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Evolution of Social Structure in Ancient India

MAHCC103

CENTRE FOR DISTANCE AND ONLINE EDUCATION



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**EVOLUTION OF SOCIAL
STRUCTURE IN ANCIENT INDIA
(MAHCC103)**

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SYLLABUS

EVOLUTION OF SOCIAL STRUCTURE IN ANCIENT INDIA

Sr. No.	Content
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2.	Cultures in Transition: Societies Represented in Vedic Literature; Iron Age Cultures
3.	Socio-Religious Ferment in North-India: Buddhism and Jainism; Emergence of Buddhist Central and Peninsular India
4.	Early Historic Societies: 6th Century B.C. To 4th Century A.D.-I: Urban Classes: Traders and Artisans, Extension of Agricultural Settlements; Chaityas, Viharas and Their Interaction with Tribal Groups; Early Tamil Society – Regions and their Cultures and Cult of Hero Worship
5.	Early Historic Societies: 6th Century B.C. To 4th Century A.D.-II: Marriage and Family Life, Notions of Untouchability, Changing patterns in Varna and Jati

Reconstructing Ancient Society with Special Reference to Sources

A scholarly person has written very well about Indian history, society and culture that Iran, Rome, Egypt etc. have dwindled away but our individuality remains intact. A number of efforts are being put in to reconstruct the Indian history and society. We have got success in it through its sources in its reconstruction.

Modern Author's of Ancient Indian History

1. Author's of Colonial Countries, their Views and their Contribution in the making of Ancient Indian History : Modern kind of research in the ancient Indian history commenced in the latter part of the 18th century. When the Britishers established their rule here, they realized its necessity in favour of investment in their regime. When the East India company got their share of rule in Bengal, Bihar and Orrisa according to Allahabad treaty in 1765, the British rulers had to face tough times to impart justice system to the successors of the Hindus. Thus an English translation of Manusamriti was carried But in 1776 known by the name 'A Code of Laws' thus an effort was initiated to comprehend the ancient laws and rituals. It continued to a great extent till the 18th century. Consequently, Asiatic society of Bengal was established in Kolkatta in 1784. It was established by a Civil servant of the East India company Sir Jones (1746-1794) who translated, the play 'Abhigyan-Shakuntalam into English in 1789. The most faous Hindu scripture 'Bhagwat Gita' was translated into English by Willicome in 1785. Asiatic society was established in 1704 in Mumbai and Asiatic Society of Britain was established in 1723 in London. William Jones propounded it that European languages very much resemble Sanskrit and Iranian languages. This fact created deep interest for the study of Indian education in Germany, France and Russia along with other European countries. In the first half of the nineteenth century a number of Sanskrit Chairs were established in England and many other European countries.

The most remarkable impetus was given by the son of Germany named F. Maxmuller (1823-1902) whose main tenure of life was spent in England. He realized it that he should have a thorough awareness about the customs and social systems of those people who are to be ruled over in the same way, the Christian Missionaries' also considered it essential to know the weaknesses of the Hindu religions so that they may be instrumental in changing the religion in order to provided a strong and long age to British regime. To fulfill these needs a lot number of ancient scriptures were translated under the editorship of maxmuller these books were published in the second books of East series in fifty volumes and sometimes,

different parts of volumes were also published. Though some Chinese and Iranian scriptures were also included but very frankly speaking, only ancient Indian scriptures are important.

In the above cited translation and on the basis of books written on them, the western scholars have presented many general inferences about the history of people of ancient India. They are of the opinion that the people of ancient India had no awareness about the period and chronology of dates about history. They also stated that the people of India have been habitual of voluntary type of governance. They were involved in intellectual or heavenly problems they did not bother for the historical problems. Caste system was treated as a great intruder of discrimination. The western scholars stated it emphatically that the Indians had neither the sense of nationalism nor any expertise of voluntary rule.

A number of such inferences have been published in Vincent Arthur Smith's book (1843-1920) 'A History of India. He prepared this systematic history of India in 1904. He has written this book on the basis of deep study of historical sources. This book served as a text-book for about fifty years and even today the scholars use it extensively whatever be, Smith had a socialistic attitude towards history. As a reputed member of Indian civil service, he awakened the role of foreigners in India. In about one third of his book, there is a description of just the invasion of Alexander over India. In the book, India has been projected as a voluntary ruler that had never an experience of political integration before the establishment of British rule.

In brief the explanation enunciated by the British historians shows that their main aim was to down-grade the character and achievements of India and put up foreign rule as justified. But it does not mean that the inference of all the British historians is incorrect. Infact, several of their inferences seem to be acceptable. For example, as compared to Chinese, the Indians have not shown any strong awareness about date chronology, However, in the initial stages, some time of the important events seem to have been derived from the death of Gautama the Buddha. But still, the inferences of these historians are either illusionary or exaggerated. Such results could have been helpful as a source of preaching to maintain the British dictatorship. There was in vogue a monopoly rule in India. By stating this, they called their ruling system as justified in which all the power are vested in the hands of viceroy. If the Indians are involved in the heavenly problems will their celestial life will not be looked after by the British investors? Those Indians who have no experience to rule in the past, how will they be able to govern in the present times. All these inferences show that Indians are unable to govern themselves.

2. Views and Contributions of Nationalist Historian : The incorrect and imperialistic attitude evaluation of the British historians about the history of India emerged as a challenge for the Indian scholars especially those who were western educated. On one hand, they were perturbed by the incorrect presentation of Indian history by the investors

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Notes but on the other hand, they were feeling comfortable too to see the progressive feudal society of India and the rising capitalism in England. Their intention was not only to reform Indian society but to reconstruct the ancient history of India so as to reform the society and achieve the aim of 'Swaraj' while doing this most of the historians were swayed away with a sense of reawakening of Hindu nationalism but such scholars had no feeling to adopt reasoning and objectivity. In this second category fall Rajindra Lal Mitra (1822-1891) who published many 'Vedic Mantras' and wrote 'Indo-Arian' book. Rajendra Lal Mitra was a devotee of ancient tradition who viewed the society with logical perspective. He has tried to prove in his book that some people used beef in ancient India. Some of the scholars have tried to show that despite having some characteristics, Indian economy based on division of labour is no more different that existed before the Industrial Revolution in Europe and other ancient societies.

The list of first category of nationalists or historians is very long. RamKrishna Gopal Bhandarkar (1837-1925) and Vishwanath Kashinath Rajvarhe (1869-1926) emerged as two scholars of Maharashtra who searched for the various sources for the social and political restructuring of society. R.P. Bhandarkar restructured the history for various community historians and the history of Deccan. P.K. Rajvare moved throughout the villages of Maharashtra while investigating the Maratha history and handwritten scriptures in Sanskrit that were published in 22 volumes.

Indian scholars have proved it by deeply. Studying the policies and political history that India does possess political history and they had an awareness for administration and governance. Devdatt Ramakrishna Bhandarkar (1875-1950) has published several books on the political institutes of ancient India. There are a number of other modern historians for their important contributions like Hemchandra Roy Chowdhary (1892-1957). He restructured the history of ancient India right from the tenth century B.C. and the end of the Gupta rule since. Roy was a teacher in European history, he has adopted some new techniques and comparative method for the restructuring of ancient Indian history. For example, he has critically evaluated the British historian Smith. Better Hindu reawakening is more elaborately found in the writings of R.C. Majumdar (1888-1980) who had to write a lot. He was the Chief Editor of History and culture of Indian people that used to be published in many volumes.

Most of the authors of ancient Indian History have not paid much importance to southern India. Even South Indian born great historian K.A. Neelkanth (1890-1975) followed the same path but he wrote the book 'A History of south' that paved the way to compensate his drawback. His style is terse and the historical facts are trustworthy but some of the scholars are doubtful about Shastriji's presentation of social form and political system.

However, the contribution of Indian historians is also not without faults. British historian

a smith has presented the invasion of the Alexander in one third portion of his book whereas Indian scholars have given too less coverage to this fact. They have laid much emphasis on the conversation between Alexander and Poras along with much emphasis on his liberation by seleucus through Chandragupta (1881-1937) and A.S. Altekar have exaggerated the role of Indian dynasties for the liberation of Kushan rulers they have sidelined the fact that middle Asians and some other tribes had become a part of Indian life and did not loot the Indian wealth. But still, Jaiswal has a great contribution who ended the fantasy of Indian dictatorship. He proved it in his writings of 1910-12 that several Indian republics in ancient period had their individuality who exercised their own rule.

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Some of the Indian historians have tried to diverge the Indian history culturalist A. L. Vaisham has raised the question as to how for it is correct to view ancient India with modern perspective. These previous writings show that some atheist communities were much interested in materialistic philosophy. They presented the view that ancient study should be reserved to seek bliss to awaken various aspects of culture and heritage. His book 'Wonder What was India' (1957) is a systematic survey of ancient Indian culture and civilization. It is free from those drawbacks that are found in the writings of British historians like smith. The book of A.L. Besham is a great diversion from political history to non-political history. This diversion is prevalent in the book 'An Introduction' to the study of Indian history (1957) that was later on published as Ancient Indian culture and civilization of Historical Outline (1965) Kosambi has shown a new path to Indian history. He discusses his materialism of history according to the text derivation from Karl Marx.

There has been a tremendous change in the last 25 years the functional systems and direction determinants of scholars in ancient India Now, they lay more emphasis on social economic and cultural processes and try to connect it with political movements. These are good signs of historical study. Now let us discuss the sources and difficulties to know the ancient Indian history.

Hindrances in the way of making of Ancient Indian History

Man is basically an inquisitive animal. He wants to know about the history of nation and humans. Thus a historian tries to present a real picture of the past by the study of sources and material. But it is not an easy job to do because historical material in the construction of ancient history is lacking. It is all the more difficult in case of India. It has a number of causes. First of all there is much more lacking of literary material and historical scriptures as compared to other countries. It is the opinion of scholars that ancient Indians were aware of script. But our handwritten manu-scripts are not more ancient than before the four centuries of B.C. Even these have been obtained from middle Asia. It is alleged that ancient Indians suffered from lack of historical knowledge. It is correct that they did not write the history as

Notes it is written today. They did not even write historical scriptures like the ancient Greeks. But they were very well aware of the concept of Indian changes. Infact, the concept of change is the essence of history. There is a description of four age in our Puranas Satyug, Treta, Dwapar and Kalyug. Awareness of Kaal (time) is an important ingredient of history, and it is prevalent in writings. There is no doubt that our country could not produce historians like Herodotus of Greece or Levis of Rome. However Kalhan's 'Rajtrangi is an exception. Albreni, who visited India along with Mahmud Gaznavi, has mocked of this tendency, in his book 'Tehkieke Hind'. Hindus are apathetic to chronology of dates. They were unable to answer any historical fact if asked and start mending stories. Seeing the dirth of historical scriptures, the above cited words seem to be true. Some of the Western scholars go to the extent of stating that ancient Indians had no fancy about history. But it is incorrect to think like this. Infact, the position is different for the ancient historians to that of the modern ones. Indian people were aware of history and knew its importance. Ancient Indian scholars treated history as 'the fifth Veda' they considered Purnas Economies Domestic scriptures under the category of history the modern historian tries to establish cause-effect relationship in historical events. But the ancient historian used to explain those events in which some educative value may be achieved. In addition to this they imported more importance to age tradition than chronology of dates and concepts than events. Secondly, the ancient Indian people were more interested in religion and philosophy and were less involved in materialistic living. Religion was imparted more importance to religion because their lives were always inclined to intellectualism. It is essential to comprehend the real form of history to understand religion in addition to social, economic and political causes giving rise to several movements, institutes and ideologies. Students have to use ancient religious scriptures very carefully because there is a lot of differentiation of opinion on the same event in history. They cannot take the decision easily about the truth of the scripture. Thirdly, different forms of era were in vogue in ancient lemres like Samvat, Vikrami Samvat etc. Thus the scholars had to face hindrances to use chronology of dates. This hindrance all the more becomes tough when the same event in various scriptures, with the same 'Samvat' carries a gap of thousand years. For example, whatever evidences are available about the Aryans regarding their dates bear a gap of not only one or two years but thousands of years. Fourthly, the creation of scriptures in ancient times was perhaps done to appease the masters. Such events have not been cared for in various events while some of the minor events have been presented so elaborately that it all seems to be a total exaggeration. For example, the information about the invasion of Alexander on India cannot be derived any ancient scriptures while it is a very important event from the point of view of historical facts and to script the Indian history. Fifthly, we have not been able to get success to read the ancient script of Sindhu Valley civilization.

Thus the ancient Indian history before the advent of Aryans in India is mostly based on supposition.

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Sources to Composition of Ancient Indian History

In spite of the above cited hindrances; researchers, scholars and others have made tremendous efforts have found the sources to compose ancient Indian history. These sources can be divided in the following two categories.

- (1) Archaeological Sources
- (2) Literary Sources

The historians have to rely on archaeological sources only to write down the history of pre-historic age because human being had no knowledge of script then. While writing down about proto-history, they may use archaeological as well as literary sources theoretically, most of the historians consider the descriptions of the foreigners as a part of literary sources. But it has been discussed separately in the book.

1. Archaeological Sources

Archaeological sources may be divided into six parts in the construction of Indian history :

- (1) Physical remains out of excavations
- (2) Inscriptions
- (3) Monuments and Buildings
- (4) Coins
- (5) Idols and
- (6) Paintings

Archaeological sources play an important role in the creation of ancient Indian history. First of all, its sources are extensive. In a number of parts of the country, we can find physical remains, coins and inscriptions. Secondly, the creation of time of Indian scriptures is unknown, thus these are unable to tell about the social and economic condition of any particular time. Thirdly, literary sources are dependent. Thus the perspective of the writer remains incorrect to present any picture correctly. For example, Chinese passengers described Indian society with respect to Buddhism perspective and thus their descriptions are not completely correct. Fourthly, where literary sources are either mute or hazy, there archaeological sources are functional. Fifth, we get the awareness about pre-historic age by these sources only. A number of while ancient pedantic scripts doing a copy of scriptures have either discarded some of the important references or added some of the references at their own will. This type of diversions are not possible in archaeological sources. Thus the scholars consider such sources as very much trustworthy. The following are the archaeological sources in the creation of ancient Indian history.

Notes **2. Material derived from Remains and Excavations**

A number of remains have been received by the excavations of mounds that has been helpful to us to get a lot of awareness about our prehistoric and proto-historic times. It must be remembered that mound is that protuberance at the surface level where the remains of the old colonies remains buried. It may be of several kinds. Mono cultural, Chief cultural and Multi cultural. Mono-cultural mound shows only one culture. Some of the Mounds are merely the signs of painted utensils of soil. Some of the mounds reflect Kushan culture. In the main mounds, only one culture remains prevalent. The cultures belonging to post or pre-historic age are a least importance. In multiple cultures, there are a number of pre-cultures moulds are excavated in two ways – horizontally or perpendicularly. It means lengthwise excavation so that the various cultures are brought out in time chronology. It remains confined to a part of the surface only. The other excavation means the excavation of the whole mound or a part there of this type of excavation can be helpful to us to know about the peculiar culture of a time. Excavations have led to the possession of old cities houses, temples, utensils, idols, domestic articles, ornaments, coins etc. Primitive man overpowered his difficulties by using the natural resources to make his life successful. Their awareness leads us to the possession of pre-stones and rough tools. For example, the scholars have found the inference from the rough tools and stones in the Sohan river (Pakistan) that human beings lived in India about 2 to four lacs years ago. In the west-east India's excavations, we have come to know such huge cities that existed about 2500 years ago. The excavations of Mohanjodaro, Harappa, Ropar, Banawali, Alamgirpur, Taxila, Patliputra creates knowledge about the social, economic and religious life of the people. The excavations of Indus Valley have proved it that people led a cultural life of repute about 4500 years ago. The excavation of Taxila led to the awareness of the history of Kushan dynasty. The excavations of Patliputra have thrown a lot of light on the Maurya dynasty and its history.

Some of the people in South India used to keep the tools, instruments and utensils made of soil along with the dead bodies and huge stones were put up in large spheres around it. These are known as Huge Moulds. Their excavation has led us to the inference about the life led by the people of Iron age in the Southern part. On the basis of science, the old mounds are excavated in respective order and in respective order and we get an awareness about the life of ancient age about their materialism scientific research is carried out in various forms about the physical remains that we get as a result of excavation and exploration. These show as about their antique nature. One of the scientific methods is known as Carbon-14. In this method of radio carbon, it is investigated about the period. It is the theory of time determinant that carbon prevails in all the living things when some object becomes inert, then C-14 carbon stops accepting a new kind of food. From that very moment, death starts approaching. It is known as radio-activity. C-14 is an isotope or constituent of C-12 and both

exist in equal proportions. The lesser the amount of C-14 in any object, the more ancient it is. If an object has more amount of C-14, it belongs to later period'. It is evaluated on the basis that half of the life of C-14 is 5568 years. Half of the life of radio active substance is that age during which half the amount of that substance becomes weak. Most of the carbon substances get destroyed. The wooden coal has the maximum carbon amount.

By the investigation of plant remains especially the analysis of pollens makes us aware about the weather and vegetation. On this very basis, it is stated that agriculture cultivation was in vogue in Rajasthan and Kashmir I 7000-6000 B.C. Nature of craftsmanship of metals and analysis of ingredients of science claims to know the sources of metals that helps us to know about the positions of development of metals science. The analysis of animal fossils helps us to know if these were domestic or not.

3. Inscriptions

Inscriptions are known as the signs or words carved on some stone or metal. These are written with an aim to impart information. Inscriptions are considered as the most important in the sphere of archaeological sources from the perspective of creation of history. These are inscribed/carved and so these can not be altered. The dates are not inscribed on all the inscriptions but still linguists can determine the period by the structure of letters. Some copper utensils have been received on which there is inscribed the description of rulers etc who donated land or property to people. The language is Pali, Sanskrit or mixed one. The ancient inscriptions are in natural language and belong to 3rd century B.C. Inscriptions were carved on large scale in Sanskrit in the 4th and 5th century but the natural language was not discarded. Inscriptions were carved in regional languages in the 10th century the inscriptions of Harappa valley have not been studied so far that can enliven the Indian history to a great extent. The inscriptions of Ashoka are the most ancient that have been studied so far. These are written in Brahmi script. It is written from the left to right. Inscriptions received from Masci (Hyderabad) and Gujjra (Madhya Pradesh) bear the name of Ashoka on them. Among other inscriptions of Ashoka, he is treated as a devotee of gods and goddesses. His inscriptions also reveal his expansion of kingdom, directions for religious rule, adoption of Buddhism, victory over Kalinga, giving up of violence and war etc. In the age of Ashoka (North-West India) Khroshthi script is said to have been used on inscriptions that was written from right to left like Urdu. The structure of these inscriptions, structure of letters and excavation helps us to know about the then Maurya Age art.

4. Monuments and Buildings

We include ancient Indian temples, monasteries, memories etc. in monuments and buildings. These help us to know about Vastu art for example, Naagar script in ancient temples in North India, Dravida style in the Indian temples of South India, the mixture of both these styles in the temples of South path (called Besar style) is brought to limelight by the

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Notes monuments. These monuments also impart us knowledge about ancient India beliefs and gods.

5. Coins

The study of coins called Numismatics. It also achieves a great place in the study of archaeological sources. They support the received facts from literary sources coins were made of copper, silver gold and glass in the ancient India. The metals used in these coins shows and reveals about the metals used in ancient India where other historical sources are lacking, these coins are useful to compensate the gap of historical sources. These help to achieve the chronology of dates. We get an awareness about the personality of rulers and their interests. They are most important authentication of economic position of a nation. These help us to get a glimpse of the business relations among people. The carving of gods and goddesses on Various coins confirm our trust in religious beliefs. These impart us awareness about language, script, borders, ruling period etc. Before the victory of Hind-Greeks over India, there are no inscriptions on the coins and bear only the pictures, so, these are of lesser importance from historical perspective. But the coins of the regime of Hind-Greek and after-wards have proved to be much important. We have received a number of coins mouldings made of pucca mud/soil along with the inscriptions on coins, pictures rulers are also inscribed. These coins have proved much useful in writing the history of Hind-Greek rules for example, Rome has talked of only four to five Hind-Greek rulers but on the basis of their Indian coins it has been possible to write their full history on the dynasties. A lot of awareness about the emperors of the Gupta dynasty is received by the coins that have been collected so far for example, Samundra Gupta has been shown as carrying bow and arrow and in some of the coins, he is carrying Veena, the musical instrument. These coins reflect us their bravery and love for music. In some of the coins of Chandragupta II, there are pictures of tiger hunting or ore riding which show their bravery, love for hunting and horse riding. The pictures of Vishnu inscribed on some of the coins of the Gupta period shows that Gupta emperors were the nurturer and follower Vedic religion Numismatics have realized that there were no coins made of paper in the ancient India as these are found in India known as paper currency. The number of coins gives us an ample evidence about the progress of Indian trade and business. Their number also reveals the prosperity of the people.

6. Idols

Ancient idols are also helpful in a number of ways to write down ancient history for example the idols of various gods and goddesses and common people of the age of Kushan Gupta and Guptosar not only reveal the religious position of that age but also show about the progress, various materials used by the people in idols, clothes, ornaments etc. A number of mini-idols of women have been collected from Harappa. In one of the idols, a plant protruding

from the uterus of a woman. It reflects that Indus Valley people were the worshipper of the earth goddess Idols of Shiva in Indus Valley also show their faith in Shaiva religion. The dirth of idols in pre-vedic age shows their belief in natural powers. It also reveals that the people of pre-vedic age did not believe in idol-worship. Idol worship started in Mahakavya period. The idols made of soil in the Maurya period prove the vogue of idol worship. Buddha idol in Kushan age reflects the popularity of idol-worship and also the influence of foreigners idol-making the beautiful idols of the Gupta period are an evidence that idol worship had reached the top in that period.

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7. Paintings

There is a dirth of paintings in the ancient Indian history. But wherever the paintings are found, these present a glimpse of social and cultural life of ancient India. The paintings collected from the caves of Ajanta and Ellora are a testimony to the progress of Indian paintings. Griffith has written while praising them that these paintings are unsurpassable from the perspective of artistic grandeur and aesthetic sense.

II. Literary Sources

Though ancient Indians had an awareness for script in 2500 B.C. but our most ancient achievement of manuscripts are not before the fourth century B.C. These have been collected from middle Asia. It authenticates that paper became in use in the fourth century of Christ. Before the use of paper, scripts were written on Bhoj paper and Taal paper. At a few places, these were written on the deer skin and wooden planks. These manuscripts are written in natural or Sanskrit language Literary sources can be divided into three categories – religious literature, secular literature and Foreign account. Following are the details given:

1. Religious Literature

Religious literature will be discussed in three parts. Vedic or Brahmin Literature, Both Literature and Jain Literature.

(a) Brahmin Literature

- (i) **Vedas :** These are the most ancient scriptures among the Hindus. Literal meaning of the Veda is knowledge. Infact the knowledge of ancient Aryan rishis is inherent in these Vedas. Rigveda is the most ancient veda. It is about 1500-1000 B.C. ancient. Rig means chantings (mantras) with Chhands and Charnas. It has 10 mandles and in all there are 1028 quotes. From Rigveda, we get a lot of awareness about the religious, social, life, expansion of the Aryans, their external and interval conflicts etc. Samveda is the second Veda in succession sam means recitation. Infact, it is the Veda whose chantings are recited in praise of gods. It has 75 main chantings and the rest of the chantings have been derived from Rigveda. Thus this veda has a lesser importance from the historical perspective. Yajurveda is the

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third Veda of the Aryans. Yajur means Yagya'. This Veda consists of a number of methods of 'Yagya'. This veda is related to 'Karma' performance. Thus the historians also term it as less important from historical perspective. Atharva Veda was created by Rishi Atharva. So, it is called Atharva Veda. It consists of 40 chapters these Vedas are important to study the life of the Aryans in Pre-vedic age (About 1500 B.C. – 600 B.C.) This Veda consists of the social picture of the period when the Aryans had adopted several religious beliefs.

- (ii) **Upnishad** : 'Up' means near and 'mishad' means to sit. Thus the scholars are of the opinion that Upnishads are full of that knowledge which the disciples gained from their teachers while sitting near them. There are 12 major upnishads (Ishwasya, Ken, Kanth Questinaire, Mundak, Mandukya, Taitriya, Shvetashvatra, Chandogya, Brihdarnayak and Koshitiki) Over all, these upnishads comprise the ancient philosophical ideology and awareness like the creation of universe, what is a living being, what after death being, what after death, what is the form of God, how can human being achieve real happiness etc.
- (iii) **Vedang** : Vedangs were created to understand the true meaning of the Vedas. These are six in number (Education, Kalp, Grammar, Nirakt, Chhand and Astrology) for the pronunciation of Vedic sounds, vadangs were created. Those mantras that consist of various norms are called Kalp Sutras Grammar consists of roots of words use of prefixes and suffixes and rules for Sandhi etc. There was a treatise on it that imparts us some knowledge about Shung. Yaska had created 'Nishavat' in which the words given in the Vedas have been elaborated and explained. There were several Chhand Granths but now only ancient Shastra is available as created by Pingal. It shows that Chhand Shastra had developed in the ancient Vedic period. Astrology Shastra was also created by the ancient rishis. The name of Lagadh Muni is famous among the ancient 'Acharyas'. In addition to it, 'Narad Sanhita' describes about the eighteen scholars of astrology.
- (iv) **Epic** : (Mahakavya) there are two main epics of India – The Ramayana and the Mahabharata. It was Maharishi Balmiki who created 'the Ramayana'. He has presented Raj Ram in various forms in the epic. The Mahabharata was created by Rishi Ved Vyas. Its fundamental story and historicity is acceptable to a number of scholars. The dynasties present in it are very much useful from historical perspective.
- (v) **Purana** : There are main 18 puranas. Markandya, Brahmand, Vayu, Vishnu Bhagwat and Atasya are probably the ancient puranas. The remaining 12 puranas are the afterward creations. A few years earlier, the scholars did not consider it important historically but now these are claimed to be useful with historical

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perspective. There is an account of ancient dynasties in Matsya Vayu and Vishnu Puranas. Puranas are the only source to get awareness about political history from the period of Mahabharata to the sixth century. But the Puranas should be used very cautiously because the dynastic information does not resemble each other.

- (vi) **Brahman** : All the four Vedas have their Brahmin scriptures. Brahma means prestige (yash) Thus those who propounded the subjects of 'yash' were called Brahmins. These are based on the Vedas only. These are in prose and present an account of the method of Karma Action. Aitraya, Shatapath, Taitriya and Panchvish consist of historical facts. These impart us information about the expansion of the Aryans and awareness of religious beliefs about Pre-vedic age.
- (vii) **Aranyak Scriptures** : Aranyak word is derived from the word 'Aranya' tha means forest. Thus these scriptures wee studied and meditated in the forests. Aitraya, Aranyak, Shankhayan, Taitriya, Maitriya Aranyak, Yaviyandin, Brihvarnayak and Balvakar Aranyak are knowledge imparting scriptures and present a glimpse of mysticism.
- (viii) **Samritiyan** : It emerged after 'Sutra-Sahityak'. It imparts an information for the welknown traditions of ancient councils. Manu – sanrite, Yagyavalak Smriti, Narad Samriti nd Prashar Samriti ar the main ones.

(b) Bodh Literature

Bodh literature occupies an important part as a source of history. It contains Jatak, Pitak and Nikay etc.

- (i) **Jatak** : Tales are an essential part of Bodh literature these are 548 in number. It consists the fantasy tales about the earlier births of Lord Buddha. Besides being fanciful, these present a picture of society of its times. These were created before first century B.C. These tales are not only important for religious people but also for those who are willing to get a contemporary awareness about political economical social and cultural life. According to Dr. Wishternitz : Jatak tales have valuable importance. These are important not because these comprise literary and artistic touches but these are helpful to get a picture of Indian culture about third century B.C.
- (ii) **Pitak** : These are three in number. Sutpitak, Vinaypitak, and Abhidhampitak. These are known as Tripitak. These were created after Gautma the Buddha got salvation in Gaya. Sutpitak contains the sermons of Mahatma Buddha. Vinyapitak consists the rules of Bodha Sangh and Abhidhampitak contains the description of Bodha philosophy.

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- (iii) **Milind Pannah** : This Buddha scripture contains the dialogue between Hindu – Greek Emperor Manader and famous Buddha monk Naagsen. Emperor manader was the ruler o North-West part of India. It presents a glimpse of the first two centuries of Christ of North-West Indian life.
- (iv) **Divyavadan** : It consists of a number of tales of kings that are related to Emperor Ashoka and his son Kunal. It consists the awareness for Maurya history.
- (v) **Lalit Vistar and Bapulk Sutra** : Both these pictures acquaint us with the knowledge of Buddha religion.
- (vi) **Buddhacharitam** : This scripture was created by great poet Ashavghosh. This projects a great deal of knowledge about the life and character of Gautma Buddha.
- (vii) **Mahavansh and Deepvansh Epics** : These are the Pali epics of Sri Lanka. It gives us a glimpse of the history of Lanka along with religious and cultural relations of Indian history.
- (viii) **Bhanjushrimulak Kalp** : This scripture gives us an awareness of detective emperors from Buddhist perspective. It also contains a brief description of some ancient dynasties.
- (ix) **Agutar Nickay** : this scripture contains the description of ancient sixteen Mahajanpads.

(c) Jain Literature

Jain literature also plays an important part in the creation of ancient Indian history because it introduces those Indian aspects that are not available in the Brahmin or Bodh literature or if at all these are present, these are very much negligible. The related scriptures to it are given below:

- (i) **Jain Agam Scripture** : Jain Aagam scripture is the most important that consists of 12 parts. Its names are: Acharang, Dandang, Bhagwati Sut, Samvayang Sut, Acharata Sut, Suyagdanga sut, Nayaya – dhamkaha Sut, Uvasgadsao Sut, Ditethway, Vivagsumaya sut, Ant – gardashaon Sut. These suts or parts contain the conduct of Jain munis, description of norms, salvation norms of Mahavira, various sermons, life sketch of Vardhman, life sketches of famous. Jain munis, elaboration of salvation, and an account of Karma. Bhagwati Sutra consists an account of sixteen Mahajanpads.
- (ii) **Critique or Commentary** : These twelve parts have each their sub-part too A number of commentaries have been written on these that are called Niyukat, Chuni and Teeka (critique) Critiques have been generally written in Sanskrit. At place, a mixture of Sanskrit and natural language has been done. Besides being religious scriptures, these present a glimpse of the contemporary Indian social life.

- (iii) **Bhadravahucharit** : It contains the teachings of Sampant and Jain Acharya Bhadrabahu. It throws light on the important events of Chandragupta Maurya's period.
- (iv) **Parishisht Parvan** : The most important scripture of Jain literature from historical perspective is 'Parishisht Parvan'. It was created by Acharya Hemachandra. It was created in the twelfth century. The scattered parts of Jain literature have been put together in this scripture.

2. Secular Literature

Secular literature is also available in abundance. Since the aim of the religious literature writers was to preach religion, so we get a very few traces of political movements from them. The following are the main secular scriptures.

- (i) **Neetisar : (Essence of Policy)** : It was created by Kamandak and throws light on the Gupta period aristocracy.
- (ii) **Abhigyanshakuntalam, Malvi-kangnimitra and Raghuvansh** : Kalidas, the great poet, is the creator of these three plays. Abhigyanshakuntalam presents a glimpse of social and cultural life of Gupta period of pre and middle India. Malvikangimitra throws light on the history of shung dynasty. 'Raghuvansh' presents a picture of Samundragupta.
- (iii) **Mundra Rakshas** : It is a Sanskrit play written by Vishakh Dutt. In this, the writer has tried to project the minister – monster of Ghanand and to over-power the rule and its ensuing conflict.
- (iv) **Swapan Vasardatta and Pratigya Yogandharayan** : Both these plays are the creation of great poet Bhas. In these plays, we get ample information about the King Chand Pradot of Ujjain and the contemporary political position.
- (v) **Arthshastra** : (Economics) A close friend of Chandragupta Maurya and Prime Minister Chanakya or Kautilya wrote this scripture. It reveals the ideals and administrative methods of the Maurya rule the scripture also shows how Chanakya helped Chandragupta Maurya to crown the throne amidst obstacles. This scripture is divided into fifteen parts. Scholars are of the opinion that its second and third part are the most ancient. It seems that these have been written by different writers. Chanakya has written about diplomacy in this scripture like Saam, Daam, Dond and Discrimination. This scripture shows that Chandragupta Maurya ruled over successfully with the help of his large force and officers.
- (vi) **Rajtrangini** : It is the topmost historical scripture. It was written by Kalhan in the twelfth century (Probably 1149-50 A.D.) It includes all that material that was related to Kashmir history. Infact it is the first scripture that contains several features of modern history. Dr. Ramakant Tripathi writes. Rajtrangini is the only

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Sanskrit scripture that may come in close – proximity to history. While writing this scripture, he has presented a chronological character of rulers right from the ancient period to the twelfth century. He has used the black and white directions for the rulers, life-sketches of ancient writers, put up records and coins in a scientific manner. But its account before the seventh century. He has used the black and white directions for the rulers, life-sketches of ancient writers, put up records and coins in a scientific manner. But its account before the seventh century Kashmir is not considered as trustworthy. Kalhan has presented the Kashmir history of rulers after the seventh century with more interest and caution.

(vii) Life-Sketch and Chronicle : To know the Indian history after the Gupta period there are two main sources authored by court poets that comprise of chronicles and life sketches of patrons. Character sketch was introduced by Vanbhatt in his 'Harshchrit' in the seventh century. It contains an ample introduction about Indian history. It contains the achievements of Harshvardhan. Though it contains exaggerations yet it contains an account of harshvardhan's court, his activities of earlier life, and the social and religious life of those times. The great poet Vikpati in, is scripture 'Gaurvaho' has presented an account of Kannoj's king yashovarma and his achievements. Vilhan has described the achievements of Vikramaditya (1076-1127) In addition to this, in the Ramcharit' of SandhyaNadi, there is an account of the ruler of Palvansh called Rampal and his conflict that ensued with Kaivarta peasants. In this conflict, Rampal was the victorious one. The great poet Jai Singh wrote about the food and diet norms. Chandra Vardai wrote 'Prithviraj Raso'. These are primarily literary creations and there is an assimilation of fantasy and rhythm. But of used cautiously, these may hep us to gain abundant historical facts.

(viii)Sangam Literature : Some of the scriptures are available in Tamil also besides the above cited scriptures in Sanskrit and Poli too. It is the opinion of most of the historians that Sangam literature was created in the first two centuries. This literature was placed in conservative educational centres and councils were called Sangam. Thus the literature created in these councils was called Sangam literature. This Tamil literature has an instant influence on the social, economic and political life of the South India. This literature imparts us knowledge about trade and business too.

(ix) Historical Scriptures Related to Gujrat : We get a lot of account about the dynasties of Gujrat from the 'Raasmala' of Someshwar Pronout and 'Chintamani' of Bhartung. In addition to this, 'Prabandh Kosh' by Rajeshwar throws ample light on it. In the same way, we get enough information about the ruler Kumarpal

of Gujrat from the creations 'Kularpalcharit' of Jai Singh and 'Dayashraya verses' of Hemchand.

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- (x) **Scriptures related to Sindh :** A number of chronicles are found in Sindh. On this basis, the Arabians wrote the ancient history of the Sindh in the thirteenth century and it is still referred to in its Farsi translation 'Charchnama'.

3. Foreign Accounts

Foreign accounts are also a source of literature. We get useful historical awareness about foreigners, writers and passengers. Foreign writers had special interest in secular literature. Their writings throw enough light on the political and social conditions. Whatever events they heard or saw were written by them in their writings. It includes Irani, Greek, Roman, Chinese, Tikestan and Arabian passengers. Their time period is definite. Thus their accounts seem to be more useful as compared to Indian writers. There are a number of other facts whose accounts are derived from the writings of foreign travellers. But the foreigners were not aware of Indian situations, customs and language. Thus their accounts should be used cautiously. Their accounts are not hundred percent correct. The accounts of the Buddhist followers do not seem to be secular because they have not written anything from the perspective of Buddhism. The most famous Muslim passenger has not presented his account with full experience. He normally wrote on the basis of this prevailing Indian literature. We shall discuss the account of foreign authors in five parts:

- (i) **Account of the Chinese Travellers :** Fahein, Sungyun, Huensang and Itisang one famous among the Chinese travellers. Their accounts are available even to this day in the Chinese language and these have been translated into English language too. Fahein had a tough travelling in the fifth century who entered India from the west-east direction. He stayed in India for 14 years. He was a Buddhist. He had visited India to study Buddhism and shrines of Buddha. His account throws enough light on the rule of Chandra Gupta Vikramaditya (Chandragupta second) and the position of Buddhism in his time. The second Chinese traveller was Sungyun who visited India in the sixth century. (around 518 A.D.). He stayed in India for about three years. He returned with a possession of 170 scriptures. His accounts also present a lot of light on the contemporary social, political and religious positions. Huinsang visited India in the rule of Harshvardhan in the seventh century (629 A.D.) He stayed in India for 16 years. He visited various Buddhist shrines, monasteries, universities and courtly councils. He spent most of his time in Kanj and Nalanda. He got the protection of emperor Harshvardhan. He wrote the book by the name 'Sindhu'. The book provides ample information about the social, political, religious position of Harshvardhan's age. His accounts are worth

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mentioning due to ancient Indian education system and customs and rituals. Itisang Chinese traveler visited India at the end of seventh century. He stayed for a long duration at Vikramsheel and Nalanda universities. His accounts project enough information on Vikramsheel and Nalanda universities in addition to contemporary positions. Chinese accounts reveal a lot about the border areas and Dhumakkar castes of central Asia. It helps to connect the chains of ancient Indian history. There are two drawbacks in the accounts of Chinese travellers. First one is this they have deep faith in the Buddhism and thus to adopt it. Secondly, neglect of secular literature by Fehein and Itisung.

(ii) Accounts of Arabian Travelles : Arabian writers started writing about India since eight century. Suleman had visited India in the middle of the 8th century. His account shows us a lot about Pal and Pratihar dynasty. Asamsudi visited India in the tenth century. Probably, he stayed in India between 941 to 943 A.D. Its account may be known from the source Rashtrakut. The most important among the Arabians was Albaruni. He visited India during the rule of Mahmud Gaznavi and wrote the book 'Tahkeek-e-Hind' in 1030 A.D. He knew Arabic, Farsi and Turk languages. He studied Sanskrit to understand India's true picture. His work is useful to understand the Indian history of the 11th century. This book contains a rich account about the rituals of the Hindus, science and literature. Albruni was a man of liberal nature and wide perspective. What ever he has written seems to be logical and without any bias. But his accounts have two drawbacks. First of al, Indian literature is the basis of his accounts and secondly, he did not write anything about the contemporary Indian political position.

(iii) Accounts of Greek and Roman Travellers : The scholars have divided the whole Greek and Roman writers into three divisions :

- (a) Prior to Alexander
- (b) Contemporary of Alexander
- (c) Post – Alexander Writers

The name of Herodotus is very famous among the topmost writers. (424 to 431 B.C.). He has thrown light on the Indian and Hakhmi rule in the third, fourth and seventh divisions in his book 'Historica' His accounts possess some useful facts but it also contains some fantasy tales. Tisius is the second writer of this age that gives some information about the economic position of India. The other Unani writers of repute are Niorkus, Anne Secritus, and Aristobulan. These writers were in the company of Alexander at the time of his invasion. Thus they have presented the Indian scenario in the correct perspective though their account is

not without drawbacks. Palini has given a good description of Indian cattle, vegetation and metals. The account of Megasthenese is the most important as it is exhaustive and historically strong. The net category of writers are: Arien, Tolmy, Palini and Magasthenese. Arien was a Roman officer in 2nd century B.C. He has written in detail about India regarding the invasion of Alexander. 'Bhugol' scripture to Tolmy gives us facts on geographical and and historical perspectives. Megasthenese was an ambassador of Niketan and had come to the court of Chandragupt Maurya. He had, written the book 'Indica' on the basis of his empiricism and awareness. But unfortunately, its original version is not available. But it has imparted enough help in the creation of Indian history. We not only get useful information about Maurya rule but also get an account of social classes and economic processes of Maurya period. He has written about Indian Geography and vegetation also. The accounts of Megasthenese cannot be termed as without drawbacks. His accounts have been severely criticized by ancient Greek and Roman writers. Some of the people consider it as untrue and illusionary. But these alternatives can be called true partially only. For example, Magasthenese has written that slavery system does not exist in India or there are seven castes in India. We can state it definitely on the basis of historical sources that these two facts of Megasthenese are not correct. Infact the accounts furnished by them are not much trustworthy. But the accounts furnished by him in view and seeing are true. A writer of another Greek book 'Periplus of the Erythrean Sea' was written in 80 A.D. Who travelled the Indian coasts and presented an account of its business and ports. It helps us to get the knowledge about sea movements. Some Roman writers have described valuable accounts of Indian trade and business. About the earlier centuries A.D. We get an account of the business ancient India and Roman emperor.

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- (iv) **Iranian Writings:** The emperor of Faras (Iran) Darius had written articles on Parsipolis and Naksha-e-Rustam places. These articles give us a account of India that helps us in the creation of ancient Indian history.
- (v) **Tibetan Historian Taranath :** Tibetan historian Taranath has written a book 'History of Buddhism'. It throws a lot of light on ancient Indian history. Infact, Tibetan account for pre-Maurya Indian history is much useful in their absence, our awareness about shak, Palthean and Kushan people would have been incomplete.



Hunting-Gathering, Early Farming Society, Pastoralism

Introduction

The tale of human progress on the earth started with the evolution of the earth. But to tell definitely about the birth of human being is still a historical problem. According to Geoscientists, the earth is about 400 crore years old. Four positions emerge from the development of its surface. Fourth position is called quarternary that has two parts – Pleistosein (the most new) and Holosein. (the most new) Pleistosein was about 10 lac years earlier to Holosein and Holosan was about 10 thousand years before. It is stated that human being had its evolution in Pleistosein age. At this very stage emerged Cow, Elephant and Horse in their true form. But it seems that this event must have appeared 26 lac years earlier to Africa. Fossils of primitive man are not found in India. The sign of the most ancient fossil of man is derived by the tools made of stone in the glacier age. This period may be about 250,000 B.C. So for what ever evidences. We have collected, the progress of Indian man traced of 250,000 to 2500 years and termed as pre-history age. This stone age has been divided into three parts on the basis of stone tools used by Indian man and the changes brought about from time to time with life style changes:

- (1) The old stone age
- (2) The late stone age
- (3) The new stone age

These are described in brief as given below:

The Old Stone Age

The human beings had used this age. On the basis of changes in tools and climate changes it is divided into three parts. These positions are:

- (1) The Early or lower palaeolithic Age.
- (2) The Middle Palaeolithic Age.
- (3) The Upper Palaeolithic Age.

It is the opinion of the scholars that stone age started in India about 5 lac years B.C. and continued upto 8000 years B.C. Its throw positions are described below:

- (a) **The Early or Lower Palaeolithic Age:** The scholars have called it early or lower Palaeolithic age. Though its evidences were traced in the beginning of the 20th century but in the Sohan region (a tributary of Sindhu river) and its research

has shown us the evidence for the first time in cultural – chronological – tradition. The fossils of this age have been found on the coasts of Narmada at Godavri and in the middle regions of Tungbhadra and Pennar regions. The excavation of Sohan river has led to the findings of tools and scales made of stone Hand made axes is the cultural peculiarity of this age. The axes found in India resemble those ones as found in western Asia, Europe and Africa. The tools of stone were normally used for cutting and peeling. The evidences of the pre-Palaeolithic age have been found from all parts of India like Sohan river of Punjab, Pravara river of Maharashtra, a number of places of Tamil Nadu (Vadamdurai, Attirpakkam, Manayan) Krishna in Karnatka, and its tributaries (Malprabha and Ghatprabha) and the valleys of Assam. These evidences show that India was a vast country in Pre-Palaeolithic age and its border was not confined to lesser limits.

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- (b) **The Middle Palaeolithic Age :** There was production of mainly scale tools. These have been found from all the parts of the country. Its structure however, shows its regional feature. Its other tools are:

- (1) Perforators (Vedhak)
- (2) Perforator Scales
- (3) Mini-perforators (Vedhnia)

The number of perforators and small drills are much in number. At a very few places, its number is 1 or two Nevasa (Maharashtra) is the main place of this culture. Its evidences are found in all the countries. A number of its proofs are found in Narmada coast and the Southern parts of Tungbhadra. Scholars are of the opinion that the middle and the South forests were liked in this age because the cattle for hunting and vegetable for edible things was in ample amount.

- (c) **The Upper Palaeolithic Age :** In this age, the climate was less humid. The main tools in this age were boards made of sheet and burins (Takshnia) the scholars in the past had the opinion that the tools made of sheet board were not known. Later on, during excavation, these were found but the scholars did not use them for deducing the age from them. However, a few years ago, some original sheet boards, (Phalaks) have been found in the river valleys. Its best example may be cited to the evidences of Allahabad valley. The tools of blades and burins have been found in Renigunta of Andhra Pradesh. These kinds of tools have also been found from plateaus of Karnatka, Maharashtra, Bhopal and Nagpur. Along with stone tools, tools made of bones have also been found these have been found in Detamcherkh place in Andhra Pradesh.

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General Features of Human Life in the Early Palaeolithic Age

1. **Tools of Stone:** Indian Human being of this age used tools of stone like other human beings of the world. These tools were irregular and coarse in nature. Tools of stone were generally used for cutting and peeling. Thus these tools have been called chopper (Gandasa) sometimes, human beings often used hand made axes or chopper. Geo-scientist called Brucefoot has got success in finding these tools in 1862 near Chennai. Such types of tools have been found in South India and Western-Eastern India in Sohan river valley. Perforators were also used for hunting and other pruposes.
2. **Food Collection :** Human being of this age used to gather food with rough and irregular tools of stone. He used to get animal meat by hunting and ate it in raw form. In addition to meat, he used to collect and eat fruit and leaves from the jungle trees. He used a very hard life to do his livelihood.
3. **Houses in Caves and Trees:** Human beings of this age used to seek shelter in caves and trees to protect himself from natural problems and unfavourable weather. He used to reside mainly inside the valleys or slops of hills or some place near the water source. He also used to live in caves.
4. **Community Life:** Human beings indulged in hunting in the company of his companions. It was a beginning of community life. But his life was full of sojourning. He had no permanent place to live.

Mesolithic Age

This age is called Mesolithic age because it falls in between Palaeolithic age and Neolithic age. In India, this age is said to be 8000 B.C. and it continued upto 4000 B.C. A number of weather changes occurred in this age. The upper Palaeolithic Age ended around 8000 B.C. and the weather became dry and hot. Consequently, most of the water-sources must have dried up and a number of living beings must have shifted to South or the East where vegetation could survive. Along with the changes in weather, there were changes in the life of vegetation also. It paved the way for human beings to move ahead. Human beings formed small groups for hunting. The small groups must have to be cautious as a result of weather change and natural pressures. This type of culture is found in Chhota Nagpur, middle India, Southern parts of Krishna river, regions of the Ganga and the Sindh and hilly areas of the east. Lile now the scientific age of the Mesolithic age had not been determined.

General Features of Indian Human Life of Mesolithic Age

1. **Tools and Implements:** Human beings started using small tools in this age. There were three kinds of tools in this age namely scrapers, piercers and attackers. At places, he made use of small axes. Human beings in this age had also started

making tools of wood and bones. The tools of this age were refined and strong as compared to Palaeolithic age.

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2. **Main Occupations :** In addition to hunting and gathering vegetative material, he had also started catching fish. He had also started wearing ornaments made of beads. Neolithic Age : This is the last of Palaeolithic age. This age started 4000 B.C. and probably continued upto 2500 B.C. During this age, human brain had developed much. He improved his previous tools by the use of his intellect and experience. The evidences of this age were found in various places of South and East India. The evidences of this age have been found in the South of Godavari river of South India. In this age, human beings had established colonies near the river coasts and hilly areas. He used to live in the deltas of the Ganga, Sain, Gandak and Ghagra rivers.

General Features of Human Life of Neolithic Age

1. **Tools :** The tools in this age were made of stone but these became stronger and more refined. He used polished stones for the making of tools. The axe made of stone was used all over India during this age. Besides the use of stone axes, blades of stone were also used in addition to this, tools were made of bones, horns and wood also. In some of the tools, haft was also used. Haft was made of wood, bones or horns. In the advancement of tools, now bow and arrow, protection shields, pellet-bow (Gulail) etc. He also started using plough and wheel.
2. **Initiation of Agriculture :** Now, the human being became food producer being of Palaeolithic age depended on hunting and leaves and fruit of trees. But in the Neolithic age, he learnt the art of agriculture he started cultivating wheat, barley, maize, millet, fruit, vegetables, etc.
3. **Cattle Rearing :** Human beings in this age understood the necessity them. He got milk, meat and leather from the cattle. They also helped him in loading of articles. He kept dog, goat, sheep as domestic animals.
4. **Use of Fire :** Perhaps, the striking of stones had helped human beings to make use of fire in Palaeolithic age but in the Neolithic age, he initiated the process of using cooked food with the help of fire. Fire helped him to frighten the forest animals, protection from cold and preparing the earthen utensils.
5. **Initiation of Division of Labour :** Division of labour started in this age. Women used to cook food at home and collected food and other material while the man used to go for hunting. In more advanced age when there was a need for various tools for agriculture, the carpenters started preparing wooden tools. Potter men were involved in making earthen ware. In this way division of labour started its

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expansions and the community life spread its wings.

6. **Development of Religious Feelings :** In this age, human beings started believing in divine powers existing in trees and stones and thus worshipped them. They started making pictures of various signs on utensils while treating them as signs of some divine power. Slowly and gradually, they started worshipping phallus. They started burying and cremating the dead bodies. It is stated on the basis of evidence that pet dogs were also buried along with the dead bodies of their masters at Durgheim, a place about 20km from Srinagar.
7. **Earthen ware Utensils :** Human beings learnt to make earthen ware utensils with the aid of chak powder. He could preserve the extra food grains in these utensils and could carry liquids from one place to another.
8. **Invention of Wheel :** Human being invented wheel in this age. This invention brought about revolutionary change in his life. This very invention imparted him with fast driving car.
9. **Initiation of Permanent Home :** Agriculture forced human beings to have a permanent residency of their own. He gave up his roaming life.
10. **House Construction :** Human beings made cottages from chaff and other things and started polishing the walls with soaked soil. At places, there was a roof made of chaff. Such houses have been found at Keburjhom in Kashmir valley.
11. **Cloth Weaving :** Human being started preparing clothes from leather and bark of trees. Since human beings had started living in a community, so he felt ashamed in the absence of clothes. Thus he started covering himself with clothes.
12. **Painting :** Human beings in the Neolithic age did painting in their homes. Such paintings have been found in the caves of Vindhyaachal. Paintings of dance, battle movements and various tools were made in this age.

In brief, stone age is the tale of human progress to his full development. Initially, his awareness and progress was limited. In the Palaeolithic age, human beings must have faced the problem of self-existence. However, he gained rapid speed in Neolithic age. He started leading a systematized life with an awareness for agriculture. He adopted cooperative mode of living to make his systematic life successful. Now, human beings had more leisure time at their disposal and he got an opportunity to raise his standard of knowledge.



Harappan Civilizations Others Chalcolithic Cultures

I. Nomenclature of Harappa

It is the topmost and the most ancient urban civilization is the most ancient than all the Palaeolithic cultures as already described in the last chapter. So this is the most advanced civilization for this, generally two names are associated Sindhu civilization or Sindhu valley civilization and Harappa culture. Both these names are synonymous and bear the same meaning. Every word in this context has a peculiar background. Sindhu is a river in our country that emerges from the Himlayas. It flows in Punjab and Sindh and falls in the Arabian sea. Valley is the lace that is situated on the two banks of the river and gets accumulated by the water of that river. Thus Sindhu Valley means that earthly part of two banks of the Sindhu river that is irrigated by its waters. The meaning of civilization relates to the development of culture of people when it has complexity and variance and it becomes fully organized. Thus Sindhu civilization or Sindhu valley civilization means the social, religious political, economic and cultural life of people living in the region lying between both sides of the Sindhu river. Initially in 1921, when there was an awareness of excavation of Harappa in the West Bengal and there was also an excavation in Mohenjodaro in 1922, the scholars thought that this civilization was confined to Sindhu Valley. Thus it was called Sindhu Valley or Sindhu Valley civilization. But gradually there were several new excavations. A number of new places were situated beyond the reach of Sindhu Valley. We came to know from this that this civilization was spread to for off places. Thus the scholars did not think it appropriate to call these as Sindhu civilization or Sindhu valley civilization. Thus a non-geographical word Harappa was used. Harappa is associated with this place and one of the largest cities. Due to its largeness, scholars also have the opinion that it might have been the capital of this cultural places. This it is befitting to call it 'Harappa civilisation'.

II. Geographical Expansion

This culture emerged in the background of copper-Palaeolithic in west-east part of Indian sub-continent th total number of places related to it has exceeded more than 100. It had its expansion to Punjab, Sindh, Rajasthan, Haryana, Jammu, Gujrat, Balochistan, North West Uttar Pradesh and northern Afghanistan. The whole region appears to be triangular in shape. Its expansion was from the east in Jammu to the tributary of Narmada in the South, and from the coast of Makran coast of Baluchistan in the West to the North-east in Meerut.

Notes Its total area is about 1297,600 square km. This region is certainly larger than Pakistan but it is larger also than ancient Egypt and Mesopotamia. In the second and third century B.C., no other area was larger than Harappa cultural. The places of Sindhu Valley or Harappa culture are found at the following places.

1. **West Punjab :** The one but the most important region of this area is Harappa that is situated on the dry land of Ravi.
2. **Sindhu :** This region covers Mohenjodaro, Chanhudoro, Juderjodo (Kutchh plains) Amri etc.
3. **Balochistan :** Three places are important in this region Sutkagedor (on the bank of river) Sotfahoh (on the bank of Shadikot) and Bankot (on the bank of Vidar river)
4. **Border of North-West :** Gumla place is important in the Gomal valley.
5. **Bahawalpur :** Kudwag place is important on the river path of dried Saraswati.
6. **East Punjab :** There are three places in the excavations to this day. These are: Ropar, Sanghol and nearby places of Chandigarh.
7. **Haryana :** The most important place is banwali in district Sirsa.
8. **Jamu :** Mnda place near Akhnur has been found near it.
9. **Uttar Pradesh :** Two places have been found here. The first one is Khalmarg of Meerut and the second one is Hulas in Saharanpur district.
10. **Rajasthan :** Kalibanga is the most important place of this region. It falls under Yamanagar district.
11. **Gujrat :** A number of places have been found here but the two of these are important.

There is difference of opinion about the time period of this age. Sir John Marshall has termed this period is 4000 B.C. to 2500 B.C. whereas Dr. R.K. Mukherji has termed this period as 3250 B.C. to 2750 B.C. Another historian Mortimer Wheeler considers this age as 2500 to B.C. to 1700 B.C. Though there is no consensus on the age of this period by the historians but many modern historians call this period as 2250 B.C. to 1750 B.C. In this way, this civilization is about 5000 years old from the present time.

Harappa civilization is one of the ancient civilizations of India. We did not approve this civilization before 1921 and considered the Indian history with the advent of the Aryans. But in 1921 Shri Daya Ram Shani and Shri D. Banerji had done research in some old ruins of Mohenjodaro place of Harappa and Larkana district (now Montgomery district of Pakistan). Later on, it was known as Harappa-Mohenjodaro civilization. After these researchers, Sir John Marshall and A.J. Marumdar also did researches in this context. Till now, about 100 places have been put on research.

Major Centres of Harappa Civilisation**Notes**

Harappa civilization is the oldest civilization of India. Its centre is considered to be the nearby places of Sindhu river valley situated in north India. The remains of this civilization are found in Punjab, Sindh, Baluchistan, Haryana, Rajasthan, Gujrat, Jammu and the adjoining areas along Narmada river of Western Uttar Pradesh. Description of main centres is given below :

- (1) **Harappa** : Harappa is situated in Montgomery district of Pakistan whose remains were put under research in 1921 under the leadership of Shri Daya Ram Shani. This place is situated about 160km. from Lahore. It was the largest city from the remains found in Sindhu valley. Later on, the excavation of this place was carried out by Sir John Marshall, who was the chairman of Archaeological department of India.
- (2) **Mohanjodaro** : Mohanjodaro is the second largest city and centre of Harappa civilization. The synonymous name for Mohanjodaro is 'Mounds of the Dead'. It is situated in Larkana district of Sindh. This place was put under the research of Shri R.D. Banerji in 1922. We had found seven layers in the excavation of this place that may lead us to evaluation that this place was built and destroyed seven times.
- (3) **Kalibanga** : Kalibanga is situated in Ganganagar district of Rajasthan. This place is famous for the black coloured bangles. Here great stores of foodgrains are found. This city was surrounded by a huge protection wall.
- (4) **Sanghol** : This place is situated nearby Ludhiana in Ropar district of Punjab. This place was excavated in 1968. We have found gold coins, utensils, idols and some buildings of Harappa civilisation. Besides, a big bay has been found here that was always full of water.
- (5) **Chuhandaro** : Chuhandaro is another famous place in the Sindh province that was put under research in 1931 by Shri Mazumdar. This city is about 130km from Mohanjodaro.
- (6) **Meethal** : This place was discovered by Shri Suraj Bhan in 1968. It resembles the civilisations of Harappa and Mohanjodaro. This place is situated in Hisar district of Haryana. The beads of stones, bright coloured bangles, toys, idols and utensils were found during the excavation that resemble the remains of Harappa valley civilization.
- (7) **Lothal** : Lothal is a famous place situated in Ahmedabad of Gujrat state. This place was excavated in 1954-55. It was the main city of Harappa civilisation.

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- (8) **Alamgir** : It is a famous place situated in Meerut district of Uttar Pradesh. This place was excavated in 1958.
- (9) **Other Places** : In addition to above mentioned places, the remains of Harappa civilization have been found from 1000 places of Jammu, Punjab, Himachal, Haryana, Rajasthan, Gujrat and Uttar Pradesh along with Pakistan situated Punjab, Sindh and Baluchistan. Thus it is called the most ancient Indian civilisation.

Features of Harappan Culture

A writer has written about the importance of Harappan civilisation that Egypt, Rome and Mesopotamia have dwindled away but the individuality of our India remains intact. The above cited words are enough to sing the pride and glory of Indian civilization because today's glorious history of India has earned high esteem in the world. The grand cities about which the foreigners talk of existed in India about 5000 years ago. The main features of Harappa civilisation are given below :

- (1) **Art of Building Construction** : Art of building construction of Harappa was superb the builders of those times had full knowledge about construction. During the excavation, both the kuccha and pucca houses have been discovered. All the houses were built with bricks, lime and mud. Most of the houses found were double storeyed with a provision of staircase to go on the second storey. These houses were built on both sides of the lane. Their doors and windows opened towards the lanes. The foundation of the building was deep that confirmed its strength. Every house had the provision of verandah, kitchen, bath-room, toilet and a well to get water. There was proper arrangement for the smooth flow of people on general roads. We can divide these buildings into general and public buildings. Excavation of remains have revealed that huge buildings, bathrooms, food stores etc. have been found that must have been used for general purpose. Huge halls have also been found on big pillars. These big halls might have been used for go conferences.
- (2) **Town Planning** : It may be stated on the basis of study and excavation of Harappa and Mohanjodoro that this civilisation had a proper planning. The excavation of Harappa and Mohanjodoro shows that the town planning was quite progressive and scientific. It also reveals that Mohanjodoro was a square city that had two big bazaars. These intersected each other at right angle and was known as chowk. These two towns were at a distance from Sindhu river but it may be considered that the flood in the river might have destroyed the town seven times. The builders of this city were totally aware of town planning. Keeping in view the protection side, every city was situated on some bank of the river and on the other, side,

these were being protected by the wall.

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- (3) **Roads :** There was a lot of emphasis on road construction and their maintenance. Roads were constructed in such a manner that these were interconnected to the city. The width of the road might be from 15 feet to 34 feet. The width of the state and national highways was also too large. These roads often intersected each other. These were constructed in such a manner that these could be cleaned themselves as and when the winds blowed to and fro. Pillars etc. were constructed for light purposes where light arrangement was done at night. Remains of several buildings have been found on both sides of the roads that might be 'Bhojnalyas'.
- (4) **Drains System and Sanitation :** Drain system was one of the main system. Good arrangement of drains was done for the drain of water from houses. There was a huge network for the draining of dirty water. These drains were built of lime, chalk and cement. A special arrangement was done so that there is no oozing. Drains were covered with stones and these could be removed if the need be pits were dug in these drain that could soak dirty water.

People of Sindhu Valley civilisation were cautious about hygiene. Instead of throwing garbage in the open, they use to put it in huge pits. Moreover, big mud vessels were put outside the street for the garbage.

- (5) **Bathrooms :** During the excavation of Sindhu valley civilization a huge bathroom of the size of 55 metre and 33 metre has been found. Pucca bricks have been used in its. Construction. There are verandahs and rooms. Around its four sides. Stairs were built to enter the bathroom. Water reservoir was managed for the drainage of dirty water and its refilling. It is evaluated that this was probably used for public purpose or diving festivals. Hot water reservoir was also built near the bathroom.

Social Life

The people of Sindhu Valley led a good social life. Probably, it was a matriarchal civilization. There were three classes in society –rich, medium and lower. The life of the people was simple and busy. Following is the description of its social position :-

- (1) **Food and Diet Habits :** On the basis of remains during excavation, it may be stated that they were fond of rich food and good diet. They were both vegetarian and non-vegetarian. Their diet included wheat, millet, milk, curd, butter, fruit and vegetables. Moreover, remains of dates, bones of cattle meat and remains of fish show that they were non-vegetarian also.
- (2) **Ornaments and Clothes :** It may be stated on the basis of remains during excavation that those people put on cotton and woolen clothes. Men usually put on

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dhobi and Kurta and wore Showl on shoulders. Women also wore dhobi, blouse and dupatta to cover the head. Women often put on coloured clothes. Both men and women were fond of ornaments. Necklace, Kantha, Kundal, bracelets, rings, bangles, tagri I waist and anklets in the feet were very popular. Gold, silver and ivory was used in these ornaments.

- (3) **Weapons** : A number of remains of weapons have been found during excavation. It contains axe, dagger, spear etc.
- (4) **Means of Recreation** : People of this valley had a great interest in the means of recreation. A number of toys, Veena, musical instruments, copper toys, idols have been found during excavation that shows that children were fond of toys. Moreover, rich people were fond of hunting, cattle-fighting, fish capturing and dices made of stones, bones and mud. It shows that men were fond of playing dice.
- (5) **Cremation of dead Bodies** : We get a good account about the cremation of dead bodies of people. They used three types of methods to cremate dead bodies:
 - (i) They cremated the dead bodies, put the remains in some utensil and dug it in some pit.
 - (ii) Sometimes, they threw the dead bodies in the pen that were consumed by crows, eagles etc. Later on, their bones were dumped in the ground.
 - (iii) Sometimes, the dead bodies were buried.

In this way, their social life was much struggling.

Economic Life

Economic life of the people of Sindhu valley is given below :

- (1) **Agriculture** : The area was much fertile as it was situated on the banks of Sindhu river. Wheat, millet, cotton, mustard, rai, peas were cultivated in the land. Water of the Sindhu rive and rain water was used for irrigation. The people used the river water in the form of floods from it. Wooden and metal tools were prepared for agriculture. Rice and cotton were grown in Gujrat and Rajasthan.
- (2) **Business** : It may be concluded from the excavation that business and trade was progressive carts made of mud-soil have been found during excavation. It shows that traders used carts to do their business. There was a network of roads in Sindhu Valley civilization. The people had awareness about navigation and rowing.
- (3) **Cattle Rearing / Livestcok** : Cattle rearing was the second main occupation of the people of Sindhu Valley civilisation. They reared cows, buffaloes, oxen, goat, hare, elephant and dogs. They were much fond of bulls. This was generally used for religious aims. Moreover, they were acquainted with tortoise, fish and crocodile. They used to meat as food.

- (4) **Industrial Occupation :** People of the Sindhu Valley were acquainted with various types of industrial occupations. These occupations included cloth industry, metal equipment, utensil manufacturing, ornament preparation, potter wares, building construction, toy preparation etc.

Notes**Religious Life**

The features of religious life of the people are given below :-

- (1) **Worship of Shiva :** A three mouthed figure of an idol has been found during the excavation of Mohajodoro that has two horns and sitting in the posture of meditation. Around it are positioned elephant, tiger, male stag, buffalo. It is known as an idol of Shiva. The coins of this age also bear the stamp of this idol. Historians call it Shiva and have come to the conclusion that Shiva was worshipped in those times.
- (2) **Religious Ceremonies :** It may be stated on the basis of remains during the excavation of Sindhu Valley civilization that the people of this age had firm belief in religious ceremonies. A number of postures reflect swastika and worship of round figures moreover, big bathrooms were used during religious function. Evidences of taking bath and worship of water are also available.
- (3) **Worship of the Mother diety :** The remains of the excavation show that the people of this age worshipped mother as diety. A number of coins and talisman (Tabeez) bear its sign. The worship of this deity, was performed as 'archana' to appease her.
- (4) **Worship of Trees and Cattle :** The people of this age worshipped trees and cattle. The coin of that age shows an inscription of a god in the middle of peepal tree. Moreover, worship of Neem have also been found. These people also worshipped elephant, rhinoceros, bull, oxen. A' bull with a hump illustrates this fact.
- (5) **Cremation of Dead Ones :** The people of this civilization cremated the dead bodies with religious ceremonies most of the dead bodies were placed towards the east direction. The ritual of placing his clothes, ornaments and utensils along with his dead body was also in vogue.

Art and Technology

People of Harappa or Sindhu Valley civilization had a lot of awareness about art and technology. It has been described as given below :-

- (1) **Art of Building Construction :** People of Sindhu Valley civilization had great awareness about the art of building constructin. They had a deep knowledge of 'Vastu' and thus their building construction technique was superb. Their town planning, water drainage system, road construction, washrooms are fine examples

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of building construction.

- (2) **Idol Art :** Idol art also comes to limelight about the people of Sindhu Valley. Idols of mother deity, cattle, hermits, idols of dancer etc. have been found during excavation. These show their skill in idol art.
- (3) **Painting :** Progressive painting technique comes to limelight as the utensils and walls are bear paintings of various types. Utensils bear the paintings of plant, cattle, birds and flowers and leaves. Moreover, coins are engraved with various paintings. These are the fine examples of contemporary painting.
- (4) **Metal Art :** There are signs found in metal art among the people of Sindhu valley civilization. Bronze metal was used by combining copper and tin. Bronze was used in preparing many weapons and tools. In addition to this, we get information about goldsmiths and their occupation for their skill and technique.
- (5) **Art of Utensil Preparation :** People of the civilization of this age were conversant with the art of utensil preparation. They made utensils of ivory, gold, silver and stone. Moreover, a large number of utensils were prepared from soil that were used by the middle and lower classes.

The above cited facts show that Harappa civilization was modern and progressive.

Other Chalcolithic Cultures

I. Meaning of Chalcolithic Age : With the end of the Neo-lithic age, Indian human beings started using utensils. First of all, he used copper metal chalcolithic age is that age of human progress in which copper was also used along with stones. The cause of infant chalcolithic position is done before the Harappa culture. It is estimated that chalcolithic culture was not started before 1800 B.C. In some of the countries, it continued upto 1000 B.C. and in some upto 800 B.C.

It is not possible to tell the time as to when the human beings got awareness about metals. There is a difference of opinion on this issue. Some of the scholars are of the opinion that human beings used gold in the beginning. But it was soft, much costly and less available. So he replaced it with copper. Probably, he used gold for the preparation of ornaments only. The recent researches have proved that copper was used in the beginning. The use of this metal signals for the rapid development of human intellect. Copper was better to give it a suitable shape. It was stronger than other metals. Man had to go to far of places to get copper and import it from other places. He must have used furnaces to melt it and used moulds to give the metal its desired shape. It was also one of the features of copper that it could be reduced to the thinnest possible layer and its pieces could be put together again. But it was tender. When he found tin, he mixed copper with tin or zinc and entered the Bronze age from chalcolithic culture. Iron was put to use in India about 1000 years. B.C. Thus after

Neolithic age, chalcolithic age continued for several hundreds of years.

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II. Scope of Chalcolithic Cultures : Chalcolithic culture in India developed extensively. The old colonies of this age were found in South east Rajasthan, western parts of Mathya Pradesh, Western Maharashtra and South-East India. Two places of South-East Rajasthan are famous – Ahal and Gilgund. Aran and Kath places in Malwa region of Western Madhya Pradesh are considered important. Nagpur and Gugeria are other places in Madhya Pradesh. Most of the places were found in Maharashtra. Jarve, Newasa, Chadouuli, Nasik, Monagaon and Inamgaon are well known in Maharashtra. It is good to write here about Jarvey culture. This culture was spread in 1400-700 B.C. over whole Maharashtra leaving aside coastal places of Konkan and some parts of Vidarbh. Jorve cultural was rural but still its many colonies like Vaibhavad and Inamgaon had reached the top in town planning. All these places of Maharashtra had black-brown soil where zizyplus and Babul trees had grown but these places were near the rivers. In addition to these places, the remains of chalcolithic age have been found in Navda Toli place. Chirand on the banks of the Ganges in East India and Pandurajar Dhibi (district Vardhvan) wer aso the centre of this culture including Veerbhumi district. The remains of this age have been found to be lesser in South India as compared to North India. Some of the places have been discovered in Andhra Pradesh where the people used utensils made of stone as well as copper.

III. Features of Chalcolithic Culture

- (1) **Real Society and Buildings :** Scholars are of the view that people of Chalcolithic age lived mainly in rural areas. The size of the villages was small. People of this age were not aware of pucca bricks. Sometimes they constructed their houses with kutchra bricks but most of the houses were made of chaff or coarse cloth that were polished with mud and dungs. The roofs were made of leather or wood and chaff straw. The houses were quadrilateral shape or round shaped with pits. Dr. Hansmukh Sankaliya have discovered remains of chalcolithic age. According to him, people lived in quadrilateral shaped houses made of chaff straw and lived in cottages.
- (2) **Tools and Weapons :** In this age, most of the human being used tools and weapons made of stone and copper. But sometimes, they used copper of the inferior kind too. Slowly and gradually, small shapes of weapons and tools became popular. Tools of small size made of stone have been found. These were called micro-tools by the scholars. Blades were more prominent in these stone prepared tools. Very few tools of copper and bronze have been discovered in the South that includes Mysore and Hyderabad. A number of scholars argue on this point that Iron age dawned after the Neolithic age in the South. Tools of copper in abundance have

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been found in Rajasthan in north India. Ahar and Gilund are also such places, Axe made of stone (as in Gilund), rectangular axe of copper (as in Garve and Chandilo, Maharashtra) and burings made of copper. They used wheeled carts, swords, bow and arrow, and shields.

- (3) **Earthenware Utensils :** Indian human beings of Chalcolithic age used several types of utensils and objects made of earthenware. Infact, they were skilled in preparing utensils. With the help of chalk, they made lovely cups, pitchers, jugs with taps and plates (saucers) these were decorated with various colours and paintings. I seems that people of chalcolithic age Red been preparing utensils extensively since 2000 B.C. They prepared these with chalk with white coloured lines printed on them. This aspect is not only found in Rajasthan, Madhya Pradesh and Maharashtra but equally suitable for some colonies of Bihar West Bengal. People living in Maharashtra, Madhya Pradesh and Bihar used to make water bearing utensils with taps, saucers etc. It is wrong to assume that people using black and red soil belong to the same culture. We can see the difference between their utensils and tools.
- (4) **Progress in Agriculture :** Human beings did a tremendous progress in agriculture in the chilcolithic age. He started using better type of ploughs now. Now the ploughs were carried by cattle instead of human beings. These people cultivated wheat and rice. Moreover they also grew moong, urad and peas of different kind. More care and attention was paid to live stock and during monoeuvere was used to boost the cultivation. Moreover, they also cultivated wheat, mayor and other things.
- (5) **Cattle-Rearing :** People in Chalcolihic age were fond of rearing cattle. The people of South-East Rajasthan, Western Maharashtra and Western Madhya Pradesh reared cow, goat, pig and buffalo. Perhaps, they also to carry load'. It is not sure if they were aware of horse or not.
- (6) **Hunting :** They were fond of deer hunting. It has been found that people of Bihar and West Bengal were fond of catching fish in abundance.
- (7) **Means of Transport :** Wheeled carts, cattle and boats were used as means of transport.
- (8) **Occupation :** Along with agriculture, hunting, earthenware utensils, human being adopted weaving of cotton and preparing cloth from it. People used borter system in trade and business. There was specialization of occupation. It is the opinion of the scholars that they organized Craftsman communities. They put their stamp on them.

(9) **Religious Belief :** People of chalcolithic age dispersed the dead bodies with various religious rites. People of Maharashtra buried the dead bodies in their homes only. In the burial ground, the objects of the dead were also kept along with the dead body. With the gain in experience, human beings started worshipping the natural powers. Probably, idols of copper were made there are pupils of women among the idols. It shows that the people of this age were the worshiper of earthen-diety. Dolls of earthen ware were also worshipped. An Idol of mother-diety has been found in Inamgaon that resembles the one found in West Asia. Bull idols of Malwa and Rajasthan show that it was a symbol of religious community. A number of talisment (Tabeez) and coins have been found with paintings of cattle. Perhaps, they also believed in magic. It may be concluded from the women idols that human being had started worshipping. Gods and goddesses in this age.

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IV. Importance of Chalcolithic Age

- (1) This age in North India developed slowly while in South India, I had a sudden development. The remains of the culture of this age were found I all the parts of the country. Thus these pictures give an exhaustive place to expansion of culture.
- (2) The culture used earthen ware utensils on large scale.
- (3) Human beings of this culture settled villages a river coasts and hilly areas.
- (4) Human beings of this age showed an upward trend of crops production as compared to Neolithic age.
- (5) People of this culture used metals at first. Use of tin and copper were the main achievements of human beings.
- (6) Human beings of this age adopted specialization, cooperative attitude and barter system.
- (7) They started using boats as means of transportation and used cattle for ploughing the land.
- (8) Some of the people started the fortification of their colonies (for example Inamgaon)

V. Limitations of Chalcolithic Culture

- (1) Some of the historians call this culture as the mother of social inequalities. Excavation of burial grounds have revealed that earthenware utensils were placed along with some of the dead bodies and with some dead bodies, rosaries made of copper were also placed. Idols of copper have been discovered from some of the houses. Perhaps, people living in these houses were rich. During excavation, the burials of many children have been found. Historians evaluate that the death rate of children in this age was very high. Probably, it was due to lack of proper health facilities.

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- (2) The people of this culture had no awareness to build pucca houses.
- (3) Pure copper was not a strong metal. They had no knowledge to prepare bronze by mixing copper and tin but the people of Egypt and Mesopotamia had this knowledge.
- (4) People of this culture did not try to get knowledge about the script of the Sindhis who knew how to write. Harappa culture is called the culture of Bronze age. We shall study about it in the next chapter.
- (5) People of Chalcolithic culture did not use saucers.
- (6) People of this culture reared from animals and looked after them in their homes only. Perhaps, they reared them to get meat and not for getting milk etc. The community believed that the milk of the cattle is meant for them only. So they did not milk them. Thus they could not get full use of the cattle.
- (7) People of Chalcolithic culture and Western India could not grow crops on large scale. There were no ploughs in this culture. They used to hang digging stick in a holed stone and did ploughing with it. It was called Stash Bwin (Jhoom Kheti). In this, strong pointed tools are used to dig the land. This is not possible in black soil. Use of iron tools was essential for large scale production in black soil and this culture had no place in it.



Societies Represented in Vedic Literature

Original Residence of the Aryans

The subject material received from Indian European or Indo-German languages may prove helpful to know the original residence of the Aryans. Following are the opinion of the scholars about their originality of residence :

- (1) **Sapt Sindhu** : Aryan were originally the residents of Sapt Sindhu or Punjab and Sindh province. It is stated by the historian A.C. Das on the basis of cattle, birds and tree information collected from the Rig Veda. Shri Das has written in his book 'Rigvedic India' that the original place of the Aryans was Punjab because the climate of Punjab resembles with the claimed climate over there. This province also included Punjab, Kashmir and Kandhar. Mr. Das calls this province as Sapt Sindhu'. Dr. Sampuranand also calls the residence of the Aryans as Sapt-Sindhu. He has considered the knowledge achieved from the Rigveda as the basis of his acquaintance. Dr. Rajbali Pandey also calls Sapt-Sindhu as the original residence of the Aryans. He states if Aryans had visited India from outside place, a mention about it would have been made.
- (2) **Polar Region** : Balgangadhar Tilak is of the opinion that the Aryans belonged to Arctic region or the inhabitants of the Polar region. He states that they were the inhabitants of the Polar region. There-after, they settled in India, Iran and other places. Gradually, it became cooler and they settled down at other places. But some of the historians say that there is no reference to them as being inhabitants of Polar region.
- (3) **Tibet** : According to Swami Dayanand, Tibet was the original place of the Aryans. He is of the opinion that they came to India when their number started rising in Tibet. These people are known as Indian Aryans. This opinion does not seem to be correct. Tibet is in the opposite direction of Punjab. It is the north-western province of India.
- (4) **Europe** : Dr. P. Giles and Professor Macdonel have the opinion that the Aryans had come from the provinces of Austria and Hungary situated on Danube river in central Europe. They may state so on the basis of resemblance of language and cattle etc. Some of the scholars have claimed that the Aryans were the original residents of South Russia and Germany. Since the Aryans were aware of cow, horse and other iron utensils and they were well acquainted with all these objects.

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But to consider the Aryans to be original residents of Europe merely on these basis does not seem to be correct.

- (5) **Central Asia :** According to the view of professor Maxmuller, the Aryans were the residents of central Asia. It is also based on the resemblance of language and word similarly. The Aryans were well acquainted with horses. These are found in Central Asia. Moreover, peepal trees found in Central Asia, were also known to them. Most of the scholars support this view. Thus it seems probable that the Aryans must have been the original residents of this place and later on settled here due to rise in population or personal disputes or with the view to establish a new empire. Central Asia region is good for agriculture and cattle rearing. Thus on the above cited facts, it may be admitted that the original residence of the Aryans was central Asia.

Advent of Aryans, Their Expansion and Conflict with Other Classes

The Hindu-Iranian people have stayed here for a long time. The Aryans perhaps reached Iran from the eastern parts of Eurasea and then settled in India. Dr. R.K. Mukherji states that not only words but groups of words and full paragraphs resemble the words and language of India to that of Iran. Hindi European language and the ancient Rigveda's issues and subjects resemble the Iranian scripture 'Avesta' in several facts. The following illustrations prove it :

1. Resemblance in Language

Avesta	Vedic Literature
Ahura	Asur
Anyaya	Anyacha
Vashmi	Vashim
Veedye	Vide

2. Resemblance in gods

Avesta	Rigveda
Indra	Indra
Vayu	Vayu
Mithu	Mitra
Verethraghan	Varitraghan

It means that the ancestor of India and Iran must have stayed or longer durations. Probably, the Aryans came to India via Iran around 1500 B.C. from Iran, some of them went towards Irak. There is description of the Aryan names from the Kassi Iran and Mittani records in 1400 B.C. We know nothing about the race of the Aryans. We cannot even state it that they were different from the already settled that they were different from the already settled people in West-East India. It was thought earlier that the Aryans in large number

might have invaded India but it is not possible to authenticate it.

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It is the opinion of so many historians that the Aryans came to India in small groups. They engaged themselves in fight with Das and Dasyu. The Aryans got success because they used horses and chariots successfully. They themselves were involved in community battles. It created a stir in their lives for a pretty long time. The historians have made use of the ancient Veda called Rigveda to determine the entry of the Aryans in India. To this day, no exact time has been fixed for their entry in India. There is a disharmony of thousands of year and not only one or two years about their opinion of difference. For example, Balgangadhar Tilak considers it as 4500 B.C., Viternitz as 2500 B.C. and Maxmullar as 1200 to 1000 B.C. Whatever be the case, the Aryans settled down at Sapt Sindhu. Here Satluj, Jhelum, Chenab, Beas, Saraswati rivers flow near it. Here from, they entered Brahvat Province (province near Kurukshetra) with the opinion to enhance their culture and population. They also entered 'Brahmpitesh' while living with the non-Aryans that includes east Rajasthan, doaba and nearby places. Thereafter, they entered Mahdya Desh that extended from The Ganga-Sindhu plains to Vindhayachal mountains. Last of all, they entered in Bihar and Bengal. First of all, they visited South India for preaching culture and religion. It is said that Augustaya rishi was the first one to visit South India.

Culture of Rigvedic Aryans

1500 B.C. to 600 B.C. period is called Rigvedic age because this age is related to vedic literary sources. But in the last forty years, we have received evidences of archaeological science also. The black and red coloured utensils with paintings have been received from various parts of the countries. For example, records of 1600 B.C. in Irak show Bronze and 1400 B.C. records show Bhattani where Aryan names are prescribed. Thus now, it is possible to create Vedic history on the basis of literary and archaeology. Since they had been living since long in India their standards of living and relations resemble them. Thus it is the opinion of the historians that vedic culture is a mixture of already existing. Culture and rituals Vedic culture can be divided into two parts for the sake of convenience pre Rigvedic and Post Rigvedic cultures.

I. Economic Life of the Rigvedic Aryans

- (1) **Cattle Rearing is the Main Occupation :** Cattle rearing was the main occupation of the Aryans. Several references are found about cow in the Rigveda. They treated cow as their wealth. They fought various battles for the sake of cows. 'Givisht' word has been used in the Rigveda that means the discovery of cows. To fight battles for the cattle seems to be logical in context with community organisations. Cattle was treated as the main part of life and as a donation to the Brahmins. Land acquisition was treated as property. The second important cattle of the Aryans was horse. They used horse as a mode of fighter in the battle field.

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Oxen and goat were reared for ploughing and milking respectively.

- (2) **Agriculture :** The agriculture occupation was more transparent than cattle rearing in Rigvedic age. Infact, only 24 couplets describe the occupation of agriculture out of the total couplet of 10,462 in number. It became the main occupation of the Aryans slowly and stedily. They used to cultivate various kinds of cropslike wheat, millett, cotton and grams. Historians are of the view that the Aryans cultivated rice in the Pre-Vedic age because the Rigveda does not mention it anywhere the fields were ploughed with bulls and oxen. River water was used for irrigation.
- (3) **Craftsmanship :** In the ancient craftsmanship of the Aryans, there are carpenters, Charioteers, potters etc. It shows that the Aryans were conversant with these crafts. They had knowledge about bronze and copper also. The weapons of iron bronze and copper helped them to become victorious in the battle field.
- (4) **Business :** There is no information available about the business of the Aryans. They did not reside in urban areas. Business was not their important occupation. Probably, barter-system would have been the basis of business. The Aryans were conversant with seas and oceans. To nothing concrete can be stated about it. In the Rigveda, the word sea is related to the process of water-researvoir.

II. Rigvedic Political Organisation

- (1) **Head of the Communication :** The centre of political life of the Aryans was its Head. He was considered as the leader of peace and war. He was called ‘Rajan’ (king) Despite it being a hereditary one, the council of the community had its power over him. Members of the community were selected Rajan performed the protection of the cow treasure, ruling of army in the battle and worshipping the gods in the community. He is called Gopati because it was the duty to protect the community. He is called Gopati because it was the duty to protect the community and provide cow as wealth etc.
- (2) **Community Councils or Other Organisations :** There are so many references to community councils and organizations. These councils suggested about public welfare, army counseling and worship’ of the religious activities. But council was perhaps the most important from the administrative perspective. It kept a control over aristocratic power and self-willing. People’s voice was considered as important with the matters related to public welfare and all the more, in the selection of the king. Their brief description is given below:
 - (i) Assembly – It is mentioned in many mantras of the Rigveda but its forms and functions have not been described anywhere. It also means parliament and a place for public meetings and social assemblies. Possibly, committee was smaller than the assembly in which there were experts related to the

- subjects with the help of members of assembly the king used to decide the cases and suits of daily functions.
- (ii) **Committee** – Committee is also mentioned in various mantras of the Rigveda. But its structure has not been mentioned clearly at any place. Perhaps, committee was an institute for the whole world or the public. All the important issues related to politics and social queries were discussed here. All the adult men and women participated in it. The king used to participate in the conferences of the committee. The king was elected by the committee. Earlier women used to participate in it but later on their participation was banned. It may have many reasons like the boosting of political environment, family liabilities of women, the increasing illiteracy of women etc. Initially, the committee and assembly had much control over the king but slowly, their influence vanished and the authority was vested in the hands of the king.
- (3) **Assistants** : Some assistants helped the king in daily administration. Purohit was the Chief among the assistants Vashisht and Vishwamitra were the main purohitis in the Rigvedic age. They worked as guides for the king and evlogised the kings. The kings offered them cows and ‘slave women’. Another one was the armed fighter who was expert in sword and axe use. There is no mentioning of recovery person because people paid the taxes at will. The crime rate was very low. But it does not mean that it was an ideal society. There were thefts of cows. However, detectives were recruited. There is no reference to the Judicial Judg. It seems that the king perhaps used to take the decisions.
- (4) **Decentralisation or Local Administration** : The king had recruited various officers for different places. The officer of the cow Land is called ‘Prajapati’. Village officer was called ‘Gramini who used to run the army organization. The head of the family or the community was called ‘Kulp’. A number of villages was known as Vish and it was controlled by ‘Vishpati’.
- (5) **Army** : There was no definite or regular army with the king. It was assembled at the time of the battle. In this, there were Vrata, Gana and Sardha groups of armed men. Horses, chariots, shields, swords etc. were used in the battle.

III. Rigvedic Social Organisation

- (1) **Community Society** : The Aryans did not live in cities. Their mud houses were probably fortified. The archaeologists have not been able to find them so far. Recently, there have been excavations at some places in Haryana (Bhagwanpura) and the three places in Punjab. The historians have found various earthen utensils

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of strange order along with earthenwares of Harappa. The remains received in Bhagwanpura have been estimated to be around 1600 to 1000 B.C. Almost, this period resembles the Rigveda also. The geographical conditions of these four places is the same as described in the Rigveda. Though painted utensils have been received from all the four places yet there is no trace of iron material or crops. Thus it is the opinion of the scholars that these places are related to pre-iron age. It is interesting to note that a Kulcha house of 13 rooms has been found in Bhagwanpura. It reveals that a huge family or the Head might have resided here.

The society of the Rigvedic Aryans was community based lineage was the base of social structure. People paid much attention to public good. People were the members of the community because state was not created yet. Persons involved in various occupations lived in the same family. The caste bonds were not at all strict. However, the society was divided into four classes on the basis of division of labour. But this division was not strict. A member of a family in the Rigveda states: I am a poet, my father is a Vaid and my mother runs a Chakki made of stone. We all live together with an aspiration to earn more. The feeling of high and low in society was created due to unequal distribution of lot objects in the battles. Kings and Purohits reached higher in society who used to purchase a big booty in confiscated objects in the battle. But social classes were not created on the basis of land-property. Even now the sense of welfare and goodness for the community existed in them. The king, Purohit and the general public functioned in accordance with the welfare of the community.

- (2) **Paternal and Joint Family :** Rigvedic Society was patriarchal. The progeny carried forward the name after father. There were a number of causes to beget a son. In case of non-production of son, there was a tradition in vogue to adopt the son. Besides being patriarchal families, these of were joint and large in number. A family consisted of parents or a couple along with their sons and daughters and slaves.
- (3) **Position of Women :** The position of women was good despite patriarchal society. Women took part in committees and assemblies. They also took part in the Yagyas. There are evidences found for some of the educated women. Some of the women created the mantras. There are references to five women who created the mantras but in the after related scriptures, there is a mention of 20 women. It is clear that the quotes were created orally. There is no written material available for that period. All of them were entitled to one marriage except the king and the rich ones. There were no evils like child-marriage, dowry and Sati-system. There is a reference to widow marriage in this age. Probably the girls were married at the

age of 16-17 years.

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(4) Social Classes

- (a) The Western scholars while favouring the policy of high and low classes advocate this issue that the Aryans were white and thus considered themselves as superior to 'Das' and 'Dasiyu'. But the truth is this that the victory of the Aryans inculcated in them a feeling of superiority while the 'Das' and 'Dasiyu's inculcated in them a feeling of superiority while the 'Das' and 'Dasiyu's inculcated a sense of inferiority. The Aryans made them as captives and Shudras. Initially, the society was divided into two classes. Higher class (king and Purohit) who used to possess higher part in the booty and the rest of the loot was dispersed among the common people.
- (b) **Three Classes :** Slowly, the society of the Aryans divided into three groups—Warrior, Purohit and General Public. They are better known by the Khatri, Brahmin and Vaishya classes.
- (c) **Shudras and the Slaves :** Shudras constituted the fourth part of society are mentioned in the tenth part or the last part of the Rigvda. It means that they were included in the end. There is a reference to 'Khas' and 'Dasiyas' to. Perhaps, Purohit and the King possessed them.
- (5) **Food and Clothing :** The Aryans used simple but nutritious diet. They used wheat, milk, curd, frit, honey, ghee, and vegetables. They also used drinks that was intoxicating. Turban, Vest, shirt, dhoti etc. were used to cover the body. Both men and women used ornaments made of gold and silver. They dressed up cotton, woolen and silk clothes according to the weather. Most of them had beard and moustache and put on urban on head. They put on flower gardens with interest.
- (6) **Recreation :** Festivals, dance, music, poetic conferences, horse-riding, wrestling were the sources of recreation for the Aryans. Sword fighting and bow and arrow fights were arranged for the recreation of the people.

IV. The Aryans and the Indigenous People of India

It has already been stated that the most ancient movement of the Aryans belonged to the Rigvedic people who reached in this grand region around 1500 B.C. It has also been stated that they, had a fight with the 'Das' and 'Dasiyu' of the local people. Since there is a mention of slaves in the ancient Iraninan culture, it seems that they were one branch of the initial, causes of function. 'Dasiyu' of the Rigveda were perhaps the original inhabitants of this country. Tras Dasiyu was the Head who had the ability to defeat the Aryans. He had sympathy with the 'Das' but was a sworn enemy of 'Dasiyu' 'Dasiyu killing word has been used time and again in the Rigveda. Dasiyu were perhaps the worshipper of phallus but they

Notes did not rear the cattle. Infact, the Aryans were involved in the dual conflict. First of all, they had to fight with indigenous Aryans. Secondly, they had their mutual conflicts also. There was chaos in them for a long time due to conflict in communities. There was a battle between five main communities and they sought the help of the pre Aryans too. Bharat and Tritsu rulers were the Aryans too. Bharat and Tritsu rulers were the Aryans. Vashist was their supporter. The word 'Bharat' was used in the Rigveda for the first time. On this very, basis, our country was called 'Bharat Varsh'. A group of ten kings had become antagonistic to them. There were the heads of five Aryan communities among the groups of ten kings and the other five belonged to Aryatan castes. The battle between the Bharats and these ten kings is called Dashraj battle. This battle was fought on the bank of Purushni river. In this battle, Sudas was victorious and the authority of the Bharats was established. The communities that were defeated was that of Purios Consequently, there was a cordiality established between Bharats and the Purios and a new ruler came into existence. Later on Kurus joined the Panchals and established their rule in the north Ganges. They performed an important role in Pre-Vedic age. Gradually, the Aryans joined the local people and established marriage relations with the local families. The word Aryana became a synonymous of honour.

V. Religious Life of the Vedic Aryans

- (1) **Main gods of the Aryans :** The Aryans had many gods and goddesses. A number of poets praised them. The most important god of the Rigveda is Indra. Indra is also called Purandar, madhvan, Purhut also. He was the warrior leader of the Aryans who imparted leadership to Dasyun in the Battle and got them victory. They considered cloud, Lightning and Rain also as gods 250 couplets have been created in the Rigveda in its praise. He is considered as the crown of the gods fire is another important god. It has played an important role in human life. It was used in cooking and getting warmth. Fire is worshipped in Iran also. The third god was Varuna Everything occurs according to his will. Such was the belief of the Aryans. Som was considered the god of vegetation. Marut was known as the sign of storm. There is a reference to two goddesses also – Ushem and Aditi. A number of mantras of the Rigveda show that the Aryans believed in the existence of One God.
- (2) **Yagya and Mantra :** The Aryans worshipped the gods with Yagya and mantras. They jointly chanted the mantras. But the correct pronunciation of the mantras was not adhered to the importance of the mantras enhanced in the pre-vedic age.
- (3) **Sacrifice :** The ancient Aryan people sacrificed somethings in a community manner. The animals were sacrificed at the altar of god.
- (4) **Meaning of Natural Gods :** Rain falling, sunrise and sunset, moonrise etc, the flow of rivers and canals and the picture of the mountains was a riddle for the

Aryans. That is why they humanized these natural forces i.e. they personified them those forms of nature that were useful and initiative for them, they considered them as a form of god. They were much concerned with religious attitude and its praise they had no place of Karma performance and ostentations. They considered the existence of God in space, earth, sun, the moon the air and fire etc. The Aryans worshipped the Indra, Varuna Agni (Fire) etc. as a source of various powers of nature.

- (5) **Aims of Worshipping the powers :** The Aryans did not worship gods and goddesses to seek salvation or to go the heaven. Their main aim was to get cattle, foodgrains and health. They worshipped gods and goddesses for their prosperity and good health.
- (6) **Main Policy of Worshipping :** The main policy of worshipping was to chant the verses of powers and to offer Ygya sacrifice. The people of Rigvedic age laid much emphasis on chanting of mantras. Reverential praise was cumulative as well as individual. Every lineage had its own god. Reverential recitation was done collectively. Oblation offering had the same purpose. These articles of oblation were like a sacrifice. But in Rigvedic age, some Yagya mantras were not recited while offering oblation.

Who were the Aryans?

The Aryans visited India in 1500 B.C. and settled over here. The word Aryan means 'superior'. We use the word Aryan for that race or community who have fair complexion, have good physique, possess good stature with long nose they had to fight with the original residents of India like Bheel Kaul, Dravida and Santhal but they were victorious after a long period.

There are different opinions of various scholars about the Aryans' origin of place. Maxmuller was of the opinion that such a place can be central Area where from one sect of the Aryans went to Europe and the second one came to India. This opinion has a general acceptance because the conditions described in the Rigveda are found in the central Asia too. The other opinion has been presented by Swami Dayanand Saraswati. He thought that the Aryans' original place was Tibet as we revealed in his book 'Satyarth Prakash'. He was of the opinion that due to increase in population one group had gone to Europe and another one came to India. The description of various cattle, birds, trees and climate match those as given in the Rigveda.

The Aryans had reached India very gradually. Thus there is no concensus on their advent in India. Tilak considers the advent of the Aryans as 6000 B.C. to 4000 B.C. while Shri R.K. Mukherjee considers it as 2500 b.C. Maxmiller considers the advent of the Aryans as 1200 B.C. to 1000 B.C.

Notes **Social Life of the Aryans**

Main features of the social life of the Aryans are given below :-

- (1) **Family :** Family was the basis of social life of the Aryans. The families were patriarchal i.e. father was the head of the family. After his death, the eldest son of the family used to occupy the place of the head in that family.
- (2) **Verna System :** At the time of the advent of the Aryans, the society was divided into two groups only – namely the upper class and the lower class. But after sometime, three classes cropped up in society called the Brahmin, the Kashatriya and the Vaishyas. As the Aryans reached the far off places of India, they had to face the original inhabitants. They however, accepted defeat at the hands of the Aryans. Those were called the Shudras who accepted defeat from the Aryans. Most of them had taken a hidden refuge in the far off forest areas. They are known as scheduled castes these days. Initially, Karma (action) was the base of verna system and anyone could change the verna on the basis of action performed. But gradually, Veran system became rigid and there was no scope of change in it. In this way, the Aryan society was now divided into the Brahmins, Kashtryas, Vaishya and Shudra. This Varna System is considered as the origin of caste system.
- (3) **Position of Women :** The position of women was quite good in the Rigvedic age. They enjoyed a respectable position in society. They possessed equal rights to get education. That is why women of Lop, Mudra, Sikata, Ghosha, Apala and Vishwara got' the status of scholarly women in society. Child marriage was not in vogue during that age. Girls had the right for Swayambar (to choose the husband independently).
- (4) **Food, Dress and Ornaments :** The Aryans enjoyed simple food and dress. They used wheat, barley, milk, curd, lassi, fruit, pulses and vegetables in their diet meet and wine was also served on special occasions. They put n three types of clothes undergarments, main garments and the Chardar that could be used to cover the body. These governments were generally made of cotton, wool and the skin of the deer. Both the men and women were find of putting on ornaments. These ornaments were made of gold, silver, stones, ivory and germs.
- (5) **Means of Recreation :** People of the Rigvedic age believed in the means of recreation. They used both indoor and outdoor means of recreation. The main sources of recreation were chariot-race, horse-race archery, hunting, gambling, music, dance, and the game of dice. Three types of musical instruments were in vogue – Ghan Vadya, Sushir Vadya and Tat Vadya.

Political Life**Notes**

Following was the political life of the Aryans :

- (1) **Basis of Village Life :** Family was the minutest unit of political organization. A number of Families or lineage formed the village (gram). The head of the village was called Gramni who was elected by the villagers. His main function was to establish peace and follow the orders of the ruler.
- (2) **Public :** The Aryan civilization was separated into many people. The master of the public was called the king. Aristocracy was prevalent in the Rigvedic age. Initially, the king was elected but gradually, this position had become patriarchal. The king did not possess any divine powers. He was controlled by committee and assembly members.
- (3) **Committee and Assembly :** Prevalent of committee and assembly is also found in Vedic culture. These institutes worked as upper and lower Parliament. These imposed a control over the aristocratic means of the king and put a ban on him to become aristocratic in nature. Their transparent functions are not traceable in the Rigveda. It may be estimated that committee represented the wealthy class and the general public.
- (4) **Ministers and Other Officers :** There was an arrangement of ministers and other officers for the help of the King. The place of the Purohit or the state Purohit enjoyed a good status.
- (5) **Army Organisation :** Army organization of the Aryans was superb. Detective department also fell under the surveillance of army organisation. The king had both the mobile and immobile forces that were used by the king during battle time.

Economic Condition

Economic condition is described as given below :-

- (1) **Agriculture :** Agriculture and its related occupations were the main of the Aryans. They were aware of ploughing that was used for agriculture. They had full knowledge about the agriculture. They mainly cultivated wheat, barley, rice, vegetables. Irrigation was well organized for agriculture. Fields were connected by wells, canals and ponds land was of two types – fertile and the non-fertile. Fertile land was controlled by any particularly special person and the other was under the control of the Panchayat.
- (2) **Business and Trade :** Earlier the Aryans had non awareness about business and trade but it started step by step. They used land for inward trade and sea for foreign trade. The trade was mainly in the hands of the non-Aryans who were called ‘Pani’. The businessmen had converted themselves into classes or ‘guilds’. Currency of ‘Nishka’ was perhaps prevalent in this age. However, barter system

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was in vogue at local level.

- (3) **Cattle Rearing** : The Aryans had full awareness about cattle rearing. The more the number of cows a person possessed, the richer he was considered to be. There is a reference to battles in the Rigveda for the possession of cows. Initially though the Aryans used beef but Rigvedic Aryans had turned themselves to cow-worshipping. In addition to cow, they reared bulls, horses, goat, sheep and dogs.
- (4) **Cloth Industry** : The Aryans were aware of cloth industry A lot number of people were associated with it. So many people were involved in cotton business.
- (5) **Other Occupations** : Besides the above cited occupations, they were aware of chariot forming, utensils, ornament making, medicine industry and metals etc. Moreover, potters, cobblers, weavers, craftsmen, carpenters were also present in the Rigveda.

Religious Life

Main features of the religious life are given below :-

- (1) **Faith in one God** : In the Rigveda, there is a reference to several gods and goddesses, yet they believed in one omnipotent omnipresent God. They had the opinion that this force regulates the whole world without any hindrance. This we should pray for that almighty God.
- (2) **Yagya** : Yagyas carried a lot of importance of the Aryans. Yagyas were of many types. Any religious function could not be completed without Yagya. These Yagyas imparted purity to the environment and reduced the intensity of its rigorous form as it s mentioned in the Rigveda.
- (3) **Worship of Nature** : The Aryans were very well aware of the various forms of nature. They worshipped those forms of nature that were helpful for the human beings. They worshipped the sun, wind, rain, god and goddesses. They worshipped the earth and fire considering these as pious. They considered Indra as the god of rain.
- (4) **Lack of Temples and Idolship** : The Aryans had not erected temples of any kind or idols. They worshipped the natural gods and goddesses. This worship was carried out by all the members of a family collectively and not by any, religious purohit. Thus there was lack of temples and idol worship.
- (5) **Cremation** : Cremation of dead bodies has also been treated as a religious work. The Aryans cremated the dead bodies of their members. There was vogue the tradition to bury the dead bodies of children and widows.



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Iron Age Cultures

Introduction

Iron age culture in India is considered to be about 1000 B.C. Iron had been discovered in this age and it was more developed than the stone and copper chalcolithic and Palaeolithic age. Articles made of iron were frequently used in this age: That is why it is called Iron age culture. It is also called Post Vedic Phase in the Indian history.

The history of this age is based on those vedic scriptures that were created after the Rigvedic age. The editing of Vedic couplets is called 'Sanhita' 'Rigveda Sanhita' is the most ancient scripture and there is a complete elaboration of the Pre vedic age in chapter 8. Due to chanting of the Rigveda mantras, it was transformed into time and this modified edition was called 'Samveda Sanhita' Two more editions were prepared in Post Vedic age and these were called as 'Yajurveda Sanhita' and 'Atharva Veda Sanhita'. Thereafter some more scriptures were written and these were called as 'Brahmin Scriptures'. All these Post Vedic age scriptures were written in the Ganga valley around 1000 B.C. to 600 B.C. On the excavations of archaeology and discoveries the remains of colonies of 500 B.C. have been found of this age and area. Historians have called these as painted Grey ware because the people of this age had used painted earthen ware and saucers. They also used iron tools. On the basis of these earthenwares, we can seek awareness about nearby areas of Punjab, Western Uttar Pradesh, Haryana and Rajasthan.

We come to know from the Post Vedic culture that the Aryans had entered the Ganga-Yamuna region of Doaba from Punjab and then they settled down in West-East Uttar Pradesh Bharat and Kuru communities came in contact who were called 'Jan'. Initially, they were spread over Saraswati and Drishdwati river of the borders of Doaba. But Kurus very soon established their rule on the present Delhi and eastern part of Doaba. This province is called Kuru. They established their capital at Hastinapur in Meerut district. Kuru history has much importance from the perspective of Indian battle scenario. This battle is the famous event of Mahabharat Epic. According to the scholars, it was fought between the Kaurvas and the Pandavas around 950 B.C. though both of them were the members of Kurujan. The whole Kuru community was destroyed due to this very battle. Bareilly, Badayun and Farukhabad area in Panchal province was famous for philosopher kings and Brahmin Purohits by the end of the post-vedic age (around 600 B.C.), the vedic people had spread in the east of Doaba and Kosal (east north province) and Videh (north-Bihar) probably. The world famous Ramkath was related to this Kosal place but there is no reference to Rama in Vedic culture. The vedic people had to face those people of east Uttar Pradesh (Kosal) and Videh (East Bihar) who used the tools made of copper and wares made of black and red colour. They

Notes had to face the challenge in the Western Uttar Pradesh who used copper tools and wares prepared from red or crimson earthen ware. The people of Post-vedic age got success because they had used weapons made of iron and chariots run by horses. Thus the Aryans proved their mettle against them. It becomes clear from the Post-Vedic culture and other aspects that the Aryans had established their complete authority over Ganga Valley in the Sapt Sindhu Region.

During this process the Aryans of the Kuru panchal achieved much importance. In addition to this, there is a reference found in other Brahmin cultures of Videh Kosal, Kashi, Magadh and other regions. Perhaps, there was an authority of Shabar and Pulind races that were untouched by vedic culture. It may be stated on the basis of Post-Vedic culture that the influence of the Aryans was upto Vindhya mountains. On the whole, it may be stated that the Aryans spread over north India in Post-Vedic culture period.

Political Condition

A number of changes were observed in the political condition of the Aryans during this age. Following are the headings for the facility of study :-

- (1) **Gap in Community Communication :** The main feature of political life was the gap in community communication. During this Rigvedic age, the smaller communities were integrating themselves and were giving rise to larger regional public states. For example, integration of Turvash and Kriwi communities, and Puru and Bharat communities were called Kuru. Probably, iron technique had assisted in this process. Now, the rule was not only confined to one public community or race. A number of races lived together. There are references of the unity of Kuru Panchal in several Brahmin scriptures. Scholars are of the opinion that Kuru and Panchal united into one rule. Dr. Rajbali Pandey is of the view. The Kuru-Panchal rule of this age became the Purse rule. It was the centre of education and culture at this time. Hastinapur, Alamgir, Nuh, Antarkhera Vetsar etc. fell in this rule. With the passing of time, nation word was used for public status. It was an indicator of the whole region and not of the whole nation.
- (2) **Increase in the Power of Ruler :** The power of the king increased and the influence of public committees reduced. Their form changed kings, Purohits and rich people influenced them considerably. Now, the women did not participate in these committees. With the passage of time, the status of the king became patriarchal in lineage. But it was not altogether aristocratic. He had many prohibitions and controls. The influence of wealthy persons still existed in the selection and election of the king. He used to seek assistance from the influential public men and the ministers. Sometimes, the successor of the king was also elected. There is a reference to the election of the king in the mantras of Atharva Veda. There are also several references to dethrone the king. At the time of the coronation of

the king, he had to take an oath for several promises. After seeking this oath he stated that he would serve the people religiously and dutifully. Land could not be donated by the king without the permission of the king. It was the duty of the king to seek the advice of the assembly and committee and to keep them in cordial environment.

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- (3) **Several Types of State Rules or Public Status :** Post Vedic culture shows that there were several types of state rules or public statuses. There are references to Sawraj, Vairaj, Maharaj, Samant (Feudal Lords) etc. that were in vogue in different provinces. The districts extended to small provinces were called 'state' (Rajya) and normally these were united. The district emperors of two or more than two districts ceremonised district state yagya. It is stated that Rajsuya Yagya imparted divine power to the king. In the Ashavmedh Yagya, the whole area was treated as an authority to the king wherever the horse could move without any hindrance or stopped by others. Probably those kings or Feudals participated in Rajsui Yagya who accepted the authority of some emperor voluntarily. It was considered in the 'yagya' that the king has been possessed with divine powers. He participated in chariot driving also in which the chariot of the king went ahead of all the other chariots. All these aspects left a fine and deep influence on the personality of the king. It has been mentioned in the Shatpath Brahmin. Accordingly, he used to get the permission of the Earth like this. Mother Earth I should not put up violence on you and you should also reciprocate the same to me." In this way, both the king and the country became cordial to each other. In the Vajpaye Yagya, the chariot race was carried by the associate companions so that the influence of the state rule is acknowledged. There were some democratic states in the West and east west regions where the influence of the public assemblies had not gone down.
- (4) **Tax System :** To get tax and donations was a general thing in Post-Vedic age possibly, the tax and donation was deposited with the officer. It was collected by the state villagers from their respective villages.
- (5) **Administrative System :** With the increase in power of the king, the administrative system had also become more organized and well planned. There were only three officers in the Rigvedic age namely Purohit, Grameen and the soldier. But their number had gone up in the Post-Vedic culture. The king ruled with their advice. A number of departments had been set up to make the state administration as sound and good. The main ministers were.
- (a) Purohit (The main adviser to the king in religious and political matters)
 - (b) Rajnya (Representative of the Lineage and ruling class.
 - (c) Mahishi (The first woman of the king)
 - (d) Vavata (The loving queen)

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- (e) Sut – Charioteer
- (f) Soldier or Grameen
- (g) Kashatriya (Main officer of State)
- (h) Treasury Officer Tax and tributes had become common in this age. There was a treasury officer to collect them.
- (i) Bhagdruh – officer receiving the tax.
- (j) Akshawap (officer of gambling department)
- (k) Gonikartan (Main hunting officer)
- (l) Harkaar or Messenger
- (m) Takshan
- (n) Charioteer

In the post-vedic age, the authority of Gramini was not only confined to Faujdar of small army or organizer of the village but his rights had become manifold. Now he had to perform both army and administrative functions. Probably, people of Vaishya caste were generally recruited on this post. He was responsible also to collect state taxes. The role of Gramini increased so much in the post-vedic age that he was called as Administrator there is a mention of three more officers related to this age :

- (1) Judge
- (2) Nishad – probably the ruler of the primitive races.
- (3) Shatpati or the ruler of hundred villages.

This cultural age had the following administrative departments :

- (1) **Finance Department** : Its main function was to collect taxes, to impose taxes and to control over income and expenditure. The king personally looked after this department.
- (2) **Inspection Department** : This department used to look after the functioning of all the subordinate officers.
- (3) **Local Bodies Department** : It was the function of this department to have control over all the Grameens perhaps, a special officer used to look after this department.
- (6) **Battle Skills** : There are some references to the concept of stable army in this age because it was founded on the base of homogeneity. It has been stated in the Aitrya Brahmin that the ruler of the Kuru is always surrounded by 64 fighter soldiers that involve his sons and grand sons. In the same way, it has been stated that the ruler of the Panchal was surrounded by 6033 armed fighters at the time of Ashavmedh. But there were no permanent large army in this age. Perhaps, one army battalion was managed by each and every village. The king used to take food with the public to get good wishes of the public. Chariots and elephants in

large number were also used in addition to horses. Agno-arrows were also used as agni-weapons. There were weapons and tools of iron. These included knives, shields, swords, daggers etc. Bow and arrow were also used extensively. The importance of large permanent army was approved at the last decade of this age. The cause of the battle in this age was not only to acquire cow wealth but it was also fought to acquire land.

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Social Conditions

- (1) **Family** : Family in the Post-Vedic age was joint and patriarchal. Power of the Head of the family had increased. He had got the power also that he could deprive his son as successor of his right. The forefathers were worshipped. The eldest son used to get more importance in ruler families. Generally, the kings, declared them as their successor.
- (2) **Varna System** : Society was divided into four varnas in the Post-Vedic age Brahmin, Kshtriya, Vaish and Shudra the power of the Brahmin had increased due to expansion of the Yagyas. They performed yagya etc. for their Yajmans. They prayed for the success of their bread-winner. King in the battle-field. In return to their services, they were offered the commitment of protection. Sometimes, Brahmins had to face the challenge of the Kshatriyas for succession. But when these two upper classes had a clash, they used to forego their discriminating attitude and got united. It was emphasized in the post vedic age that these two should get united and rule the rest of the society.

Two causes exist for the mutual conflict of the Brahmins and the Kshatriyas. First of all, to gain the temptation of being first and secondly to lay control over surplus production. Probably, the Brahmins surrendered before the power of the Kshatriya and treated them as the winner over surplus production. The Kshatriyas in turn considered them as an emblem of scholarly status and bestowed on them the status of honour for their importance in society. Now the Brahmins were called 'Bhusur' Initially, Vaishya class were ruled under general public. They were offered productive services like agriculture and cattle rearing. Some of the Vaishya were craftsmen too. With the passing of time, some of the Vaish became businessmen. These were the Vaish who offered gifts. It has been stated about the Kshatriyas that they earned their livelihood by the gifts offered to them by the vaish. One thing was common for the three upper classes. All of them were subjected to 'Janeu sanskar' according to Vedic Chantings. However, the Vaish were denied of 'Janeu Sanskar' The Shudras had a very miserable position in society. Their function was to serve the other three classes in society. They had a number of Prohibitions on them. They had to work according to the will of others. But at the time of coronation, they participated as original members. There are

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some instances found where an upper class person got wedded to lower class girl. But gradually, this tradition also faded away. The rulers of the caste system became rigid. The social contacts with the Shudras ended up people of the upper caste considered Varna System as correct in religious context. According to it, Brahmins were born out of the mouth of Brahma, Kshatriyas were born by the arms of Brahma. Vaish from the armpit and Shudras were born out of Brahma's feet.

- (3) **Ashram System :** Human life of hundred years was divided into four parts in the Post-Vedic age. There were called four ashrams. The first one was to get education and prepare for the next phase of life the second phase of 26-50 years was Grahस्था Ashram. In this phase, he got wedded, had progeny and enjoyed the comforts of the world. From 51-75 years, he entered the phase of Vanprस्था. In this phase, he got himself involved in God's bliss, lived among the saints and spent time in their company. It was a preparatory stage to enter the fourth ashram. Sanyas was the fourth ashram or phase of life. In this age, he abandoned the world and tried to seek Salvation so that he may become free from the cycle of life and death. According to some historians, ashram system had not become fully mature. They present a strong logic in their opinion. According to them, we get awareness about the Four ashrams in the post vedic age. But we get acquaintance about three ashrams of life. There is no mention of the Sanyas ashram. Thus it seems correct to state that Sanyas ashram had not emerged in the Post-Vedic age. However, this system was not applicable to lower class because they had no right to study the religious scriptures. For others, it was a general rule. But how many people according to it is difficult to ascertain.
- (4) **Position of Women :** The position of women in this age had not the same as in Pre-Vedic age. Their social status had deteriorated now. In Matriya Sanhita, she has been equated to three main evils like wealth and wine. Though some scholarly women participated in the scriptures and took part in coronation ceremonies, on the whole their position was pitiable. All the men craved for male progeny. Dowry system had crept in. So the both of the male child was considered as ceremonious. In Aitrya Brahmin, male child has been called a reservoir of all comforts. Though general public had monogamy, yet the wealthy and the kings had polygamy. Monu himself is an instance of polygamy who had ten wives. The women had no right over property. Their life was caught in the web of morality and ethics. Man was free from the bonds of morality. But woman's life was confined to the four walls of the house. However, women like Gargi and Maitrayi were educated and may be considered exceptional in the age.
- (5) **Marriage System :** There was no total prohibition over intercaste marriage. According to 'Shatpath Brahmin', Brahmin and Kshatriya could tie marriage bonds

between them and even with lower caste people. The daughter Sukanya of Kshatriya king shrayat was married to Chavan rishi. Its mention is found in this very scripture. But gradually, the racial system developed in Post Vedic culture. A ban was put on marriage with the same race with the member of the pre-male community. There are some references also where one woman had many husbands called Polyandry.

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- (6) **Food, Dress and Recreation** : Food intake of the people of post-vedic age was simple but nutritious. Rice, wheat and barley were the main foods. Some of the scholars are of the opinion that the consumption of wheat had gone up. The fodder of cattle became the food constituent. Use of 'Sura' (an intoxicant) rose up in this age, replacing with Somrus, though somrus' was still used. The Aryans used mash (black wed), mustard and sesame in abundance. Both men and women put on cotton, woolen and silken clothes. Silken clothes were used extensively on 'Yagyas' and other festivals. In the Brahmcharya phase, use of, deer-skin and Kharau was considered good for the students. Both men and women were fond of gold, silver and copper ornaments. Now the drama, music, musical instruments, use of 'Somrus' and 'Sura', involvement in competitions, playing of dice had become popular means of recreation. Special care was paid to hygienic conditions for longevity in life.

Economy of Iron Age Culture

As a consequence of excavation of Archaeology, about 300 remains of colonies of post-vedic age have been found. The scholars have called them as painted Grey Ware, Black and Red Ware, copper hoards, Ochre coloured pottery, and Northern black polished wares. These places are called painted Grey Wares because the people here had used painted grey wares in their lives. However, they also used iron tools and wares. The main areas of this culture are Haryana, Punjab, Rajasthan and north-west provinces. All the black and red-ware cultures have been found in the region of Ganga-Yamuna Doaba parts. The people of this culture have used black and red ware extensively. Though ochre coloured pottery is considered as contemporary of the Rigvedic age but no place of them falls under Sapt Sindh that was the main focus of Vedic civilization. Copper ware culture used various tools made of copper and their culture is considered post-Northern Black Polished culture. From the archaeological perspective, Northern Black Polished Ware culture initiated in the sixth century B.C. The wares were polished and smooth. Their form was very refined and these were used by the rich to take food. The remains of this culture signal towards much more stability. The people of this age used tools of agriculture along with handicrafts. Perhaps, coin currency also became popular in this position. Remains of grains are found related to this culture like various types of cereals and grains. People of this very age introduced pucca bricks and rounded wells. The scholars are of the opinion that second town planning started

Notes in Northern Black Polished culture (N.B.P. Culture). An era of first town planning is considered to be with the extinct of Harappa town planning in 1500 B.C. Iron use increased in this age. On the basis of archaeological evidences, it may be claimed that the use of iron was initiated in 1000 B.C. A number of iron tools have been found with the buried bodies of human beings' remains. Such remains have also been found in Balochistan. From this period onwards, the use of iron in east Punjab, West Uttar Pradesh and Rajasthan also started. Iron has been called black or Krishan in the Post-Vedic culture. The archaeological remains reveal that tools of iron like borin and blades were prepared in West Uttar Pradesh in 800 B.C. The Aryans defeated their enemies by the iron tools as well as cleaned the forests. Historians are of the opinion that the people of upper Ganges plains must have use iron axe. However, these forests must not have been dense due to 35 cm to 65cm rainfall. The awareness of iron had spread to east Uttar Pradesh and Videh. The weapons received in these provinces perhaps belong to 700 B.C. The main description of economic system is given below:

- (1) **Agriculture:** Agriculture was the main economic occupation of Post-Vedic age. As a consequence of extension of agriculture in this age, stability seemed to emerge among the Aryans. Though there are several offerings for the cattle yet agriculture was the main occupation Agriculture related tools have been found in lesser number as compared to battle-weapons. Thus it would be correct to state that iron technique was used initially in weapons and then its use was shifted to agriculture. Agriculture related iron tools have been traced in lesser number but the main source of livelihood was agriculture. There is a complete description of ploughing related functions in Shatpath Brahmin. There is a mention of agricultural function like sowing and cultivation of food grains. For ploughing purposes ploughs were used with bulls to pull them. Ploughs were of many kinds. Some of the ploughs were so large that four to twenty four bulls can be used. There was use of manoeuvres and irrigation to increase the produce. There is a mention of dung manoeuvre in the 'Shapath Brahmin and natural manoevere in av Atharva Veda. With the passage of time, whet cultivation assumed much importance. Some rich people of status did the occupation of forming as it is mentioned in the culture.

For example, there is a reference to the ploughing of a Janak, the ruler of Videh in the Ramayana. Brother of Krishan Balram in the Mahabhart, has been called 'Ploughman'. It means that even kings and high status people did not shirk physical labour in the Post-vedic age. After wards, the ploughing was banned for the Brahmins and the Kshtriyas.

- (2) **Business :** The business and trade flourished in this age and the barter system replaced the use of coins. There is a reference to several kinds of coins in the Post Vedic, culture, like 'Nishak' 'Shatman' and 'Karshman' etc. For instance, there is a reference to gold coins in the Atharva Veda. There is a mention of sea-

voyage in the Post-vedic scriptures. It reveals that foreign trade had begun in this age. There are illustrations of towns and cities. Thus it may be stated certainly that a number of towns were established. Indraprastha, Mathura, Ayodhya, Janakpuri, hastinapur and Koshambi were the famous cities of this age.

- (3) **Cattle Rearing:** Cattle rearing became a co-business in the Post-vedic age. The Aryans in this age, reared mainly cow, horse, bull, dog, elephant, ass and cat etc. Rearing of cows was considered valuable in this age. Donation of cows by some king to the scholar was treated as a great noble cause and important gesture.
- (4) **Craftsmanship and Other Trades :** A number of crafts and trades grew up in this age. The flourished trades are mentioned in the Yajurveda. There are names of several new craftsmen like fishermen, washermen, weavers of ropes, charioteer, blacksmith goldsmith, boatmen, care taker of forests, weavers, cobblers, signers, astrologers medicine experts, barber etc. They prepared many kinds of coins and tools. The women did many types of crafts as dyeing, knitting, cane-bucket weavers, embroidery etc. This was done on a larg scale. Four types of soil was used to prepare th wares-black and red wares black wares, red wares and painted wares.

Religion and Philosophy

North Doab in the Post-vedic age became the centre of the Aryan culture under the influence of the Brahmins. It appear that the whole Post-vedic culture developed in this region of the Kuru Panchals. Yagya was the main basis of this culture and along with the religious ceremonies, several chanting methods were also introduced Religion in this age can be discussed under the following heads :

- (1) **Gods of the Brahmin Earth :** The Brahmins exerted so much influence that they were considered as the god of the earth. They made religion so much complex that no religious, activity was possible without then. They exaggerated the so called rituals and new traditions.
- (2) **Magic and Witchcraft :** The Aryans had become blind folded in this age. They believed in magic and sorcery. They had developed faith in ghost. Sorcery was used to get rid of ailments and to be victorious in the battle field.
- (3) **Donation as a Method of Salvation :** The Brahmins accelerated the process of donation for their selfish motives. Cows, gold, silver, land and hores were donated during that age. The literary people also made them the actor of donation in their creations.
- (4) **Change in Worship Methods :** There was no change in the aim of ‘worshipping the gods but a change had occurred in the methods of worshipping. The Yagyas exhibited more importance than recitation of mantras. Yagyas were performed collectively in society and at family or individual level at homes. General yagya was performed by the king with the whole public and the public mainly consisted

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people of one community. People performed Yagya in their homes separately because the Aryans lived in permanent home who had their stable families. Every individual in the home offered oblation (ahuti) in the yagya and each action took the form of some religious ceremony or yagya. Cattle were sacrificed in the yagya ceremonies that resulted mainly in the cattle treasure. Donations were offered to the Brahmins and the Purohits in a liberal manner. Mantras were chanted in the yagya. Yagya performers had to chant these mantras very cautiously. The person performing the Yagya was called Yajman and the influence of the yagya depended on his performance in the yagya. The Purohit performing Rajsuya yagya was offered with 2 lac 40 thousand cows. In short the method of worship had become too costly.

- (5) **Movement against Karma Kanda (Hindu rituals) :** A number of movements were initiated in Vedah and Panchal in opposition to the rituals and blind faiths of the Brahmins and the Purohits. The people criticised the rituals and blind faiths and emphasised to follow the right path and knowledge awareness. A number of kings also participated in these movements. Purohits were prepared for social reforms. It was the time around 600 B.C. when the Upanishads were being got created.
- (6) **New Gods :** In the Rigveda age of the Aryans, some of the gods lost their worship and some showed a rising trend in worship. For instance, the gods Indra and Fire did not remain so famous and the main ones. In their place, the Srijan god achieved a higher place in the Post-vedic age. Some secondary gods also appeared in this age. Now the people showed their faith in the Rudra and Vishnu gods. However, the number of gods were in abundance. The ancient gods like the Sun, the Earth the Agni, Indra and Varuna were still being worshipped. But he started worshipping. Shiv, Rama and Krishna etc. These were treated like God. Some of the idols were also worshipped. The four varnas named their separate gods. Pushan was termed as the god of the Shudras who was considered as Gorakshak.
- (7) **New Religious Theory :** The Aryans considered this world as Maya Jaal (Materialism Trap) They believed in the theory of action. They thought that people doing good actions would get salvation and those resorting to bad actions will have to take birth in this world time and again. The meditation had also started by the people.



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Socio-Religious Forment in North-India : Buddism and Jainism

Introduction

Every religion persuades humanity to lead a simple life and follow good conduct with others. Ancient Indian Hindus and Brahmins religions have been no exception to it. The old Indian religion was very simple and without taboos but slowly, the Hindu religion came in the clutches of the Brahmins. Their rituals and taboos had made it too much complex. If number of great men contributed a lot to do away with ostentations and rituals but the complexities were ruling the religion. To do away these complexities of religion, Mahavir Jain and Gautma Buddha were born in the 600 B.C. and freed the people from these complexities of life.

Mahatma Buddha (566 B.C. to 486 B.C.)

- (1) **Birth and Family :** The real name of Gautma Buddha was Siddhartha. He was born in the Trian region of Nepal near Kapilvastu in Lumbini in 566 B.C. His father Shuddhodana was the elected king of Kapilvastu and the Chief of the Shakyagan His mother Kaushal was the daughter of a dynasty. Kapilvastu was its capital. After the birth of Siddhartha, his mother Mahamaya died. He was brought up by step mother Gautmi.

He was a thinker right from his childhood. He was not interested towards worldly objects. Thus his father got him married to Yashodhara. A son Rahul was born to him but still, he could not involve himself in worldly pursuits. Thus he prepare himself to seek the path of knowledge and awakening.

- (2) **Became Conversant with three truths and Renounced the World :** To please the son Sidhhartha and to keep him away from the worldly sorrows, the king did his best. But Siddhartha could not get peace of mind. He started hating the comforts and luxuries of the palace. In the outside world, he saw an ailing person, an old man and a dead body being carried to cremation ground. He realized that this world was full of sorrows. He, therefore, tried to get rid of these. Thus one night, he left his palace, wife and son in search of knowledge and true awakening. The followers of the Buddhism call this event as Great Renouncing.
- (3) **Deep Meditation and Achievement of Awakening :** After leaving the palace and his family, Siddhartha visited the capital of Magadha. Here, he tried to get meditation technique from Alar but could not get tranquility. Afterwards, he went into the forests of Darobela. Here he meditated deeply for six years. He was

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reduced to a skeleton. If Sujata girl would not have served him with milk, he would have been probably dead. Now, he realized that fasting and severe meditation was of no use. In search of truth and awakening, he reached Gaya and meditated under peepal tree in Bodh Gaya. After 48 days of meditation, he achieved true awakening. It is called Sambodhi and Siddhartha was called Buddha. At this time, he was about 35 years old.

- (4) **Preaching of Religion** : He delivered his first sermon at Sarnath after achieving the path of true knowledge and awakening. His first sermon in Buddhism is called 'Dharam Chakra Parivartan. After hearing this sermon, he had five disciples to his credit. After this, he travelled in Magadh and Kaushal states. A number of people were influenced by his sweet words and radiant personality and they became his followers. He visited Kapilvastu also where his father, wife son and other relatives accepted him.
- (5) **Salvation (Nirvan)** : Mahatma Buddha preached his teachings and sermons till the age of 45. In 486 B.C., at the age of 80, he left his body at Kushinagar in Gorakhpur on the fullmoon day of Baisakh while meditating under saal tree.

Preachings of Mahatma Buddha

Mahatma Buddha preached the following teachings to people :

- (1) **Four Arya Truths**: The, essence of Mahatma Buddha's sermons is inherent in four Arya truths :
- (a) Desire is the cause of all sorrow.
 - (b) By controlling our desires, one can get rid of sorrows.
 - (c) To get rid of desires.
 - (d) A human being should follow eight fold path (asht-Marg)
- (2) **Eight fold Path or Middle Path** : Mahatma Buddha's method to get rid of worldly sorrows deals with meditation that has eight parts :
- (i) Pure glance
 - (ii) Pure determination
 - (iii) Pure words
 - (iv) Pure action
 - (v) Pure earning
 - (vi) Pure attempt
 - (vii) Pure memory
 - (viii) Pure meditation

According to Buddha, any person can seek Nirvana by following this eight fold path.

This eight fold path is also called Middle path because Mahatma Buddha

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neither believed in too much meditation nor involvement in luxurious life. Thus he gave the sermon to follow the middle path or lead a pure life.

- (3) **No Trust in Cast System** : Mahatma Buddha had severely criticized the Hindu caste-system and untouchability. He persuaded all kinds of people to join his religions to do away with discrimination and inequality.
- (4) **Non-Violence** : Mahatma Buddha laid much emphasis on non-violence. We should neither kill any living-creature nor cause any harm to living-beings.
- (5) **No-Trust in Vaidas and Purity of Sanskrit Language** : Mahatma Buddha discarded the Vedas and sought the help of logic to explain his preachings. He criticized the opinion of the Brahmins that the Vedas were the creation of divine and Sanskrit was the language of the Godly world. He preached his sermons in Pali language.
- (6) **Nirvana or Salvation** : (Free from Birth and Death): Nirvana means to put an end to one's aspirations and woes. According to Mahatma Buddha, the major aim of human life is to lead a pure life and achieve salvation. Any individual of any caste can achieve salvation by following the eight fold path of purity.
- (7) **Belief in Rebirth** : Mahatma Buddha was of the opinion that an individual gets rebirth after death and this process continues till he achieves Nirvana. This process ends with the achievement of Nirvana.
- (8) **Emphasis on Good Character** : Mahatma Buddha believed in possessing good character. That is why he preached that we should not cause to misery to anybody, should not commit theft, should always speak the truth and do good for the others.
- (9) **Observance of Silence about the Existence of God** : Buddha was silent on the issue of God exists or not. He laid emphasis on the realities of life and considered religion as the as main power.
- (10) **Theory of Action or Karma** : Mahatma Buddha was of the opinion 'as you sow, so shall your reap.' Thus his cycle of life and death are related to his actions. Human beings are born again and again to do actions.

Thus it may be observed that the preachings of Mahatma Gandhi functioned like a light-house to dispel the darkness of humanity. According to Dr. B. Jinanad: Infact, the teachings of Mahatma Buddha were based on love on one hand and reasoning on the other hand.

Rise of Communities

No difference of opinion had erupted in the Buddhism for a very long time but during the rule of the Kanishka, these differences had come up.

Fourth Buddhist Summit was called in 120 A.D. during the rule of Kanishka. Vsumitra was the Chairperson of this summit and Deputy Chairperson was Ashwaghogh. The main

Notes function of this summit was to remove the disparities of the Buddhist monks. Consensus and treatises were to be written in the 18 sects of the Buddhism. But this summit was not successful in its mission. Buddhism was divided into Heinyan and Mahayan whose brief description is given below:

- (1) **Heinyan :** The followers of this branch followed the old norms of the Sangh. They treated Mahatma Buddha as their Guru. They were severely against idol-worship. They thought to worship the idols of the Buddha. This branch is also known as Micro Chakra (Laghu Chakra) or Dakshine Bodh. The Buddhists following these opinions generally resided in Southern provinces. The Buddhists of Burma and Shri Lanka were the follower of Bodh Heinyan.
- (2) **Mahayan :** The followers of this branch considered Mahatma Buddha as their god and worshipped him. They also followed some of the Hindu rituals. In this way, there was not much difference between the Buddhism and the Hinduism. The aim of this community was to create coordination between the Hinduism and the Buddhism and to present it in accordance with the time. The followers of this religion are found in central Asia and China etc.
- (3) **Vajrayan :** A new community came into existence in Bengal and Bihar in the 5th century This community was associated with mother-worship, magic and sorcery like the Hindus. This community had the belief that magic can help us to achieve salvation. The deities had become more honourable who were called 'Tara. Huensang had elaborated this opinion in his book during visit to India. 'Mahanirvan Tantra' was the main religious book of Vajrayan. The followers of this religion had the permission to use intoxicating drugs, use of meat and developing relations with women. These evils became the cause of the downfall of Buddhism. In Vajrayani rituals 'Om Mani', 'Padme Hum' words were often chanted in its riddle creating mantras. Yoga and meditation activities were simple but the Tantriks had adopted some other methods to seek salvation. They considered magical power or the achievement of Vajra as the best path. This community was spread in Bengal, Bihar and Tibet. According to A.N. Ghosh. The downfall of the Buddhism was the individuality of Vajrayan that destroyed the ethics of Buddhism and tumbled its foundation.

Causes for the Popularity of Buddhism

Buddhism spread to all parts of India due to its simple theory. All the Indian emperors accepted it as their state religion and helped to spread it. Consequently, it not only spread in India but other foreign countries also. According to R.C. Dutt. During the fifth and the tenth century, more than half the humanity had adopted Buddhism. The main causes of its popularity are given below :

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- (1) **Interesting Sermons of Buddha :** Mahatma Buddha's way of preaching his sermons was interesting and attractive. He preached his sermons by referring to fine and interesting stories and narrating children tales. His lovely style proved much useful for preaching the Buddhism.
- (2) **Sense of Equality :** Buddhism had a sense of equality. Thus people of lower caste became its followers instantly.
- (3) **Personality of Mahatma Buddha :** Mahatma Buddha had a pious and ideal personality. He adopted the path of renouncement even though he was born in a princely family people were impressed by his simple and true life.
- (4) **Simple Religion :** Buddhism had very simple sermons. They neither laid emphasis on deep meditation nor luxurious life. His sermons proved beneficial for the whole humanity.
- (5) **Simple Language :** Mahatma Buddha preached his sermons in the then in vogue language Pali and not Sanskrit. Thus his sermons reached the general public very easily.
- (6) **Protection of Kings :** Famous king like Ashoka, Kanishka, Harshvardhan etc. adopted it. So it became famous. The kings supported this religion in all aspects.
- (7) **Endeavours of Bodh Sangh :** Buddhism was a religion that could be preached. Bodh monks were men of good character and fine scholars. They preached it with enthusiasm.
- (8) **Endeavours of Preachers :** Buddhism was a preachable religion. Bodh monk were men of good conduct. So they preached it with full vigour.

Causes for the Decline of Buddhism

Buddhism declined with the same force and gusto as it had spread in other countries Eventually, it had a negligible existence. The main causes of its decline were :

- (1) **Reforms in Hindu Religion :** When the leaders of the Hinduism observed that a number of Hindus were adopting the Jainism and the Buddhism, they realized their deficiencies. Thus they tried their best to reform the Hindu religion. Bhakti movement rejuvenated the Hinduism and the Buddhism merged in it gradually.
- (2) **Foreign Invasions :** Hung in the fifth-sixth century and then the Muslim invaders caused much destruction to Buddhism. Huns attacked it to loot Bodh monasteries. They attacked the Nalkanda university and murdered many Bodh monks. They destroyed the libraries and monasteries. After the huns, the Turks attacked the Bodh monasteries. They destroyed them and killed many. Bodh monks. Some of them took refuge in Tibet and Nepal. Some of them perhaps adopted Muslim religion.
- (3) **Division in Buddhism :** After the death of Mahatma Buddha, differences of

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opinion had erupted among the Bodh monks. Consequently, Buddhism was divided into 18 communities in the 500 B.C. in which Heenyan and Mahayan were the two main sect. Due to their mutual rivalry, the people lost their interest in Buddhism.

- (4) **Moral Decline of the Monks :** There was a moral decline of the monks after the emergence of Vajrayan. They lost their initial enthusiasm. New, they started leading a life of luxury and comfort. Consequently, people lost their faith in them.
- (5) **Complexity of Buddhism :** Buddhism had also become complex with the passage of time.

Contribution of Buddhism

It contributed towards the social and religious field as given below :

- (1) **Preaching of Non-violence :** Preaching of non-violence is an important contribution of Buddhism. Buddha preached that non-violence was the best religion and it was merged in Indian culture for its human values. It helped to conserve the rich treasure of cattle-rearing.
- (2) **Importance to Local Languages :** With the rise of Buddhism, Sanskrit language was prominent in the East India. But Mahatma Buddha and his followers used the local languages like Pali Kannad and Gujrati to preach their language. Consequently, these language. Consequently, these language like Pali, Kannad and Gujrati to preach their language. Consequently, these languages became popular.
- (3) **Reforms in the Position of Women :** The women enjoyed a good position in the Vedic age before the onset of Buddhism and they had the privilege of many freedoms. But gradually, their freedom had been curtailed and their position had become pitiable. Efforts were put in to reform the position of women during the age of Buddhism and it led to many improvements.
- (4) **Spread of Education :** Under the influence of the Buddhism and its extension, large residential universities like Taxila, Nagarjun, Kond, Nalanda, Vikramshila etc. were established where thousands of Indians and the foreign student sought education. They had come up as the centres of education in Buddhism.
- (5) **Bodh Architectural Art :** Bodh architectural Art spread during this age in three forms :
 - (i) Setup was a sort of tomb like structure in which the remains of some monk were preserved.
 - (ii) Chaitya (a pious place for offering prayers)
 - (iii) Vihar (a place of abode for the monks) The architectural art had developed in India with the emergence of temples.
- (6) **Spread of Indian Culture :** Indian culture spread a lot with the rise of Buddhism thousands of Buddhist monks spread their message. As a result, thousands of

foreign travellers visited India from various parts of Asia and the places of Buddhism had become famous. These foreigners when returned to their own countries carried the stamp of Indian culture with them. In this way, Indian culture had become famous in other countries.

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- (7) **Contribution in the Field of Art and Literature :** With the rise of Buddhism, India had developed a lot in the field of art and literature. Idol art had become very famous in the period of Buddhism. These idols possessed human forms of Gaya, pillars erected at Sanchi and Bharhut with Buddha teachings. Gandhar art and refined art and literature of Buddha are well known. Moreover, it has scriptures written in Pali language called Heenyan literature and Sanskrit written scriptures with translations into Tibetan, Chinese and Japanese with Mahayan scriptures.

The main scriptures of Buddhism are: Hum Vinay Pitak, Abhidambh Pitak in Pali language and Pragyā Parmita, Sandaram Pundrik, Avant-Shak, Gandh Vyuh etc.

Jainism

Jainism rose in India in the present form of social and religious movement. Its origin is mysterious. There is an obvious reference to two Jain Tirathkars (title of the 24 preceptors of Jainism) Rishabh and Arishtemi. There is a reference to Rishabh in Vishnu and Bhagwat Puran in the form of Narayan god. The Jain religion followers are of the opinion that their religious system is full of 24 regional Tirathkars. It is very difficult to state something about the first 23 mythical Tirathkars. 23rd Tirathkar. Relates to Pasharvnath who was born 250 years earlier to Mahavira seem to be historical who was the son of Ashvasen of Varanasi ruler Pasharvnath had left behind him an organized form. Vardhman was the parent of Mahavira and other members of family were the followers of Pasharvnath. The next and the last Tirathkar was himself Vardhman Mahavira. He is called the Tirathkar of the Jains because they led to light from the depths of darkness. Something has been stated about 24 Tirathkars but most of these are just the symbols. Jainism is described as given below:

Life of Mahavir Swami

Life of Mahavir Swami briefly as given below :

- (1) **Birth and Family :** The 24th Tirathkar of Jainism Mahavir Swami was born near Vaishali at Kundgram in 599 B.C. Siddhartha was the name of his father who was the Head of the Jantrik Kshatriya family Trishala was the name of his mother who was the sister of Vaishali king and Lichhvi brothers. He was the second brother. He was the second son of his parents. Being a son of king, he was brought up in a very luxurious manner. He was married to Yashodha that begot a daughter who was called Annoja or Priyadarshana. She was married to the Chief Jamali.
- (2) **Sanyas (Renouncement) :** Mahavir Swami lived with his parents by the end of the 30th year of his life. His parents died and he lost his interest in the worldly

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affairs. Thus he renounced the world. He remained a member of Pasharavnath class for two years. Then he sojourned for ten years. He had spent the first six year of his life in his scripture as editor and fonder of Makhlimojal’.

- (3) **Deep Meditation and Awakening** : Mahavir Swami had undergone deep meditation but he could not achieve any positive result. This he went to Jutambik village near the bank of Rijupalika river. He meditated three under the tree and achieved the radiance of power and became an enlightened soul. He was then called Mahavira. After enlightenment, he was called, by ‘Jin’ and ‘Nigranth’ names.
- (4) **Religious Preaching** : Mahavir preached his sermons after enlightenment at Champa, Mithila, Shrawvasti, Videh etc. ?Ruler Bimbisar of Magadh, Champa King Dadhivahan, Mall king Sastipal and Lichhvi emperor Chetak etc. are said to be the followers of Mahavira as mentioned in Jain scriptures.
- (5) **Salvation or Nirvan** : Mahavir Jain had achieved enlightenment at the age of 42. He preached for about 30 years. He achieved salvation in 524 B.C. at the age of 72 in Pavapuri. Mahavir has achieved a distinctive place in the 600 B.C. in religious revolution. Even after his death, his preachings continued. Ever today, there are lakhs of follower of this religion in India.

Preachings and Principles of Jainism

Mahavir Swami is the Chief of Nigranth (Without bonds) community who is known by the name Jin or Jain. His main teachings are given below :

- (1) **Salvation or Nirvan** : It is the goal of every individual to achieve salvation or Nirvana. There are three methods to achieve Nirvana. Faith, knowledge and character Jainis call these as three jewels. Nirvan helps us to get rid of the cycle of life and death.
- (2) **Three Jewels** : Mahavira has stated that three jewels may even be found among the chandals or lower classes. According to him, people with good character in lower classes can achieve salvation. There is no need of Karam rituals to achieve salvation. It can be achieved through faith, knowledge and good conduct. These are known as three Jewels.
- (3) **Five Minute Fasts** : There a five macro fasts in Jainism – Non-Violence, truth No-theft, no accumulation of wealth and celibacy. The first four were imparted by ancestral Tirathkars. The idea of celibracy (Brakam Charya) was added to it by Mahavir Swami.
- (4) **Emphasis over Non-violence** : Mahavir Swami has laid much emphasis on non-violence. Non-violence means not to inflict misery on any living being. That is why Jainis walk bare-footed, use filtered water and cover their mouth with cloth so that no living being meets its end.

- (5) **Severe Meditation and Faith in Self-renouncement** : Mahavir Swami believed in severe meditation and self-renouncement. He had the belief that an individual can get salvation by giving up food and then meet his end. Jainis, even today, follow his preachings.
- (6) **No Belief in Caste System** : Followers of Jainism do not believe in Caste-system. All those people who believe in Jainism are equal. They have done enough efforts in society to ameliorate the caste system.
- (7) **No Faith I Yagya and Sacrifice** : The followers of Jainism do not consider Yagya and sacrifice as essential to achieve salvation. They are opposed to animal sacrifice due to their faith in non-violence.
- (8) **No Faith in Vedas and Sanskrit Language** : According to Jainism, Vaidas are not the source of divine awareness and Sanskrit is not a pure language to express divine radiance.
- (9) **Belief in Rebirth and Karma Theory** : The Jainis believe that good actions lead to good life I the next birth and bad actions beget perform good actions.
- (10) **Faith in Duality of Philosophy** : Mahavir Swami had full faith in duality of philosophy and believed in matter and soul only, the two elements. Soul is always in a process of development According to him, soul is bonded in aspirations and desire due to our actions of previous births The constant efforts alone can helps us to combat the power of actions and free the soul from all desires Soul gets salvation only when Karmic powers are lost. The qualities of soul element start diffusing his grace and becomes one with God.
- (11) **High Moral Life** : Mahavir Swami advised his followers to remain away from theft, envy, greed, anger etc. and persuaded us to lead a life of good conduct.
- (12) **No Faith in God** : Jainism does not believe in the existence of God. They do not accept it that God is the creator of this universe. They worship Tirathkars instead of God.

Jain Conventions and Different Views

Jainism in ndia became popular with the efforts of Mahavir Swami. Its preaching continued even after his salvation. Due to a severe famine in the end of 400 B.C. in Ganga Valley, the Chief saint of Jainism Bhadrabahu to and Chandragupt Maurya had gone to South India. They returned to Magadh after twelve year stay at Shravan Bel Gola Stalbahu, however, remained there and continued his preaching in the nearby areas of Magadh. So many changes had occurred in twelve years and this was the cause of division of Jainism. Jainism was divided into Digambar (naked) and Shavetambar (white clothes wearing) First summit of Jainism took place in the 300 B.C. under the leadership of Sthalbahu at Patliputra. In it, 12 parts were created in place of the ancient 14 ancient scriptures Digambar had not

Notes expressed their views about it. The second main summit of Jainism was held under the Chairmanship of Akshama Shraman in 500 B.C. where 12 parts. And 13 sub-parts were edited finally. After some time both the communities had separated altogether. Smayya from Digambar and Terpanthi from Shvetambar had separated. Both the two groups gave up idol-worship and considered Granth worship as the only way for worshipping.

Their brief description is given below :

- (1) **Digambar Community** : During the period of Chandraput Maurya, Jainism was divided into two main communities due to severe famine. These communities were – Digambar and shvetambar. The main Jain monk Bhadrabahu with followers event to South India due to this severe famine. The followers in the South India did not put on clothes in the South India. However it should be remembered that ancient Tirathkar of Mahavir Swami Bhagwan Pasharvnath had permitted his followers to cover their lower and upper parts of body with clothes. But Mahavir Swami had suggested to abandon the use of clothes always. Thus these people led their lives without clothes to lead a more disciplined life. Hence they were called Digambar.
- (2) **Shvetambar Community** : Shvetambar is the second community of Jainism to means those followers who put on white clothes. We involve those followers in this category who remained in Magadh despite severe famine. They started putting on white clothes. That is why they are called Shvetambar. They organized a summit under the leadership of Patliputra in which 12 parts were created on the basis of Jainism. Digambers did not accept these 12 parts and they individually created their scriptures. Both of them believed in the preachings of Mahavir Swami. There was a difference of opinion on the theory of monasteries.

Causes of Popularity in Jainism

Main cause of popularity of Jainism are given below :

- (1) **Personality of Mahavir Swami** : Mahavir Swami had a very pious and ideal personality. Though he was born in a wealthy family yet he renounced the world followed the path of deep meditation and achieve salvation. His life of preaching style had attracted the people to him.
- (2) **Preaching in Local Languages** : Jainism had sought the help of local languages to preach and expand their religion. It was the for the first time that they had imparted a literary form to local languages. Mahavir Swami spoken in ardh Magdhi mixed language so that those speaking magadhi or Sursaini may understand the sermons very well. Edition of 12 scriptures or sutrang also consists of Ardh Magdhi language.
- (3) **Contribution of Businessmen** : It was the contribution of businessmen who

had played a vital role in its preaching and expansion. Due to royal conservation of kings, the businessmen dealt in trade independently and preached the religion also without any hindrance. Due to royal conservation of kings, the businessmen dealt in trade independently and preached the religion also without any hindrance. Due to these business-traders, Jainism still exists in India. However Buddhism has almost gone extinct.

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- (4) **Protection of Chandragupt Maurya :** Chandragupt Maurya was a powerful and founder king of Maurya dynasty. He was a dedicated protection of Jainism. He stayed with Bhadrabahu for 12 years in South India and contributed in the preaching of Jainism. A cave was dedicated to him and it was named as Chandragiri after him.
- (5) **Contribution to Kharvel :** King of Kalinga, Kharvel, had contributed a lot to expand and popularize Jainism. Kharvel of 200 B.C. had adopted Jainism and established the Jain idols with personal interest.
- (6) **Contribution of Harshvardhan :** Harshvardhan also contributed to the expansion of Jainism in addition to Buddhism. After its popularity in Mathura during Kushan period, it spread in east India during the reign of Harshvardhan.
- (7) **Jain Art and Literature :** Jain art and literature had contributed a lot in the expansion of Jainism. Hundreds of temples were erected in Gujrat, Rajasthan, Haryana, Madhya Pradesh, Orissa etc. that had become famous due to structure and style. The kings had imparted their protection to Jain poets. Jin Sen and Gun Bhadra completed their 'Mahapurana' by the king Amoghvarsha. A number of Puranic scriptures had been useful to contribute in the expansion of Jainism.

Similarities and comparisons between Jainism and Buddhism

Jainism and Buddhism emerged in the same period. Two religions came up due to the complex attitude of the Hinduism. The founders of both the religions were Kshatriya princes. But both of them preached the religion in their own way. Thus some similarities and some differences are found in both the religions :

Similarities

- (1) The goal of both the religions was to reform the Hinduism.
- (2) Both the religions were opposed to yagyas and animal sacrifice.
- (3) The goal of both the was to seek salvation.
- (4) Both the religions did not believe in the existence of God.
- (5) Both the religions did not believe in the authority of the Brahmins and piousness of Sanskrit-language.
- (6) In both the religions, the sermons were written in general local languages.
- (7) Both the religions laid emphasis on pious and good conduct in life.

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- (8) Both the religions were opposed to caste system.
- (9) Both the religions were organized in democratic aspects.
- (10) Both the religions believe in Karma theory. They believed that individuals pass through the cycle of rebirth to accomplish Karmas (actions).

Dissimilarities

Both the religions possess the following dissimilarities:

- (1) Jainism laid much emphasis on severe meditation but the Buddhism abandoned both severe meditation and luxurious life and advised to follow the middle path.
- (2) The honourable personalities of both the religions are different. Buddhists call their respected ones by the name Bodhistava but the Jainis worship the 24 Tirathkars.
- (3) Buddhists adopt the eight fold path to get peace but the Jainis adopt three jewels to get it.
- (4) Jainism has laid more emphasis on non-violence as compared to Buddhism.
- (5) Buddhism remains silent on the individuality of divine power while the Jainism discards the existence of Almighty.
- (6) Bodhi scriptures have been written in Pali language while the Jain scriptures have been written in natural language.
- (7) Organisations formed by the Buddhists for religious preaching were more organized than the Jainism.
- (8) Religious scriptures of both the religions are different. Religious scripture of the Buddhism are called Tripitak while the religious scriptures of the Jainism are called 'Ang'.
- (9) The dress code of the Buddhism and the Jainism is also different. Digambar community people of Jainism live naked but the Buddhists do not act like this.
- (10) Buddhism had a lot of preaching in other countries. It has crores of followers in other countries. But Jainism could not become popular in other countries and remained confined to India only.
- (11) Buddhism became much popular by the rulers and the general public but Jainism was confined to traders and protectionists. Thus it could not get enough popularity.
- (12) One community of the Buddhism had started preaching in idole worship like the Hindus. But the Jainism had become more complicated due to adoption of costly yagya ceremonies like the Hindus.



Emergence of Buddhist Central and Peninsular India

Introduction

The credit for the emergence of Buddhism in central and Peninsular India goes to Ashoka the king and his dynasty. After adopting the Buddhism by Ashoka, he devoted his whole life for its expansion in central and South India and countries of Sundar east. Ashoka in one of his petroglyphs, has written in I wish that the adjoining boundary castes do not feel afraid of me but should repose their faith in me. You people should perform tasks so that boundary states have trust in me and should realise that I am what a father may be for his son. It was due to his efforts that Buddhism became popular in central and Peninsular India. For this, he had sought the help of 'Dham'. It is described below :

Life of Ashoka

Ashoka was a famous ruler among the greatest ones of India. He was the third ruler among the Mauryan dynasty. He was the most able and sound ruler of his dynasty. That is why he has the honour to be called a great ruler. Till the start of the 20th century, he was one of the renowned rulers as mentioned in Ashok puranas. James Princep has received the petroglyph of the king as mentioned in 'Devnabhiye Piyedasi' (Lover of gods). Its evidence was received from the scripture in Lanka called 'Mahavansh'. It was established that Ashoka had, used the word 'Piyedossi' as his second name for Ashoka. It imparts us acquaintance about the king Ashoka.

Early Life of Ashoka

Ashoka was born around 302 B.C. We have to seek the help of Buddhist scriptures to get his acquaintance of early life. According to Buddhist literature, Bindusar had 16 queens with 100 sons. Sushim was the eldest son but Ashoka was the ablest one. Finding him to be much intelligent, his father had appointed him the ruler of Ujjain at the age of 18 and later on as the ruler of Taxila.

Struggle for the Attainment of Throne

After the death of Bindusar, there ensued a conflict for the attainment of throne among his sons. During this conflict, Ashoka had murdered 99 sons and himself became the ruler of the throne with the help of Radhagupt. This is found mentioned in 'Deepvansh' and

Notes 'Mahavansh' literature of Buddhism. In the struggle ensured for the attainment of throne, Sushim that eldest son and Tis, the young one were spared only out of 101 sons. This struggle for inheritance continued till 272-268 B.C. for four years afterwards in 268 B.C., he was coronated to the throne. According to historian Taranath, Ashoka was lost in luxurious life after getting the throne and was known as 'Kamashok' afterwards, he ruled over with cruelties and he was called as 'Chandashok'.

War of Kalinga

The most important event in the life of Ashoka occurred in 261 B.C. and it was the War of Kalinga. He was an ambitious ruler. Thus for the expansion of his rule, he attacked over Kalinga (Orissa) in 261 B.C. The people of Kalinga fought fiercely for their country. But Ashoka was victorious in the end. In this war, more than one lakh died and one lakh fifty thousand were taken as captives. In addition to this, many of them died due to diseases. Seeing all this massacre, Ashoka was much moved. This war brought about a great change in his life.

He became utterly restless to see the atrocities of the war. After two years of this war, he became a Buddhist monk under the influence of Udaygupt. This is mentioned in Bhabra petrography. According to this petrography, he shows his interest in Buddh Community, Buddhism, Dhamm and Buddhist sangh.

Impact of Kalinga War

War of Kalinga (261 B.C.) had the following impact on Ashoka :

- (1) **Prominence among Welfare Activities** : After adopting Buddhism Ashok initiated the welfare activities. Observing the welfare of the people, he started the construction of roads, planting of trees on both sides of the roads digging of wells, construction of inns (Dharamshalas) building of hospitals etc. He had recruited 'Dharam Mahamatras' to strengthen the character of the people. He started loving the people like his own progeny and showed trust in 'Sarvjan hitai' and 'Sarvjan Sukhay'.
- (2) **Acceptance of Buddhism** : The atrocity of Kalinga war transformed the emperor Ashoka into a generous and kind king. He got a ceremonial introduction of Buddhism from Buddhist monk Upgupt. He became a true devotee of non-violence. He was converted into a religious preacher. He stopped using non-vegetarian food and hunting activities.
- (3) **Change in War and Foreign Policy** : There was a change in war and Foreign policy after the war of Kalinga. He became a victorious of religion after getting

victory in war.

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- (4) **Preaching of Buddhism** : After the war of Kalinga, Ashoka introduced Buddhism as state religion. He got built monasteries, Viharas and stupas. He sent missionaries to other countries for the expansion of Buddhism.

Now, Ashoka decided to bring about a revolution in his policy of victory. He put his sword inside the sheath. Now, his goal was not the victory over lands. Now, he moved on to expand the religious preaching of religious victory. The petrographs of Ashoka are evidences of the subject that he sent peace missionaries to west Asian countries and Greece.

With the victory of Kalinga, the Mauryan emperor had been fully expanded yet there were small independent states along the boundaries. Ashoka did tireless efforts for the welfare of these states. He taught the world the lesson of true internationalism and world brotherhood.

Ashoka's Dhamm

The stone-hearted Ashoka melted gradually after watching the bloodshed of Kalinga war. He adopted Buddhism after two years of Kalinga war and devoted the rest of his life for the expansion of Buddhism. Ashoka's Dharma can be divided into two parts :

- (i) Ashoka's individual religion that he called Dhamm.
- (ii) The religion that he wanted to preach among the people.

It is necessary to know about his Dhamm :

Meaning of Dhamm

Ashoka's Dhamm was neither a new religion nor a new political philosophy. It was a method and conduct procedure and theory of the people. His subject was so exhaustive that its preaching was not opposed by any cultural or religious class. Though in the context of legal and social system, the theory of Dhamm was not something new for the Indians. But Ashoka has imparted an important contribution and meaning for humanitarian cause.

Some of the scholars are of the opinion that Dhamm was the invention of Ashoka himself. He was influenced by the Buddhist and Hindu ideology. It was an attempt by the king to lead an ethical life with simplicity. Had his theory of Dhamm been based on Buddhist principles only, he would have proclaimed it candidly because he had never hidden the contribution of Buddhism. It is written in the petrographs that paradise can be achieved by performing good actions and not through religion.

Main Features and Principles of Ashoka's Dhamm

Ashoka expanded his Dhamm theory with the help of Maurya petrographs. Various macro petrographs have explained various aspects of Dhamm. Petrograph XI imparts

Notes exhaustive explanation about the subject of Dhamm. We come to know from this petrography that Dhamm is a secular theory that preaches compassion and humanism. Its main features are given below :

- (1) **Preaching of Non-Violence** : Ashoka had put a ban on animal sacrifice and special directions had been issued for the non-violent attitude of the animals and right conduct for the relations. Anyone who violated the principles against animals and birds was punished in terms of monetary fine. Moreover, the wars were banned and the weapons were put in the armoury.
- (2) **Righteous Life and Rituals** : Ashoka persuaded the people through his Dhamm to lead a pious life with good rituals. He was of the opinion that the poor should be helped financially, illiterate should be educated and those who have gone astray should be motivated by religion to guide them to follow the path of light. Soreery, magic and ostentations are not the right rituals. The true rituals are based on the theory of religion, honouring the elders and speaking the truth.
- (3) **Expansion of Humanism** : Ashoka tried his best to expand humanism by virtue of his directions in Dhamm. Under this, it was emphasized that the Brahmins and the labourers should be shown generosity, human conduct should followed by the masters to their workers and the state officers should show good conduct to captives. There is a reference to the recruitment of Dhamm missionaries.
- (4) **Respect for the Elders and Obeyance** : Ashoka himself inscribes n petrographs: Parents should be obeyed and the gurus should also be obeyed. In the same way, students should also besto respect on their teachers.
- (5) **Ban on Animal Sacrifice and Festivals** : It was the first principle of his Dhamm theory that he banned the animal sacrifice and celebration of festivals. His main goal to put the ban was to save the extravagant expenditure on the festivals and Karam activities. It is mentioned in Petrograph I and IX of Ashoka.
- (6) **Organisation of systematic Administration** : Ashoka encouraged social welfare after adopting. Buddhism. It was necessary to bring in efficiency in the ruling system to promote public welfare that was to be re-organised. It is mentioned in Macro petrography II and VI.
- (7) **Pilgrimages** : Ashoka has promoted a number of pilgrimage in Dhamm. He wanted to interact with rural people through Dhamm pilgrimages:
- (8) **Religious Tolerance** : Ashoka himself writes: Human beings should honour their religion such a gesture helps everyone to favour the religion and he thinks

about the good of other religions.

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- (9) **Battle-Drum Declaration** : Ashoka laid emphasis on Dhamm victory rather than war-victory.
- (10) **Courtesy with Lower Class** : As the youngers should respect the elders, the elders should also behave with youngers in a courteous manner. They should be soft and kind to the youngers and lower class.

Efforts for the Expansion of Dhamm

Ashoka not only presented the theory of Dhamm but put in efforts of its expansion also. The following steps were taken for its expansion :

- (1) **Recruitment of Religious Missinoaries** : Ashoka recruited religious missionaries for the expansion of Buddhism. They persuaded the people to lead a life of morality. They preached the Buddhism by moving around the country and observed the moral character of the people. Religious missionaries played an important contribution for the expansion of Buddhism.
- (2) **Buddhist Monastery** : Ashoka constructed Buddhist monastery and stupas for the Buddhist monks in various parts of the country. These proved very influential for preaching the Buddhism. The stupas of sanchi and Bharhut were very famous. These became the centres of education also.
- (3) **Missionaries to Other Countries** : Ashoka not only preached Dhamm or Buddhism in his own country but preached it in other countries also. He sent the ambassadors, monks and preachers to Sri Lanka, Burma, Nepal, Egypt, Syria, Macdunia and Greece etc. It helped to spread Buddhism in many countries. He sent his own son and daughter to Sri Lanka to preach and expand Dhamm.
- (4) **State Protection to Buddhism** : Ashoka declared Buddhism as state religion to preach it. Consequently, common people also followed it.
- (5) **Individual Ideals** : He gave up luxurious life, watching dancing, hunting etc. He not only preached Buddhism but followed it in word and spirit. People also followed him as they were influenced by him.
- (6) **Third Summit of Buddhism** : Ashoka organized the third summit of Buddhism at Patliputra in 252 B./c. in the 21st year of his rule. About 1000 Buddhist scholars participated in it. This summit continued atleast for nine month. It helped to save the Buddhism from division.
- (7) **State Directions** : Ashoka inscribed some rules on pillars and pantographs These pillars were erected on the famous pathways so that people may read them.

Notes **Evaluation of Ashoka's Dhamm**

In the beginning, Ashoka was a follower of Buddhism. But later on, he established relations with the Sangh. He however, became envious. He persuaded the people to be envious because envy leads to progress. He does not compare Dhamm with Buddhist ethics and he remained to staunch follower. Yeraguddi pantograph shows that he had the will to take his Dhamm to social level. Thirdly, the Buddhist summit was organized in 250 B.C. under the leadership of Ashoka. It was not a religious affair. When the summit was busy to do away its internal oppositions and attacking other communities, Ashoka had donated a cave to a community in the hills in the twelfth year of his reign.

Ashoka had adopted the sound of Dhamm by giving up the sound of Drum for war. But it does not mean that he had become completely peaceful and had disbanded his army. The thirteenth pantograph shows that he had warned to destroy. Atvik costes when they did not cease to commit cruelties. In this way, Ashoka had maintained his armed power. Whatever endeavours did Ashok do for preaching the Buddhism and his Dhamm imparts encouragement to Indian politics and culture.

Expansion of Buddhism in Middle and Coastal Areas

Basically, two branches of Buddhism were popular-Heinyan and Mahayan. Moreover, Vajrayan community was also in vogue. Heinyan was spread in central India, coastal regions of India, Sri Lanka, Burma, Cambodia, Laos of South-east Asia. Ashoka's son Mahendra Verman and daughter Sanghmitra had played an important role for the expansion of Buddhism in this region. It got a shield of protection in various South Indian states. The evidences to this effect are prevalent from various pantographs that were erected by Ashoka in central and peninsular regions. These pantographs depicted the teachings of Buddhism, life of Buddha and the endeavours of Ashoka.



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Urban Classes : Traders and Artisans, Extension of Agricultural Settlements

Introduction

Period between 600 B.C. to 325 B.C. in Indian history is called the age of Buddhism. The meaning of war in Indian history is concerned with that age that started with the emergence of Buddhism and ended with the start of the Maurya dynasty. However, foreign historian Smith is of the opinion that there was no age in India that may be called Buddhist age. But these days, his statement is called as baseless. Infact, in 600. B.C. the radiant personality of Mahatma Buddha influenced the Indian life and society in a revolutionary manner. He highly influenced the social, political and religious life of the country. Thus it is appropriate to call it by the name of Buddha age. The social, political, economic and religious life of this age is given below:

Political Life

There was no one central power in this age. The states had ended in the form of general community and rural community. There were a number of small states and republics in this age. Both Aristocratic and Republic states were prevalent in this time. Only the king ruled in the Aristocratic state while in the Republic, the power was vested in the hands of a few selected people contrary to Monarchy, the status of king in the Republic was not hereditary.

(a) Reign of Monarchy in War Time

1. **King :** There were a number of monarchies in this age but Koshal and Magadh were the most powerful ones. The kings ruled in these states according to lineage. Children tales tell us that the public could dethrone the cruel and anti-public king and appoint a good king. But such occasions were very rare. King was the ruler both in war and peace. The king was not treated as the master of the state. His function was to look after the public, punish the culprits and expand the regime. He was entitled with special rights for wealth and property. But he was under the influence of the Purohits because he could neither organize yagyas nor rule over the state without their advice. He was the roof and crown of the state and he was well looked after his life and property. He could bow his head in front of religious leader like Buddha. King was the foremost warrior leader. Bimbisar and Ajatshatru are its best illustrations.

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2. **Officers and Ministers :** The king ruled with the help of several officers who were positioned from high to low in chronological order. The top status officers were called Mahamatra. They performed functions of many kind like Mantrin, warrior judge, Accountant General and the President ministers have a grand role to play in it. Children stories have mentioned it at several places. They were many in number. It was essential for them to be skilled in craftsmanship and educational spheres. The status of Purohit was at the top among the ministers. Generally, his position was hereditary. Army officer sometimes decided the court cases also. There was one director of the Kosh. (Treasury) Rajjik name minister dalt in land measurements and revenue issues.
3. **Army :** Army consisted of horse-riders, infantry, chariots and elephants army of the Magadh state was the largest and most powerful. The Nanadvanshi ruler of this state had 20,000 horse riders, 4000 elephants, 2,000 chariots with 2 lac infantry soldiers at the time of Alexander's invasion expenditure on army was done by the treasury of the state.
4. **Justice :** There were a number of courts. The decision of the court was at the top. The punishment was very severe. Along with the fine, physical disability was also caused. After the king, Vinashchyatmak named minister was the net in command. Gramini in the village committee.
5. **Rural Rule :** Head of the village had the ruling of the village. He was called as Bhojak or Gramin or Gramini. Gramin meant village or leader of the community combat group when stability appeared in life and agriculture function was performed with plough then the community combat group turned agriculturist. In this way, Gramin also became the head of the village in Pre-Maurya age. Head of the family was known by different names as Gramik or Gramini. President of the Gram had much importance and he had direct connection with the king. He used to impose taxes on the villagers and collected these. He used to maintain peace in his area.

(b) Rule of the Republic in Buddhist Age

According to Buddhist literature, there were a number of republics in this age. (600 B.C. to 325 B.C.) Shakya (Kapil-vastu), Keeliya (Ramgram), Maurya (Piplivat), Mall (Kushi-Nagar), Mall (Pava), Buli (Alkapp), Lichhvi (Vaishali), Videh (Mithila), Bhagg (Sunsumar hill), Kalam, (Susputra) were the main republics. Their political organization was republic oligarchic democratic). It means that the whole administration was in the hands of a single person. The real authority was in the hands of community oligarchy. The rulers belonged to one class or race. They were the representatives of the common public. All of them were

called 'Raja' but they were the service providers of the state. His authority was meant for those who were anti-national culprits. They took part in one institute called council. All the social and political issues were discussed in this council. The Head of the council was also called Chairperson or Raja who was elected for a special purpose. There were other officers – Deputy Raja (Deputy Chair person), General of army and Chairman of Treasury). There were 7707 Rajas in Vashali republic and the equal number of deputy rajas and generals existed. There was an organization, known by the name 'Ashtkulak' that consisted of eight persons of the Republic. Infact, it was the ministerial council of the Republic. There were three main departments of the state. Army, economics and justice. General was the head of the army department. He used to govern all the kings n war.

President of the Economics Department were called Bhandagarik. They maintained the income-expenditure of the whole republic. It was also his duty to look after the agriculture an business of the public minister for justice was called Vinishchaya Matya' Besides deciding the suits, he used to advise on religion and law. Law system was at its best in the Republics. It is stated that there were seven court for the hearing of suit cases for one commission.

Difference between Republic and Monarchy

Republic were different from monarchy as given below :

- (1) There was only one Raja or king in Monarchy while the Republic had many Rajas i.e. all the members of the assembly were called Rajas.
- (2) Raja in monarchy used to be sovereign and self-willed. Their status was hereditary. But in the Republic, the Raja was interested in public good and respected the sentiments of the people.
- (3) Only Raja had the authority in Monarchy to possess permanent army while in Republic, every member had the provision to possess their independent permanent army.
- (4) Administrative functions were decided under the leadership of many people or in assembly in the Republic but in Monarchy, there was only one person in authority.
- (5) The Brahmins had a great influence in Monarchy while in the republic, they had no place.
- (6) Laws were framed by concensus or majority in Republic assembly while in Monarchy, the will of the Raja was all in all.
- (7) It was the duty of the assembly to protect the individual independence of the Republic while in Monarchy, the king (Raja) had no such liability.
- (8) In the Republic, a single officer could not punish anyone single-handed till the General, Deputy-Raja and Raja were not unanimous in their decision. In monarchy, Raja was the topmost ruler to do the justice.

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- (9) Land revenue officer was the Raja in Monarchy but in the Republic, community leader or all the members were liable for it.
- (10) Ruler was the sole master of property in monarchy while in the Republic community leader or officer were the masters of property.

Influence of Society in Buddhist Era

It is the opinion of the historians that Indian methodology and judicial system started in this age. Prior to this, the people were governed by the rules of their community. This rule had no recognition of class discrimination. Now, the community was clearly divided into four Varnas Brahmin, Kshatriya, Vaishya and Shudra. Their actions (Karma) were enlisted in the Dharm sutra. Now civil and criminal law was divided on the basis of Varna. The higher the status of an individual in Varna, the more indifferent he used to be for moral conduct in civil and criminal law. All kinds of disqualifications were imposed on Shudras. They were deprived of religious and legal rights and they were thrown in the lowest ebb of society. They were not entitled for sacred thread ceremony (Upnayan ceremony) They were imposed with severe punishment for their guilt against the Brahmins, Kshatriyas and the Vaishya. On the other hand, guilt inflicted by the higher class on the Shudra was treated as negligent. In this very era, it was emphasized upon that the Shudras were born out of the feet of Brahma. It was merely an ostentation of the selfish Brahmins. Thus the Brahmins and the high class people kept themselves away from the Shudras. They did not take their touched food and had not established any marriage relations with them. The Shudras were not recruited on high status. Not even this, the kings and the high status people ordered them to serve the people as slaves craftsmen and agricultural labourers. They were imposed with very severe punishments. Inhuman actions like to drag the tongue and beating with whipping became very common.

Social Life

The features of social life are given below :

- (1) **Urban Life :** After the decline of Sindhu Valley civilization the number of cities was almost extinct upto 1000 years in India. There is a reference to cities in the age of Buddhism. We come to know about Patliputra, Rajgir, Champa, Ayodhya, Kashi, Koshambi cities. Craftsmen and traders lived in cities. Among the craftsmen were potters, ironsmith, carpenters, cobblers and painters. Ivory work and other metallic arts were also a source of livelihood. It was the son who learnt the occupation from his father.
- (2) **Rural Life :** Most of the people in this age lived in villages. With the increase in population, the number of villages also started rising. Villages were linked to roads and by paths and the people settled along the canal used boats to move from one

place to another. There is a reference to many villages in Pali scriptures. It is the opinion of the scholars that cities were established in the villages. Government officials had the least intervention in rural matters. Village life was very simple and independent. Three kinds of villages have been mentioned in Buddhist scriptures. First in most of the villages various castes and communities lived together. The number of these villages was the maximum and its Chief was called 'Bhojak'. Second, there were the villages where people of the same caste or occupation lived together. For instance, there is a mention of carpenters in a village. Third, the boundaries of some of the villages were adjacent. People of these villages were involved in hunting, cattle rearing and wood-cutting. They earned their livelihood through collection.

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- (3) **Varna System** : Society of this age was based on Varna System. Buddhism and Jainism criticized the evils of Varna system but did not try to put an end to it. Now the Kshatriyas were replaced by the Brahmins in respect of Varna because Buddha had strengthened it by being born in this Varna. The system had become somewhat weak among the Hindus. But still, society was divided into four parts. Rules and regulations were enforced for all the Varnas. Higher the Varna of an individual, higher idealistic idea could be present in society. The Shudras were not treated properly. They were considered as untouchable. Buddhism and Jainism permitted their entry into them but their condition did not improve.
- (4) **Marriage Institute** : There is a reference to three kinds of marriage institute in Buddhist culture – Brahma or Prajapatya (marriage according to the will of father and mother) Swayambar where the girl in question used to accept the bridegroom on the accomplishment of some determination. Gandharva: (Love marriage) Generally, the marriages were solemnized in the same Varna and caste. But several references have been observed in the Buddhist culture where not much attention was paid to caste. The king of Kosal had married the daughter of a gardener called Mallika. There is a mention of Brahmin girl in 'Divyavadan' who had married a Shudra called Shardul Karan. There was endogamy in some castes but the other castes spoke ill of it. Age of the girl for marriage was fixed as 16 years. Child marriage was considered an ill-omen. Widows could get married. But dowry system was in vogue. Polygamy references are also found here and there. But such cases were very rare.
- (5) **Dress Code** : Common people wore cotton cloths but rich people used to put on silken clothes. Men used to dye their beards in old age. Married women or wealthy women used ornaments made of gold, silver and jewels.

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- (6) **Position of Women :** Great changes occurred in the social life during the age of Buddhism. The women were more independent in the South India than North India. For instance, the women had the permission to take meals with their husbands and there were least hindrances to have interaction with relations. The tradition of widow marriage had not been totally wiped out in the Ganga valley. Sati system was not considered good. However, it was in vogue at certain places in North West India. The Greek writers have mentioned about Sati system. Women were not deprived of education. Some of the women composed good poetry. Veil system was not much prevalent. Most of the women did not follow the Purdah system.
- (7) **Means of Recreation :** People were fond of music and singing. Kshatriyas often recreated themselves with tales of hunting and war and cattle fighting. There was a dancing house near every palace. Women played with the ball and rolicked with music and singing. Every palace had the provision of fountains, playground and gardens where the queens amused themselves. People were fond of chess and watching animal fighting.

Economic Condition

It is essential to know the economic condition of this age because the social and political changes that occurred in this age were attributed to economic change. Initial Pali scriptures, culture sutra and literature and archaeological evidences reflect a good picture of economic condition of this age. A brief description of economic conditions is given below :

- (1) **Agriculture :** Agriculture was the main occupation in Buddhist era. Village land was divided into farming tracts of land and their size varied according to the size of the family. All the members of the family cultivated the land collectively. Most of the people cultivated the land individually but some rich people got it done with the help of landless people. The revenue collection was done by the agents of the king and generally, there was no interaction between the farmer and the state. But some of the villages were offered to the Brahmins for consumption. There is a mention of very large pieces of land that was cultivated by the slaves and the farming labourers. Rich farmers were called landlords. Sacrifice was offered at well to the Chief of the community Tax was paid both as cash and food grains. Fields were spread all around the village and were separated by fence. Canals and drains were interconnected. These drains were constructed in the fields for irrigation. The farmers had an authority over land. They paid one sixth of the production to the king. But the farmer could not sell the land without the permission of village Panchayat.

- (2) **Craftsmanship** : We come to know from archaeological sources and excavations that people earned their livelihood by various types of craftsmanship. The Northern black polished ware found in this age show that people in this era prepared polished earthen wares. Perhaps, rich people used them, A number of craftsmen lived in the cities. They prepared a number of tools with metals and wood. Goldsmiths prepared items from gold, silver and diamond. They prepared farming tools, Chariot and carts with wood. Cobblers, weavers, potters were busy in their occupations. There were guides who guided the ships and caravan. It was a peculiar feature of the age that the craftsmen had organized themselves. Every craftsman had a separate organization and it was called a class. Jatak scriptures show eighteen type of classes. President of every class enjoyed a good reputation in society. Classes had formed their own norms that could govern them. Classes were concerned with the labour of labourers, finalizing the sale and purchase of raw material, maintenance of standard, to stop adulteration, establishing organization to educate the craftsmanship etc.
- (3) **Cities and Trade** : Secondary town planning commenced in India in this age. The main cities were: Koshambi (Near Paryag), Kushi Nagar (Degria, District Uttar Pradesh) Varanasi, Vaishali (North Bihar) and Rajgi (about 100 km away from Patna. These cities were the centre of trade along with craftsmanship. Businessmen not only purchased grains but managed to get raw material also. Traders were also organized into Guilds. Traders used to purchase items from craftsmen and guilds and transported them to various parts of the country. There was progress in the internal as well as external trade. India had its trade with West Asia, East Europe, Africa, Burma, Sri Lanka etc. Malmal, silk, medicine, scented items, utensils wares, ivory items, jewellery and cotton clothes were imported to other countries. Trade was carried both by road and sea. Carts, camels, horses and boats were used to transport the material. Traders were often accompanied by armed men. Probably, it was for the first time that coins made of metal were used for the first time. Monetary use made the trade progressive. Vedic culture shows the use of 'nick', suvaran' and shatnam' coins but the coins that have been mentioned do not belong prior to 6th century B.C. Buddhist age coins were not moulded like current coins. Layers were made after beating the metal. These were cut into pieces and then inscribed with some sign or religious picture like hill, half moon etc. Due to punching of signs, the coins were called 'Panchmark' or 'Aahat' coins.

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- (4) **Cattle Rearing** : Along with agriculture, cattle rearing, was also an occupation in the Buddhist age. Water reservoirs or kutch ponds were built for the cattle to take water. Grasslands were there in the village and to was the cumulative property of all the villagers. Village cattle used to graze in pastures. It was performed by 'Gopalak'. The preaching of non-violence helped the Buddhism and Jainism to preserve the cattle.
- (5) **Extensive Use of Iron** : Technical knowledge in this era became the source of progress in urban and rural life. Rainfall areas of central Ganga valley, and black soil regions proved useful in the tool production. The blacksmiths had the knowledge how to make these tools hard. That is why iron was extensively used in this age. It was used now in farming sector. Some fundamental changes occurred with the use of iron metal both in agriculture and war. A powerful Kshatriya class emerged that could engage the weaker section both in war and agriculture. It became easy now to clear the forests. It was natural to have more production. Less labour gave rich fruit. This historical event brought about changes social level. Technical knowledge paved the way for new agricultural system. It proved helpful in the emergence of large colonies and their output. Along with the development of agriculture, a number of crafts and industry grew up. In this way, town planning progressed in this age of Buddhism.



Chaitya, Viharas and their Interaction with Tribal Groups

Introduction

Buddhism had developed a lot from 6th century B.C. to the middle of 4th century B.C. This age is called the age of the Buddha. Jainism and Buddhism culture help us to know about this age. After the decline of the Sindhu valley civilization, the cities in India had almost become extinct for about 1000 years. But in the Buddhism, there is a mention of the cities too. A number of cities had come up in this age. Patliputra, Rajgir, Champa, Ayodhya, Kashi and Koshambi were the main cities. Along with the wealthy people, traders, craftsmen etc. also lived there. Craftsmen included potters, carpenters, cobblers and painters. Eighteen classes of craftsmen and artisans were included in it. The leader of all the classes/guilds was called 'Jeshtak'. Cave craftsmanship developed a lot in this age. Both the Buddhist and the Jainis constructed Chaitya and Viharas for worship. These were the symbol of belief and trust for the people, these religions were coming up as the centres of religion. Thus it would be better to know about Chaitya and Vihar.

Chaityas

Chaitya literally means funeral pyre. The remains left after the cremation of saints of Jainism and Buddhism were buried in the ground and tombs were built over it. These were called as Chaitya or stupas. Since these saints were concerned with both the religions, thus they had become the symbol of trust for the people. Gradually, these were converted into centres of worship in the middle of which there was erected a stupa. It had a long rectangular room whose end corner was semi-circular in shape. At the entrance of this room, there was a window in the shape of shoe-hoof of the horse and it was called chaitya window. There was a corridor built around it where people used to roam around in circle. There were four entry points at the four corners of each Chaitya and these were called Toran. These entry spots were born with various paintings and engraving. Moreover, these were also decorated with paintings of plants etc.

Vihara

Vihara is another form of craftsmanship in this age. These were built for the living of monks. Viharas were also known as monasteries. Viharas were built by cutting the hillocks

Notes within the caves. Maj, Vedsa, Ajanta Pitalkara are the illustrations of Viharas in West India. These were built at a number of places during the reign of Ashoka. There was a separate arrangement for men and women in Viharas. Udaigiri and Khandgiri Viharas were constructed for the Jain monks in the reign of Kharvel. Rani cave in the hills of Udaygiri is a two storied construction that is the largest one.

Interaction of Tribal Groups with Chaityas and Viharas

The Buddhist and the Jainism followers had built Chaityas and Viharas at distant places to spread their religion among the tribal groups. They had established relations with the tribal groups to preach their religion. They used the local language to spread the message of religion and inducted the local preachers for the people. Most of the Chaityas and Viharas, therefore, were built in far off places.

Most of the population in this age lived in the villages. There is a mention of many villages in the Pali scriptures. Government officials had the least intervention in the governance of villages and tribes. Their life style was simple and self-reliant. Three types of villages existed during this age. First where people of different castes and groups lived. The Chief of this village was called 'Bhojak'. In the second type of village people of the same occupation lived. Thirdly, there were boundary related villages that were situated at distant places. People of these villages were busy in hunting, cattle rearing and wood-cutting. These people collected their food to earn livelihood.

From the pantograph of Ashoka, it is the opinion of the scholars that Ashoka had got built Viharas or monasteries and had offered them protection and financial help. In this way, several stupas, monasteries, religious signs were found at Nagarjunkeeda, Kanchipuram Goli and Ghantashala that help us to know about various religions. An exhaustive light has been thrown on the life style of Sudur region people of the South in the Jain and Sangam culture.

Buildings prior to Ashoka were built of wood and other material. Use of stones became famous in the age of Ashoka. Use of stones became in vogue at the place where stones were found in abundance.

Maurya Art

Mauryan art remains can be seen in the following form :

1. Pillars and Idols
2. Stupas
3. Caves
4. Palaces
5. Terracota items

1. Pillars and Idols : Pillars of Ashoka are the best remains of Mauryan art. These sermon bearing pillars were either built at religious places or near the cities. These pillars were made of two kinds of stones:

- (i) Red coloured spotted stones and white stones of Mathura.
- (ii) Hard stones of Benaras near Chunar of Pandu colour stones were carried to the places of construction of pillars from Mathura and Chunar. The craftsmen of Taxila used to prepare pillars by cutting these into pieces.

Every pillar has three parts – below the pillar called foundation. It is dug in the ground. A pillar made of one balua stone supports the other pillar. This round and slanting pillar is polished black. The third part of the pillar has a fine shape of some animal like tiger or elephant (b) religious cycle of 24 spokes with a sign of cattle and (c) inverted or lotus of bell shape.

Pillar at Sarnath is perhaps the best one. In this, four lines of live nature are standing with their backs to one another and in the protuberance of there is a charming and graceful picture of four animals (lion, elephant, horse and bull with an inverted lotus. All these point to a developed artistic form. Some reforms have been done in this and adopted it as a state symbol.

Maurya age idols are:

1. Besnagar (Madhya Pradesh) Yakshi
2. Parkham Yaksh (Near Mathura)
3. Didraganj (Chauri Vahak of Bihar)
4. Elephant of stone in Dhauri (Orriasa)

2. Stupas : Stupa is a tomb shaped solid figure of stone situated on a round based bricks. It has a fine divine symbol umbrella. Sometimes a corridor was got built around the four sides of stupa having more than one decorated entry doors. The main goal of Stupa was to conserve the remains of Buddha monks or to conserve the memoir of some important place of Buddhism.

Ashoka had the distinction to build 84,000 stupas in India and Afghanistan. Hiensang during his India visit saw these stupas but most of these do not exist today. Some of these still exist.

The large stupa of Sanchi (near Bhopal) is the best illustration. It has a diameter of 15 feet, height 77.5 feet with a perimeter height of 11 feet. In fact, the original stupa built by Ashoka was not more than its half in size. It was enlarged afterwards. Present boundary construction is much more than the original one.

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- (3) **Caves :** Caves are another important heritage of Maurya age that were constructed by cutting the stones. Their internal polish is so fine that these shine like glass. These were the abode of the monks. These were also put to use for assemblies or Chaityas.

Ashoka and his grand son Dashrath donated such caves near Bodh Gaya to Buddhist and Ajivika community. There are two adjoining caves (Community and Lomas agricultural caves) are examples of wooden craft and art).

- (4) **Palaces :** Contemporary Greek writers talk of large buildings of capital Patliputra and consider them as the largest and the greatest in the world. Fihein a Chinese traveler was also wonder-struck to see the Mauryan buildings. These have been destroyed but during the excavation, a 100 pillar hall was found.

- (5) **Terracota Items :** Terracota items have been found from Maurya place. Mother deities of Maurya have been found from Ahichha.

These have been found from Patliputra to Taxila. Their size and decoration is remarkable technically. There are some shapes of gods, toys, dice and ornaments of Mauryan terracotta. Most of the toys were cattle bearing wheels in which elephant was the most popular. Among the ornaments were rounded burins that were used like talisman.



Early Tamil Society - Regions and their Cultures and Cult of Herd Worship

Introduction

We get an acquaintance about ancient Tamil society from ancient Tamil scriptures Tolkappium, Altutogai, Patutputra, Padinenkilkannku and three epics. The Southern part of peninsular India was called Tamilleum province. It is situated between Krishna and Tungbhadra rivers. There were many small states from the initial dawn of the century of Jesus Christ. Cher, Cheel and Pandya states are the most famous. In the second and third pentograph of Ashoka, cheel and Pandya states have been placed in boundary states. There is a reference to decline of Tamil states in the eleventh year of hathiagufa pantograph under the Kalinga rule. There is a mention of social religious, economic and political position in the ancient Tamil province. It is known by Sangam literature.

The form of ancient Tamil soevety was basically community based but changes were occurring in the agriculture sector. Gradually, the old kinship was breaking and Vedic Varna system was being established. But Varna division is not observed in Sangam era.

Sangam Literature

Meaning of Sangam Literature : Under the state conservation in Madurai, a congregation of Tamil poets flourished but its initial description is mythical. Three Sangams were organized with a long interval of 9990 years in which 5898 poets participated. It included some gods of Shaiva sect and 197 were Pandya kings. Some references are found in Kadungo and Ugarpemvalud and other records! It appears that some matter has been found from scriptures.

It is assumed that gods and Puranic rishis participated in the First Sangam but its creation was destroyed. In the second Sangam, some literature was created Only Tolkapipyam had been saved (initial Tamil grammar) In the third Sangam, some literature was created and a few have been surviving to this day. This part is the present prevalent literature.

Creations

Ancient Tamil scriptures (like Tolkapipyam) Attoji (eight poetic collection) Patapattu (Ten scripture collections), Padinenkilankaku (eighteen mini-poetic works and three epics are found)

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- (1) **Ancient Tamil Scriptures** : The ancient Tamil scripture is known as Tlkappium that was created perhaps by Talkapapiyar. He was one of the twelve August rishis. It has Chhand shastra, social rituals, literary ideology and Tamil grammar. It is divided into three regions. Every region has nine iyal (sub-lessons) and in all, there are 1612 sutras.

Other ancient scriptures include Agattiyam of Saint Agattiyar (grammar of life and education), Pannirupdalam (grammar) written by 12 disciples of August Rishi and Kakkipadiniyam (Chhand-shastra) that is anonymous. However, these have been destroyed.

- (2) **Attutogai (Eight fold verse anthology)** : Eight verse collections are given below :

- (1) Aaingurunuru by Gudalur Kilar that consists of 500 vigorous verses.
- (2) Narirnayee' that consists of 500 mini poems on love.
- (3) 'Rudrasharman' written by Agnanuru that consists of various types of 400 love verses.
- (4) 'Kurottogayee' comprises of 400 love poems.
- (5) 'Kalittogayee' consists of 150 love poems.
- (6) 'Paripandal' has 24 poem in praise of gods.
- (7) 'Pardirupattu Cher' is a mini-collection of 8 poems in praise of kings.
- (8) Overall, there are 2282 poems with creations of 200 writers.

- (3) **Patuppattu (Ten rural verses)** : This group consists of Murugruppad by Nikirar, Sirupranruppade by Navtannar, Perumbanrupadde madurekanji by Magudi Marruram, Pattingpalai by Kannan and some other creations fall in this group. The first of its creation is worshipped by the worshippers of Murugan. Other creations are important for the historians.

- (4) **Padinenkilaknakku** : It comprises of 18 mini-epics, 18 padvali. Due to its small size, it is called mini-epic. Most of these are political sermons.

'Tirukukral' created by Saint Tiruvalluvar (The Gita of Tamil), 'Palmoli' created by Munrurai (ethical principles with famous illustrations), Naladiar (verse character) and Acharkkovai. It is the most important that contains the daily activity of a fanatic Hindu. All these mini-verses in Tamil are the signals of religious beliefs and rituals of the Aryans.

- (5) **Epics** : Epics are given below :

- (i) **Slipdigaaram (Rattan-Jatil Nupur)** : It was the most ancient and the most important epic. It was perhaps composed by Ilango Vadigal, grandson

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- of great Shol ruler of Karikal. It was written in second century A.D. This is related to a tragedy of a wealthy trader who falls in love with a dancer Madhvi by ignoring his wife Kannagi. In the end, Kanagi seeks revenge with Pandya king and she is ultimately converted into a goddess. As a result, kannagi is worshipped'. In this epic there is ample description of social and historical acquaintance.
- (ii) **Manimelgai** : Poet of Madurai Sattnar is considered to be its writer and it is to be its writer and it is written according to Buddha ideology of Slippdigram. It is about the protecton of Udag Kumaran and conversion into a sermon preacher of Buddha female monk. It is the only ancient scripture that imparts us knowledge about painting of Sangam age.
- (iii) **Sivag Sindamani** : It is by a Jain Tirutavak Devar. It consists of his life tale that pertains to his will to remain powerful and to find a new queen in his victory but ultimately, his becoming a saint.

All the above cited epics show the influence of the Aryans on Tamil land. The most ancient scripture Millapdigaram was different from Sanskrit epic, the last scripture Sivag Sindamani' was based on local style in Sanskrit. In addition to this, 'Mahabharat in Tamil version was created by Perundernar.

Period of Sangam Literature

Before the 2nd century B.C., we come to know from the excavations that the Tamils were aware of writing skill Tamils used the ancient Brahmi script. They invented a new Konia script in the Post-ancient period and Pre-middle age. It is also known as Granth script. Modern Tamil alphabet has originated from this script. From the descriptions cited by some Greek and Roman classical writers (Ptolemy, Palini first, strabbo and periples that the period of Sanga age may be from third century B.C. Thus most of the Sangam literature was written during this century though the modern form came into existence in 4th-5th century.

Sources

The first literary reference is through Magasthense by Pandya about Indian states.

There are contexts about the pantographs of Ashoka, especially second pantograph, and three states – Pandya, Cholo and neighbouring states. The elephant cave of Kharvel is another description of Tamil states. It I stated that Kharvel defeated the Tramiradesh Organisation. Even then the prime source of Sangam period is Sangam literature that consists of illustrations of Pandya and cheelo. The position of society, art and women of this age is given below :

- (1) **Society** : Sangam Society was divided into many classes and guilds. Brahmin

Notes

class emerged as a refined Varna in Sangam age and they exerted their influence. They got the protection from the state as purohiths and poets. Use of alcohol and meat is an important aspect of the Brhmins in this age. Kshatriya and Vaish were not established so far as a definite Varna but the warriors and traders could be classified as a distinct class. Fourth class was absorbed in agriculture who were called Vailals. Most of the land was under their authority. Most of them were positioned on army posts and belonged to high status. The army, personnel were bestowed with 'Enadi' status. The army, personnel were bestowed with 'enadi' status and the ministers with 'Kavid' status. Ruling class were called Arshar and they could belong to any class.

In addition to this, there were several secondary classes like Cadesiar (agricultural class) malvar (Dasyu), Einar (hunters) Pulain (cot and rope makers) and a number of forest tribes who lived in poverty. Thus tribal equality had not become too much. Conservative but social inequality was quite evident.

There were four castes as deduced by the poem of Purnanuru – Tundiay, Pannan, Paraia, and Randab whose only one god called Nadukal is worth worshipping. These castes and worship was the most ancient ritual, perhaps the remains of pre-Aryan time.

- (2) **Position of Women :** With the increasing influence of the Aryans, the position of women started declining. Widow remarriage was not much advocated widow life was tough. They had to cut off their hair ornaments were not allowed and had to take very simple meals. It is not surprising that some of them resorted to Sati System to become popular.

According to Tolkapiyyam based on Sanskrit Grammar form, the marriage in Tamil' state was founded as a culture by the Aryans. The initial religious scriptures describe eight kinds of marriage. These are mentioned in Tolkapiyyam and other scriptures also and it has been attempted to include these in Tamil tradition. One sided love in Tamils (Kekiklai) and illegal love (purundinay) had different terminology.

The above cited explanation shows that Sangam period literature art and culture were of prime status. Scholars and poets recited their poems in the Sangam. After their approval by the scholars, they were imparted distinctive place in literature. Sangam literature is an important source of South Indian history.

3. **Art :** Poetry, music and dance was much popular in Sangam community. Both men and women presented their poems and they were awarded generously. The

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environment of the royal court was lively due to dance and poetic recitation. Panar and veraliyar were famous among them who used to roam about with their group and musical instruments. They seemed to be the representatives of primitive tribal people and public dance.

Music and dance was quite popular. There is a mention of Pal, Veena and other instruments besides beating instruments like drums. Sometimes there was dancing under the light of earthen ware deepak'. There is a mention of several plays by Bharat.

From slippidigaram, there is a reflection of pre-Aryan and Post-Aryan traditions to come closer along with their combination. Dance postures were a challenge for the married ones. The important story of Kavelan and Kanngi is based on it. Like the Kamsutra of Vatsayan, manmaglayee also points to courtly dance, singing, Veena, flute, painting, and other arts.

4. **Religion :** Expansion of Brahminism started in South India with the recognition to Vedic gods by higher classes of people Buddhism and Jainism also flourished but Brahminism had the focal importance Moreover, religion expanded among the common people also. Animism and local gods were also worshipped in various tribes Sikandor Subramanya was the most important god of Sangam age. He was also known as Kartikey or Sayan. Shiva, Indra, Varuna, Kuber, Yama, Tirumal, Balram etc. were the other gods. Use of Devarind satus was done for five gods group – Murugan, Shiva, Krishna, Balram and Indra. People built the temples for various gods besides performing various Karama activities.

Sanyas was also hooured and Tridandi Sangyasi is well known. Worhsip of Murugan was very famous and Velnile dance was performed. Poems of the Post-Sangam period show that dance and singing was in vogue in religious activities. For example, worship of Kotravai by Kalward and Marbaro, worship of Krishna by Kurumbro (Godriya) and the worship of Murugan by Karvaras (hunters) are important examples. There is a mention of Saraswati temple in Manimegle and Shaiva Sanyases of Kapaliko. All the Indian religions had faith in avtar, influence of Karma in last births and belief in the power of fate. Tamil country had also the approval for the same beliefs.

There was a lot of trust in astrology and omens. They were always engaged in predictions. Talisman was put on to protect the children from evil powers. Karmas were performed for the achievement of aspiration and saving them from evil spirits. Bargad tree was considered as the abode of gods. Crows were thought be an invitation to guests, especially the arrival of husband for the lonely wife.

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Expansion of Tamil Society and Major Dynasty

Shung Dynasty

According to the Puranas, Pushyamitra shung was seated on the throne of Magadh by putting an end to Maurya dynasty in 184 B.C. There is a reference to the assassination of Brihdarth in 'Harshcharit'. It has been written that a warrior murdered the king while scrutinizing the army. Probably, Brihdarth was a weak king and Pushyamitra had the complete authority over army. Otherwise he would not have been able to murder in front of army.

About the Shungs

Shungs seemed to be Brahmins by Varna. Famous grammarian Panini ascribed them to Bhardwaj race. They have been called Acharya is Ashwalayan – Shrotsutra. Even Sarnath calls Pushyamitra as Brahmin and purohit of some king. At one place, he has been called Brahmin king.

There is no doubt about this attitude because their weapon tools have been sanctioned by Manu. We have also the authentication of Greek writers besides Dron and Ashwatthama of Mahabharat. It proves that Brahmins had challenged the path crossing of Alexander in the lower valley of Sindhu.

In the second century B.C. also, India was terrified by outside invaders and Pushyamitra had used his power as a savior.

Events

- (a) **Battle with Vidarbh :** The first event of Pushyamitra relates to Vidarbh battle. According to Matviklagni mitra, the Vidarbh rule was recently established. It seems that after the assassination of Brihdarth, there ws anarchy in which Yagyasen Vidarbh became free. But as Pushyamitra asked for leave, he asked Yagyasen to surrender. Chronology of this event is not evident but it appears that the son of Pushyamitra and the ruler of Videsha Agnimitra fought against Vidarbh with power and skilled policy. He also included the cousin Madhavsena of Yagyasen towards his side. At the end of this conflict, he divided the rule of Vidarbh between his two brothers.
- (b) **Yavna Invasion :** During the period of Pushyamitra, Yavna invasions became the aim of the invaders. Famous grammarian Patanjali was the contemporary of Pushyamitra who has mentioned about the siege of Saket (Ayodhya) and madhyamika (near Chittour) Andattayan illustrates the ghost activity that place the period of the writer in its event. The illustration is like this: 'Arunad Yavne Saketang' – (The Greeks besieged the Saket); Arunad Yavno Madhyamika (Greeks besieged the Madhyamika). This is authenticated by Gargi-Sanhita also that wicked

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Vikarant Yavnas won Mathura, Panchal (Doab of the Ganga) and Saket and they reached upto Kusumdhvaj (Patliputra) In the same way, Malvikangnimitra has written about the defeat of Agarsen by Vasumitra on Sindhu coast. We are not certain about the Yavna military general who invaded India. Some scholars call him Demetrius and some call him Menander. According to Strabo, both were great victorious and both of them had furled the flag of victory in Greece.

- (c) **Ashvamedh Yagya** : Performance of Ashvamedh Yagya was an important event of Pushyamitra's rule. It was an important event of Malkangnimitra and Patanjali's reign. It has been mentioned by both of them. From the writing of Ashodhaya, it appears that Yashyamitra performed two yagyas. It is the idea of Jaisival that Pushyamitra performed the second Ashvamedh after the defeat of Kalinga king Kharvel. But their contemporary aspect is very much doubtful.

Expansion of State

If we consider the certification of Divyavedan and Tibetan historian Taranath, it becomes evident that Pushyamitra's rule and authority extended to Jalandhar in Punjab and Shakal in Sialkot.

It becomes clear from Divyavadan that Patliputra remained the capital. Rule of Pushyamitra over Ayodhya is seen in one of its pantographs. According to Malvikangoni the southern parts of Videsha and Narmada were also included in it. It seems that Pushyamitra had divided his kingdom.

Oppressive Policy of Pushyamitra

According to Divyavadan, Pushyamitra was non-tolerant for Buddhism religion. He burnt the Viharas and killed the monks. There is no doubt that Pushyamitra was the conservator of Brahmin religion and an enthusiastic Hindu. But the stupas of Bharhut (Nagod province) and Vedika that were created in the reign of Shungas seem to go opposed to the story of Divyasadana. If it is supposed that the above cited expression is not concerned with the period of Pushyamitra, even then this decision can be changed.

Successors of Pushyamitra

Pushyamitra died in 148 B.C. after ruling for ever 36 years. His son Agnimitra, who had become efficient in Aristocracy as a ruler of Vidisha, was seated on his father's throne. He ruled for eight years and then the burden of rule was shifted to Jyeshthanmitra. Thereafter son of Agnimitra, Vasumitra, became the king. Vasumitra had saved the horse of his father and had defeated the Yavnas. There were 10 kings in the shung dynasty but history is silent about others.

Notes **Religion, Art and Literature of Shung Period**

Basenagar pillars are important because these authenticate that the Greeks were not only defeated but they also thought it proper to have friendly policy with the shungs. It also shows that the Hindu religion was not narrow-minded as it exists today. Even the foreigners could live in its congenial environment. There was preaching of Bhagwat religion and its number of followers was increasing day by day.

The art of this period also gained divine power and the Bharhut stupa railing of the Shung period proves that shung king was not averse to this kind of action. Moreover, it is also stated that the Gujant craftsmen of Vidisha had built the unusual door of Vidisha.

The realm of literature also showed progress in the period of Shung Resident of Gonad (Gonda) Patanjali has written his famous lecture on the grammar of Panine during this period. Some other literary figures emerged whose names have been forgotten.

Satvahan

About the Satvahans

The date of origin of Satvahans is very controversial and there are several reasonings about their origin. Some of the Scholars on the basis of Matsya Purana state that the initiation of the Satvahan rule was the last phase of 3rd century B.C. when the blind reigned for 450 years. But this time can not be reliable because the second alternative of Vayu Purana considers it as 300 years only. According to Dr. Bhandarkar the initiation of Satvahan age started in 7273 B.C. Shung Bhrilya Kanavs like the Peshwas ruled along with their masters. But if we accept this view than how can we create harmony in which there is a description. Infact the above cited aspect as expressed by Doctor Rai Chowdhary authenticates that Simuk destroyed the Shung. Feudal who were left alive even after Kanv revolution. Thus Kanavs were destroyed by Satvahans in 29 B.C. But it does not determine that Simuk who ruled for 23 year might have been throned in the middle of first century B.C.

Andhra and Satvahan

Satvahans have been called Andhra in the Puranas. Andhras were the inhabitants of ancient caste in Telugu province situated between Godavri and Krishna rivers. Magasthenese has also given description of his power and wealth. Mention of them is found in the pantograph of Ashoka under their political influence who inhabited there. It is difficult to state what happened after Maurya empire. But this concept became clear that they became independent. Now we should think about Satvahans and Andhras. In their records, Satvahans always claim that they are Shatkarni. Andhra word is not found in these records. Moreover, their ancient records have been found in Nanaghat (Pune) and Sanchi (Madhya India), These

present a strong doubt about the similarity of Satvahan and Andhra. Infact, it is observed that Satvahans initiated their power in Deccan (South) and soon they were victorious over the country. But when their authority was no more seen in the Western provinces as a result of invasions, their power was confined to Godavari and Krishna. They were called Andhra.

Origin of Satvahans

The origin of Satvahans lies in darkness. Some of the scholars express, their origin from Ashoka's records of Satyauto and Setai of Palini. Some of them have likened them to strange similes whatever may be the reality of Shatkarni or Satvahan, the records of this period declare it as Brahmin. In the records of Nasik, Gautmiputra has been likened to a Brahmin and Roma in power. The creator of this record clearly states about Gautmiputra as an unusual Brahmin and Parshuram with homogeneity of religion.

King of Dynasty

We do not get more awareness about well known Simuk of this dynasty that he just destroyed the Kanavs and the remaining Shung power. His brother Kanha (Krishan) became its successor. An essay by Nasik reveals that some individual in his rule, got constructed a 'Dari-griha' It authenticates that the authority of Krishan had been established over Nasik region. The third king of this dynasty was Shatkarni of Simuk who was much powerful. According to the records of Nanaghat, he was victorious many times and performed two Ashavmedh yagyas. If this Shatkarni is the Shatkarni as shown in Toran essay of Sanchi Stupa, then it becomes obvious that Satvahans had been victorious over middle India with their early emergence. It also becomes clear from the records of Nanaghat and 'hathigufa' that probably the king of Kalinga Kahrvel had determinec to fight against Shatkarni Naynika or Nagnika was the name of Shankarni's wife (daughter of great charioteer Rin Kariyon of Angia dynasty) who imparted guardianship to her two princes called Shakti-Shri and Ved-shri. Thereafter, Satvahan history fades into darkness and it remains so long as Gautmiputra Shatkarni does not appear in history. There is no doubt that there is an evaluation process of the kings of this age in the Puranas but unluckily we have neither the coins nor the records to authenticate this truth. A person known by the name Hal is famous for his Satsai (Saptshatak). Around the end of first century, the economy of the Satvahans declined and Shakakshtropos confiscated Maharashtra from them.

Gautmiputra Shatkarni

Victorious of Satvahan could not enjoy their victory for long because Gautmiputra Shatkarni confiscated the Deccan from them very soon. A detailed description of the triumphs of Gautmiputra had been inscribed in the records of Nasik by Rajmata Gautmi Balshree. He destroyed Shaks, Yavnas, Pallavs and Akshahratos and re-established Satvahan's authority.

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Notes The present names of these provinces are: Gujrat, Saurashtra, Malwa, Barar, Uttar Konkan, Pune and Nasik. The coins of Nahpan of Jogalthambi (Nasik) also exhibit that he defeated the provinces of Akshahrato. These coins were again popularized by Gautmiputra Shatkarni. He donated one Darigariha in the 18th year of his rule in Pandulane near Nasik. In the 24th year of his reign, he donated land to some saints whose illustration was inscribed in a record. This record proves that Gautmiputra ruled for at least 24 years.

Vasisthiputra Shripulmavi

Vasisthiputra, the son of Gautmiputra Shreepulmavi became the king of Satvahans in 130 B.C. He extended his influence in Andhra province. He is considered as 'Siropolemayu' and Talepbhi has treated him as the king of Bethan or Paithan. Probably, this was the capital of Satvahans. It is also stated that Pulmavi, the master of Dakshinapath was Shatkarni who has been illustrated in the records of Junagarh. He is said to have been defeated twice by Rudradaman. It becomes clear that these two monarchs were connected to 'Antidur' Pulmavi was the classmate of his winner Rudradaman. This inference is based on the idea in which Kanheri (district Thara) of Mahakshatrapa Rudra's (Rudradaman) daughter's figure has been called as Vasisthiputra Shatkarni. Though Rudradaman did not destroy the Satvahan female monarch, a major part of his rule was made autonomous. Shri Pulmavi probably died in 155 A.D.

Yagyashree Shatkarni

Yagyashree Shatkarni or Shree-yagya Shatkarni was the last prince of Satvahan dynasty. He ruled from 165 A.D. to 195 A.D. There is an evidence for this because in the 27th year of his rule, he inscribed in Utkiran Krishna district. This record and the other records of Kanheri, Pandulane (Nasik) and the coins reveal that his rule was confined to the east of Bay of Bengal and Arabian sea in the West. It becomes obvious that his expansion of rule was fine. He rewon the various provinces that Satvahans had grabbed by Shakas. Probably, the coins introduced by him were moulded for these provinces. The authority of Shreeyagya Shatkarni laid on the sea also. His coins bear the figure of sea ships and the inscriptions of fish and conch. The following words are also inscribed over it:

The successors of Yagyashree were negligible kings. The power of the Satvahans declined very fast in their rule. Abhirs laid their rule over Maharashtra Pallavs confiscated the eastern provinces that reduced their authority to zero.

Conditions of South in Satvahan Age

The political matter available from the records of Satvahan is very minimum. But as Dr. Bhandarkar has expressed it leaves ample light on the social, religious and economic position of the South.

Society

There were at least four classes in this period. Mahabhoj, Maharathi and Mahasenapati were the heads of districts and nations belonged to the cream class. Second class included Amatya, Mahamatra, Bhandagarik etc. were state personnel. Moreover, there were Naigam (merchants), Sathvah and Shrashtin (main category) Third class consisted of Vaidya, writes, goldsmith, gandhik (essence seller), Halakiya (Farmer) etc. Maalakar (gardener), Vardhaki (carpenter), Daasak (Dheevar) etc. belonged to fourth class. The head of the family was called. Kutambin or Grihpati. His authority in the house was powerful.

Religion

Both Brahminism and Buddhism flourished in the Sahishnu rule of Satvahans Wealthy saints got inscribed Dari-grih for the abode of the monks and construction of Chaitya-grih (temple) Besides, finance was also deposited with economy class for getting interest. Brahmin religion was being rejuvenated. Performances of Ashavmedh, Rajsuya, Aptoryam were popular among the kings and the Brahmins got ample donation. Worship of Shiva and Krishan had become popular. Followers of various communities lived peacefully. Sometimes, they donated one another. Outside Brahmins or Buddhists became skilled in religion and were merging in Hindu society. Their names were changed into Hindu names. Shak Ushavdat has been called a Brahmo-religious person.

Economic Condition

Classes were the fundamental basis of economic life of this age. There are references to various secton in society for instance, Dhantrik (Food grain seller), potter, Weaver, tilpishak (Taili), Kaskaar (metallurgist of bronze) etc. formed their sections or classes. Their main goal was to gather the occupationists of the same occupation. But they functioned as modern banks who paid interest to the depositors. Coins of silver were called 'Karshapan' and those of gold were called 'Suvarna' 'Suvarna' was equivalent to 35 silver coins.

Trade was flourished and the loaded ships moved to Bharoch, Sopara and Kalyan harbours. The urban bazaar of were situated in remote areas of sea-coast and people used to travel from one harbor to another.

Literature

Satvahan monarchs were fond of nature. There is a reference to nature in their records. King Hal created his verses 'Satsai' (Saptshatak) in the lap of nature. Ganadhya also created 'Brihat Katha in the abode of Nature. However, it is really surprising that Satvahans nurtured Nature-literature instead of Sanskrit.



Marriage and Family, Notions of Untouchability, Changing Patterns in Varna and Jati

Introduction

Period from 6th century B.C. to 4th century B.C. was a period of rural position. Though Varna System already existed in this age yet the position of Brahmins was second in society. Influence of Kshatriya class was already established in this age but gradually, the position of the Brahmins improved and they became the focus of social and religious systems. The Brahmins were divided into two parts – Udichi and Satkalkhan. Udichi Brahmins were educated and conservative. They worked as Purohit. Satkalkhan Brahmins were worldly and ignorant. They worked in prediction renderings. The marriage and family life of this age is given below :

Marriage and Family Life

Some of the people have the opinion that the Aryans came as outsiders and were divided into small tribes. These people moved from one place to another in search of fodder. Such tribes entered India one by one. These people had to face the challenge of original inhabitants of this place. Initially, they had no Varna bias. However, this much was sure that the Aryans were more civilized and cultured than the Indians. They had their own gods and separate religion. This jati settled themselves in India. Their roaming exercise ended here. Gradually, villages and cities started emerging. In the beginning, these villages well have been ruled by different tribes but friendship must have been established to fight with the enemy and to seek protection. They might have formed a loose organization that would have expressed unity at the time of battle. Thereafter, all of them would have become busy in their activities i.e. the relations between villages and cities were temporary. Marriage etc. with these tribes might have ensued permanent relations. The society must have been larger than the families and it must have adopted extensive form.

Farming community had the largest population at this time. Society was divided on this very basis. Megasthenese is of the opinion that Varna system had become complex due to prominence imparted to the Brahmins. No one could marry outside the caste and none could change the occupation. But the Brahmins were exempted from this rule. Brahmins could not only change their occupation but could establish relationships with lower castes.

Kinds of Marriage

Women had the permission for Remarriage and widow marriage in this period. Polygamy

was in vogue as stated by Megasthenes. Eight kinds of marriages were in vogue in Maurya age. Dowry system was much common in that age. According to Niarkas, Indian people did not marry without dowry. According to Kautilya, first four kinds of marriages were religious-related-Brahma, prajapatya, Aardh, Devi. These marriages were authenticated by patriarchy. Patriarchy means that the approval of father was sufficient. The last four kinds of marriages required the approval of both father and mother. Kautilya is of the opinion in connection with matrimony that all kinds of marriages are in accordance with law and approvable. Both man and woman had the permission for remarriage Kautilya has also sanctioned divorce. But divorce was not permitted in the first four types of marriage Besides the permission of remarriage, the widows had their own individuality who led an independent life and did not take to remarriage. Kautilya in his economic system has, also mentioned 'Sanyasini' who had an honourable position in society. Kautilya had fixed the age of 16 years and 12 years for boy and girl respectively. Sati system was in vogue in society.

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Varna and Jati System

The ultimate end of life has been termed as salvation but to achieve salvation is not an easy job. To achieve salvation use of finance and sexual desire should be within the limits of religion. The main goal of Varna ashram system believes that an individual should use finance and sexual desire according to religion and achieve progress in life. By the medism of Varna System, religion should have an access to sexual desire. It means that a system should be established so that social authority (finance) may be used profitably, To gain this, educated, educationist and society controllers (Brahmins) stated authoritarians (Kshtriya) and wealthy class functions should be established. It means that religion should have control over sexual desire. Brahmin religion became the symbol of Varna system and the other Varnas became the symbols of finance and sexual desire. Brahmins were accorded the topmost position whose governance should be under religion, finance and sexual desire.

Literal Meaning of Varna

Varna has different meanings. Dr. Bhagwan Das has explained Varna System. It means Varna should be able to perform functions according to ability or that place through which an individual's personality may be established. Dr. Radha Kamal Mukherji states. Varna is the synonym for being able to choose. Thus Varna word was introduced to differentiate the outsider Aryans and the original Dravid Inhabitants. Thus those with black complexion were called Shudra. White, pale-yellow and Krishan colours are the synonyms of various qualities. White colour is considered as the best and black is said to be degraded one. Rajogani were called Kshatriya.

According to Vaman Puran, Brahmin, Kshtriya, Vaish and Shudra worshipped four kinds of deities. These deities were. Saraswati (white coloured) Jayashri (red coloured) Laxmi

Notes (Pale Yellow) and Priya deity (with 'kaam' sense In this way, Varnas were created by Sat, Raj and Tam qualities. Rada Krishan states. The colour induction among the various Varnas relates to a specific kind of aura according to their traits that is not visible to an ordinary individual. Only those can visualize him who are intellectually sound.

Karma is the Basis of Varna System and not Birth

Quality and Karma was the basis of Varna division in Hindu society. Quality (Merit) and Karma are dual meaning words. Quality on one hand means Sato, Rajo and Tamo and secondly, it means capability. In the Van (forest) festival in Mahabharat, religious related person gives sermon to Kaushik Brahmin. Tamoguni are those who are prone to senses, lethargic, and involved in temptation, ignorance and anger. Rajoguni are those who have strong hold over sense, are free from jealousy, bear good character, speak soft words and consider themselves as supreme. Satavguni are those who are richly aware of the world, have patience, possess boldness and win over senses, possess wisdom become famous everywhere and lead a jealous free and tranquil life. Manusamriti has also illustrated these three merits. The signs of Tamogun are: Greed, sleep, slavery, cruelty, atheism, greed for conduct, nature for pleading and recreation. Satogun signs are: Knowledge of Vedas, austerity, control over senses, religious attitude and self-concentration.

It is stated in the Mahabharata that Shudras possess Tamogun, Kshatriyas have Rajogun and the Brahmins have satogun. Combination of Rajogun and Tamogun is found in Vaish. Brahmins worship Saraswati, Kshatriyas worship Jaishree, Vaish worship Luxmi and Shudra worship Parya Devi.

Karma System is also in vogue according to qualities. It is used in two meanings. First one is related to Karmas of previous birth that determines the Varna of an individual. There is an illustration in the 'Mahabharata' that Dharam Viaghara and Vidura were Saoguni but were called Shudras due to their. Karmas of the previous birth. It means that an individual performing evil actions in the previous birth may be born in a superior class due to one good action. And an individual performing good Karma may be born in inferior class by dint of the fruit of one evil action. Birth is allotted according to the Karmas of previous birth. It is generally believed that there is a coordination between 'gun' and 'karma'. The karmas of an individual follow the moulding of culture over his mind. Thus a concept existed that the coordination of 'gun' and 'karma' leads to the capability of one Varna. But sometimes; exceptions are there when an individual is born in a lower class due to some evil action even if he belongs to category of superior 'gun'.

The second meaning of Karma means duty. The duties of all the four Varnas were well defined. Brahmin was to perform yagya, to give and take the donation, to study and initiate others for study. Kshatriya was to look after the general public Vaish was to perform the

farming, involve in trade and cattle rearing. Function of Shudra was to serve people and do craftsmanship.

Notes

In this way, the 'Karmas' of all the four Varnas were well defined. It was expected of them that they should perform duty according to their Varna. Shri Krishan has stated in the Gita. He has created the Universe of four Varnas on the basis of 'gun' and 'Karma'.

Varna System

Varna System in the Vedic age was based on 'gun' and 'karma' with the passage of time, this system became weaker and the varna system turned to birth based. In Dharam Sutra, it is expressed that all the four varnas are superior to one another by birth. There is a mention in 'Vasishth Darm Sutra' that all the four Varnas have emerged from nature (water) and culture. Individual of each varna has the direction to marry to his Varna girl. Thus it is natural that with the combination of man-woman of one Varna, the progeny will be of the same nature and the progeny born out of the different varnas of man and women, would be different from the four Varnas. This type of progeny was classified in 'Varna Sankar' jati. Reference to Varna Sankar castes is found in Samritis where those have been highly degraded.

Jati or Varna was determined on the basis of birth. Thus it is written everywhere that Brahmin will do studies and teach others. Brahmin will be one who will perform the actions of Brahmin. In this way, Varna is based on birth only. Some of the scholars are of the opinion if Varna would not have been decided on the basis of birth, there was no other way out to decide the Varna. Had it not been done, the form of Varna would have been, unsystematic. To determine Varna or jati on the basis of birth is natural and justifiable. If Varna System would have been established on general Karma, nobody on this earth would have worked at a low level. Everybody would have become Brahmin. Who would have accepted to become Shudra? These days, the attack on caste system has created such a situation that all the people doing karma would have tried to prove their Brahminism. Every literate person wants to call himself Brahmin or Pandit. No body bothers about all religion compliance.

Those who believe birth as the basis of Varna also present this logic that the merits/qualities of parents are inherited by the progeny. It is stated in Manusmriti that son is begot by the temperament of father or mother or both. A child born out of ill-conceived karma of mother or father cannot remain hidden. It is stated in Vayupuran that son is begot in the Karma form of father. In valour also, son is like his father and mother. A poet has written when the child of a lioness closed her ears by the scream of an elephant, the lioness did not feed her child. The child of a lion is a sign of lion whose roaring sound reverberates in the jungle. The progeny of horse and mare can be mare or horse only.

Notes **Merits of Varna System**

Varna system has caused many merits to society. It had created diversion of right and balance of power in society. Those who were bestowed with the right of knowledge were denied the right of property and state rule. They were kept distant away from the temptation of authority and finance. The production was assigned to one Varna only. He was also kept distant apart from authority Rule was designated to one class. They were assigned limited powers to collect finance, Fourth Varna was related to serving people. Plato also divided society into three group-ruling class, production class and slavery class. Varna system of India almost resembled the Varna system of plato. Ruling class, ruler, authority class and army, class fell in the administrative wing. They were deprived of property. A new system was introduced for it in which there was a coordination established between women and property. Such a system did not exist in the ancient age.

Division of labour had established a social system. There was no debate for any kind of employment. Livelihood was managed right from the birth. Property and economy was in the hands of one class that brought up the whole society. It had an authority in economic field. But the ultimate aim was salvation. They were made the trustees of property and not the masters. Shudras had physical capability and no intellectual skill. Thus they were advised to serve the three varnas to get salvation. Varna division was in accordance with ability, thereby they had strengthened the social unity.

Varna system has become weak in modern age. Lack of system, restlessness, greed and aspirations have risen high. It is due to weakness of Varna system and emergence of several castes. This class system also proved useful in social system. All the functions of the Aryans were influenced by religion. It is said that due to this system only, Indian civilization and culture was involved in darkness and storms of life. Such a system did not prevail in other cultures and civilization. Thus those were eclipsed.

Demerits of Varna System

Every system has some merits and demerits. Varna system initially depended on merit and Karma. Since the introduction of birth the idea of high and low emerged. Shudras got the lowest place, followed by Vaish and then Kshatriya and ultimately, Brahmins were at the top. Due to rising honour of the Brahmins, there was restlessness in other classes. It is stated that Buddhism and Jainism were no religions. It was a revolution and a challenge for the Brahmins. Vaish and Shudras had played their full role in it.

We know that this revolution got a temporary success. Jagat guru Shankra Charya reestablished the reputation of Hindu religion through his meditation and awakening. He organized a Sangh and waged a war against the Buddhists. Varna system was all fine upto the emergence of the Mahabharata Buddhism emerged afterwards.

Merits and Demerits of Aryan's Ashram System

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Ashram System

Aryan's Ashram System is the basis of Aryan civilization and culture. As the Aryans systematised the society into four varnas and designated them their functions, in the same way, they divided life into four phases. These four phases were Brahamcharya Ashram, Grihista Ashram, Vanprashta Ashram and Sanyas Ashram. Aryan society was based on religion. Aryans have described four human welfares or four goals of human life. These are Dharam, Arth, Kaam and Moksha. To achieve these four, they divided the society into four ashrams and varnas. As different religions have been illustrated in four varnas, in the same way, there are duties of four ashrams too. Their brief description is given below:

- (1) **Brahamcharya Ashram** : First of all, Arya jati was divided to three phases. These were Brahmin, Kshatriya and Vaish. They are also known by the name 'Divij' (Twice born). This is related to two births-first one by other and the second one by Guru. This second birth was performed according to Yagyopveet culture. After this ceremony, Aryans child used to enter Guru's ashram to get education.

Later on, Shudra Varna emerged but it was not called 'Diwij'. It means that there was no Yagyopeet ceremony of the Shudra. Thus they were not permitted to study religious scriptures. He could listen to the religious scriptures but could not study those. Shudras were not even permitted to do meditation. If Shudra resorted to meditation, there could arise femine, aggression and short span of life. When a shudra started meditation with his body upside down in the kingdom of Rama, a Brahmin had died in front of his father. He came to the court of Ram with a dead child in arms. He complained that religion was not being practiced in Ram-Rajya properly. That is why his son died in front of him. When Rama sent his detectives to know the truth, he came to know that a Shudra was practising meditation with his body upside down. Bhagwan Rama killed him with an arrow because he was the savior of religion. Instantly, Brahmin son came to life as the Shudra died. In the same way, the tale of a Eklavya is found in the Mahabhart. Ekalvya wanted that he should be taught arrow and bow through the guru Dronacharya. But he refused him to teach archery as he was a Shudra. Eklavya made a statue figure of Dronacharya and started practicing in front him. Dronacharya visited one day that very forest with his followers where Eklavya was learning archery.

Dronacharya was accompanied by a dog also. As usual, the dog reached Eklavya who was involved in meditation. The dog started barking and his

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concentration was broken up. To pacify the dog, Eklavya shot seven arrows in such a manner that they entered the mouth of the dog without causing the dog any harm. The dog became silent and reached Dronacharya and his disciples. When Arjun saw the dog, he was much amazed. Even Guru Dronacharya was amazed. The arrows were removed from his mouth and he was again let free. He ran to the place where Eklavya was practicing. Rajkumars (Princes) also followed him. Guru and the disciples saw a Bhil. Eklavya bowed his head in respect. Guru asked about his art of archery. He spoke in a polite manner that he learnt it with thy (Drona's) grace. He pointed towards the figure idol. Guru Dronacharya came to know every thing. He demanded his thumb of the right hand as Guru-donation and rendered him worthless in the art of archery. Thus we come to know that the Shudra could neither meditate nor get education. Their main function was to serve the other three varnas.

Dwij's were allowed to get education in Guru ashram. Generally, Yagyopveet ritual was in vogue among the every Varna though in different ages, Brahmin child had it at the age of 5 or 6 years. Kshatriya had Yagyopveet ritual at the age of 8 and the Vaish had its privilege at the age of 12 year.

There was no school or college system in the ancient time. Vanprasth generally established their ashram in the forests. Some space was cleaned by cutting the trees. Some 'Kutias' were built along with fields for farming. A few cows and oxen were also reared. These were the laces of their meditation and learning children of 'Dwij's' used to come here where they serve and got education. Ashrams functioned with the help of donations, farming, milking of cattle and 'Bhiksha' (alms). The disciples used to accomplish all these activities. Gurus treated the Guru as father-like. In Vanprastha, an individual could accompany his wife also. The disciples were well looked after.

The first phase of life continued upto 25 years. Upto 25 years, child of every Dwij parent studied over here. He had to abide by the discipline of the Guru. His life used to be very simple and pious. He had to be very careful about Brahmacharya. At the age of 25, the Guru asked for 'Daskhina' was not fixed. It could be even a flower and even 1000 golden coins.

- (2) **Grihstha Ashram** : Human age was considered to be 100 years. Every phase of life was divided into 25 years. After getting the education, the child used to join the family and adopted the occupation of his father. Now he looked after the Grihstha religion and added new progeny to his society. He used to earn money to look after his family and weak people. This ashram was based on 'arth' (finance) and

sexual desire.

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- (3) **Vaanprastha Ashram** : This followed after 50 years of life. This was the phase of contentment after spending 25 years in Grihstha and satisfying his worldly and physical pleasures. Now he used to move towards spiritual progress. He used to meditate on God by exercising control over senses. However, control over senses could not be instant. Thus some people also accompanied their wives with them to vaanprashta ashram. Some of the people also taught the children besides focusing on meditation. They used to prepare themselves to achieve salvation.
- (4) **Sanyas Ashram** : The last phase of 25 years were meant to be spent in the Sanyas Ashram. In this process, the women/wives were not permitted to stay for more than 3 days. The main goal of the ashram was to go on pilgrimage, preaching the Grahistha people and to gain knowledge. People resorted to Yoga meditation also to get salvation. Ultimately, their aim was to unite their soul with God by renouncing this body.

Critique of Merit-Demerit of Ashram-System

Aryan civilization and culture was religion based. Everyone had the goal to achieve salvation. Division of ashrams was the source of self-progress. Mainly, he wanted to achieve the awareness of knowledge and spiritual gain. He had the aspiration to get the real comfort of spiritual grace as he knew that worldly pleasures are momentary. He used to surrender his physical activity to his sons and involved himself in the real goal.

He used to spend 25 years of his life in Grihstha. In the rest of $\frac{3}{4}$ of his life, he used to get the knowledge in principle and behavior. In this way, he was deprived of various bottlenecks. These days, this ashram system has ended and the whole life is spent in Grihstha. It has become difficult to remain Brahmchari even in the first 25 years of his life. He takes least interest in education and remains restless in his youth. We daily read in the newspapers about eve-teasing of girls, rape-cases, suicides by disappointed lovers and resorting to hoolingism by young ones. In the ancient days, young people remained in ashrams and led a scot free life from all these issues. They were more inclined to spiritual grace rather than physical comforts of life. They remained free of corruption and misconduct. Only a small tenure of life was spent in family. He was aware that wealth is a temporary affair. So he did not hanker after wealth and unethical issues. Now the ancient system has gone extinct and he falls in the grip of wealth right from the beginning. A simple life of good conduct goes to doldrums. He uses all the unethical means to earn money. He is involved in corruption, hypoerisy, theft, dacoity, adulteration to become rich. Scholars and honest people do not get much respect I society. An individual spends his life in the materialism. Old people have become a burden on society due to extinction of Vaanprashta ashram old persons often

Notes intervene in the life of domestic affairs and make it dry. He imposes certain inhibitions making the family life chaotic. Joint family system becomes soulless. The end life of old men becomes pitiful. They want to remain dependent. Such problems were not a part of the Ashram system.

Demerits

There were some demerits also in the Ashram system. All are not capable of spiritual progress and intend to get salvation. Salvation cannot be imposed on us. There is a feeling of kinship in parents and children. This kinship was absent in Ashram System. Love and affection that a child yearns to seek at the age of 5 or 6 is a rare achievement. After the age of 25, his entry in the family sphere was devoid of any experience and he had to face the full burden of the family. Experience of the parents was of no use to him. Grihस्था life was always loaded with three Ashrams. It led to many hurdles in life. Social progress came to stagnation. Most of the society led a lethargic life. Individuals dependent on the lives of other people may get some benefit or may get some progress but society could not seek any gain from them. Ashram system had the severest fault because it was meant for the three varnas only. Four Varna Shudra could not derive any gain. He had to lead an illiterate life with slavish mentality. Society was divided into four Varnas with distinctive allotment of functions. Every Varna had to work in accordance with the allotted function.

Functions of Varnas

(1) Brahmin Varna

Brahmin was the foremost Varna of society. He was considered to be born out of the Brahma's mouth.

- (i) **Merits that are helpful in the origin of Brahmin Varna :** Brahmin Varna was born on the basis of merits. The merits that exist in human being on this earth are also found in the Brahmin in a natural way. These merits are contentment, forgiveness, peace, generosity, discipline, character. These merits helped the Brahmin to reach the highest status. The merits of Brahmin are found in the scriptures in such an abundance that a huge 'Granth' can be written on it if these merits are edited. In the Shantiparv of 'Mahabharat' it has been stated. Who has Jati-Karam Sanskar, who chants Vedas, who performs evening prayers, who takes bath and remembers him and deals in hospitality is the true Brahmin. A Brahmin is one who has good character, speaks the truth, loves his Guru and involves himself in donation, tenderness, forgiveness and meditation. It means a Brahmin should have presanskars because Sanskars alone lead to purification of external and internal mind. A Brahmin should follow the code of conduct that leads to development of senses to help other.

- (ii) **A Brahmin Should Lead an Ideal Life :** A Brahmin should lead an ideal life for the upkeep, protection and motivate others for religion. He should always remain cautious and perform the functions that do not leave an evil impact on society. An evil character of Brahmin can disintegrate the whole social system. Thus evil action is prohibited for him. The Brahmin who performs actions against society, norms, to call him for shradh is prohibited. There is a list of inefficient Brahmin in Manusmriti. The scripture of the South also consist of such lists. A non-religious Brahmin who involves himself in evil deeds and violates the norms of society or shows his own right on the livelihood of others leading to abundance of wealth, to give donation to such a Brahmin is banned.
- (iii) **Sources of Livelihood and Hindrances for the Brahmin :** There are three sources of livelihood for the Brahmins to study in six karmas, to get the yagyas performed and to get donation from impious people. There is, however, many hardship in these three means of livelihood. About teaching, it has been stated that Brahmin should never teach with greedy motive. Those who get money in lieu of teaching should be discarded to be called in Sharadh. There are certain items that a Brahmin should not accept in donation.
- (iv) **Brahmin as the Saviour of Religion :** Brahmin was called for one who had the awareness of Brahma. It is stated in the Brahmandarya Upnishad. The individual who gets awareness of Brahma and then enters heaven is called Brahmin a Brahmin is reborn in Brahmin race if he goes to another world after performing 'sadgun' (good actions) Thus it is appropriate that Brahmin should be the savior of religion. Three loks (society) three Vaidas (religion) and three agnis (conduct) were assigned to the Brahmins. Brahma originated Brahmin before meditation. Brahmin is born for religion only. He is the most refined person on this earth. He is just like God to save the humanity.
- (v) **Functions of Brahmin :** A Brahmin should perform such functions as he remains an ideal for society. If he cannot lead an ideal life, he would be deprived of his status. A Brahmin has been entrusted with the task to educate society and perform Yagya. This way he can lead society on the path of progress. Such a Brahmin can motivate an individual to move on the path of progress.

(2) Kshatriya Varna

Next to Brahmin follows Kshatriya who is entrusted with the job to perform rule. He takes care of the society and its safety. His functions and merits are given below :

- (i) **Brahmin-Kshatriya Relations :** Brahmin is considered at the top due to his knowledge, contentment, forgiveness, tranquility and sainthood. Kshatriya possesses

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physical powers but he is always under the Brahmin to seek intellectual power. Kshatriya, Vaish and Shudra also possess important place in society but the Brahmin occupies the top position due to his religious authority. If there is no imposition of religion over rule/authority, the king will become sovereign.

All the scriptures place Brahmin at the top status king had been entrusted with so many powers but he is not considered above Brahmin. Brahmin could impose prohibition on the king. Only the Brahmins were able to dethrone the cruel kings and seated their sons on the throne. The king in monarchy was crowned by the Purohit and he took an oath to follow the religion in word and spirit. Ravana though was a Brahmin in the Ramayana but he was the enemy of the Brahmins. So he was killed by Rama.

- (ii) **Varna is Fixed on the Basis of Quality (Merit) :** If Brahmin is born out of the mouth of Brahma, Kshatriya is born by the arms of Brahma Kshatriya is a symbol of power. It is stated in the Gita that. Kshatriya is one who is full of valour and zeal and functions according to the truth of life and does not retreat from the battlefield. There is a reference to Jaishree Devi in 'Vamanpuran' that she relies only those individuals who perform yagas, follow religion, possess full pride and donate liberally. The Devi or deity states that she always approaches a man of vitality. Manusmriti expresses the idea that Kshatriya should never deviate from the battle field. A Kshatriya will be blessed by Jaishree who is determined to follow his duty and would never be selfish and afraid in life.
- (iii) **Main functions of Kshatriya :** The function of Kshatriya is to study, to perform Yagya, to do worship and to donate liberally study leads to knowledge and one gets the entitlement to do the function in society. It is so because society is one of the means to reorganize it. Donation is a must because it nurtures us. But above all, the function of the Kshatriya is to act as a savior of society. Manu has expressed the functions of all the three Varnas. Brahmin should exercise Vedas, Kshatriya should act as savior of society and Vaish should involve in business and trade. Shankh Samriti also states that protection of the people is the function of the Kshatriya. It is stated in the Shanti Parv that to perform Yagya, seek education, showing mantiness, to do meditation, to exhibit aggressiveness, to get punishment are the best merits. It is the function of the Kshatriya to nurture the public, to have the knowledge of Vedas and to donate the deserving one. Kshatriya is always victorious by the virtue of these functions. To accept punishment. Is the best one and punishment is enacted by power. Thus it is the duty of the Kshatriya to accumulate power.

(3) Vaish Varna Religion**Notes**

Religious scriptures in India have imparted significance to economic power followed by knowledge power and authority. It means that the importance of Vaish follows after Brahmin and Kshatriya. Vaish were born out of the armpit of Brahma and they were entrusted with the task to deal in economic system. Vaish were imposed with the load of economy of society. Vaisha Varna has been described in detail in Shanti Parv. His function is: To donate, to study, to do trade, to accumulate wealth honestly, to rear the cattle like sons. It has been stated in Mahabharata that Brahma has created this universe and has imparted the Brahmins with the function to save the humanity and Vaish should save the cattle from killing Vaish should be pious, cautious, active and truthful.

- (i) **Importance of Economy or Finance :** In the ancient Indian scriptures, importance of economy or finance has been emphasized and on the other hand, it has been put to a degrading position too. It has been stated about its importance that finance plays an important role in life. An individual cannot fulfil his needs without money. An individual is humiliated for want of money. Its shortage forces the people to leave the religious path Even the kins leave us in shortage of money. A man without money feels detracted for his sons and relatives. It has been reflected in Naradpura that an individual without money leads a useless life despite having several sons. A penniless person is left in the lurch by the beloved, son, wife, parents. Such a person faces humiliation. But if you are wealthy, you are honoured in society even if you hard hearted or foolish despite having so much praise for finance and wealth, the demerits of money cannot be counted. Possession of finance makes us frightful of king and relatives. In brief, wealth become an enemy of life and a source of sins. In short, wealth deviates us from the path of intellectual progress.
- (ii) **Importance of Conversation :** The Aryans have paid attention to economic system also under the social background of human life. Religion and salvation. Have been much emphasized in Karam-Dharam but 'kaam' and 'arth' (economy) have not been discussed. Economy has a great role to play in society. It is called 'conversation' (Vaarta) in religious scriptures. Under the conversation head agriculture, trade and cattle-rearing have been placed. Forest system also falls within the natural custom of agriculture. Trade has also concern with mineal material. In this way production of economy and distribution of multi-parts also falls within 'Vaarta' Though the norms of 'Vaarta' are based on social life yet this has been considered an important sphere of life.
- (iii) **Consumer Norms :** Finance collection, need to fulfil requisites or consumption

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are very important. But it does not mean that we should resort to these measures as a goal of life. Wastage of money, accumulation of abundance wealth and luxurious life are not acceptable to Indian philosophy of life. It has been stated in Shutra policy that an individual indulging in wastage of wealth should be thrown out of the ruling state. Waste of finance is not appropriate in Indian philosophy. But finance must be spent for the welfare of others.

(iv) Importance of Consumption : In the present time under the norms of economic life the first idea was concerned with the importance of need and its consumption. They had the concept that the needs of human beings should be fulfilled. If his needs remain unfulfilled, his mind will remain involved in them and he would not be able to follow religion despite having the desire to do so. You cannot worship God empty stomach. Realising the importance of consumption, the Rishis of India have managed to earn the livelihood for all Varnas and ashrams. There is a nor for the king too that he should become a consumer after all the others get their due share of consumption.

(4) Shudra Varna and Service

Despite the management of knowledge, authority and finance, some minute-functions are left in society that should be managed properly. The above cited Varnas should follow their own religion sincerely. But to achieve it, their basic requirements should be fulfilled. To fulfil these requirements, Shudra class was created' for the social system. To serve all the three Varnas was the function of Shudra. Shudras have been called Tamoguni and they have been entrusted to serve the people. Varnas have been formed according to merits. Thus Tamogunis have been termed as Shudras. To serve the Brahmin has been called as the best. The function of Shudras was to serve the three Varnas. Shudras have, however, no right to perform Yagyas. They cannot recite the Ved mantras. It has been thought that the right for these actions to be assigned is to malign the social life.



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Social Structure in Urban and Rural Areas in Modern India

Introduction

We shall study the socio-economic impact of British period and social position of modern India under social structure in urban and rural areas in modern India. The British ruled over India for about 190 years. They left both positive and negative influences on India. At the advent of the Britishers in India, about 90% Indian people lived in villages. But when India got independence in 1947, a number of small and large cities had been founded a number of rural people moved from the villages to urban areas and small towns turned into large towns or cities. However, the rapid urbanization also led to a number of problems. We shall first of all study the impact of British rule and then the social structure of the changing Indian social scenario.

It is possible to answer the question as to how British rule was founded in India. When the Mughal, Maratha and Afghan powers in conflict with one another the Britisher had their advent. They subdued all those powers and ultimately established their rule in India. During that age, India was divided into a number of oparts and ideologies – Hindu – Muslim; dynasty-lineage caste system, rich-poor. Thus that position could invite slavery.

Establishment of British Regime in India

The central structure of Mughal rule was on its end legs in the beginning of the 18th century. Mughal rulers were totally failures to convert Indian land into a central power. They could not inculcate national sense in cultural and armed perspective. Rebellions were a common feature among the Muslims with the passage of time, the Mughal rulers were changed like clothes. Mughal states turned into centres of corruption and selfish motives. Bengal, Avadh and Deccan became independent. Now they started doing friendship with European powers for vastness of empire and benefit. Ultimately, after the invasion of Nadir-Shah in 1739, Mughal rule almost lost its roots. Afterwards, there was a triangular fight between Maratha, Mughals and the Afghans. The Britishers took advantage of this opportunity with their power and skill. They became the masters of Indian soil. In due course of time,

Notes the Britishers defeated the three forces - Mysore, Maratha and Nizam and exerted their authority. In this way, the Britishers established their rule in a phased manner. It took about 100 years to complete this phased manner.

Comparative Conditions of Society

The Britishers were much advanced in culture and technique than the Indians. They did not know about discipline. Same was the position in armed forces. The British army was absolutely trained and skilled to accomplish their tasks efficiently. On the other hand, Indian soldiers sometime fled the battle field and were utterly untrained. Political position was equally deplorable British leaders represented their country and did not express individual identity. On the other hand, the Indian leaders represented their provinces and express their individual personality. It was one of the sad plight that the Indian leaders had mutual conflicts for their selfish ends and remained involved in conspiracies.

It is an important fact that the Britishers were progressive and were the fore runners of materialistic culture. They were infused with a feeling of national pride. The Indians were, however, still lost in medieval ideology. They were devoid of national pride. In this way, Indian society lagged behind British society. Thus India became a slave at the hands of the Britishers.

Impact of British Rule in India

Some of the historians look at the British regime in a positive perspective. According to them, British rule had a positive impact on India. Earlier, India was passing through a blind phase India society was full of evils at that time. Indian social and economic system was mismanaged. The whole country was facing the wrath of illiteracy, poverty, communalism, caste-system, child marriage, anti social scenes etc. These historians stated that the British rule had eradicated these evils. Even today, some of the historians support the view.

Mutual interaction of scholars is still continuing about the impact of the British rule over India. Daa Bhai Naoroji a nationalist, has stated about it: The Britishers are exploiting India and draining Indian wealth to Britain.

- (1) **Impact in Political Field** : We are aware of the fact that Indians had no sustainable political structure before the advent of the Britishers. It was spread over a number of provinces whose boundaries changed from time to time. To

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establish a sound political system in India for the Britishers was an achievement. Right from the Himalayas to Kanyakumari and Chatgaon to Khaiber, the Britishers put up these in a boundary line. Had their been no advent over India by the Britishers, what could have been the boundary line of the Indians. Even now, it is impossible to determine. In this way, the Britishers established a large empire in India that was quite huge than Mughal empire. The British rule also credited the political scenario with sustenance and peace. First of all, they put an end to on going conflict and mutual unrest with their policy. The Britishers had a central army also and it was fully disciplined and skilled. On the other hand, Indian soldiers were self-willed. A police system of the British rule was also functional that contributed to maintain peace and sound system in the country.

Though all these reforms had their contribution with a political interest yet the Indians became the victims of these weaknesses. Consequently, a movement got ready against the British rule. The Britishers adopted the same system all over the country and developed roads, railways and communication in India, As a result, people came closer to one another, and national sense had its evolution. Education had its expansion and newspapers became popular. British rule developed and a sense of Indian nationality also cropped up. As a result, Indian National Congress was organized in 1885. It was a British organization under the awakened Britisher A.O. Hume. Its main goal was that British rule in India should work for the welfare of Indians so that it may become strong and popular. But with the passage of time, congress proved inauspicious for the British rule. This very Congress paved the way for the independence of India and played an important role in the freedom struggle.

The Britishers have always supported their empire in India. They claimed that India had no ruling system before their advent in India. The ruling system was based on aristocracy. They had no knowledge about the administration. According to the Britishers, they initiated in India a democratic parliamentary system and developed a liberal policy in India. Instances in this context are quoted with reference to Representative system of 1861, 1892 and 1909. With the passage of times, Indian Government legislation of 1919 was the first attempt of self-rule. Later on, it was imparted a large shape in 1935 in reference to Indian Government legislation.

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Thus these policies were introduced by the Britishers but Indian historians consider these in favour of the British rule. They are of the opinion that these policies did not benefit the Indians. The place of earlier aristocracy was replaced by the British aristocracy. They imparted it a legal connotation.

- (2) **Impact on Law System and Administration :** The Britishers had a good impact on legal system and administration in India. Its impact is still transparent. The British rule established legal system. Every individual in society was independent. Under capture evidence, no individual could be put in prison without judicial command in written. All the officers of the administration were loyal to judiciary. Justice system was based on equality. All were equal in the court of justice. This justice system of the British rule was remarkable for the Indians because earlier, it was not founded on equality. It is an important fact to note that they codified their legal system. They codified their conduct and penalty system in 1859 and 1861. It was introduced in the country with equality of thought. The justice system was strengthened so that no one feels the pinch of injustice. Classwise courts were established where justice was declared. But a lot of time was consumed in getting justice. A special justice system was in process for the Britishers. In this way, the legal system of the British rule was not justified.

Indian Administrative Service was an important contribution of the British rule. Infact it was the backbone of Indian Administrative system. It proved to be a milestone for Indian rule. There were some drawbacks in this system during the British rule. Thee functioned for the welfare of the Britishers only. Thee were European in spirit and function. I.C.S. exam was conducted in London only. It was so planned that the Indians may not participate in I.C.S. on a large scale. Whatever may be the truth, Indian Administrative system is an important gift of the British rule. It is the backbone of Indian system.

- (3) **Education and Re-awakening :** Before the advent of the British, Indian society was directionless in the field of education. Society was caught in the cobweb of non-intellect. Due to social disability, education and culture were' in a pitiable condition. Indians had nothing to do with re-awakening, education and scientific discoveries. However, the Western countries had shown much development in

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this field. The public of the West had been advancing in material and economic spheres. Thus the westernized progressive thoughts had clouded Indian society.

Some activity was performed in the field of education after the arrival of the Britishers. There was a provision of one lac rupees in the 1813 charter Act for the reforms in education. However, its goal was to develop education in India. Their main objective was to prepare cheap personnel for their administrative and trade needs. Some intellectual Indians were aware of this goal. Raja Ram Mohan Roy proposed the British in this context that Indians should be imparted learning in Mathematics, philosophy, Science for their all round development. A General Committee of Public Education was organized in 1935 under the Chairperson of Lord Macaulay. This committee advocated the learning of English only.

Reawakening took place in Indian society after the advent of the Britishers. A number of new political waves and scientific progresses occurred in the 18th and 19th centuries. Its direct benefit was passed on to the Britishers but the Indians were also benefitted indirectly common Indian masses could not seek benefit of this education. In the meantime, literate unemployment problem among the Indians emerged. Consequently, a spark got ignited for the Britishers. Political organizations were established for political awakening and a number of political and social movements were introduced. It was led by the English literate Indian class. This educational policy of the Britishers proved helpful for India freedom movement.

- (4) **Impact on Society and Culture :** British rule and life had an extensive impact on Indian society. It had its impact on art, literature, religion and philosophy. English education and literate class played a role in it that included educationists, journalists and legal experts common masses could not derive any benefit. Social conduct like diet, living standard, health facility, recreation, games, music had their impact felt by the British. Indians accepted it happily and became a part of Indian life. However, Indian tradition also continued. After independence, an endeavour was made to boost Indian tradition but still western system rules the public.

Buildings, government structures, secretariats were built on the Western pattern. It was followed up on a large scale. Some English words became Indianised

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like hotel, station, hospital, film, motor etc. These words are used both by the literate and the illiterate.

- (5) **Economic Impact :** We are aware of the fact that British imperialism wave was based on economy. The Britishers wanted to seek the best in their ruling capacity and advanced their step in the same direction. They accomplished their goal in this direction and exploited much. They followed the path of cunning attitude. The Britishers ruled with technique for benefit and exploitation. They got built roads, railway tracks, modern war weapons, They left India in 1947 but they left behind a legacy of scientific research. Economically, they made India insolvent. Most of the Indian wealth was pumped into Britain.
- (6) **Impact on Agriculture :** The Britishers paid much attention in the expansion of agriculture in India. It was the main source of income for the Britishers. They enacted various legislation and methods to extract taxes from farming sector. Under open auction, it was tried to collect the maximum tax. This step loaded the Indian farming with immense taxes. Indian farmers had to face a miserable position due to loan, old methods, insufficient management, lack of irrigation facilities. Famines and droughts made the position of Indian farmers all the more miserable. As a result, a number of farmers were death-trapped due to loans and natural calamities.
- (7) **Impact on Industry and Craft :** With the advent of the British the demand for Indian goods was quite high. It acted as a boost for Indian industry and craft. The Britishers were anxious about the progress of industry. They attempted for the downfall of trade. It had a bad impact on industry and craft. Indian industry was lost in the web of destruction. Heavy taxes were imposed on Indian goods. Indian traders were stopped from making goods by temptation and greedy tactics tax on export was so much enhanced that Indian goods became costly. Consequently, Indian goods lost their demand in other countries. There was an industrial revolution in England at the end of the 18th century. Tax on British goods was almost negligible. So it was quite cheap. Consequently, Indian market was beaten by foreign goods. In this ways, Indian industry was almost stopped by the end of the 19th century. Indian traders and craftsmen became unemployed and faced starvation.

After the first world war, the Britishers tried to develop various kinds of industry. Cloth, sugarcane, paper, jute, cement, cast iron industry was set up. But this development was meant for the Britishers only. They intended to strengthen their imperialism. However, the foundation of Indian industry was laid by the earlier endeavours of the British regime.

Conclusion

India got independence in 1947 after 200 years of British rule. This history of 200 years is inseparable from the Indian history. Undoubtedly, British rule of 200 years merged in Indian culture. Whether the impact of the British rule was good or bad on India, may be a separate issue. But it may be stated clearly that they left their impact on India. This stamp of impact may even be seen today. Today, Indian life and thinking is much under the impact of Britishers. This impact is also being felt in rural society also. Present education system expresses its influence of Britishers. Indian administrative system also faces this influence.

However, the Britishers left behind such constituents that are uncivilized in a civilized society. Policy of 'Divide and rule' was used by the Britishers in communalism, regionalism, casteism to expand, their empire. It is still prevalent in Indian society and has assumed serious proportions.

Social Structure of Contemporary Rural and Urban Society

Economic system of the country had played an important role to influence the social structure of contemporary rural and urban society. When India became independent, industrialization was at a lower ebb. Farming sector was also poor. As a result, socio-economic position was miserable. But after independence, the Indian government adopted the economic system based on social pattern. There was progress in all the spheres in a phased manner. India not only progressed in industry but agriculture also. We became self-reliant in agriculture. It led to increase in national income of the country and per capita income also raised.

Socialist ideology faced a jolt in the decade of the 1980, and it showed signs of downfall. Indian government could not save itself from the impact of liberalism and Capitalism. In July 1991, India adopted the economic system based on Liberalism. Indian society had a deep impact by adopting the economic system. A new culture erupted by the merging of Indian culture and Western culture. It got much support in other countries also. With the flow of finance among Indian masses, their life style and social status also changed. A tendency for

Notes skill got importance rather than caste and religion. As a result, the lower class became restless to show its skill and ability and contributed in the building of new India.

Everyone started contributing in modern social structure. Every individual has his own prime requisites, whether one is urban or rural. The sources that created discrimination in the decade of the 70x, those very goods are possessed by all and every individual is using them. The middle class of present India is the largest market today. Every country producing consumer goods wants to establish good relations with India. It is due to this reason only that thousands of foreigners are working in India as compared to the decades of 70s and 80s when Indians tried their luck in other countries. The best illustration is found from the visit of barrack Obama in November, 2010 when he motivated the Indian companies to invest in America. For this, 50 thousand American citizens were prepared to manage their jobs.

Various government and non-government plans are benefitting the urban masses as well as rural people. Prime Minister's Road Planning has joined the urban areas with rural ones. Under the MNREGA plan, they are being provided employment for a minimum period of 100 days. Migration facilities are being given to ruralities. They are being offered low interest rate loans so that a change occurs in their life style. In the same way, government has started planned schemes for the development in urban and rural areas. The slum areas are being converted into planned colonies.

In brief, the government efforts have changed the social structure in urban and rural areas. Their life style and standard of living has also undergone a change.



Colonial Forest Policies and Criminal Tribes

Introduction

Forests are invaluable blessing and treasure of goodness for humanity that do not demand anything for themselves. They impart their goods with a liberal attitude. They conserve all the living beings and they provide shelter to those ones who axe them. Generally, the forests are found where rainfall is above 200 mm and the temperature is high in the summer. Various types of trees are grown due to various physical positions like climate, humidity, altitude etc. If the trees are axed blindly, these create imbalance and cause harm to human culture. That is why forest policy was framed in colonialism age. We should understand the meaning of forest conservation before studying forest policies.

Forest conservation means to develop and manage the forests so that there is a reform in climate and water flow. There should be no soil erosion and the coming generations should also be benefitted. About 300 B.C. earlier, we get an illustration of forest conservation in Chandragupta Maurya period. After this, various rulers made endeavours in this direction. Every religion of India had elaborated about the importance of trees. This is the reason that various people worshipped the trees as gods.

Colonial Forest Policies

Colonial forest policies of India were formed by the British and form the main agenda of colonialism. Their main aim was to conserve their business interest and earn the maximum livelihood. India has been an agriculture based country since long forests were being axed for the extension of land and to fulfil their needs when the Britishers exerted their rule on India, they wanted high quality wood for their needs. It could be attained from the Indian forests. Keeping it in View, they declared their Forest policy.

Causes to Frame Forest Policies

Ail was introduced by the Britishers in 1853 A.D. Its main goal was to get raw material. In Madras alone, there was a need of 2,50,00 sleepers for the extension of railway. For this, minimum 35,000 trees were required for axing sleepers for the railway could be procured from teak, Sal and Deodar trees only. Teak and Sal could be got from the coastal areas of India and Deodar from the plains of Satluj and Yamuna. Thus the Britishers had to frame a forest policy.

Framing of Forest Policy was also meant to avoid the in balance in environment. If the deforestation occurs without keeping in view the planting of trees, the number of forests would go down and the wood for sleepers would become scarce. The company can achieve

Notes its short term goals but long term aims cannot be achieved. Keeping these goals in view, the following forest policy was framed.

Policies adopted by the Britishers for Forest Conservation

Keeping in view the goals and interests of the British rulers, forest policies were framed:

- (1) Ban was imposed on the axing of teak wood from Malabar jungles in 1800 A.D. in the South India whose width was less than 21 inches in diameter.
- (2) Deforestation of teak woods was declared illegal by Forest Committee in 1805 A.D.
- (3) First Forest Conservator Captain was recruited in 1806 A.D. Whose main function was to manage the wood. But this post was abolished in 1823 A.D.
- (4) First Teak Forest programme was started in Malabar of Nilambar in 1842 A.D.
- (5) Ban was imposed at Kurg in 1848 and Kumri in Belgaon in 1856 so that deforestation is not allowed.
- (6) 'Indian Forest Charter' was presented by Dhalhousie in 1855 so that forest conservation is accomplished. This charter was based on the recommendations of MacLiland who was the Chairperson of Burma forests then.
- (7) First Medical Officer Laghorn was appointed forest conservator on regular basis in 1856 at Madras.
- (8) German model was adopted to give a systematic and scientific form to forests by the British government so that forestation, age of the trees for axing and their development is evaluated. This model was functioning successfully in France, Persia and Bavaria.
- (9) Dieutche Brandis, a German citizens, was appointed Inspector General of Forest Department to look after forests. He started efforts for their conservation in India and framed plan to axe the trees in different times. His efforts enabled to recruit trained forest officers. He wrote a famous boo 'Indian Forestry' on forest system. Two more Germans VilRam Schilch and Bertold Von Ribontrop had followed the foot steps of their earlier officer. Thus Indian Forest. Department had been functioning under German officers for about half a century.
- (10) First All India Level Forest Department was established in 1864 A.D. with the ain goal to supply wood for railway projects. Forest Department had 1/5 part of land in this sub-continent. It had become the largest Forest effort of the world.
- (11) National law was formed to determine the forest property by the Forest Legislation in 1865. Local State governments were permitted to frame laws so that this legislation is implemented in word and spirit. This legislation had the goal in mind to use wood in a befitting manner.

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- (12) Forest Legislation of 1878 was framed keeping in view the weaknesses and irregularities of 1865 legislation. The main focus of this legislation was to put an end to unlimited authority of the states. The poor people used to axe the trees at their will and need and the legislation had to impose a ban on it. According to it, reserved and unreserved law was formed for the forest. The officers were granted more powers according to the legislation. However, it was not introduced in Madras, Kurg, Burma, Bihar, Hisar (the then Punjab) But steadily, it was enforced in Burma in 1881 Madras and Bihar in 1882.
- (13) A Forest School was opened at Dehradun in 1878.
- (14) State Forest Service was established in 1891 and a cadre was fixed for the Forest officers.
- (15) Forest Policy was redefined by Indian Government in 1894. According to this legislation need for scientific forestry and its reestablishment was emphasized whereas public groups had kept in mind their traditions. According to this legislation forests were divided into four categories.
- (i) Forest that are important with respect to environment and material basis.
 - (ii) Those forests whose wood is used for business.
 - (iii) Small scale forests.
 - (iv) Pasture lands.
- The legislative changes in Forest administration after 1894 were done. Keeping in view the traditions of local people.
- (16) Forests were divided into three classes according to Indian Forest Legislation of 1927.
- (i) Reserved Forests
 - (ii) Unreserved Forests
 - (iii) Rural Forests
- Forest Conservation Officer was recruited for the rights and special rights of those people who lived in unreserved forests.

Tribal Movements

Tribal Movements had waged an armed rebellion against Forest Policy of the British Government. The tribal group could not tolerate the intervention of the British rule on water, land and forests. Thus they defied the forest laws and raised a strong voice against it. A number of tribal groups had waged a rebellion against it. The main rebellions are given below:

- (1) Rebellion by Santhals in Chhota Nagpur in 1853 under the leadership of Sidhu and Kanhu. Santhals had established their own rule in 1855 and had defeated the

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Britishers under the leadership of Major Baro. But the company had suppressed the agitation by calling in army.

- (2) Koya tribe had put up a rebellion under the leadership of allure Sitaram Raju in Rampa Area (now in Andhra Pradesh) of Tamil Nadu in 1879-80. This rebellion had occurred in two phases of 1879-80 and 1922-24. Later on, it was suppressed.
- (3) Munda rebellion had taken place in 1899-2000 in Chhota Nagpur area under Birsa Munda. The Britishers were frightened due to sermons of Birsa in 1895. Birsa was caught and imprisoned. But he was released in 1898. Munda tried waged a rebellion against the government for land, water and forest. But it was suppressed in 1900 A.D.
- (4) Chenchu community in 1898 had to wage a challenge against the government on the issue of forest area by a tribal group. It was led by Anumanthu.
- (5) King of Bastar of Jagdalpur area had put the British armed people into a sudden surprise in 1910 They had put up a protest for the transference of fertile land and putting a ban on it.

The British Government had treated the tribal rebellions in crime category. Thus the government had treated with them as befitted the rebellious forces. Infact, these small rebellions were an indicator of a bigger rebellion of 1857.



Gender/Women Under Colonialism

Introduction

The role of men as well as women has been equally important in Indian freedom movement. Though the women were neither awakened nor achieved literacy yet they not only led the women but guided the women to the path of their rights and freedom movement. The women in this age were passing through pitiable condition but social reformers and religious leaders contributed a lot. The women were also guided by various foreign powers.

There was an awakening and national rising and development in Indian in its lead for freedom. It is important to note that women along with men played a positive role. Art, literature and cultural development moved parallel to national movement and were enjoined together with each other very closely. Thus the function of the women was not easy in Indian reawakening.

Indian women were not supposed to run any movement like the one initiated by developed countries for their voting right. But they had to pass through many hurdles. It is a long tale of conflict in political and social history for women. A number of women had to face a lot of protest at every level like home, society, work-field and foreign rule. In the second half of the 19th century and the first half of the 20th century the leading women provided an awareness and direction to a huge community of women who were deprived of nationalism.

A new awakening has emerged for women in the advent of new century in context to constitutional rights and opportunities. However, still they have to go a long way to achieve they goal and political structure policy framers and society confess that women empowerment through equal opportunities to them is essentially important. Though a lot number of women have been benefitted by this changing environment yet a lot of women still remain deprived of these opportunities due to discrimination.

It is important to consider here that the women who had to face the problems as leading in freedom movement, the other women had also to face hurdles while crossing the heights of problems in other fields. The conflicts and hurdles challenged by them resemble the lives of women who were participants in literature and educational fields. These women had to remain deprived of the basic education in schools.

The women who have been discussed here have left their influence for the women of coming generations so that they may march ahead with their programme. The women have

Notes played a great role and contributed much for Indian consciousness and freedom movement. The twentieth century has in fact rejuvenated the awakening to wipe out the problems on the path of progress. It would be befitting to call it a century for India Women because they had to pass through a lot number of problems to achieve their status. The women of today have become bold enough and the credit goes to the leading women of historical achievement.

One of the similar feature of these women relates to the representation of vigour and vitality in the very prime of their lives. Whatever may be their background and cultural tendencies, they were much sensitive to their nationalism and pride. It was the reason that Durgabai had given up the life of comfort and security at the age of 12 years and followed the path of public service.

It is true for the woman writer Toru Dutt also that she could not bear the humiliation of India in spite of western perspective in background. Toru had died at a young age of 21 years. His works reveal a lot about contemporary society. She lived in England and France but she could not tolerate the disrespect of her country men. She refers to a case of three month imprisonment of an Indian in context to a domestic dog of the British in which Toru Dutt had displayed her sensitivity she wrote. The judge should be suspended for such a cruel use of law. See the life of an Indian is so lowly in the eyes of a British Judge. It is an issue of the 19th century when Indian nationalism had not achieved strength. On one hand, a woman in Westernised culture had expressed her reaction but on the other hand, Bhagini Nivedita, Ireland born, criticized the scientific research of Jagdish Chandra Bose by the British for their negligent attitude.

There are some foreign women also who raised their voice for woman empowerment.

Luxmi M. Menon is one of the women who was born and brought up abroad but had become one with the Indian ideals and aspirations. She was fully associated herself with Indian people and their voice.

One of them was Bhagini Nivedita, a follower of Swam Vivekananda. They worked for the upliftment of Indian women and later on joined Ramakrishna Mission. Miraben left her life of luxury and comfort of British family. She led a life of renouncement, slept on the floor in Gandhiji's ashram and took simple vegetarian food. She spent her life for the rural service, upliftment of women and spread the message of Gandhiji to motivate Khadi. Among the foreigner women, there was one Margaret, the founder of Theosophical society and Annie Besant who was to run her rule (country rule or Swaraj) Wealthy H. Fischer tried to lighten the illiterate people. All of them were honoured suitably and their contributions were treated with great earnest. Annie Besant was invited to preside over the annual conference

of All India National Congress Gandhiji treated Mira Ben like a daughter. Dr. (Smt) K. Luxmi Raghu Ramayya has written about Margaret on the basis of deep personal acquaintance. She is remembered as a founder of All India Women Conference.

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Women from all fields came forward in Indian reawakening. Some of them belonged to wealthy and educated families. Contribution of middle class family women tied to traditions is of much more importance because they were the true representatives of change who influenced the common public deeply. Literary people, educated ones took an active part in reawakening campaign.

Some of the leading women had to face a lot of humiliation. Savitri Bai Phule and Pandit Ramabai Saraswati are the supreme illustrations of Valour and supreme sacrifice. Savitri Bai gladly faced the attack of misconduct and social boycott for the welfare of women Pandita Ramabai had to face the sufferings of hunger and led a life of banjarin. But she did not leave the path of knowledge and supported the women for their cause. Today the women are an active participated in political conferences. In 1889, Pandita Ramabai had created a revolution in a Congress conference with her nine representatives. Ashadevi Aryanaykam was one of the leading educationists. She developed herself in the company of her husband Shri Aryanaykam under the guidance of Mahatma Gandhi and Dr. Zakir Hussain. These are those bold women for whom the present generation is indebted to them.

They are famous for their adventurous feats. They did not crave for profit, status, and protection. They never thought of economic benefits. After India's independence, Kamla Devi Chattopadhyaya imparted her life for national reawakening. She could get any high post in government or outside its governance. But she was determined to take up the reins of reawakening and cultural upliftment. Madhu Luxmi Reddy organized the functioning of women Durgabai codified the ancient Hindu methods and bring about social changes.

Education was of prime importance even in those days for the upliftment of women. Subhadra Kumari Chauhan elucidated through her poetic renditions that women can achieve great achievements through education. It should be remembered that a number of women supporting the deprived women belonged to wealthy families. Educational and humanitarian organization established by Lady. Premlila are an evidence of commitment and a gesture for the downtrodden. Sarojini Naidu is the brightest jewel among the Indian womanhood of this age. She was intelligent, a good orator, a genius poetess and possessed unusual attractive personality. Poems of Mahadevi Verma had motivated a lot number of women.

Ramabai, wife of justice loving Mahadev Gobind Ranade initiated a series of activities that were based on woman pride and the sufferings faced by them due to want to education

Notes Ramabai had not received formal education but her goal was to impart woman education. She established a number of institutions that speak of her services. Their achievements can be viewed in the perspective of the situations of that age.

These forerunner women created a social revolution but it can be observed in other forms too. Savitri Bai Phule when established the first school, it was a great revolutionary symbol. Savitri Bai and his husband merged into the scheduled caste community and waged a war against untouchability.

Some women were the leaders even after independence. Rukani Devi introduced herself as one of the Indian playwright techniques. Kamla Devi Chattopadhyaya placed India at the top of the world in playwright and handicraft. Saundram Ramchandran was instrumental to create an access to modern medical systems to the poor rural people.

There have been a number of world famous women in the field of political and administrative field. Indira Gandhi was the one in post-independent era. He exhibited the contemporary history on such a large scale as a rare Prime Minister can exhibit. Luxmi N. Menon, Lady Thakarsi Sarikhi were educationists and administrator. Durgabhai Deshmukh and Nauroji sisters were the best social works. Mother Kasturba and Prabhavati Devi were the idols of simplicity and generosity. Sarojini Naidu was a source of motivation by virtue of her qualities.

Women Freedom Movement and Law in Colonial Time

Women Freedom Movement got an impetus in the 19th century. Sati system was put to an end according to section 17 of the legislation passed in 1829. Bombay and Madras also introduced it in 1830 A.D. Following efforts were put in for the security and freedom of women :

- (1) Infant killing was in vogue among the Bengalis and the Rajputs Bengal rule 21 in 1795 and rule 6 in 1802 declared any type of infant killing as an offence. It was introduced in other states in 1804 AD. Afterwards, some other rules were framed after 1870 A.D.
- (2) Widow marriage was also encouraged. The contribution of Ishwar Chandra Vidyasagar is remarkable who founded Sanskrit college at Kolkatta. Company government in 1856 formed a law to consider widow marriage as legally binding (under Hindu marriage and Remarriage legislation)
- (3) Professor D.K. Karvey in the West India and Vireglingam Pantalu made tireless efforts in this direction. They were the members of Brahma Smaj. They published 'Vivek Pardhani' newsletter. They motivated the people for widow marriage and

woman education as the main programme of social change. Widow Remarriage Organisation was established in 1891 A.D. Prof. Karvey, a professor in Ferguson college, married a widow Brahmin in 1893, when his wife died. He became the Secretary of widow Remarriage Sangh. He founded a Widow Ashram in 1899 at Pune. He also established Indian Women University at Mumbai. Mahadev Govind Ranade became member of Widdow marriage organization and Prarthana Smaj in 1869 and 1870 respectively. He also established National Social Conference in 1887 A.D. for social reforms.

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- (4) Radha Kant Dev was also a strong supporter of woman education. He contributed in forming Calcutta Juvenile Society. It was established by Baptist in 1819 A.D.
- (5) Laws were framed to encourage child marriage. Native Marriage Act was passed in 1872 A.D. tha prohibited the marriage of girls under 14 years. Polygamy was also prohibited as illegal. But this legal system could not prove to be successful. Ultimately, the efforts a Parsi reformer V.M. Malavari passed Age of Consent Act that prohibited the marriage of girls below 12 years of age.
- (6) Brahma marriage Act was passed in 1872 A.D.
- (7) Baroda Government in 1931 A.D. passed 'The Infant Marriage Prevention Act and prohibited the child marriage. Indian Government took an important step in 1930 A.D. related to child marriage. With the efforts of Har Parsad Sharda, Child marriage Prohibition Law was passed. It is known by Sharda Act. It was passed in 1929 A.D. and introduced in 1931 A.D. It declared as illegal the marriage of boy below 18 years and that of girl as 14 years. Under the Chairmanship of Moropant Vishwanath Joshi, a committee was organized on child marriage. There was one woman member in Joshi Committee known as Miss Rameshwari Nehru.
- (8) All the contemporary reform movements tried for the expansion of woman education. But the Christians had already initiated this task. The Christians, first of all, established Calcutta Female Juvenile Society. Later on Juvenile School was opened by Chairperson of Education Committee (J.E.D. Baton) Pandit Vidyasagar was elected its Secretary.
- (9) Ishchandra Vidyasagar also endeavoured for the spread of woman education. They were associated with at least BS Female Schools. Alfinston Institute of Mumbai also played a remarkable role in the expansion of education. In 1854, letter of Charles Wood also laid emphasis on the need for woman education.
- (10) Prostitution Act was introduced in 1923 A.D. in which men were debarred from

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- regulating the prostitution centres. Hindu succession Act and Hindi Marriage Act were passed in 1955 and 1956 respectively. Polygamy and Polyandry was declared as prohibited for men and women. Dowry system was also prohibited.
- (11) Parsi Society established 'istri Troshti Mandal. Miss S.M. Krastiji was its first Chairperson.
 - (12) Anjuman-e-Khwateen-e-Islam was the first woman organization in Punjab. Amir-e-Nisha was its first founder member.
 - (13) In the beginning of the 20th century, New-2-Women ideology came into power. This consisted of women who founded many institutes for social reforms for the benefit of education related endeavours in the 19th century. They tried to put an end to gender bias and emphasized on the equality of men and women.
 - (14) Queens Mary College was established at Madras in 1914 A.D. It was the first woman college in madras. National Woman Organisation was established in 1917 A.D. It was the first women organization. It was founded by Margaret Koggins and Dorothy Juvajadas. Annie Besant was its first Chairperson. Margaret Kojjins, Dorothy Jinvajadasa, Malti Patvardhan, Ammi Swaminathan, Mrs. Dada Bhoje, Mrs. Ambujamal were its secretaries. 'Istri Dharam' a monthly journal was also published by this organization. The main function of the organization was: emphasis on education, religion, politics and creation of society. This organization joined itself to self-respect Movement.
 - (15) 'National Council of Women in India' society was established in 1925 A.D. This was established in the form of national branch as 'International Council of Women'. Mohri Bai, Maniben Kara, Mithen Tata, Miss Cornelia Serab etc. were associated with this organization.
 - (16) All India Woman Committee was established in 1927 A.D. Its first conference was held at Pune in 1927 A.D. queen of Baroda, Chairman Bai was the first Chairperson of this conference.
 - (17) 'Roshni' newsletter was edited by this organization in 1941. At this very juncture, Catherine Mayo published Mother India. Renuka Roy, Kulsum Syani, Dina Asna etc. were associated with this organization.
 - (18) Women National Sangh was organized in 1928 A.D. It was established by Latika Ghosh under the motivation of Subhash Chandra Bose. It was a formal women organization that motivated the women for political activities.
 - (19) One women student organization was also established. Women like Veena Das,

Kalyani Das, Surma Mitra, and Kamal Das Gupt were associated with it.

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- (20) Mrs. S. Ambu Jamal established Women Swadeshi League in 1928 A.D. It functioned as sub-committee of Muslim League. Begum Mod Ali and Begum Hazifddin were its Chairperson and Secretary respectively.

In addition to this, a number of newsletter raised their voice in support of women.

- (1) Manushi : This newsletter was published in New Delhi for women in 1979 A.D.
- (2) Saheli : The Organisation was established by women at New Delhi in 1882 A.D. It tried to solve the women related problems like Dowry System, molestation, etc.

Main Indian Women in Colonial Time

A number of Indian women and social workers contributed in Colonial times. A brief description is given below:

1. Ram Sundri Devi : She was a Bengali woman. She published her autobiography under the name 'Amar Jiwan'.
2. Vijay Laxmi : She was a Brahmin widow who had killed her illegitimate child.
3. Tarabai Shinde : She was a young Marathi woman who published, 'Istri-Purush Tulna'.
4. Sarla Devi Chaudhrani : She belonged to Tagore family she was an important member of 'New Woman Organisation' they established Indian Woman Mahamandal. Its first conference was held at Allahabad in 1910 A.D.
5. Aneet Scroid : She founded Hindu Mahila Vidyalya. It merged with Bethun school in 1878 A.D. and was known as Bethun college.
6. Kadambani Ganguli : Both of them got a B.A. degree from Bethun college and Chandramukhi Basu in 1883. She was the first graduate in British India.
7. Pandit Rama Bai : They established Sharda Sadan at Mumbai and Pune in 1889 A.D. This was meant for the education of women. They created high class Hindu Widow Woman Committee and opened a school by the name 'Mukti'.
8. Matangini Tapasvini : She founded 'Mahakali Paathshala in 1893 at Calcutta

Notes

- opposed co-education and curriculum.
9. Begum Rukeru Shekhawat Hussain : She established educational institute for Muslim girls at Bhagalpur (Bihar) in 1909 A.D. She published 'Ardhangini', 'Grih', and 'Burqa' essays along with two mini stories like 'Sultan Dream' and 'Avrodh Vasini'.
 10. Sister Suba Luxmi : She was the first widow of Madras who did her B.A. education. She also established a school in Madras for the tribal widows.
 11. Miss Cornelia Sorab ji : She was the first woman lawyer of India.
 12. Methan Tata Lam : She was the first Indian woman who passed law and practiced legal practice in India.
 13. Manivan Kara : She was a social worker and the main Labour Union Worker. She established 'Seva Mandir' in 1929 to work for the poor.
 14. Sushila Nair : She was a doctor attending on Gandhiji in his last life.
 15. Kapila Devi Chattopadhyaya and Avantikabai Gokhle : She was the first woman who broke the salt law and prepared it from sea-water.
 16. Urmila Devi : She was the first woman to be arrested for political awareness. She was elected the Chairperson of 'Nari Satyagrah Samiti' by the women of Calcutta.
 17. Jyotirmoy Ganguli : Deputy Chairperson
 18. Shanti Das, Beemal Protiba Devi : Joint Secretary
 19. Kamla Das Gupta : She was associated with revolutionary organization 'Jugantar'.
 20. Bina Das : She fired a shot at Governor of Bengal, Jackson in 1932 A.D.
 21. Shanti And Suniti Chowdhari : Two school student girls who killed Magistrate Stevens in December, 1931.
 22. Preeti Lata Vadedav : A teacher in Chitgaon school she led an attack Chitgaon club.
 23. Rukmani Luxmipati : Broke the salt law in association with Rajgopalachari

- Notes**
- in 1931 by travelling upto Vedarnayam. She was arrested and imprisoned. She was the first political leader to be imprisoned.
24. Aruna Asif Ali : She was the main leader during Quit India Movement. Nehru praised her by stating. 'One of India's Brave Women'.
25. Sucheta Mazumdar : She was a Gandhian who was elected to Mahila Kriplani Department for Indina National Congress.
26. Vimla Farookhi : She founded National Federation of Indian Women in 1954.
27. Veemal Randive : She was the Secretary of Communist Party of Bombay and Trade Union leader.
28. Ila Bhatt : She was a trade union leader she founded SEWA (Self Employed Women Association)
29. Rajkumari Amrit Kaur: She was the Central Health Minister in 1947.
30. Renuka Roy : She was the minister of West Bengal.
31. Sucheta Kriplani : She was elected the General Secretary of Congress in 1959 A.D. and Labour Minister in U.P. Assembly in 1962. She remained the Chief Minster from 1963 to 1967.
32. Vijay Luxmi Pandit : She was the Health Minister in 1937. She was appointed the Ambassador of U.S.S.R. in 1947 and Ambassador of U.S.A. in 1949. She was elected the Chairperson of United National General Assembly.

Political Participation of Indian Women

Following efforts put I to augment political participation of women during colonial period:

- August, 1918 : Sarojini Naidu demanded for lady franchise during the special conference of congress in Bombay.
- December, 1918 : Sarla Devi Chowdhry presented a proposal for lady franchise in annual congress conference.
- Southborak franchise : It was established in India in 1918 with context to Committee
- Mumbai and Madras : First states in India for grant of woman franchise in 1921 A.D.

Notes	United State	:	1923 A.D.
	Punjab and Bengal	:	1926 A.D.
	Assam, central State, Bihar and Orissa	:	Was granted in 1930 A.D.
	Mutiluxmi Reddy	:	First woman legislator, elected by Madras Legislative Council in 1927. She got admission in Madras Medical College and served as House Surgeon in a woman and Child Hospital at Madras.
	First Round Table Conference	:	1930 A.D. (London)
	Second Round Table Conference	:	1931 A.D. (London)
	Woman Organisations elected Sarojini Naidu as their representative for this conference. Moreover, Begum Shahnawaz and Miss Subba Roy were renominated by the British Government for this conference. Franchise Committee was established under the Chairmanship of Lord Lothan the end of the second conference. Mrs. Radhabai Subha Rayan and Mary Ada Pikford were included in Lothiam Committee.		
	1935 A.D. Indian Govern- ment Legislation	:	The women who were literate with 21 years of age were permitted to caste vote. They could contest the elections on general seat or reserved seat. There were 56 women contestants in all.
	56 Total Seats	:	Reserved 11, General 10, Nominated 5, 30 women (Central Legislatives)



15

Social Discrimination Under Colonialism

Introduction

The Britishers had come to India in December 1600 with the goal to do business and trade during the reign of Mughul ruler Jehangir. But they got an opportunity to settle down their roots deeply due to downfall of Mughal empire. The Battle of Plassey in 1757 A.D. had proved a decisive factor in this direction. The Battle of Buxar of 1765 A.D. had played an important role to fulfill the British policy. The Britishers followed the policy in such a way so as to sustain and strengthen their rule in India. Right from their advent in India, they treated themselves as superior and the Indians as inferior. It shows their hollow mentality and racial discrimination. A brief account of the policies adopted by the Britishers is given below:

1. Feeling of Racial Supremacy

The Britishers treated the Indians as inferior and uncultured race with feeling of racial discrimination. They disregarded the Indian religion, culture and customs. The British were very much vain-glorious who had no sympathy with the Indians. The Indians had also started hating them in retaliation. The racial discrimination increased further as a result of 1857 rebellion. Now the Britishers preached their supremacy of race. Some railway compartments, waiting rooms, high status clubs and hotels were exclusively reserved for the Britishers where the entry of the Indians was banned. Dada Bhai Naoroji in one of his lectures in England had stated. Indians are also human beings like others and feel like others. It is not good to call them liars and offenders and still hope that they should love you. Even a small insect when killed tries to bite you. There have been instances where the Britishers have indulged in beating the Indian servants and the Britishers were not punished. This inhuman behavior of the Britishers led to a feeling of prejudice and discrimination.

Vernacular Press Act in the period of Lord Lytton (bans were imposed for printing only country papers) Arms act, (The Indians were deprived to keep arms and not the Britishers), Ilbert Bill during the period of Lord Rippon (The Indian judges were to get the provision to decide the cases of the Britishers and they had put a hue and cry) created much controversy between the Indians and the Britishers.

2. Check on Press

Press was not prevalent in India before the advent of the British in India. Modern press was developed in India during the reign of the British only. Initially, both the Indians and the

Notes Britishers published several newsletters but steadily, the Indians started publishing newsletters in large numbers. Raja Rammohan Roy, Ishwar Chandra Vidya Sagar, Dada Bhai Naoroji, M.G. Ranade, Surendra Nath Banerjee, Balgangadhar Tilak, Lala Latpat Rai, Bipin Chandra Pal, Dyal Singh Majithia and Mahatma Gandhi were the National leaders who published various newspapers and preached against the British imperialism, Press played an important role to awaken national feeling and national revolution in Indians.

Charles Matkoff in 1835 A.D. Vindicated the check on press making it altogether free to publish. Consequently, the Indians started publishing newspapers in English and other national languages in Large numbers. National views were expressed through the press and British policies were condemned. Thus Governor. General Lord Litton passed Vernacular Press Act in 1878 A.D. thereby checking the publication of Newspapers in national languages. The editors of publication houses had to deposit some amount as security with the government. It was given in written that they would not publish any anti-government issue that may fuel discrimination among various religions and races. The Magistrate had the provision of powers that publishers violating this agreement should face the forfeiture of their security or confiscate their press Successor of Lord Litton was Lord Rippon who was somewhat generous. He considered this cheque on press as unsuitable. Indians were also criticizing this act. Thus Lord Rippon discarded this act in 1882 A.D. and permitted an equal independence for the publication of English and national language newspapers. Indian press got much independence for the next 25 years. It contributed a lot in national campaign and its development.

3. Exploitation of Workers

Indian workers in the industry were facing pitiable condition in the 19th century. The capitalists of the industry were greedy and exploited the workers. The workers had to work for 12 to 16 hours a day and they were not permitted even a single off day. Women and children had also to work for long hours in the factories. The wages were too fewer and ranged from Rs. 4 to Rs. 15 per month. The condition of the factories was miserable. There was no proper ventilation and light arrangement. Environment of the factory was harmful for the health of workers. Machines were not kept in order leading to accidents frequently.

The British Government did not pay attention to the bad condition of factory workers because they supported the capitalists. However, some liberal British rulers framed laws from time to time for the betterment of workers. For instance, government of Lord Rippon passed a Factory Act in 1881 A.D. to ameliorate the condition of workers. According to it, the children between seven to twelve years of age were to work for not more than nine hours a day. The factory owners were instructed to maintain their machines. Government inspectors

started inspecting the factories. A Factory Act in 1891 A.D. was passed during the period of Lord Lansdown. According to this act, children between the age of 9 to 14 could not work for more than 7 hours a day. Women were permitted to work 11 hours per day with one weekly off day. However, these acts were not introduced in coffee and tea gardens where the British officers were functioning. Contrary to it, they were offered with many facilities thereby exploiting the workers. A Factory Act passed in 1934-36 was meant to reform the condition of workers that put down some conditions for the factory workers. The government also passed some regulations to improve the condition of peasants. However, all these acts could not reform the condition of workers and peasants satisfactorily.

4. Discrimination Policy Towards Educated Indians

After 1835 A.D., English language and Western education was imposed in India and universities were opened at Calcutta, Mumbai and Madras in 1857. In the rebellion of 1857-58, modern educated Indians had not participated and the Britishers were happy with their conduct. The Indian literate people developed a very high perspective due to modern education set up and national feelings grew up in them. They demanded various reform managements from the Indian Britishers. To press for their demands, they established British Indian Association, Indian Association, Pune General Public Committee and Indian National Congress. The Indian Britishers adopted a rival policy for these literate Indians. However, they had adopted peaceful and non-violent ways to seek their demands Lord Northbrook passed resolutions in 1870-71 to impose check on higher education. It was protested by literate Indians. But still, the foreign government was apathetic for the expansion of higher education. Later on, Lord Kurzon held the universities under government control. The British rulers often paid no respect to the literate Indians and called them 'Black Babus'. They were deprived of high status posts. Thus, steadily, their anti feelings grew stronger for the British ruler and they participated in the National Campaign vigorously.

5. Reward and Honour to British Satellites

After 1858, the British rulers of India adopted a policy of cordiality so as to strengthen their position, they also extended their policy of friendly relations to Indian landlords. Its main reason was this that the literate Indian class was becoming anti-British. So the Britishers thought it to tempt the landlords. Various kinds of concessions and special facilities were provided to landlords. For instance, the lands of Avadh people were compensated. They were praised with titles like 'National Leaders'. They were honoured with titles like 'Sir' and 'Rai Bahadur' Peasants and cultivators were protected. They and their kins were appointed on government posts. Some of the landlords were nominated as members of

Notes legislative councils and Zila Parishads. Consequently, they became the true supporters of the British rule. They even helped the foreign government in lieu of Indian nationals.

6. Backwardness of Social Services

There was ample development in education, hygiene, public health, water sufficiency, rural roads, social services etc. in the European countries in the 19th century. But India, these services were lagged behind. Its main reason was this that the foreign government was more concerned with their imperialistic attitude and did not pay attention to public utility services. Thus the Indian government spent a major portion of their income on army, wars and administration. They spent too less on social services. For instance, in 1886, the Indian government spent 19 crore 40 lac rupees on army and 17 crores on administration out of total income of 47 crores. However, only 2 crore were spent on education, medical care and public health and just 65 lac on irrigation. Whatever steps were introduced for hygiene and public health services, those were confined to European and high status Indian residents. Public of rural places and lower class people living in cities were benefit of these services.

7. Policy of Divide and Rule

Both the Hindus and the Muslims had mutual coordination during the rebellion of 1857-58, thereby the Britishers had to face a dangerous situation. After 1858, the British rulers adopted the policy of 'divide and rule' to establish their imperialism. They tried to divide the various religions and races by using their cunning attitude and policy. They tried especially to divide the Hindus and the Muslims by creating rivalry between the two races. Since the number of Muslims had participated in large number in the rebellion of 1857, the Britishers adopted a repressive policy against the Muslims. The government confiscated the lands of those Muslims who were feared to be anti-British. The Hindus were recruited on high status positions. By the year 1870, the literate Hindus and the intellectuals had merged who had initiated a strong revolution for administrative reforms under the constitutional norms. Under these circumstances, British Government had adopted rival attitude towards the Hindus. Thus, after 1870, the government became favourable for the Muslims. Special concessions were awarded to the Muslims in education and government posts were allotted to them, Soon, a number of Muslims became devotees of the Britishers. The Government favoured the Aligarh Movement under the aegis of Sir Sayyad Ahmad Khan and the British officers contributed a lot to give it anti-Congress colour. Division of Bengal in 1905 was also initiated on the behest of Hindu-Muslim division and weaken the national movement. Muslim league was established in 1906 by the British government and under the acts passed in 1909 and 1919, community election system was managed for the Muslims. This policy of the British

led to the division of 1947 and creation of Pakistan.

Notes

8. Non-Interest about Social Reforms and Opposition by Indians

As a result of 1857-58 rebellion, the British Government underwent a change for social reforms they had the notion that an end to Sati system and widow re-marriage reforms were the causes of rebellion. Thus they adopted the policy of no-reforms. From the rebellion of 1857, they realized that to change the Indian rituals and customs is not befitting for them because the conservatives and fanatics turned against them. If they do not initiate social reforms, they will get the favour of the fanatics. Infact, the British rulers were in dilemma after 1857 rebellion. If they framed laws for social reforms, the conservatives would desert them. But had they not taken any step for social reforms, they were charged with the blame for non-conforming to social reforms. They would have faced the rivalry of the progressive Indians. However, the Britishers followed up some social reforms. For example, according to a law passed in 1870, registration of name in Municipal Committees or Corporations was made mandatory for a newly born child soon after the birth. So stop the practice of Child-marriage, an act was passed 1891 in which the girl's minimum marriageable age was fixed as 12 years. According to Sharda Act of 1919, the minimum marriageable age of boy and girl was fixed as 16 years and 14 years respectively. However, the Britishers did not do other social reforms resulting in the status quo of other social evils. They wanted to influence racism and communalism to benefit their imperialism.

9. Unjust Policy of Lord Lytton

Lord Lytton was the Viceroy of India from 1876 A.D. to 1880 A.D. He performed a number of functions during this tenure that strengthened his feelings for the British rule. First, he abolished the import tax on cloth in India to appease the British industrialists that caused harm to the Indians and India. Second, when people were dying of famine in India in 1877 A.D., he organized a magnificent court in Delhi where Victoria was declared the queen of India, Third, he passed Vernacular Press Act in 1878 where the check was posed on the newspapers published in national languages. In 1878, Arms Act was passed where Indians were prohibited to own arms Fifth, second Anglo-Afghan war expenses were meted by Indian treasury but the Indians treated it s inappropriate Sixth, the age for the civil services Examination was reduced to 19 years from 21 years resulting more lesser probability of the Indians to enter this stream.

10. British Policy to Devoid of Indians from Higher Posts

It had been the policy of the British rulers to the literate Indians to be posted on higher posts. A condition for the examination for Civil Service Exam was laid down intentionally so

Notes that the Indians may not get through. Exam was conducted in London with English as medium of examination. The maximum age was 21 years but it was reduced to 19 years in 1876. The most literate Indians who were deprived of high posts, turned hostile to the British government. They led the nationalists in campaign.

11. Economic Exploitation of Indians

India was a wealthy and rich country before the advent of the Britishers. Industry and trade had developed much and the Indian clothes and other goods were much in demand in India. But the Britishers in India damaged the growth of Indian industry to fulfill their motives. A number of checks were imposed on Indian industry causing harm to Indians and benefit to the Britishers. Moreover, the Indian raw material was exported to Britain at very cheap rates and the goods prepared over there were sold at a high price in India. As a result, Indian wealth was pumped into Britain and India became poorer day by day. The British Government imposed land revenue on the Indian farmers and some other taxes too. The poor peasants had to take loans at a heavy rate of interest. In this way, the economic impacts of the British proved harmful for the Indians. Bholanath Chandra, Dada Bhai Naoroji, M.G. Ranade and G.V. Joshi condemned the economic policies of the British.

12. Racial Ego of Englishmen

British conduct for the Indians was undesirable. They were egoists and hated the Indians calling them as uncivilized. Though after the rebellion of 1857, Queen Victoria had declared that no one would be discriminated on the basis of religion and caste yet they did not give up the policy of racial bias. Indians were bereft of the higher posts. Indian judges were not permitted to declare judgments of the Europeans. When Lord Rippon in 1883 endeavoured the provision of this right, the Europeans raised much hue and cry. They did not want relation with the Indians. Some of the railway coaches and other things were exclusively reserved for the Britishers. The Britishers adopted cruel attitude with domestic Indian servants. Sometimes they met their end due to inhuman treatment. Government officials also behaved with humiliation. According to Dr. R.C. Mazumdar, Ministers of England and high status governor generals behaved with Indians in a humiliating manner. They treated their culture and civilisation at a lower ebb. As a result Indians hated them and the feelings of freedom grew stronger to free themselves from the British rule.

13. Discriminating Behaviour with Indian Rulers

Britishers exploited the Indian masses and workers and behaved with the Indian rulers humiliatingly to merge their states in British rule. Valzueli and Hastings during their period as Governor General tried to merge the British authority with Indian states. According to Lapse

theory of Dalhousie, adopted the non-adoption theory of male child. As a result, Sitara, Jhansi, Udaipur, Sambalpur, Nagpur etc. were merged in the British imperialism. These states turned rival to the Britishers. In addition to this, after the death of Peshwa Baji Rao, pension for his adopted son Nana Sahib was banned. Dalhousie dethroned Vajid Ali Shah and merged his state in empire. In the same way, Bahadurshah Zafar met the humiliation. It resulted in hatred and prejudice for the Britishers.

Notes**14. Military Discrimination**

Indian military has played a significant role to accomplish the political aspirations of the British. The Britishers behaved discriminately with the Indian soldiers. The British and the European soldiers abused the Indians and they were racially discriminated. India soldiers were paid less as compared to the Britishers. The religious temperament was hurt by the Britishers, Indian idols of gods and goddesses were humiliated. Moreover, most of the Indians were vegetarians but the British government caused hurt to the Indian people.

15. Famine and Plague

India was afflicted with severe famines in 1865-67, 1873-74, 1876-78, 1896-97 and 1899 A.D. in various parts of the country. Lacs of people died and a lot number of peasants suffered much. British rulers did not try much to help the famine stuck people. The Indians posed a finger at the Britishers for their apathy and national feelings rejuvenated. When plague spread, no efforts were put in and later on army was called the army vaccinated the citizens inhumanly that led to discontent in the people.



Popular Protests and Social Structures

Introduction

There were a number of popular protests in formal rule whose main cause was the discontentment of the masses for the wrong policies of the British. We may include several social, political and economic causes for these popular protests. These had occurred mainly in the 18th and 19th centuries. We may study these protests under non-public, public and social protests.

1. Wahabi Movement

Wahabism had its origin in the beginning of the nineteenth century as a religiously, its aim was to eradicate the evils of Islam society. Politically, its aim was to rejuvenate the Muslim power and oust the Britishers. It was established by Ahmad of Bareilly. It was initiated in Rohilkhand and later on spread to Bihar, Bengal, Punjab and states of West-east parts. It was organized by Sayyad Ahmad in 1822. Wilayat Ali, Shah Muhammad Hussain (residents of Patna) were elected its Khalifas or intellectual representatives.

To get training in weapons and to get help from his communities against the Sikhs, Sayyad Ahmad had to travel to Western-eastern provinces. This movement was not only anti-British but anti-Sikh also. He fought with the Sikhs in (1826-31) and died in Nalakot battle in 1831.

After taking the reins of Wahabs, Wilayat ali sent Maulvi Naseeruddin as Commander-in-Chief to fight with the Sikhs and the British. After the death of Ranjit Singh, Wahabis took rule of some areas of the Sikhs. But they had to flee when the Britishers established their rule in 1847.

After the death of Wilayat Ali, Inayat Ali became the leader of the Whabs. His main activities included;

- Preparation of battle for the British.
- Open sermon for state rebellion in Meerut, Bareilly, Delhi and Bol areas.
- Fleeing of Inayat Ali from the battle-field with his scuffle with the British in 1853.
- Death of Inayat Ali due to spread of disease in Swat in 1858.
- Maksud Ali as leader of the Wahabs.

Wahabs did not play any role in the 1857 rebellion though they participated at a few places. After the death of Maksud Ali (1861 A.D.) the son of Vilayat Ali, Abdullah Sittana was elected the leader. Sittana was the Headquarters of Wahabs from 1850 onwards. It as a border state in the estern-eastern part.

British campaign against Wahabi posts**Notes**

- (1) 16 British campaigns were unsuccessful to destroy Wahabis between 1850 to 1857.
- (2) British campaign under Sir Sidney Cotton and possession over Sittana in 1858.
- (3) Repression of Sittana by Wahabis in July 1863. Repression of rebellions in October 1863 by Sir Navil Chamberlain and their repossession.
- (4) Defeat of Wahabis by General Garwok in 1863 A.D. State suit on Wahabi Campaign in India and its suppression.
- (5) Ambala suit in May, 1864 and its imprisonment of Yahya Ali, Abdul Rahim, Mohammad Zafar and others.
- (6) Patna suit in 1865 and life imprisonment across sea to Ahmuddulah (leader of Wahabis in Patna)
- (7) Life imprisonment across sea to Maulvi Amiruddin of Salda and Malwa suit in September, 1870.
- (8) State Court Suit (October 1870) and life imprisonment across sea to Ibrahim of Islampur.

The campaign in Sittana also ended as a result of suppression of campaign in India because all kinds of sources were met with in India.

II. Kuka Movement

Kuka Movement was also a religious and political movement in Punjab like Wahabi Movement reform of Sikh religion and to possess the authority of the Sikhs by fleeing the British was its goal. It was founded by Bhagat Jawahar mal known as Sian Sahib in the 19th century of the West Punjab. After Jawahar mal, Balak Singh Kuka became the leader. Who led the movement in the right direction in political perspective. Suba and sub-suba were elected to organize the Kuka cult in various parts of Punjab. A lot number of people, especially Jaats were trained they had a direct conflict with the British due to killing of those who slaughtered cows and destruction of idols and temples by the Kukas. Kuka waged a rebellion and attacked Malodh and Kotla in which 1000 people were killed. 68 Kukas surrendered who were put to capital punishment. Four of them were put to death by Ludhiana officer Crown without instituting any suit and others were prosecuted after the filing of suit in January 1872. Ram Singh was sent to Rangun in 1872 for rebellion where he died in 1885. Kukas had considered Guru Gobind Singh as a leader of the Sikhs. Their religious reforms included.

- (1) Ban on worship
- (2) End to caste-system.
- (3) Intercaste marriage.
- (4) Ban on non-vegetarian food, drinking and abstinence from illegal sex.

Causes of Tribal Revolt

- (1) Discontentment of the tribal people for the extension of British rule in their areas.

Notes

For example. Chuar revolt (1768) Bhal (1818-1848); Ho revolt (1820-22); Khasi revolt (1829-32) Sinhpo (1830)

- (2) Their discontentment for the Britishers due to control over forest areas. For instance, Thado Kuki revolt (1917); Urav (194); Chenchu (1921-22)
- (3) Their annoyance for wageless labour by the British rulers. For instance, Thado Kuki revolt (1917-1919), Koya revolt (1922-24) etc.
- (4) Possession by outsiders like Mahajans, traders, contractors and the protection to these people by the Britishers like Bhal revolution (1818-1848); Khasi (1829-32); Koya Santhal (1855-56); Munda (1899-1900) etc.
- (5) Annoyance for putting a ban on infant-killing and suppression of tribal traditions. For instance, Khond revolt (1846-1848).
- (6) Reaction of Tribal people against the activities of Christian missionaries in Tribal areas. For instance, Munda Revolt (1899-1900)

History and Causes of Peasant Movement

Peasant movement can be divided into two parts to understand them. From the study of 18th to 19th, and 19th to 20th centuries, it becomes evident that the form of peasant movements in the 19th century was regional and their notion was 'Masihawadi'. Their perspective was narrow and the main target was contemporary exploitation. For instance, the peasants of Pabna declared that they are the subjects of Queen Victoria and would love to remain their subjects.

- (1) **Sanyasi Revolt of Bengal (1763-1800 A.D.)** : Severe famine of Bengal in 1770 A.D. caused anarchy and misery in the state. Sanyasis waged a revolt after this famine. The main cause of revolt was to put a ban on the pilgrimages to go to holy places Sanyasis attacked the British factory and started extracting tax from towns. After a long conflict, Sanyasi revolt came to an end. Its picture has been drawn in Bankim Chandra Chatterji's novel 'Anand Math' The special feature of the revolt was this that both the Hindus and the Muslims participated in it. Manjar Shah, Musa Shah, Bhawani Pathak and Devi Chowdhurani were the main leaders in this revolt. Bankim Chandra Chatterji has written a novel by the name 'Devi Chowdhurani'.
- (2) **Revolt of Vijaynagram (1794 A.D.)** : District of Uttar Pradesh Government was under the British rule in 1765 A.D. A ban was imposed on the freedom of Vijaynagram ruler. His army was dissolved. Consequently, the masses of this area waged a revolt.
- (3) **Rangpur Revolt of Bengal** : There was a peasant revolt under the leadership of Dheeraj Narayan against the cruelties of landlord Devi Singh of Rangpur and Dinajpur in 1783 A.D. The other leader in the revolt was Nuruluddin. The

revolutionaries formed their government, stopped paying revenue to the government and received donation (dong) from the farmers to meet their expenses. Dheeraj narayan was the Nawab and Nuruluddin was the 'Meer Bakshi' in the revolutionary government.

Notes

- (4) **Kataftawoman Revolution of Tamilnadu** : A ban was put on the aristocracy of Kataftawoman, a ruler of Tirunelveli. He waged a revolution in 1792 A.D. He was defeated in 1799 A.D. and died.
- (5) **Revolution of Dewan Vela Tampi (1805 A.D.)** : A treaty was imposed on the ruler of Travancore. He was forced with a number of suppressions. Thus Dewan Velatampi waged a revolution against the British policy.
- (6) **Baghera/Broda Revolution (1818-1819 A.D.)** : Gaekwad of Broda attempted to grab more revenue from the peasants and they put up a revolution against them.
- (7) **Kutchh Revolution (1819 A.D.)** : Raja Bharmal was upseated from authority and his son ascended the throne. The public revolted against his government decision.
- (8) **Haathikheda Revolution** : There was a peasant revolution in Haathikheda in the South of Ferozepur. It was a revolution against unemployment in 1820 A.D.

Dalit Movement and Puna Pact

Dalit classes also took up various steps for the betterment of scheduled castes in the end of the 19th century and beginning of the twentieth century. Western education rejuvenated them and turned conscious for their rights. Steadily, they raised a powerful revolution against the traditional molestation. (i) Mahatma Jyotibha Phule waged a revolution for the religious authority of the Brahming. It became one of the revolutions against the higher classes. He considered modern education as a powerful tool to get rid of misery of lower castes. He opened a number of schools for lower castes. (ii) He established All India Vanchit Varg Sangh for the betterment of scheduled castes. (iii) Non-Brahmins had a self-respect movement in the decade of 1920 in the South India. (iv) Shri Narayan Guru also waged a revolution against caste-system in Kerala. (v) Dr. Bhimrao Ambedkar devoted his whole life for the upliftment of scheduled castes. He himself belonged to a scheduled caste. He founded All India Scheduled caste Mahasangh. A number of Satyagraha Movements were being run under the stewardship of Dr. Ambedkar. Its goal was to open temples for the untouchables and free them of various restrictions.

Poona Act 1932

Simon Commission had visited India twice and they put up the political and constitutional parts before the British government. Different representatives and leaders of India were called by the British Government in 1930 to debate the recommendations over Round Table

Notes Conference. It had a total number of 89 members with 53 as Indian members representing various classes. It was inaugurated by British emperor whose Chairperson was the Prime Minister Ramsay Macdonald. Congress did not participate in it because most of the Congress leaders were in jails. There were representatives of 20 provinces in Indian side as Sir Tej Bahadur Sapru, M.R. Jaikar, Sir Chiman Lal Seetalwad, Agha Khan, Sir Mohammadan Safi, Mohammad Ali Jinnah, Ujjwal Singh from the Sikhs, DBS Munje from Hindu Mahasabha, Bhimrao Ambedkar from the scheduled castes and Rao Bahadur Shri Niwasan.

Beginning of First Round Table Conference

First Round Table conference started on November 12, 1930. All the representatives presented their views Dr. Ambedkar started his lecture addressing George V of the British rule. He stated. He is here is a scheduled caste. Ever fifth Indian is an untouchable who are ill treated. They are not permitted to get water from wells, not allowed to join police or army. No heed has been paid in 150 years of British rule According to legislation of 1909, Muslims have got a distinctive representation and legislation of 1919 gives a distinctive legislation to the Sikhs. So we Hindus should also be granted representation in accordance to our proportion. Dr. Ambedkar had pleaded for separate election; separate election mandal and reserved seats for scheduled castes. But due to non-consensus of some issue, this conference ended on January, 1931.

Gandhi Irwin Agreement.

There was no solution in the First Round Table Conference. The British imperialists were aware that no solution was possible without Congress. Therefore, Gandhiji was released on January 26, 1931 and all the restrictions were withdrawn from Congress. The British Viceroy tried that a compromise should be held with Gandhiji. Gandhi-Irwin agreement was held on March 5, 1931 consequent upon the chairmanship of Tej Bahadur Sapru and M.R. Jaikar. It had the following conditions:

- (1) All the legislations and suits were withdrawn.
- (2) All the political leaders were released from jail.
- (3) The confiscated property of the Congress party of the workers was returned.
- (4) Dharna would continue on liquor, opium and foreign made cloth showrooms.
- (5) People living near the sea would prepare salt without paying the tax.

Gandhiji accepted the following conditions :

- (1) Revolution was withheld for a short period.
- (2) Gandhiji would not lay emphasis to demand decision on police cruelty related issues.
- (3) Congress would take part in the Second Round Table Conference so that a stable government is formed.
- (4) All kinds of boycotts were withdrawn.

Mixed response was seen by the people. K.M. Munshi stated that it was an important step while Subhash Chandra Bose, Jawahar Lal Nehru and other young activities criticized it. One more issue was related to capital punishment of Bhagat Singh, Sukhdev and Rajguru. The activists put up this issue before Lord Irwin? In the Congress conference of 1931 held at Kanshi, a number of workers showed black flags and 'Murdabad' slogans were shouted against Irwin.

Second Round Table Conference (September to December 1931)

Gandhi participated in the Second Round Table Conference in London. Before leaving for London, Gandhi had a talk with Dr. Ambedkar and asked him to leave the issue of separate representation as put up in the First Round Table Conference. Dr. Ambedkar told Gandhiji. To put on Khaddar clothes may be essential for Congress workers but why the prohibition of untouchability is not treated as essential. He is representing crores of untouchables and cannot deceive them. His demand is befitting and Congress should support it. You want to increase the number of Congress workers and no reforms in Congress. It is all a show and lacks reality.

Afterwards all the representatives reached London Dr. Ambedkar had stated it frankly in a meeting on Minority Classes with Gandhiji and Sarojini Naidu that he would not approve a constitution that would not include the right for a separate election of minority classes. Dr. Ambedkar and Shri Niwasan put up another proposal that the scheduled castes should demand for a special representative in state and central legislatures in proportion to their population. His letter of proposal stated to keep the Hindus separate from the untouchables and the scheduled castes and they should be called non-class Hindu or protestant Hindu.

Gandhiji was agitated to hear the demand of Dr. Ambedkar. He stated that he would not favour Dr. Ambedkar's proposal even if he has to lose his life. When no solution was held on the minority group, this, right was left to the approval of Prime Minister. In this way second Round Table conference ended on December 1, 1931. Gandhiji was imprisoned on his homecoming because he could not take part in political movements according to Gandhi-Irvin agreement.

Communal Award 1932

British Prime Minister Ramsay Macdolan stated on August 16, 1932 if various parties have no consensus on communal issue, they have the right to take any decision. They were aware that the Britishers earlier had divided the Indians on the basis of religion and now the Hindus are to be divided on the basis of caste. The Prime Minister Ramsay presented the Communal Award on August 20, 1932 under which the scheduled castes got the provision of a separate election like the Muslims and the Sikhs. They also got the provision for casting double vote. Their other decision were:

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- (i) There was a division of state Legislative Cabinet.
- (ii) Separate election procedure was declared for the Muslims, the Sikhs, the Christians, Europeans and women.
- (iii) Separate election process dure was also announced for trade, business, landlord and labour organization.
- (iv) Separate election procedure and franchise right was declared for scheduled caste and scheduled tribe.

Gandhiji was unhappy to see the conditions of communal Award. He put a blame on the Britishers that first of all, they separated the Muslims from the Hindus and now they were dividing the Hindus into parts. He also stated that the Muslims and the Europeans have been awarded more places than their proportion of population. So he observed of fast unto death in Yerwada jail.

There was hue and cry in the country by the declaration of fast by Gandhiji. A meeting was called under the Chairmanship of Madan Mohan Malviya and Dr. Ambedkar on September 19, 1932. Dr. Rajendra Prasad, Sir Chaman Lal, Sitalwad, Bal Chand, Hira Nanad, Kamla Nehru, Sir Tej Bahadru Sapru, V.d. Savarkar, N. Shivraj and other leaders also attended this meeting. Addressing the meeting, Dr. Ambedkar stated. It is a matter of regret that Gandhiji has kept a fast against the welfare of the scheduled castes. Life of Gandhiji is valuable. But he should be proposed with another suggestion that is a must to the solution of the problem. Just to save the life of Gandhiji, I would not participate in the plan that would be against the interests of the untouchables. So you should pray to Gandhiji to give up fast and solve the problem. A number of scholars criticized the fast unto death. The health of Gandhiji was deteriorating. To lay sentimental pressure on Ambedkar, his visits were managed to see Gandhiji atleast form to five times.

Poona Pact 1932

To see the deteriorating health of Mahatma Gandhi, Poona pact was signed on September 26, 1932 by the efforts of Pandit Madan Mohan Malviya, Dr. Ambedkar, Dr. Rajgopalacharya Sardar Patel following were the terms of this pact:

- (i) There will be a joint representation of the Hindus and the Muslims.
- (ii) They will get financial assistance to get education.
- (iii) Some places would be reserved for the Harijans and their fixed number would also be increased.
- (iv) Some places would be kept reserved in local organizations and public services.
- (v) General public will also participate to elect the members in Harijan elections.
- (vi) Joint election was approved in place of separate electorate.
- (vii) This plan would be in force for a period of 10 years. Afterwards, a public concensus would be held.

This pact was sent to the Prime Minister and he made certain amendments in the Communal Award. Gandhiji had given up his fast on September 26, 1932. Dr. Ambedkar had approved this pact against the wishes of his conscience. Had it not been done, there would have been chaos in the country. Dr. Ambedkar would have been called a rival of humanity and the untouchables would also have been a part of it. According to this pact, 448 seats in all the states and 10 seats in central Legislative were reserved. In the 1937 elections, the representatives of the untouchables had contested who had received the votes of the general public also.

Rowlatt Act of 1919 and Jalianwala Bagh Tragedy

The systems adopted by the Indian Government Legislation of 1919 had created discontentment in the people. As a consequence, the government passed two laws that had the provision to use unlimited powers by the judiciary and the police. This is known as Rowlatt Act. According to these laws, police could arrest any individual without filing a suit. The arrested person had no right for any appeal, lawyer or argument. These bills and bureaucracy was helpful to put ban on Indian national revolution. Gandhiji called these laws as Black-Laws. There was a nation wide strike in protest against these laws. This strike proved much successful. Some violent events also took place. Gandhiji was arrested on April 8, 1919 at Palval in Punjab. Two other leaders of Punjab called Dr. Satpal and Dr. Kitchlu were also arrested. A number of violent events took place in protest against these arrests. As a result of it, Punjab was handed over to army rule.

A procession was managed at Amritsar to free Dr. Satpal and Dr. Kitchlu from jail. Due to police protest, it assumed violent proportions. The police fired shot across the railway line. A number of people died in this shoot out. A condolence meeting was called to mourn the killed ones on 13 April, 1919 at Jalianwala Bagh. A Baisakhi Mela was also organised near Jalianwala Bagh. So there was much crowd in Jalianwala Bagh too. Amritsar was already under the army rule. As a result, General Dyer and his group of soldiers surrounded the people. They fired shots without issuing any warning. Innumerable shots were fired. According to 350 people were killed and more than 1500 were injured. But non-government official put the death toll as 120 to 1800. As a result of this event, condolence meetings were held where this tragedy was condemned. Hunter Commission was appointed to probe this event. General Dyer was terminated from his services on the recommendation of the Commission. But it was just an eye wash for the Indians, because on his return to England he was awarded with Sword of Honour and 2000 pounds. This added, fuel to the already existing fire of the Indians.



Studying Tribes Under Colonialism

Introduction

Tribal people are those tribes who live in remote areas of jungles and hills during colonialism, they had also faced lot number of problems due to British polices. Tribes were also a part of India. They had some similarities with the peasants. Tribal movements were different from peasant movement.

- (1) Religious issues were given too much sway.
- (2) These revolutions were more violent.

Causes of Tribal Revolt

- (1) Tribal people believed in Khuntkatti rights (Concept of Community Property) while British rules were enforced there.
- (2) With the extension of British imperialism, the exploiter community of landlords, mahajan and contractors was much active.
- (3) Due to wageless labour, discontentment rose high among tribal people.
- (4) Contractual workers was also a cause of discontentment. In the tribal life, the intervention also led to unrest in them. The liquor made from rice in the east India was laden with production tax. Jhoom farming also had been banned in 1867 A.D.
- (5) There was a reaction against religious preaching of Christian missionaries especially in Bihar and Assam.

Nature of Tribal Revolt

- (1) Revolutionaries protested the exploiter class only. Lower caste people like barbers, washermen, carpenters, were unaffected by this protest.
- (2) Tribal revolutions were based on caste rather than class. For instance, Santhal, Kol, Munda, Bhal etc.
- (3) Tribal people showed awakening for forest rights.
- (4) They also waged a revolution for socio-religious reform.
- (5) On the whole the British rule and the concerned traders strengthened the already existing tendencies. As a result the outsiders had their entry in the tribal areas. This included the wealthy, Shahukar and the land acquisitioners. They were called dacoits.
- (6) On the whole the concept of British Law properly destroyed the traditions of community ownership and accelerated the inner stresses of tribal society. Christian missionary was active in a number of tribal areas. They preached education there and were reawakened to gain the progress of life. An important fact in the decades of 1870 and 1880 was this that Jhoom cultivation was imposed with ban or some

limitation by the colonial rule keeping in mind the revenue output.

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Major Tribal Revolts Against the British Policies.

- (1) **Chaur Revolution:** (Midnapur, Bengal) Due to famine in Bengal in 1766-1772, 1795-1816, 1760 A.D., there was a revolution due to economic crisis and the demand to reach the acme of revenue.
- (2) **Paharia Revolution :** (1772-1780) Paharia tribes of Santhal region waged a revolution against the British rule. The revolution of 1772 1778 and 1779 was much effective. This revolution surged high in 1781-82 when the queen Sarveshri of Maheshpur had a revolution against company rule. To suppress this revolution, the Britishers converted this land in 1824 into Damin-e-Koh i.e. the whole area was converted into government property.
- (3) **Tmar Revolution :** (1782-1820) The revolution had its origin during Bholanath Singh. It was led by Dukh Manki in 1807 A.D. It was again erupted in 1819-20 A.D. under Ratu and Konta.
- (4) **Tilka Manjhi Revolution :** (1783 A.D.) This revolution was led by Tilka Manjhi of Santhal region against the British rule. They attacked Bhagalpur in 1784 and wounded the army leader Augustus Queensland with an arrow. Sir Aayarkut and Paharia army officer Jaurah suppressed this revolution. Tilka Manjhi was caught in 1785 A.D. and was put to death in Bhagalpur on Bargad tree.
- (5) **1790 :** Tribal Revolution of Palamu region.
- (6) **Bhils of Khandesh** attacked the British in 1812-1819. It is stated that this revolution was motivated by Triyambkaji of Vajirao II ministry.
- (7) **Cher Revolution:** Cher Revolution was led by Bhushan Singh in 1817 A.D. in the east India.
- (8) **Baghera Revolution:** Bagheras of Aakho Mandal waged a revolution in 1818-19 due to excess tax deduction by Gaekwad rulers.
- (9) **Munda Revolution:** (1819 A.D.) This revolution was organized in Bihar (Now Jharkhand) by Munda tribe for the protection of their rights.
- (10) **Hos Tribal Revolution:** Hos tribe Akshara (1820-22) waged a revolution at 'Porhat on the border of Orissa and Bengal. This revolution was suppressed. Now the outsiders could also be settled in Porhat area Moreover, in learning Oriya had become imperative for the children of this tribe.
- (11) **Khasi Revolution:** Britishers took over the possession of surrounding areas of Jyantia hills. Later on, they tried to construct a road path. Wageless labour was put in to construct this road path. As a result, ruler of Nanku Tirat Singh of Khasi tribe had a revolution.
- (12) **Kol Revolution :** (1831-1832 A.D.) This revolution was held in Choota Nagpur area of Jharkhand state. The main cause of the revolution was to grab the land from Munda Chief from Kola tribe and grant it to Muslim and Sikh cultivators.

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Kols were led by Surga and Singrao. The British rulers did some reforms and created a new area for them called Kolhan.

- (13) **Revolution of Budho Bhagat** : (1832 A.D.) Budho Bhagat was a famous tribal religious leader. He planned a revolution against the Britishers. Budho and his family members and close relatives attacked the Britishers.
- (14) **Revolution of God Tribes** : (1833 A.D.). It was planned by queen Mohan Kumari of Sambhalpur sate against the discriminatory attitude of higher castes. It was encouraged by Surendra Sai because he was the successor of Sambhalpur. Moreover, Balhhadar Dau also led the revolution. Surendra Sai represented this area in 1857 rebellion.
- (15) **Bhumij Revolution (1833-1834)**: This revolution took place under the leadership of Ganga Narayan Singh and Vind Rai Manki. It was organized as a protest for the exploitation of the British System and the landlords. But it was suppressed under the leadership of Thomas Wilkinson. The main outcome of this revolution was this that the Britishers did several reforms whose main objective was to create flexibility in the rule. For instance, under section 13 of 1833 Regulation, a lot number of changes were enforced Chhota Nagpur plateau became a part of the South-West boundary agency. From the established Ramgarh Hill Tract of 1780 A.D., Chhota Nagpur and adjoining areas were separated and converted into a non-regulation act. A result of it, criminal Civil and police investigation and land-revenue were put under special rules.
- (16) **Khond Revolution**: People of Khond tribe covered a vast area from Tamilnadu to Bengal and Middle India who lived in hilly area and led an independent life. They had their revolution against the British during 1837-1856 A.D. It was led by Prince Chakkar Bisoi. Later on under the leadership of Radha-Krishan Dandsen, the tribes were merged in it.
- (17) **Revolution of Koliyo** : (1839-1850 A.D.) This revolution expanded from the Kutchh to the Western Ghat. It was led by Bhau Sare, Chimna Ji Jhadav, Nana Darbare, Raghu, Bhangaria and Bapu Bhangaria etc.
- (18) **Choda Varam Revolution (Rampa Region)** : Chiefs of Koya and Konda Dora hills waged a revolution against their leader (Swami) in 1840, 1845, 1858, 1861 and 1862 A.D. The main objective of the revolution in March 1840 was the imposition of raising the tax on building wood and grazing pastures by the mansabdar. (Officer) It has some secondary causes also like police excesses, new tax laws as prohibition on preparing 'Taari' at domestic places, exploitation by landlords and financiers and prohibition on Jhoom cultivation. This revolution had its impact in not less than 5000 square miles. It was opposed by 6 regiments of Madras infantry in 1880 A.D.
- (19) **Santhal Revolution (Hul Revolution) (1855-56 A.D.)** : Santhals lived in the

hills of Bhagalpur and Rajmahal. It was led under Kahnu and Sidh against the British policies. About 6000 Santhals assembled at Bhagnidih place and attacked the British officers and their organizations. Two brothers Chand and Bhairav and two sisters Phulo and Giano had also supported the Kahno and Sidh. After this revolution, the British government declared Santhal region under a separate non-regulation act and called it Santhal Pargana. Manjhi system was recognized as an administrative aspect.

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- (20) **Revolution of Chhatisgarh** : Gond ruler Narain Singh waged a revolution there was a famine in 1856 A.D. he looted the grain traders to redress the grievances of famine problem and distributed it among the people. He was arrested. After release from jail, he gave up the revolution. He was captured in 1857 and sentenced to death.
- (21) **Bhuan or Juang Revolution** : Bhuan or Juan revolution took place in Kiojhar area of Orissa in 1867-68 A.D. and again in 1891-93 A.D. Ratnayak was the leader of this revolution. It was initiated on behalf of the succession of king of Kiojhar.
- (22) **Naykra Revolution (1868 A.D.) (Gujrat)** : Naykra forest tribe of Gujrat attacked the police post in an effort to establish virtuous rule in 1868 A.D. Roop Singh and Joria Bhagat were associated with it.
- (23) **Safahar/Kherwar Revolution (1870 A.D.) (Jharkhand)** : This revolution was organized in 1870 in protest against state administration. This Safahar revolution earlier preached in favour of monotheism and social reforms.
- (24) **Kuchhanaga Revolution (1882 A.D.)** : Under the leadership of Sambudan magician in 1882 some Nagas attacked the Britishers. It was his claim that on the basis of his magic, he has converted the bodies of his followers as bullet-proof.
- (25) **Ramdandu Revolution (Army of Rama (1884 A.D.))** : There was a revolution against the British under the leadership of Rajan Anantayya. Raja Anantayya prayed the emperor of Jaipur if the British rule in India was serving any good cause. We should organize a battle against the British. Even the Russians are creating hurdles for the British. If he gets help of army and weapons, he is ready to play the role of Rama.
- (26) **Manipur Revolution** : British authority was established at Manipur in 1891 A.D. With this, a conflict ensued between the Britishers and the tribal people. Later on, the British rulers pressurized them that land-revenue should be deposited in lieu of Manipur rule. There was an origin of Jadonang tribe at Manipur in the twentieth century. It was joined by Jeliagram movement. He was an army personnel at Mesopotamia. He formed an organization of the youth in 1925 A.D. In addition to it, he prepared a plan to uproot the British by extremist activities. He was captured in 1930 A.D. and sentenced to death. After his death, Queen Godinlieu

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advanced the movement but he adopted the non-violent procedure of movement. He was arrested in 1932 A.D. he was freed after the independence in 1947.

(27) Pothang Revolution : The wageless tribal people had a revolution in protest against the officers.

(28) Ulugan or Birsa Munda Revolution (1899-1902 A.D.) : Following were the characteristics of this revolution :

- (i) It was the most important tribal revolution of the 20th century. It was the characteristic of this rebellion that all the coming revolutions had an advent of Birsa God. Birsa Munda was born on November 15, 1872 A.D. in Chaklad village of Khunti district. He was the son of leasehold peasant and possessed some missionary education too. Later on, he came under the influence of Vaishnavs. He had already participated in a revolution of 1893-94 A.D. that was being run in protest against the acquisition of fertile land by Forest Department. It is stated that Yuva Birsa had a glimpse of God and claimed himself to be a god. He claimed that he has a miraculous power to get healthy.
- (ii) Birsa Munda's revolution was a social religious and a political revolution. He designated the duty of religious and social movement to som Munda. Birsa tried his best to establish an exploitation free society with the following features:
 - (iii) Declaration of a new religion in accordance with Munda society. Preaching of Hindu religion ideals, its activities, its righteousness, trust in monotheism, ban on worship of ghosts. Emphasis to inculcate self-respect and self confidence in every individual.
 - (iv) Donka Munda was appointed as the commander of political movement by Birsa Munda. This very revolution is called Ulugan or Great Movement. Following was the agenda of this movement:
 - (i) Negligence of government rules.
 - (ii) Non-compliance of the government orders.
 - (iii) Organising an armed revolution.
 - (iv) Prohibition on land-revenue.
 - (v) Possession of the people over land
 - (vi) Challenge to the authority of queen and
 - (vii) Establishment of munda state.
 - (viii) Birsa initiated his movement in 1885 A.D. But he was imprisoned for two years by the British with a fear of creating some conspiracy. He was now a more staunch revolution after his release from the prison.
- (v) On the eve of 1899 A.D., the followers of Birsa attacked with arrows the six police posts at Ranchi and Singhbhum and tried to put fire to some

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- churches. In 1900, Mundas attacked the police with arrows. It caused a stir in Ranchi. But they were defeated on January 9, 1900 at the hills of Sail Rakab- mountains Birsa was caught after three weeks. He died cholera in the jail on June 3, 1900.
- (vi) The government introduced some reforms after this revolution. After management and survey during 1902-1910 A.D., and Tenancy Act of Chhota-Nagpur of 1908 granted approval to Khut-Katti officers and imposed a prohibition on forced wagefree system.
- (29) Konda-Dora Revolution (1900 A.D.) :** Konda Dora of Vishakhapatnam called himself Konda Mal Taya, organised a revolution. Kora Malayya and Konda Dora claimed that he has been blessed with a god. He assembled five thousand people and claimed himself to be one of the Pandava 'avatars' and his abodh son as the avatar of Krishan. He also stated that he would oust the Britishers and rule himself.
- (30) Govind Guru (1912-13 A.D.) :** A movement of social reforms was initiated under the leadership of Govind Guru by the Bhils of Banswara, Sunth and Dungarpur provinces.
- (31) Vijoulia Revolution (1913 A.D.) :** There was a tribal revolution in 1913 at Udaipur of Rajasthan and surrounding areas. It was known as vijoulia revolution. Govind Guru was its leader. Vijay Singh Pathik was also associated with this movement.
- (32) Urrav Revolution :** This revolution was fought in the beginning of First World War because tribal people had the opinion that British rule is likely to have its end. Jatra Bhagat (Urrav) was the leader of this revolution. After 1920 A.D., this revolution was converted into Taana Bhagat revolution who associated himself with revolution. In 1917 A.D. there was a revolution in Mayurganj district between Thaa and Kuki tribes.
- (33) Khond Revolution:** It was organised in Feudal province called Daspalla.
- (34) Rampa Revolution :** (Andhra Pradesh) There was a revolution during 1916-18 A.D. in Rampa region. There was a larger revolution in 1922-23 A.D. Alluri Sitaram Raju was its leader. Some radical elements were also observed in this revolution because his goal was to have extremist attacks on the Britishers.
- (35) Kanthus Revolution (1921-1922) :** This revolution was organized in Nalasal hills of Andhra Pardesh in protest against the British Officers.





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