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In this chapter, we would understand-

- What does Prehistory or Stone Age mean? What was the lifestyle, settlement pattern and subsistence economy of this early man?
- What is Chalcolithic or Protohistory?
- What were the highlights of Harappan Civilization?
- What is Megalithic period?

2.1 Introduction

Prehistoric period means the earliest period of the history of mankind. This period is also called as 'Stone Age', comprising, sub periods, from Paleolithic to Neolithic. The Neolithic period was a revolutionary one. After Neolithic period, copper replaced earlier stone tools. We witness emergence of earliest villages in this period. This period is called as 'Chalcolithic period'. During this period, India was dotted with numerous villages; however, some of them in northwestern part of India witnessed remarkable progress. It is first urbanization of India and known as 'Harappa Civilization'. This period is also known as 'Indian Protohistory'. After this, we find a different culture which was expert in Iron-metallurgy. This is called Megalithic culture. It succeeded with Satavahana state.

2.2. Subject Matter

People in Stone Age were hunter-gatherers; during Paleolithic and Mesolithic period. Then they invented farming and pastoralism in Neolithic period. Here, we would study the life of these hunter-gatherers during these first two periods.

2.2.1 Section 1: Paleolithic and Mesolithic

(a) Paleolithic (250,000 to 10,000 BC)

In this period, most of the land was under glacial; however, large forest tracts were also there. In this period, the man hunted big games like Elephants, wild cattle, Rhino etc. During Upper Paleolithic period, the humans were attracted towards large
meadows or pastureland. Now, he started hunting relatively small games, like, deer and white-footed antelopes.

So far his settlement pattern is concerned; the Lower Paleolithic man selected various types of places for his residence. It seems that he took shelter in caves as well as selected an open ground. Besides, he also lived nearby the area of raw material.

**Stone Tools:** It should be remembered that the man, during various phases of his progress, was changing tools, their techniques and required raw material. The Early Paleolithic people, by using locally available stone, made chopping tools from pebbles and hand axes from flakes. Then, the Middle Paleolithic people used flakes and Upper Paleolithic people used blades to make tools. They used crypto crystaline rock for the purpose.

**Social Life:** During the entire Paleolithic period, people were nomadic, wandering here and there for hunting fishing and gathering. Earlier they used to hunt big games like rhino, elephants etc., then after developing their tool kit they started hunting speedy and small animals, like, wild boar, white-footed antelope. Their food stock also comprised of turtles and fish; whereas, he used to gather honey, fruits, roots, seeds and leaves to subsist on. It should be noted that the Paleolithic people preferred the gathering to hunting in this period. So far, their subsistence pattern is concerned; he never had completely finished his resources; instead, he used to reserve some areas for the future use. When we consider his residence, it seems that, even from the earliest times they were thinking about some place to take shelter. An oval shaped rammed floor, encircled by granite-boulders, discovered from Lower Paleolithic Hunasgi. Besides, a stone-partition wall found in one of the rock-shelters of Bhimbetka. The people, though still nomad, selected rock-shelters and raise thatched hut for their den. The people of Luni culture constructed thatched hut for their protection from fast-flowing winds.

Due to lack of evidences, it is difficult to comment on their social structures. However, large factory sites indicate their capability to fulfill the requirements of distant communities, which, in turn roughly delineate some sort of social relations of Paleolithic people.

We can presume something about their belief-system. A carved piece of bone is discovered from Lohanda Nala (Belan valley, U.P.), identified as mother-goddess. Besides, a bored toot of animal discovered from Karnul caves. This tooth probably
used as a pendent. In the same period, a bead of ostrich shell discovered from Patane. All these things indicate to the belief-system of Paleolithic people. A triangular stone, placed in the centre of round stone, discovered from Bagor (M.P.). According to the scholars, this was the part of Paleolithic ritual. Today also, tribes like Kol and Baiga (found nearby Bagor) follow similar kind of ritual.

(b) Mesolithic (10000-8000 BC)

Holocene starts from this period, which was reflected in a slowly rise in temperature and general dryness of climate. Naturally, that clearly affected the Ecology, too. Various kinds of transformations witnessed in the types, shapes and families of flora and fauna of India. Although man remained nomadic hunter-gatherer, he made changes in his tool kit and hunting-techniques. He started using composite tools, largely, which were more speedy and accurate. For that purpose, he started making microliths. With the help of those, now, he could easily hunt smaller and faster games like that of deer-family and flying birds.

His place of abode can be found at various places, like, rock-shelters (cave), open ground/slopes, hilltops, sand-dunes, alluvial and rocky-uplands, coastal areas and scatters. In short, Mesolithic man successfully controlled environment and made any kind of environmental condition suitable for him. Hence, we can find his distribution across all kind of geographical regions.

Social Life: The population increased in this period, hence, it forced people to explore and make relationships with more new environmental regions and cultures of India. They, still nomad and were subsisting on the hunting-gathering mode of life. However, for some months he was using thatched huts and rock-caves for shelter.

So far, their food is concerned; they still used to hunt big games, like, wild buffalo, camel, rhino etc. However, due to microliths he could more easily hunt small and faster animals, like that of deer-family, wolves, turtles, rabbits, mongoose etc. Their diet also comprised of wild roots, fruits, seeds, honey and edible grass. From many Mesolithic sites, ring stones, rubble, Muller, querns, big hearths discovered; it shows that he was somewhat aware of the importance of vegetables and grains. In this period, they were resorted to little bit of Pastoralism and exchange on limited scale.

Mesolithic Rock-Art: Mesolithic Rock-art was a milestone in the developing process of early people. During 1867-68, A.C.L. Carlyle of Archaeological Survey of
India discovered traces of Mesolithic Rock-art in the rock-shelters of Sohagighat in the mountain range of Kaimur (Dist. Mirzapur). Since then, around 150 such rock-shelters discovered which again can be classified among 19 types. Among these, most of the rock-shelters (3/4) are located in the Vindhya-Satpura ranges in Madhya Pradesh. The Rock-art of Bhimbetka (45 km from Bhopal) is a much more noteworthy and widely appreciated. V.S. Vakankar found these rock-paintings in 1957. At here, we see 642 rock-shelters in its periphery of ten km and seven mountains. Due to ample rains, perennial supply of water, raw material in large quantity, dense forest holding a diversity of animals; Bhimbetka remained favorite choice of Prehistoric man to reside.

Mathapal classified these painting in three stages. In earliest five sub-stages, we find Mesolithic rock-paintings. These paintings drawn on the ceilings and walls of the caves in this area. For this, he used 16 types of natural colours and their shades, comprising of Red (from red oxide), White (lime-stone), Green (Green Chalcedony) in various shades and brush from tails of animals. The colours made out of natural minerals, found locally. They mixed animal fat, white part of egg and natural gum in colours to increase their life.

These paintings are mostly in line drawings, of which, art historians identified around twelve styles. Some of them are in single colour and some are in multi-colour. Sometimes we find geometrical design on the paintings of animals. Some of made in 'X-Ray-style' i.e. when showing an animal, an embryo was also shown.

Animals and hunting-scenes are most favorite subject matter in these paintings. The animal-cache, comprising 29 types, included tigers, leopard, elephant, rhino, deer, wild boar, monkey, rabbits, foxes, squirrels etc. in various movements. Snake is absent from these paintings. They filled their bodies with various geometrical designs.

The hunting-scenes comprised of mob as well as individual hunting and catching games with the help of trap. The hunters shown horn-headed. They also shown wearing ornaments, like, neck-less, bangles, armlets etc. The scenes also reflect his tool-kit, which found from various Mesolithic sites, like, composite tools with microliths, bow-arrow, sticks, catapult etc. Sometimes, the hunters were shown in company with dogs.
Apart from hunting, the animals were shown in various activities/movements, like, the pregnant animal, father-mother playing with their kids, deer chasing birds, jumping rabbits and monkeys, animal grazing etc. The paintings also depict various modes of subsistence of Mesolithic people like, honey gathering and fishing. Their lifecycle also shown; showing birth of baby, their cuddling, their growth and their mortuary practices.

We also find 'division of labor' among these people. We see that the male members were engaged in hunting whereas the women undertook gathering and food-preparation.

The paintings also show the dress and hairstyle of these people. We find that Men used under-garments made out of tree-bark or animal-hide. They are shown with free hair whereas women had their hair bound in rounded fashion. Some of the men were designed in geometrical lines indicating their special status in the society.

Similar to Bhimbetka, we find many rock-paintings in other parts of India, too. Around 55 rock-shelters discovered from the districts of Sundargarh and Sambalpur in Orissa. However, the paintings over there of geometrical nature besides the paintings of people and animals are quite rare. In the 'Yezuthu rock-shelter' in Kerala, display paintings of animals but not of humans. A special mention should be made of 'rock-painting' of Jaora caves (M.P.). From this painting, we can understand the concept of Mesolithic people about the creation and nature of universe. Here we find a whole world comprising of animal-human world along with wind, water etc.

It seems that these paintings mostly done for some religious purpose. For, the caves where the paintings drawn; never utilized for residence. Besides, the outlines were repeatedly drawn. It indicates the ancient concept of getting the desired animal through drawing repeatedly on the same painting.

In sum, it seems that this man was relatively more socially organized and systematic than his predecessors. Besides, he also made use of various modes of subsistence. Through these factors, he might have controlled any sort of environment to which he was exposed. That is why he can now turn to the unproductive matters like 'art'.
Check Your Progress-1

a) Choose correct alternative

1) Pendent made of tooth discovered from Palaeolithic................
   a) Lohanda Nala  b) Sangankallu  c) Hunasgi  d) Bhimbetaka

2) The bead found at Patane was made from................
   a) Sea Shell  b) Ostrich egg  c) Carnelian  d) Bulls-bone

3) ..................profusely used in Mesolithic period.
   a) Microliths  b) Blades  c) Chopping tool  d) Hand axe

4) ..................discovered Indian Mesolithic rock-cave art.
   a) Carlayel  b) Lubak  c) Child  d) Marshall

5) Mesolithic paintings showing nature and creation of universe discovered from.....
   a) Bhimbetaka  b) Bagor  c) Langhanaj  d) Nevasa

b) Answer in one sentence.

1. What is prehistory?

2. From which places we find remains of residence of Paleolithic people.

3. State two highlights of Mesolithic period.

4. Who discovered Mesolithic rock-cave art of Bhimbetaka?

5. What is the highlight of Mesolithic rock-cave art of Jaor?

2.2.2 Section 2: Neolithic and Chalcolithic (8000-1800 BC)

After the Mesolithic period, Indian prehistory welcomes a new lift-style. The people have huge legacy of around two lakh years. Based on these learning and observations, people entered into Neolithic period. We witness revolutionary changes during this period. After that, a metal (copper) discovered and again changed the lifestyle of the people. This period is called as 'Chalcolithic period'. It was the period of Early Farmers in India. At the outset, we would study 'Neolithic period' and then move to 'Chalcolithic period'.
(a) Neolithic (8000-4000 BC)

The word Neolithic was used earlier by Sir John Lubak in his work 'Prehistoric Times' (1865). The highlights of this period comprised of polished stone-tools, the discovery of farming, Pastoralism, permanent residence, emergence of earliest villages etc. Besides such cultural processes, we find, developed pottery, polished stone-tools, bone tools and weapons, beads of semi-precious stone etc.

Neolithic period is a revolutionary milestone in the progress of early man in India. In this period, man, started cultivation and settled by constructing houses for him. These Neolithic sites were located in specific types of environment, having specific kind of regional peculiarities. The Neolithic people at Mehergarh was pastoralist, however, then, they started cultivating wheat (of three types) and Barley (of two types); besides dates, too. Besides, they also constructed rectangular houses of sun-dried bricks. They also constructed communal wear-houses of multi-rooms to store grains. Such structures indicate beneficial pre-conditions for the Harappan Civilization in later period. They were in contact with West and Central Asia. These contacts helped the Indian Neolithic people with various types of discoveries like wheat, pastoralism etc.

It should be noted that, although Neolithic people discovered farming, they continued their earlier ways of subsistence like hunting, fishing and gathering. For, they were getting more proteins through these modes than the farming of that period.

The people of Neolithic Kashmir, to get protection from cold weather used to live in pit-dwellings (Burzahom). On the ground, it is circled by cone-shaped thatched hut around the opening of pit. In due course of time, he started living in rectangular wattle-daub huts and houses of sun-dried bricks. This man has successfully domesticated animals of the families of Bulls-horse and Sheep. He made use of buffalo and Ass (horse family) to carry heavy loads. Besides, he also started farming Wheat, Barley, Linseed, although in a primary way.

The people started using polished and long stone tools (Celt), bone tools (arrowhead) and harvester (Gufkaral). They were in close contacts with other cultures. The pit-dwellings and Harvester with Dog's bones as grave-goods testify his contacts with the Chinese Neolithic.

In short, in Kashmir-region, we find the emergence of one village with houses, surrounded by cattle-pen, farms and pasture land. We also find an emergence of
'family-man' who follows agriculture and Pastoralism, has some beliefs and loves to live in society. He also connected with Northwestern India, Central Asia and China through regular contacts.

In **Southeastern Uttar Pradesh**, at **Chaupani Mando**, since the end of Mesolithic period, man has been settled and aware of farming. The Neolithic remains were consisted of huts, hearths, microliths, querns, ring-stones, handmade pottery and seeds of wild rice, bones of wild cattle along with domesticated sheep and goat. It seems that the art of pottery making preceded the discovery of farming and Pastoralism. It should be noted that the pottery of **Chaupani Mando** is the earliest evidence of pottery making in the whole world (9-8000 BC). Besides, these potteries and quern relate to his food-gathering stage of life. **In North Bihar**, though the environment was quite suitable; Neolithic man settled relatively quite late over here i.e. during 2000 to 1600 BC. We find such evidences at Senuar, Chirand etc. They were cultivating wheat, barley, peas, lentil, gram, and mug, rice, too. Various types of bone-tools found from both the sites.

Whereas, in **South India**, the region shows no environmental suitability (rainfall less than 25 cm); nevertheless, considerable Neolithic settlements and remains can be found in this region. We find evidences at Nagarjunkonda and Sangankallu. These settlements are located in the hilly region, as also, on dry plateau of Deccan. It seems that, he preferred farming and Pastoralism to the previous food-gathering way of life. However, the options of hunting and fishing were always remained in his hands. It should be noted that the invention of farming precedes Pastoralism in the Neolithic South India.

So far the Neolithic South India is concerned; we come across a specific type of evidence, i.e. **Ash-mounds**. In the region, at **Budhital, Uttnoor, Kodekal, Kupgal**, one can see big heaps of ash, situated away from the human settlements. The earliest ash-mounds found during 1830 to 1840. However, those were presumed as made out of volcanic-ash. Then, T.J. Newbold excavated these ash-mounds and proved that, these were not natural but man-made. In the latter half of 19th century, Robert Bruce Fruit claimed that 'These are Neolithic ash-mounds and created out of the burning of cow-dung by the Pastoralists'. Then, around 1950 Allchin and Zunner excavated ash-mound of Uttnur and seconded Froot's claim. They also claimed that it was the regular practice of Neolithic people to burn the cow-dung and not only on one-time. They also connect such regular practice to some kind of regular rituals of Neolithic
people. However, we find absence of such ash-mounds in Andhra Pradesh. According to P.C. Venkatsubbaiya, the Neolithic people in Andhra Pradesh were mainly agriculturists hence, instead of burning of cow-dung, that were used as a manure for the cropping.

The South Indian Neolithic man, it seems, used to farm on terraces/hill slopes. He was making use of animals to carry heavy loads and tying them up to ploughs. He resorted to multiple mode of subsistence, like, hunting and fishing too. By such a way, he became a settled farmer.

Some of the Neolithic people lived in small bands and some lived in large. The ecological context had a deep influence in the shape and size of such bands. They were farmers and for acquiring great proteins undertook Pastoralism. Besides, they also used to hunt, gather and fish. However, the discovery of agriculture made them settle at one place for long time. Subsequently, the birth rate increased and death-rate decreased. Thus, from this period we find population growth in India.

Due to the need of settling at one place, the Neolithic people considered the type of residence seriously. Earlier they used to live in rock-shelters and sometimes constructed thatched huts. Now they needed residence that is more permanent. In the areas of extreme cold, they preferred pit dwelling (Burzahom). Then, after adjusting with the environment, they came up with rounded thatched-hut on the ground. The, they set up the same hut but now, by using mud, added strength to it. Then they made rectangular wattle-and-daub huts. After some centuries, they set up such huts now with sun-dried bricks. Thus, they came up with strong, rectangular house, which was useful for the permanent residence.

With such houses, we find emergence of villages in this period. In these villages, space were utilized for various activities, like, cattle-pen area, grazing area, butchering-area, area for tool-preparation, area for garbage, area to store cow-dung etc. We find instances of public-buildings also, like granaries (Mehergarh) and fortification.

We find 'division of labor' in the Neolithic period, which was based on gender. Earlier, the hunting and gathering were divided between men and women, respectively. Naturally, through gathering, women came to understand the cycle of nature. Thus, they started experimenting in agriculture. That is why we say that women were the inventor of agriculture in the world. Thus, in Neolithic period, we
find women engaged in agricultural activities. The agricultural production generates need of grain storing. For the purpose, women engaged in pottery making. Men, like earlier, engaged in hunting and fishing.

From 'Ash-mounds', we find some types of belief-system of Neolithic people. Some statues of mother-goddess discovered from Neolithic sites. We also find indications of 'community-festivals' in this period. The butchering-place at Budhihal indicates its importance as a communal-butchering of animals.

We also find that Neolithic people had some belief in the after-life. Hence, we find grave-goods in the burials. The treatment to the burials and the grave-goods also indicated variety of concepts among these people. Like, the corpses colored red at Mehergarh, whereas, corpse accompanied with dogs at Burzahom. We also find common-burials at some places.

Such was the Neolithic period who presupposes the progress of India, which would be witnessed in the Harappan period.

b) Chalcolithic (4000-900 BC)

Chalcolithic means during this period people were using copper tools along with stone tools. Indian Chalcolithic called as 'Age of Early Farmers', running from 3000 BC to 700 BC. It succeeds Neolithic period. During this period, India dotted with villages of early farmers. In those, the villages in the Indus-Sarasvati valley comparatively developed more. Hence, in this part we witness the emergence of first urban civilization, called as 'Harappa Civilization'.

According to geographical variations, we find sub-cultures of Indian Chalcolithic, viz. Ahar/Banas culture of Rajasthan, Kayatha-Ahar-Malawa culture of Madhya Pradesh, Jorwe culture in Maharashtra etc. Whereas, Chalcolithic culture in Karnataka developed alongside the Neolithic culture over there. These culture connected with each other through the exchanges. In this unit, we would study the Chalcolithic culture in India with special reference to Maharashtra.

Chalcolithic Maharashtra

The archaeological remains of Chalcolithic Maharashtra discovered from the valleys of Tapi, Godavari and Bhima. They consists of major sites like Prakash, Daimabad, Inamgao and minor sites like Jorwe, Nashik, Nevasa, Kaothe, Valaki, Songao, Chandoli etc. The Chalcolithic Maharashtra, called as 'Deccan Chalcolithic'
comprised of five periods, Sawalda culture, Late Harappan Culture, Malawa Culture, Jorwe Culture and Late Jorwe Culture.

**Sawalda Culture (2500-2000 BC):**

This culture emerged and developed in Tapi-Godavari Valley. Daimabad is the major site of this culture. The people of this culture lived in square houses, built with mud and mud-bricks. The floor properly rammed with thatched roof. The family was joint hence we find many rooms in these houses. Comparitively, simple folks lived in pits or small huts. However, these huts were mainly built for storing purpose, the courtyards used for regular duties. These people were settled farmers, growing wheat, barley, pulses etc. They were expert in crafts, too. They used to make black painted red wares with paintings and decorations. The mullers were made of stones. Besides, they used rings of copper and bronze, beads of carnelian and agate. They also made use of bone for tools. They used bone arrowheads and fishhooks for hunting and fishing. Their pots show drawing of fishhooks and fishes.

**Late Harappa Culture (2200-2000 BC)**

These people migrated into Maharashtra through Gujarat. As they were experienced in civilized culture, they introduced planned settlements in Maharashtra. They also protected their settlements with mud fortifications. The rivers were also dammed for the protection from flood. They constructed large houses with many rooms. These rooms were utilized for various purposes like putting cattle, storing grains, kitchen etc. Some of houses were also fortified. They were expert farmers. They, through wooden plough, grew many crops like wheat, barley, pulses, vegetables, fruits etc. Besides, they also followed alternative occupations like pastoralism, hunting, fishing etc. They were also expert artisans. This can be witnessed through bronze toys of bullock-cart, elephant, rhino, bison, discovered from Daimabad. They used to bury their dead, outside their settlements. Their settlement concentrated in Tapi-valley only.

**Malawa Culture (1700-1400 BC)**

These people migrated from Madhya Pradesh. They settled in Maharashtra up to the Bhima valley. They were vary prosperous. The farmers used to live in large rectangular houses made from mud-bricks. The houses and settlements were planned. Agriculture was their primary occupation, they used to grow wheat, barley, pulses, oil seeds etc. They were also good artisans. Black-on-red painted ware was their
predominant pottery type. These red pots were painted in black, showing beautiful designs and drawings of animals, like, deer, bull, dog, crocodile etc. They used to prefer deer-meat to other. The deer-bones are generally strong; hence used to make tools and weapons. Hence, deer holds major position in their pottery-drawings. One of the drawings indicates a man surrounded by animals. It is informed that this drawing is of 'Pashupati' and holds religious significance. This culture comprised of major sites like Prakash, Daimabad and Inamgao.

**Jorwe Culture (1400-1200 BC)**

From the legacy of Malawa culture and contacts with Neolithic-Chalcolithic cultures in Karnataka, Jorwe culture emerged in Maharashtra. The family structure of Jorwe people was joint and they live in large rectangular houses. Some of them also lived in square and circular houses. Their settlement was planned in which all the houses placed in straight rows. Such rows have lanes in between them. These houses had more rooms, dedicated to various purposes like kitchen, storage etc. The kitchen had heath and underground grain-storage. Besides, we also find storage-bin in the kitchen. Similar to the house-floors, the court-floor was also rammed properly. It also consisted underground grain-storage and large hearth.

The settlement was presided by one headman. It lived in centre of the settlement. His house was large and planned. His house accompanied by community grain-storage. That means the leader held power on the economy of that settlement. His was privileged position and hence his burial was also somewhat different from those of others. This house of headman accompanied by houses of well-to-do people. They used to consume food with best proteins. The common people lived some distance away from these houses. Their houses were not well made. These houses consists of houses of potters, bead-makers, butchers etc.

The people of Jorwe culture was farmers. They made experiments in irrigation technology. The Jorwe people of Inamgaon diverted the surplus water of Ghod river through canal and stored in one artificial tank. Besides, they also put bund on the river. Due to annual availability of water through such system, they managed to take crops throughout the year. They took all the crops in both the season, *rabbi* and *kharif* (winter crops). The crops were similar to the previous; however, the production was surplus. Sometime, if fertile land was away from the main settlement, they formed a seasonal settlement over there. For example, the Jorwe people of
Inamgaon formed another seasonal settlement at Walki, at the confluence of rivers. They ploughed their lands by using plough made of bulls-bones. Along with such heavy production, they used to rear cattle, sheep-goats, pigs and hens. Besides, hunting and fishing were their alternative life-style. Due to the development of agriculture, craft and exchanges were also developed subsequently. The main tool kit of these people made up of stones. 'Earthen Pots' were major utensil of their life. Hence, potters were important parts of their society. We find potter-kilns from sites like Daimabad and Inamgao. These pots were of various purposes and hence of various sizes. These pots were red colored with paintings in black. These paintings consist of traditional geometric designs, flora and fauna of their ecology. The society consists of coppersmiths, goldsmiths, bead-makers, lime-makers. They made beads, drills, axe, chisels, fishhooks, ornaments, and tangs from copper. Besides, by using gold, they made beads, earrings and other ornaments. They, through exchanges, were in contact with Konkan, Saurashtra and Karnataka. They brought sea-fish (from Konkan), shell (from Saurashtra) and gold (Karnataka) in exchange.

'Mother-goddess' held significant position in their religious life. We find such head-less figurines of mother-goddess from Inamgaon. 'Bull' was also worshipped, thanks to the tradition from Harappa civilization. The burial system of Jorwe people held influence of Neolithic-Chalcolithic culture of Karnataka. They believed in 'After-life'. Hence, they used to bury their dead under the house-floor or close to the house. The children were buried in pots whereas the adults in extended position. The portion below the ankles of the adult-corpse was cut off. However, the treatment to the corpse of the headman was given differently. He was put in a seated position in a big storage-pot. His legs maintained intact unlike the others. For the ease of the after-life travel of the dead, the corpse accompanied with grave-goods.

**Late Jorwe Culture (1200-900 BC)**

The period opened with adverse climatic condition. The rainfall decreased, climate became dry which culminated in the fall of crops. The failure of crops resulted in the decline of entire economy; subsequently the life-ways. The population was also decreased or migrated to other parts. Now, instead of planned houses of earlier period, in this period, we witness settlement of small huts. These were of seasonal nature; hence, no planning could be discerned in the settlement. The quality of craft also diminished. Such adverse situation forced the settlers to migrate to other parts. Not only that, they also changed their mode of subsistence i.e. from farming to
pastoralism. Now there was scarcity of water, hence they replaced cattle with sheep
and goats. They tried to incline more on hunting and fishing. Hence, we find large
scale deer-bones in their settlements. The religious beliefs were as same as earlier.
However, as there was no point in settled life style, they undertook the nomadic life-
style. With sheep and goats, they started traveling in other areas in search of food.
During their travel, they encountered Megalithic pastoralists.

**Highlights of Chalcolithic People:**

Now let's sum up with the highlights of these people:

- These people used to live in rectangular/circular houses made of mud and mud
  bricks. The houses were of more rooms and of rammed floor and thatched roof.

- They followed alternative mode of subsistence, agriculture, pastoralism, hunting
  and fishing. Farming was done with wooden/bony plough and by adopting
  irrigation technologies. They were cattle-pastoralists, however, during adverse
  climatic condition, they followed sheep-goat pastoralism. They acquired
  expertise in copper-craft. However, as copper was rare and mined only in the
  areas of Rajasthan, they used bones and stones to make tools.

- Pots held significant position in their daily life-style; hence, we find quality and
  specialization in pot-making. These are Black-on-red painted ware; however,
  show different traits according to different sub-cultures.

- They also undertook exchanges with other communities hence we find foreign
  goods/tools in their areas.

- They were followers of 'Bull' and 'Mother-Goddess' cult. Besides, they also
  believed in 'After-life'. Hence, the dead found their final resting place either in
  their homes or close to their homes.

**Check your progress-2**

a) **Choose correct alternative.**

1. The word Neolithic used earliest by..............
   a) Luback    b) Marshall    c) Wheeler    d) Lucas

2. The earliest remains of Neolithic pottery discovered from............
   a) Chaupani Mando b) Burzahom    c) Utnur    d) Jorwe
3. The communal animal-butcher site of Neolithic period discovered from.....
   a) Budhihal   b) Utnur   c) Nashik   d) Bahal

4. Chalcolithic canal and bund discovered from..................
   a) Inamgao   b) Nevasa   c) Chandoli   d) Daimabad

5. During Chalcolithic period, gold was imported from..................
   a) Karnataka   b) Saurshtra   c) Konkan   d) Bengal

b. Answer in one sentence.
   1. Which Neolithic remains indicate India's contact with Chinese Neolithic?
   2. Which bronze remains discovered from Daimabad?
   3. Which sub-cultures form parts of Maharashtra/Deccan Chalcolithic?
   4. Which irrigation strategies adopted by Chalcolithic Inamgao?
   5. Which pottery used by Chalcolithic people?

2.2.3 Section 3: Harappa Civilization

We witnessed various sub cultures during Chalcolithic period. This was the period of early farmers of India. That means the entire Chalcolithic period was belonged to a rural culture. However, some of the villages between the valleys of Indus and Sarawati comparatively developed more. They passed the 'rural stage' and became urban. This is called as first urbanization of India. The earliest evidence of this culture discovered from Harappa. Hence, it is known as 'Harappa Civilization'. This civilization went through various phases of development. This process initiated in Neolithic period (8000-4000 BC) and then went further through various periods, like, Early Harappa (400-2500 BC)- Mature Harappa (2600-1800 BC) and then Late Harappa (1800 BC).

So far around 2000 sites of the Harappan Civilization found in the Indian subcontinent. Its basic centre lies in the valleys of Indus and Sarasvati Rivers. Its sites found from diversified geographical regions, like, hill ranges, flat plains, river-valleys, desert and coastal area. As far the Indian part of the subcontinent is concerned, sites discovered from near about 12, 99, 600 sp. km of the western part of India. These include the states of Kashmir (Manda), Punjab (Ropar), Haryana (Banavali, Rakhigarhi), U.P. (Alamgirpur) Rajasthan (Kalibangan), Gujarat (Lothal, Lothal,
Dholavira, Bhagatrav), Maharashtra (Daimabad), with north-south length of 1100 km and east-west length of 1550 km. It seems that, the Harappan Civilization has expanded its wings through the area of east Afghanistan, whole of Pakistan and western/NW India. However are the differences and vastness of the area, we find uniformity in this culture. It is witnessed in uniform script, uniform system of weights and measures, seals, bricks (4:2:1), planned and fortified cities, drainage system, tools and equipments, pottery and uniform drawings/paintings on pottery. Hence, in total we call it as 'Harappa Civilization'.

(A) Town planning and houses

Harappa

Harappa is located on the left bank of Ravi River (dist. Motengmeri, Punjab, Pakistan). The city divided into two parts, citadel and lower town. The citadel is fortified and located on higher ground. It consists of public architecture like houses of labourers, accompanied by the thrashing floor to the NW of citadel; then, a granary close to river to the North and cemetery in its south. Besides, some administrative structures were also discovered in the area of citadel. So far, the residence in the citadel is concerned; we can see big houses, having a square courtyard, enclosed by rooms to their all sides. Some of them were big having around 12 rooms in them. Houses of rich people comprised of a kitchen and toilet, and, a swimming tank too. The doors of the houses opened in the narrow lanes and not on the main roads. The layout and spacing of houses at Harappa indicated some kind of socio-economical discriminations, prevalent in the society.

Whereas, in the area of lower town, along with houses, we can see workshops and shops of craftsmen, like, potters-kilns, metal-kilns, dyers'-tank and the artisans expert in ornaments and lapidary.

Mohenjo-Daro

Mohenjo-Daro was located on the banks of Indus River. The site divided into two parts, citadel and lower town. The lower town was not fortified; whereas, the citadel was fortified, consisting of the Great-Bath, Granary and an assembly hall. The place of worship near Great-Bath indicates the bath and worship by Priests. Besides, the closeness of granary to the Great bath indicates the control of Priests on the economy of the city. Similar evidences can be found at Kalibangan. The lower town area spread NW for 1070 m and WE for 685 m. The roads in lower town area ran NS
and crossed each other in right angles. The biggest road in this part was 10 feet wide. The houses made with burnt-bricks, consisting of, a spacious courtyard enclosed by four-six rooms, toilet and kitchen. Some of the houses were double-storied and, one of the biggest had around 30 rooms in it. The wells dug out in every house for the provision of water.

**Kalibangan**

The site of Kalibangan was located on the banks of Sarasvati River in Rajasthan. The city of Kalibangan is an important Harappan site because we can trace out early phase of Harappan civilization over here. The town was divided into citadel and lower town; both having independent mud-fortification. Besides, settlement of labourers and agricultural farms were located to the south of citadel. The Citadel further divided into two equal parts, measuring 120 meters.

The area of lower town (240 m WE x 360 m NW) was also fortified. It had two doors, one to its west (to enter into citadel) and another to its northwest (to go to river). The houses made up of mud bricks, and, repaired at least for five times. The area had a remarkable system for sanitation where the gutters built and closed with bricks. The roads ran from NW and WE and connected the roads (1.8 m x 7.2 m) which came from side-lanes. Houses were comprised of a spacious courtyard, surrounded by various rooms, where, one room used for worshipping. The floors of houses were made of mud-bricks, sometimes; tiles also used for flooring. To provide fodder and water to the cattle, we can see a large storage jar of mud-brick and a pot buried in the courtyard of the house. The doors of such houses made high and wide for the convenience for bullock-cart to enter in the house.

Besides, except the area of Citadel and Lower town, we can see some houses located to the south and outside of the citadel. These houses were of modest type, having no fencing for them. Possibly, these were resided by laborers or lower class.

**Lothal**

Lothal (Gujarat), the famous Harappan port, is located on the banks of Bhogav River. The city was divided into two part, both having a common fortification. However, for maintaining proper distance and spacing, the citadel was located on comparatively higher ground than the lower town. To the west of city, we can trace out a dockyard. This was strengthened by using burnt-bricks. It accompanied with a warehouse. The lower town was criss-crossed by wide roads (4-6 meters), running
north south. These roads connected with roads, which opened into lanes. It consisted of houses and kilns of various types of artisans, like, coppersmiths, goldsmiths, lapidary etc.

The area of Lower town was dotted with houses and workshops of artisans, like, coppersmith, goldsmith, lapidary etc.

**Dholavira**

Dholavira (Tal. Bachau, Dist. Kachch) is located at Khadir, an island situated in the desserts of Kachch in Gujarat. R. S. Bisht of ASI excavated the site during 1991-95. It was a natural port of Harappan, besides, rich in minerals and semiprecious stones. Hence, it was a resourceful place for both the craft and trade. To exploit these resources, Harappan founded their settlement at Dholavira. Due to such favourable situation at Dholavira, a continuous habitation from Early Harappa (stage 1 to 3B)-through Mature Harappa to Late Harappa can be seen. The mature Harappan stage consists of various public structures, like, Citadel, Bailey-Residential/cum Office complex, Middle town, lower town, Ceremonial ground, water reservoir in Northern and Western part etc. The entire place was fortified. The middle town and series of reservoir can only be found at Dholavira. During the period of Late Harappa (Stage 5 to 7), Dholavira witnessed the decline of cultures, resulted in the desolation of the site in 1600 BC.

Harappan people who were expert in creating cities habited Dholavira. At the outset, during Early Harappa period, a rectangular and fortified city was created **(Stage 1)**. The fortification was wide with a wide foundation of 11 m. The houses were made of mud-bricks. The people were expert in making various objects out of shell, steatites, semiprecious stones and copper.

In due course of time, **(Stage 2)** the crafts became more specialized, trade flourished, population increased; then, consequently, changes made in the original layout of the city. Hence, fortification rose for three meters and plastered with lime. Besides, for increasing the life of mud bricks and to bare the scorching heat of summer; the houses also plastered with lime.

In the **Stage 3**, the fortification strengthened with adding a revetment of mud bricks (5 m wide) from inside; however, some fundamental changes made in the layout of the city. A fortified **Citadel** was constructed. The houses located to the north and outside the fortification cleared off and a **ceremonial ground** was created,
closed to the fortification of citadel. Besides, to the east of the Citadel but outside the fortification wall, a *residential/cum office complex* was created, independently fortified. This structure may be functioned as an office of the administration of traders. Due to consistent increase in population, the *Middle Town*, located to the north of the Citadel, expanded and its fortification strengthened more. The entire area had a common fortification to house every part of this part of the city, like, Citadel, ceremonial ground, residential/cum office complex, Middle town. Four gateways provided to this common fortification.

Dholavira is located in stony land, having no perennial water source. Hence, the Harappan of Stage 3 constructed a series of water-reservoir by constructing bunds on the ephemeral streams.

In *Stage 3 B and 4*, Dholavira witnessed the introduction of script for the trading purposes. The weights and measures also profusely used during this period. This reflects the growth of trading activity of Dholavira, which made him one of the prosperous trading centres of that time. The population was consistently on increase. Hence, to the east of the common fortification of previous period, *Lower Town* created and fortified. A good sanitary system provided to the city. The art of writing witnessed progress. A wooden display board hung on the Gateway of City. We can see 10 alphabets of steatite put on the board of northern gateway. During this period, the crafts in copper, silver, ivory and semi precious stones have reached to its zenith. Thus, during this period Dholavira witnessed a complete layout of the city comprising of Citadel, ceremonial ground, offices, Middle town, Lower town, water reservoirs and fortification for individual structures and a common fortification. At the same time, Dholavira was shocked with earthquakes.

In late Harappan phase i.e. *stage 5 to 7*, Dholavira witnessed gradual decline. The well-known layout of the city and their administration finished and the city became the abode of vultures and thieves (1600 BC).

**Important Structures in Harappan Civilization**

During Harappan period, India witnessed its first urbanization. The first tangible sign of urban centres is the existence of public architecture in them. The Harappa civilization was not of exception. Following is a glance at significant public architecture of this culture.
Great Bath: The famous great bath discovered at the site of Mohenjo-Daro. It constructed with using burnt-bricks. It was 60 m in length and 36 m wide. It had a swimming tank (12 m x 7 m) at its centre, with the depth of 3 meters. The floor (2-3 m thick) of the swimming tank plastered with lime to avoid percolation of water. Steps were provided to the tank which surrounded by rooms for changing cloths and worshipping. For the continuous supply of water, another tank constructed close to the Great Bath. A proper system of gutters provided for sewage.

Granary: We can find evidences of Granaries at the sites of Harappa, Mohenjo-Daro and Lothal. At Harappa, the granary was located to the south of the river and close to thrashing floors. The barracks of labourers were also located close to it. The area of the Granary was around 15 m in length and 6 m in width. The foundation of the granary made with burnt-bricks, provided with holes for circulation of air. This granary accompanied with thrashing floors for clearing grains. These floors made on the platform of raised ground. These ran in WE direction, and placed in five lines. Each line had six platforms, made of circles of burnt-bricks, having a deep hollow in the centre. At Mohenjo-Daro, the granary, made up of burnt-bricks, located on the western side. It was 55 m long and 37 m wide. The granary consisted of 27 rooms, placed in three lines, having nine rooms in each line. A wide space of one meter provided between each two rooms for the circulation of air. The granary accompanied with a platform to its north for the loading-unloading of goods. The granary at Lothal was located close to the dockyard in the Citadel. It was 17 m long and 14 m wide and constructed on a raised platform of four feet high. It consisted of 12 rectangular rooms, made up of mud-bricks, placed in four lines, having three rooms in each line. Besides, space provided between each two rooms for the circulation of air.

Palace & Assembly Hall: At Mohenjo-Daro, a palace constructed close to the Great Bath. It was 230 feet long and 78 feet wide. It consisted of three verandahs, having a spacious square courtyard of 33 square feet. Besides, a pillared palace discovered also at Mundigak. The assembly hall at Mohenjo-Daro was eight meter wide consisted of 20 pillars, placed in four lines with five pillars in each line. It was constructed in a wide area of 750 sq. meters. At Dholavira, an open assembly hall can be seen close to the citadel.

Barrack for Laborers: At Harappa, a barrack for labourers constructed to the NW of Citadel. It was protected by a small fortification. The barracks situated in two lines,
running from east to west direction. Each house (17 m x 7 m) in the barracks was comprised of one room and a courtyard.

**Water Management:** Generally each house at Mohenjo-Daro was provided with well. Besides, almost in every site, wells were constructed for the supply of water. However, Dholavira faced severe problem of water. Hence, they came up with innovative idea of water management. To the southern and northern side of Dholavira, there were small streams, which only flowed in monsoon. They constructed bunds on these streams and turned the flow of water into the city. Meanwhile, they have built a series of water reservoirs along the inside of fortification. They directed the flow of water into these reservoirs and stored it for the rest of the year. Thus, they solved the problem of draught, which was always haunting Dholavira.

**Highlights of the layout of Harappan City**

If we sum up the information mentioned above, we can arrive at some highlights of layouts of Harappan-cities.

It seems that, Harappan cities divided into two parts, like, a Citadel for important persons and a lower town for the public. A care was taken to keep them separate; hence, they were generally fortified independently from each other. The layout of the city was quite systematic and disciplined. It consisted of individual and public structures, generally made of burnt bricks. The public structures comprised of great bath, granaries, assembly hall, palaces, dockyards etc. It seems that the priestly class held the authority on these public places. Whereas, the private or individual structures comprised of houses, one/two stories, having as much as 30 rooms in them. The houses were square on plan, comprising a centre courtyard surrounded by rooms from all its sides. The houses situated on the sides of the roads; however, their doors opened in the lanes and not on the road.

For water supply each houses was provided with a well. At Dholavira, a series of water-reservoir was constructed. Besides, for sewage, we can see gutters built and closed with burnt-bricks. The roads run by NW and WE. They were wide and connected by the roads, came from lanes. The bricks were of uniform proportion, like, 4:2:1. The Harappan had a remarkable system of sanitation. Each house provided with individual drainage, from where, the drain-water ran through the underground gutters. The gutters were duly covered, with openings on regular
intervals to clean them. Then the wastewater of entire city poured in one large pit, outside the city

The people were disciplined and interested in cleanliness. Many evidences indicate a deep civic sense of Harappan, like, proportionate bricks, straight and wide roads, chessboard pattern of cities made by crisscrossed roads, running NW and WE; wells-tanks-baths; underground gutters for sanitation etc.

In short, the layout of Harappan cities indicates a particular and systematic planning. Besides, it reveals the discrimination in the society. We can understand that the Priestly class held an authority on religion, economy (supply of food) and society. In later period, these cities declined by the natural calamities like flood and earthquakes and by drastic changes in environment.

b) Political and Economical condition

I. Political Condition

We can arrive at some indication of political system of Harappan civilization. As we know, there was a uniform pattern in the tools, equipments and bricks of the culture. This indicates an existence of some kind of regulatory authority to control complex processes involved in these crafts. Besides, public architecture such as palaces, granaries indicate to some influential factors in the society. The large granaries indicate the collection of surplus from various places and their redistribution activities. Obviously, such tasks needed an administrative system. It seems that, three types of influential classes were existed in Harappan society, like, the leaders, traders and Priests. It may be possible, that only one influential class was existed like that of Priest who possessed all the three powers. The close location of granary and great bath at Mohenjo-Daro, fire-altar in Citadel at Kalibangan, granary close to fire-altar at Lothal, all in one indicated the influence of Priestly class in the society. In short, across such an extensive area, it was impossible to maintain cultural integrity in such a versatile cultural profile without any regulatory command of some kind of political system.

II. Economical Condition

a. Agriculture and Pastoralism

Harappan civilization developed in the river valley, because the land was fertile for the growth of agriculture. The people cultivated various types of crops like wheat,
barley, jowar, bajara, oil-seeds, peas, mustard (for oil), rice, cotton etc. The fabric of pots found in Lothal and Rangpur showed mixture of rice-husks. Whereas; the piece of cotton cloths found from Mohenjo-Daro indicates the cultivation of cotton, too. They, for agricultural activities used wooden plough having wooden/stone ploughshare, sickles, small hoe etc. We have evidences of one ploughed field at Kalibangan during the early Harappan period. They took double cropping in these fields. It also indicates that even since Early Harappan period, the people of this culture were aware of wooden plough and double cropping.

Along with agriculture, people were resorted to pastoralism. They reared herds of sheep-goat, humped bulls and hence too. Bones of boar, buffalos, elephants and camels indicate their possible inclusion in the herds.

b. Industry

As we have seen that the Harappan urbanization received force from surplus agricultural produce, consequently the crafts and industries in various metals became the highlights of Harappan cities. They were developed and specialized in various items.

The lapidary-industry was one of the flourishing industries of Harappan culture. They made beads out of semi-precious stones. They used stone-drill to pour holes in stones; anvil, stone-cutting. Besides, for making beads of non-local raw, the Harappan established colonies in distant lands and exploited resources from there. The Harappan city of Lothal was famous for the production of carnelian beads.

Similar to the industry of lapidary, the Harappan attained expertise in the metal-industry, too. They, by using brick-kilns, made various tools in copper like small scrapers, needles, sickles, fish-hook, flat-axe, chisels, knives, arrow heads, spear heads, swords; and, bronze sculptures of animals/dancers and toys. Besides, they were also aware of the difficult art of making pots with the combination of two pieces of metal. They also worked in gold and made beads, pendants, needle, and ornaments out of it. Silver was available in abundance, hence, they made pots, plates, beads, ornaments etc. in sliver. We know that a large hoard of ornaments was discovered from Mohenjo-Daro.

The pottery-art; especially the black painted red ware was the well-known feature of Harappa civilization. The pottery assemblage comprised of various types of equipments, like, storage vessels, dish-on-stand, perforated jar etc. They were
decorated with designs of thick lines, leaves, balance/scale, netted design, pipal tree, geometrical shapes, human shape etc.

Besides, bangles and objects of shell (beads, bracelet, and rings) discovered from Chanhu-Daro (Sindh) and Balakot (Baluchistan). The people were engaged in various crafts like seals in steatite and combs, pins and base of seal from ivory. They also made sickles and ploughshare from quartzite. Limestone brought from Rohari and Sakkar, which used for making stone-blades. Besides, they were also engaged in the handlooms, using spindle whorls of clay. Brick making, masonry etc. were the other crafts in which people were engaged.

The raw material: We can see a variety in various objects of Harappan period. It should be noted that these were made from non-local raw material. So far metal is concerned, copper was mined from Khetri mines of Rajasthan, Baluchistan and Northwest frontier; Gold was acquired from Kolar region of Karnataka; Silver from Afghanistan, Iran and Mesopotamia; lead from Kashmir or Rajasthan. For lapidary-industry, lapis lazuli was brought from Badakshan; Jade from Central Asia; agate from Saurashtra and shell from the coastal area of Gujarat. Some of the settlements of Harappan were located in the areas of these resources. For example, the sites of Shourtghai and Altin Depe were located in the area of Badakshan. To make such transactions smooth, sites like Sutkajen-Dor was located in the border areas of Harappa-culture and Mesopotamia and functioned as a trading outpost.

c. Trade & Commerce

For fulfilling the need of rich and influenced class, the international trade received boost in Harappan period. The uniformity of script, variety of trade-goods and International Avenue; all in one indicate that the Harappa civilization was basically a culture centered on a trade. Big cities linked in a systematic network to other localities of Harappa culture, as also linked to the places of other cultures and foreign lands. Lothal was one of the famous ports, located on the coast of Arabian Sea.

(a) Internal Trade (Centres, Items, Routes): One may wonder why the Harappan civilization spread through such a geographically diversified and large area. One reason lie in the need of acquisition of raw material, like, Gold (North Karnataka), Copper (Khetri mines, Rajasthan), Beads of semiprecious stones (Amethyst from Maharashtra; Agate/Chalcedony/Carnelian from Saurashtra) etc. For exploiting these
resources, Harappan centres were located in such areas of resources. Besides, already established centres in these areas linked through proper routes to Harappan epicenter in the Indus-Sarasvati valley. The availability of similar kinds of evidences/remains from large geographical area proves such connections.

(b) International Trade (Centres, Items, Routes): One must take the trade between Harappa with Mesopotamia & Iran into consideration regarding the international trade of Harappan civilization. Various kinds of Harappan objects like seal, weights-measures, sculptures of clay and terracotta, beads of carnelian, decorated bones etc. were discovered from the sites in Mesopotamia like Susa, Ur, Nippur, Kish, Umma, Tel Asmar etc. Some of the seals engraved with unicorn animal and Harappan-script. Besides, Harappan-seals also found at sites like Felka, Baharin in Iran. However, not much objects of Mesopotamian origin discovered from Harappan sites. Probably, they were trading in the perishable items like cloths, wool, sainted oil and leather goods of which remains not found. Nevertheless, silver objects, cylindrical seals, copper ore, discovered from Harappan sites indicate their connections with Mesopotamia.

(c) Import and Export: The items of import consisted of silver (Afghanistan, Iran), Lapis Lazuli (Badkshan, Northeast Afghanistan), turquoise (Central Asia, Iran), Jade (Central Asia) etc. Whereas, in trade with Mesopotamia, the items of export included copper, gold, carnelian, ivory, pearl, cotton, spices, wood etc.

(d) Weights and Measures: We can observe uniformity in the weights and measures of Harappan civilization. There was a series of weights, in which, one series was of in doubles like 1, 2, 4, 8, 4 and, another was of decimal type in the multiplied series of 16 like 320, 640, 1600, 3200, 6400. During Harappan times, the length measured by the standard of one foot = 37.6 cm. The weights made from chalcedony, jasper, steatite, limestone, and balance from copper. The standardization and uniformity in weights and measure indicate the existence of some kind of authority and a proper administrative system on the vast territory.

(e) Seals and Sealing: The seals used for assuring guarantee of goods. We have found more than 2000 seals and sealing of Harappan period. These seals were square, of 1 to 5 cm size and made from steatite. Generally, we can see a figure on one side and some pictograph on other side. Some of the seals only depict scripts whereas some of them have figures of human, animal, semi-human, plants, geometrical
designs etc. Some the seals depict figures of *Pashupati* and mother-goddess. It seems that such seals utilized for some religious purposes. These seals indicate the progress of art at the same time, knowledge of writing, proportionate art, the natural context, religious beliefs and prosperous trade of Harappan people.

(f) **Mode of Transport:** Harappan trade carried out by using various modes of transport. These included, for internal trade, bullock-carts, bull-caravans and camels. A bronze bullock-cart discovered from Harappa. Besides, toy carts also found from other sites. The inter-regional or inter-national trade (on foot) carried out by the pastoral communities using bull-caravans. Ships and boats used in international trade through sea-route. Seals from Mohenjo-Daro and Harappa reveal the figures of such ships and boats, whereas, clay model of ship discovered from Lothal. The trade carried through the ports like Lothal and Balakot, whereas, sites like Sutkajen-Dor, Sutka-Koh on the Makaran-coast functioned as trading posts. The evidence of dockyard at Lothal indicates the prosperity and technology of Harappan trading activity.

Evidence of a **dockyard** discovered from Lothal. It was located on the banks of River Bhogav. This river is one of the tributaries of Sabarmati, which, through the Gulf of Cambay connects to Arabian Sea. To the west of the site and to the riverside, a dockyard (216 m NS x 36 m WE) was constructed. The dock enclosed with burnt-bricks (4.3 m x 1.2 m) and connected to the river by a canal, seven meter wide. The water was supplied through canal, and due care was taken to maintain the exact level of water in the dockyard. Besides, for leaving excess water off a spillway was also provided to one corner of dock. It seems that, the ships were travelled by taking a route like Arabian sea-gulf of Cambay-River Sabarmati and finally to the river Bhogav. Then at the time of tides, they, through canal, harbored in the dockyard. Then the goods were loaded unloaded on the wharf, constructed close to dockyard. When the tides receded, then the ships returned, taking the same course of route.

c) **Social and Religious condition**

(I) **Social Condition**

(a) **Composition of Society:** The Harappan civilization was a civic culture indicating some sort of social discrimination in the society. The layout of the cities and material remains support this fact. If we take the society of Kalibangan in consideration, we can find discrimination on three tiers, like, Priestly class who lived
in Citadel, the artisans and farmers of lower town and lower/laborer class living outside the fortification. The evidences from Mohenjo-Daro and Lothal also substantiate this fact. It seems that the Harappan society divided into classes like Priestly Class (the governing body), Trader class, Craftsmen class, farmers, pastoral tribes, lower/laborer class etc. In such a condition, the Priestly class held authority on religion, economy and society of Harappan culture. As this civilization was trade-centered, the class of traders probably had some sort of power in the society.

(b) **Language and Script:** As trade was the main occupation in this civilization, no wonder they were aware of the importance of writing. The Harappa civilization spread throughout vast stretches of land. Hence, they might have spoken various local languages. It seems that they followed the uniform script; however, yet to be deciphered. We find evidences of scripts on various objects. Around 3700 such objects discovered only from Harappa. It can be seen on seals, sealing (impression), copper tablets, copper/bronze equipments, vessels etc. The script is in pictographs, generally comprising 5 symbols in one sentence; sometimes rarely has 26 symbols. According to the scholars, the script has 400-450 symbols where each word or pronunciation have separate symbol. This script probably written from right to left on the objects. We find maximum numbers of seals, which depict evidence of script. It generally shows 1 to 12 symbols. Mostly the traders used such seals to authenticate their goods. Such seals probably used in exchanges, also. Some seals also used as pendants by the people.

We find such writings for various purposes. A wooden sign board at the Gateway of Dholavira indicates 10 alphabets (33 cm tall x 27 cm wide) made of steatite. Besides, we find scripts on the clay and metal tablets, too. A rectangular copper tablet found in Mohenjo-Daro. They probably used for religious purposes. We also find script on earthen pots, copper/bronze tools, bangles, bone-pins, ornaments etc. These bangles-with-script probably used for religious purpose. A copper pot, filled with gold, found from Mohenjo-Daro has a script on it. According to some scholars, these might have the name of owner who owned that pot. However, in the absence of bilingual script, still now, we are unable to read this script, less know the language. However, its discovery from vast stretches of land display uniformity of Harappan civilization.

(c) **Dietary Habits:** The people used wheat, barley (Sindh and Punjab), barley (Rajasthan), Bajara, Rice (Gujarat), Peas in their food. They also included mustard,
linseed as edible oil and clarified butter in their preparation of food. They added honey in their food to make it sweet. Besides, they ate bananas, pomegranate, garden fig and mango. Their diet also included milk products. Besides, they also substantiate their diet with non-vegetarian food like the meat of deer, bear, boar, sheep, lambs and fish. The scholars like Kennedy, Lukas states that the Harappan followed balanced dietary habits. Their diet mainly comprised of vitamins and proteins in proper proportion. Their deaths mainly caused by arthritis.

(d) Dressing and hairstyle: So far, the dress is concerned; women used the lower garment reaching up to their knees whereas the men used waistcloth. The cloths were made of cotton manufactured from handloom industry. They also used woolen cloths. Both of them liked long hairs. Men combed in the middle of their hairs and tied them in one knot behind the head. They kept beard but removed the moustache. Women, like men, tied their hair in one knot and wore various types of attractive headgears.

(e) Toiletry and Ornaments: The profuse number of evidences of toiletry and ornaments indicate the inclination of both men and women for decorating their bodies with various methods. Especially women decorated their body by wearing fan-shaped headgear, head-ornaments, ear-ornaments, armlets, various types of garlands and necklaces, waist belts, rings etc. They were made of gold, silver, copper and ivory. The men were also interested to wear necklaces, rings and armlets. For toiletry, women used a special box containing such equipments. The box contained powder to paint eyebrows, face; lipsticks, eyeliner, kajjal and a stick to apply it, ivory comb, pins etc. Such box was discovered from Chanhu-Daro.

(f) Art: Harappan people expressed their artistic sprit through various art-types using terracotta, copper, bronze, steatite and stones. A beautiful sculpture of dancer in bronze discovered from Mohenjo-Daro. Besides, small toys of ox, sheep, and bullock-carts are worth noticing. The bronze toys like bullock-cart, elephant, buffalo, and rhino from Diamabad indicate the expertise in metallurgy of this period. Like bronzes, the statue of Priest in steatite is one of the famous sculptures of Mohenjo-Daro. The famous sculpture of a bust of man is discovered from Harappa. Besides, various toys of birds and animals (monkeys, dogs, sheep, humped & without-hump bull) discovered which may have been used either for worship or to play with. The terracotta toy cart is a famous toy of the children. The artistic growth of the Harappan can be seen on the figures of the seals, too.
(g) **Hobbies and Leisure**: The Harappans were wealthy and interested in various activities to pass their leisure time. They were interested in arts like music and dance. Besides, they enjoyed gambling, animal-fights, hunting and fishing.

(II) **Religious condition**

(a) **Deities**

With the help of figures on seals and terracotta statues, we can arrive at some sort of information regarding deities of Harappan civilization. It seems that they worshipped various deities like male, female, plants, animals, composite/imaginative etc.

Generally, in farming communities in the world we find the importance of *mother-goddess* in the society. The concept of 'mother-goddess' is an integration of two concepts viz. the fertility of land and the fecundity of women. Thus, 'mother-goddess' is the deity of fertility and fecundity. It had a prominent position in the religious system of Harappan civilization. We find various figurines of mother-goddesses in the Harappan civilization. On one seal, we find a women giving birth to a tree. The figurine of mother-goddess, discovered from Harappa, is a slim figure, has a fan-shaped headgear and wears various ornaments. Some mother-goddesses showed in pregnant condition and some showed with their children. These are the examples of worshipping fecundity. Some figurines found broken. These probably made for temporary or occasional purposes. Such figurines used in religious sacrifices or religious festivities. We find such mother-goddesses at places like Mohenjo-Daro, Harappa, Banavali etc. However, these are absent from Kalibangan, Lothal, Surkotada, Mitathal etc. It indicates that there was no uniform religious system in the Harappa civilization.

The *Male-Gods* also worshipped in this civilization. Sir John Marshall found one seal of such male deity, termed by himself as 'Pashupati', the prototype of later Shiva. It is a figure of a person who seated in yogic position on a high seat. He wore a headgear of ox-horn. He put his hands on his knees with armlets. He surrounded by animals like rhino, elephant, ox and tiger. We can see two antelope close to his seat. We also find such figures of horn-headed Deities on the pots (Kot Diji), terracotta tablets (Kalibangan) and storage vessel (Padri). It should be noted that such figures also discovered from the pots of Early Harappa from Lewan. It shows that such horn-headed deity venerated since long tradition in this civilization.
Like the male and female deities, we also find symbols of 'fertility'. We find figures of ling and yoni-pitha from Kalibangan.

Besides, some trees and plants also worshipped in Harappa civilization. We know the importance of Pipal trees right from Early Harappan period. On some seals, a Pipal tree depicted surrounded by a fence. One seal from Mohenjo-Daro depicts a tree emerging from the horned headgear of one deity. Here, one person, along with seven figures were shown paying respect to this deity or the tree. According to some scholars, these seven figures were of women and prototype of seven celestial beings (apsara/asara) or seven mythical sages (saptarshi).

Like trees, animals also venerated. Especially, the non-humped bull was the famous among them. The humped-bull also venerated. Some composite/mythical/imaginative animals also worshiped, like, man+lion, Unicorn etc. According to some scholars, the evidences of fire-alters and signs like svastik or wheel indicate the existence of solar worship in Harappan society.

(b) Place of Worship and rituals

We do not have clear evidences of temples in Harappan civilization. However, some places of worship or rituals can be shown. At Mohenjo-Daro, a big structure was discovered from the lower -town, holding a stage within it. It had two big gateways and steps provided to ascend on the stage. This probably used as a place of communal worship. We know that, the Great bath also accompanied with the rooms for worship after the bath. At Lothal, in Citadel, lines of 12 bathing-platforms placed on raised ground of 4 meters high. Besides, a well provided for taking bath. At Kalibangan, bathing platforms and a well constructed close to the fire-alters. These evidences suggest the existence of place of worship, at the same time importance of bath in religious rituals.

The evidences at Kalibangan are of worth mentioning. The citadel divided in two equal parts, north and south. The southern portion comprised of places-of-worship. We find high brick-platforms with space in between each other. One of the platforms have seven fire-alters, containing ashes, charcoal, terracotta tablets etc. This alters probably used for oblation purpose. These alters are accompanied by on seat and a earthen pot, buried in the ground. Thus, one can sit on that seat and takes things from the port and gives oblation to the alters. We also find a well and bathing-platform nears this area. It again indicates the importance of bathing before the
worship. We find such types of fire-alters in many sites like Banavali, Lothal, Amari, Nageshvar, Vagad (Gujarat); Rakhigarhi (Haryana). The systems at Kalibangan and Banavali were form communal worship whereas that of other places were for individual worship.

(c) Religious concepts

We also find some kind of religious concepts or traditions in Harappa civilization. The 'Bath' holds important position in their religious system. We find, Great bath near the place-of-worship (Mohenjo-Daro), well and bathing platform near fire-alters (Lothal, Kalibangan) etc. We find the tradition of sacrifice in their system. A terracotta tablet from Kalibangan depicts a pictures in which shown 'a horned-deity (on one side) and a person, dragging an animal with the help of a rope (on another side)'. Besides, some deities were venerated permanently; whereas, some were worshipped on specific occasions. Besides, some figures of deities used as pendants in this civilization.

(d) Funeral Rites

Funeral rites hold a significant place in religious condition as they reflect people's belief on the 'after-life'. The Harappan people followed different kinds of funeral rites, like, full burial, partial burial (Mohenjo-Daro, Harappa), post-cremation burial, burials-of-couple (Lothal) etc. Besides, communal-burials also found at some places, like, Harappa, Kalibangan, Lothal, Rakhigarhi, Surkotada etc. Generally, the burials made with using burnt bricks. In burials corps placed in north-south direction. It accompanied with various goods like shell-bangles, garland, ear-ornaments, copper-mirror, sweets made of clay, spoon, beads, ivory objects etc. At Lothal, two corpses of a couple buried in one burial. The cemetery placed outside the fortification of Harappan city.

Regarding the religious condition of Harappan civilization, different types of rituals were existed in different areas. Like, fire-alters were found at Kalibangan and Lothal, but absent in rest of other sites. At Mohenjo-Daro bath considered necessary in rituals, at Harappa, we do not have evidence of it. Variety can also be seen in the funeral rites. The answer of the variety lies in the great extent of Harappan civilization and inclusion of different types of geographical and cultural areas within it. However, along with such cultural diversity, various types of uniform systems indicate that unity can be achieved in diversity.
Decline of Harappan Civilization

The decline of Harappan civilization was not a sudden happening in fact it was a gradual process. The 'system' in city layout collapsed. Houses constructed by using old bricks. They encroached on the main roads of the cities. Public buildings like Great bath, Granaries were remained unused for long time. Quality in tools and equipment diminished. Thus, city like Mohenjo-Daro with a spread of 25 hectares remained limited within three hectares.

It should be noted that, like its growth, the decline of Harappan civilization was a gradual process, spread through centuries. The decline may have been caused by various types of natural calamities or adverse environmental conditions, like, flood, earthquakes, change in the river-course, drying of rivers, silting, dryness of climate etc. After this decline, Harappan migrated to other parts of India. With their contact, the cultures in other parts of India also benefitted by the knowledge and experience of Harappan.

Check your progress-3

a) Choose correct alternative

1) Harappa situated on the banks of river...............
   a) Ravi   b) Indus   c) Sutlej   d) Sarasvati

2) Diamabad situated in .................
   a) Rajasthan   b) Maharashtra   c) Karnataka   d) Uttar Pradesh

3) A wooden sign board discovered from .................
   a) Dholavira   b) Harappa   c) Kalibangan   d) Lothal

4) The measuring tape in Harappan Civilization was of .............. cm
   a) 37.6   b) 30   c) 35.5   d) 35.2

5) Dockyard and port of Harappa civilization discovered from ............... 
   a) Mohenjo-Daro   b) Harappa   c) Kalibangan   d) Lothal
b) **Answer in one sentence**

1. Which deities were worshipped in Harappa civilization?
2. From which place of Harappa civilization, ploughed field was discovered.
3. What was the proportion of Harappan bricks?
4. Which Harappan city had a series of tanks?
5. What caused the decline of Harappa civilization?

**2.2.4 Section 4: Megalithic**

**a) Concept and various types**

The culture in which large stones used to mark out the burials is called as 'Megalithic Culture'. The evidence of their settlements are rare; however, their burials were profusely discovered in all parts of Deccan. The Megalithic culture shows its existence in Deccan from 1000 BC and is gradually declined in 300 BC. Then it preceded by Satavahana state. Iron technology, horse, use of stones for burial-marking, black-&-red ware etc. are the main highlights of Megalithic culture.

Babinton discovered earliest Megalithic burial in the Malbar region of southern India (1823). So far Maharashtra is concerned, we find evidence of this culture in the areas of Vidarbha only. Hundreds of burials discovered from the region in which only four to five places indicate remains of their settlements. The Megalithic culture was not a uniform one. It holds various subcultures; hence, we find various kinds of burial-types, like, Cairn circles, cist & cairn circles, dolmen/chamber, Menhir, Topic-Kal, urn-burials, sarcophagus, rock-cut cave etc. Among these, we find mainly cairn circles in the Vidarbha region of Maharashtra. The other types discovered from Karnataka, Andhra Pradesh, Tamil Nadu and Kerala.

In this section, we will study Megalithic culture with special reference to Maharashtra.

**Megalithic culture in Maharashtra**

The remains of Megalithic Culture discovered mainly from the Vidarbha region of Maharashtra. The predominant type is 'cairn-circles'. Here, dead was buried in one big pit. The corpse accompanied with grave goods like food, water, horse, horse-ornaments etc. His tools and equipments also put with him. It is for their travel in
their after-life. Then the pit covered with soil. Then to mark the burial, large stones were arranged in circular fashion. The area between these large stones filled with cairn. This is called as 'cairn-circle'. Some burials consist of more than one corpse. The scholars have studied some of these burials located at Takalghat-Khapa, Mahurjhari, Bhagimori, Naikund, Raipur, Pachkhedi etc.

**Social Condition**

**Settlement:** We have comparatively less remains of their settlements than to their burials. The Megalithic people were mainly nomadic one. Instead of farming, they relied on hunting and pastoralism. Their diet also consists more of roots, fruits and meat. The remains of their settlement discovered from Takalghat, Bhgimori, Naikund and Raipur. These settlements were of seasonal nature. They lived in rectangular, square or circular huts. The floor rammed and lime-plastered, the walls made of mud with thatched roof. They used storage bins to store the grains. The kitchen had hearth in it.

**Craft:** The Megalithic people were expert artisans; especially in iron-technology. We find remains of iron-kiln at Naikund. It was made underground, 1.25 meter deep in the ground. It was constructed with 4 cm thick brick, having diameter of 30 cm. It had two earthen blowers to blow the wind. At the same time, for diverting waste material, a hole was also provided to it. It should be noted that their iron-tools show use of pure iron i.e. 99%. They made various tools and equipments from iron, like, swords, dagger, spearheads, arrowheads, chisel, axe, plough, sickles, tripod, plates, armlets, cauldron, nail cutter, nails, lamps, stirrups etc.

They were also expert copper-smiths. They made various equipments from copper like earrings, bangles, bells, mirror, horse-ornaments. They also made various ornaments from silver and gold, like, rings, bangles, earrings, armlets, pendants, belts etc.

So far pottery is concerned, they made a typical pottery, known as 'Black-&-Red Ware'. They made bowls, basins, plates out of that. They also used to make red pots. It is informed that, either they, themselves prepare such pots or they got those from the villagers in exchange of iron-tools. They also made beautiful beads from semi precious stones, like, carnelian, lapis lazuli, shell etc.

**Contacts:** Being nomadic they always encountered with various people. They maintained these contacts through exchange in various items, like, lapis, shell, gold,
silver. These were foreign objects to them. It is not exactly known who were these Megalithic people? On the basis of similarity in burial practice, some attribute their origin to the Mediterranean sea. It should be noted that modern studies have concluded that the Megalithic people of India were hailed from India only. However, as they were living in various geographical regions, they belonged to different sub-cultures.

Regarding their life styles, scholars like Dhavalikar states that the Megalithic people were originally nomadic pastoralists. They had expertise in iron-metallurgy. During their journey, they used to settle near any village, temporarily. Then, they provide iron-equipments as per the requirement of those villagers. Then they marched forward. Such frequent journey and regular stops were utilized for their burial sites. The variety in their burial systems (types of burials) indicates the interaction among various tribes, belong to the same Megalithic culture.

Check your progress-4

a) Choose correct alternative.

1. ................discovered Indian Megalithic.
   a) Babington  b) Marshall  c) Cunningham  d) Wheeler

2. Megalithic iron-kiln discovered from................
   a) Raipur  b) Naikund  c) Nevasa  d) Bhagimori

3. Megalithic horse-ornaments made from..............
   a) Shell  b) Terra cotta  c) Copper  d) Gold

4. ....................was the typical pottery of Megalithic period.
   a) Black-&Red b) Red  c) Black  d) Painted Grey Ware

5. Megalithic people were expert in .....................technology.
   a) Stone  b) Iron  c) Copper  d) Gold

b. Answer in one sentence.

1. What is Megalithic culture?

2. Which were modes of subsistence of Megalithic people?

3. From which places in Vidarbha, remains of Megalithic settlements found?
4. What type of burial discovered from Megalithic Vidarbha?

5. What is cairn circle?

2.3 Summary

Ancient Indian history starts from Prehistoric period. This is also called as 'Stone Age'. People of this period were integral part of their ecology. They utilized their surrounding for their adaptation. Their intelligence changed as per changes in their environment. It also changed their lifestyle. This development can be witnessed from the walls they have filled with drawings. During the end of stone age and with experience of thousands of years, they invented agriculture and pastoralism. That was Neolithic period. They started settle down. On this prehistoric infrastructure, they entered into 'Chalcolithic period'. The period ushers with invention of copper-metallurgy with earliest villages. In due course of time, the villages in North-West India developed ahead and transformed themselves into the cities. Thus, we witness the first urbanization of India in this region. It is called as 'Harappa Civilization'. Although spanned throughout thousands of kilometers, we find a cultural and civic uniformity in this culture. The period ended with the emergence of Vedic culture in North India and emergence of Megalithic culture in South India. These people were nomadic pastoralists and used to mark their burials with large stones. They were expert in iron-metallurgy. We also find cultural variety in this culture at the same time witness considerable sort of uniformity in there. This is called as 'Megalithic culture'.

2.4 Terms to Remember

Prehistory: The period of our history before the knowledge of writing. It is also called as 'Stone Age'.

Archaeology: Science of history-writing based on the material remains, left by past people.

Urbanization: Stage in the development of people; it consists of planned and fortified cities, public architecture, increase in population, social stratification, surplus production, specialization of occupation, trade with higher scope, uniform standards, weights, coins and a controlling administrative body etc.
2.5 Answers to check your progress

Check your progress-1
B) 1. Prehistoric period means the earliest period of human history. It is also called as 'Stone Age'. It comprises of Palaeolithic, Mesolithic and Neolithic periods.; 2. Hunsgi, Bhimbetaka; 3. Microliths, Rock Cave-art; 4. V. S. Vakankar; 5. Outlook towards creation of universe.

Check your progress-2
B) 1. Harvester, dog-burials; 2. toys of bullock-cart, elephants, bioson, rhinosore' 3. Sawalada, Late Harappa, Malawa, Jorwe, Late Jorwe; 4. Excess water of Ghod river diverted and stored in one tank. A bund was also constructed on the river.; 5. Black on Red ware.

Check your progress-3
A) 1. Ravi; 2. Maharashtra; 3. Dholavira; 4. 37.6; 5. Lothal

Check your progress-4
B) 1. The culture in which burials marked with putting large stones, called as Megalithic culture; 2. Pastoralism and Hunting; 3. Naikund, Bhagimori, Raipur, Takalghat; 4. Cairn-circles; 5. Dead were buried and marked with putting large stones in circular fashion, filled in between with cairn.

2.5 Exercise
a) Broad Questions
   1. Give information on Indian Stone Age.
   2. Give information on Indian Neolithic.
3. Give information on Indian Chalcolithic.
4. Explain layout of the Harappan cities.
5. Explain Harappan economy.
6. Explain social and religious life in Harappa civilization.
7. Give information on Megalithic life.

b) Short Notes

2.7 References for further study