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PREFACE

The UPSC Ancient & Medieval History is an important component of the Civil Services Examination conducted by the Union Public Service Commission (UPSC). Aspirants who are preparing for this prestigious examination need to have a strong understanding of Ancient & Medieval History.

This book of UPSC Power Bank of Ancient & Medieval History subject has been designed keeping in mind the needs of aspirants who are preparing for the Civil Services Examination. The book covers all the important topics of Ancient & Medieval History including Indus Valley Civilization, Vedic Culture, Mauryan Period, Buddhism, Jainism and Gupta Period .

The questions in this book are comprehensive and have been curated after extensive research to ensure that they cover all the aspects of Ancient & Medieval History. Each question is accompanied by a detailed answer that not only explains the correct option but also provides additional information related to the question. This will help aspirants to build a strong foundation in Ancient & Medieval History and understand the subject in greater depth.

The objective of this book is:

1. **Assessing Knowledge:** by testing the candidates' understanding and knowledge of these topics.
2. **Testing Critical Thinking Skills:** to apply it in new and different contexts, analyse and evaluate information, and draw conclusions.
3. **Providing Practice:** by making them familiar with the format and style of UPSC questions.
4. **Preparing for the Exam:** by covering the same types of questions and difficulty levels as the actual exam.
5. **Identifying Knowledge Gaps:** By using the question bank, candidates can identify areas where they need to improve their knowledge or skills, and focus their study efforts accordingly.
6. **Improving Time Management:** This question bank provides a variety of questions that test different aspects of knowledge and skills, so that candidates can learn to manage their time effectively during the actual exam.
7. **Encouraging Self-Assessment:** By detailed explanations and solutions to each question, candidates can assess their own performance and identify areas for improvement.

We hope that this book will prove to be a valuable resource for aspirants preparing for the UPSC Civil Services Examination and help them achieve their goals. We wish all the aspirants the very best for their preparation and future endeavours.

We also express our gratitude to **Mr. Shubendra Tiwari** who have contributed to the book, for his experience and knowledge. His contributions will help our readers gain valuable insights and knowledge and secure a high rank in the UPSC examination.

We wish the readers great success ahead!

All the best!
Team Oswaal

Study Approach for Ancient and Medieval History for UPSC Prelims

History is a huge subject that spans many centuries. To develop knowledge and insight about the subject in general, the events related with the periods must be well comprehended. Apart from that following are certain guideline which one should follow while preparing UPSC CSE.

- **Understand the Syllabus:** Start by thoroughly reviewing the UPSC syllabus for Ancient and Medieval History. It will give you a clear idea of the topics you need to cover and help you prioritize your study materials.
- **Collect Study Materials:** Restrict your resources first. Start your preparation by reading NCERTs, NIOS materials, and the TNSB History Book for Classes XI and XII.
- **Make a Study Plan:** Create a study schedule that allows you to allocate sufficient time to each topic. Break down the syllabus into smaller sections and assign specific study periods for each. This will help you stay organized and ensure you cover all the important areas.
- **Take Notes:** While studying, make concise notes to summarize the key points. This will aid in quick revisions closer to the exam date. Highlight important dates, events, and personalities in your notes.
- **Understand Concepts:** Ancient and Medieval History is more than just rote memorization. Focus on understanding the concepts, historical significance, and connections between events. Analyse the causes, effects, and implications of major historical events to gain a deeper understanding.
- **Terminology:** Learn the terminology, names of ancient and medieval officials, books, authors, and customs of the historical period.
- **Pictorial and visual understanding:** Use visual aids like maps, timelines, and images to enhance your understanding of the subject and long-term retention.
- **Practice with Previous Years' Question Papers:** Solving previous years' question papers familiarise yourself with the exam pattern, types and nature of questions. This will help you identify your strengths and weaknesses and adjust your study plan accordingly. Try to solve MCQs of other UPSC exams such as CDS, CAPF, NDA etc.
- **Revision:** Allocate sufficient time for revision. Review your notes, important dates, and events regularly to reinforce your understanding. Focus on weak areas and revise them more frequently.

Contd.....

- **Stay Updated:** Stay updated with recent developments and discoveries related to Ancient and Medieval History. Read newspapers, magazines, and online articles to keep yourself informed about any significant findings or reinterpretations of historical events. Often UPSC ask questions related to recent ancient and medieval sites which are in news.

Good luck with your UPSC prelims!

Aashirvad Kumar

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Flash Facts

ANCIENT HISTORY

Unit-I: Pre Historic Times

Pre Historic Times

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

Prehistory, Protohistory and History

Prehistory

- Prehistory is the time during the development of human culture before the appearance of the written word.
- Information about prehistoric times is collected by archaeologists by excavating and studying the remains.
- For instance, the Stone Age

Protohistory

- Protohistory is the time just before the earliest recorded history.
- Written records about protohistoric times are few and the script is yet to be decoded.
- For instance, the Indus Valley Civilization

History

- History is a continuous, typically chronological, record of events.
- Information about historic time can be collected through various sources-written as well as archeological.
- For instance, the Vedic Age

Construction of Ancient Indian History

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

Non-Literary Sources

- **Coins:** Ancient Indian currency was not issued in the form of paper but as coins. The earliest coins found in India contained only a few symbols, punch-marked coins made of silver & copper, but later coins mentioned the names of the kings, gods, dates, etc. The areas where they were found indicate the region of their circulation. This enabled to reconstruct the history of several ruling dynasties, especially during

Indo-Greek rule who came to India from Northern Afghanistan and ruled India in 2nd and 1st BCE. Coins throw light on the economic history of different dynasties and also provide input on different parameters involved such as the script, art, religion of that time. It also helps in understanding the progress made in terms of metallurgy and science and technology. (The study of coins is called Numismatics).

- **Archaeology/Material remains:** The science which deals with the digging of the old mounds in a systematic manner, in successive layers and enables to form an idea of the material life of the people is called Archaeology. Material remains recovered as a result of excavation and exploration are subjected to various kinds of examinations. Their dates are fixed according to radiocarbon dating. For example, excavated sites belonging to the Harappan period help us to know about the life of the people who lived in that era. Similarly, the Megaliths (graves in south India) throw light on the life of the people living in the Deccan and South India before 300 BCE. The history of climate and vegetation is known through an examination of plant residues, especially through pollen analysis.
- **Inscriptions/Prashastis:** (The study and interpretation of ancient inscriptions is called epigraphy.). Writings engraved on hard surfaces such as stone and metals like copper which usually record some achievements, ideas, royal orders and decisions help in understanding different religions, and administrative policies of that era. For example, inscriptions detailing state policy issued by Emperor Ashoka and inscriptions recording the land grants by Satavahanas, Kings of the Deccan.
- **Foreign accounts:** Indigenous literature can be supplemented by foreign accounts. To India came the Greek, Chinese and Roman visitors, either as travellers or religious converts, and left behind a rich account of our historical past. Some of the notables among them were:
 - Greek Ambassador Megasthenes wrote “Indica” and provided valuable information about the Mauryan society and administration.
 - “The Periplus of the Erythrean Sea” and “Ptolemy’s Geography” both written in Greek give valuable information about the ports and commodities of trade between India and the Roman Empire.

- Fa-Hein Faxien (337 CE – 422 CE), a Buddhist traveller, left a vivid account of the age of the Guptas.
- Hsuan-Tsang, a Buddhist pilgrim, visited India and gave details of India under the reign of King Harshavardhana and the glory of the Nalanda University.

Literary Sources

- **Religious Literature:** The religious literature throws light on the social, economic as well as cultural conditions of the ancient Indian period. Some of the sources are:
 - **The Four Vedas:** The Vedas may be assigned to c.1500 – 500 BCE. The Rigveda mainly contains prayers while the later Vedic texts (Samaveda, Yajurveda, Atharvaveda) comprise not only prayers but rituals, magic and mythological stories. Read more on the four Vedas in the linked article.
 - **Upanishads:** The Upanishads (Vedanta) contain philosophical discussions on “Atma” and “Paramatma”.
 - **Epics of Mahabharata and Ramayana:** Of the two epics, the Mahabharata is older in age and possibly reflects the state of affairs from the 10th century BCE to the 4th century CE. Originally it consisted of 8800 verses (called Jaya Samhita). The final compilation brought the verses to 1,00,000 which came to be known as the Mahabharata or Satasahasri Samhita. It contains narrative, descriptive and didactic material. The Ramayana originally consisted of 12000 verses which were later raised to 24000. This epic also has its didactic portions which were added later.
 - **Sutras:** Sutras contain ritual literature such as Shrautasutras (which include sacrifices, royal coronation) and Grihya Sutras (which include domestic rituals like birth, naming, marriage, funeral, etc.)
 - **Buddhist religious texts:** The early Buddhist texts were written in Pali language and are commonly known as Tripitaka (three baskets) – Sutta Pitaka, Vinaya Pitaka, and Abhidhamma Pitaka. These texts throw invaluable light on the social and economic conditions of that era. They also make references to political events in the age of the Buddha.
 - **Jaina’s religious texts:** The Jain texts commonly called “angas”, were written in the Prakrit language, and contain philosophical concepts of the Jainas. They contain many texts which help to reconstruct the political history of eastern Uttar Pradesh and Bihar in the age of Mahavira. The Jain texts refer repeatedly to trade and traders.

Secular Literature:

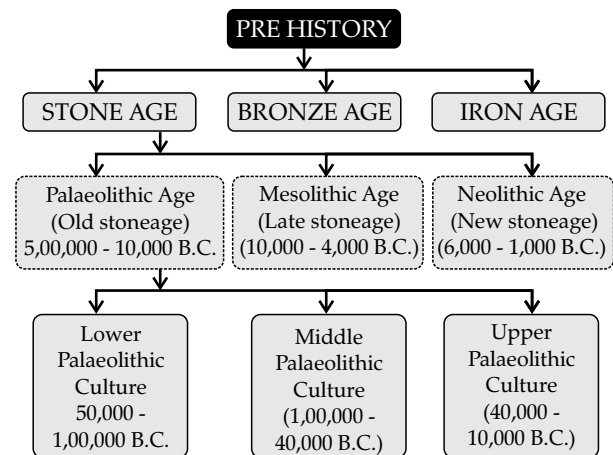
There is also a large body of secular literature such as:

- **Dharmashastras/Law books:** These lay down the duties for different varnas as well as for the kings and their officials. They prescribe the rules according to which property is to be held, sold and inherited. They also prescribe punishments for persons guilty of theft, murder, etc.

- **Arthashastra:** Arthashastra of Kautilya reflects the state of society and economy in the age of the Mauryas.
- **Literary work of Kalidasa:** The works of the great poet Kalidasa comprises kavyas and dramas, the most important being Abhijnanasakuntalam. Besides being creative composition, they give an insight into the social and cultural life of northern and central India in the age of the Guptas.
- **Rajatarangini:** This is the famous book written by Kalhana and depicts the social and political life of 12th century CE Kashmir.
- **Charitas/Biographies:** Charitas are the biographies written by court poets in admiration of their rulers such as Harshacharita written by Banabhatta in praise of King Harshavardhana.
- **Sangam literature:** This is the earliest south Indian literature, produced by poets who assembled together (Sangam), and provides valuable information about the social, economic and political life of the people living in deltaic Tamil Nadu. This Tamil literature contains literary gems such as ‘Silappadikaram’ and ‘Manimekalai’.

Prehistoric Periods in India – According to Tools

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



Stone Age

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

1. Palaeolithic Age (Old Stone Age)

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

Main Characteristics of the Paleolithic Age

- The Indian people are believed to have belonged to the 'Negrito' race, and lived in the open air, river valleys, caves and rock shelters.
- They were food gatherers, ate wild fruits and vegetables, and lived on hunting.
- There was no knowledge of houses, pottery and agriculture. It was only in later stages they discovered fire.
- In the upper Paleolithic age, there is evidence of art in the form of paintings.
- Humans used unpolished, rough stones like hand axes, choppers, blades, burins and scrapers. Paleolithic men are also called 'Quartzite' men in India as the stone tools were made of a hard rock called quartzite.

Paleolithic Period	Notable Features	Important Sites
Lower Paleolithic	The Lower Paleolithic age in India is characterized by the emergence of early stone tool industries, such as the Soan Culture and the Acheulean industry. These industries represent the earliest known human tool-making techniques. Hominins crafted simple tools, including handaxes and cleavers, for various purposes like hunting, butchering animals, processing plants, and shaping materials.	<ul style="list-style-type: none"> ● Bhimbetka: Located in Madhya Pradesh, Bhimbetka is a UNESCO World Heritage Site known for its extensive rock shelters containing rock paintings dating back to the Lower Paleolithic period. ● Attirampakkam: Situated in Tamil Nadu, Attirampakkam is an important archaeological site revealing Acheulean tools and evidence of early human habitation dating back to around 1.5 million years ago.
Middle Paleolithic	The Middle Paleolithic age in India is associated with the Middle Paleolithic culture, characterized by the presence of Levallois technology and the use of fire by early hominins. This period witnessed advancements in stone tool technology and the presence of archaic Homo sapiens and Neanderthals.	<ul style="list-style-type: none"> ● Bhimbetka: In addition to its Lower Paleolithic significance, Bhimbetka also contains Middle Paleolithic archaeological deposits. ● Jwalapuram: Situated in Andhra Pradesh, Jwalapuram is an archaeological site with Middle Paleolithic artifacts, including stone tools and fossils.

Upper Paleolithic	The Upper Paleolithic age in India marks significant cultural advancements, including the emergence of advanced stone tool industries. Blade technologies, backed tools, and microliths became prevalent during this period. This period also witnessed the development of symbolic and artistic expressions, as seen in the production of intricate cave art and personal adornments. Homo sapiens became the dominant hominin species during this time.	<ul style="list-style-type: none"> ● Bagor: Located in Rajasthan, Bagor is an important Upper Paleolithic site with stone tools, pottery, animal bones, and evidence of early plant cultivation. ● Patne: Situated in Maharashtra, Patne is an archaeological site revealing Upper Paleolithic stone tools, bone artifacts, and animal remains.
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2. Mesolithic Period (Middle Stone Age)

- The term Mesolithic is derived from two Greek words – 'meso' and 'lithic'. In Greek 'meso' means middle and 'lithic' means stone. Hence, the Mesolithic stage of prehistory is also known as the 'Middle Stone Age'.
- Both Mesolithic and Neolithic phases belong to the Holocene era. In this era, there was a rise in temperature, the climate became warm which resulted in melting of ice and also brought changes in flora and fauna.

Characteristic Features of the Mesolithic Era

- The people of this age lived on hunting, fishing and food gathering initially but later on they also domesticated animals and cultivated plants, thereby paving the way for agriculture.
- The first animal to be domesticated was the wild ancestor of the dog. Sheep and goats were the most common domesticated animals.
- The Mesolithic people lived in semi-permanent settlements along with occupying caves and open grounds.
- The people of this era believed in life after death and hence they buried the dead with food items and other goods.
- The characteristic tools of this era were microliths – the miniature stone tools usually made of cryptocrystalline silica, chalcedony or chert, both of geometrical and non-geometrical shapes. They were not only used as tools but were also used to make composite tools, spearheads, arrowheads, and sickles after hafting them on wooden or bone handles. These microliths enabled the Mesolithic man to hunt smaller animals and birds.
- The Mesolithic men started to wear clothes made of animal skin.

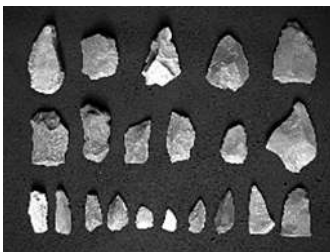
- The Mesolithic people were art lovers and initiated rock art. The subject matter of these paintings was mostly wild animals and hunting scenes, dancing and food collection were also depicted in such paintings. These rock paintings give an idea about the development of religious practices and also reflect the division of labour on the basis of gender.
- The first human colonization of the Ganga Plains happened during this period.

Important Mesolithic Sites

- Bagor in Rajasthan is one of the biggest and best-documented Mesolithic sites in India. Bagor is on river Kothari where microliths along with animal bones and shells have been excavated.
- Adamgarh in Madhya Pradesh provides the earliest evidence for the domestication of animals.
- There are about 150 Mesolithic rock art sites across India, with a rich concentration in Central India such as Bhimbetka caves (Madhya Pradesh), Kharwar, Jaora and Kathotia (M.P), Sundargarh and Sambalpur (Odisha), Ezhuthu Guha (Kerala).
- Microliths have also been found in some valleys of river Tapi, Sabarmati, Narmada, and Mahi.
- Langhnaj in Gujarat and Biharanpur in West Bengal are also important Mesolithic sites. Bones of wild animals (rhinoceros, blackbuck, etc.) have been excavated from Langhnaj. Several human skeletons and a large number of microliths have been recovered from these places.
- Though pottery is absent at most Mesolithic sites, they have been found in Langhnaj (Gujarat) and in the Kaimur region of Mirzapur (U.P).

Tool Types and Technology

- **Microliths** are the predominating and the most common tool types of this cultural phase.
 - Microliths are described in terms of **geometric and non-geometric shapes**.



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

- Bone and antler tools are yet another category of tools used by the Mesolithic people

3. Neolithic Period (New Stone Age)

The term Neolithic is derived from the Greek word 'neo' which means new and 'lithic' meaning stone. Thus, the term Neolithic Age refers to the 'New Stone Age'. It is also termed as 'Neolithic revolution' since it introduced a lot of important changes in man's social and economic life. The Neolithic age saw man turning into a food producer from food gatherer.

Characteristic Features of the Neolithic Age

- **Tools and Weapons:** The people used microlithic blades in addition to tools made of polished stones. The use of Celts was especially important for ground and polished hand axes. They also used tools and weapons made of bones – such as needles, scrapers, borers, arrowheads, etc. The use of new polished tools made it easier for humans to cultivate, hunt and perform other activities in a better manner.
- **Agriculture:** The people of the Neolithic age cultivated land and grew fruits and corn like ragi and horse gram (kulati). They also domesticated cattle, sheep and goats.
- **Pottery:** With the advent of agriculture, people were required to store their food grains as well as to cook, eat the product, etc. That's why it is said that pottery appeared in this phase on a large scale. The pottery of this period was classified under greyware, black-burnished ware, and mat impressed ware. In the initial stages of the Neolithic age, handmade pottery was made but later on, foot wheels were used to make pots.
- **Housing and Settled Life:** The people of Neolithic age lived in rectangular or circular houses which were made of mud and reeds. Neolithic men also knew how to make boats and could spin cotton, wool and weave cloth. The people of the Neolithic age led a more settled life and paved the way for the beginning of civilization.
- The Neolithic people did not live far away from the hilly areas. They inhabited mainly the hilly river valleys, rock shelters and the slopes of the hills, since they were entirely dependent on weapons and tools made of stone.

Important Neolithic Sites

- **Koldihwa and Mahagara (lying south of Prayagraj, UP):** This site provides evidence of circular huts along with crude handmade pottery. There is also evidence of rice, which is the oldest evidence of rice, not only in India but anywhere in the world.
- **Mehrgarh (Balochistan, Pakistan):** The earliest Neolithic site, where people lived in houses built of sun-dried bricks and cultivated crops like cotton and wheat.
- **Burzahom (Kashmir):** The domestic dogs were buried along with their masters in their graves; people lived in pits and used tools made of polished stones as well as bones.
- **Gufkral (Kashmir):** This neolithic site is famous for pit dwelling, stone tools and graveyards in houses.

- **Chirand (Bihar):** The neolithic men used tools and weapons made of bones.
- **Piklihal, Brahmagiri, Maski, Takkalakota, Hallur (Karnataka):** The people were cattle herders. They domesticated sheep and goats. Ash mounds have been found.
- **Belan Valley (which is located on the northern spurs of the Vindhyas and middle part of Narmada valley):** All the three phases i.e., Paleolithic, Mesolithic and Neolithic ages are found in sequence.

4. Chalcolithic Age (Stone Copper Age)

The Chalcolithic Age marked the emergence of the use of metal along with stone tools. The first metal to be used was copper. The chalcolithic age largely applied to the pre-Harappan phase, but in many parts of the country, it appears after the end of the bronze Harappan culture.

Characteristics of the Chalcolithic Age

- **Agriculture & cattle rearing:** The people living in the stone-copper age domesticated animals and cultivated food grains. They domesticated cows, sheep, goats, pig and buffaloes and hunted deer. It is not clear whether they were acquainted with the horse or not. People ate beef but did not take pork on any considerable scale. The people of the Chalcolithic phase produced wheat and rice, they also cultivated bajra. They also produced several pulses such as lentil (masur), black gram, green gram, and grass pea. Cotton was produced in the black cotton soil of the Deccan and ragi, bajra and several millets were cultivated in the lower Deccan. The people belonging to the stone-copper phase in the eastern regions lived mainly on fish and rice, which is still a popular diet in that part of the country.
- **Pottery:** The people of the stone-copper phase used different types of pottery, one of which is called black and red pottery and seems to have been widely prevalent in that era. The ochre-coloured pottery was also popular. The potter's wheel was used and painting with white linear designs was also done.
- **Rural settlements:** The people living in the Stone Age were characterised by rural settlements and were not acquainted with burnt bricks. They lived in thatched houses made of mud bricks. This age also marked the beginning of social inequalities, as chiefs lived in rectangular houses while the commoners lived in round huts. Their villages consisted of more than 35 houses of different sizes, circular or rectangular in shape. The chalcolithic economy is considered as a village economy.
- **Art and Craft:** The chalcolithic people were expert coppersmiths. They knew the art of copper smelting and were good stone workers as well. They knew spinning and weaving and were well acquainted with the art of manufacturing cloth. However, they did not know the art of writing.
- **Worship:** Small clay images of earth goddesses have been found from the chalcolithic sites. It is thus possible to say that they venerated the Mother Goddess. In Malwa and Rajasthan, stylised bull terracottas show that the bull served as a religious cult.
- **Infant mortality:** Infant mortality was high among the Chalcolithic people, as is evident from the burial of a large number of children in West Maharashtra. In spite of being a food-producing economy, the rate of infant mortality was very high. We can say that the Chalcolithic social and economic pattern did not promote longevity.
- **Jewellery:** The Chalcolithic people were fond of ornaments and decoration. The women wore ornaments of shell and bone and carried finely worked combs in their hair. They manufactured beads of semi-precious stones such as carnelian, steatite, and quartz crystal.

Important Chalcolithic Sites

- **Ahar (Banas valley, South Eastern Rajasthan):** The people of this region practised smelting and metallurgy, supplied copper tools to other contemporary communities. Rice was cultivated here.
- **Gilund (Banas valley, Rajasthan):** Stone blade industry was discovered here.
- **Daimabad (Ahmednagar, Maharashtra):** The largest Jorwe culture site in Godavari valley. It is famous for recovery of bronze goods such as bronze rhinoceros, elephant, two wheeled chariot with a rider and a buffalo.
- **Malwa (Madhya Pradesh):** The settlements of Malwa culture are mostly located on the Narmada and its tributaries. It provides evidence of the richest chalcolithic ceramics, and also spindle whorls.
- **Kayatha (Madhya Pradesh):** The settlement of Kayatha culture was mostly located on the Chambal River and its tributaries. Houses had mud-plastered floors, pre-Harappan elements in pottery along with copper objects with sharp cutting edges were found.
- **Chirand, Senuar, Sonpur (Bihar), Mahishdal (West Bengal):** These are the prominent chalcolithic sites in these states.
- **Songaon, Inamgaon and Nasik (Maharashtra):** Large mud houses with ovens and circular pit houses have been discovered here.
- **Navdatoli (on Narmada):** It was one of the largest chalcolithic settlements in the country. It was spread over 10 hectares and cultivated almost all food grains.
- **Nevasa (Jorwe, Maharashtra) and Eran (Madhya Pradesh):** These sites are known for their non-Harappan culture.

Painted Grey Ware (PGW)

- **Painted Grey Ware (PGW) is a very fine, smooth, and even-coloured grey pottery, with a thin fabric.** It was made out of well-worked, very high quality clay.
- PGW seems to have been a deluxe ware, forming a very small percentage of the total pottery assemblage at the levels at which these were found.
- The dates of the PGW culture range from 1100-500/400 BCE, and the sites show a wide geographical distribution, stretching from the Himalayan foothills to the Malwa plateau in central India, and from the

Bahawalpur region of Pakistan to Kaushambi near Allahabad in Uttar Pradesh.

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

Unit-2: Indus Valley Civilization

- Indus Valley Civilization was the first major civilization in South Asia, which spread across a vast area of land in present-day India and Pakistan (around 12 lakh sq.km).
- The time period of the mature Indus Valley Civilization is estimated between BC. 2700- BC.1900

i.e. For 800 years. But early Indus Valley Civilization had existed even before BC.2700.

- IVC flourished around 2,500 BC, in the western part of South Asia, in contemporary Pakistan and Western India.
- The Indus Valley was home to the **largest of the four ancient urban civilizations** of Egypt, Mesopotamia, India and China.
- In 1920s, the Archaeological Department of India carried out excavations in the Indus valley wherein the ruins of the two old cities, viz. **Mohenjodaro and Harappa** were unearthed.
- In 1924, **John Marshall, Director-General of the ASI, announced the discovery** of a new civilisation in the Indus valley to the world.

Important Sites of IVC			
Site	Discovered by	Present Location	Findings
Harappa	Daya Ram Sahini in 1921	Situated on the bank of river Ravi in Montgomery district of Punjab (Pakistan).	<ul style="list-style-type: none"> ● Sandstone statues of Human anatomy ● Granaries ● Bullock carts
Mohenjodaro (Mound of Dead)	R.D Banerjee in 1922	Situated on the Bank of river Indus in Larkana district of Punjab (Pakistan).	<ul style="list-style-type: none"> ● Great bath ● Granary ● Bronze dancing girl ● Seal of Pasupathi Mahadeva ● Steatite statue of beard man ● A piece of woven cotton
Sutkagendor	Aurel Stein in 1929	In southwestern Balochistan province, Pakistan on Dast river	<ul style="list-style-type: none"> ● A trade point between Harappa and Babylon
Chanhudaro	N.G Majumdar in 1931	Sindh on the Indus river	<ul style="list-style-type: none"> ● Bead makers shop ● Footprint of a dog chasing a cat
Amri	N.G Majumdar in 1935	On the bank of Indus river	<ul style="list-style-type: none"> ● Antelope evidence
Kalibangan	Amlanand Ghose in 1953	Rajasthan on the bank of Ghaggar river	<ul style="list-style-type: none"> ● Fire altar ● Camel bones ● Wooden plough
Lothal	R.Rao in 1953	Gujarat on Bhogva river near Gulf of Cambay	<ul style="list-style-type: none"> ● First manmade port ● Dockyard ● Rice husk ● Fire altars ● Chess playing
Surkotada	J.P Joshi in 1964	Gujarat	<ul style="list-style-type: none"> ● Bones of horses ● Beads
Banawali	R.S Bisht in 1974	Hisar district of Haryana	<ul style="list-style-type: none"> ● Beads ● Barley ● Evidence of both pre-Harappan and Harappan culture
Dholavira	R.S Bisht in 1985	Gujarat in Rann of Kachchh	<ul style="list-style-type: none"> ● Water harnessing system ● Water reservoir

Phases of IVC

- Three phases of IVC are:
 - the Early Harappan Phase from 3300 to 2600 BCE
 - the Mature Harappan Phase from 2600 to 1900 BCE
- the Late Harappan Phase from 1900 to 1300 BCE
- The Early Harappan Phase is related to the Hakra Phase, identified in the Ghaggar-Hakra River Valley.
- The earliest examples of the Indus script date back to 3000 BC.

- This phase stands characterized by centralized authority and an increasingly urban quality of life.
- Trade networks had been established and there are also evidences of the cultivation of crops. Peas, sesame seeds, dates, cotton, etc, were grown during that time.
- Kot Diji represents the phase leading up to Mature Harappan Phase.
- By 2600 BC, the Indus Valley Civilization had entered into a mature stage.
- The early Harappan communities were turning into large urban centers, like Harappa and Mohenjodaro in Pakistan and Lothal in India.
- The signs of a gradual decline of the Indus River Valley Civilization are believed to have started around 1800 BC and by 1700 BC, most of the cities were abandoned.
- However, one can see the various elements of the Ancient Indus Valley Civilization in later cultures.
- Archaeological data indicates the persistence of the Late Harappan culture till 1000-900 BC.

Institutions

- Very few written materials have been discovered in the Indus valley and the scholars have not been able to decipher the Indus script so far.
- As a result, there is difficulty in understanding the nature of the state and institutions of the Indus Valley Civilization.
- No temples have been found at any Harappan sites. Therefore the possibility of priests ruling Harappa can be eliminated.
- Harappa was possibly ruled by a class of merchants.
- If we look for a centre of power or for depictions of people in power, archaeological records provide no immediate answers.
 - Some archaeologists are of the opinion that Harappan society had no rulers, and that everybody enjoyed equal status.
 - Another theory argues that there was no single ruler, but a number of rulers representing each of the urban centers.

Religion

- In Harappa numerous terracotta figurines of women have been found. In one figurine a plant is shown growing out of the embryo of a woman.
 - The Harappans, therefore, looked upon the earth as a fertility goddess and worshipped her in the same manner as the Egyptians worshipped the Nile goddess Isis.
- The male deity is represented on a seal with three horned heads, represented in the sitting posture of a yogi.
 - This god is surrounded by an elephant, a tiger, a rhinoceros, and has a buffalo below his throne. At his feet appear two deer. The depicted god is identified as Pushupati Mahadeva.
- Numerous symbols of the phallus and female sex organs made of stone have been found.
- The people of the Indus region also worshipped trees and Animals.

- The most important of them is the one horned unicorn which may be identified with the rhinoceros and the next important was the humped bull.
- Amulets have also been found in large numbers.

Town Planning and Structures

- The Harappan culture was distinguished by its system of town planning.
- Harappa and Mohenjodaro each had its own citadel or acropolis, which was possibly occupied by members of the ruling class.
- Below the citadel in each city lay a lower town containing brick houses, which were inhabited by the common people.
- The remarkable thing about the arrangement of the houses in the cities is that they followed the grid system.
- Granaries constituted an important part of the Harappan cities.
- The use of burnt bricks in the Harappan cities is remarkable, because in the contemporary buildings of Egypt mainly dried bricks were used.
- The drainage system of Mohenjodaro was very impressive.
- In almost all cities every big or small house had its own courtyard and bathroom.
- In Kalibangan many houses had their wells.
- At sites such as Dholavira and Lothal (Gujarat), the entire settlement was fortified, and sections within the town were also separated by walls.

Agriculture

- The Harappan villages, mostly situated near the flood plains, produced sufficient food grains.
- Wheat, barley, rai, peas, sesame, lentil, chickpea and mustard were produced. Millets are also found from sites in Gujarat. While rice uses were relatively rare.
- The Indus people were the earliest people to produce cotton.
- While the prevalence of agriculture is indicated by finds of grain, it is more difficult to reconstruct actual agricultural practices.
- Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate shows oxen were also used for ploughing.
- Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture.
- Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sindh.
- Although the Harappans practised agriculture, animals were also reared on a large scale.
- Evidence of the horse comes from a superficial level of Mohenjodaro and from a doubtful terracotta figurine from Lothal. In any case the Harappan culture was not horse centred.

Economy

- The importance of trade in the life of the Indus people is witnessed by the presence of numerous seals, uniform script and regulated weights and measures in a wide area.

- The Harappans carried on considerable trade in stone, metal, shell, etc.
- Metal money was not used and trade was carried by barter system.
- They practised navigation on the coast of the Arabian Sea.
- They had set up a trading colony in northern Afghanistan which evidently facilitated trade with Central Asia.
- They also carried commerce with those in the land of the Tigris and the Euphrates.
- The Harappans carried on long distance trade in lapis lazuli; which may have contributed to the social prestige of the ruling class.

Crafts

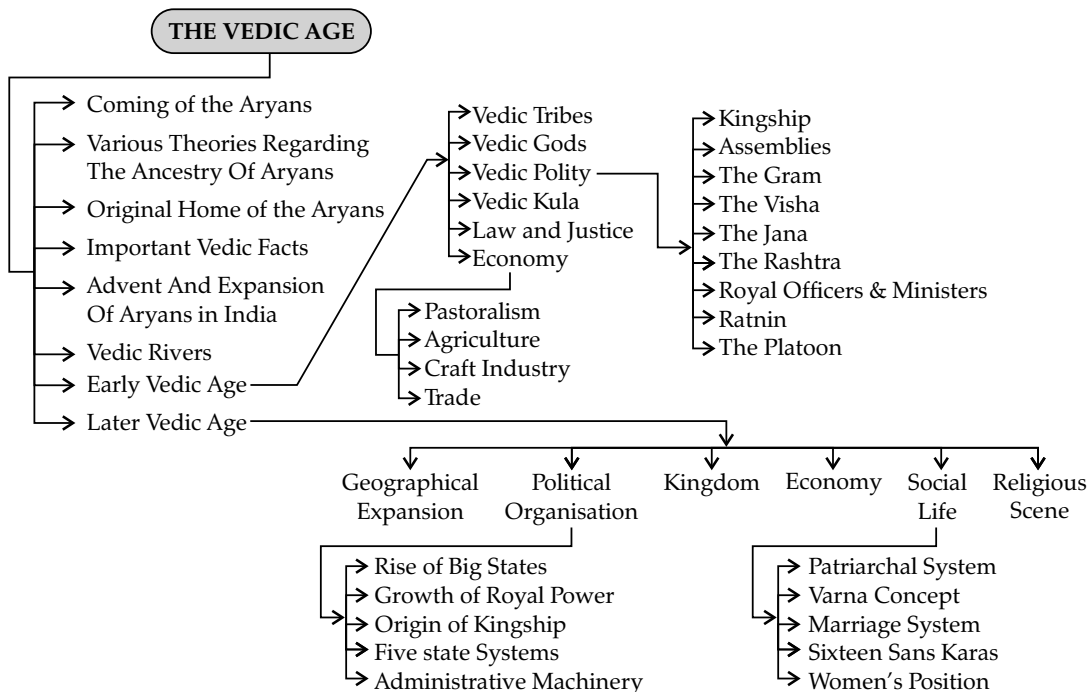
- The Harappans were very well acquainted with the manufacturing and use of Bronze.
- Copper was obtained from the Khetri copper mines of Rajasthan and Tin was possibly brought from Afghanistan.
- Textile impressions have also been found on several objects.
- Huge brick structure suggest that brick-laying was an important craft. This also attests the existence of a class of masons.
- The Harappans practised boat-making, bead making and seal-making. Terracotta manufacture was also an important craft.

- The goldsmiths made jewellery of silver, gold and precious stones.
- The potter's wheel was in full use, and the Harappans produced their own characteristic pottery, which was glossy and shining.

Decline of the Indus Valley Civilization

- The IVC declined around 1800 BCE but the actual reasons behind its demise are still debated.
- One theory claims that Indo-European tribe i.e. Aryans invaded and conquered the IVC.
 - In later cultures various elements of the IVC are found which suggest that civilization did not disappear suddenly due to an invasion.
- On the other hand, many scholars believe natural factors are behind the decline of the IVC.
 - The natural factors could be geological and climatic.
 - It is believed that the Indus Valley region experienced several tectonic disturbances which causes earthquakes. Which also changed courses of rivers or dried them up.
 - Another natural reason might be changes in patterns of rainfall.
 - As per a study by IIT Kharagpur and the Archaeological Survey of India, a weaker monsoon might have been the cause of the decline of the Indus Valley Civilization.

Unit-3: Vedic Age



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

Vedic Age started from the time of the Aryans or Indo-Aryans.

The Aryans

- The Aryans fall in the group of semi-nomadic pastoral people.

- The word Aryan is taken from the Sanskrit word "arya" which means noble, not ordinary.
- About the original homeland of the Aryans different experts have different opinions. Some of them say that they came from the area around the Caspian Sea in Central Asia. This Central Asia theory is given by Max Muller. Others think that they originated from the Russian Steppes. But Bal Gangadhar Tilak was of the opinion that the Aryans came from the Arctic region following their astronomical calculations.
- Sanskrit, an Indo-European language was their language for communication.
- They lived in rural, semi-nomadic life in contrast to the Indus Valley people who were generally urbanised.
- It is said by experts that they entered India through the Khyber Pass.

Vedic Civilization

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

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

Political Structure:

- Monarchical form of government with a king known as Rajan.

2. Later Vedic Civilization

- **Patriarchal families:** Jana was the largest social unit in Rig Vedic times.
- **Social grouping:** Kula (family) – grama – visu – jana.
- Tribal assemblies were called Sabhas and Samitis. Examples of tribal kingdoms: Bharatas, Matsyas, Yadus and Purus.

Social Structure

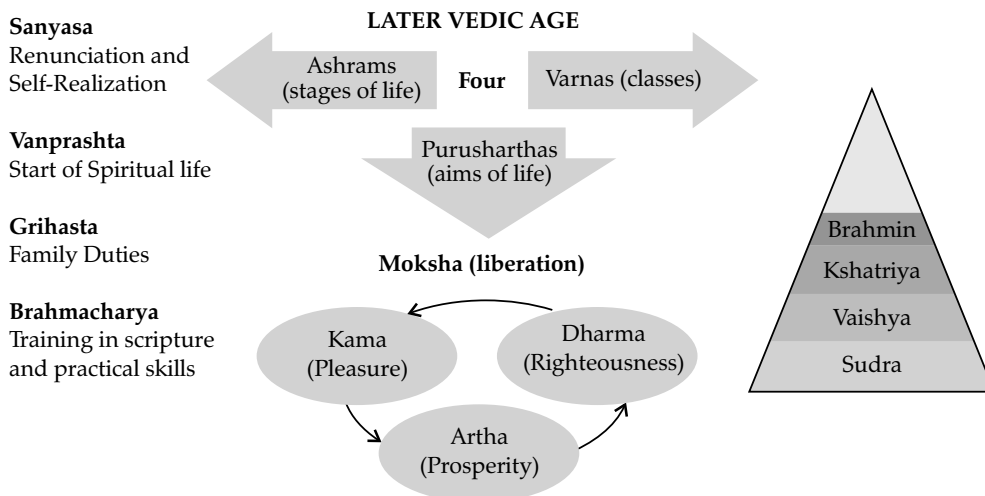
- Women enjoyed a respectable position. They were allowed to take part in Sabhas and Samitis. There were women poets too (Apala, Lopamudra, Viswavara and Ghosa).
- Cattle especially cows became very important.
- Monogamy was practised but polygamy was observed among royalty and noble families.
- There was no child marriage.
- Social distinctions existed but were not rigid and hereditary.

Economic Structure

- They were pastoral and cattle-rearing people.
- They practised agriculture.
- They had horse chariots.
- Rivers were used for transport.
- Cotton and woollen fabrics were spun and used.
- Initially, trade was conducted through the barter system but later on, coins called 'nishka' were in use.

Religion

- They worshipped natural forces like earth, fire, wind, rain, thunder, etc. by personifying them into deities.
- Indra (thunder) was the most important deity. Other deities were Prithvi (earth), Agni (fire), Varuna (rain) and Vayu (wind).
- Female deities were Ushas and Aditi.
- There were no temples and no idol worship.



Political Structure

- Larger kingdoms were named 'Mahajanapadas' or 'rashtras'.

- The power of the king had increased and he was forced to perform various rituals and sacrifices for making his position strong like Rajasuya (consecration ceremony), Asvamedha (horse sacrifice), and Vajpeyi (chariot race).

- The titles of kings were Rajavisvajanan, Ahilabhuvanapathi (lord of all earth), Ektrat, and Samrat (sole ruler).
- The Samiti and the Sabha were diminished.

Social structure

- The Varna system became important and society was divided into four divisions such as Brahmins, Kshatriyas, Vaisyas, and Sudras.
- Brahmin and Kshatriyas were in a higher position.
- Various sub-castes were divided on the basis of occupation.
- Women were treated as inferior and subordinate to men and also lost their political position of attending assemblies.
- Child marriages were common in society.

Economic structure

- More land was treated for cultivation by clearing forests.
- Agriculture became the main occupation of people to grow barley, rice, and wheat.
- Among industrial activity metalwork, leatherwork, carpentry, and pottery advancement became important.
- Internal trade and foreign trade (Babylon through the sea) also became extensive.
- Hereditary merchants (Vaniya) formed a different class.
- Vaisyas indulged in trade and commerce organized themselves into guilds called 'ganas'.
- Gold coins like 'satamana' (besides 'nishka') and silver coins like 'krishnala' –were used as mediums of exchange.

Religion

- Indra and Agni lost their importance and Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became the main gods.
- Rituals became more elaborate and the importance of prayers declined.
- The priesthood became hereditary and they dictated the rules for these rituals and sacrifices.
- As a strong protest against the priesthood, Buddhism and Jainism were raised at the end of this period.

Vedic Literature

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

Upaveda

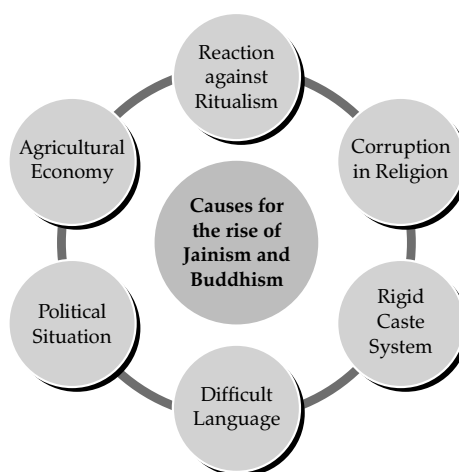
The four upavedas are Dhanurveda, Gandharvaveda, Ayurveda and Arthashastra. Some schools hold Sthapatyaveda as fourth Upaveda in place of Arthashastra.

- Dhanurveda refers to the science of warfare and is associated with Yajur Veda.
- Gandharvaveda deals with various aspects of aesthetics including art-forms like music, dance, poetry, sculpture, erotica etc. It is associated with Samaveda.
- Ayurveda is the science of health and life and is associated with Atharvaveda.
- Arthashastra deals with public administration, governance, economy and polity. It is associated with Atharvaveda.
- Sthapatyaveda relates with engineering and architecture. It is also associated with Yajur Veda.

Besides these Vedas, other Vedic texts were:

- **Brahmanas:** It contains prose about Vedic hymns, rituals, and philosophies and explains the meaning of sacrifices
- **Upanishads:** It is known as Vedantas which is 108 in number and it is the source of Indian philosophy and deal with the soul, mysteries of nature
- **Aranyakas:** It is a book of instructions that deal with mysticism, rites, and rituals
- The great Indian epics of Mahabharata and Ramayana were also written during this period by Ved Vyasa and Valmiki.

Unit-4: Causes for the Growth of Buddhism and Jainism



- The Vedic rituals were expensive and the sacrifices prescribed were very complicated and had lost their meaning.
- The caste system had become rigid.
- Supremacy of the Brahmins created unrest.
- All the religious texts were in Sanskrit, which was not understandable to the masses.

1. Jainism

- Founded by Rishabhanath, the first Tirthankara.

- There were 24 Tirthankara (Prophets or Gurus) and all of them were Kshatriyas. Rishabhanath's reference is also there in the Rigveda. But there is no historical basis for the first 22 Tirthankaras. Only the last two are historical personalities.
- The 23rd Tirthankara Parshwanath (symbol: snake) was the son of King Ashvasena of Benaras. His main teachings were:
 - Non-injury
 - Non-lying
 - Non-stealing
 - Non-possession
- The 24th and the last Tirthankara was Vardhman Mahavira (symbol: lion). He added **celibacy** to his main teachings.

Life of Mahavira

- Born in 599 BC at Kundagrama near Vaisali.
- Siddhartha was his father: Trisala his mother, Yasoda his wife and his daughter was Priyadarsena married to Jamali.
- Jamali became his first disciple
- Attained Kaivalya at Jrimbhikagrama in eastern India at the age of 42.
- He got title of jina, arihant
- Died at the age of 72 in 527 BC at Pavapuri near Rajagriha.
- He was called Jina or Jitendriya, Nirgrantha and Mahavira.
- Bimbisara was contemporary of both Mahavira and Buddha. The Jain texts mention that he was a disciple of Lord Mahavira.

Way to Nirvana (Three Ratnas)

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

The Principles of Jainism as Preached by Mahavira

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

Five Main Teachings

- Non-injury (ahimsa)
- Non-lying (satya)
- Non-stealing (asatya)
- Non-possession (aparigraha)
- Observe continence (Brahmcharya)
(The first four principles are of Parsavanath and the fifth Bramacharya was included by Mahavira).

Jaina Philosophy

- **Syadvada:** All our judgements are necessarily relative, conditional and limited. According to Syadvada (the theory of may be) seven modes of predication (saptabhangi) are possible. Absolute affirmation and absolute negation both are wrong. All judgements are conditional.
- **Anekantavada:** The Jaina metaphysics is a realistic and relativistic pluralism. It is called Anekantavada or

the doctrine of the manyness of reality'. Matter (Pudgala) and Spirit (Jiva) are regarded as separate and independent realities.

Literature

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

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

Jain councils

First: 3rd century B.C

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

Second: 5th Century A.D

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

Split in Jainism:

Jainism was split into two parts

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

Buddhism and Jainism: Differences

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

2. Buddhism

Buddha's Life

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

Council	President	Patron	Venue	Outcome
First Council (483 BC)	Monk Mahakasyapa	King Ajatshatru (Haryanka Dynasty)	Sattapani cave at Rajgriha	<ul style="list-style-type: none"> Teachings of Buddha were divided into three Pitakas/ Buddhist canon/ Pali Canon: <ul style="list-style-type: none"> Vinaya Pitaka: Contains the rules of the Buddhist order. Recited by Upali. Suttapitaka: Recited by Ananda. Collections of Buddha's sermons on matters of doctrine and ethical beliefs. Abhidhamma Pitaka: Elaborate Buddhist doctrines, particularly about mind, also called the "systematic philosophy" basket.
Second Council (386 B.C)	Sabakami	Kalasoka (Shisunaga Dynasty)	Vaishali	<ul style="list-style-type: none"> Aim: Settle the disagreements of different subdivisions. Split of the Buddhist order into: <ul style="list-style-type: none"> Sthaviravadinis (Theravada): Wanted to preserve the teachings of Buddha in the original spirit. Mahasanghikas (Great Community): Interpreted the Buddha's teachings more liberally. Council rejected the Mahasangikas as canonical Buddhist texts.
Third Council (250 BC)	Moggliputta Tissa	King Ashoka (Mauryan Dynasty)	Patliputra	<ul style="list-style-type: none"> Made Sthaviravada School as an orthodox school - believed that the past, present, and future are all simultaneous. Codification of Abhidhamma Pitaka, dealing with Buddhist philosophy written in Pali.
Fourth Council (72 AD)	Vasumitra. Ashvaghosa was his deputy	King Kanishka of (Kushan Empire)	Kundalvana, Kashmir.	<ul style="list-style-type: none"> According to Si-Yu-Ki, this council was convened to unite the then 18 sects of Buddhism. This council had brought 18 sects into two schools-Mahayana (Great Vehicle): and Hinayana (Lesser vehicle/Abandoned Vehicle). "Mahavibhashasastra", a Sarvasti-vadin doctrine, was compiled. Elaborate commentaries on Tripitakas viz., Upadesa Sastras, Vibhasa Sastras were prepared. Deliberations in the council were held in Sanskrit.

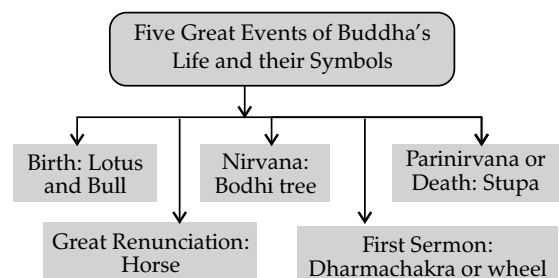
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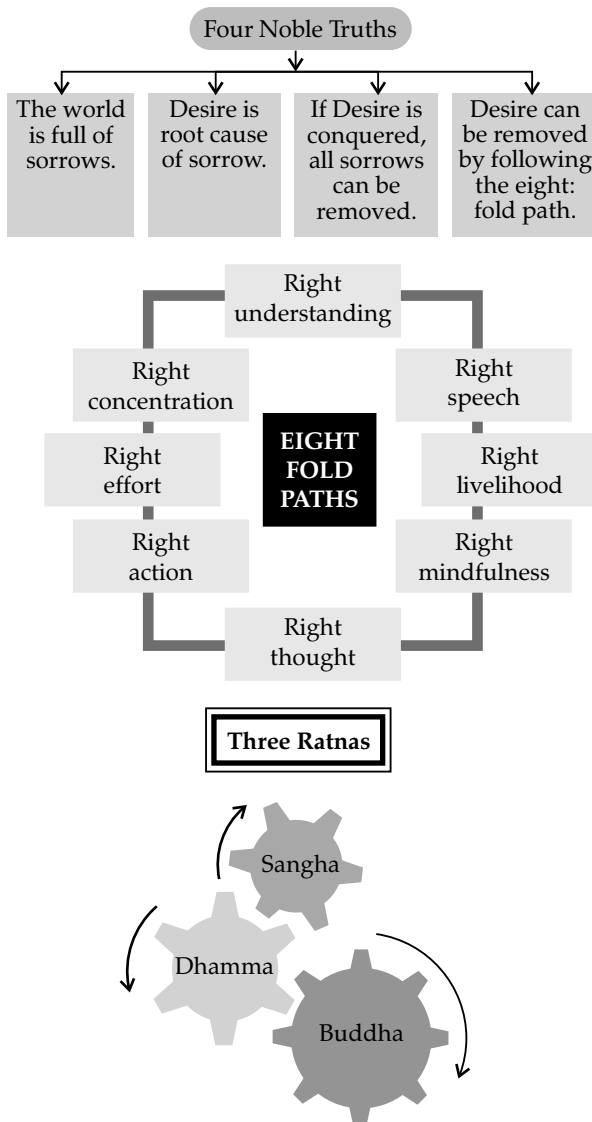
- Sects like **Sthaviravadins, Sammatiyas and Sautantrikas** came to form-Hinayana led by Sthaviravadins.
- Sarvastivadins, Mahasangikas, Chaityakas, Purvasila, Aparasila** etc., were formed into - **Mahayana** led by Mahasangikas.

Buddhist Philosophy

- Idealism:** Two source of valid knowledge: (a) Perception and (b) Inference.
- Doctrine of dependent origination (Pratisamutpada):** Central theory of Buddhist Philosophy. It tells us that in the empirical world dominated by the intellect, everything is relative, conditional dependent, subject to birth and death and therefore impermanent.

- Theory of momentariness {Kshanabhanga or Impermanence):** It tells that everything, in this world is merely a conglomeration of perishable qualities. According to it, Things that can produce effect exist and whatever cannot produce effect has no existence.





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

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

The Sangha

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

Buddhist Text: all were written in Pali or Ardhamaghdhi

The Vinaya Pitaka:

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

The Sutta Pitaka:

- Consists chiefly of discourses delivered by Buddha himself on different occasions,

- Few discourses delivered by Sariputta, Ananda, Moggalana and others are also included in it.
- It lays down the principles of Buddhism.

The Abhidhamma Pitaka:

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

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

Important Facts

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

Contribution of Buddhism

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

Causes of Decline of Buddhism

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

Unit-5: Mahajanapadas



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

- The Janapadas were the main kingdoms of Vedic India. The Aryans were the most powerful tribes of the time, and they were referred to as 'Janas.'
- Janapada, which means "people" and "foot," was born as a result of this.
- By the sixth century BCE, there were possibly 22 distinct Janapadas.
- Socioeconomic achievements, notably the use of iron instruments in agriculture and warfare, as well as religious and political advances, resulted in the establishment of the Mahajanapadas from small kingdoms known as Janapadas.
- Rather than the tribe or jana, the residents formed a strong connection to the land or Janapada to which they belonged.
- This is also considered the second urbanisation era, after the Harappan civilisation.
- The political centre shifted from the west to the east of the Indo-Gangetic plains during this period.
- Higher land fertility as a result of increased rainfall and rivers was linked to this. This area was also closer to iron-producing areas.

16 Mahajanapadas

Anga

Capital: Champa

Significance:

- The Mahabharata and Atharva Veda both mention Anga Mahajanapada.
- It was seized by the Magadha Empire under the reign of Bimbisara.
- It is found in modern-day Bihar and West Bengal.
- Champa, its capital, was situated at the confluence of the Ganga and Champa rivers.
- Merchants travelled from here to Suvarnabhumi, since it was a key commercial centre on the trading routes (South East Asia).

Magadha

Capital: Rajagriha

Significance:

- The Atharva Veda mentions Magadha.
- It was near Anga in modern-day Bihar, separated by the Champa River.
- Later, Magadha became a Jain centre, and Rajagriha hosted the first Buddhist Council.

Kasi

Capital: Kasi

Significance:

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

Vatsa

Capital: Kaushambi

Significance:

- Vatsa is often spelled Vamsa.
- Located on the Yamuna's banks.
- This Mahajanapada was governed in a monarchical manner.
- Kaushambi/Kaushambi was the capital (which was at the confluence of the Ganga and Yamuna).
- This was a commercially important city.
- In the sixth century, trade and commerce flourished.
- Following Buddha's ascension, the monarch Udayana established Buddhism as a state religion.

Kosala

Capital: Shravasti (northern), Kushavati (southern)

Significance:

- It was in Uttar Pradesh's current Awadh area.
- Ayodhya, a significant city linked with the Ramayana, was also included in the territory.
- Kosala also includes the tribal republican territory of Kapilavastu's Sakyas.
- Gautama Buddha was born at Kapilavastu in Lumbini.
- Prasenajit (Buddha's contemporaries) was an important ruler.

Shurasena

Capital: Mathura

Significance:

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

<p>Panchala Capital: Ahichchhatra and Kampilya Significance:</p> <ul style="list-style-type: none"> ● Kannauj, the famed city, was located in the Kingdom of Panchala. ● Later, the form of government changed from monarchy to republic. 	<p>Kamboja Capital: Poonch Significance:</p> <ul style="list-style-type: none"> ● Poonch was the capital of Kamboja. ● It is located in modern-day Kashmir and the Hindukush. ● Kamboja was a republic, according to several literary sources. ● Kambojas had an exceptional horse breed.
<p>Kuru Capital: Indraprastha Significance:</p> <ul style="list-style-type: none"> ● Kuru Mahajanapada was probably born in the vicinity of Kurukshetra. ● It adopted a republican form of government. ● The Mahabharata, an epic poem, describes a war between two branches of the ruling Kuru clan. 	<p>Asmaka Capital: Potali/Podana Significance:</p> <ul style="list-style-type: none"> ● It was on the banks of the Godavari. ● It was the only Mahajanapada in Dakshinapatha, located south of the Vindhya Range. ● It includes the Pratisthan or Paithan area.
<p>Matsya Capital: Viratanagara Significance:</p> <ul style="list-style-type: none"> ● It lay to the west of the Panchalas and to the south of the Kurus. ● Viratanagara was the capital (modern Bairat). ● It is located in the Rajasthan region of Jaipur, Alwar, and Bharatpur. ● Founder – Virata 	<p>Vajji Capital: Vaishali Significance:</p> <ul style="list-style-type: none"> ● The Vajjis ruled the state north of the Ganga in the Tirhut division. ● The most powerful clans were the Lichchhavis (Capital – Vaishali), Videhans (Capital – Mithila), and Jnatikas (based in Kundapura). ● Mahavira was a member of the Jnatikas clan. ● Ajatashatru triumphed over the Vajjis.
<p>Chedi Capital: Sothivathi Significance:</p> <ul style="list-style-type: none"> ● This is mentioned in the Rigveda. ● Sothivati/Shuktimati/Sotthivatinagara was the capital. ● It is now located in the Bundelkhand area (Central India). ● Shishupala is the King. During the Rajasuya sacrifice of Pandava monarch Yudhishtira, he was murdered by Vasudeva Krishna. 	<p>Malla Capital: Kusinara Significance:</p> <ul style="list-style-type: none"> ● It is mentioned in Buddhist and Jain scriptures, as well as in the Mahabharata. ● Malla was a democratic republic. ● Its territory extended to the Vajji state's northern boundary. ● Kusinara and Pava are the capitals. ● Both capitals are significant in Buddhist history. The Buddha ate his final supper at Pava before entering Mahaparinirvana in Kusinara.
<p>Avanti Capital: Ujjaini or Mahishmati Significance:</p> <ul style="list-style-type: none"> ● Avanti had an important role in the emergence of Buddhism. ● Avanti's capitals were Ujjaini (northern section) and Mahishmati (southern part). ● It was located in what is now Malwa and Madhya Pradesh. ● Pradyota was a powerful king. 	<p>Magadha: The Most Powerful Mahajanapada</p> <ul style="list-style-type: none"> ● Magadha faced competition from Avanti, Kosala, and Vatsa for supremacy, however, over the years (600-400 BC), Magadha gained sovereignty and became the most powerful Mahajanapada. To read in detail about the rise and growth of the Magadha Empire, candidates shall check the linked article.
<p>Gandhara Capital: Taxila Significance:</p> <ul style="list-style-type: none"> ● Taxila was the capital (Takshashila). ● Modern Peshawar and Rawalpindi, Pakistan, as well as the Kashmir valley. ● The Atharva Veda mentions Gandhara. ● The people were well-versed in the art of fighting. ● It was noteworthy in terms of international trade. ● Pushkarasarin is a powerful king. ● Gandhara was captured by the Persians in the late sixth century BCE. 	<p>Difference between Janapadas and Mahajanapadas</p> <ul style="list-style-type: none"> ● 'Jana' in both terms means people. These people denoted a tribe or an ethnic group or a tribal political organization. Indo-Aryans, as mentioned in the early Vedic texts, used to live in the semi-nomadic tribal states. This tribal-state organization called 'Jana' transformed into Janapadas towards the end of the Vedic period. Janapadas then meant, a foothold of a tribe. And when the Janapadas started growing, they transformed into Mahajanapadas. <p>Features of Mahajanapadas</p> <ul style="list-style-type: none"> ● There are seven features or main constituents of a Mahajanapada and they are listed below: <ul style="list-style-type: none"> ■ The King ■ The Minister

- The Country
- Fortified City
- Treasury
- Army
- Ally

Unit-6: Mauryan Empire

Early Mauryan Empire (322 BCE – 185 BCE)

- Vacuum created by Alexander's destruction of the tribal republics in Punjab and neighbouring region gave opportunity to Chandragupta Maurya.

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

- The Maurya Empire (322 – 185 B.C.E.), ruled by the Mauryan dynasty, was a geographically extensive and powerful political and military empire in ancient India.
- Chandragupta Maurya founded the Empire in 322 B.C.E., after overthrowing the Nanda Dynasty.

Origin and Expansion

- In the wake of the death of Alexander the Great in 323 BCE, Chandragupta Maurya, founder of the Mauryan dynasty, conquered the Punjab region from the south-eastern edges of Alexander's former empire.
- Now enjoying peace along the western border, Chandragupta was free to focus his military exploits to the east and to the south.
- His son, Bindusara, continued the empire's expansion well into the Deccan, stopping around the region known today as Karnataka.
- Bindusara's son, Ashoka (reigned c. 265–238 BCE or c. 273–232 BCE), added Kalinga to the already vast empire.
 - That addition would be the last, however, as the brutal conquest of that region led Ashoka to abandon military conquest.
 - Rather, he embraced Buddhism and instituted dharma as the state ideology.
- After Ashoka's death the empire shrank because of invasions, defections by southern princes, and quarrels over ascension.
- The last ruler, Brihadratha, was killed in 185 BCE by his Brahman commander in chief, Pushyamitra, who then founded the Shunga dynasty, which ruled in central India for about a century.

Chandragupta Maurya (322BC-298BC)

- Chandragupta Maurya, the founder of Mauryan empire, succeeded to the Nanda throne in about 321 B.C. at the age of twenty five.
- The historical texts has it that the Brahmana Kautilya, was his mentor and guide

His Political Achievements Include:

Victory over Nandas

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

Victory over the Greeks

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

Victory over Southern India

- The victory of Chandragupta Maurya over Southern India is mentioned in Ashoka's inscriptions, Jain texts and Sangam literature. He gained control over the area of Northern Karnataka
- According to Jain sources, Chandragupta embraced Jainism towards the end of his life and stepped down from the throne in the favour of his son.
- Accompanied by Bhadrabahu, a Jain saint, and several other monks, he is said to have gone to Sravana Belgola in Karnataka.

Bindusara (298 BC – 273 BC)

- Chandragupta was succeeded by his son Bindusara, known to the Greeks as Amitrochates (Sanskrit, Amitraghata = the destroyer of foes). Madrasar, Simhasena are other names used for Bindusara.
- Bindusara followed the extreme fatalistic order (religion) 'Ajivika' founded by Makhali Gosala. This order had complete disregard for 'karma'.
- Bindusara maintained good diplomatic relations with Antiochus I, the Seleucid king of Syria. Antiochus sent Deimachus as ambassador to the Bindusara's court.
- Bindusara requested Antiochus to send him some sweet wine, dried figs and a Sophist (philosopher); the last being not meant for export, was not sent.
- Tibetan Buddhist monk Taranatha describes Bindusara as "conqueror of the land between two seas"e., peninsular India.
- Divyavadan, Buddhist biographical narrative of Mauryan Kings, mentions a revolt at Taxila being suppressed by Ashoka, the son of Bindusara; who was 'Kumara' or viceroy of Ujjain at that time.

Ashoka (273BC – 232BC)

- He was the son of Bindusara. Right from his childhood Ashoka showed great promise in the field of administration.
- Bindusara, impressed by his skill and knowledge appointed him as the governor of Ujjain/Avanti.

- After becoming a ruler Ashoka fought a single battle that was the battle of Kalinga. This war is mentioned in the 13th Major Rock Edict.
- Ashoka fought this battle in the 8th year of his reign in 261BC
- The bloodshed in this war, had a deep impact on Ashoka which ultimately changed his personality from a warrior, to a saint as a result of which he gave up the policy of Digvijaya and adopted the policy of Dhammavijaya.

Ashoka's Dhamma

- Initially Ashoka followed Brahmin religion. . But after the Kalinga war he converted himself to Buddhism
- After embracing Buddhism he remained a simple adorer for 2.5 years. Then he entered Buddhist sangha and became a Bhikshu Gatik (those who lived for some time in viharas are known as Bhikshu Gatik).
- But he never became a Buddhist monk rather always remained an adorer.
- The definition of Dhamma is produced by Ashoka in his 2nd and 7th pillar edict.

Rock Edicts

- In the 13th Major Rock Edict Ashoka considers Dhammavijaya to be the greatest victory.
- Ashoka was the first ruler in the world history carried out this policy of Dhamma imperialiste victory without violence.
- For the propagation of Dhamma Ashoka appointed a new category of ministers named "Dhammamahamatra".
- In his 5th Major Rock Edict Ashoka mentions about the appointment of royal officials in the 13th year of his reign (256BC).
- Besides Dhammamahamatras other officials such as Yukta, Rajukka, Pradeshika etc., too were given the responsibility of propagating the principles of Dhamma.

Mauryan Administration

- King was the nucleus and was assisted by Mantri Parishad – Yuvraj, Purohita, Senapati and other.
- Highest officers were called 'tirthas' and Adhyakshas (superintendents) managed 26 departments.

Important Officials:

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

Local Administration:

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

Important officers:

Sitadhyaksha	Supervised agriculture
Panyadhyaksha	Superintendent of Commerce
Yukta	Subordinate Revenue Officer
Prasdesika	Chief revenue officer.
Sthanika	Head of local administration. (worked under Preadesika)
Rajuka	Revenue settlement officer
Samsthadhyaksha	Superintendent of market
Pauthavadhyaksha	Superintendent of weight & measure.
Navaadhyaksha	Superintendent of ships.
Sulkaadhyaksha	Collector of tolls

Village Level Officers

Gramika	The head of village. It was elected body.
Gramvid-dhas	Panchayat consist of Village elders to settle disputes.

- Sudarshan lake was constructed during the reign of Chandragupta Maurya in Girnar Hill in Gujarat.
- Tamralipti (Tamlook in Midnapur, WB) in the east and Bharuch/ Broach/Barygaza (Gujrat) in the west were two important ports.
- Huge army and Navy were maintained in which all the 4 varnas were allowed to serve.
- Raja (the king), Mitra (Friend), Durg (fort), Amatya (the secretaries), Janapada (territory), Kosha (the treasure), Sena (Army) were the 7 elements of states of Kautilya's Saptanga theory.

Decline of the Mauryan Empire

- Over-centralisation, cumbersome bureaucracy, super heavy taxation (on almost every activity) and foreign invasions were main factors of decline.
- Neglect of North-West frontier and construction of Great Wall of China.
- Financial Crisis- Ashoka incurred huge expenditure for promotion of his 'Dhamma Mission'.
- Over-tolerant, non-violent attitude killed the fighting spirit of the army.
- After Ashoka's death in 232 BC Mauryan Emperors were incompetent and oppressive.
- Pushyamitra Shunga, a Mauryan army commander, killed the last Mauryan emperor Brihadrath and founded Shunga Dynasty in 187 BC.
- Brhamins, annoyed by Ashoka for banning rituals, supported Pushyamitra Shunga who was a Brahmin.
- Pushyamitra shunga overthrown Mauryan king and established Shunga dynasty.

Post- Mauryan Period (200 BC – 300 AD)

Shungas (187 BC – 78 BC)

- Capital at Patliputra and a second capital at Vidisha (under son Agnimitra's viceroyship).
- Pushyamitra Shunga defended the country (the Gangetic valley) and its culture against foreign invasions (Greeks). Pushyamitra shunga erected Bharhut stupa.
- After Pushyamitra, his son Agnimitra ruled.
- Kalidasa's play 'Malvikagnimitra' is a love story of the King Agnimitra and a handmaiden Malvika.
- A significant attempt at penetrating into India by Demetrius I of Bactria was countered successfully by Vasumitra, son of Agnimitra.
- Performed 'Ashwamedh' sacrifice for revival of Brahmanical order and patronised scholars like Patanjali and Manu.
- After Agnimitra, Vasumitra became the King and was succeeded by 7 more kings of the same dynasty.
- Shunga's empire covered regions of Bihar, Bengal and Uttar Pradesh and northern Madhya Pradesh.
- The last ruler of the Shunga dynasty was Devabhuti, he was killed by Vasudeva who established Kanva Dynasty which ruled in eastern and central India.
- Shungas issued gold and silver coins and they inherited and continued with Mauryan structure of administration.
- Pushyamitra shunga erected Bharhut stupa.

Kanva Dynasty (73 BC – 28 BC)

- Vasudeva Kanva killed his king Devabhuti of Shunga and founded Kanva rule with Vidisha and Patliputra as their capital.
- Next came Bhumimitra, Vasudeva's son and Narayan son of Bhumimitra, together they ruled for 26 years.
- The last Kanva king Susarman was killed by the Satavahana (Andhra) king and Kanva dynasty of Brahmins ended with him.

Chedi Dynasty

- Around 1st century BC, Kingdom of Chedis or Chetis was founded in Kalinga.
- The politics of this period is known for the 3rd Chedi king of Kalinga known as Kharvela.
- Hathgumpha inscription of Udaigiri hills of Orissa describe him as great conqueror who Magadh, Satvahanas and Pandyas of Madurai.
- Kharvela was a Jaina follower who donated caves to Jaina Monks in Udayagiri Hills.
- Chedis are also referred to as Cheta or Chetavamsa, and Mahameghavahana.

Satvahanas

- Satvahanas are referred as "Andhras" in the Puranas. Simuka was the founder of the Satvahanas dynasty.
- The Satvahanas are reported from the north-western region of the Deccan in the first century BC, with their primary capital at Pratishthana (modern Paithan in Maharashtra) on Godavari River & second Capital was Amravati.

- Information about history of Satvahanas are obtained from Aitreya Brahmana, Puranas, epics, Brihat Katha of Gunadya, Kamasutra of Vatasayana.
- Nanaghat inscription, Nasik Inscription, Hatigumpha inscription of Kharavela, Erragudi inscription of Ashoka provide important information about Shungas.
- Gujrata and Malawa were conquered as per the Nasik inscription of Nainikat, his wife.
- Next important king was Gautamiputra Satkarni whose achievements are recorded in Nasik inscription of Gautami Balashri, his mother.
- Gautamiputra Satkarni (also known as Ekabrahmana) defeated Sakas, Greeks, Parthians and Nahapana (king of western Satrapa)
- Around 150 CE, Rudradaman took advantage of weak successors of Gautamiputra Satkarni and defeated them.
- 'Amatyas' and 'Mahamatras' were district officers at the during Satvahanas rule which was called as 'Ahara'.
- Satvahanas promoted development of architecture in hills of the Western Ghats where caves were cut in Ajanta, Nasik, Kaule, Bhaja, Kondain, Kanheri.
- These caves were cut in to make Chaityas (Buddhist cave-temple) and Viharas (Buddhist rest houses).
- Karle Chaitya is the largest cave temple.
- Nagarjunkonda and Amravati were important centres of trade and art. Stupas were constructed here, use of white marble too is reported for the first time.

Indo-Greeks (200 BC – 100 CE)

- Indo-Greeks were the Greek people who got settled in India and became localised over a period of time.
- Indo- Greek rule in India had 3 branches, namely, Bactria i.e., North Afghanistan, Taxila (Takshashila) and Sakal or Sialkot which is now in Pakistan.
- An ambassador from the Taxila branch, Heliodorus was sent to court of King of Vidisha.
- Heliodorus got a stone pillar constructed in Greek style (different from Asokan style) which was dedicated to Lord Vasudeva.
- Demetrius and Menander or Milind are two significant rulers mentioned from Sakal or Sialkot branch of Indo-Greek.
- Menander or Milind (165 BC – 145 BC) adopted Buddhism under Nagasen who wrote "Milindpanho" in Sanskrit. This book is a great source of history of this age.
- Growth of metallurgy, medicine, astronomy, stone-cutting and perfume-making are evidences of technical advancements under Indo-Greeks.
- Patronising both Buddhism and Hinduism, the greatest contribution of Indo-Greeks is witnessed in development of Gandhara School of Art.

Parthians

- At the end of 100 BC few kings with Iranian names like Pahlavas of Indo-Parthians, captured north-western India.

- In the reign of Gondophernes (the most significant of the Indo-Parthians) St. Thomas is said to have come to India for the propagation of Christianity.

Sakas (100 BC – 150 CE)

- Sakas who were also known as Scythians, were from Western China.
- The first Shaka king was Maues or Moga (approx 80 BC) who is known from inscriptions and a series of coins.
- Mathura, Ujjain and Girnar were centres of Saka rulers in north India.
- They ruled in capacity of 'Satrapas' i.e., governors and Mahasatrapas.
- With control over western Ganga valley, parts of central India and Gujrat, Sakas were almost always at war with Satvahanas and put pressure over Deccan region.
- Rudradaman (130 CE – 150 CE) of Ujjain centre of Sakas is of significance as he finds mention in Junagarh inscription.
- This inscription is in Sanskrit unlike previous Prakrit inscriptions.
- Rudradaman got the lake Sudarshan repaired for better irrigation (constructed during the time of Chandragupta Maurya).
- The King of Ujjain defeated Sakas and assumed the title of 'Vikramaditya' and estd. the Vikram Samvat or era in 58 CE.

Kushanas (50 CE – 230 CE)

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

Unit-7: Gupta Period

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

- Bhitari pillar inscription dates to his reign gives the chronology of Guptas and his conflict with Pushyamitra and Hunas.

Ruler	Related Information
Chandragupta-I (319 CE – 330/335 CE)	<ul style="list-style-type: none"> ● First important ruler was Chandragupta-I (319 CE – 330/335 CE) who is considered actual founder of the dynasty. ● He assumed the title of 'Maharajadhiraj'. ● His reign covered regions of South Bihar, Jharkhand and parts of Eastern Uttar Pradesh (Saketa and Prayaga). ● His accession in about AD 319-20 marks the beginning of the Gupta Samvat (era). ● Chandragupta-I married the Licchavi princess Kumardevi and increased his influence in the North Bihar region (Nepal). ● Gold Coins bearing the figures of Kumardevi and Chandragupta 1st known as Kumardevi Coins were issued.
Samudragupta (335 CE – 375/380 CE)	<ul style="list-style-type: none"> ● The son of Chandragupta-I, Samudragupta, became the next ruler whose conquests are recorded in Prayaga Prashasti (Eulogy). ● These conquests Prayaga Prashasti were composed by Samudragupta's court poet, a scholar and minister, Harishena in classical Sanskrit. ● According to Prayaga Prashasti, Samudragupta conquered: Eight kings of Aryavarta – (northern India i.e., Ganga Valley); ● Samudragupta captured and then liberated and reinstated 12 kings of Dakshinapatha (South India). ● A large part of the subcontinent succumbed to the power of Samudragupta and paid tribute. ● Samudragupta performed the Ashwamedh Yajna (sacrifice) post these achievements. ● He issued Ashwamedh coins, Tiger-slayer coin, Battle-axe coin and Veena-Coin in which he is displayed playing the Veena.

	<ul style="list-style-type: none"> ● Samudragupta was not only a conqueror but also a great poet, musician and patron of learning. ● Samudragupta's successful conquests has earned him the title of 'Napoleon of India'. ● Allahabad pillar inscriptions called him "Dharma Prachar Bandhu". 		<ul style="list-style-type: none"> ● Kumargupta I performed Ashwamedha yajna and assumed titles like Ashwamedha-Mahendra and Mahendraditya ● Himself a devotee of Shiva, Kumargupta I issued Kartikeya type of coins bearing figure of peacock. ● While the threat of the Hunas crossing Hindukush was building up during Kumargupta I, on the whole his reign remained peaceful. ● During his reign Nalanda University was established.
Chandragupta-II (380 CE – 414 CE)	<ul style="list-style-type: none"> ● Coming to the throne, Chandragupta-II defeated the Sakas in western region (Gujarat, Kathiawar and west Malwa), assumed the title of 'Vikramaditya' and ruled from Ujjain. ● Udaigiri Cave Inscription (Vidisha, MP) and Sanchi inscription inform us about this. ● He married Kubernaga of the Naga family and had a daughter by her named Prabhavatigupta. ● Prabhavatigupta was married to Vakataka Rudrasen 2nd of Central India, after Rudrasen's death, Prabhavatigupta ruled as a regent between 390 CE to 410 CE. ● Chandragupta-II was the first Gupta ruler to issue silver coins bearing lion figure similar in pattern with Saka coins. ● Mehrauli iron pillar inscription (Delhi's Qurub-minar complex) of Chandragupta-II records that Chandragupta-II defeated Valhikas of Bactria crossing the Sapsindhu. ● Kalidasa and Amarsinha lived in his court. ● Chinese Buddhist monk Fa-hsien visited his court. 	Skandagupta (455 CE – 467 CE)	<ul style="list-style-type: none"> ● Son of Kumargupta I, Skandagupta, during his lifetime bravely fought and defeated Hunas on the North-Western frontier. ● His conquest over Pushyamitra is marked in Bhitari Pillar inscription. ● Got the Sudarshan Lake repaired (Junagadh inscription). ● Skandagupta's death in 467 CE was followed by incompetent successors who could not keep the empire intact.
Kumargupta I (414 CE – 455 CE)	<ul style="list-style-type: none"> ● Karamdanda (Fyzabad) inscription refers to king Kumargupta I as ruler of 4 oceans, Mandor inscription as ruler of all earth and copper plate inscription of Damodarpur as 'Maharajadhiraj'. ● Bilsad (Etah) inscription also mentions Kumargupta I 		

Decline of Gupta Dynesty

- Feudal lords (recipients of the land grants) started asserting themselves and started setting up their own dynasties.
- Decentralized bureaucracy and absence of large, permanent and professional army were important factors of decline.
- Decline of foreign trade, invasions of Huna, weak successors contributed to their decline
- Vishnugupta (540 CE- 550 CE) was the last recognized Gupta ruler.

Socio-economic condition during Gupta period

Administration	<ul style="list-style-type: none"> ● King was assisted by council of minister. ● Bhukti (province) and Vishaya (province division) were administrative units headed by Uparika and Vishayapati respectively. ● Vishaya was further divided into Vithi & village was the smallest unit. ● Bureaucracy was not elaborated as that of Maurya. <p>Important Offices:</p> <ul style="list-style-type: none"> ● Mahanandanayaka: Justice ● Delivery
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	<ul style="list-style-type: none"> ● Mahapratihara: Chief of the Guards ● Dutakas: Associated with Gifts and Grants ● Sandhi-Vigrahika: Minister of Peace and War ● Pilupati: Headed Elephants ● Asvapati: Headed Horses ● Narapti: Headed Foot Soldiers ● Ranabhandagrika: In charge of stores ● Akshapataladhikrita: Superintendent of Records and Accounts. 		<ul style="list-style-type: none"> ● Different religious sects co-existed peacefully. ● Vaishnavite or Shaivite Kings got temples constructed for their respective deity. ● Religious texts like Puaranas, Mahabharata and Ramayana were expanded in this period. ● Bhagvatism centered around Vishnu emerged.
Economy	<ul style="list-style-type: none"> ● Agriculture, trade, commerce and art and crafts all flourished under Guptas. ● The King's administration facilitated irrigation, ensured measurement and categorization of land into cultivated (Kshetra) and un-cultivated (Khila/Aprahata) lands. ● Landowner class (Mahattars, Gramika and Kutumbika) became influential as land was a prestigious property to be sold or gifted. ● Craftsmen produced both utility and luxury items; particular craftsmanship became the basis 'jaati'-formation i.e., caste. ● Shreni continued to govern the trader's affairs. ● Common people traded in cowrie shells. ● Issued less pure gold coins than Kushana. 	Art and Architecture	<ul style="list-style-type: none"> ● Continud growth of the Ajanta School (Theme: Buddha's life) was accompanied by emergence of Bagh School near Hoshangabad in Madhya Pradesh. In this cave-walls were decorated (painted) in local themes i.e., it related to common people. ● Sculpture- making made considerable growth with evidences of various stone images. ● Metal and stone images of Buddha (bronze, Bhagalpur), Shiva and Vishnu are reported from a number of places. ● Images of God appeared first time. ● Stupa and cave construction reduced and temple construction (Shikhara) picked up: ● Dashavatar Temple: Jhansi, U.P. ● Bhitargav Temple (Brick): Kanpur, U.P. ● Parvati Temple: Nachnakuthara, M.P. ● Vishnu Temple: Jabalpur, M.P. ● Bagh cave Paintings belongs to this period.
Society and Religion	<ul style="list-style-type: none"> ● Society became clearly feudalistic, Brahmins (Brahmadiyas & Agraharas) and feudal chiefs received land grants. ● Position of women and Shudras improved both were allowed listen the Ramayana & Mahabharata & advised to worship Krishna. ● Bhanugupta's Airana (Eran) inscription gives the first evidence of Sati and Child marriage too existed. ● Fahien records almost absence of crime and death penalty. ● Vishti was forced labour to serve royal army & officials. ● Chandalas were the outcaste i.e., out of the 4-fold varna system and made to reside outside village settlements. 		<p>Literature during Gupta Period</p> <ul style="list-style-type: none"> ● Development of literature in Gupta period was diverse as it covered from poetry and play, art (dance and music), philosophy, religion to science, mathematics, physiology, astronomy etc. ● There were Navaratnas, or Nine Gems in the court of Chandragupta II who were experts of particular fields. These were: Amarsimha, Dhanvantri, Harisena, Kalidasa, Kahapanaka, Sanku, Varahamihira, Vararuchi, Vetalbhatta. ● Dharmashashtras, Narad Smriti, Vishnu Smriti, Brihaspati Smriti and portion of Ramayana and Mahabharata, Bhasa's 12 plays were also written in this period. ● Most of the literature is developed using ornate Sanskrit language.

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

Administration

- During the Gupta period, monarchy was the prevailing form of government
- The rulers of the Gupta dynasty had their own councils
- The council of ministers was known as Mantri Parishad
- It consisted of high officials like the kumaramatyas and the sandhivigrahika
- The empire was divided into provinces which were known as 'bhuktis'

Introduction to Cheras, Cholas and Pandyas of Sangam Period

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

Sangam Literature: Major source giving details of Sangam Age

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

- Tolkappiyam was authored by Tolkappiyar and is considered the earliest of Tamil literary work. Though it is a work on Tamil grammar but it also provides insights on the political and socio-economic conditions of the time.
- Ettutogai (Eight Anthologies) consist of eight works – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirrupattu.

- The bhuktis were further divided into 'Vishyas'
- Each bhukti was under the control of an 'uparika' and the Uparikas were appointed by the king
- The vishayas were under the control of Vishayapati who were appointed by the provincial governor or sometimes the king himself
- The bhuktis were further divided into 'vishayas', which was under the charge of a Vishayapati
- The village administration was managed by the headman of the village
- Unlike the Mauryan times, the administration in the Gupta period seems to have been managed from grassroot levels.

Unit-8: Sangam Period & South Indian Kingdom

Introduction

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

Sources of Sangam Age

The following are the sources of Sangam Age:

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

- The Pattuppattu (Ten Idylls) consists of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvada, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam.
- Pathinenkilkanakku contains eighteen works about ethics and morals. The most important among these works is Tirukkural authored by Thiruvalluvar, the Tamil great poet and philosopher.
- The two epics Silappathikaram is written by Elango Adigal and Manimegalai by Sitalai Sattanar. They also provide valuable details about the Sangam society and polity.