elephants ● Asvapati: Headed Horses ● Narapti: Headed Foot Soldiers ● Ranabhandagrika: In charge of stores ● Akshapataladhikrita: Superintendent of Records and Accounts.
Economy	<ul style="list-style-type: none"> ● Agriculture, trade, business, and art and crafts all thrived throughout the Gupta era. ● The King's administration facilitated irrigation, ensured measurement and categorization of land into cultivated (Kshetra) and un-cultivated (Khila/ Aprahata) lands. ● Landowners (Mahattars, Gramika, and Kutumbika) gained power since land was a valuable asset that could be sold or bestowed. ● Craftsmen produced both utility and luxury items; particular craftsmanship became the basis 'jaati'-formation i.e., caste. ● Shreni continued to govern the trader's affairs. ● Common people traded in cowrie shells. ● Issued less pure gold coins than Kushana.
Society and Religion	<ul style="list-style-type: none"> ● Society became clearly feudalistic, Brahmins (Brahmadiyas & Agraharas) and feudal chiefs received land grants. ● Women's and Shudras' status improved when they were permitted to listen to the Ramayana and Mahabharata and were urged to adore Krishna. ● Sati was first mentioned in Bhanugupta's Airana (Eran) inscription, and child marriage was also practised. ● Fahien records almost the absence of crime and death penalty.

	<ul style="list-style-type: none"> ● Vishti was compelled to work for the royal army and bureaucrats. ● Chandalas were outcasts, meaning they were excluded from the four-fold varna system and forced to live outside village communities. ● Various religious sects coexisted harmoniously. ● Vaishnavite or Shaivite Kings got temples constructed for their respective deity. ● Religious texts like Puaranas, Mahabharata and Ramayana were expanded in this period. ● Bhagvatism centered around Vishnu emerged.
Art and Architecture	<ul style="list-style-type: none"> ● Continued growth of the Ajanta School (Theme: Buddha's life) was accompanied by emergence of Bagh School near Hoshangabad in Madhya Pradesh. In this cave-walls were decorated (painted) in local themes i.e., it related to common people. ● Sculpture- making made considerable growth with evidences of various stone images. ● Several locations have documented metal and stone images of Buddha (bronze, Bhagalpur), Shiva, and Vishnu. ● Images of God appeared first time. ● Stupa and cave construction reduced and temple construction (Shikhara) picked up: ● Dashavatar Temple: Jhansi, U.P. ● Bhitargav Temple (Brick): Kanpur, U.P. ● Parvati Temple: Nachnakuthara, M.P. ● Vishnu Temple: Jabalpur, M.P. ● Bagh Cave Paintings are from this time period.

Literature during Gupta Period

- Development of literature in Gupta period was diverse as it covered from poetry and play, art (dance and music), philosophy, religion to science, mathematics, physiology, astronomy etc.
- In Chandragupta II's court, there were Navaratnas, or Nine Gems, who were experts in certain subjects. Amarsimha, Dhanvantri, Harisena, Kalidasa, Kahapanaka, Sanku, Varahamihira, Vararuchi, and Vetalbhatta were among them.

- Dharmashastras, Narad Smriti, Vishnu Smriti, Brihaspati Smriti and portion of Ramayana and Mahabharata, Bhasa's 12 plays were also written in this period.
- The majority of the literature is written in the elaborate Sanskrit language.

Author	Work
Kalidasa	<ul style="list-style-type: none"> ● Abhigyanashakuntalam ● Vikramorvasiyam ● Malavikagnimitra ● Kum-rasambhava ● Raghuvansham ● Meghadootam ● Ritusamhara ● Jyotirvidabharana
Kamandaka	● Nitisara
Vishakhadatta	<ul style="list-style-type: none"> ● Mudrarakshas ● Devichandraguptam
Gunadhya	● Brihatkatha
Sudraka	● Mrichhakatikam
Varahamihir	● Panchasiddhantika (5 books, Brihatsamhita most notable)
Susrut	● Susrutsamhita on surgery
Vagabhata	● Ashtanghridaya
Dhanavantari	● Ayurveda
Amar Singh	● Amarkosh
Aryabhata	● Aryabhattiyam, Suryasiddhanta
Brahmagupta	● Brahmasphutasiddhanta
Bhasa	● Svapanavasaydattam

Administration

- During the Gupta period, monarchy was the prevailing form of government.
- The rulers of the Gupta dynasty had their own councils.
- The council of ministers was known as Mantri Parishad.
- It consisted of high officials like the kumaramatya and the sandhivigrahika.
- The empire was divided into provinces which were known as 'bhuktis'.
- The bhuktis were further divided into 'Vishyas'.
- Each bhukti was under the control of an 'uparika' and the Uparikas were appointed by the king.
- The vishayas were under the control of Vishayapatis who were appointed by the provincial governor or sometimes the king himself.
- The village administration was managed by the headman of the village.
- Unlike the Mauryan times, the administration in the Gupta period seems to have been managed from grassroot levels.

Unit-8: Sangam Period & South Indian Kingdom

Introduction

- Sangam Age is the period from the 3rd century B.C. to the 3rd century A.D. in south India.
- There were 3 Sangams conducted in ancient South India called Muchchangam, Tamil legends say.
- These Sangams prospered under the royal patronage of the Pandya kings of Madurai.
- Three dynasties ruled during the Sangam Age – the Cheras, Cholas and Pandyas.
- The key source of evidence about these kingdoms is outlined from the literary references of the Sangam Period.

Sources of Sangam Age

The following are the sources of Sangam Age:

- **Sangam Literature:** It is a major source that mentions about Sangam Age.
- The Greek Authors including Megasthenes, Pliny etc. mentioned the trade contacts between South India and the West.
- Tamil kingdoms are mentioned in Ashokan edicts.
- Adhichanallur excavations brought to surface articles depicting the life of the Sangam Period.

Introduction to Cheras, Cholas and Pandyas of Sangam Period

Sangam Period Dynasty	Modern-Day State	Ancient Capital	Important Ruler	Important Ports	Emblem
Cheras	Kerala and Tamil Nadu	Vanji	Cheran Senguttuvan	Musiri, Tondi	Bow and Arrow
Cholas	Tamil Nadu	Uraiyyur, Puhar	Karikala	Kaveripattanam	Tiger
Pandyas	Tamil Nadu	Madurai	Neduncheliyan	Muziris (Muchiri), Korkai, Kaveri	Carp

Sangam Literature: Major source giving details of Sangam Age

The Sangam literature includes Tolkappiyam, Ettutogai, Pattuppattu, Pathinenkilkanakku, and two epics named – Silappathikaram and Manimegalai.

- Tolkappiyam, written by Tolkappiyar, is regarded as the first Tamil literary work. Though it is a treatise on Tamil language, it also gives insights on the time's political and socioeconomic realities.
- Ettutogai (Eight Anthologies) consist of eight works – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirrupattu.
- The Pattuppattu (Ten Idylls) consists of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvada, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam.
- Pathinenkilkanakku is a collection of eighteen writings about ethics and morals. The most notable of these works is Thiruvalluvar's Tirukkural, written by the renowned Tamil poet and philosopher Thiruvalluvar.
- The two epics Silappathikaram is written by Elango Adigal and Manimegalai by Sittalai Sattanar. They also provide valuable details about the Sangam society and polity.

Other Sources that give details about the Sangam Period are:

- Commercial trade ties between the West and South India are mentioned by Greek authors such as Megasthenes, Strabo, Pliny, and Ptolemy.

- The Chera, Chola, and Pandya monarchs to the south of the Mauryan Empire were referenced in the Ashokan inscriptions.
- Hathigumpha inscription of Kharavela of Kalinga also has mention of Tamil kingdoms.

Political History of Sangam Period



This map is not to scale and is for reference only.

During the Sangam Age, South India was dominated by three dynasties: the Cheras, Cholas, and Pandyas. The Sangam Period literary allusions are the primary source of knowledge about these countries.

Dynasties	Important Notes
Cheras	<ul style="list-style-type: none"> ● The Cheras ruled over large parts of modern-day Kerala. ● Vanji was the Cheras' capital. ● During this time, the most prominent seaports were Musiri and Tondi. ● The emblem of Cheras is the 'bow and arrow'. ● The first-century Pugalur inscriptions references to 3 generations of Chera kings. ● Senguttuvan (2nd century CE) was the prominent ruler of the Chera dynasty. ● The military achievements of Senguttuvan have been recorded in the epic Silapathikaram, which talks about his Himalayan expedition where he vanquished many rulers from northern India. ● Senguttuvan popularised the Pattini religion, or the worship of Kannagi as the ideal bride, in Tamil Nadu. ● He was the first to send an ambassador to China from South India.
Cholas	<ul style="list-style-type: none"> ● The Chola monarchy of the Sangam period encompassed modern-day Tiruchirapalli District, Tiruvarur District, Nagapattinam District, Ariyalur District, Perambalur District, Pudukkottai District, and Thanjavur District. ● Initially, the capital of the Cholas was Uraiyur. Later it was shifted to Puhar (also called Poompuhar). ● King Karikala was a prominent king of the Sangam Chola dynasty.

	<ul style="list-style-type: none"> ● The insignia/emblem of the Cholas was 'tiger'. ● Pattinappalai, a novel authored by Kadiyalur Uruttirangannanar, portrays his life and military exploits. ● Several Sangam poems recount the Battle of Venni, in which he beat an alliance of Cheras, Pandyas, and 11 minor chieftains. ● Vahaipparandalai was another important battle fought by Karikala. ● Trade and commerce prospered during his rule. ● He also constructed irrigation tanks near river Kaveri to make available water for reclaimed land from the forest for farming.
Pandyas	<ul style="list-style-type: none"> ● The Pandyas ruled over modern-day Tamil Nadu's southern area. ● Madurai was the capital of Pandyas. ● Their emblem was the 'Carp'. ● King Neduncheliyan was also called Aryappada Kadantha Neduncheliyan. ● According to legend, the curse of Kannagi, Kovalan's wife, burned and destroyed Madurai. ● Maduraikkanji, authored by Mangudi Maruthanar, discusses the socioeconomic state of Korkai's ports.

End of Sangam Age

- The Sangam period saw its gradual fall around the end of the third century A.D.
- The Kalabhras inhabited Tamil nation between 300 AD and 600 AD, a time known as an interregnum or 'dark era' by older historians.

Unit-9: Harshavardhana Period

- Harsha, also called Harshavardhana, (born 590 CE—died 647 CE), was a ruler of a large empire in northern India from 606 CE to 647 CE.
- Harsha's reign seemed to mark a transition from the ancient to the medieval period, when decentralized regional empires continually struggled for hegemony.
- He was the last ruler of the Vardhana Empire, the last great empire in ancient India before the Islamic Invasion.
- After the fall of great Gupta Empire in the middle of the 6th century CE, under whom India saw its own golden age, it was Harshavardhana who unified most of northern India and ruled for four decades from his capital Kanyakubja.

Harsha Ascension

- When Prabhakara Vardhana died, his elder son Rajyavardhana ascended to Thanesar's kingdom.
- Harsha had a sister, Rajyashri, who was married to Kannauj's King Grahavarman. Sasanka, the Gauda monarch, slew Grahavarman and imprisoned Rajyashri.

- This provoked Rajyavardhana to confront Sasanka. However, Sasanka assassinated Rajyavardhana.
- This led the 16-year old Harshavardhana to ascend the throne of Thanesar in 606 AD.
- He vowed to avenge his brother's murder and also rescue his sister.
- He formed an alliance with Bhaskaravarman, the Kamarupa ruler, to accomplish this. Harsha and Bhaskaravarman marched in opposition to Sasanka. Sasanka eventually left for Bengal, and Harsha became king of Kannauj as well.

Empire of King Harshavardhana

- On acquiring Kannauj, Harsha united the two kingdoms of Thanesar and Kannauj.
- He moved his capital to Kannauj.
- After the fall of the Guptas, North India was divided into many small kingdoms.
- Harsha was able to unite many of them under his command. He had under his control of Punjab and

central India. After Sasanka's death, he annexed Bengal, Bihar and Odisha.

- In Gujarat, he also vanquished the Vallabhi king. (The Vallabhi monarch and Harsha reached an agreement through a marriage between Harsha's daughter and the Vallabhi king Dhruvabhata).
- However, Harsha's plans to conquer lands to the south were hampered when the Chalukya king, Pulakesin II defeated Harsha in 618-619 A.D. This sealed Harsha's southern territorial limit as the Narmada River.
- Even the feudatories were under the tight command of Harsha. Harsha's reign marked the beginning of feudalism in India.
- During Harsha's reign, Hiuen Tsang visited India. He has painted a fairly positive picture of King Harsha and his realm. He compliments him on his generosity and justice.
- Harsha was a generous supporter of the arts. He was a skilled writer in his own right. He is known for his Sanskrit writings Ratnavali, Priyadarshika, and Nagananda.
- Banabhatta was his court poet and he composed the Harshacharita which gives an account of Harsha's life and deeds.
- Harsha generously supported the Nalanda University.
- He had an excellent tax structure. A quarter of the taxes collected were spent for charitable and cultural causes.
- Harsha was a capable military conqueror and administrator.
- Harsha was the last king to rule over a vast empire in India before the invasions by the Muslims.

Territories

- Under Harsha, there were two sorts of territories.
- One kind was directly under him, while the other was feudatories.
- **Direct territories:** Central Provinces, Bengal, Kalinga, Rajputana, Gujarat.
- **Feudatories:** Jalandhar, Kashmir, Kamarupa, Sind, Nepal.

Society and Religion

- The caste system was widespread among Hindus. They were split into four castes or varna: Brahmana, Vaishya, Kshariya, and Shudra, each with its own subcaste.
- Women's standing has fallen from the liberal age of former times.
- Satipratha (widow immolation) was common, and widow remarriage was not allowed in higher castes.
- Harsha was a worshiper of Shiva in the beginning but later became a Mahayana Buddhist.
- Yet, he was tolerant of other faiths.
- With a view to popularize and propagate the doctrines of Mahayana Buddhism, Harsha arranged at Kanyakubja a great assembly which was presided over by Hiuen Tsang, in 643 CE.

Art and Education

- Harsha supported both art and education. He was also an author, having written three Sanskrit dramas, Nagananda, Ratnavali, and Priyadarshika. One-fourth of his earnings were used to support students.
- Furthermore, Hiuen Tsang describes the prestigious Nalanda University, which was at its peak during Harsha's rule.

- The curriculum included Vedas, Buddhism, philosophy, logic, urban planning, medicine, law, astronomy, etc.
- Also, a famous Indian writer and poet named Banabhatta served as the 'Asthana Kavi' (primary poet of the kingdom) in the court of Harshavardhana.

Death and Legacy

- Harsha's dominion saw the birth of feudalism in India.
- Land was allocated in villages, giving local landowners influence.
- This resulted in the empire's decline and the emergence of local feuds. Harsha had to be constantly on the go to keep everything in order.
- After ruling over most parts of North India for more than 40 years, Harsha died in 647 C.E.
- Since he did not have any heirs his empire collapsed and disintegrated rapidly into small states.
- The demise of King Harshavardhana marked the end of the mighty Vardhana dynasty.

Important Literature

Books	Authors
Mudrarakshasa	Vishakhadatta
Rajtarangini	Kalhana
Kathasaritsagar	Shaivite Somadeva
Kamasutra	Vatsayana
Prashnottarmalika	Amoghavarsha
Swapanvasdattam	Bhasa
Buddha Charita	Asvaghosa
Natyashastra	Bharata Muni
Abhigyan Shakuntala, Vikramorvasi, Raghuvansan	Kalidasa
Amarkosa	Amarasimha
Panchsidhantika, Brihat Samhita	Varharmihara
Surya Sidhanta	Aryabhatta
Panch tantra	Vishnu Sharma
Nitisara	Kamandaka
Indica	Megasthenese
Arthasastra	Kautilya
Charaka Samhita	Charaka
Lilawati	Bhaskara II
Harshacharita, Kadambari, Nagananda, Ratnavali	Banabhatta
Gathasaptashati	Hala
Astadyayi	Panini
Mahabhasya	Patanjali
Naishadhacharitra	Sri Harsha
Mrichhakatika	Shudraka
Gitagovinda	Jayadeva
Navratna	Virsen

Important Inscription

Inscription	King
Ayodhya	Pushyamitra Sunga
Besnagar	Vasudeva (Bhagabhadra)
Hathigumpha	Kharvela King of Kalinga
Aihole	Pulkeshin (II)
Gwalior	Bhoja
Allahabad	Samudragupta
Junagarh	Rudradaman
Bhitari	Skandagupta
Nanaghat	Satkarni (I)
Nasik	Gautamiputra Satkarni
Mandsaur	Yashodharman

Ancient Travellers to India

- **Deimachus (3rd Century B.C.):** Deimachus was the son of Chandragupta Maurya, the Mauryan Empire's second king, and the Greek envoy to Bindusara's court.
- **Megasthenes (302-298 B.C.):** Megasthenes was Seleucus' diplomat who visited India under the reign of Chandragupta Maurya.
- During his tour to India, he authored a book called *INDICA* about the country. He referred to Chandragupta Mauryan as 'SANDROCOTTUS.'
- **Fa Hein (405-411 A.D.):** He was a Buddhist monk from China who came to India during Chandragupta II's (Vikramaditya) reign. On his tour to India, he visited Lumbini, i.e., Buddha's birthplace. His travelogue was called "Records of Buddhist Kingdom".
- **Hiuen Tsang (630-645 A.D.):** Hiuen Tsang was another Buddhist monk from China who came to India during Harsha Vardhana's reign. He wrote "The Records of Western World", also called Si-Yu-Ki. He was called to King Harshavardhana's court after becoming a guest of the Kamarupa ruler, Bhaskaravarman.
- **I-Tsing (671-695 A.D.):** I-Tsing visited India during the reign of Harshavardhana. He was a Chinese wanderer who journeyed to India to study Buddhism. He published several biographies of Indian monks.
- **Al Masudi (957 A.D.):** Al Masudi was a traveller who visited India from Arabia in the middle of the 10th century A.D. He described his views on India in his book, *Muruj-ul-Zehab*.
- **Al Beruni (1024-1030 A.D.):** Al Beruni travelled to India with Mahmud of Ghazni. He was a Persian scholar who visited India. His work 'Tahqiqi-e-Hind' discussed India. He has also been dubbed the "Father of Indology" for his contributions.
- **Macro Polo (1292-1294 A.D.):** Macro Polo came during the reign of Rudramma Devi of the Kakatiyas. He was a European scholar who entered India from the South. He wrote "The Book of Sir Marco Polo," which gives an invaluable account of Indian economic history.
- **Ibn Batuta (1333-1347 A.D.):** In the 14th century, under the reign of Mohammed Bin Tughlaq, he journeyed from Morocco to India and penned "RIHLA."
- **Nicolo Conti (1420-1421 A.D.):** Nicolo Conti was a merchant from Italy who came to India while Devaraya I of the Sangam dynasty of the Vijayanagar Empire was ruling.
- **Abdul Razak (1443-1444 A.D.):** He was a Persian scholar. He was also a Persian ambassador. He came during the reign of Deva Raya II of the Vijayanagara Empire.
- **Duarte Barbosa (1500-1516 AD):** Duarte Barbosa was a Portuguese traveller who visited India in the early 16th century. His writings include details about the Vijayanagara Empire's people and government.

