

ANCIENT INDIA

1. **Prehistoric age** – The period that begins with the appearance of the human beings, about 5 million years ago, & finishes with the invention of writing, about 6 million years ago.
2. **Proto-historic age** – The period during which a culture or civilization has developed writing, but either it was not readable or its authenticity is doubtful. It includes Harappan Civilization & Vedic age.
3. **Historic age** – The history of this period is based on the written sources. Its archeological & literary description is available & readable. The Historic age starts from 6th century BC.

Literary Sources

Literary sources are of 2 types –

1. Religious literature
2. Historical literature

Religious Literature – The Religious literature includes the Brahman & post-Brahman literature. Brahman literature includes, Vedas, Upanishadas, Epics, Puranas, Smriti-grinths etc. the Post-Brahman literature includes, Buddhist & Jain literature.

Brahman Literature

Veda

There are 4 Vedas - **Rigveda, Yajurveda, Samveda & Atharvaveda**. All four Vedas are collectively called as **Samhita**. Since these were learnt by listening therefore they are also called as **Shruti**.

Rigveda

The Rigveda, meaning **Verses of Wisdom**, is the oldest existing Indian text & an anthology of **1028 hymns** and 10,600 verses devoted to the Rig Vedic deities is compiled in **ten mandalas** (books). According to the different opinions forwarded by the historians, saints composed Rig Veda for a period of 500 years in the Sapta - Sindhu (present Punjab) region of Indian Subcontinent. The Indian Rig Veda is closely synonymous with the Iranian and Andronovo culture. The first & tenth mandalas are the youngest i.e. they were added at last.

The Rigvedic hymns are dedicated to various deities, chief of whom are Indra, a heroic god praised for having slain his enemy Vrtra; Agni, the sacrificial fire; and Soma, the sacred potion or the plant it is made from. Other prominent gods are the Adityas or Asura gods Mitra-Varuna and Ushas (the dawn). The Goddess Lakshmi was very first mentioned in Rigveda. The first mandala & Eighth mandala is dedicated to Angira Rishi & Kanva Rishi respectively. The **third mandala** of Rigveda contains the famous Devi Sukta, in which Savita is worshipped as **Gayatri**. Prithvi Sukta & **Gayatri Mantra** are mentioned in Rigveda. The hymns mention various further minor gods, persons, concepts, phenomena and items, and contain fragmentary references to possible historical events, notably the struggle between the early Vedic people (known as Vedic Aryans, a subgroup of the Indo-Aryans) and their enemies, the Dasa or Dasyu and their mythical prototypes, the Panis (the Bactrian Parna). Three mantras of fourth mandala of Rigveda were created by three kings Trassdasyu, Ajimidh & Purmidh.

Notably, 5 women, **Lopamudra, Ghosha, Shachi, Paulomi & Kakshavritti**, created the Richas of Rigveda. The purohiths, named as **Hota**, used to recite the hymns of Rigveda.

There are 2 Brahmanas of Rigveda – **1. Aitareya & 2. Kaushitaki**

Samaveda

The literal meaning of Samaveda is '**Knowledge (veda) of Melodies or songs (sama)**'. Except 75 hymns, all the hymns are taken from Rigveda. These hymns are melodious & can be sung. **Samaveda is the oldest literature on Indian music**. It is completely written in musical notations.

There are mainly 3 recensions of the text of the Samaveda Samhitas –

1. Kauthuma Recension of Gujarat.
2. Jaiminiya Recension of Karnataka.
3. Ranayaniya Recension of Maharashtra.

The disciple of Ved Vyas, Jaiminiya is considered as the first viewer of Samaveda. It mainly contains chants of worshipping the Sun.

There are 2 Brahmanas of Samaveda – **1. Tandyā & 2. Jaiminiya**

Yajurveda

The Yajurveda derived from yajus meaning "**prose mantra**" and **veda** meaning "**knowledge**" is the Veda of prose mantras. An ancient Vedic Sanskrit text, it is a compilation of ritual offering formulas that were said by a priest while an individual performed ritual actions such as those before the yajna fire. It is written in both prose & verses. The Yajurveda is broadly grouped into two – **the "black" (Krishna) Yajurveda and the "white" (Shukla) Yajurveda**. The term "black" implies "the un-arranged, unclear, motley collection" of verses in Yajurveda, in contrast to the "white" which implies the "well arranged, clear" Yajurveda. The Shukla Yajurveda is also called as **Vajsayeni Samhita**.

There are 2 Brahmanas of Yajurveda – **1. Tattiriya & 2. Satpatha**

Atharvaveda

The Atharva Veda, the fourth Vedic collection and **the second oldest Indian text**, is **distinguished from the trayī vidyā** (threefold wisdom) contained in the Rig Veda, Yajur Veda, and Sama Veda primarily in terms of content. The Atharva Veda stands apart from the other three Vedas, because it does not treat śrauta (sacred) rituals as its main topic but represents in part the popular side of **Vedic culture and religion**. It contains spells for healing various illnesses, spells for removal of demons, love spells, and speculative hymns about particular forces of the cosmos, as well as material relevant to domestic rituals, such as marriage, initiation, and death. **Gopath** is the Brahmana of Atharvaveda.

Brahmanas

The Brahmanas are the prose literature, codified in a procedural fashion, which depicts the **sacrificial rituals, their meanings** and a complete commentary on the usage, implication and their significant effect of those rituals. Brahmanas are considered to be the **heart of Indian Philosophy**, describing the concepts of **Karma** and **Samsara** and the significance of the four stages of the life of a Hindu Brahmin, namely- **Brahmacharya, Garhasthya and Vanprastha and Sanyas**. It

also provides a perception of the spirituality and supernaturalism of the Vedanta philosophy. Each of the Brahmanas is associated with one of the Samhitas and according to that one of the shakas or school. The Brahmanas may also include the Aryanaka or the Upanishads.

Aryanaka

The "Aryanakas" or the "**wilderness texts**" composed the concluding part of the Brahmanas. These are the religious Scriptures or the treatise about the saints living in the forests. The Aryanaka argues about the philosophy & sacrifice. The Aryanaks offers a profound implication and interpretation of the philosophy in the Vedas as contrasted to the Brahmanas, which only offers a systematic procedure of the rituals.

Upanishads

The Upanishads are the philosophical works in a **conversational form**. Philosophy of nature & the fate of soul, procedures of meditation & the nature of God are the principal themes discussed in the Upanishads. They have been acknowledged as the concluding part of the Vedas, which form the Vedanta. There are **12 principal (mukhya) Upanishads- Aitariya, Kaushitikiya, Brhadarnaka, Isha, Taittereya, Katha, Chandogya, Kena, Mundaka, Mundyaka, Prasna, Svetasvatara.**

Vedanga

The Vedanga are the 6 auxiliary disciplines of the Vedic culture that developed in ancient times to interpret the meaning of Vedas & for performing vedic rituals in accordance with the Vedas. These are –

1. **Shiksha** - Shiksha deals with phonetics, the pronunciation and accent. It explains how each syllable should be pronounced in which context and the psychic effects of those.
2. **Kalpa** – It deals with the ritual portion, how and when sacrifice is to be conducted. It was created by Gautam Rishi.
3. **Vyakarana** – Vyakarana is Grammar. Panini's Astadhyayi is the authority on Sanskrit Grammar.
4. **Nirukta** - Nirukta is the science of etymologies. It explains the word-roots and derivation of meanings of words in different contexts. It was created by Yask in 5th century BC, which is considered as the first text of linguistics.
5. **Chanda** - It is the science of metres. Syllables are classified into two categories, Guru and Laghu. A string of Guru-Laghu sequence of a particular length is called a metre. There are various metres in which the Vedic mantras are composed, such as Gayatri, Anustup, Trishtup and Jagati. The chandas of a mantra determines its usage, such as its purpose and context. But it acts more as an error-correcting mechanism. Pingal muni's Chanadssutra is based on this.
6. **Jyotisha** - It is the science of shining objects. The oldest text on Jyotisha is Lagadh muni's Vedanga Jyotisha.

Sutra

The Sutra literature was created to keep the Vedic Literature intact.

Kalpasastra – It is the manual of Hindu religious practices, a number of which emerged within the different schools of the Veda, the earliest sacred literature of India. Each manual explains the procedures (kalpa) of its school as it applies to three different categories –

1. **Shrauta-sutra** - the sacrificial ritual.
2. **Grihya-sutra** - the domestic ritual.
3. **Dharma-sutra** - the conduct of life. The position, conduct & special rights of the 4 varnas is described in Dharma-sutra.

Shulba-sutra - These are sutra texts belonging to the Srauta ritual and containing geometry related to fire-altar construction. They are the only sources of knowledge of **Indian mathematics** from the Vedic period. The **Baudhayana Shulba** sutra gives the construction of geometric shapes such as squares and rectangles.

Epics

Mahabharata - It was written by **Ved Vyas** is older than Ramayana. Originally, Mahabharata consisted of 880 verses then it was raised to 24000 verses. The final compilation brought the number of verses to 100000. It has **18 Parv**. Mahabharata was very first mentioned in **Ashwalayan Grihasutra**. The **Bhagwat Gita** or the **Smriti Prasthan** is the part of 6th Parv or **Bhishma Parv** of Mahabharata.

Ramayana - It was written by **Valmiki** approximately around 5th century BC. Originally, it consisted of 6000 verses, which was raised to 12000 and finally 24000 verses.

Puranas

The literal meaning of Puranas is **ancient narration**. **Lomharsha** & his son **Ugrashrawa** are considered as creators of Puranas. There are 18 Puranas, out of these, Matsya Purana is the oldest & authentic.

Smritis

Dharma shastra are the other name for smritis, which are the law books written in sloka form. The Important smritis are **Manav dharma shastra**, **Vishnu Dharma shastra** or **Manusmriti** is the oldest and most famous, Manu is supposed to be the first king and laws giver. Later on, some minor smritis and commentaries like the **mitakshara** were compiled.

Indian Schools of Philosophy

Darshans	Authors	Years of Beginning	Original Books	Themes
Nyaya	Gautama	6 th BC	Nyaya Sutra	It is a logical quest for a Fod god. It tells that the material power maya with the help of god becomes the universe
Vaisheshik	Kanada	6 th BC	Vaisheshik Sutra	It aims is to receive. Happiness in this life and Finally ultimate liberation Through the attachment of True knowledge of the divine
Samkhya	Kapila	6 th BC	Samkhya sutra	It explains that the aim of Samkhya is to eliminate all Kinds of physical and mental pains and to receive

				liberation
Yoga	Maharishi Patanjali	2 nd BC	Yoga Sutra	It has four chapters and Accepts three kinds of Evidence for determining the Aim of life.
Purva Mimansa	Jaimini	4 th BC	Purva Mimansa Sutra	It is a condensed explanation Of vedic theme and at the Same time, the classification Of its issues.
Vedanta	Maharishi Vyasa	4 th BC	Uttara Mimansa Sutra	It explains that brahma Sutra is for that person Who has a real deep desire To know god. True liberation could only Be attained by lovingly Surrendering to him.

Buddhist Literature

The earliest Buddhist texts were written in **Pali language**. The oldest Buddhist literature are **Tripitaka**, these are – **Sutta Pitaka, Vinay Pitaka & Abhidhamma Pitaka**.

1. **Sutta-Pitaka** – It is the collection of thoughts & speeches of Mahatma Buddha. It is also called as **Encyclopedia** of Buddhism.

Sutta-Pitaka is divided into 5 Nikayas or systems –

- a) Dirgh Nikaya b) Majjhim Nikaya c) Samyukta Nikaya
d) Anguttara Nikaya e) Khuddaka Nikaya

Jataka Stories are a part of Khuddaka Nikaya. It contains the imaginary stories of past birth of Buddha. There are around 550 Jataka stories.

2. **Vinay-Pitaka** – It comprises of the rules, mannaers, morals & scruples of Buddhist Sangha.

3. **Abhidhamma-Pitaka** – It is the collection of Philosophical principles of Buddha.

Buddhist book in Sanskrit – The life of Mahatma Buddha is described in Mahavastu & Lalit-Vistara. Lalit-Vistara is a volume of Vaipulya Sutra. **Matthew Arnold** wrote '**Light of Asia**' which is based on Lalit-Vistara. **Buddha** is also called as '**Light of Asia**'.

Other Buddhist works in Sanskrit are –

1. **Buddhacharita (Epic)** – written by Ashwaghosha
2. **Saundaranand (Epic)** – written by Ashwaghosha
3. **Saariputra-Prakaran (Play)** – written by Ashwaghosha
4. **Visuddhimagga** – written by Buddhaghosha

PROTO - HISTORIC AGE**HARAPPAN CIVILIZATION OR INDUS VALLEY CIVILIZATION**

In 1826, the Harappan mounds were brought into light for the very first time by **Charles Masson**. He later, in 1842, described the ruins of Harappan in his Literary work. In 1856, Alexander Cunningham visited Harappa where the british Engineers **John & William Brunton** were using the well - burnt bricks, obtained from Harappa, in Laying the East Indian Railway company line connecting the cities of Karachi & Lahore.

This civilization is called Harappan civilization because it was discovered first in **1921** at the modern site of **Harappa** situated in the province of west Punjab in Pakistan. The Harappan culture covered parts of **Punjab, Sindh**, Baluchistan, Gujarat, Rajasthan & the Fringes of western Utter Pradesh.

CHRONOLOGY - Scholars & Historians have different opinion about the chronology of the Harappan civilization -

1. John Marshall - 3250 B.C. - 2750 B.C.
2. Mortimer Wheeler - 2500 B.C. - 1500 B.C.
3. D.P. Agarwal & Romila Thapar - 2300 B.C. - 1750 B.C.
4. Ernest Mackay - 2800 B.C. - 2500 B.C.

The name Indus Valley civilization was given by **John Marshall**. Around 500 sites have been discovered till now, out of these, maximum **250 sites are in Gujarat**. Based on the **C-14 Carbon - dating method**, D.P. Agarwal estimated the period of Harappan civilization as 2300 BC - 1750 BC, this opinion is the most acceptable.

Extent -

The Harappan civilization extended from Jammu in the north to the Narmada estuary in the south, & from the Makran coast of Baluchistan in the west to Meerut in the north-east. The area formed a triangle and accounted for about 13,00,000 sq km. The Harappan civilization in India is extended from **Manda**, situated at the bank of Chinab river in Jammu, in north to **Daimabad** (Ahmednagar-Maharashtra) in south, & from **Sutkagendor** (Baluchistan) in west to **Alamgirpur** (U.P.) in east. The northern most extent of the Harappan civilization is **Mundigak** and **Shortugai** in Afghanistan. Both these sites are situated to the north of Hindukush mountain. The Harappan sites are mostly centralized around the **Hakra-Ghagghar** (Saraswati) river.

CREATORS OF INDUS VALLEY CIVILIZATION -

Mainly 4 Human races constituted the civilization,

1. Proto-Australide
2. Mediterranean
3. Alpedes
4. Mangolides

MAIN SITES OF HARAPPAN CIVILIZATION

HARAPPA - Harappa is the first Indus site to be discovered & excavated in **1921** by **Dayaram Sahni**. The site has 2 large and imposing ruined mounds. It is located to the south-west of old **Montgomery** district of Punjab (now in Pakistan) or the new Sahiwal district on the bank of **Ravi river**.

The western mound of Harappa is smaller in size & represented the citadel. It is of parallelogram in shape & is fortified. Outside the citadel, was the unfortified town having some important structures identified with workmen's quarters, granaries etc. **The granary of Harappa is the second largest structure of the civilization after the dockyard of Lothal**. Evidences of the disposal of the dead has been found to the south of the citadel area named as **Cemetery R-37**. Excavations have also yielded 57 burials of different types. The skeletons were disposed off in the graves along with the grave-goods.

Two very important stone figurines which include one red stone torso of a naked male figure (the prototype of the Jina or Yaksha figure) and a female figure in dancing pose. Around 891 seals were also discovered. The material remains discovered at Harappa are of the typical Indus character. Some of them are-

MOHENJO-DARO - The Literal meaning of word Mohenjo-Daro is "**the mound of deads**". It is situated in the **Larkana** district of Sindh (Pakistan), to the south of Harappa at the bank of **Indus river**. It was discovered by **Rakhaldas Benerjee** in 1922. It has 2 mounds, the western being the citadel or the acropolis and the eastern extensive mound was enshrining the relics of the buried lower city. The citadel was fortified with big building extremely rich in structures.

The most important public place of Mohenjo-Daro seems to be **the Great Bath**, this tank is an example of beautiful brick work. This tank seems to have been used for ritual bathing. The largest building in Mohenjo-Daro is the great Granary measuring 45.71 meters long & 15.23 meters wide. The lower unfortified city displayed all the elements of a planned city. The drainage system of Mohenjo-Daro was very impressive. These drains were covered with bricks and sometimes with stone slabs. It followed the grid-system of road like other settlements of Harappan civilization.

Around 1398 seals were discovered from Mohenjo-Daro, maximum in number, which shows its importance and richness. Important stone images are also found here which include, **the torso of a priest made-up of steatite, limestone male head, the seated male with the hands placed on knees & a composite animal figure made-up of limestone. The bronze dancing girl** from Mohenjo-Daro, has been considered a master piece, is made by cast - wax technique.

CHAHUNDARO - Chahundaro, situated 80 miles away in south to Mohenjo-Daro, was discovered by **N.G. Majumdar** in **1931**. It was excavated by **Ernest Mackay** in **1935**. It consists of a single mound divided into several parts by erosion. An evidence of material remains clearly shows that it was the major centre of production of the beautiful seals.

The hoards of copper and bronze tools, castings, evidence of the crafts like **bead-making**, bone items and seal making suggest that it was mostly inhabited by artisans and craftsmen. Excavations have also unearthed a furnace with a brick-floor used for glazing steatite beads. Besides these, **toys of decorated elephant, foot prints of dog chasing cat, lipstick, ink, pull-cart** etc. are also discovered from Chahundaro.

LOTHAL - Lothal, the important trading centre of the Indus Valley civilization, is situated at the bank of **Bhogava river** near Gulf of Cambay in Gujarat. It was excavated by **S.R.Rao** in **1957**. It was a rectangular settlement surrounded by a brick wall. Along the eastern side of town, was a brick basin, which has been identified as a dockyard, measuring 214 x 36 meters with 3.30 meter depth. The **dockyard of Lothal is the largest Harappan structure.**

The house of a wealthy merchant yielded gold beads with axial tubes and sherds of reserved ship were related to the Sumerian origin indicating that the merchants were engaged in foreign trade. Metal-workers', shell ornament makers' and bead-makers' shops have been discovered here. The discovery of **Persian gulf seal** and the reserved slipware suggests that Lothal was engaged in maritime activities.

Besides these the antiquities of lothal are **beads, steatite seal with unicorn motif and inscription, terracotta sealing with an elephant motif, dish on stand, perforated jar, jar painted with the stories of thirsty crow and cunning fox, terracotta bull, model boat, model of mummy, ivory scale, chess dice** etc.

KALIBANGAN - Kalibangan, situated in the **Hanumangarh** district of Rajasthan on the bank of Ghaggar river. This site was discovered by Almanand Ghosh in 1953 & Later excavated by B.B. Lal & B.k. Thapar in 1961-69 .

It has 2 mounds – citadel and lower city. Excavations of kalibangan have revealed evidences of pre-Harappan & Harappan cultures. Both the citadel and the lower city were fortified. The **cylindrical seals** found at kalibangan had analogy in the Mesopotamian counterpart. The discovery of inscribed sherds (Fragments of pottery, stone, glass vessels etc.) clearly suggests that Indus script was written from right to left.

Evidences of **ploughed field, decorated bricks, a complete ivory** also obtained from Kalibangan. The **fire altars** discovered at kalibangan reveal that the people were ritualistic and believed in worship of fire. **Charging bull, wooden furrow, bones of camel, burials, toy-cart & wheels** etc. are also discovered from Kalibangan. Since, black coloured bangles were obtained from this site hence the name kalibangan was given to it.

BANAWALI - Banawali is situated in the Hissar district of Haryana on the band of river Rangoi. The excavations conducted by **R.S. Bisht** in 1973 have yielded 2 cultural phases, pre-harappan & Harappan, similar to that of Kalibangan. The Harappan phase showed significant departure from the established norms of town planning. The roads were neither always straight, nor are they cut at right angles. It lacked systematic drainage system, a note worthy feature of the Indus civilization.

KOTDIJI - It is situated near Mohejo-Daro at the bank of Indus river. It was excavated by **F.A. Khan**. Material remains discovered at the site are terracotta bulls, five figurines of the mother goddess and a large unbaked cooking brick-lined oven.

SURKOTADA – Situated in the Kuchch district of Gujarat, Surkotada was discovered by **Jagapati Joshi** in 1960. It is an important discovery because it is the only Harappan settlement where **bones of horses** are found.

RANGPUR - Another Harappan settlement situated in Ahmedabad district of Gujarat. It was discovered by **M.S.Vatsa** in **1931** & **S.R.Rao** in **1953**. No significant material remains have been discovered from here.

DHOLAVIRA - It is situated in the Bhachau block of Kuchch district of Gujarat. Dholavira is the latest and one of the two largest harappan settlements in India (the other being Rakhigarhi in Haryana). The ancient mounds of Dholavira were first noticed by **Dr. J.P. Joshi** in **1967-68** but the extensive excavation work at the site was conducted by **R.S. Bisht** & his team in 1990-91.

It shows almost all the common features of the Indus cities but its unique feature is that there are **three principle divisions**, two of which were strongly protected by rectangular fortifications. The first inner enclosure, the citadel or acropolis, was for highest authority & the middle town was residence of close relatives of administrators and other officials. Besides the unique feature, the evidences of **sports stadium, sign board, canal system, Dams** etc. are also found.

RAKHIGARHI - It is situated in the Jeend district of Haryana. It was discovered by the Pakistani Archaeologist **Rafeeq Mughal**. It was later excavated by Archaeological survey of India in 1963. The more recent excavations have been performed by Vasant Shinde.

It is the second largest Harappan site in India, after Dholavira. Evidences of paved roads, drainage system, terracotta bricks, statue production & skilled working of bronze and precious metals have been found.

ROPAD - It is situated in **Punjab** on the bank of **Satluj river**. Evidences of graves of human & dog burials also discovered from Ropad.

Town-Planning of Indus Valley Civilization

Indus Valley civilization was an urban settlement developed in 2250 – 1750 in North – western part of undivided India & the most significant feature of this civilization was its town-planning & drainage system. Cities were mainly populated along the river sides. Dams were also built to protect the cities from rivers, as in Dholavira. Cities were mostly in rectangular or square shape, which were divided into eastern & western mounds on the basis of grid system. Western mound was relatively smaller and constructed on quite higher land, it was fortified & mostly large buildings were situated in this mound. The eastern mound generally comprised of residence of common public. Almost all the cities or settlements of Harappan civilization followed this system regardless of their size.

The streets of the cities cut each other at right angle. The main street run from north-south & east to west, dividing the city into many blocks. The entry to the cities was from the eastern road & the place where it meets the first road is called '**Oxford Circus**'. The main street of Mohenjo-Daro was 21 feet wide and the subsidiary streets were a foot wide. Mostly, there were dirt roads having, plantation on either sides & sometimes platforms were observed, which were probably constructed for shops.

The most significant feature of the town-planning was its **drainage system**. The drains were well-built & covered with bricks or sometimes with stone-slabs. The small drains use to get mix up in a bigger or main drain which later drains out in river. House were built on either sides of road. The houses had main door, ventilators, bathroom, kitchen, courtyard etc. The main doors of the houses were facing the subsidiary roads to avoid dirt. The floors of the houses were built with bricks & soil.

There were **street lights** made up of earthen pots to light up the streets. Various pits were also built to dispose the waste materials. Houses were built on higher platforms to check floods. Strong & firm fortification was done to protect the cities from foreign invasion. **Watch**

towers were also built for surveillance. Above all, the material remains of the Harappan civilization indicated that the city was well planned as built by skilled engineers. In words of **Mackay**, *“The material remains of this civilization are such that, these are a like the remains of some modern city of Lancashire (England).”*

POLITICAL SETUP

There is no clear idea about the political organization of the Harappans. Perhaps the Harappan rulers were more concerned with commerce than with conquests, & it was possibly ruled by a class of merchants. According to Wheeler, there was middle class democratic political system in the civilization. Hunter also supported this view. **Stuart Piggot** called the cities of Mohenjodaro & Harappa as twin sister capitals of an extensive civilization. It would be wrong to think that priests ruled in Harappa, as they did in the cities of lower Mesopotamia, we have no religious structures of any kind except the great Bath.

SOCIAL SETUP

Indus valley civilization was an agriculture based urban settlement situated in the north-west of undivided India. The social stratification is reflected in the material remains obtained by excavations, dwelling & disposition of the dead bodies in the graves.

(a) Social Organization :- The archaeological evidences do not indicate towards the classification of society. Even on the lack of evidences, the society was divided in 4 classes based on business or profession-

- | | |
|----------------|---------------------------------------|
| 1. Scholars | 2. Warriors & Administrative officers |
| 3. Businessmen | 4. Workers-Farmers, fishermen etc. |

The figurine of mother goddess obtained in excavations shows that the society was probably the **Matriarchal** one. The houses of the settlements indicate that there were not a big difference in economic condition of the people & their social life was more peaceful & full of amenities.

(b) Food habits & Attire :- Wheat, barley, rice, milk, sheep meat, mutton etc. were main food of the Harappans. Based on the attire of figurines, obtained from excavations, shows that there were no big difference in men & women clothing pattern. Generally, both cotton & woolen clothes were prevailing in the society. The Harappan people were familiar to surma & also use to apply facepack. Fancy & attractive hairstyles were in trend among women. Evidences of **Lipstick** has been obtained from **Chahundaro**. The Harappan people were very fond of ornaments. Both men & women used to wear ornaments like **rings, bangles, bracelets, earrings** etc. whereas some ornaments like **karnphool, Bhujbandh, Kardhana** etc. were wore by women only. After seeing the ornaments made up of gold, silver, ivory etc, **Marshall** said that, *“On seeing the design & shine of the ornaments, it seems that, these are purchased from a shop of modern Walstreet rather obtained from an archaeological site.”*

A vanity is also obtained from Harappa. Women also used mirror, sindoor, scent, comb & powder.

(c) Entertainment – **Hunting, singing-dancing, rooster-fight** etc. were main sources of entertainment, the evidences of dices indicate towards the game of gambling. Various toys were also made for entertainment of children. According to some Historians, the Harappans were also

familiar to various herbal medicines like shilajeet, Neem leaves, Horns of deers & Reindeers. Evidences of surgery also obtained from Lothal & Kalibangan.

(d) The last Rites or funeral or Burial Practices :-

Mainly 3 types of Burial Practices were prevailing in the Indus-valley civilization.

1. Complete burial
2. Partial burial
3. Cremation

A seal showing 2 persons (yamdoot) leading one person to a special gate (heaven-hell) has been obtained from Harappa, possibly it is related to the concept of heaven & hell. The people of Indus-valley civilization also believed on life after death & they used to bury the dead body together with household pottery, ornaments & other articles of daily use. They also had belief in magic & charms.

Economy

The Indus – valley economy was based on agriculture, animal husbandry, internal & external trade, crafting, & various handicrafts.

1. **Agriculture** :- The Harappan people had comprehensive knowledge of agricultural techniques. The Indus people sowed seeds in the flood plains in November & when the flood water receded, & reaped their harvests of wheat & Barley in April before the advent of the next flood. The Harappans probably used the **wooden ploughshare & stone - sickles** to harvest crops. Evidences of **canal irrigation** have been obtained from **Dholavira & Kalibangan**. The Indus people were familiar to **9 crops**. They used to produce, 2 types of **wheat & barley, mustard, peas, sesamum** etc. Probably, they didn't know about the cultivation of **sugarcane & millet**. The Indus people were the **earliest to produce cotton**, its evidences are being obtained from **Mohenjo-Daro. Evidences of ploughed field & cultivation of 2 crops, mustard & grams, together has been obtained from Kalibangan.**
2. **Animal Husbandry** :- Although, the Harappans practiced agriculture, animals were also kept on large scale. Oxen, buffaloes, goats, sheep & pigs were domesticated. Dogs were regarded as pets & cats were also domesticated. Though, the picture of cow was not found engraved on the seals. Possibly, they were not familiar to horses & camels but evidence of domestication of elephants has been found from Gujarat.
3. **Textile Industry** :- Textile industry was possibly the main industry of Indus – valley civilization. They prepared both cotton & woolen clothes. A piece of woven cotton has been recovered from Mohenjo-Daro, & textile impressions found on several objects. Spindle whorls were used for spinning. Weavers wove clothes of wool & cotton. They introduced cotton to the world.
4. **Other industries** :- The Indus people were familiar to various metals like gold, silver, copper etc. they were very well acquainted with the manufacture & use of bronze. Bronze was prepared by smiths by mixing tin and copper. They not only produced images & utensils of bronze rather various tools & weapons like axes, knives, saws & spears were also made.

Huge brick structures suggest that **brick-laying** was an important craft. The Harappans also practiced **boat - making, seal - making & terracotta manufacturing**. The goldsmiths made jewellery of silver, gold & precious stones. They were also expert in **bead-making**. The potter's wheel was in full use & the Harappans produced their own characteristic pottery.