

Unit - I

Paleolithic Man

The earliest settlers in India have been divided into two classes, viz, palaeolithic and Neolithic. The term palaeolithic is derived from two Greek words meaning old stone. The term Neolithic is derived from two Greek words meaning new stone.

The name of palaeolithic is applied to the earliest people as the only evidence of their existence is given by a number of rude stone implements. Scholars like Paterson, Krishna Swamy Aiyappan, Dr. Sankalia, Seshadri, Dr. B. Subbarao, Dharanisen, De Terra and Zeuner have made valuable contributions to the knowledge of this period. We have no knowledge of many palaeolithic remains in India because caves and river beds have not been systematically investigated and climate has also not preserved the remains in India. Most of the palaeolithic remains in India are made of peculiar kind of rock called quartzite. From this fact, the palaeolithic men in India are ~~now~~ also known as 'Quartzite Men'. The palaeolithic men avoided forests on account of the difficulty of clearing them with their primitive weapons. Paleoliths have been found in south India in Madurai, Tanjore, Kadi, Nymati, Talaya and Bellary districts. The district of Cuddapah was also a centre of palaeolithic culture in south India as it is the home of true quartzites. Later palaeolithic remains have been found in the neighbourhood of Madras. The districts of Coimbatore, Gudavari and Krishna have also given palaeolithic finds. In the Kurnool district, the finds are from caves, containing traces of human habitation and extinct animals. Pottery has also been found in these caves.

Palaeolithic remains have also been found in Hyderabad, Dharwar, Bijapur, Belagum, Gujarat, Raw and Bundelkhand. Old stone implements have also been found in Bengal, Bihar, Orissa and Madhya Pradesh. There must have been some connection between the palaeolithic people of different parts of India as the finds are similar in different parts.

Occupation

We come across various kinds of implement of this period

eg: axes, arrow-head, spears, digging tools, circular stones, hurling choppers, knives, scrapers, hammer stones etc. These implements, when they were sharp-edged were held in cleft bamboos, sewed by strips of hide or vegetable fibre. Some of these implements had thick butt ends, which were used for digging edible roots or for hand fights. Implement of hard wood were also used. Those were clubs or sharp-edged spheres. However, no remains of them have been found because white ants have finished them.

Hunting

The presence of cinders in the Kurnool caves and the absence of human or animal skulls goes to prove that the dwellers were hunters of human scalp and performed some magical religious rites of which human sacrifices formed an important part. No palaeolithic graves have been found in India and the dead were left probably to natural decomposition or to be devoured by beast. Paintings were discovered in 1916 in some caverns at Sangapur near Raigarh in Madhya Pradesh. Paleolithic paintings have also been found in Karmur ranges and also in the Mirzapur district.

Neolithic Man

Neolithic sites in India have been found near the sea, lakes and mining and fishing areas such as Mahesh and Tinnevely. The important factor which decided the settlement of Neolithic men in India was the availability of the black coloured rock, which is more tough and tenacious than quartzite. The Neolithic men occupied practically the whole of India except the portion below the Kaveri. There were no Neolithic settlements in the extreme south. The Neolithic remains found from the Tinnevely district are considered to be importations from the north. Salem district is very rich in Neolithic find. Shell bangles of delicate workmanship have been found from the district. Different kind of find have been found from south and central Bombay. We have some information about the Neolithic men of Gujarat and Kathiawar. The same applies to Sindh and Baluchistan. Central India has not been sufficiently explored. No Neolithic finds have been found from Bengal.

3) Ornaments

We come across a lot of pottery of the Neolithic age. Some of them are bowls, flower pots, lozans, chatters etc. There is a variety of colour in Neolithic pottery. It appears that different kinds of clay were chosen, they were fired to different degrees and special pigment were applied to them. The colours common were red, yellow, brown or purple-grey. We have not come across any human or animal figures relating to the pottery of the Neolithic Age. The figures common are leaves and flowers. According to Bruce Foote there was a gradual and continuous evolution in the pottery's art before the great Aryan invasion under which the pottery's craft came to be despised and neglected.

The Neolithic people had their settlement in granite rocks. They gave them natural protection from rain and the sun and could be conveniently adapted for dwelling purposes. No houses have been discovered even in such busy place as Bellary and Salem districts.

Food

The food of the people consisted of fruits, vegetables, roots, nuts, wild pulses, cereals, flesh of animals, fish and milk product. They knew the art of making curd, butter and ghee from milk.

To begin with barks and skins of animals were used by the people for covering their bodies. However, later on clothes of cotton and wool were used for the same purpose. The art of dyeing was also known to the people. Men tied a piece of cloth round their loins and threw a piece over their shoulders. Women probably used a petticoat up to their knees. They also combed their hair to form various shapes. They also put on bead rings, bangles and armlets.

The occupation of people were hunting and fishing. Fishing must have been done on a large scale. The people also started domesticating animals. Towards the end of Neolithic period. Agriculture also became one of the main of the people.

The Neolithic people worshipped ancestral spirits. They performed a large number of rites on the occasion of death. They believed that the dead must be provided with all the amenities of life. They used wings for

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burning the bones and ashes of the dead. The urns were oval in shape. some were one-legged and some were without any leg. Urns have been found at Maski, Salem, Hyderabad and Mysore. Stone worship was common. The people also worshipped phallus. There were also human sacrifices and animal sacrifices.

Chapter: 1

Geographical Features and their Impact on history

The Indian subcontinent has three main regions: Himalaya mountains, southern peninsula and Indo-Gangetic plains.

- ② * Never was the whole subcontinent a single political unit.
- ③ * The Himalayas in the north and northwest and the Indian ocean in the south create a superficial view of isolation of the country from the subcontinent.
- ④ * Regional differences and related separate identities greatly fostered by geography, have stood in the way of the rise of durable pan Indian states in Indian history.
- ⑤ * However the most difficult terrain does not impede the movement of ideas and influences between the people. Cultural influences have been exchanged across the frontiers and there have been maritime contacts with the west, west Asia and South East Asia from the earliest times.

Himalayan Mountains:

- * The mountain stretch from Pakistan in the north west to north east. It has a length of 2560 km and breadth of 240 - 320 km.
- * The Himalayas protect Indian subcontinent from cold winds blowing from Siberia to central Asia.
- * The Himalayas also protect against external invasions but the passes Khyber, Bomal, Khunjeram and Bolan allow easy access. The Greeks, Huns, Parthian's, Turks and Sakas entered the subcontinent through these. Alexander came through the Swat

valley. These passes allowed trade as well as cultural contacts between India and central Asia.

- * In the east the Himalayas have thick forest and heavy rains and thus many regions of the Himalayas are isolated from west.

Indo Gangetic plains

- * It is a very fertile region irrigated by Ganga, Yamuna and Brahmaputra. The desert and Aravalli hills are located between Ganga and Indus plains. Area between two rivers is called "Doab".

- * Many urban centres are located at the confluence of rivers and river bank. Most important urban centre is Delhi on the western side of Gangetic plain.

- * The plain is a source of temptation and attraction to foreign invaders due to its fertility and productive wealth.

Important battles were fought to conquer these plain especially the Ganga Yamuna doab was the most coveted and contested battle.

Kurukshetra and Panipat were most common battle grounds.

The rivers in these regions are arteries of commerce and communication.

Southern peninsula

The Vindhya and Satpura mountains ranges along with Narmada and Tapi rivers form the dividing line. The plateau to the south of it is Deccan plateau which

is of volcanic rock. As the rocks are easier to cut many rock cut temples and monasteries are found here

* The Deccan plateau is flanked by Eastern and Western Ghats

The Coromandel coast is located between Eastern Ghats and Bay of Bengal. The Western Ghats and Eastern Ghats meet at Nilgiri hills

* In the south, Palghat pass from Kaveri valley to Malabar coast was famous for Indo-Roman trade. The Eastern Ghats are low and cut in places due to fast flowing rivers. The rivers of the Southern peninsula flow from west to east except Narmada and Tapi which flow from east to west. The rivers flow parallel to each other

The Krishna Tungabhadra doab has been hotly contested by Southern kingdoms due to its fertility. Due to the long coastline the South kingdom developed cultural and commercial relations with Greco-Roman kingdom

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The literary sources to reconstruct Ancient Indian history can be classified among three major categories.

1. Literary Sources

1. Religious Literature
2. Secular and Scientific Literature
3. Sangam Literature
4. Foreign Accounts

1. Religious Literature

- i). Vedas
- ii). Brahmnas
- iii). Aranyakas
- iv. Upanishads
- v. Vedanga
- vi. Sutras
- vii. The Smirits
- viii. Puranas
- ix. Pitakas
- x. The Jatakas
- xi. Dipvarnsha and Mahavamsha
- xii. Divya vadan

2. Secular and Scientific Literary Sources

- i. Rajtarangini
- ii. Vikranank - deva charithiram

- iii. Harsha – charit
- iv. Mudra-rakshas
- v. Malvika – agnimitra
- vi. Nanganada, Ratnavali, Priyadarshika
- vii. Arthashastra
- viii. Ashtadhyayi and Mahabhashya
- ix. Charak-samhita and Sushrut-samhita
- x. Brihat-samhita

3. Sangam Literature

4. Foreign Accounts

- i. Herodotus
- ii. Megasthenes
- iii. Perypius of the Erythraean sea
- iv. Hiuen – Tsiang

1. Religious Literature

i. Vedas

The Aryans have created four Vedas; Rig, Yajus, Sam, Atharva. The Vedas (from Vid=to know) were basically compilation of prayers of Aryans for the Gods, which were mainly the powers in nature. The Vedas are also called as '*Samhita*'.

Rig-Veda: Rig-Veda is the earliest among four Vedas. It is comprised of *10 mandalas and 1028 suktas*. It gives us information regarding socio-economic, It gives us information regarding socio-economic, religious, political condition of Early Aryans, located in the area of Sapta-Sindhus.

Yajur-Veda: It comprised the prayers to be recited while performing sacrifices or yadnya. Actually, the major parts of the prayers are borrowed from the Rig-Veda, itself. It has two parts, *Shukla and Krishna* and six other samhitas. The Vajasaneyi Samhita of Yajurveda throws ample lights on various Vedic sacrifices.

Sam-Veda: It comprised the prayers to teach how to recite the prayers while performing sacrifices. Again it comprised the prayers from Rig-Veda, and provided methods to recite them. Hence, it is considered as the origin of Indian classical music.

Atharva-Veda: It comprised assorted subjects like magic, black-magic, superstitions etc. We find origins of medicines, botany, and surgery in this Veda. The four Vedas throw light on life-ways of Vedic Aryans.

ii. Brahmanas:

The Brahmanas were created to teach the procedure of sacrifices that were compiled in the Vedas Hence, each Veda has its own Brahmana, e.g. of Rigveda - Aitareya Brahmana, of Samveda - Jaiminiya Brahmana, Yajurveda-Shatapath and of Atharvaveda-Gopath. (From these Brahmanas, we get information of Vedic Aryans' various institutions, like, four Varnas, four Ashramas, philosophy etc.

iii. Aranyakas:

The Aranyakas were created to teach the learning of Vedic religion, especially sacrifices & mystic philosophy into seclusion. Aitareya Aranyaka is meant for Rig Veda whereas Taittiriya Aranyaka is for Yajur-Veda.

iv. Upanishads:

The word Upanishad means 'to learn, by sitting close to one's teacher'. These were created to teach the learning of Vedic spiritualism,

comprising the subject of, like, knowledge of one's self, knowledge of God, relations between self and God, creation of Universe, our place in such a vast Universe, etc.) Traditionally there are 108 Upanishads, however, some of the important are, Ken, Kath, Prashna, Aiterya, Chandogya etc. As these come, chronologically, at the end of Vedas, hence, the Upanishads are also known as 'Vedanta'. The basic backbone of Indian religions were based, mostly, on Upanishads, hence, with the help of later, we can understand Indian religions more holistically.

v. Vedanga:

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

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

vi. Sutras

Sutras were created to provide norms, rules and regulation to consolidated Vedic religion.

Sutras were compiled around 6th c. BC. These were comprised of three

sutras, viz. Dharmasutras, Shrautsutras and Grihyasutras; together they are called as Kalpasutras. They throw ample light on such processes, going through during 6th c. BC.

vii. The Smritis

The Smritis, like Sutra, are the books of norms, codes, rules, regulations to consolidate and reconstruct Vedic religion. These were written by various scholars, like, Manu, Narad, Parashar, Yagnyavalka etc. Hence, we find many smritis on their name, e.g. Manu-smriti, Narad-smriti etc.

viii. Puranas

The Puranas are mainly comprised of 18 Puranas and these were classified according to the devotional cults, prevailed in 3rd-4th c. India. For example, the Puranas of Shaiva consisted of Shaiv Puranas, Vayu Puranas, Skanda Puranas; whereas the Vaishnavas venerated Vishnu Purana, Garud Purana, Matsya Purana, Varaha Purana.) The Shakti cult (devoted to mother goddesses) and Ganapatya cult also created their own Puranas.

ix. Pitakas:

The Pitakas comprised of three compilations, viz. Vinaya, Sutta, Abhidhamma and together they are known as 'Tri-Pitakas. these books throw ample light on thoughts and codes-of-conducts of Buddhism.

x. The Jatakas

The Jatakas are the compilation of the stories regarding previous births of Buddha. To solve the problems of his followers, Buddha devised a beautiful method to tell the stories from his own-experiences that of his

previous births, and, the skeptic or problem follower drew answers from these stories. These were the Jatakaas who throw light on India during 6th c. BC.

xi. Dipvamsha and Mahavamsha

These Buddhist works are of Shri Lankan origin. They inform us about Ashokae the Mauryan Emperor and various Buddhist scholars.

xii. Divyavadan

This Buddhist work is of Napali origin. It tells Buddhist stories and throws light on northern dynasties, from Mauryan kings to Shunga period.

2. Secular and Scientific Literary Sources

India was not totally engulfed itself in religions, as half-learned people may think. It also created a large hoard of secular literature throughout thousand years of its history. A mere cursory glance through it may testify this.

i. Rajtarangini:

This is perceived as the first-book of history of India, as per modern lines of historiography. It is the history of Kashmir, written by Kalhan (born in 1100 AD in Kashmir). He completed this book within two years, during the reign of King Jaysimha of Kashmir. It is in Sankrit, comprising eight Khandas (chapters/volumes) and 7826 sholkas (verses). It gives history of Kashmir from the period of Mahabharata-war up to 12th century AD, however, only from 9th century, a precise history can be seen.

ii. **Vikramank-deva-charit:**

This eulogy is written by Bilhan who praises the king Vikramaditya (of Chalukya dynasty) and his various deeds.

iii. **Harsha-charit:**

This eulogy was written by Banbhata in praise of Harshavardhana.

Besides, some other notable eulogies comprised of Kumarpala-charit (by Hemchandra), Hammir-mad-mardan (by Jaychand Suri) etc.

iv. **Mudra-rakshas:**

This is a drama, written by one Vishakhadatta. The drama deals with one incident concerned with Chanakya (the prime minister of Chandragupta Maurya) and Rakshasa (Amatya of Dhanananda). The play gives information on Chanakyas politics, espionage and the foundation of Mauryan Empire.

His drama 'Devi-chandraguptam' deals with the life of Chandragupta II of Gupta dynasty.

v. **Malvika-agnimitra:**

This play was written by Kalidasa, great poet and dramatist during Gupta period. The subject of the drama is the love between one Malvika and Agnimitra, brave king of Shunga dynasty.

Kalidasa also wrote beautiful dramas like Vikramorvasiya, Shakuntal etc.

vi. **Nanganada, Ratnavali, Priyadarshika**

These plays were written by king Harshavardhana. These reflect upon socioh economic condition and religious outlook during his reign.)

Other dramas of importance comprised of Uttar-rama-charit and Malati-madhav of Bhavbhuti, Svapna-vasavdatta of Bhasa, etc.

vii. Arthashastra:

This main subject matter of this book is 'Political Science', written by Chanakya/Kautilya, the prime minister in Chandragupta Maurya's court. He defines Arthashastra as 'the science to teach how to be benefitted by the power and how to preserve it'. In short, it informs us about methods to acquire power and various types of administrative systems/policies to sustain it. This book is a firsthand document which informs us about the polity and administrative system of Mauryan Empire.

viii. Ashtadhyayi and Mahabhashya:

Ashtadhyayi deals with Grammar, written by Panini. It throws light on social ^{du} ~~en~~ turning of 6th century BC, i.e. the period of second urbanization in India. Similar work is Mahabhashya, written by Patanjali, informs us about social condition during Early Historic period.

ix. Charak-samhita and Sushrut-samhita:

These works inform us about medical sciences during Ancient India and considered as the basis of Ayurveda-branch of medicines.

x. Brihat-samhita:

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

He also has written 'Pancha-siddhantika', concerns with eclipses, path of

planets and pace of constellation etc.

Other works on astronomy and astrology comprised of Aryabhatiya (by Aryabhata), Brhama-sphuta-siddhant (by Brahmagupta) etc.

3. Sangam Literature

The Sangam literature gives us information regarding early historic and historic Southern India. The Sangam means an assembly. The body of Sangam literature comprised of the poems, presented in three assemblies, by Tamil poets. These poems were actually collected by the poets, from various eco-regions in southern India. Thus, these are basically folk-lore, compiled by urban poets. The important works are Shilappadikaram, Manimekhalai, Pattupattu etc.

There are five eco-regions in Tamil-land, called as 'Tinaï' and these are five, hence, 'Ain-tinaï'. Each 'tinaï' has a specific kind of ecology and, naturally, specific kind of response (or mode of subsistence) to their surrounding ecology. Thus, the poems in hilly regions display different subject-matter or surroundings than those were of coastal region. However, these folk-songs were created on two basic theme lines, i.e. Love (ekam) and War (puram). Thus, 'waiting on the coast for her lover who was not written from fishing' is a matter of tension in coastal region and 'fear of attacks of wild animals on her lover' is a concern of hilly regions.

Such type of literature is mostly a secular one and reflects true nature of common men-women and their life-style. If we look deeply into that, vast hoard of information could come forward of utmost importance, like, ancient ecology, modes of subsistence and methods/techniques to acquire food, forest/sea/plain-products, cropping patterns and their cycle, methods of irrigation, social condition and tensions in social groups,

independence of eco-regions and interdependence upon each other
whereas on other sides, Tamil polity, kingship and duties of kinds, towns and
town administration, laws, judiciary, city-layouts, internal and external trade
etc.

4. Foreign Accounts

i. Herodotus:

He is considered as first historian of the world. He, while describing the war between Persian and Greece, mention Indian soldiers, fighting along the side of Persians.

ii. Megasthenes:

He was the ambassador of Seleucus Nicator, posted in the court of Chandrgupt Maurya. In his work, 'Indica', he gives description of the layout of Pataliputra, like, a big city, with an extent of 14 km x 2 km, fortified with 570 bastions and 67 gateways with one huge royal palace etc. (He also touches upon social structure, caste-system, caste-relations etc.)

iii. Peryplus of the Erythraean Sea:

This travelogue is an anonymous work, presumed to be written by one fisherman on Egypt coast. The work gives us impartial and objective information on the Indo-Roman trade during Early Historic period. It informs us about the ports on India's coast-line, trade-centres in India, the trade-routes-connecting trade centres and ports, distance between centres, the list of items-of-trade, the annual volume of trade, the rates, types of ships etc.

iv. Hiuen-Tsiang (Xuan Zang) (602-664 AD)

This Chinese Buddhist monk, against all odds, visited India during

Harshavardhana's reign:

He visited Buddhist pilgrimage centres, stayed at Nalanda University and studied Buddhism, gone through original Buddhist works, collected original manuscripts and mementos, made copies, attended Harsha's assembly and after 15 years of travel throughout India, returned to China in 645 AD. In China he wrote his account as 'Si-Yu-Ki' (Great Tang Records on the Western Regions).

EARLY VEDIC PERIOD

ECONOMIC CONDITION

1. Pastoralism
2. Agriculture
3. Craft-industry
 - i) Carpentry
 - ii) Weaving
 - iii) Smithy
 - iv) Gold-smithy
 - v) Cobbler
 - vi) Pot-making
4. Trade

Pastoralism

The Early Vedic people were of pastoral community. For milk-products, wools, leather, agriculture, drawing chariots, the animals were raised. They were resorted to cattle Pastoralism; hence, 'cattle' was the wealth for them. Their total culture was revolved around the wealth in the form of cattle. Hence, the unit of family was called as 'Gotra' (lit.=cattle pen). That means, the families were identified on the name of their specific cattle pen, e.g. Vasisthta Gotra, Bharadvaj Gotra. The time of returning of cattle from pastures was perceived as auspicious time. Thus, ceremonies were performed at this time,

called as 'Goraja Muhurta'. The wars were mainly fought for cattle-
lifting or defending-the-cattle lift'. Hence, the word for war was
'Gavishti'. The basic food-content of Aryans was milk-products. To
identify cattle, their ears were cut in specific manner. They had
special pastureland, owned by community.

Agriculture

We find reference of some areas brought under cultivation. The
land was owned by families. The farming was undertaken with the
help of bulls. The Vedic Aryans knew basic agricultural techniques,
like, to add fertilizers, to cut crops with the help of sickles, to arrange
water-sources etc. The main crops consisted of Wheat and Barely,
whereas, the cultivation of Rice/paddy was in early stage. However, it
should be noted the cultivation of this stage was only of subsistence-
type.

Craft-industry

We find reference of various crafts in the Early Vedic period;
however quite of limited nature. These comprised of,
Carpentry :i.e. to make agricultural equipments, chariots, bullock
carts, boats, homes, toys etc
Weaving : Vedic Aryans used to wear colorful cloths of cotton and

wool. The colours were added by dyers. Such colorful cloths were then embroidered by women, known as 'Peshaskari'. The weaver is called as 'Vaya'; whereas the *Charakha* is called as 'Tasar'.

Smithy the smithy was related to copper only. Iron was not entirely unknown (krishna-ayas), however, the metallurgy was not known.

Gold-smithy The Goldsmith was called as 'Hiranyakar'. He used to make jewellery of gold, both for human and horses.

Cobbler Cobbler used to make water bags, shoes, bridle, whips, thread for bows etc.

Pot-making

There was no social division at this early stage; hence, anybody could take up any occupation. Fishing was also part of the occupation.

Trade

The trade was on the levels of exchanges only and that was of 'barter-system'. Generally, cloths and leathers were items of such exchanges. It was undertaken with the help of bullock-carts, pack-bulls; sometimes boats were also used. The people involved in trade were called as 'Pani'.

The unit of exchange was cattle; however, we find reference of incipient currency like Nishka, which was of Gold. It was used for both coins and ornaments.

SOCIAL CONDITION

- i) Family life
- ii) Education
- iii) The Social Division or *Varna* system
- iv) Diet
- v) Houses
- vi) Dress & Hairstyle
- vii) Ornaments
- viii) Entertainment

Family life

The Vedic family was joint and patriarchal, i.e. organized under the headship of the eldest person (*grihapati*) in the family. The head of the family looked after the religious duties, economical duties and hospitality of the guests. It is expected that all the members should follow obedience towards the family-head. The family strictly followed moral of the society. The prestige of the family held first above all any persons in the family.

Education

The learning conducted at teachers' houses and funded by rulers. The doors were open for both the boys and girls, a separate women-teacher also provided in the case of later. In such *gurukulas*, the students received vocational education, as also of learning in moral

values. There were no evidences of writing; however, the knowledge was preserved through oral tradition.

The Social Division or Varna system

During their stay in the area of seven-rivers, we do not find any kind of division in their society. However, when they entered into more internal part of India they came into contact with the indigenous people. Hence, we find the earliest evidence of social division, mentioned in the *purush-sukta* (of 10th *mandala*) of *Rig-Veda*. In this *sukta* we witness a clear division of society in four *Varnas*, like, *Brahman*, *Kshatriya*, *Vaishya*, *Shudra*. However, it should be noted that this *mandala* is actually belonged to the later Vedic period, for except this *mandala*, we never met with the later two *Varnas* in any other *mandala* of *Rig-Veda*. It seems that in the early period, there was no clear-cut discrimination in the society. Initially, the entire community called as *visha*. Then, based on occupation, two powerful categories emerged out of *visha*, viz. the *Brahmans* and *Rajanyas* (*Kshatriya*). Besides, references are scattered mentioning various occupation groups in the society, like, weavers, ironsmiths, cobbler, chariot-makers etc.

Diet

As the early Vedic people followed pastoralism, naturally, their main diet comprised of various milk produces and meat. They also used various items in their diets, viz. oilseed, barley, wheat,

vegetables, fruits etc. Generally, the non-vegetarian feast organized at the time of ceremonies, festivals, marriages etc. They also regularly consumed intoxicated liquids. However, the Vedic literature condemns such type of intoxication.

Houses

Originally, the early Vedic people were pastoralists and always travel in search of fresh pasture. For the search of pastures, they settled in the area of seven rivers in northwest India. They were living in wattle-and-daub huts. Some affluent families live in wooden houses. Such houses comprised of rooms for various purposes, like, hall, bedroom for women, room for worship (where *yajnyabhumi* located) and a spacious courtyard.

Dress & Hairstyle

Vedic people wore cloths made from cotton, wool and animal hide. The cloths were called as '*nivi*', '*vasam*', '*adhivasam*', '*drapi*' etc. They colored with natural colours. They wore upper (a long piece of cloth=*uparane*) and lower garments (dhoti) and a headgear (of soft cloth). We find various types of hairstyles in this period. The men regularly cut the hair, whereas some tied their hair in a single knot. Some kept beards some removed. Women made different hair styles by using combs. They tied their hair with a specific ornament called as '*Karir*'.

Ornaments

Generally, both women and men were fond of various types of ornaments. The ornaments made of bronze, ivory, gold and jewels. Women wore bangles, earrings, rings, armlet etc.

Entertainment

Generally, Vedic people enjoyed themselves with race and fights of animals. They also went for hunting for amusement. They were fond of music. We find reference of various musical instruments, like, string-instruments, percussion instruments, made of animal hide. They also like community-dance. Both men and women participated in common-dance during the period of festivals. Besides, gambling was the favorite pass-time. Hence, we find reference of gambling in any kind of gathering.

Religion

The Early Vedic people were worshipper of nature. They personified and deified the benevolent and malevolent powers of nature and offered prayers to them.

Indra Indra was perceived as God of wars. Being pastoralist, cattle was considered as wealth among Vedic people. Hence, we find frequent incidence of cattle-raids and cattle-protection in this period. Naturally, 'wars-on-cattle' was a point of concern; hence, Indra grew in importance

among all other Gods.

Varuna According to the belief of Vedic people, the whole universe runs with some kind of rules, called as '*Rita*'. Varuna was perceived as a controller of that '*Rita*'. Hence, to maintain the order in the Universe, Varuna was worshiped by the Vedic people.

Agni (fire) It is perceived that '*yajnya*' is a medium through which food can reach to the Gods. Hence, to satisfy the Gods Vedic people used to give oblation into *yajnyas*. Naturally, *yajnya* held an inevitable part in the daily/occasional religious rites/rituals of Vedic people. Domestic as well as communal activities were perceived as incomplete without the performance of *yajnya*. Hence, Agni (fire), perceived as a connecting link between people and God, hence it was venerated by the Vedic people. They called it as the replica of Sun on the earth.

Surya (Sun) Sun is worshipped as '*Mitra*' (friend) by Vedic people. It is perceived as source of energy. In later period, the '*Surya*' became a prominent God and merged with the '*Vishnu*'.

Usha (dawn) Usha is perceived by the Vedic people as the source of enthusiasm and inspiration. Many verses in Rig-Veda are devoted to the '*Usha*'.

Prithvi (earth) Prithvi was worshipped, as she is the mother of all living beings.

Yama Yama is a god of death. He was worshipped not for his favor but to avoid him.

Rudra Rudra was a god of storms. Similar to Yama, he was worshiped to avoid his wrath.

These deities help us to reconstruct the religious concepts of Vedic people, as follows:

Vedic people were simple, nomadic pastoralists. They could not comprehend the 'causation' behind natural calamities/favors into Gods. They either feared of them or expected regular favor from them. For this purpose, they worshipped these Gods.

- Again, as they were simple people they thought the Gods might reside in the sky or above the earth. We know that smoke from fire goes above to the sky. Hence, the Vedic people took 'smoke' as a connection link between earth and sky i.e. Gods. Thus, we find the importance of fire/Agni in their religious life.
- Connecting to that, Vedic people thought that if they submit food in the fire/Agni, it, in the form of smoke, would reach to the Gods. It would satisfy the Gods and, either they favor them or stop troubling them.
- Thus, Agni became a medium between Gods and people. Hence, it became an inevitable part in the religious life of Vedic people. Thus, the Fire/Agni became 'sacrifice/yajnya' and entire religious

rites (and prayers) accompanied these *yajnyas*.

- Similar to Agni, Surya (Sun) is also important, as it is a symbol of *yajnya* in the sky. Hence, after some centuries, another minor God like 'Vishnu' merged with the Sun and became a prominent God among the others.

The main corpus of *Rig-Veda* is the collection of prayers to these Gods. These prayers recited at the sacrificial fires. The sacrifices or *yajna* perceived as the medium for the manifestation of one's faith upon his God. Generally, it performed to get success in wars and to acquire cattle and sons. Every Vedic family or *kula* performed those sacrifices at their home.

It should be noted that these prayers and sacrifices were not performed for gaining spiritual bliss or satisfying one's philosophical thirst. It was performed clearly to achieve simple material benefits from those who were perceived as powerful and uncontrollable.

Later Vedic period (*circa* 1200-600 c. BC)

Economy

Although Pastoralism was the main occupation of Vedic people; however, most of them were oriented towards agriculture.

- i). Agriculture
- ii). Craft/industry
- iii). Trade

Agriculture

Now the agricultural technology was developed. All the stages were undertaken thoroughly and systematically like, plowing, seeding, cutting, thrashing etc. The farmers started plowing lands with the help of 6 to 24 bulls. Rivers and streams were bunded and water were preserved for the entire year. Due to development in agro- irrigation technology, now a farmer could take crops of various varieties, like, Wheat, Barley, Rice/paddy, cotton, vegetables, pulses, oil-seeds, fruits etc. Now Vedic Aryans started producing considerable surplus. Hence, now, they had to think about its investment. Thus, the growth in agricultural surplus paved way for the development of crafts and trade.

Craft/industry

The earlier crafts were continued, in addition more specialization

can be seen in this stage. However, the nature of such crafts was mostly of cottage type.

The weaving and dying industry was flourished. So like the leatherwork. By using cane and grass the mats and carpets were made. Besides, we came across to some other artisans like musicians, astrologers, cooks, drivers, messengers, etc. However, due to rigid vana/ caste system, we find hereditary occupation and its compartmentalization/specialization in relation to castes.

Trade

The growth of agricultural produce and consequent development of crafts led the trade to progress. Now, the Vedic Aryans controlled extensive region than earlier.

Hence, with regions, the markets were also expanded. Now, the exchange of pervious period developed into proper trade in goods, like, goats, leather, cloths, ornaments etc. The development of trade compelled traders to unite. Hence, we find the beginning of early trading-organization or proto-guilds in this period. Against the backdrop of increased trade, we find introduction of early coins, like Nishka & Karshapana in India; however, limited to smaller transaction. The tool of measuring was called as 'Krishnal'. The trade was carried out with the help of bullock carts; now, the waterways were also being utilized. We find the sea-trade through 100 ships.

The barter system was not altogether finished in this period.

To manage such situation and for the sake of convenience, we find the

rise of central places in vast areas. These centres, basically, were craft and trade centres. However, this development in later Vedic period was of an early stage, hence, necessary modalities were waiting. Nevertheless, in this period, an infrastructure was laid on which the second urbanization of sixth c. BC was made possible

Society

In later Vedic period, the people dispersed in various parts of India. New contacts were made with different types of cultures. This affected social structures of Vedic people and made it more complex. Against this background, the Vedic jurist felt a need to bind the society with some concert and strict rules and regulations. They created various types of social systems for this purpose, like, *Varna-system*, *ashram-system*, *marriage-system*, *samskara* etc.

- i) **Patriarchal Family System**
- ii) **Concept of *Purushartha***
- iii) **Concept of *Varna***
- iv) **highlights of *Varna-system* of later Vedic period:**
- v) **Concept of *Ashrama***

- vi) The system of Marriage
- vii) The Concept of *Samskaras*
- viii) Education
- ix) Dress
- x) Dietary Habits
- xi) Entertainment

Patriarchal Family System

Similar to previous period, the Vedic people followed patriarchal family system. The eldest of male members of the family, perceived as the head of family, called as '*grihapati*'. He holds total control over the family. Based on this system at micro level like family, the idea of kingship developed on more macro level like state.

Concept of *Purushartha*

It was expected from every man to follow four main duties in his life, viz.

Dharma, Artha, Kama and Moksha.

Dharma He was expected to follow religious rules/regulations, prescribed by Vedic canons. Besides, he should perform sacrifices, regularly in his

life. Thus by following '*Dharma*' he could become free from the

'Rina'

(lit.=loan; the responsibility) of Gods.

Artha He was also expected to follow some kind of occupation and earned money in his life.

Kama He was expected to marry and generated progeny. It is perceived that by the marriage and giving birth to children he could become free from the 'Rina' of his parents.

Moksha After 'kama' and 'artha', he also expected to strive for *Moksha* or salvation. While performing his duties, he should always keep his eye on his ultimate goal, i.e. freedom from illusions of mundane life and uniting himself to the Gods. This is *moksha*.

In short, it was expected from Vedic people to follow domestic duties honestly. At the same time, he had the responsibility of the society hence he had to follow his duties in the society. Besides, he should also perform religious duties in order to maintain Vedic system.

Concept of Varna

Due to the cultural cohesion, the spiritual authority codified the social- discrimination and came up with a clear-cut division of the society, termed as *Varna*. In the 10th *mandala*, in *Purushsukta* of *Rig-Veda* we can witness the earliest mention of social division.

According to this system various duties assigned to each *Varna*, like,

Brahman Teaching, learning, performance and hosting of sacrifice.

Hence, they became the sole authority on the religion of this period. As their authorization was necessary for the rulers to rule, the rulers also gave large sum donations to the Brahmans for the religious legitimization to their power.

Kshatriya Learning, hosting sacrifice and protection of people and land. Mostly the rulers and war-lords/warriors belong to this *Varna*. To maintain this power into their hands, the Kshatriya, legalized their status with the help of Brahmans. The real political power lies with this *Varna*.

Vaishya Trade and agriculture; the agriculturists, traders and artisans belonged to this *Varna*. As the economical power rested with this *Varna*, they were prominent *Varna* in the Vedic society. They were the taxpayers in the society. However, the traders and artisans, although economically powerful, never received cent percent respect in Vedic religious system. Hence, they resorted to non-Vedic religions in later centuries.

Shudra submission of service to upper three classes; this was the lowest of the *Varna*-ladder and had no powers and no

rights in the society. They had no hold on any kind of mode of production and subsequent production. According to some historians the people belonged to this *Varna* were native people of the land.

Following are the highlights of *Varna*-system of later Vedic period:

- The *Varna*-System, in few centuries, became or made hereditary that means, the membership of *Varna* based on birth in specific *Varna*. Thus *Varna* transformed into *Jati* (group based on birth) i.e. caste. Thus, we find the emergence of castes in this period.
- The *Varna* system was hierarchical. As there was no mobility or flexibility in such system, in this period, it became rigid and remained favorable only to the first three *Varnas*.
- In this period, the sacrifices became important, hence the Brahmans, who possessed the sole authority on the religion, received higher status in the society.
- The emergence of pre-State situation (although on a level of lineages) in this period made Kshatriya powerful in the society
- The taxpayers, agriculturist and trader class, i.e. Vaishya, also became powerful.
- The three (Brahmans, Kshatriya, Vaishya) in combination

perceived as men of higher *Varnas* i.e. *traivarnikas*.

- However, the *Shudras* remained powerless and required to provide labour to the *traivarnikas*.
- Along with these four *Varnas*, a class of untouchables started emerging from the concept of purity.

Concept of Ashrama

To curb the rebellious nature of some people and strengthen the family- institution and ones social commitment, the system of *ashrama* provided to the society. In this system, a person's life divided into four parts and he was assigned some duties with respect to his age. Like,

Brahmacharya-ashrama:

During this ashrama, the importance of education was stressed. In this *ashrama*, he was expected to spend his childhood at his teacher's hermitage. The entrance in this *ashrama* sanctified with the religious sacrament (*samskara*) of '*upanayana*' when he was 8 year old. After *upanayana* he was expected to remain in the teachers' hermitage up to 12 to 14 years. Here, he learned various knowledge-systems of this period, viz. the Vedas, literature, warfare, political science, trade etc.

Here, the singular method of instruction was followed i.e. learn-by-heart. He should learn, at the same time, provide manual labour to his teacher. Thus after his education now he was ready for the second phase of his life, '*Grihasta-ashrama*'.

Grihasta-ashrama:

During this ashram, he was expected to follow his duty in family and commitment towards society. He was expected to marry and become father of sons. Besides, he should perform those duties, which assigned to him by the scriptures. Four *purusharhtas* or duties assigned to him, like, *dharma* (socio-religious duties), *artha* (occupation), *kama* (marital life), *moksha* (to strive for union with God). He was expected to perform first three duties during this *ashrama*; whereas, in the next two *ashramas* he was required to thirst for *moksha*, the fourth one. He should take care of his parents and committed to the society.

In addition, through *Vanaprastha-ashrama* and *Sanyasa-ashrama* a space provided for his rebellious nature.

Vana-prastha-ashrama:

During this ashrama, he was expected to relieve himself from all household tasks and assign his duty to his son. He could live in his house, but should spend more time in the seclusion, remembering God.

Sanaysa-arshram:

Saraysa - arishram :

This is the last phase of his life. During this period, he was expected to leave his home and spent rest of his life in forests or at the feet of God.

This system of ashrama helped a lot in the maintenance of social order in this period, like:

- All the needs of human being were honored and properly timed which made his life healthy and satisfactory
- Through *grihasta ashrama*, the family institution was maintained and strengthened. It also took care of the aged people in the family. It became a support for the society. Hence, society also maintained through this ashrama. Thus with the completion by domestic and social duties, the entire Vedic society was maintained and sustained in this period.
- Through last two *ashrama*, the tensions emerged among different generations resolved and the issue of generation gaps regularized.

The system of Marriage

Marriage was considered as main duty of Vedic people and hence it became a point of religious importance. After *brahmacharyashrama*, a person entered into *grihastashrama*. He is expected by the canons to get married in this *ashrama*. We know that it is perceived that through marriage and giving birth to children one could become free from the '*rina*' (lit. loan=responsibility) of his

parents.

It was one of the 16 important religious sacraments (*samskar*) of Vedic religion. In this period, 'inter-*Varna*' marriages were disliked, whereas 'similar-*gotra*/family marriages' were forbidden. Hence, they had to marry in the own *Varna* but in other families than theirs.

However, we find instances of 'inter-*Varna*' marriages in this period. The majority of such instances pressed Vedic jurists to devise some alternative system to accommodate and legalized such 'inter-*Varna*' marriages. Hence, they came forward with two types of legalized structures of marriages, viz. *Anuloma* marriage (between bridegroom from higher *Varna* and bride from lower *Varna*) and *Pratiloma* marriage (between bridegroom from lower *Varna* and bride from higher *Varna*)

Besides, as we know, in this period, the Vedic people encountered other cultures in India. The Vedic society deeply influenced by the customs and institutions of these people within some years. It shook the fundamental structure of Vedic society. Hence, to assimilate these communities or their influences in their fold, they had to allow and accommodate the institutions of these people. Thus, we see eight types of marriages, which were prevalent in the society. These types clearly reflect contacts of Vedic people with different kinds of cultures. Like

Brahma-vivaha Father gives his daughters hand to the
knowledgeable and well-behaved bridegroom

with proper rites and rituals

Daiva-vivaha Father gives the bride's hand to the priest, engaged in sacrifice

Prajapatya-vivaha Father greets bridegroom and appeal the couple to follow religious duties

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

Gandharva-vivaha marriage-at-will i.e. through the consent of bridegroom and bride only

Asur-vivaha Bridegroom gives money to the father and relatives of bride and purchases her for marriage

Rakshasa-vivaha Forceful abduction of a crying girl and marrying her

Paishacha-vivah With force making the girl unconscious and violate her chastity

The Vedic jurists only recommended the first four types of marriage. However to make the patriarchal system strict, the marriages-at-will disrespected by the jurists. Besides, there were

references of inter-caste marriages like *Anuloma* (son of higher *Varna* with daughter of lower *Varna*) and *Pratiloma* (son of lower *Varna* with daughter of higher *Varna*) *vivaha*.

The marriages in this period now controlled by the patriarchal head of the family and the religion. Hence, 'marriage-at-will' of early

period disliked in this period. At the same time, the age of marriages decreased. Besides, the polygamy became prominent feature of this period.

Thus, the marriage system of Later Vedic people shows radical changes in erstwhile simpler society of early period. The 'self-willed' 'domestic' marriages of early period, now controlled by many systems like patriarchy, society and religion. Thus, it became an important 'institution' of the society, prevailed until today.

The Concept of *Samskaras*

To provide socio-religious sanctions to every phases of physical & psychological development of a person and need of his social commitment, the jurists provided the system of *samskara* to the society. Every walk of his life, from his embryo status up to his death, sanctified with such *samskara*, which, by tradition are 16. Some of them can be classified as follows:

Embryo stage (to give support to the pregnant woman)

garbhadan to pray for good child

simantonnayana to make the mind of pregnant woman peaceful and fresh

After birth

jatkarma immediately after the birth of child, it is fed with honey and butter. After this *samskara*, it is

allowed to fed by mother.

namkarana On the 13 days after the birth, the child is

named. nishkramana After four years, child is allowed to take
outside the home. karnavedha The ears of child pierced.

annaprashana First bite of food by the

child vapan Child's first hair were

removed Brhamcharyashrama

upanayana Before going to teacher's hermitage for learning,
child should go through this sacrament.

keshanta Removal of hair before entering into education system

samavartana End of his education and *brahmacharyashrma*.

Gr̥hashta-ashrama

vivaha Marriage

Agniparigrhaana Placing sacrificial-fire at home and worship it regularly

anteysthi Funeral

Education

Later Vedic people understood the importance of education in
the development of personality and society. The hermitage of learned
sages became the center of education in this period. It is called as
'Gurukul'. The rulers and affluent people provided generous
donations and patronage to these centres. A child was expected to

Bar

take education by residing with the teacher at the teacher's place. He was provided food and shelter in the teachers' place only.

With the sacrament of '*Upanayana*' the child enters in to '*Gurukul*'. Such centres inclined to developed the overall personality of a child. Here he was expected not only to learn but also to do manual work. Thus, he could cherish the respect for physical labour in the society. The day at these centres started with cleaning the campus of hermitage, milking the cows, carrying wood, filling up water-tanks etc. Then, the whole day went into learning. In the evenings, he had to serve his teachers and then went to sleep.

The knowledge was imparted through oral-method i.e. learn by heart. Besides, discussions, debates, practical are the education aids of these centers. The subjects comprised of Vedas and their appendices, Ware-fare,, administration, political science, logic, trade, mathematics, astronomy, philosophy, medicines, medical science, moral values etc. The teachers were of four types, viz. *Acharya*, *Pravakta*, *Shrotiya* and *Adhyapak*.

Dress

People of this period wore colored cloths of cotton, woolen, silk etc. The soft cotton cloth was weaved in gold and provided with beautiful embroidery. The dressing style remained similar to previous period.

Dietary Habits

The dietary habits in early period continued in this period, too. However, the proportion of non-vegetarian food increased in this period. This was the period of large and time-consuming Vedic sacrifices. Hence, considerable amount of animals sacrificed during such occasion. Thus, no festival could complete without the meat of animals. Rather, it became a part of religious rituals.

Entertainment

Similar to the previous period, the Vedic people amused themselves with various kinds of items and activities. This was the period of big rulers and time-consuming festivals. Subsequently, in this period, the proportion of entertainment increased bigger and hence, race, hunting, gambling became part of every gathering of people. Besides, during long sacrifices, the bards invited to present eulogies on the exploits of rulers. Crowds of people gathered to listen this poetry, which subsequently legalized rulers' position/status. It should be noted that from the collection of such bardic eulogies, the epics were emerged in this period.

Indus Culture

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Introduction:-

Mohenjadaro and Harappan had the largest and the most impressive structures. The cities are known for remarkable engineering skill and town planning.

Both the cities had citadel areas which were fortified. The most important public buildings were built on this area. At Harappa, the mound of the citadel was 45 - 50 feet high.

At Mohenjodaro it was 20 feet high in the South and 40 feet high in the North. Both the cities had Dwelling Houses below the Citadel, on the east. The Houses were built with bricks.

The streets were laid on a grid plan. They were straight and cut each other at right angles. The streets were laid on a grid plan. They were straight and cut each other at right angles. The streets divided the city into rectangular blocks. The streets were as wide as 30 feet.

Contents

Drainage System :-

Drainage was another feature of city planning. The drainage channels were lined with bricks. They flowed down every street. Smaller drains were constructed from the houses on either side of the roads.

The drainage water was opened into great culverts outside the city. The culverts were linked with the river.

Other cities :-

Among the other Indus sites Kalibangam is important. It had a citadel and a lower habitation area. Another Indus site was Chanhudaro. There is no citadel at this place.

Both Harappa and Chanhudaro had drains and baked brick houses. At this place houses of regular plan were built. The urban settlement of this place is marked by bricks dockyard.

Great Bath :-

At Mohanjodaro the Great Bath was excavated. It is a rectangular tank 39 feet by 23 feet and 8 feet deep. It is constructed of bricks. It is surrounded by verandas with rooms and galleries.

There are steps on all sides of the pool. The water in the tank was filled and emptied by culverts. The Great Bath was perhaps used for some ritual purpose.

Granary :-

Another important structure of

Mohanjodaro is the granary. It is 150 feet long and 75 feet wide. At Harapp we find six granaries. There are working floors probably for threshing the grain.

At Kalibangan also, there are some bricks platforms. These may have been used as granaries. Lothal contained another brick platform. This appears to be the foundation of some sort of a granary.

The granaries of these cities are of large size. This indicates the importance of storing grains. The distribution of grain was probably in the hands of an administrative authority.

Houses :-

The houses in the lower part of these cities were of different sizes. The houses were built with bricks.

Some of them had two or more storeys. Each house had a rubbish bin and a bath room. Some houses had wells.

Bigger houses may have been meant for the rich. Smaller houses were perhaps used by poorer section. There are no buildings in stone. All the houses were built with burnt bricks.

The people of Indus cities laid emphasis on civic and public cleanliness. We can draw broad conclusions about the type of life of the people. First, the people living in the citadel area must have been an elite group.

They must have enjoyed some authority. Secondly the Harappan people developed some type of municipal administration.

We do not have sufficient information about the Harappa state. Next the economic and social organisation made it possible for the cities to survive.

Economic Life:

Agricultural Economy:

The Indus Valley civilization had an agrarian base. Agriculture was the chief occupation of the people. They grew wheat, barley, palm and probably rice.

The huge granaries indicate that there was agricultural surplus. Probably taxes must have been received in cereals. Agriculture must have been dependent on irrigation.

But irrigation channels have not been found. The Harappan villagers might have used ploughs similar to modern ones. The village people met the demand for food from the cities.

Pastoral Economy:

The Harappan people were not dependent only on agriculture. Their agrarian economy was largely supplemented by pastoral economy. They domesticated a large number of animals like ox, buffalo, goat, sheep

and humped bull.

They knew other animals like the dogs, the elephants, the camels, the tiger, the rhinoceros, the crocodile and the lion. It is doubtful whether they knew the horse. The figures of these animals are depicted on a large number of terracotas.

Technological skills:-

The Harappan people had highly developed technological skills. Their agriculture and trade were made possible by these skills. The people developed many techniques of metal making.

The supply of copper was plenty. A large variety of copper tools were discovered. They are axes, knives, saws, brick kilns.

Bronze was manufactured mixing copper with tin. The bronze tools of Harappa contained a small percentage of tin. This shows that the supply of tin was not abundant. Bronze was used both for utensils and weapons.

Arts and Crafts :-

The Indus people had several handicrafts. Seal cutting was a common occupation. Beads making was another popular craft. The important centres for the manufacture of beads were Lothal and Chanhudaro.

Beads were made of gold, silver, shells, pottery and semi precious stones. Textile impressions on several objects have been found reflecting the weavers craft.

Wool and cotton were used. Brick laying and making of burnt bricks were significant crafts. Stone was used for sculptures. The statue of the "dancing girl" is a fine example of stone work. The crafts of terracotta and pottery flourished on a large scale.

Trade :-

The Harappan people were engaged in trade. Many raw

materials for the commodities they produced, were not available in the Indus valley. Therefore, they carried on trade with distant places. They imported gold from South India. Silver came from western India.

Metallic money was not developed by the Harappans. Therefore for the goods they imported, they exchanged finished goods or food grains. The Harappans had knowledge of the wheel. The bullock cart seems to be popular means of road transport. Boat travel along the rivers was also in use.

The Harappans had commercial links with Iran and Mesopotamia. There was thriving trade between these regions. Harappan seals have been found in Mesopotamia. Many objects of Mesopotamia have been found in Harappa. The representations of ships on the seals shows that the Harappans had maritime contacts as

the western civilization of the time.
The Harappans had a system of weight and measures.

Conclusion:-

The Indus Valley civilization is characterised by a variety of economic activities. The people had the benefits of pastoral economy and agricultural economy as well. The growth of technological skills and the manufacture of a wide variety of commodities led to trade contracts, with distant places.

The economic life of the Harappan people is thus an important aspect in the Indus Valley culture.

Luxury goods were imported.

Towns :-

The growth of towns was affected.

The Arab travellers visited India.

guilds :-

The merchant guilds lost their importance.

Money lending :-

The money lenders were prosperous
The rates of interest varied from
15% to 30%.