

Chapter-1

Glorious Past of India

Bharat has always been the most natural geographical unit. There is reference in Vishnu Puran that the region which is situated in the north of sea and the south of cold terrain is named as Bharatvarsha. Most of its part comes under tropical environmental region. In the north, there is Himalayan mountainous region in which Balkha, Badskhan, Jammu Kashmir, Kangra, Tiheri, Garhwal, Kumaun, Nepal, Sikkim, Bhutan, Assam and high mountain ranges of Himalayas are included. It has been separated from the western region as mountain ranges of Hindukush, Safedkoh, Tukeman and Kirthar have been expanded from north to south in the west.

Sources to know the history of India

Virtually, history contains comprehensive past of human, whatever area it is related to.. Activities done in areas such as science, economics, society, polity and religion & philosophy etc. come in the category of history. In the past, those activities of human beings which we can prove credibly on the basis of facts and evidences come under the category of history as past cannot be manifested virtually. Only related to that subject, some sources in the form of evidences can be obtained, on that basis historian represents history. At present historians do not find it suitable to give only information related to past events but they also extensively investigate the causes of those events that have occurred in the past. Human being's innermost ideas are the basis of this quest and The prime object of the historian is to study human culture. A historian uses all kinds of medium to collect information related to past activities. These

medium are called sources, evidences and proofs. On the basis of these he prepares reliable description of the past. Therefore it is said that a historian recreates history. Those events of history can be accepted as fact which can be proved through evidences and proofs. Thus the basic mantra of a historian is “ *Namulam Likhyate Kimchit*” in other words "nothing should be written without a base." . Sources to know Indian history can be divided in to two parts.

- 1- Literary sources
- 2- Archaeological and epigraphical sources

Literary sources

Literary sources to know ancient Indian history can be divided in three parts-

- A. Religious literature - Brahmana literature, Buddhist literature, Jain literature
- B. Secular literature - Historical literature, Pure literary works, regional literature, foreign accounts.
- C. Vanshavalies - as the form of historical source.

A. Religious literature -

Brahmana literature

Vedas are the oldest text among brahman literature. We get entire information related to Aryan Civilization and culture through Vedas. Vedas are a rich repository of knowledge. Vedas are four in number Rigveda, Yajurveda, Samveda and Atharvaveda. Most ancient veda is Rigveda which contains 10 mandalas and 1028 hymns. Each veda has four parts -Sanhita,

Brahmana, Arnakyas and Upanishadas. Vedas are explained in Sanhita. Rigveda is composed in verses. Yajnas related description is given in Yajurvedas. Samveda contains material which was to be sung by Aryans. Atharvaveda is composed by Atharva rishi. It contains miscellaneous subjects. It includes subjects related to brahmagyan, religious social allegiance, medicine application, defeat of foes, cures of diseases, occult art etc. Later on, literature which was composed on the basis of yajna and rituals was called brahmana literature. Arnayakas which were composed by rishis in forests, contain description of philosophical subjects, whereas

Upanishadas contain knowledge of profound subjects and rules of moral conduct. To understand vedic literature in the right way, vedanga was composed, which has six parts - Shiksha, Kalpa, Vyakarana, Nirukta, Chanda, Jyotish. Aayurveda, Dhanurveda Gandharvaveda, and Shilpaveda are also four upavedas, which are the source of knowledge regarding medicines, architecture, music and military science. After vedas, many Rishis composed smriti works among which Manusmriti and Yajnavalkya Smriti are significant. Mahabharat and Ramayana epics are the encyclopedia for the knowledge of Indian history. They have historical information of society, religion and polity. Our puranas are historical work of ancient times.

These are 18 in numbers. Markandeya, Brahmanda, Vayu, Vishnu, Bhagwata, Matsya are Important among these puranas. Matsya is the most ancient purana. They provide most of the cultural history of Indian. These puranas have five major subjects-Sarga (cosmogony), pratisarga (cosmogony and cosmology), vanhsa (genealogy) manvantara (cosmic cycles), vamsanucharitam (legends during the times of various kings)

Buddhist Literature

Buddhist literature played significant role in the reconstruction of ancient history of Bharat. Most ancient tesets of Buddhist literature are Tripitakas. These are three as - Suttapitaka, Vinayapitaka, Abhidhamma Pitaka. Thus these are

called Tripitakas. They deal with monastic discipline, doctrines, and philosophy of Buddhism. Second most important contribution among Buddhist work is Jataka (stories). These have stories reflecting contemporary social, religious and economic aspects of the earlier times of Gautam Buddha's birth. These are 549 in numbers. Other Buddhist works in pali language are Milindpanho, Deepvamsa and Mahavamsa. Milindpanho has description of talks which took place between Greek invader Minander and Buddhist bhikshu Nagsen. Deepvamsa and Mahavansa has description of history related to Sinhal Deep. Apart from Pali language, Buddhist texts were composed in Sanskrit language too. Mahavastu has the biographical sketch of Gautama Buddha. Whereas the author of Lalitavistaar represented Gautama Buddha as divine power, and wrote his life sketch in the light of his miraculous works. Manjushree mulakalpa, Saundaranand and Buddhacharita by Ashvaghosa also provide historical information. These give information of Gautam Buddha's life and his teachings. There are references of good and heroic deeds in the Buddhist work Divyavadana. Bhartiya Buddhist texts were translated in the countries such as Central and West Asia, Tibet, China, Japan, Burma, Sri Lanka etc. in which ample historical information has been included.

Jaina Literature -

Jaina literature too has enough historical material as Buddhist literature. Among Jaina literature Agamas are important. These includes 12 Angas, 12 Upangas, 10 Prakeerana, 6 Chhed Sutra, 1 Nandisutra, 1 Anuyogadwara and 4 Mulasutra. Many religious assemblies and people contributed in its composition in the long span from fourth century BCE to six century CE. Jain literature was written in Prakrit language. Other major jain works which consist of historical details are Kathakosha, Parishishtaparvana, Bhadrabahu Charit, Kalpasutra, Bhagwati sutra etc. There is compilation of code of conduct for jaina monks in the Acharanga sutra. Parishishtaparvan provides information of the relationship between then kings and jaina monks. Bhadra bahucharita details the events of the last days of Chandragupta Maurya

along with jain monk Bhadrabahu.

B. Other than religious Literature :- This category includes that literature which was written on varied subjects other than religion. Historical, semi-historical, pure literature, drama, stories, poems come in this category.

I Historical Works - Kalhan's Rajtarangini is a pure historical text which was composed in 1150 C.E. It contains the history of Kashmir from the ancient times to twelfth century CE. Another major historical work is Arthashastra, composed by Vishnuguptas Chanakya or Kautilya.



Vishnugupta Chanakya Inkpot and pen stand of Vanshavali Writers

Kautilya's Arthashastra gives detailed information related to then administration, economy, social and religious life. Kautilya included Purana Itivritta, Akhyana, Udaharana, Dhanmashastra and Artuashastra in history. Other then these

works, biographies related works are also available, which provides ample information related to these kings. Among such works are Harshacharita of Banabatta, Gaudhvaho of Vakapati, Vikramanka Devacharita of Vilhana, Kumarapalacharita of Jai Singh, Hammir Mahakavya of Nayanchand Suri, Navsahsanka Charita of Padmagupta, Bhojcharita of Ballala, and Prithviraj Vijay of Jayanaka..

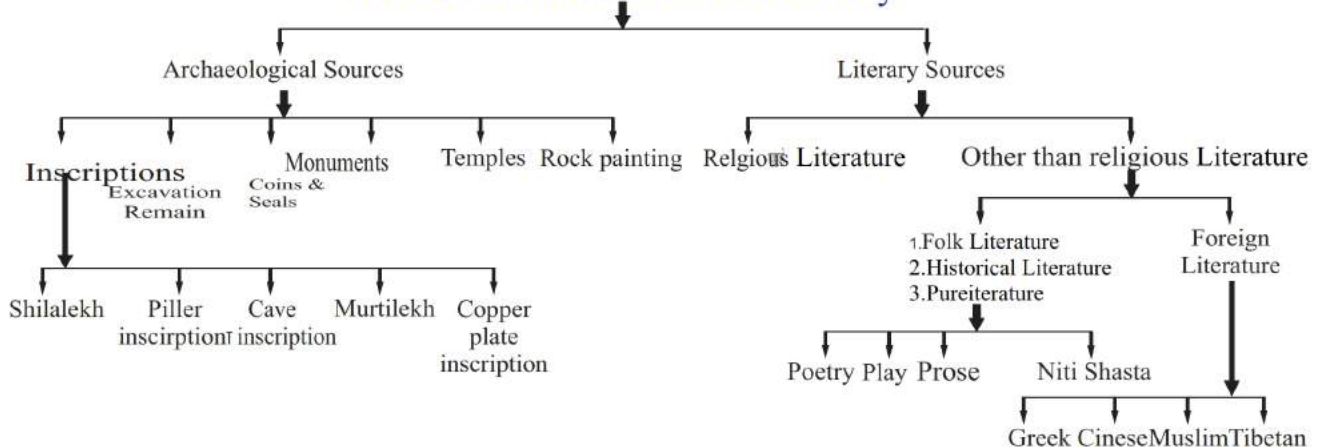
II Pure literary works

Among these works many plays, grammar works, commentaries, poems, stories were composed, these give information related to then kings, social and economical life. Ashtadhyayi of Panini, Mahabhashya of Patanjali, Gargi Samhita, Malvikaghimitra, Mudra Rakshasha of Vishakhadutta, Mrichhakatikam of Shudraka, Mitkdhra Vigyaneshwar and Nitisara of Kamandaka are valuable from historical point of view. Vishnu Sharma's Panchatantra, Vrihatkatna of Gunadhaya Vrihatkatna Manjari of Kshemendra, kathasaritasagara of Somadeva and Amarakosha of Amar Singh are significant from the point of view of story literature. These are historically valuable as they contain information of the society.

III. Regional literature

Ample historical material is provided in the

Sources of Ancient Indian History



works of regional languages. Ancient Tamil literature is called Sangam literature. It provides detailed information related to Chola, Chera and Pandya rulers of ancient India. Rishi Agastya was the author of Sangama literature. Telugu text Krishnadeva Rai Vijayam, composed by Dhurjati, provides the details of the achievements of Krishnadeva Rai, the ruler of Vijay Nagar. Chand Bardai's Prithvi Raj Rao, Kanhaddeva Pabandha of Padmavathi, Rao Jaitsi Ro Chhanda of Bithur, Vansha Bhaskara of Suryamal Mishran, Nainsi Ki Khyat of Nainsi and Bankidas Ki Khyat are major works of Rajasthani literature.

IV. Foreign accounts

From the ancient times cultural and economic achievements of India have attracted the world. India had commercial relationship with many countries of the world. Many people from the world used to come here to study and to acquire knowledge of religion and philosophy, therefore foreign writers were deeply impressed with India, provided enough account related to Bharat. But these accounts are needed to be cautiously studied.

Greek literature

Among Greek writers, Herodotus, Megasthenes, Strabo, Arian, Skylax are prominent. Most important work is Indica which was written in court of Chandra Gupta by Megasthenes. Greek accounts provide detailed description of Chandragupta Maurya's administration, society and economic conditions. Among other Greek literature, Geography of Ptolemy, Pliny the Elder's Naturalis Historia, Aristobolus's History of War, and Strabo's Geography are notable. The Periplus of Erythraean Sea provides detailed description of ports and trade which used to take place between India and Roman Empire.

Chinese accounts

Among Chinese travellers, memoirs of Fa-Hien, Sungyun, Hiuen-Tsang and I-Tsing are valuable. Fa-Hien in the time of Chandra Gupta II

(399-414 CE) came to India. Hiuen-Tsang is called the prince of travellers. He was educated in the Nalanda University (Bihar). He came to India in the ruling period of Harsha Vardhana 606 CE to 647 CE and he described the history of India in his book Si-Yu-Ki. In the later seventh century, from 672 to 688 CE, I-tsing travelled in India. His accounts provide information related to Nalanda and Vikramshila universities along with Indian culture and society.

Tibetan accounts

Authored by Taranath, Kangur and Tangur works are considered useful among Tibetan accounts. Arabian travellers and geographers also provided information related to Bharat. Al Masudi has given description of India in his book Meadows of Gold and wrote that Bharat ruled on land and sea. There are references of Pala-Pratihara rulers in the work Chachnama (History of Sind) and Suleiman Navi's books. Silsilat-ul-Tawarikh. Among Arab writers, Alberuni (Tarikh-I-Hind) is considered most important. He learnt Sanskrit language and studied original sources. On that basis he wrote about Indian society and culture in his book Tarikh-I-Hind.

C. Vanshavali as a source of history

In Indian history Vanshavali writing tradition has important place. Vanshavali writing tradition is a system to secure history of a person in the pure form. It is a tradition in which Vanshavali composer goes to houses of each caste and class and in the presence of prominent people, writes down the lineage of that person in manuscriptal codex although it starts with the brief description of cosmological creation to the historical, social, economical and religious events of the times of his ancestors. Through the study of genealogy only we get information about who our ancestors were. Prominent Vanshavali writers were Badwa, Juga, Raoji and Bhat Tirth Purohit, Pande, Barot etc. From the historical point of view genealogies are important sources of history.

1. Vanshavalies on ledger accounts, composed by purohitas are recognized as the authentic judicial

evidence. Documents related to subjects of family relations are written on paper. The object is to keep the everlasting record of the family. Signs along with letters are used in the description. Written evidences are more effective than oral evidences. Certainly Vanshavalies are a judicious account. As per Bhartiya Evidence act 1872, genealogies and ledgers etc. have been accepted as coherent judicial fact. In the case Jagdish Prasad V/s Sarwan Kumar AIR 2003P&H, court accepted the entries in ledgers of pandas as evidence. There are many cases in which Vanshavalies and ledgers are accepted as evidences.

2. Vanshavalie writers can also be called folk historians. Vanshavalies are most important source in the ancient and medieval history writing. Vanshavalies are the valuable base of the history which is available in our ancient work Puranas. Vanshavalies provide evidences for many historical events.

3. History of each caste and person is written in Vanshavalies. We get information related to their lineage from them. Vanshavalie writers also provided information regarding casteist social history. Information related to those great people who were considered as the role model in the society, are derived from Vanshavalies. The tradition of writing Vanshavalies which was started by Vedic sages to keep society well arranged and organized is still continuously present from thousand years to this day.

4. Introduction to many historical persons is provided in the manuscripts of Vanshavalies tradition.

4- References to economical development of the society, occupation of people have also be given by genealogy writers. Residing at one person's place at a definite time, genealogy writer used to write his account, therefore his accounts seem much closer to facts.

5. Genealogies are the most trusted source to know person's traditions, culture, domicile, extension, lineage, kula dharma kulachar, gotra, and his

ancestors.

6. Mutual hostility can be reduced by being acquainted about our roots to converted hindus through Vanshavalies. Feeling of religions fanaticism and separatism can be lessened and communal cooperation and harmony can be encouraged through these Vanshavalies. Five features (subjects) which are given in puranas. Lineage writing (Vansharachana and Vanshanucharita) is listed as prominent feature among the five features which are given in purana.

Sargashch pratisargashch vansho manvantarani ch I

Vanshanu charitam chaiv puranam panch lakshanam II

Means, creation of universe, arrival of apocalypse, writing of Vanshavalies calculation of time periods and discussion on vanshacharita. Hence we can say that we get valuable facts of history through Vanshavalies. Even at present Vanshavalie writers go home to home and recite them.

2- Archaeological sources

Most trusted sources to know ancient Bhartiya history are archaeological sources. Meaning of archaeology is to study the activities of human through the relics of past. Excavations of Harappa - Mohenjodaro led the beginning of Indian civilization and culture from 6,000 BCE to 5000 BCE. Hathigumpha inscription provides details of Kalinga ruler Kharvela. These are the physical evidences of history. Archaeological sources can be divided as below.

- 1- Excavated artefacts
- 2- Inscriptions
- 3- Coins and seals
- 4- Monuments and buildings
- 5- Sculptures, rock paintings and other antiquities.

1. Excavated artefacts (pottery, tools and other equipment.)

Artefacts which have been discovered through

excavations are the only sources to know about the human culture and civilization of pre historic age. We can understand the journey of human development in India through these excavated tools and potteries. Information related to Sindhu-Saraswati civilization is solely based on materials found through excavation. Initially tools made of stones were excavated in plenty but when human being started to use pottery these too were started getting excavated in abundance. As per historians, four pottery cultures were existed in ancient India.

- 1- Ochre coloured pottery or OCP culture.
- 2- Black & Red Ware or BRW culture.
- 3- Painted Grey Ware or PGW culture.
- 4- North Black Painted Ware or NBPW Culture.

Roads, drains, buildings, articles made of bronze, copper, tools, utensils, jewellery etc. have been discovered in excavations so information related to then society and culture is acquired through these excavations.

2- Inscription

Inscriptions have significant place in the Bhartiya archaeological sources. They are important from the historical point of view as they are generally inscribed with dated and are contemporary in their subjects. Information related to the chronology of a specific ruler and his achievements are available only in these inscriptions. Due to lack of space, many useless materials were excluded from them. These contain information such as names of related rulers, persons, clan, date, works and then contemporary events for instance inscriptions of Ashoka, Hathigumpha inscription of Kharvela, Nasik inscription of Gautamiputra Satkarni and Prayag Prashasti. In the absence of these inscriptions our knowledge in regard to ancient Indian history is almost incomplete. Ashoka's inscriptions are in script of Kharoshthi and Brahmi.. script. Three kinds of inscriptions are available of king Ashoka, these are rock inscription, pillar inscription and cave inscription. Inscriptions of Ashoka are best specimen of art too. These inscriptions are inscribed on long and artistic pillars and rocks. Junagarh

inscription of Rudradaman is also very famous. Other than pillar inscription of Ashoka, Mehrauli Chandra, Bhattarigon pillar inscription of Skanda Gupta, Prayag pillar inscription of Samudra Gupta are significant. Copper inscription provides history of Gupta Empire. Copper inscription of Prabhavati Gupta is valuable in this regard. Among cave inscriptions, Barabar cave inscription of Ashoka, Nagarjuni cave inscription of Dashrath, Nasik and Nanaghat inscription of Satvahana rulers are more useful. Many inscriptions are found inscribed on the top or bottom part of the sculpture which are called sculpture inscription. We get information of the ruler who inscribed them on the sculpture. These inscriptions provide important information related to various rulers along with socio-economic, religion, political information.

3- Coins and seals

Coins and seals have immensely contributed in enriching our knowledge of ancient History of Bharat. Coins & seals have historical information related to names of rulers, vanshavali, date, painting, art, religion, popular works, interest of rulers can be accessed through them. We get Significant information through Gupta age coins.

Samudra Gupta's veena types coins and killer of tiger types coins depict his valour and his interest in music. Similarly Kumar Gupta's Kartikeya types coins prove him as shaivite. Coins provide information related to expansion of Ruler's empire, their economic status, religious beliefs, art, foreign trade etc. Earliest available coins are Made of silver and copper. Only picture is made on them These are called 'punchmark coins' o struck Coins. After Mauryas, Indo-Greek rulers started Inscribed coins on which something was written On the obverse and reverse of the coin. In the times Of Kushanas's, coins made of gold and silver came Into fashion. In the Gupta age, currency made of gold and silver came into being. Name of rulers, royal insignia, religious insignia, date were inscribed on the coins. Some events are known only through coins For instance there are symbols of horse and yup and Ashvamedha Parakrama is inscribed on the coins of Samudra Gupta which proves that Samudra Gupta performed Ashvamedha yajna. He is depicted playing

veena on a coin. Hoards of coins have been discovered pillar inscription of in Bayana (Bharatpur, Rajasthan) and Jogalthamb (M.H.) Jogalthambi provides information in relation to the struggle of Shaka-Satvahana rulers. Gautamiputra inscribed his name on the coins of Shaka Satvahana rulers.



**Nehpan's Coin Samudra Gupta's
Veenadhari Coin**

Gautamiputra inscribed his name on the coins of Shaka ruler Nehpan and again issued them. Seals were also in trend along with coins. These carried signature and name of ruler, feudals, officers, traders or man of importance on them. About 274 mud seals have been discovered from Basadh (ancient Vaishali).

Information from coins :-

- 1- Chronological determination.
- 2- Information related to religious beliefs.
- 3- Information about art.
- 4- Information of trade and economy.
- 5- Knowledge of empire's boundary.
- 6- Knowledge of new facts.
- 7- Knowledge regarding interest of rulers.

4. Monuments and Buildings

Above and below the land, all available artefacts, stupa, chaitya, vihara, monasteries, temples, palaces, forts and buildings are included in archaeological sources which inform regarding the then art, culture, political life. From the relics of

Mohenjodaro and Harappa, we get information of their culture and civilization. From the temples of Devgarh and Bhitargaon we get information of Gupta age's religious and cultural life. Monuments provide information related to Bharat cultural expansion in south-east Asia. Monuments of Cambodia's Angkorwat, temples of Borobudur of Java speak the stories of India's colonial and cultural expansion in other countries.

5. Sculptures, Rock paintings and other antique

Variety of sculpture, terracotta figurines have been excavated from many places which provide information regarding the then religious, social, cultural life to us. Apart from these, drawing is a medium to express human life in an authentic form. In the Prehistoric age human painted on many rock shelters which are called rock paintings art. Different aspects of life have been expressed in these paintings. Informations regarding earliest human being's cultural, social & religious life has been provided in these paintings. Many rock paintings have been discovered in South East Rajasthan, North Rajasthan, Shekhawati region, Bhimbetka of Madhya Pradesh and Panchmarhi are important from this point of view. Similarly paintings of Ajanta, murals of forts and palaces also express the history of ancient Bharat.

Achievements of splendid Bharat- Indian civilization and culture, religion, society, art, literature and science has always been great. India had the status of teacher in the world. If we talk about economic prosperity, India was called sparrow of gold. In the Prithvi Sukta of Atharvaveda, Indian land (Bharat) has been recognized as mother (mata) (*mata bhumih putroohm prithirya*) and whole world has been accepted as a family (*vasudhaiv kutumbkam*). Our culture has presented an ideal before world as it desires welfare of mankind. There are many instances which show that our past has been splendid. Achievements of Bharat are described

pointwise in the following-

Indian culture's communication with the world

The culture which had contact with the world in ancient times, was the Bhartiya culture and this contact was not in the form of military invasions but was of cultural exchange in its nature from its earliest times Bhartiya history and culture has also remained glorious. On the basis of excavation and relics of archaeology we see the world character of Indian culture as has even been mentioned in the Sanskrit language on the south door of wall of China that god with help of demon god (yakshas) protect us. Greatness of Bhartiya culture and Bhartiya history has not only been mentioned in our Bhartiya text but western historians and scholars also expressed about the greatness of Bhartiya culture. Historian Muir has written that there is no comparison in the world of Bhartiya's natural beauty's grandeur, diversity and production of vegetation. Sir Walter Raleigh has written that creation of first human being occurred in Bhart. Colonel Olcott believed that origin place of human civilization is India. When Voltaire was gifted a copy of Rigveda, he expressed that this gift is this much precious that Western countries will always be indebted to East. Maxmuller has written that if somebody asks me that in which country has human conscience, perfection of wisdom and power reached to the highest climax? Which country has analyzed deepest mysteries of the world? Which country has raveled out the studiable subjects even after the study of the philosophy of Plato and Kant etc. then I will give one answer to trio questions that is in Hindustan. People of Peru (South America) consider themselves of Solar Dynasty (Suryavanshi) and even at present day celebrate Ramsitotsav on Vijaydashmi and Ramjanmotsav.

Therefore we can say that even from the ancient times Bhart has remained splendid and prosperous. In Agnipurana, Bhart has been called Jambudvivpa. Bhartiya regions across the ocean were called Deepantar, among them there were nine

islands (Navdvipa). In ancient cultural Bhart, present day Java, Sumatra, Malaya, Kambuja, Shyama, Champa, Burma, Lanka etc. were included. European scholar Silven Levi has used the word Indian archipelago. Arabian geographer Al-Masudi has written that India was expanded on land and sea in ancient times and its boundary was extended to Jabag (Sumatra Java). Thus at that time, the boundaries of cultural India were extended from Afganistan to entire South-East Asia. Sitting in powerful, ships, Bhartiya reached Buma country, Shyama, Indonesia, Malaysia, Australia, Borneo, Philippines, Japan and Korea and established their own political and cultural empire there. Many such navigators and tourists from island of Pacific oceans reached to Mexico of Central America, Honduras, Bolivia and Chile of South America. There they made their own residences.

Similarly Dravid tourists and navigators from the ports of Western India, became successful in establishing their home from Somaliland to entire Eastern costal region of South Africa. A branch of courageous people of India moved forward to East of Himalaya region and they reached to many states of Southern Russia, Tibet, Mongolia, Sinkyang, Northern China, Manchuria, Siberia, and China and created the impact of Indian culture. One branch of Indians, departed, from western gate and reached to Gandhar, Persia, Iran, Iraq, Turkistan, Arab, Turkey and many states of south Russia and Palestine and, successfully unfurled the flag of Indian culture there. Such cultured Aryans, reached to various countries of the world from India through sea and land route.

They popularized and published their religion, culture, civilization and introduced their culture to residents of such distant countries even from the ancient times. Son of Bhartiya soil were always curious that what is across the seas. They wished that all people of the world become cultured and should be made noble (Aryan). With the great proclamation "*krinvanto vishvamarayam*" of our ancient sages, Indians crossed the sea and gave to this proclamation its true nature. A hero named

Kaundinya built up Funan culture. Kambu reached Cambodia. In Champa and Anam, Hindu rule emerged with full of strength. The Glorious empire of Srivijay was built in Sumatra. A courageous hero named Ashwavarman reached Borneo. Courageous heroes of our Bhart even reached to American coast. These heroes propagated Bhartiya philosophy, science, astrology, mathematics, architecture, war science, ethics, music, and Vedic works to the world. Hundreds of articles written in Sanskrit have been discovered in Indonesia, Cambodia, Indo-China, Borneo. Shaka calendar is still prevalent in Java. Here temples of Shiva, Vishnu, Buddha are symbol of Indian culture. Grandeur architecture of Borobudur and Angkorwat are similar to Ajanta, Ellora. City named such as Champa, Anam, Pandurang, Indrapur, Bali, Kalinga or person's names such as Ram, Verma show unbreakable relationship with Bhartiya traditions. Bhartiya traditions such as life style, Bhartiya methods of worship, worship methods, ethics, laws, behavior etc. get reflected in these countries.

Naval Power in Ancient India

Scholars have mentioned about the ships sailing in waters that to six thousand years ago. "Nav" word is used for ships in Sanskrit and that time it was known as 'Navgati'. Later on "Naav" word of Urdu became the synonym of nav and later English word navigation became the adapted word for navgati. On the basis of study of technical methodical, it has been known that even one thousand years before the birth of Columbus, ships that which used to be constructed in Bharat, were this much powerful that these could successfully bear the devastating storms of Indian ocean and Pacific ocean and sailed through these troubled water, were capable enough to take one thousand passengers to far countries. In one of such kind of ship Fa-Hien came from China to Bharat. This was written in his travelogue. At first he went to Java from Sri Lanka then went to China from Java. Five-thousand years ago, we had fully developed ports. Excavated Lothal port of Saurashtra was built up on basic principles of

port architecture. Trade used to take place with Egypt, Mesopotamia, Iran etc. from this port. 756 feet long and 126 feet wide, 60 to 75 ton carrier ships directly reached to wharf of the port, for that there was a 1400 feet long wall from east to west so that water could be retained at the right depth for ships, there was workshop for ship and boat manufacture. Sopara and Bhargukachh were also popular ports. In first century, there are reference of ports of Chola, Dabhol, Rajapura, Malvan, Goa, Kottayam, Konark, Machhalipattam and Kaveripattam in Periplus. Ancient name of Arab sea was Ratnakar and name of Bay of Bengal was Mahodadhi. There are references of ship which were capable to carry 10 passengers in jataka. Many ships have been engraved on seals and potteries of Sindhu-Saraswati civilization.

There are evidences of ships with oars and boats with cabins, Yuktikalptaru the book written by Bhoj king of Dhar, provides a detailed description of boat making and types of boats. Some Arab travellers have mentioned that Indian navigators used Loh Matsya yantra for the knowledge of directions. Magasthenes has referred about the naval organization of nine groups. When group of ships used to sail in waters, this group had a head officer named Naukadhyaksha (superintendent of ship). Head of each ship was called Karnadhar or Mahasarth. Miyamak was to take care of oars. There were independent officers for the management of ships who were called Datarashmigrhak.

Prehistoric Stone Age Culture in Bharat

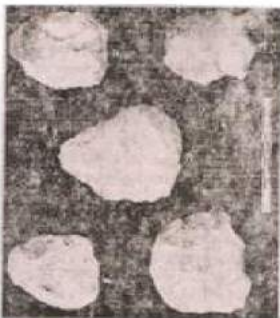
Scholars have divided the activities of the past by human beings. When human beings learnt to read and write, activities from that time to present times are included in history and activities of human being before that time are included in prehistory. In the last century, with the help of excavations, scholars have discovered many places in Bharat where human beings resided in earliest times. Many artefacts, tools, utensils, bones of animals which were used by them, have been discovered in excavation. Most of the tools of earliest human

beings were made of stone. Therefore human beings of this age are called stone age human being and the age where stone tools were in use, are called stone age. According to historians, human beings used stone tools for a long time. Twenty lakh years old stone tools have been discovered in Shivalik ranges. Initially these tools appeared plain stones rather than tools. But gradually these developed and became more refined. Stone age can be divided in three parts on the basis of discovered stone tools.

- 1- Paleolithic age
- 2- Mesolithic age
- 3- Neolithic age

20 lakh year ago human being made stone tools for the first time in Paleolithic age. These were large and thick in shapes, not refined. Scholars have further divided this age in to Lower, Middle and Upper Paleolithic age.

In Mesolithic age shape of stones became more refined. Because of their small size these are called microlithic tools. The dates which have been provided from the stone age archaeological sites such as Gujrat, Rajasthan, Madhya Pradesh, Odhisha, Kerala, determine the time of Mesolithic age about 12 thousand years BCE,. At this time human beings were in the hunting and gathering stage and gradually moved towards domestication of animals. They started living in round huts made of wood and grass on the banks of rivers and lakes. They started using utensils made of



Paleolithic Equipment Neolithic Equipment

mud and cooked food in them. Neolithic age's man moved towards animal rearing and agriculture. People started making those tools which were helpful in agricultural activities and animal rearing. Important among these were axes, wedges, chisels,

cuts, flints, arrow heads. Some of these tools were made of hard stone such as basalt and were rubbed to make them smooth. Agricultural activities forced people to live and settle at one place. With this, a new era of economic and cultural development and prosperity started.

Pre Historic Rock Art

In the stone age, initially human beings lived in natural shelters such as caves, rocks of the mountains and river regions. From the Upper Paleolithic age there are evidences of shelter used by human beings. Through paintings early human beings depicted various aspects of their life on these wall and roofs of rock shelters, which are called rock paintings. These people expressed



Rock Painting, Bhimbetaka, (M.P.)



Depiction of Bull ,Aalniya Kota(Raja)

various aspects of their life through paintings. Lots of information regarding the cultural, social and religious life of these people comes from these

paintings. Many of such rock paintings have been discovered in South-East Rajasthan,

North Rajasthan, Shekhawati region. Bhimbetka and Panchamarhi of Madhya Pradesh are valuable from this point of view. Bhimbetka Madhya Pradesh is world famous and has been listed as a world heritage site of UNESCO. Many other places of Madhya Pradesh such as Panchamarhi, Bhopal, Hoshangabad, Vidisha, Sagar and Mirzapur in Uttar Pradesh, Chambal valley region, Baran, Alniya, Vilasgarh, Darra, Rawatbhata, Kapildhara, Bundi, Virat Nagar (Jaipur) Harsaura (alwar) and Samadha etc. rock paintings have been discovered on rock shelters. Archaeologist V.H. Sonwane has discovered drawings on Mesolithic tools from Chandravati (Gujrat). Mesolithic age of these tools is self evidenced. Dr.V.S.Vakankar believes their time period from Upper Paleolithic age. Most of the drawings are in red and ochre colour, Rock painting art is not only being studied in India but 22 countries of the world are also engaged in its research work. Many national and international organization have come into existence for this purpose.

Achievements - Sindhu Civilization

In 1856, railway track was being paved for Lahore to Karachi railway line shortage of stones for spreading concrete on line led labourer to draw out bricks from the nearby mound. They were unaware that they were digging out the remains of archaeological site named Harappa which was a great civilization of the world. In 1856, Burton brothers informed government about Harappa. In 1861, Archaeological Survey of India Department was established under the direction of Cunningham. In 1904, John Marshall became the director of this department. In 1921, Dayaram Sahani excavated Harappa. In 1922, Rakhal Das Bannerji discovered Mohenjodaro. Harappa was the earliest discovered site therefore, this has been called Harappa civilization. Initially most of the places of this

civilization were nearby Sindhu river so at first it was called Sindhu Valley civilization but now as per new discoveries, this civilization was geographically and culturally extended to Punjab, Haryana, extinct river valley region of Rajasthan and Gujrat. So it will be more appropriate to call this civilization as sindhu civilisation. As according to latest information, among the discovered places of Sindhu civilization. Approximately 917 places in India, 481 places in Pakistan and 2 places in Afganistan have been discovered. This was extended to 1600 km from west to east and 1400 km. from north to south. This was extended to Afganistan (Shortghai and Mundigak), Baluchistan (Sutkangedor, Sutkakhoh, Balakot), Sindh (Mohenjodaro, Chahundaro, Kot-Diji, Judirjodaro) Punjab (Pakistan-Harappa, Ganeriwal, Rehman Dheri, Sarai Khola, Jalilpur), Punjab (Ropar, Saghol) Haryana (Banawali, Meetathal, Rakhigarhi), Rajasthan (Kalibanga, Pilibanga), Uttar Pradesh (Alamgirpur, Hulas) Gujrat (Rangpur, Dholavira, Prabhas Patan, Bay of Khambat and Maharashtra (Daimabad)

Sindhu River

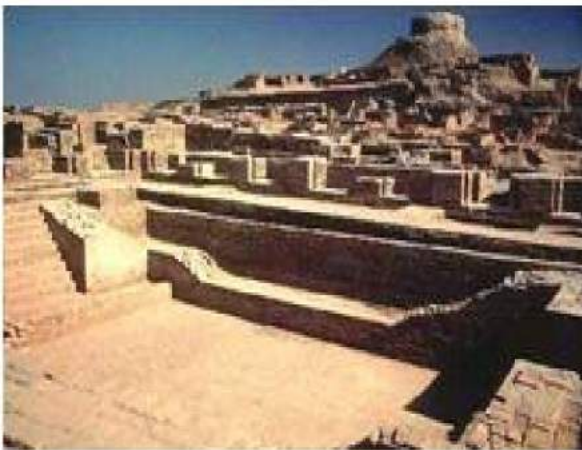
There were around 40 settlements in the region of Sindhu river and its tributaries. Approximately two third settlements were in extincted saraswati region. About 250 settlements were outside the flow region of Saraswati river. Flow region of Sarawati River and its tributaries was between region of Ganges and Sindhu. In the Vedic age, Saraswati river was the base of people's life. It was called *naditame devitame*, *ambetame* in Vedic literature. In recent years, scholars have tried to trace the flow route of Saraswati river through aerial and geological surveys. With the help of water flow indications, identification through satellite, study of underground water extracted through drill machines and through archaeo-historical, and scientific studies, it has been proved that Saraswati river was present in ancient times. Origin of Saraswati river was from Mana mountain of Shivalik's ranges of

Himalayas. From Aadi Badri it came down to plains, then it flowed to Kurukshetra, Sirsa, Jhansi, Agraheha, Hanumangarh, Kalibanga, Anupgarh and Suratgarh. After dividing in many stream, it merged in sea. One branch went to Prabhas Pattan and merged in Sindhu sea. Other branch after merging in Sindhu went to Rann of Kutch. It was 1600 km in length and 3 to 12 km. in width. Renowned archaeologist Dr. V.S. Vakankar launched a campaign to discover the flow route of Saraswati river and traveled 4000 km. Due to geological changes and lack of water sources caused this river to be extincted.

Sindhu Architecture

Town planning

Well planned town is a prominent feature of this civilization. Each town had citadel on high platform and town on lower plain area. Citadel was the residence of kings, priests and other prominent people of the town. The town was surrounded by thick & wide



Town planning Mohenjodaro.

walled rampart. On lower plains, town was settled. Roads were well planned in town. Roads were wide and used to cut each other on right angle in town. Their widths were 9 to 34 feet. One road of 34 feet has been discovered which could have been a



Water drainage system Lothal and Harappa



Dholaweera Site and chariot Figure Daimabad

Highway. Lanes were of 1 to 2.2 meter. Roads of Kalibanga were 1.8, 3.6, 5.4 and 7.4 meter wide. Ratio of the shape of large bricks was 1:2:4 and normal bricks were of $7\frac{1}{2} \times 15 \times 30$ inch. Bricks's size of rampart was $10 \times 20 \times 40$ inch. There was proper drainage system for drains. Even Egyptians were not aware of fire bricks. Generally each house had 3-4 rooms, bathrooms, toilets, well and a courtyard in the center of the house. Each house had proper arrangement of drains for water drainage. The proper water drainage system which was discovered in Sindhu Saraswati civilisation, have not been found anywhere in the world. Drains were there to take out the water from houses. Drains brought out the polluted water out of the town. Large drains were covered. Gypsum mortar was used for connecting drains. On the of roads of drains, manholes have been discovered. Chambers were also made on drains so that drains could be made clean by removing garbage.



Great Bath Mohenjodaro

Great Bath

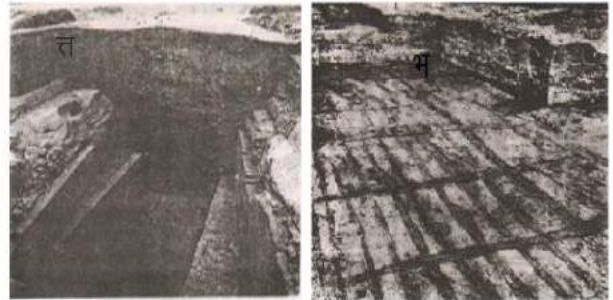
It is an important building of Mohenjodaro which has the size of 39x23x8 feet. It has steps made of bricks. There are verandas on three sides. Bricks have been used on floor and walls. Remnants of a well have also been discovered in the nearby vicinity which was a water resource. Eight small bathrooms have also been discovered in the north.

Great Granary

Remnants of a great granary have been discovered from Harappa and Mohenjodaro. Granary is 45.71x15.23 meter in Mohenjodaro. Constructed on a high plat form to be secured from water, granary of Harappa is divided in two parts with the area of 55x43 meter. There are 6-6 ware houses in two lines, which are 23 feet distanced from each other. It had its entrance from the direction of Ravi. Such granaries have also been discovered in Mesopotamia.

Great Reservoir and Stadium

In the excavation of Dholavira, 16 small or large reservoirs have been discovered. Through these we know about the water conservation system of the civilization. Reservoir in the south of the citadel sized 95x11.42x4 meter is an example of water conservation. Proof of stadium has also been discovered in Dholavira. Size of stadium is 283x45 meter. At all corners stairs have been made for the audience. Festive place is linked to the wall of the Citadel which has the width of 12 meter.



Rock Cut Great Reservoir Dholavira & Ploughed Field Kalibanga

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Great Dockyard

A brick structure have been discovered from Lothal which has been identified as the dockyard (important part of port) by S.R. Rao. Average size of this dockyard is 214x36 meter. Its present depth is 3.3 meter. There is a 12 meter wide entrance gate in southern wall where ships came. Entrance gate was connected to bhogva river through which water came in the dock. Rao writes that dock of Lothal was more developed and ancient than the docks of Phinisia and Rome. Lothal's dock yard is larger than present day Vishakhapattanam dock yard.



Dockyard Lothal

Art, Script and Science of Indus Valley Civilization

Discovered stone sculptures, terracotta figurines, beads, potteries, seals, bronze sculptures and utensils are the best specimen of the art of this civilization. A priest statue made of steatite has been discovered. A dancer's statue made of bronze and terracotta figurines, beads, potteries, seals,



Hhump ox Dancer's statue Swasthik Figure



Terra cotta sculptures

Earthen pot

bronze sculptures and utensils are the best specimen of the art of this civilization. A priest's statue made of steatite has been discovered. A dancer's statue made of bronze and terracotta both has been found. The height of the bronz statue of the dancing girl is 11½ cm. Greatavailability of mud figurines symbolizes the developed sculpture art of



Indus-Valley Seals

that time. Statues of hump ox also depict art. We get

glimpses of the interest of people living here towards paintings through the inscribed art on seals. The seals which have been discovered from here have depiction of an animal along with some concise writing on the obverse part and a knob on the reverse part. Knob was probably used for hanging. 250 writings have been available on seals.



Indus-Valley Script

Largest inscription consisting of 17 large words has been discovered from Dholavira. Sindhu script has not been credibly deciphered. The script of sindhu is probably logo- syllabic and pictorial in its style. From the science point of view, we can say that there were symbols for numbers of mathematics in Sindhu-Saraswati Civilization. People were acquainted with methods of arithmetic such as multiplication and addition. Remains of some materials have been discovered in excavations which probably were used as medicines. Remains of skills have been found from Kalibanga and Lothal. Six cuts have been found on the skulls of child discovered from Kalibanga. Some cuts appear to be healed. These are signs of surgery done on skull. They were also familiar with metallurgy. They were well aware of developed technique of casting of metal and making equipments. Bronze statue of a dancing girl from Mohanjodaro and chariot shapes found from Daimabad are evidence of this knowledge. Earthenware were made on potter's wheel. 2.1 meter kitchen remanents have been found. After

hardening wares in fire, designs in the black & ochre colours were made on them.

Economic achievements

There are evidences of developed agriculture system, animal husbandry, industries and internal trade in Sindhu Saraswati civilization. As per new discoveries it has been ascertained that they were also acquainted with horse. From Surkotda and Ranghundai remains of horses have been discovered. According to S.R. Rao, idols of horse have been found from Rangpur and Lothal. According to Dr. V.S. Vakankar, skeletons of horses have been found from many places on the bank of Saraswati river during Kutch Saraswati River Research Expedition.

Agriculture

Discovery of great granaries from many places suggests that food production was in surplus. Production was the reason for the emergence of townships. Major crops were wheat, barley, peas, pulses, sorghum, cotton, dates, sesame, rice etc. Wooden plough was used for tilling. A furrowed field has been discovered from early Harappan Kalibanga, which indicates two crops system of agriculture. Copper sickle was used for harvesting.

Industries

Many artefacts made of copper and bronze have been found in excavation. Among copper equipments, fishing hooks, swords, mirrors, knife, arrow heads, utensils have been found. Famous bronze statue of dancing girl, statues of ox, dogs and birds prove that metallurgy was developed in this civilization. They were acquainted with the art of making potteries. Bead industry was also in the developed state as factories of bead making have been found from Lothal and Chanhundaro. These beads were made of variety of material such as gold, silver, copper steatite, precious stones, and conch shells. Around 2500 seals have been found in this civilization which were mostly made of steatite. These seals have depiction of animals (Unicorn,

tiger, elephant, bull, rhinoceros) trees, human figures on them which indicate about human activities and religion. Evidences regarding cultivation of cotton and cloths prove that textile industry was also in advanced stage, Spinning wheels have also been found in excavation.

Trade and commerce

This time internal and external trade were both in prosperous stage, people were engaged in the trade of precious stones, semiprecious stones, metal made equipments, jewellery etc. Probably copper from Ganeshwar of Rajasthan, gold from Mysore, silver from Iran and Afganistan, precious stone for bead making from Gujrat and Maharashtra were imported. They had trading relations with Mesopotamia. An inscription regarding this contest has been found from Mesopotamia, in which 'meluha' word has been used for Sindhu people. Twenty Four seals of Sindhu Saraswati civilization have been found from the cities of Mesopotamia. A button shaped seal has been found from Lothal. Such types of seal have been found from Behrain Island, Bay of Persia and towns of Mesopotamia. There was a systematic arrangement for the trade of goods and measurement. On the basis of findings weights were in the cubicle and round shapes, which were made of chart, agate etc. Weights were in the ascending order as 1, 2, 4, 8, 16, 32, 64.

Characteristics of social life

Remnants of Sindhu Saraswati civilization tell us that, in the society of that time important people were ruler, personnel, general class, workers farmers. Rulers and important personnel lived in citadel and other people lived in town part. The smallest unit of the society was family. Because of the discovery of many female figurines, it can be said that women were respected in the society and family might be matriarchal in nature. There are evidences of cotton cloths. Here men and women both loved ornaments. Jewellery made from beads was very popular here. A depiction of drum on a seal shows the interest of Harappan people in music also.

Hunting and music were popular entertainments.

Religious life

Tree, water and animal worship

Spirits believed to be living in trees were worshipped here. On a seal a deity has been shown between two peepal trees and seven human beings are shown worshipping him. Sindhu Saraswati civilization immensely contributed in the development of ancient religion. Worship of mother goddess, worship of Pashupati, tree worship, animal worship all were chief characteristics of Sindhu Saraswati religion which are still visible in our life. In a statue found from Harappa, a tree sprouts from womb of statue which probably depicts mother earth. In a particular seal, we find a male figure mediating with a head gear adorned with horns of a buffalo being surrounded by animals like elephant, tiger, rhinoceros, deer. Another seal describes the picture of a god in the same yogic posture with a naga kneeling in prayer before him.

Practice of Yoga and Yajna

In the excavations of Kalibanga, Banawali, Rakhigarhi and Lothal. Fire altars and hearths have been found. A Yogeshwar statue sitting in padmasana has been discovered. A large number of terracotta figurines show individuals in various yogic postures. Lot of depiction of unicorn along with bull without hump, humped bull, tiger and elephant has been discovered on seals. All these animals were worshipped with reverence by Harappan people. Many animals became famous vehicle for deities. The discovery of Great Bath from Mohenjodaro symbolizes their belief for water as very sacred and purifying.

Political life

There is no specific information regarding the political system of this civilization. The prominent interest of Sindhu Saraswati people was to engage in trade. State might have been divided in four centres as, Harappa, Mohenjodaro, Kalibanga and Lothal. A systematic town planning, conservation of water, focus on cleanliness provides

a clue for a efficient ruling authority and proper functioning civic bodies. Harappan people seem to be peace loving as there are meagre number of weapons have been discovered in excavation. Some of these included copper swords, bows, arrows, spears, daggers. Evidences of the impact of Indian civilization had also been shown in the foreign cultures of that time. Harappans not only had commercial but also cultural relations with other cultures. Like India, mother goddesses were worshipped in Crete. In Mohenjodaro, people used to shave their bearded off in the shape of sheep. In Sumeria and Babylon, oxen have been shown with beard. Sumerians tied their hair in laces like Harappans. Like Harappans, in the tombs of Egyptians small fly shaped gurias/beads have been found.

Achievements :- Vedic Age to Mahajanapada Age

Vedas have been counted among the greatest literature of the world. This literature was the foundation of Vedic civilization. Aryans were the founders of this civilization. Instead of having an ethnic sense, Aryan word has been applied for quality which means one who does noble deeds ; a noble one. We get information regarding these noble people in Vedic literature. Aryan word has been used at many places in Vedic literature. Vast knowledge has been comprised in the ancient Vedic text of Aryans. Their language was Sanskrit which was called '*devavani*'.

Although western scholars have identified Aryans as foreign invaders thus reflecting their narrow mindness. On the contrary in fact Aryans were the natives of India. Nowhere in the Vedic literature Aryans have been called foreigners. Aryans praised Indian mother land and called rivers their mother. Aryan did not come from foreign but they went to Iran and Europe from India. Indian culture's evidences in Central Asia prove the expansion of Indians in this region. According to new researches, many similarities have been identified between Sindhu Saraswati civilization and Vedic civilization. Sapta Sindhav region was

the major geographical region of the both cultures. In the *nadi sukta* of Rigveda, 21 rivers have been mentioned in which Ganges in the west and Kumbha (Kabul) river in the west have been included.

Language and Literary Prosperity

Sanskrit language is the glory of Indian civilization. There is no language as enriched as Sanskrit in the whole world. Even in present times, Sanskrit is as scientific as it was earlier. Today Sanskrit grammar is the foundation of many languages. In ancient times, contrary to other languages a vast literature was composed in Sanskrit language. The script of Sanskrit was evolved in the form of Brahmi script which was praised by Macdonald in his book called 'History of Sanskrit Literature'. India was very much prosperous from the literature point of view. There was no knowledge which has not been mentioned in Vedic literature. Vedas have been called *Apaurusheya* (not made by human) Our sages internalized the knowledge for a long time and compiled this knowledge in veda. Therefore vedas are called *sanhita*. Initially it was not in the written form. So this knowledge was preserved orally therefore these are called shruti also. Vedas are four in numbers, each veda has its corresponding Brahmana, Aranyakya and Upanishadas.

The most ancient text of Aryans is Rigveda which comprises 10 chapters and 1028 suktas. It has prayers for deities in the form of verses. Each sukta mentions deity and sage. Some sukta describes about wars and ethics. Samveda comprises the compilation of poetic verses. Among 1801 mantras only 75 mantras are new in this veda rest are taken from Rigveda. The mantras were sung in the praise and worship of deities, Yajurveda includes details about, yajnas, rituals and worship methods. It has 40 chapters and is divided in to two parts Shukla Yajurveda and Krishana Yajurveda. Last veda, Atharvaveda contains 20 mandalas, 731 sukta and 6000 mantras. It was composed by Atharva rishi. The last chapter of this veda is 'Ishopnishad' which is related to spirituality.

Purana

Puranas comprises lot of historical information so puranas are also now given special importance. We get chronological history of many events from puranas. These Puranas are considered to be composed by Lomaharsha and his son Ugrashrava Matsya, Vayu, Vishnu, Brahmand, Bhagwat, Agni, Markandeya are notable Puranas. Puranas comprise Vanshavaies which are considered very old in nature. It is a composition of second and third century. We get history of Guptas and information related to other important events in them. Apart from Puranas there are 29 Upapuranas. Sutra literature is also important. Indian sages have tried to regularize the social and religious life of human being. Among these sutras literature, Kalpa sutra is prominent which is divided in three parts, Shrouta sutra, Grihaya sutra and Dharma sutra. Vedanga, Smrities and epic(Ramayan and Mahabharat) also hold a major place among Vedic literature.

Political system-major characteristics

A systematic political life was started in the Vedic period. The smallest political unit was 'kula' and the largest political unit was 'rastra'. Rashtra-jan-vish-gram and kula was the descending order of the political organization. The head of kula was kulup, head of gram was gramni, officer of vish was called vishpati, head of jan was called 'gopa'. State was called rashtra and raja was the head of rashtra. The post of raja was hereditary in nature. There is reference in Rigveda that raja was elected sometimes. We see a welfare state even at that time also. King had to take the pledge of welfare of people at the time of coronation. People used to give tax to the king which was called '*balihrita*'. There is mention of panchjana at many places in Rigveda. These five prominent janas were-Anu, Yadu, Turvas, Puru, and duhya. There is reference of a war in Rigveda which is called dasaragya war. In this war, king of Bharat jan, Sudas fought with kings of ten janas on the bank of Ravi river (Purashani) in which Sudas won. besides panchjana, Alin, Pakth,

Bhalanas, Visani, and Shiv janapada were also among these ten kings. It is believed that king Sudas removed Vishwamitra from the post of priest and appointed Vashishtha as the priest. Therefore Vishwamitra instigated ten kings to fight against Sudas but at last in the war against other jana, sudas won. Purohita and senani were having important role in assisted king in the administration.

Sabha and Samiti

There is a mention of sabha and samiti in both Rigveda and Atharvaveda which were the

important element in the political organization and were capable to keep a check on the tyranny of king. According to scholars, samiti was a general representative assembly which discussed important political and social matters. King used to take part in the meetings of samiti. In comparison to samiti, sabha was small organization in which only elders or important people used to take part. There is mention of an organization comprised of sujata people (aristocratic). Sabha was the organization of experienced, elder and renowned people which assisted king in his administrative and judicial work.

Vedic Literature

Text/Veda	Rigveda	Krishna	Shukla	Samveda	Atharveda
		Yajurveda	Yajurveda		
1. Upbveda	Aayurveda		Dhanurveda	Gandharveda	Shilpveda
2- Brahman Text	Eitearaey Koushitaki	Taitriy – Shathpathi		Panchvish	Gopath
3-Aranyaka	Eitearaey Shnkhyayn,	Taitriy –brahdarnayaka		Jeminiya	–
4- Upanishadas	~Eitearaey Koushitaki,	Taitriy Ishvasya		Chandogya, Ken,	Prashn, Mandukya
	Kata, Shwetashwar	Brahdarnayaka			Mundaka,
5- Shrot sutra	Ashwalayan Koushitaki,	Aapstambh,		Khadir,	Vaitan
	Hirnyakeshi,	Katyayana		Latyyana	
	Bodhayan			Dradhyayana	
6- Grayah sutra	Ashwalayan, Koushitaki,	Maitrayani		Khadir, Gobhil,	Koushik
	Aapstambh–Katyayana			Goutam	
	Bodhayan, kata, Parashar				
	Veswwnas				

Other Dharma Sutra

- (Smritiyan) 1- Manu 2- Aari 3- Hasti 4- Yajanvalvkya 5- Ashka 6- Angira 7- Yam 8- Aapstambh 9- Sanvarga 10- Katyayana 11- Brihaspati 12- Parashar 13- Vyas 14- Shankh 15- Likhita 16- Daksh 17- Goutam 18- Shatata 19- Vashisht 20- Deval 21- Som 22- Narad 23- Yamdarshan 24- Prajapati 25- Bodhayan 26- Ashwalayan, 27- Shonak 28- Kashyap 29- Gobhil
- Vedanga 1- Shiksha 2- Kalpa 3- Vyakarana 4- Nirukuta 5- Chhanda 6- Jyotish

Epic Age

Ramayana and Mahabharat are prominent epic which provide information regarding Indian history and culture. Political system was very



Maharshi Valmiki

Mahaishi Ved Vyas

much consolidated in the epic age. The office of king became hereditary and divine. But king was not absolute. He had to respect religion. He was bound towards duty and welfare of people. At the time of his coronation, king had to take pledge for welfare of his subjects. In the case of physical deformity, elder son could be deprived of his succession rights. Council of ministers and sabha were in existence for the assistance of the king. There were 18 departments (Tirtha) and council of ministers in the Mahabharat age. There are references of some republics, among which Andhak, Vrishni, Kukur and Bhoja were prominent.

Mahajanapada Age

The major achievement of the political system of Mahajanapada age was the development of monarchy and republic system. In Rigveda age, Jan (Tribe) did not have settled on geographical base. In the post Vedic period Jan started, settling geographically so these were called janapada. At the time of Mahatma Buddha, janapadas were fully developed. The state became expression of territorial entity instead of tribal identity. With the establishment of janapadas, struggle for the geographical expansion started taking place among janapadas and powerful states engulfed the weak

states, consequently janapada converted into mahajanapada. A comprehensive list of 16 mahajanapadas has been given in Buddhist text Anguttarnikay.

- 1- Anga - Champa
- 2- Magadha- Girivrij and Rajgrih
- 3- Kashi-Varanasi
- 4- Kosal- Shrasvasti
- 5- Vajji-Vaishali confederation
- 6- Malla - Kushivara & Pava
- 7- Chedi - Suktimati
- 8- Vatsa - Kosambi
- 9- Kuru - Indraprasth
- 10- Panchal-Ahichhatra & Kampilya
- 11- Matsya -Virat Nagar (Bairath)
- 12- Sursen - Mathura
- 13- Ashmak - Paidanya (Potan)
- 14- Avanti - Ujjayani
- 15- Gandhar - Taxila
- 16- Kamboj - Rajpur

Apart from these 16 mahajanapadas, there were many small janapada. Among these Yodheya, Madrak, Trigart, Kaikeya, Sindhu, Sauviri, Shivi, Ambashtha. Shakya, Kalinga, Mulak were important. This time four powerful mahajanapadas emerged - Kosal, Magadha, Vatsa and Avanti. These had monarchical system of government. Republic system was in ten states, Their names are mentioned in Buddhist texts - Shakya of Kapilvastu, Koliya of Ramgam, Bhagg of Sunsumargiri, Buli of Alkappa, Kalam of Kesaputta, Malla of Kushinara, Malla of Pava, Moriya of Pippalivana, Videh of Mithila, Lichhavis of Vaishali.

Republic system in ancient India

2500 years ago, there are evidence of republic and constitutional system in India which is our important achievement. Raja or leader was elected in republic. *Raja shabdopjivi Sangh* word has been used for Lichhavi confederacy in Arthashastra which means each person considered himself as the king of his state. Deputy king,

Bhandarik, and commander (*senapati*) assisted king in the discharge of his duties. Sabha or sansthas was the highest assembly for the elders of republic. In sanstha discussion on varied subjects took place and then decision used to be taken. The place where sabha was organized was called sansthaagar or santhagar. An officer named aasan pannapaka decided the sitting arrangement for the members of sansthaagar. It was essential to fulfill the quorum for the session of sanstha. Member in the sanstha presented formal proposal. After the presentation of proposal by the presentator, it was repeated three times so that all members could listen it properly. Members were asked to accept the proposal. Members who remained silent, were considered accepting the proposal. In the case of no unanimity on proposal, after discussion, votes were casted with the help of flags of different colours which symbolized ballots. An officer named *shalaka grahapak* used to collect these flags. Sometimes secrecy was followed for this procedure. Disputed subjects were given to selected committees. Judicial system of republic was also important. According to the *Attakatha* of Buddhaghosha, culprit was investigated by seven judicial officers and after that he was penalised. There is clear imprint of republic system of mahajanapada age on our present day parliamentary and constitutional system. It was the imitable example of democracy in ancient Bharat. In the later period, Maurya ruler Chandragupta tried to unify entire nation. He established a centralized ruling system and successfully organized the whole India into a political unit.

Social life - Chief Characteristics Varna System

Varna and ashram system was the foundation of contemporary society. In the Purush sukta of Rigveda, there is reference of four social classes which are Brahman, Kshatriya, Vaishya and Shudra classes forming from the mouth, arms, thighs and feet at the sacrifice of the primordial purusha respectively. According to this, society has been considered as a person and varna its parts. The

base of these varna was the profession. People had right to choose their profession in this period. There could be brahman, Kshatriya or vaishya even in a family. In the post Vedic age, discrimination based on varna developed but still foundation of varna system was in action. According to Shathpath Brahman, any learned person could become brahman. There are many instances of inter varna marriages. The prime objective of this system was to develop professional efficiency. Varna could be changed as author of Aitereya brahman Mahidas was the son of a wife Itara (shudra) of an unknown teacher therefore he was called Aitereya. Ved Vyas is also a similar example. In the Sutra age birth rigidity increased in the varna system. In the time of Gautam Buddha, Varna system became more rigid and distorted and discrimination among varnas increased. Therefore varna system was severely criticized in Buddhist literature. Distorted varna system gave birth to caste system. Karma based varna system was replaced by birth based caste system. Even before Vedic civilization Indian society was divided in the profession based societies.

Ashram System

Ashram system is considered to be evolved during Vedic age. There were 3 ashrams in upanishadas - Brahmancharyashram, Grihasthashram and Vanaprasthashram. The information of ashram system and regarding systems has been given in dharma sutra literature and smriti text. Under the ashram system, the human life was divided into four periods. Bramcharya, Grihasta, Vanprastha and Sanyas Ashrama. After these one aspired to achieve the Moksha. The goal of the each period was the fulfillment and development of the individual and attainment of moksha in the last period of his life. The ashram system was the first effort in the whole world to scientifically divide human life to attain specific goals in each stage. It is an immense contribution of Indian culture to the world. Ideals of Purusharth and Ashrams are integrated to each other. Human being got

introduced to dharma in brahmacharya ashram. Gristhashram referred to individual's married life, with duties of maintaining a house hold, raising a family, educating one's children and leading a family - centred and dharmic social life. The Vanaprasthashram was a retirement phase, where person handed over household responsibilities, took an advisory role and dedicated his entire time to the social work. In the Sanyas ashram he tried to attain moksha (liberation). The object of varna system was to make person useful to the society as per his nature. The main object of ashrama system was to make coordination between physical, social and spiritual and moral goals. We find the developed stage of this system in Sutra age and Epic age. Professor G.C. Pande has written that ashram system was complementary to varna system. Ashram at one hand connects person to the society and another hand itself becomes a systematic stage for his development.

Refinement of life by Sanskar

Indian society has remained to the fore in establishing social system. It was the belief of Indian sages that, *Janmna jayate shudrah sanskarat dwij uccyate* means person is shudra by birth but he attains dwijta (second birth) due to sanskars. Those religions, social rites which are adopted to systemize personal life and to take person towards refining and perfecting the human journey of life, are called sanskaras. The detailed description of sanskaras are given in Grih Sutra, Dharma Sutra and Smritis. Number of sanskars varies in various texts. These are 18 in Vaikhyanus grih sutra, 13 in Parashar Bodhayan, Varah Grih sutra and Manusmriti and 40 in Gautam Grihsutra. 16 sanskars have been considered major among all. These are -

- 1- Garbhadhana
- 2- Pumsavana
- 3- Simantonayana
- 4- Jatakarman
- 5- Namakaran
- 6- Nishkraman
- 7- Annaprashan
- 8- Chudakarma
- 9- Karnavedha

- 10- Vidyarambha
- 11- Upanayana
- 12- Vedarambha
- 13- Keshant
- 14- Samavarthan
- 15- Vivah
- 16- Antyeshti

Concept of Purusharth

The concept of purusharth is old in Bharat. From the Vedic ages, dharma, artha, kama are said to be the goal of human life. But in Upanishada, jain and Buddhist religion, moksha (liberation) has been told to be the highest goal of human life but later on these religions synthesized. Purushartha means object of human pursuit. It refers to four proper goals of a human life. So ideals which should be followed by human in life is called purushartha. These four purusharthas are dharma (righteousness, moral values), artha (prosperity, economic values), kama (pleasure, love, psychological values and moksha (liberation, spiritual values). First three purushartha are related to worldly life of human being but fourth purushartha being the ultimate ideal of human life is related to liberation from worldly life and spirituality. Philosophy of purushartha covers the entire life in which along with various aspects of worldly life, consideration for life after death and spirituality are also included.

Concept of Rina and Yajna

The concept of rina and yajna is also important part of Indian culture and religion. There is discussion on rina of human being for world and other world in both references in Rigveda. These mantra reflect this feeling that there is happiness to be free from indebtedness. There are three kinds of basic indebtedness every human being carries with him and he can attain liberation only when he frees himself from these rinas. These rinas are related to his social duties towards society.

Pitra Rina- Pitra rina is fulfilled by bringing up a family by getting and raising children in a proper manner.

Rishi Rina- This rina is fulfilled by studying and understanding the cultural context into which one is

born thus honouring our rishis.

Dev Rina - Duty towards deities is fulfilled through performance of yajna. This rina connects human with the world so human being should offer food and prayer to insects, birds, animals to honour them thus should contribute in the continuation of the world.

Five Great Yajnas :- Five great yajnas are considered as essential for every house holder in Indian culture.

Brahma or Rishi Yajna - Self study and to follow the ideas of rishis.

Dev Yajna :- To perform yajna, prayer, worship to the deities.

Pitr Yajna - Service to parents and service, respect to teachers, elders, old people.

Bhoot Yajna - To attain satisfaction by offering food to beings, birds, animals, cows, crows, ants, dogs and to proper serve guests.

Nrip Yajna - To work for the welfare of all human beings.

Family System and Position of Women

The concept of family system is the important characteristic of Indian social life. This system has remained robust and strong in the society. This institution has connected person to person and has encouraged him towards society and nation. With this feeling we Indians give message of '*vasudhaiva kutumbakam*' to the world. We see the remnants of the concept of family even in proto historic age (Sindhu Saraswati Civilization). Mud mother figurines have been discovered in the large quantity from the civilization which indicate about the matriarchal family structure of that time. In Vedic samhitas, 'kutumb' word has been used in the place of family (parivaar) in which people of two or three generation lived together which is now called joint family. There are references of patriarchal families in the social and religious rights of son and daughter. Like son, daughter also had right of upanayana, education and yajna. Women were very much revered as mother and wife in ancient times. '*Yatra naryastu pujiyante ramante tatra devta*' (where women are worshipped there deities reside) was the feeling of the society. Like sages, some female sages

were also the visualizer of the verses of Rigveda. We have names of learned women like Ghosa, Apala, Lopamudra, Vishvara, and Sikta, Nivavari who performed yajna rituals. The structure of Indian family was based on husband, wife, mother, father and children. The foundation of the relationship between men and women was marriage institution. This institution was the base of family. Marriage is an entrance for grihasthashram which is a legalized religious and social ritual. By performing vivah sanskar one enters into grihastuashram and frees himself from the indebtedness towards dev (deities) and pitr (ancestors) and rishi (teachers) and earn dharma and artha for himself. In our dharmashastras, there is mention of eight types of marriages system - Brahma, Dev, Arya, Prajapatya, Asur, Gandharva, Rakshash and Paishach. Among them, first four were revered in Indian society.

Achievement of Religious life :- Bharat had the status of world teacher (vishwaguru) for its cultural achievements and prosperity. Deities of Vedic age were attributive names of natural powers. They were large in number. They have been divided in three groups.

- 1- Celestial Deities - Dyaus, Varuna, Surya, Savitri, Aditi, Usha, Mitra, Vishnu, Ashwin
- 2- Terrestrial Deities - Prithvi, Agni Soma, Brihaspati, Saraswati
- 3- Atmospheric Deities - Varuna, Vat, Indra, Rudra, Parjanya, Marut.

Deities were worshipped with prayers, praise and yajnas. Despite the worship of poly theist power of nature, they believed in the unity of god and had faith that this divine power has created this world and people worship him in different forms. It is said in Rigveda that *ekam sat vipra bahudha vadanti*' (Truth (God) is only one, rishies describe him in various forms.)

He has been called supreme god (param brahma) in upanishadas. Soul is the element of this supreme god. Supreme god and soul both are one. According to the philosophy of Upanishadas supreme god and this world coalesces into god again. The Coalescence of soul with god is called Moksha (liberation). Upanishadas teach

us to give up the attachments for worldly matters, to have pure thoughts and to live a life of simplicity. Our great persons such as Ramkrishan Paramhans, Swami Dayanand Saraswati, Swami Ramtirth, Maharshi Arvind, Swami Vivekanand has elucidated the philosophy of Upanishads in detail. Great work of religion, philosophy and Morals such as Shrimad Bhagvad Gita was composed, which gave the message of karma yoga that is without desiring anything one should just do the work which is expected from him and in this process should completely surrender himself to god. Our religious philosophy has given strength to the feeling of human's and nation's welfare.

Achievements of Economic life

Economic prosperity of India depicts our glorious past. Because of this prosperity, India was called sparrow of gold in ancient times. India is a agricultural country. Agriculture and animal husbandry are the foundation of Indian economy. Cow was considered aghanya (not to be killed) and she has been called *vishvasya mataram* (cow nourishes the world like mother). There are references of tillage, sowing, harvesting of crops, ploughing by oxes, production of food grains in Rigveda. Lakes (kulya) have been mentioned. We get the indication of advanced agriculture system from these references. Even thousand years ago from the present day, there were flourishing industries for wood, leather and stones as trade was in the developed state. In one reference, the price of one sculpture of Indra was told to be 10 cows. 100 Boat with 100 oars has been mentioned in Rigveda. The message of producing more food grains has been given in Taitereya Upanishada. New technology of agriculture was developed in post Vedic period. There are references of two, four, six and twelve oxen being harnessed in plough. Cow dung was used as fertilizer, trading organization also came into existence. Shreshti, gana and ganapati words have been used in this reference.

Achievements in Art

Jain and Buddhist religion both immensely contributed in the field of art. Temples,

monasteries, chaitya, vihara, stupa, sculptures, caves, which were built up by the followers of these religion in the different parts of India are the best specimen of Indian art. The Buddhist caves of Kolavi, Stupa of Sanchi, Bharhut, Amaravati, Chaityas and Viharas of Kanheri (Mumbai), Karle-Bhaja (between Mumbai -Pune) are excellent examples of Buddhist art. From the sculpture point of view. Gandhar and Mathura art are important. Murals of Ajanta are world famous. In the vedic age, people were efficient in making and giving shapes to items by moulding metal in the fire. There is reference of jewellery being made from Hiranya (gold) in Rigveda. Karnashobhan and nisk (gold coin or jewellery made from a unit of price) were made in jewellery. Vedic Aryans were acquainted with art of weaving cloth. Vay root was used for weaving. Weaving was called vayan. Weaver and weaved cloth was called vayun. Tantu word was used for thread and tantra was used for loom. There are good specimens of wooden art.

Achievements Related to Science

Science has been described in detail in Vedas. Science books containing subjects such as mathematics, chemistry, astrology which were written in Sanskrit language were later on translated in Arabian, Latin and English languages. West had limited knowledge in these branches and it seems that in India many generations of people were working in this field.

Medical Sciences

We all know about great medical work called Ayurveda, which has been tested on the parameters of science and has been found most suitable in present times. Ayurveda describes the welfare not only of human being but also the life of all beings in the world.



Dhanantari



Charak

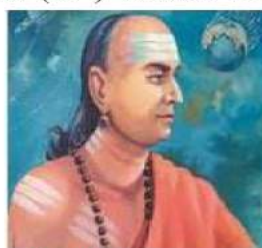
Ayurveda and medical science have been mentioned in details. The tradition of Ayurveda is very ancient in India. Bhishak (doctor) has been mentioned at many places in Rigveda. A bhishak has been shown making effort for jointing broken bone of leg. We can infer that medical sciences was developed in this time. Charak, Sushruta, and Dhanvantari were the prominent scholars of this field. Medicinal methods has been described in detail in Charak Samhita. According to Indian tradition, first of all brahma conferred the knowledge of Ayurveda to Daksha and Bhaskar. Bhaskar developed his own medical methods. Daksha Prajapati gave the knowledge of Ayurveda to Ashwini Kumar. Aswini Kumar produced medicinal plants on mountains and showed magic in the field of medical sciences. Six Characteristics of a good doctor have been told in Charak Samhita. These are education, critical approach, science, memory, promptness and action.

Ayurveda has been considered as the upaveda of Rigveda. Chapter 8, shloka 10 of atharvaveda mentions that antidote of a poison is a poison itself. Three major subjects of Vedas are god, soul and nature complete medical science has been elucidated in nature. Bharat

The theory of tridhatu, tridosha. Five physical bodies and its relationship with purush and prakriti and sapta dhatu theory of the philosophy of sankhya are still accurate and useful in the field of medical sciences. Sushruta described about eight theories are surgery, cardiology, paediatrics, toxicology, virification in the medicines. Medicines have been described in detail in Charak Samhita. The texts of Charak and Sushruta have been translated in many languages. Vagabhatta collected the knowledge of Ayurveda and arranged it in an organised manner in his book Ashtang Hriday. He knew about the symptoms and cure of disease such as fever, ambapit, anemia, tuberculosis, eye disease, urethritis, leprosy. Madhavakor, Vrind, Dhanvantari, Chakrapanidutta also contributed in the growth of this knowledge.

Mathematics

Symbols were used for the numbers of mathematics in Sindhu-Saraswati civilization. Bharat aknew about mathematics from the ancient times. Will Durant wrote in his book History of Civilization, that it is India who taught us a new method to express all numbers in 10 digits in which each number had absolute and local value. In Yajurveda, there are names for number till ten to the power of twelve (10^{12}). After Vikram era, India had the knowledge of writing ten to the power of fifty three (10^{53}) whereas in Fourth century BCE



Aryabatta



Bhaskaracarya

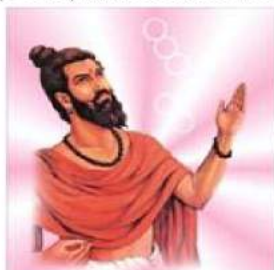
Romans and Greeks could write numbers till 10^4 at maximum. India was the foundation for the revolutionary Development of mathematics through the application of decimal system.. After the Seventh century, this knowledge reached to the world through Latin and Arabian translation. In Fifth century CE Aryabatta had the knowledge of the method to calculate square root, area of triangle, quadrilateral, and radius of circle, exact value of pi (3.1416). Brahmagupta discovered the formula for the extension of any exponent. Lilawati and Siddharta Shiromani of Bhaskaracharya are important for the study of arithmetics, algebra, and geometry. They knew about modern calculus as it has been mentioned in Shunyalabdhi. Formula to know area has been given in Shulvasutra of Bodhayan. The sum of right angle triangle is equal to the square of two angles this method of geometry was propounded by Bodhayan which was later taken by Pythagoras from India. Bodhayan and Apstambha knew about square root. Katayana discovered the method of measuring the graph of a circle.

Astronomy and astrology

Ancient Bharatiya explorers acquired the knowledge of space, stars, universe and composed writings and works in this regard. Indian calendar system proves that our knowledge and calculation of the size of earth, and its rotation, solar and lunar eclipse, planets and sub planets, movements of stars, twenty seven lunar mansions are still accurate even in the time of modern sciences. When world did not have knowledge regarding the size of earth, at that time Aryabhatta propounded the principle of earth rotation. Shathpath Brahman elucidates about the movement of stars and planets. Principles propounded by ancient astrologers such as moon's rotation around earth, rotation of earth on its axis, twenty seven lunar mansions, and lunar month of thirty days, year of twelve months, are still acceptable.

Physics and chemistry sciences

Sage Kanad was the author of Vaisheshik philosophy and propounder of molecular theory through these we get the knowledge about the development of physical sciences. Kanad gave the theory of matter Atoms and combination of atoms. Many theories in the regard of matter, power, motion, and velocity were given by ancient sages and scholars. The theories of physics which were given in 14th century Europe were already propounded in Fifth century work of Padarth Dharmasangraha and Vyoma-vati authored by Prashastpad and Yama shivacharya respectively. Bharatiya had the knowledge of chemical mixture in ancient Bharat, example of this is Mehrauli pillar (Delhi) which has never been rusted till date.



Sage Kanad



Mehrauli pillar (Delhi)

A class of people and scholars, who distanced themselves from the society and earned knowledge, contributed immensely in the education system of ancient Bharat. Their residences were the laboratories for the guidance of people. Spiritual inspiration was the base for the materialistic progression of Bharatiya people. Ancient Bharatiya schools were filled by the students all around the world. All countries accepted Bharat as their teacher. Manu declared with confidence that people all around world came to learn character building from people born in India.

In conclusion we can say that India's past was glorious. Civilizations of Rome, Greek, Egypt, Sumeria rised and declined but Bharatiya civilization has survived. Indian society has not only impacted Bharatiya but has also impacted human societies all around the world. India is affluent with large in size, prosperous in traditions, and ancient literature, continuous history and extensive culture. Bharatiya culture has remained in existence despite its struggle against odds. Bharatiya Dharma, society and culture, history has always been glorious and prosperous. Many foreign invaders and invasions jerked and shocked Indian culture and religion but despite that Bharatiya culture remained intact. Bharatiya land is the land of warriors where great people gave more importance to their freedom and respect than to their life. Here great people, social reformers showed new path to Bharatiya. We know through Vedic literature that people had respect for mother Bharat and Bharat as a land which is the symbol of our nationalism. From ancient time, we have many levels of the development of nationalism. The concept of nationalism is continuously existed even from Vedic time. The concept of cultural nationalism was much more important. There are references of greater Bharat in ancient times in which entire Central Asia was in the influence of cultural empire of Bharat. Bharatiya culture presented the beautiful synthesis of various worship methods.

Points to remember

- ❖ Bharatiya culture extended in the world in ancient times.
- ❖ Whole human existence is included in Indian history.
- ❖ According to Colonel Olcott Bharat is the origin of the human civilization.
- ❖ Major characteristic of Bharatiya culture is unity in diversity.
- ❖ Archaeological evidences are authentic source for the knowledge of Bharatiya history.
- ❖ Kautilya, Kalhan, Banabatta contributed in Bharatiya history writing tradition.
- ❖ Vedic literature is the oldest literature in the world.
- ❖ Buddhist and Jain literature are important sources to know about Bharatiya history.
- ❖ Many evidences of the Upper Paleolithic age are in India.
- ❖ Organized town planning was the chief characteristic of Sindhu Saraswati civilization.
- ❖ Sindhu Saraswati civilization was extended to present day Pakistan and Afghanistan along with Bharat.
- ❖ Saraswati river was the base of Vedic Aryans.
- ❖ People of Sindhu Saraswati civilization knew the art of making earthen utensils.
- ❖ People of Sindhu Saraswati civilization were expert in the art of making seals.
- ❖ Many Indian navigators traveled to foreign land through sea and propagated Bharatiya culture in the world.
- ❖ Bharatiya land across the sea was called deepantar.
- ❖ Human beings began agricultural and animal husbandry activities with the help of stone tools in the Neolithic age.
- ❖ Most of the places of Sindhu civilization have been discovered in the valley regions of Saraswati river thus this has been called Sindhu Saraswati civilization.
- ❖ Sabha and Samiti were two important

institutions in the Rigvedic age which contributed in the assistance to administration.

- ❖ Ancient Bharat had extensive knowledge in many branches of science such as astrology, astronomy, mathematics, medicines, physics, and chemistry.
- ❖ Decimal system and zero were discovered in Bharat.
- ❖ Upanishads literature is valuable work in the sphere of Bharatiya philosophical traditions.

Questions for exercise

Multiple choice questions

(Choose the correct option)

1. Which Veda does recognize earth as Bharat Mata?

- (A) Atharvaveda
- (b) Samved
- (c) Yajurveda
- (d) Rigveda

2. Who was the author of Midas of Gold?

- (A) Maxmuller
- (b) D.D.Kosambi
- (c) Al-Masudi
- (d) Alberuni

3. When did Vikram era begin?

- (a) 78 BCE
- (B) 57 BCE
- (c) 78 CE
- (d) 130 CE

4. Which is not Vedang in the following?

- (a). Shiksh
- (b) Vyakaran
- (c) Jyotish
- (d) Sutra

5. What was the name of the author of “Yuktikalptaru” in ancient India?

- (a) Raja Bhoj
- (b) Gautamiputra Satkarni
- (c) Bhaskaracharya
- (d) Banabatta

6. Geographical region of Rigvedic Aryans-

- (a) Iran
- (b) Afghanistan
- (c) Doab Pradesh
- (d) Sapta Saindhav

7. Where have remains of great stadium been discovered in Sindhu Saraswati civilization?

- (a) Lothal
- (b) Rakhigarhi
- (c) Dholavira
- (d) Mohenjodaro

8. The place where meeting of Sabha held was called in Mahajanpad period?

- (a) Samiti
- (b) Sabha
- (c) Asann pragyapak
- (d) Sansthagar

Very short answer questions

(Answer in two lines)

1. Write name of the archaeologist who started the extinct Saraswati river research expedition ?
2. Indian culture was expanded to which countries in South East Asia?
3. Where is the Angkorwat temple Located?
4. Write major characteristics of Neolithic Age.
5. People of Sindhu Saraswati civilization acquainted to which metal?

6. Most of the writings are found on which Material?
7. Which subject has been propounded in Aranyakas?
8. What is Tripitaka?
9. Between whom dasranya war was fought ?
10. Which janas were included in Panchjanya?
11. Write names of three Brahmana works
12. Write two names of the scholars who contributed in the field of mathematics in ancient India
13. Which method was discovered by Kanad in the field of physical science?
14. Write names of 16 Sansakars.
15. What are four Purusharth?
16. What is Ashram system?
17. Where is iron pillar located in Delhi?

Short Answer questions

(Answer in Eight Lines)

1. What do you know about rock art painting?
2. Describe Tri rina and yajna system in ancient society and religion.
3. What does Mahajanapad mean? Write names of 16 Mahajanapadas.
4. What were sabha and samiti?
5. Which subjects have been propounded in Upanishadas?
6. Describe about the contributions of foreign accounts in the knowledge of Bhartiya history.
7. Elucidate about the importance of coins in the knowledge of Bhartiya history.
8. What is Vedang literature? Explain.
9. Write about Sindhu architectural art.

10. What is Aranyak literature?
11. Describe about major industries of Indus Valley civilization.
12. Write about the characteristics of seal making art in Sindhu Saraswati civilization
13. What subjects did Kautilya include in history
14. Write names of mud pottery cultures.
15. What do you know about seafaring and navigation work in ancient.
16. What is genealogy?

Essay type questions (Answer in 3 Pages)

1. Describe about archaeological sources in the knowledge of ancient Bhartiya history.
2. Elucidate about the role of Vedic literature in the knowledge of ancient Bhartiya glory.
3. Write an essay on the prosperity in the sphere of science and art in ancient Bharat.

4. Explain important characteristics of political structure and republic system in ancient India.
5. Give description about the expansion of cultural empire of India in ancient times.
6. India was called sparrow of gold in ancient times. Give outline of economic glory of ancient India in the reference of this statement.
7. Write an essay on the ancient religious glory of India.
8. Describe the importance of genealogies as a source of Indian history.

Answers (Multiple choice questions)

- | | | |
|--------|--------|--------|
| 1. (a) | 2. (c) | 3. (B) |
| 4. (d) | 5. (a) | 6. (d) |
| 7. (c) | 8. (d) | |