

# ANCIENT INDIAN HISTORY



## Sources of Indian History

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# Historical Sources

## Archaeological Sources

- Monuments
- Coins
- Seals
- Pottery
- Tools and Graves
- Sculpture and Paintings
- Inscriptions

## Literary Sources

### Indian Literature

#### Religious Literature

#### Non-Religious Literature

→ **Court Accounts** - Rajtarangini, Harshacharita

→ **Academic works & books** - Dharmashastras, Smritis/Samhitas, Arthashastra, Mitakshara & Dayabhaga, Sangam Literature, Kamasutra, Mudra rakshasa

### Foreign Literature/ Travelogues

### Brahmanical Literature

### Buddhist Literature

### Jaina Literature

#### Greco-Roman Writers

#### Chinese Travellers

#### Arab travellers

### Shruti Texts

### Smriti Texts

### Canonical

### Non Canonical

→ 12 Angas

→ 12 Upangas

→ 2 culikasutras

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→ Theseus

→ Herodotus

→ Megasthenes

→ Dionysus

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→ Song Yun

→ Hsuan Tsang

→ I-tsing/Yijing

→ Taranath (Tibet)

→ Sulaiman

→ Al-Masudi

→ Al-Beruni

→ Marco Polo

→ Ibn Batuta

→ Vedas - Rig, Sama, Yajur, Atharva

→ Brahmanas

→ Aranyakas

→ Upanishad

→ Vedangas

→ Epics - Ramayana, Mahabharata

→ Puranas (18)

→ Smritis

→ Tripitakas

✓ Sutra Piṭaka,

✓ Vinaya Piṭaka,

✓ Abhidhamma Piṭaka

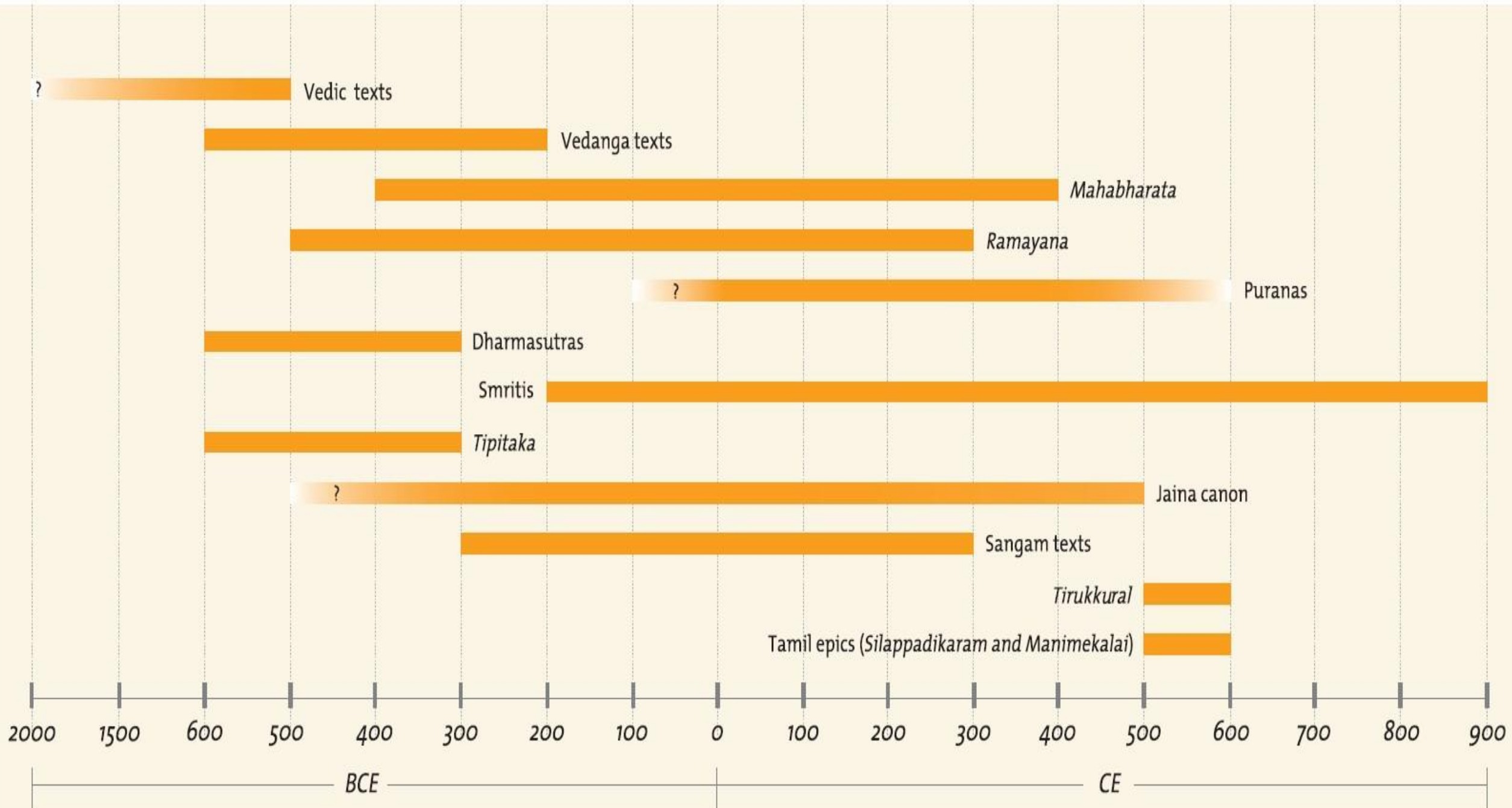
✓ Jatakas

✓ Deepavamsa

✓ Mahavamsa

✓ Milinda Pando

✓ Nidanapatta

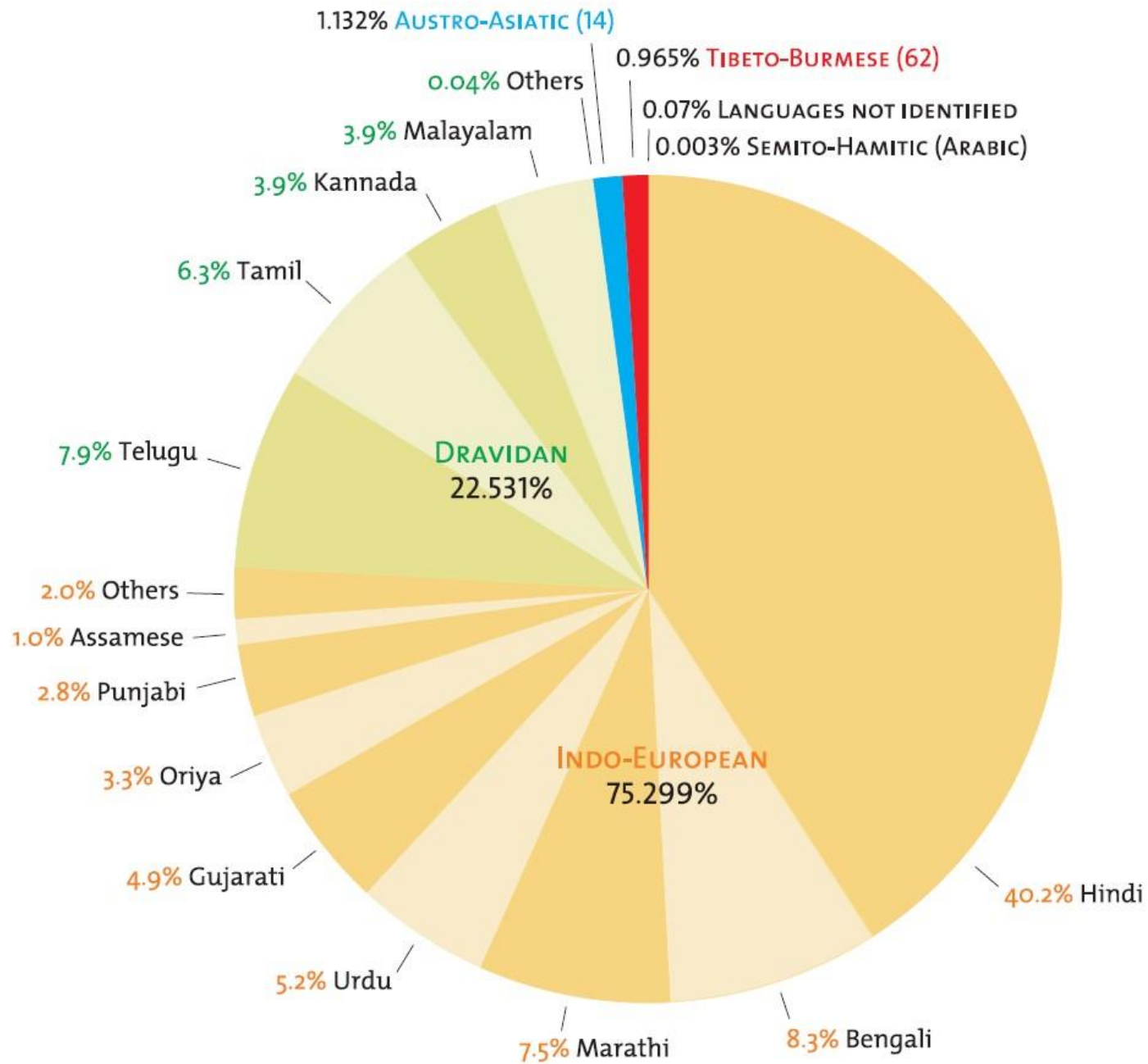




Paper was invented in China in the 3rd century BCE. New techniques led to its increasing use and by the 4th century, paper had replaced bamboo strips as standard material for writing in that country. Wood block printing probably began during the rule of the Sui dynasty (581–618 CE) and became popular during the Tang period (618–907 CE).



Turkish brought paper in India during Delhi Sultanate period.





॥ ऋग्वेद ॥  
RIG VEDA

- ❑ The Rig Veda is the **oldest** existing Veda amongst the other four. It consists of 1028 individual Sanskrit hymns.
- ❑ It is said to be one of the first extensive composition in any Indo-European language that has survived for our perusal.
- ❑ Historians argue that it was compiled around **1500-1200 BC**. The focus of this Veda is on **worldly prosperity** and **natural beauty**.
- ❑ The text is organised in 10 books, known as **Mandalas**, of varying age and length. Furthermore, each mandala comprises of several **Suktas** or hymns, which are usually for sacrificial purposes.
- ❑ Most of the hymns concentrate on the themes of life, death, creation, sacrifice and for seeking godly pleasure or **soma**.
- ❑ The entire Rig vedic hymns are dedicated to several deities, in particular to their **Chief Deity, Lord Indra**.
- ❑ The other prominent Gods mentioned in the Rig Veda are *Agni* (God of fire), *Varuna* (God of water), *Rudra* (God of wind/storm), *Aditya* (A form of Sun God), *Vayu* (God of air) and the *Ashwini* twins.
- ❑ There are several hymns dedicated to female Goddesses too; like *Usha* (Goddess of dawn), *Prithvi* (Goddess of earth) and *Vak* (the Goddess of speech).

# Rig Veda

ॐ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥१॥  
अग्निः पूर्वेभिरृषिभिरीड्यो नूतनैरुत। स देवाँ एह वक्षति॥२॥  
अग्निना रयिमश्नवत्पोषमेव दिवेदिवे। यशसं वीरवत्तमम्॥३॥  
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि। स इददेवेषु गच्छति॥४॥  
अग्निर्होता कविक्रतुः सुत्यश्चित्रश्रवस्तमः। देवो देवेभिरा गमत्॥५॥  
यदुङ्ग दशषे त्वमग्ने भद्रं करिष्यसि। तवेत्तत्सुत्यमङ्गिरः॥६॥  
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्। नमो भरन्त एमसि॥७॥  
राजन्तमध्वराणां गोपामृतस्य दीदिविम्। वर्धमानं स्वे दमे॥८॥  
स नः पितेव सूनवेऽग्ने सूपायनो भव। सचस्वा नः स्वस्तये॥९॥

Q. Agni, the fire god, was the god of the home and was considered as an intermediary between gods and men.

(T/F)

Om̐ agnimīle purohitam̐ yajñasya' devamṛtvijam̐| Hotāram̐ ratnadhātāmam̐||1||  
Agniḥ pūrvebhirṛṣibhirīdyo\_ nūtanairuta| Sa devām̐ eha vakṣati||2||

Om̐ (om̐) - I praise (īle) Agni, the god of fire (agnim), (who is) the family priest (purohitam), the divine (devam) priest (ṛtvijam) of the yajña or ritual of worship (yajñasya), (as well as the priest known as) Hotā (hotārām)<sup>5</sup>, (and who) distributes great riches (ratna-dhātāmam)||1||

The god of fire (agniḥ) (is) worthy of being praised and solicited (īdyah) by (both) the former (pūrvebhiḥ) Seers (ṛṣibhiḥ) and (uta) the present ones (nūtanaiḥ). Let him bring (sah... vakṣati) the gods (devām̐) here (ā iha)!||2||

## Sam Veda

- ❑ Sama Veda has been named after ‘Saman’ (melody) and it concentrates on **melody or songs**.
- ❑ While the entire text has 1875 hymns, historians argue that 75 are original and the rest have been taken from the Sakala branch of the Rig Veda.
- ❑ It consists of hymns, detached verses and 16,000 raga (musical notes) and raginis. It is because of the lyrical nature of the text that it has also been called the ‘**book of chants**’.
- ❑ It also shows us how **Indian music** had developed in the Vedic period.

## Yajur Veda

- ❑ The name ‘Yajus’ signifies ‘sacrifice’ and this Veda concentrates on **rites and mantras** of different types of **sacrifices** that were prevalent in the Vedic times.
- ❑ There are two major recensions (**samhita**) of the Yajur Veda: **Shukla** (white/pure) and **Krishna** (black/dark).
- ❑ These samhita’s are also called: **Vajasaneyi Samhita** and **Taittiriya Samhita**.
- ❑ The Yajur Veda is predominantly a **ritual Veda** as it acts like a guide book for the rishis/priests who conduct **sacrificial rituals**.

## Atharva Veda

This Veda is also known as **Brahma Veda** and has been attributed to two *rishis* called **Atharvan** and **Angiras**, respectively. Because of its association with the two *rishis*, in the olden times it was also called **Atharvangirasa**. While it is mostly concerned with **peace** and **prosperity** of the human society and covers all aspects of a **man’s daily life**, it specifically focuses on **treatment of several ailments**. The book is known to prescribe treatment for almost 99 diseases. There are two major recensions (*sakhas*) of the text called the **Paippalada** and **Saunakiya**. Most of the text deals with healing and **black and white magic**; speculation on the **changes in the universe**; and even touches upon issues of the **everyday problems** in a householder’s life.

# Brahmanas

- ❑ The Brahmanas are part of the Hindu *sruti* (revealed knowledge) literature.
- ❑ Each Veda has a Brahmana attached to it, which is essentially a collection of texts with **commentaries** on the particular Veda.
- ❑ They are usually a mixture of legends, facts, philosophy and detailed explanations of Vedic rituals.
- ❑ They also contain **instructions** on how to properly conduct rituals and enunciate the science of sacrifice.
- ❑ They also **explain the symbolic significance** of the sacred words used in the rituals.
- ❑ Although historians disagree on the dating of the Brahmanas, it is usually pegged to be composed and compiled between 900-700 BC.
- ❑ As mentioned above, **each Veda has its accompanying Brahmana.**

## Brahmanas



# Aryankas

Theosophy (Brahmavidya),  
Meditation (Upasana)  
Knowledge of breath (Pranavidya).

Secret meaning of the sacrifice and  
the concept of Brahma as well.

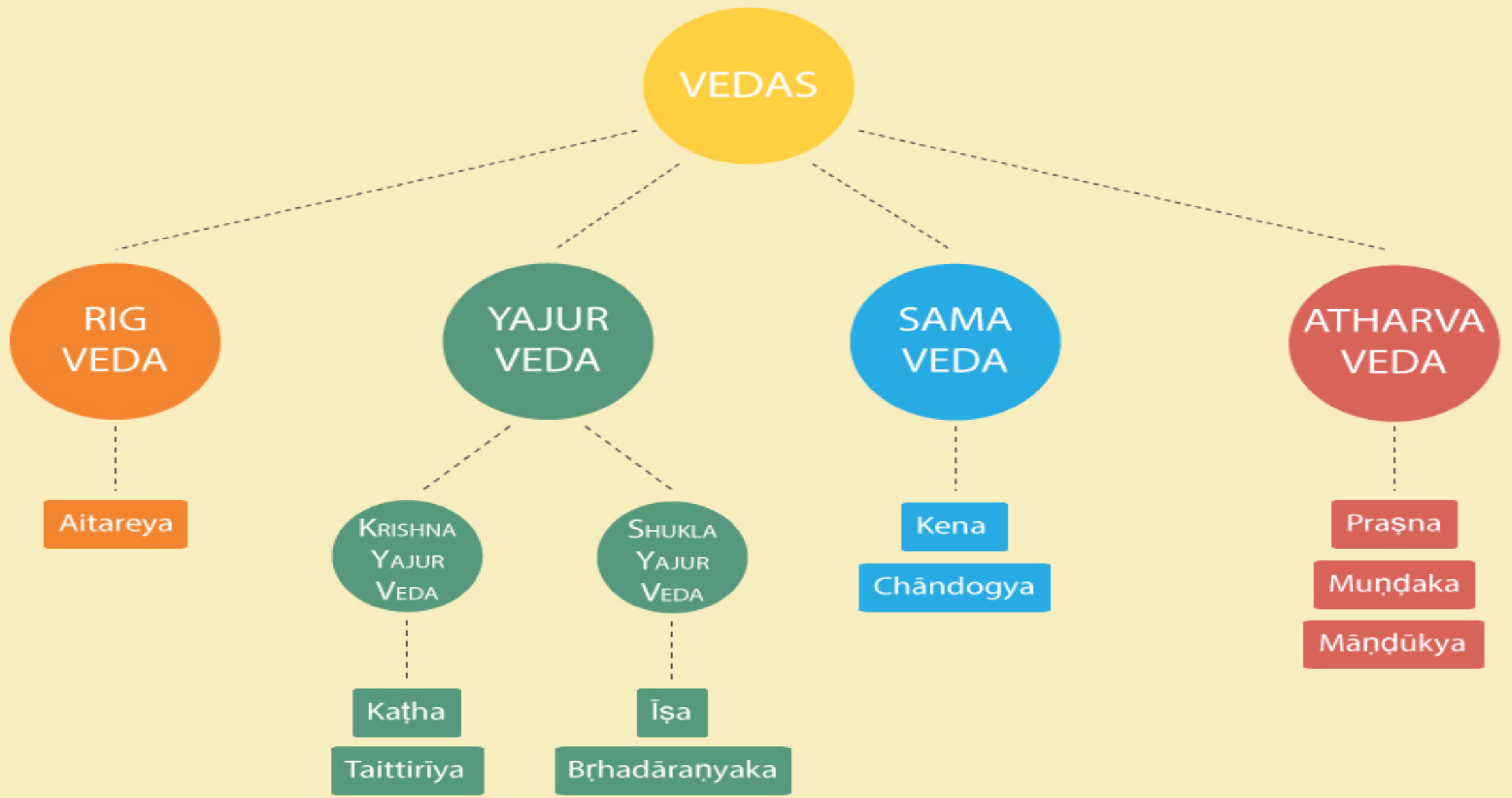
# THE UPANISHADS

“SITTING DOWN NEAR”

108 IN *MUKTIKĀ*



- ❑ The Upanishads are late Vedic and post-Vedic Sanskrit texts that "document the transition from the archaic ritualism of the Veda into new religious ideas and institutions" and the emergence of the central religious concepts of Hinduism.
- ❑ Out of the traditional 108 Upanishads, ten of them are considered to be the principal ones: Isha, Kena and Katha, Prashan, Mundaka, Mandukya, Tattiriya, Aitareya, Chhandogya and Brihadaranyaka.
- ❑ They emphasize on knowledge compared to rituals.



THE 4 VEDAS AND THE 10 MAIN UPANISHADS

**“God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him.**

**He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.”**

**- SHVETASHVATARA UPANISHAD -**

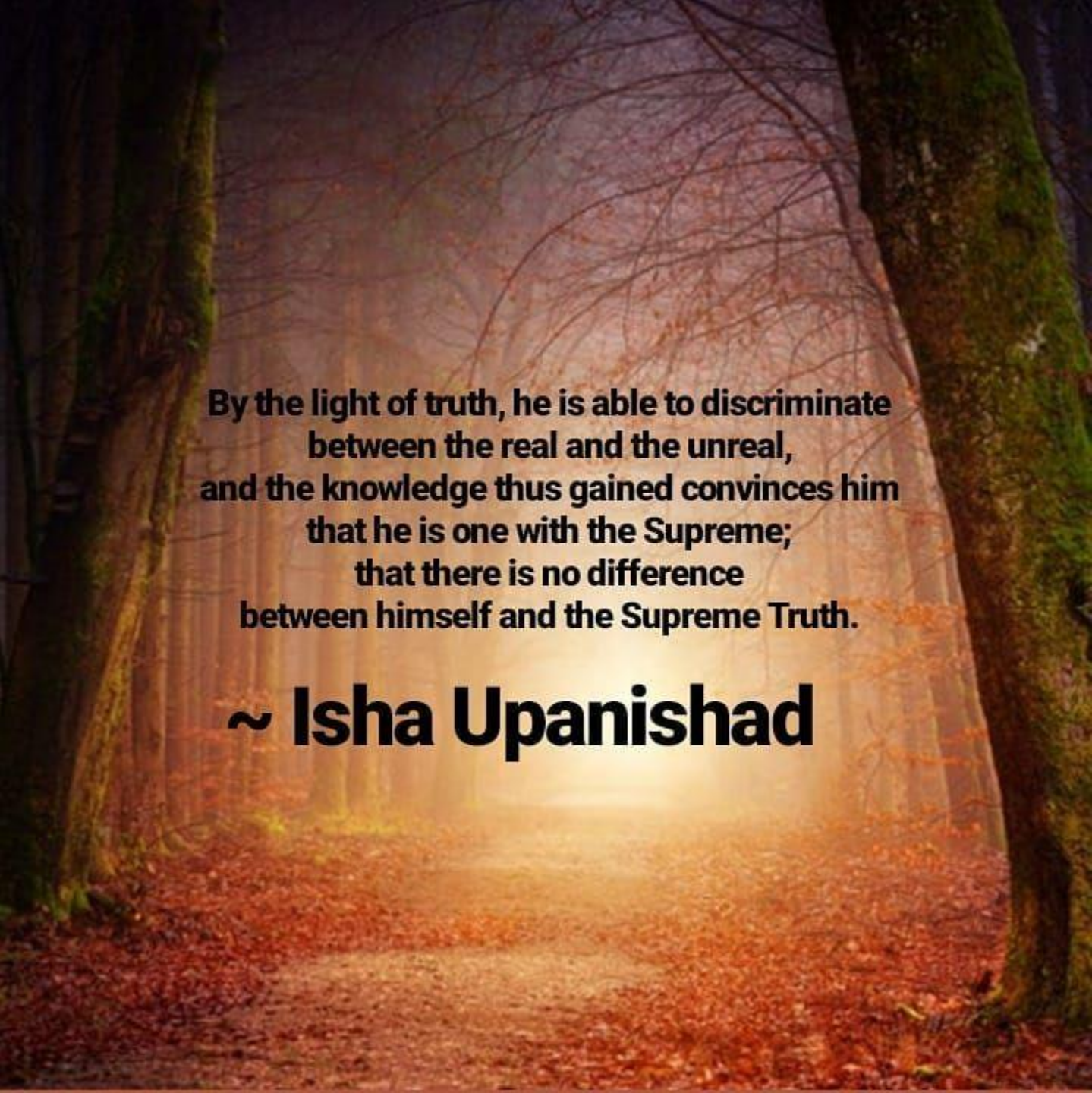
You are what  
your deep,  
driving desire  
is.

As your desire  
is, so is your  
will.

As your will is,  
so is your deed.

As you deed is,  
so is your  
destiny.

- *The Brihadaranyaka  
Upanishad*



By the light of truth, he is able to discriminate  
between the real and the unreal,  
and the knowledge thus gained convinces him  
that he is one with the Supreme;  
that there is no difference  
between himself and the Supreme Truth.

~ **Isha Upanishad**

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।  
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं  
निधानम् ॥

Truth alone triumphs; not falsehood.  
Through truth the divine path is spread out  
by which the sages whose desires have been  
completely fulfilled, reach where that supreme  
treasure of Truth resides.

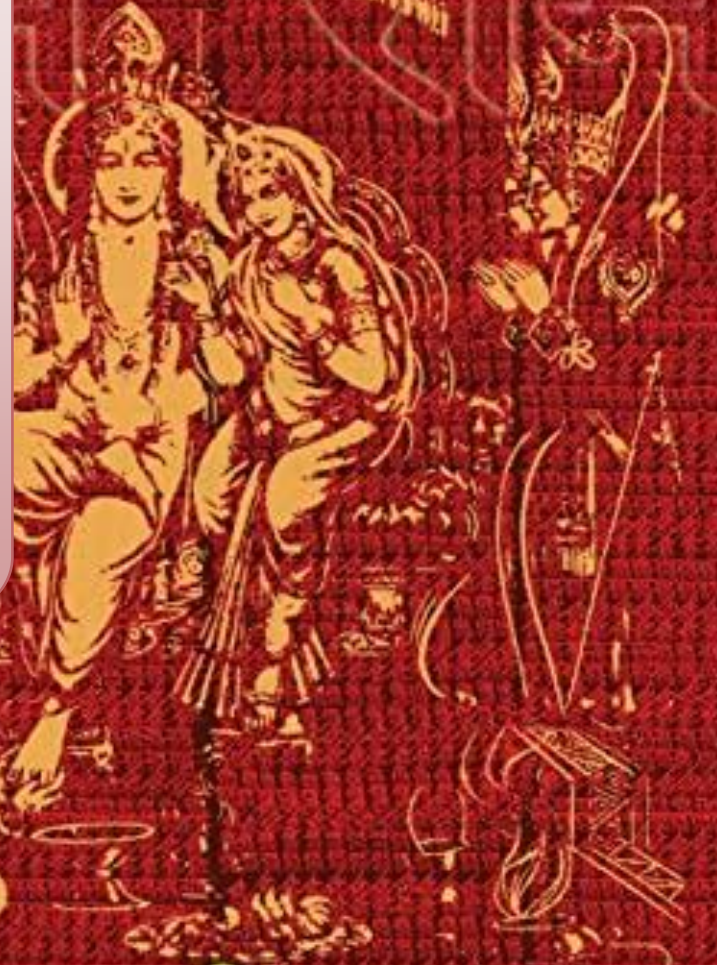
– Mundaka Upanishad 3.1.6

# Vedanga

- ❑ They are like a supplement to the original Veda and concentrate on topics like
  1. **Shiksha** deals with the appropriate pronunciation of the Mantras.
  2. **Kalpa** is related to rituals, duties and sanskara.
  3. **Vyakarana** deals with grammar and the science of language
  4. **Nirukta** with etymology. Yaskacharya's Nirukta is very famous.
  5. **Chhanda** deals with rhyming schemes. Chhandasutra was composed by Acharya Pingal.
  6. **Jyotish** deals with astronomy in which we find the proper calculation of the right position of the sun and the moon and various heavenly bodies to perform rituals and ceremonies. Jyotish Vedanga is a famous book for it in which we get as many as 400 slokas.
- ❑ These were written in the form of a precept or a text that defines the general rule that regulates the thought and behaviour of mankind.
- ❑ One of the most striking examples of such literature is **Panini's Ashtadhyayi** which is a text to define the rules of **Sanskrit grammar**.

- ❑ The Ramayana, the oldest epic in the world, is known as 'Adi Kavya'.
- ❑ It consists of 24,000 shlokas divided into 07 Kandas (Bal Kand, Ayodhya Kand and Aranya Kand, Kishkindha Kand, Sundar Kand, Lanka Kand and Uttar Kand).
- ❑ The first and seventh Kandas were the latest additions to the Ramayana. The Ramayana is said to be composed in the 5th century B.C.
- ❑ Originally it had only 6,000 verses. Later on, it became 12,000 and finally, it has 24,000 shlokas.

# श्रीरामचरितमानस



सुनवसन चुराही हसजुह जीव जीवगन धामो ॥ कृदि लकुं चालीकुमतिकु ॥ सपत  
जातो ॥ पायकोरनेनि सि वापर जाही ॥ नहि परकोर नहिपर आघो ॥ सपत  
दुधप्रमवृहकसको ॥ पहर घुनं रनरं सधभाऊ ॥ जवतेषुपुपरपरसु  
निहार ॥ सिरेसो घुदुखदवहहमार ॥ वचनमलतसुरजन अतुले ॥ तिनके  
भागमगहन लोग ॥ २२ ॥ लोगमसहनभागसव अतुले ॥ नरागिनरे  
ही ॥ बोलनिमिलि सिमाम अतुले ॥ २३ ॥ अतुले ॥ नरागिनरे  
रहिनेहोतजसुनिकीलात्रि अतुले ॥ २४ ॥ अतुले ॥ नरागिनरे  
हलेकोकानिय ॥ २५ ॥ विहरतवन  
जोलीज्यो सारमोर ॥ अयेपोनपावर  
अतिघीनी ॥ वासरजाहिले मले कसम

नाथप्रथपिपुचानदुहारे ॥ भयउने  
उज अतुलागी ॥ तेलोकरुवरदुवभोग  
रिसकरभरनकरभोग ॥ लविलघुवंध  
नवदारे ॥ अतुलेकहेसोरकिप्रल  
तवसुनिबोलेवात ॥ २६ ॥ सो ॥ सति  
कहेहेरुपकोवात ॥ लधिअयनेसि  
वअतुकेलेअवार ॥ लधिअयनेसि  
करहिबिचारु ॥ पुलकधरिसमार  
कहेबेसोरमनिनाथनिवाहा ॥ यो  
निजनाथसुभाऊ ॥ अयराधिपर



- ❑ The Mahabharat of Ved Vyasa is the longest epic in the world consisting of 1,00,000 shlokas in 18 parvans or chapters in which shanti parvan is the largest parvan.
- ❑ The Bhagavad Gita is extracted from the Bhishma Parvan of the Mahabharata.
- ❑ The Mahabharata is said to be composed between 400 B.C. to A.D. 400. Originally it had only 8,800 shlokas under the name of Jay Samhita, later on, it was called chaturvinshati sahasri samhita or Bharat consisting of 24,000 shlokas and finally, it became Mahabharata or Shatasahasri Samhita with 1,00,000 shlokas.
- ❑ It is also called 'Panchamveda'.



## Major Puranas (Maha-Puranas)

1. Brahma Purana
2. Padma Purana
3. Vishnu Purana
4. Shiva Purana
5. Bhagavata Purana
6. Narada Purana
7. Markandeya Purana
8. Agni Purana
9. Bhavishya Purana
10. Brahmavaivarta Purana
11. Linga Purana
12. Varaha Purana
13. Skanda Purana
14. Vamana Purana
15. Kurma Purana
16. Matsya Purana
17. Garuda Purana
18. Brahmanda Purana

# Puran

## Minor Puranas (Upa-Puranas)

1. Sanatkumara Purana
2. Naradiya Purana
3. Brihannaradiya Purana
4. Shiva Rahasya Purana
5. Durvasa Purana
6. Kapila Purana
7. Vamana Purana
8. Bhargava Purana
9. Kalika Purana
10. Samba Purana
11. Nandi Purana
12. Surya Purana
13. Parasara Purana
14. Vashishtha Purana
15. Devi Bhagavata Purana
16. Ganesha Purana
17. Mudgala Purana
18. Hamsa Purana

10. Evaluate the contribution of the Puranas in disseminating secular knowledge among the masses in ancient India. (2013)

**Introduction:** Puranas are one of the pioneer sources of secular knowledge in ancient India, written largely between the 7th century BC and the 12th century AD. Unlike many other ancient texts, Puranas do not focus solely on religion but provide a wide array of information that contributed to the dissemination of secular knowledge among the masses.

- **Written between the 7th century BC and 12th century AD**

- **Provide a mix of secular and religious knowledge**

- **Part of Smriti literature, making Vedic knowledge more accessible**

- **Consist of 18 Maha-Puranas (major) and 18 Upa-Puranas (minor)**

- **Maha-Puranas include Brahma, Vishnu, Shiva, Bhagavata, and others**

- **Upa-Puranas include Narasimha, Kalika, and others**

**Conclusion:** On account of the above-mentioned contributions, Puranas are considered a vital source of secular knowledge in ancient India. They played a significant role in disseminating information on history, social structure, and cultural narratives among the masses, thus enriching the collective knowledge and cultural heritage of ancient Indian society.

# Secular Information from Puran

<b>Historical Tradition</b>	- Genealogies: Include lists of kings and dynasties, e.g., Suryavansha and Chandravansha
	- Sources: Key sources for early Indian historiography and understanding chronology
	- Examples: Vayu Purana and Brahmanda Purana provide extensive genealogies
<b>Social Structure</b>	- Varna System: Detailed explanation of the four Varnas (Brahmins, Kshatriyas, Vaishyas, Shudras)
	- Duties and Roles: Describe duties and roles of each Varna in society
	- Social Order: Information on social mobility and status
	- Examples: Manusmriti discusses the Varna system and social duties
<b>Mythological and Moral Narratives</b>	- Holy Trinity: Stories of Brahma (creator), Vishnu (preserver), and Shiva (destroyer)
	- Good vs. Evil: Narratives of gods vs. demons, e.g., Vishnu's avatars fighting demons
	- Moral Lessons: Teachings on dharma (righteousness), karma (action), and moksha (liberation)
	- Examples: Bhagavata Purana focuses on Vishnu and his avatars, including Krishna and Rama
<b>Historical Specificity</b>	- Dynastic Histories: Accounts of specific dynasties, e.g., Maurya, Gupta, Chalukya
	- Detailed Events: Descriptions of significant events, places, and figures
	- Geographical Details: Insights into the geography of ancient India
	- Examples: Matsya Purana provides details on various dynasties and historical events
<b>Scientific and Secular Knowledge</b>	- Astronomy: Information on planetary movements and celestial events
	- Medicine: Knowledge of Ayurveda and medicinal plants
	- Arts and Architecture: Descriptions of ancient Indian architecture and arts
	- Examples: Vishnu Purana contains information on cosmology and geography

# Important Literature

1. **Arthashastra**: It was composed by Kautilya (Chanakya). It gives a methodological analysis of the political and economic conditions of the Mauryan period.
2. **Mudra-rakshasa**: It was written by Vishakh Dutt during Gupta Period. It explains the destruction of the Nandas by Chandra Gupta Maurya with the help of Chanakya.
3. **Astadhyayee** composed by Panini, is a grammar on which Patanjali has written annotation.
4. Gargi Samhita describes the onset of the yavanas in India.
5. Similarly, Kalidash's **Abhijnayan Shakuntalam** and **Malvikagnimitram** explain the conditions of society and culture of the Gupta's period. The fight between the Yavan and Pushyamitra Sunga is also mentioned in it.

1. The **Swapnavasvadutta** of Bhasa throws light on the various events of the Gupta period. **Madhyama-vyayoga** is a one-act play attributed to Bhasa, a classical Sanskrit dramatist. Bhasa is known for his several plays that are based on themes from the Mahabharata and Ramayana, and "Madhyama-vyayoga" is one of them.
2. **Kavyalankara** is a work on poetics and literary theory by the poet Bhamaha.
3. **Natyashastra** is an ancient Indian treatise on performing arts, including theatre, dance, and music, attributed to the sage Bharata Muni.
4. **Mahabhashya** is a major commentary on the grammar of Panini, written by Patanjali.
5. **Mudrarakshasa** and **Devichandraguptam** by Vishakhadatta are the compositions of the Gupta period.

## Important Literature

1. It was King Harshavardhana who wrote **Naganand**, **Priyadarshika** and **Ratnavali**. In the very period his courtier poet Banabhatta wrote 'Harshacharita'. In all these compositions we gain the knowledge of Harsha's kingship and administration.
2. **Gaudvaho** by Vakpatiraj explains the victory of king Yashovarman of Kannauj and the subjugation of Gauda. Padmagupta Parimal wrote **Navsahsanka Charit**. It describes the various events of the Parmara of Malva.
3. Bilhana in his epic **Vikramankdevcharita** has described the achievements of the King of Chalukya Vikramaditya (VI).
4. Nayachandra Suri wrote the "**Hammira-Mahakavya**," which narrates the life of Hammira, a ruler of Ranthambore.
5. "**Nitivakyamrita**" is a work on polity and statecraft authored by Somadeva Suri, a Jain scholar.

1. **Avdanashataka** is a Sanskrit anthology of a hundred verses attributed to Hāla, a Sanskrit poet.
2. Chand Bardai's (**Prithviraj Raso**), Jayanaka's **Prithviraj Vijay** and **Kumarparpal Charit**, Jaganaka's **Parmal Raso** are some important compositions through which we understand the various events of the Rajputana Period.
3. In 1148-49 AD, Kalhana wrote '**Rajtarangini**' describing about the rulers of Kashmir. **Rajtarangini** is considered to be the first historical book of India. Kalhan is said to have been the son of a former minister by the name of Campaka in the court of a Kashmiri king, Harsha. It has 7826 verses and is divided into eight cantons.
4. Sandhyakar Nandi's **Ramcharit** is also a historical creation describing the works and achievements of Rampal, the pal ruler of Bengal.

1. Buddhacharita:

- Epic Sanskrit poem narrating Gautama Buddha's life.
- Covers birth, renunciation, enlightenment, and teaching.
- Portrays Buddha as compassionate and enlightened.

2. Saundarananda:

- Sanskrit poem focusing on Nanda's conversion to Buddhism.
- Explores themes of desire, renunciation, and spiritual transformation.
- Highlights the transformative power of Buddhist teachings.

3. Sariputraprakarana:

- Philosophical work centered on Sariputra and Maudgalyayana.
- Explores concepts like emptiness and reality.
- Reflects Ashvaghosha's deep understanding of Buddhist philosophy.

अश्वघोष कृत

# बुद्धचरित



संपादक व अनुवादक

सूर्यनारायण चौधरी

# Important Sanskrit Drama

Author	Play	Summary
<b>Kalidasa</b>	Malavikagnimitra	Love story of Malavika, a maiden of the queen, and Agnimitra, the son of Pushyamitra Shunga.
<b>Kalidasa</b>	Vikramorvasiya	Love story of Vikram and Urvasi.
<b>Kalidasa</b>	Abhigyan Shakuntalam	The Recognition of Shakuntala.
<b>Sudraka</b>	Mricchakatika	Love affair of young Brahmin Charudatta with a wealthy courtesan.
<b>Vishakhadutta</b>	Mudrarakshasa	Political drama narrating the ascent of King Chandragupta Maurya to power in India.
<b>Vishakhadutta</b>	Devi Chandraguptam	Political drama possibly related to Chandragupta Maurya's reign.
<b>Bhavabhuti</b>	Uttara Ramacharitam	The later life of Rama.
<b>Bhasa</b>	Swapnavasavadatta	Story of Vasavadatta in a dream.
<b>Bhasa</b>	Pancharatra	Unknown theme.
<b>Bhasa</b>	Urubhanga	Story of Duryodhana during and after his fight with Bhima.
<b>Harshavardhana</b>	Ratnavali	Love story of princess Ratnavali, daughter of the King of Ceylon, and King Udayana.
<b>Harshavardhana</b>	Nagananda	Story of how Prince Jimutavahana gives up his own body to stop a sacrifice of serpents to Garuda.
<b>Harshavardhana</b>	Priyadarsika	Union of Udayana and Priyadarsika, daughter of King Dridhavarman.

Sanskrit Poetry		
Poet	Notable Work	Summary
Kalidasa	Kumarasambhava	Depicts the birth of Kumar or Kartikeya, the son of Shiva and Parvati.
Kalidasa	Raghuvamsa	Chronicles the dynasty of the Raghus, specifically focusing on the lineage of Lord Rama.
Kalidasa	Meghaduta	Tells the story of a Yaksha sending a message to his beloved through a cloud messenger.
Kalidasa	Ritusamhara	Portrays the essence of different seasons in a medley.
Harisena	Poems in praise of Samudra Gupta	Praised the valor of Samudra Gupta, inscribed on the Allahabad pillar during the Gupta period.
Jayadeva	Gita Govinda	Concentrates on the life, love, and escapades of Lord Krishna, combining devotion, love, and nature.
Bharavi	Kiratarjuniya	Narrates the encounter between Arjuna and Lord Shiva disguised as a hunter, Kirata.
Magha	Sishupalavadha	Describes the killing of Shishupala, a character from the Mahabharata.

Other Important Sanskrit Text		
Author	Text	Summary
<b>Dharmashastra</b>	Dharmasutras & Dharmashastras	Compilation of laws governing Hindu kingdoms, property rights, and punishments.
<b>Manu</b>	Manusmriti	Defines societal roles, interactions, and codes of conduct for men and women.
<b>Kautilya</b>	Arthashastra	Focuses on economics, social conditions, and military strategy during the Mauryan empire.
<b>Pingala</b>	Chandasasra	Book on Mathematics, particularly known for its work on combinatorial mathematics.
<b>Charaka</b>	Charaka Samhita	Book on Medicine, detailing diagnosis, treatment, and ethical practices in healthcare.
<b>Sushruta</b>	Sushruta Samhita	Book on Surgery, providing detailed surgical techniques and practices.
<b>Madhava</b>	Madhava Nidana	Book on Pathology, covering the study of diseases and their causes.
<b>Varahamihira</b>	Pancha-Siddhantika	Book on Mathematical Astronomy, discussing five astronomical systems.
<b>Varahamihira</b>	Brihat Samhita	Covers various subjects including planetary movements, geology, and architecture.
<b>Aryabhata</b>	Aryabhatiya	Book on Astronomy and Mathematics, presenting astronomical theories and mathematical concepts.
<b>Lagadha</b>	Vedanga Jyotisha	Text on astrology, focusing on celestial movements and timekeeping.
<b>Kalhana</b>	Rajatarangini	Provides a detailed account of the Kings of Kashmir.
<b>Somadeva</b>	Katha-sarit-sagar	A poetic work from medieval Kashmir, containing a collection of stories and fables.

# Buddhist Literature

Buddhist Texts		
<b>Tripitaka</b>	Pali	Canonical texts: Vinaya Pitaka, Sutta Pitaka, and Abhidhamma Pitaka
<b>Jatakas</b>	Sanskrit/Pali	Non-canonical stories of Buddha's previous births, propagating Buddhist doctrines
<b>Buddhacharita</b>	Sanskrit	Epic poem by Asvaghosha narrating the life of Buddha
<b>Gatha Saptasati</b>	Prakrit	Prakrit poetry with elements of erotica, authored by various poetesses
<b>Dipavamsa</b>	Pali	Chronicle mentioning Buddha's visit to Sri Lanka and the arrival of his tooth relic
<b>Milinda Panho</b>	Pali	Dialogue between King Meander (Milinda) and Buddhist monk Nagasena
<b>Mahavamsa</b>	Pali	Epic poem detailing Buddha's visit to Sri Lanka and chronicles of Ceylonese kings
<b>Mahavastu</b>	Sanskrit/Pali/Prakrit	Contains Jakata and Avadana tales, compiled between 2nd century BC and 4th century AD
<b>Lalitavistara Sutra</b>	Sanskrit	Mahayana text narrating stories from Buddha's life until his first sermon at Sarnath
<b>Udana</b>	Pali	Oldest Theravada Buddhist text, including the story of "Blind Men and the Elephant"
<b>Bodhi Vamsa</b>	Sanskritized Pali	Prose-poem written in 12th century Sri Lanka by Upatissa, translated from Sinhalese
<b>Mahavibhasa Shastra</b>	Sanskrit	Mahayana text containing discussions on non-Buddhist philosophies
<b>Visuddhimagga</b>	Pali	Theravada text by Buddhaghosa discussing various teachings of Buddha

# Jain Literature

- ❑ The sacred books of the Jaina are collectively known as the Siddhanta or Agama.
- ❑ The language of the earliest texts is an eastern dialect of Prakrit known as Ardha-Magadhi.
- ❑ The Jaina monastic order came to be divided into the Shvetambara and Digambara schools.
- ❑ The Shvetambara canon includes the 12 Angas, 12 Uvargas (Upangas), 10 Painnas (Prakirnas), 6 Cheya Suttas (Cheda Sutras), 4 Mula Suttas (Mula Sutras), and a number of individual texts such as the Nandi Sutta (Nandi Sutra) and Anugodara (Anuyogadvara).
- ❑ There is some overlap in the content of the canonical literature of the two schools.



**Buddha:** My preparation and dedication will tell you whether I will clear UPSC in my first attempt or not!

हमरा तईयारी अऊर समर्पण तोहरा बताइतौ कि हम पहिला प्रयास में यूपीएससी पास कर पईबई की नहीं!

According to Shvetambara tradition, the Angas were compiled at a council held at Pataliputra. The compilation of the entire canon is supposed to have taken place in the 5th or 6th century at a council held in Valabhi in Gujarat, presided over by Devarddhi Kshamashramana. Some of the material in the canon may go back to the 5th or 4th century BCE, but changes and additions continued to be made till the 5th–6th centuries CE.

## Jain Literature

- ❑ Parishistaparvan by Hemachandra is a Jaina text, which is often considered an appendix or supplement to the Mahabharata. It provides additional narratives and elaborates on various stories related to the main events of the Mahabharata from a Jain perspective.
- ❑ The author of **Trishashtilakshana Mahapurana** is Acharya Jinasena and Gunabhadra. Jinasena was a distinguished Digambara Jain monk and scholar from the 9th century. **Trishashtilakshana Mahapurana**, also known as the "Lives of the Sixty-Three Great Beings," is a major Jaina text. It is one of the canonical texts of the Digambara Jain tradition, detailing the life stories of the twenty-four Tirthankaras and other significant Jain figures. It provides a comprehensive account of Jain cosmology, mythology, and the ethical and moral teachings of Jainism.

- ❑ The non-canonical Jaina works are partly in Prakrit dialects, especially **Maharashtri**, and partly in Sanskrit, which started being used in the early centuries CE.
- ❑ Commentaries on the canonical works include the **Nijjuttis** (Niryuktis), **Bhashyas**, and **Churnis** in Maharashtri and Prakrit; the early medieval **Tikas**, **Vrittis**, and **Avachurnis** are in Sanskrit.
- ❑ The **Jaina Puranas** (the Shvetambaras call them **Charitas**) are hagiographies of the Jaina saints known as Tirthankaras (literally 'ford makers'), but they contain other material as well.
- ❑ The **Adi Purana** (9th century) narrates the life of the first Tirthankara Rishabha, also known as Adinatha.
- ❑ The 8th century **Harivamsha Purana** gives a Jaina version of the stories of the Kauravas, Pandavas, Krishna, Balarama, and others. The **Parishishtaparvan** (12th century) by Hemachandra gives a history of the earliest Jaina teachers and also mentions certain details of political history.

# Jain Texts

Text/Author	Language	Description
<b>Jain Agamas</b>	Ardha-Magadhi Prakrit	Sacred texts comprising teachings of Jain tirthankaras
<b>Bhadrabahu</b>	Prakrit	Wrote Uvasaggaharam Stotra, Kalpa Sutra, pioneer of Digambara sect
<b>Acharya Kundkund</b>	Prakrit	Authored Samayasara and Niyamasara, discussing Jain philosophy
<b>Samanta Bhadra</b>	Prakrit	Wrote Ratna Karanda Sravakachara, Aptamimansa
<b>Ilango Adigal</b>	Tamil	Wrote Silappadikaram, a moralistic discourse revolving around Kannagi
<b>Tirutakkatevar</b>	Tamil	Wrote Civaka Cintamani, another epic of Tamil literature
<b>Nalatiyar</b>	Tamil	An ancient Tamil text composed by Jain monks
<b>Umaswati</b>	Sanskrit	Authored Tattvartha-sutra, important Jain work on logic, epistemology, ethics, and astronomy
<b>Jinasena</b>	Prakrit	Wrote Mahapurana and Adipurana, revered Digambara monk
<b>Haribhadra Suri</b>	Sanskrit	Svetambara Jain author who wrote in Sanskrit
<b>Hemachandra Suri</b>	Sanskrit	Famous Jain scholar who wrote grammars of Sanskrit and Prakrit, awarded the title of Kalikalarvajna
<b>Universities of Vallabhi</b>	N/A	Important centers of learning for Jains before their decline
<b>Universities of Kalinga</b>	N/A	Important centers of learning for Jains before their decline

## Ancient Books and their Authors

Books	Author	Books	Author
• <b>Mitakshara</b>	Vijnaneshwara	• <b>Gita Govinda</b>	Jaidev
• <b>Dayabhaga</b>	Jimutavahana	• <b>Panchatantra</b>	Vishnu Sharma
• <b>Mudrarakshasa, Devichandraguptam</b>	Vishakhadatta	• <b>Bhakti Shataka</b>	Bhritihari
• <b>Vikramanakadevacharita</b>	Bilhana	• <b>Dasavatar Charita</b>	Kshemendra
• <b>Svapnavasavadattam, Charudatta</b>	Bhasa	• <b>Nitisara</b>	Kamandkiya
• <b>Prabandh Kosh, Kavya Mimansa, Karpurmanjari, Harvilas, Bal Ramayana</b>	Rajashekhara	• <b>Natyashastra</b>	Bharata
• <b>Harshacharita</b>	Banabhatta	• <b>Ramcharita Manas</b>	Tulsidas
• <b>Kamasutra</b>	Vatsyayana	• <b>Brihat Katha</b>	Gunadhya
• <b>Mrichchhakatika</b>	Shudraka	• <b>Shishupal Vadha</b>	Magha
• <b>Amarakosha</b>	Amarasimha	• <b>Sangeet Ratnakar</b>	Sarangadeva
• <b>Lalit-vigraha</b>	Somdeva	• <b>Susruta Samhita</b>	Sushruta
• <b>Prabandha Chintamani and Vicarasreni</b>	Merutunga	• <b>Astahasrika</b>	Nagarjuna
• <b>Siddhant Shiromani</b>	Bhaskara II	• <b>Satasai</b>	Bihari Lal
• <b>MushikaVamsha</b>	Atula	• <b>Hitopadesha</b>	Narayana Pandit
• <b>Milinda Panho</b>	Nagasena	• <b>Kritikaumudi, Manasollasa</b>	Someshvara III (Chalukyan King)
• <b>Brihat Samhita</b>	Varahamihira	• <b>Shukranitisar</b>	Shukra
• <b>Uttar Ramcharita</b>	Bhavabhuti	• <b>Gaudavaho</b>	Vakpati
• <b>Navasahasankacharita</b>	Padmagupta	• <b>Gatha Saptasati</b>	Hala (Satavahana king)
• <b>Ramacharita</b>	Sandhyakara Nandi	• <b>Mattavilasa Prahasana</b>	Mahendravarman I (Pallava king)
• <b>Kavyadarshan</b>	Dandin	• <b>Ratnavali, Nagananda, Priyadarshika</b>	Harshavardhana
• <b>Kumarpala Charita</b>	Hemachandra Suri	• <b>Parishishtaparvan</b>	Hemachandra Suri
		• <b>Mahabhashya</b>	Patanjali
		• <b>Nitishatak and Vakyapadiya</b>	Bhartrhari

*akam* (love)

*puram* (war & good and evil)

# Sangam Literature

**9,990 years**

**8,598 poets**

**197 Pandyas**

**Three Sangams- Muchchangam**

**1-Madurai-Gods & Legendary sages**

**2-Kapadapuram-Tolkappiyam**

**3-Madurai-A few**

*Ettutokai* (The Eight Collections)

*Pattuppattu* (The Ten Songs)

2381 poems

473 poets (30 poets)

*Tolkappiyam-*

Tolkappiyar

*Agattiyam*-sage Agathiyar-  
Tamil Language-Lord  
Shiva

Tolkappiyar

*Silappadikaram & Manimekalai*

Kovalan

Madhavi (Kaveripattnam)

Kannagi)

**Bharatam (Perudevanar)**

Narrative and Didactic

Melkannakku (18 Major Works- 8 anthologies & 10 idylls) Kilkanakku (18 Minor Works).

4. Which one of the following is a work attributed to playwright Bhasa? (2024)

(a) Kavyalankara

(b) Natyashastra

(c) Madhyama-vyayoga

(d) Mahabhashya

The correct answer to the question about the work attributed to the playwright Bhasa is:

(c) Madhyama-vyayoga This is a one-act play attributed to Bhasa, a classical Sanskrit dramatist. Bhasa is known for his several plays that are based on themes from the Mahabharata and Ramayana, and "Madhyama-vyayoga" is one of them.

Here's a brief explanation of the other options:

- Kavyalankara: This is a work on poetics and literary theory by the poet Bhamaha, not Bhasa.
- Natyashastra: This is an ancient Indian treatise on performing arts, including theatre, dance, and music, attributed to the sage Bharata Muni, not Bhasa.
- Mahabhashya: This is a major commentary on the grammar of Panini, written by Patanjali, and is unrelated to Bhasa.

5. Sanghabhuti, an Indian Buddhist monk, who travelled to China at the end of the fourth century AD, was the author of a commentary on:

- (a) Prajnaparamita Sutra
- (b) Visuddhimagga
- (c) Sarvastivada Vinaya
- (d) Lalitavistara

Sanghabhuti, an Indian Buddhist monk who traveled to China at the end of the fourth century AD, was the author of a commentary on:

(a) Prajnaparamita Sutra

- Prajnaparamita Sutra: The Prajnaparamita Sutras are a large body of Mahayana Buddhist literature dealing with the Perfection of Wisdom. Sanghabhuti wrote commentaries on these sutras, particularly on the larger Perfection of Wisdom Sutras. His work contributed to the understanding and dissemination of Mahayana teachings in China.

Here's a brief explanation of the other options:

- Visuddhimagga: This is a comprehensive manual of Theravada Buddhism written by Buddhaghosa in the 5th century AD, which is later than Sanghabhuti's time and unrelated to him.
- Sarvastivada Vinaya: This refers to the monastic code of the Sarvastivada school of Buddhism which was founded by Kātyāyanīputra.
- Lalitavistara: The Lalitavistara Sūtra is a Sanskrit Mahayana Buddhist sutra that tells the story of Gautama Buddha from the time of his descent from Tushita until his first sermon in the Deer Park at Sarnath near Varanasi.

11. Consider the following statements:

1. There are no parables in Upanishads.
2. Upanishads were composed earlier than the Puranas.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

### 1. Presence of Parables in Upanishads:

- Statement: "There are no parables in Upanishads."
- Accuracy: This statement is incorrect.
- Explanation: The Upanishads, while primarily philosophical and mystical texts, do contain parables, allegories, and stories to illustrate their teachings. These parables are used to convey complex philosophical concepts in a more accessible and relatable manner.

### 2. Chronology of Upanishads and Puranas:

- Statement: "Upanishads were composed earlier than the Puranas."
- Accuracy: This statement is correct.
- Explanation: The Upanishads are ancient texts dating back to around 800 BCE to 400 BCE (though some are older), while the Puranas, which are a genre of Hindu religious texts, were composed later, starting from around the 3rd to 16th centuries CE.

Therefore, the correct answer is: (b) 2 only

2. With reference to ancient Indian History, consider the following pairs: (CSE, 2023)

Literary work	Author
1. Devichandragupta:	Bilhana
2. Hammira-Mahakavya:	Nayachandra Suri
3. Milinda-panha:	Nagarjuna
4. Nitivakyamrita :	Somadeva Suri

How many of the above pairs are correctly matched?

- (a) Only one
- (b) Only two
- (c) Only three
- (d) All four

The correct answer is (c) Only three.

Explanation:

1. Devichandragupta: Bilhana - Incorrect. Devichandragupta is a Sanskrit play attributed to Vishakhadatta, not Bilhana.
2. Hammira-Mahakavya: Nayachandra Suri - Correct. Hammira-Mahakavya is a Sanskrit epic poem attributed to Nayachandra Suri.
3. Milinda-panha: Nagarjuna - Correct. Milinda-panha is a Buddhist text attributed to Nagasena who is also known as Nagarjuna.
4. Nitivakyamrita: Somadeva Suri - Correct. Nitivakyamrita is a Sanskrit text on ethics and politics attributed to Somadeva Suri.

4. Who among the following was the author of the famous Sanskrit work 'Mrichchhakatika'? (NDA I, 2023)

(a) Kalidasa

(c) Valmiki

(b) Bhasa

(d) Shudraka

5. Which one of the following statements about Sangam literature in ancient South India is correct? (CSE, 2022)

- (a) Sangam poems are devoid of any reference to material culture.
- (b) The social classification of Varna was known to Sangam poets.
- (c) Sangam poems have no reference to warrior ethic.
- (d) Sangam literature refers to magical forces as irrational.

9. The Tolkappiyam is (CDS II, 2022)

(a) A work of grammar.

(b) A Tamil poem in praise of Rajendra Chola.

(c) An ancient didactic work in Tamil.

(d) A drama composed by a Chera King.

11. Which one of the following is not the work of Ashvaghosha?  
(CDS II, 2022)

(a) Sariputraprakarana

(b) Buddhacharita

(c) Saundarananda

(d) Manjushrimulakalpa

14. Arthashastra, the classical work of Indian political thought, focuses primarily on (NDA I, 2022)

- (a) economy
- (b) culture
- (c) statecraft
- (d) monarchy

17. Consider the following statements about Patanjali's Mahabhashya: (CDS II, 2021)

1. It makes a mention of Kautilya.

2. It is a book on grammar and refers to historical personalities only incidentally.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

Countries	Travelers	Period	Contribution
Greek & Latin	Megasthenes	4th century BC	Indica, ambassador to Chandragupta Maurya's court; Lost book, but later Greek works preserve paraphrases of some sections.
	Arrian, Strabo, Pliny the Elder, Anonymous (Periplus Maris Erythraei)	2nd century BCE to 2nd century CE	Important for the history of Indian Ocean trade; Referenced India extensively.
Chinese	Faxian (Fa Hien)	399-414 CE	Travelled in northern India; Account provides insight into the history of Buddhism and various aspects of the time.
	Xuanzang (Hiuen Tsang)	629 CE onwards	Travelled extensively in India for over 10 years; Extensive records on Buddhism, history, and culture of India.
	Yijing (It-Sing)	7th century CE	Lived in Nalanda monastery for 10 years; Contributed to understanding Buddhism and Indian history.
Arab	Al-Biruni	11th century CE	Tahqiq-i-Hind covers various topics about India including scripts, sciences, geography, philosophy, etc.; Helped identify the initial year of the Gupta era (319-20 CE); Traveled to India to study ancient texts and understand Indian culture.
	Jaihani, Gardizi	Early medieval times	Developed independent critical views; Contributed to intellectual ideas and technology; Studied and wrote about India.
Persian	Firdausi, Saadi	Medieval period	Shahnama and Gulistan refer incidentally to aspects of Indian trade.

## Books of Foreign Travellers

Author	Book	Subject
<p style="text-align: center;">↓</p> <p style="text-align: center;">Greek</p>	<ul style="list-style-type: none"> <li>Mega sthenese ... Indica</li> <li>Ptolemy 2nd cent A. D. Geography</li> <li>Ariens 2nd cent A.D.: ... Indica, Invasion of Alexander</li> <li>Pliny 1st cent A.D. ... Natural historia</li> <li>Anonymous (A.D. 80) ... Per iplus of the Erythreans Sea</li> </ul>	<ul style="list-style-type: none"> <li>• Information of Mauryan India.</li> <li>• Geographical treatise on India.</li> <li>• Based on the contemporary authors of Alexander</li> <li>• Trade relation between Rome and India, Indian animal and plants.</li> <li>• Personal Voyage of Indian Coasts.</li> </ul>
<p style="text-align: center;">↓</p> <p style="text-align: center;">Chinese</p>	<ul style="list-style-type: none"> <li>Tsumachi n 1st cent. B.C. ...</li> <li>Fa-Hien (A.D. 399) ... Record of the Buddhist Countries</li> <li>Hieun-Tsang (A.D. 629) ... Buddhist record of the western world</li> <li>Itsing (A.D. 670) ... A record of Buddhistic religion</li> <li>Hwuili ... Life of Hieun Tsang</li> </ul>	<ul style="list-style-type: none"> <li>• Personal opinion about India.</li> <li>• The Gupta Emperor - the 5th cent .A.D</li> <li>• Condition of India in the period of Harshavardhan.</li> <li>• The Guptas under Sri Gupta in the 7th Cent .AD.</li> <li>• Accounts of Hiuen Tsang's travel in India.</li> </ul>
<p style="text-align: center;">↓</p> <p style="text-align: center;">Mohammadan Writer</p>	<ul style="list-style-type: none"> <li>Ibne Khurdadab ... 9th Cent. A .D. Kitabu'l Masalak wal Mamalik</li> <li>Suleiman ... Silsija-ul -Tavarish</li> <li>Almasudi ... Muruj-ul-Jahan</li> <li>Albiruni ... Tarikh-ul-Hind</li> <li>Ibna-Batuta ... Rihla</li> </ul>	<ul style="list-style-type: none"> <li>• Indian society and trade ways.</li> <li>• Indian sea coast, conventions, culture.</li> <li>• Indian society.</li> <li>• Contemporary Indian history.</li> <li>• India under the Kingship of Muhammad Tughlaq</li> </ul>

## Foreign Sources & Their Authenticity

5. In what ways are the accounts of the Greco-Romans and the Chinese helpful in reconstructing the social history of India? How far is their information corroborated by other contemporary sources?

The accounts of the Graeco-Romans and the Chinese offer valuable insights into the social history of India, shedding light on various aspects of ancient Indian society, culture, and interactions with neighbouring civilizations. While their observations provide crucial perspectives, it's essential to corroborate their information with other contemporary sources for a more comprehensive understanding.

### Graeco-Roman Accounts:

1. Megasthenes: Megasthenes, a Greek ambassador to the court of Chandragupta Maurya, authored the book "Indica." His accounts provide detailed descriptions of Mauryan society, including the administrative system, social hierarchy, and urban life.

Indigenous Corroboration: Inscriptions from the Mauryan period, such as the Minor Rock Edict of Ashoka, corroborate aspects of Megasthenes' descriptions regarding Mauryan governance and social organization.

2. Strabo: The Greek geographer Strabo, in his work "Geographica," offers geographical and ethnographic information about India. He discusses Indian society, religion, and customs, highlighting practices such as sati (self-immolation by widows) and the caste system.

Indigenous Corroboration: Sanskrit texts like the Manusmriti and Arthashastra provide indigenous perspectives on social organization and governance, supplementing Strabo's accounts with additional insights into Indian society.

3. Pliny the Elder: Pliny the Elder, in his encyclopedic work "Natural History," provides information on various aspects of Indian society, including flora, fauna, and cultural practices. He mentions Indian social customs such as marriage rituals, religious practices, and the use of spices and perfumes.

Indigenous Corroboration: Literary sources like the Ramayana and Mahabharata offer insights into cultural practices and societal norms, complementing Pliny's descriptions of Indian customs and traditions.

# Foreign Sources & Their Authenticity

## Chinese Accounts:

1. Faxian: Faxian, a Chinese Buddhist monk, traveled to India during the Gupta period and chronicled his journey in the book "Record of Buddhist Countries." His accounts offer valuable insights into Indian society, religious practices, and monastic life during the Gupta era.

- Indigenous Corroboration: Gupta-era inscriptions and archaeological findings at sites like Sarnath corroborate Faxian's descriptions of Buddhist monasticism and religious institutions in ancient India.

2. Xuanzang: Xuanzang, another Chinese Buddhist monk, embarked on a pilgrimage to India during the 7th century and wrote the book "Great Tang Records on the Western Regions." His detailed accounts provide information on Indian society, culture, and religious institutions, particularly Buddhism.

- Indigenous Corroboration: Sanskrit texts such as the Buddhist Jataka tales and Pali Canon corroborate Xuanzang's descriptions of Buddhist teachings and practices in ancient India.

The accounts of Graeco-Romans and Chinese travelers offer invaluable insights into the social history of India, providing descriptions of society, culture, and governance during different historical periods. However, to ensure accuracy and reliability, it's essential to corroborate their observations with other contemporary sources, including Indian inscriptions, literature, archaeological findings, and indigenous histories. By triangulating information from multiple sources, historians can construct a more nuanced and comprehensive understanding of ancient Indian society and its interactions with neighbouring civilizations.

## Foreign Sources & Their Authenticity

11. "While using the accounts of foreign writers, historians must distinguish between statements based on hearsay and those grounded in perceptive observations." Elaborate with examples.

The accounts of foreign writers provide vital information about the ancient Indian history but its historicity is not readily acceptable by the historians for the historical reconstruction. The historiography of the foreign accounts does not always provide the same information as by other contemporary sources.

Foreign Writer	Statement	Historical Acceptance	Additional Information
<b>Megasthenes (Indica)</b>	Centralized Ashokan administration with six departments	Questioned due to lack of corroboration from other contemporary sources like Chanakya's Arthashastra and Ashoka's edicts	Lack of administrative details in indigenous sources raises doubts about the accuracy of Megasthenes' account.
	Seven Varna hierarchy	Contradicted by other sources indicating a fourfold Varna system	Shows discrepancy between foreign account and indigenous sources regarding social structure.
	Mention of Pandyan Kingdom in the South	Corroborated by Sangam Literature	Provides an example where foreign account aligns with indigenous evidence.
<b>Fa-hsien</b>	Buddhism flourishing during 4th century AD	Disputed due to decline of Buddhism after Mauryan rule, as evidenced by local sources	Highlights the importance of corroborating foreign accounts with local sources for accuracy.

## Foreign Sources & Their Authenticity

Foreign Writer	Statement	Historical Acceptance	Additional Information
<b>Hieun Tsang</b>	Glorification of Harshavardhana's power and effective law and order	Contradicted by Aihole inscription mentioning Harsha's defeat by Pulakeshin II and robberies on Harsha	Demonstrates the need to critically evaluate foreign accounts in light of indigenous evidence.
<b>Sri Lankan Pali scriptures (Deepavamsa, Mahavamsa)</b>	Ashoka killing 99 brothers to become king	Considered an exaggeration	Illustrates the tendency of some foreign accounts to include sensational or mythical elements.
<b>Kalhana (Rajatarangini)</b>	Assertion of Kashmir being captured by Ashoka	Contradicted by Ashoka's edicts mentioning only the conquest of Kalinga	Emphasizes the importance of cross-referencing foreign accounts with indigenous sources for accuracy.
<b>Arabian Writers</b>	More or less accurate information about India	Generally accepted as reliable	Suggests that not all foreign accounts require the same level of skepticism, highlighting the importance of discernment based on historical context.

Hence, it becomes clear that in the process of historical reconstruction, it is crucial for historians to differentiate between accounts derived from hearsay and those rooted in keen observations. This discernment is essential for ensuring the accuracy and reliability of historical narratives. Notably, eminent historian E.H. Carr emphasized the significance of interpretations based on historiography, underscoring the importance of critically analyzing the sources and methodologies employed in historical inquiry.

# Foreign Sources: Advantages & Shortcomings

**Q. Foreign accounts as a source of ancient Indian history may have some advantages but also have a few shortcomings. Citing appropriate examples examine the statement. (GS Paper 1)**

Foreign accounts serve as invaluable sources for understanding ancient Indian history, offering both advantages and disadvantages. Let's delve deeper into this statement by considering different foreign sources and their contributions:

## 2. Advantages of Foreign Sources:

- **Unbiased Opinion:** Foreign travelers were often not directly affiliated with local rulers, allowing them to offer impartial perspectives on Indian society and culture.
- **Corroboration:** When foreign accounts align with indigenous sources, they provide strong support for historical narratives and events.
- **Informative Nature:** Foreign accounts offer extensive details about various aspects of ancient India, including political structures, social customs, and religious practices.
- **Geographical Knowledge:** Foreign travelers often provided detailed descriptions of trade routes, cities, and geographical features, enriching our understanding of ancient Indian geography.

## 1. Information from Foreign Sources

## 3. Disadvantages of Foreign Sources:

- **Interpretation:** Foreign accounts may include interpretations or biases that affect the accuracy of their observations. Additionally, accounts may have been embellished or altered over time.
- **Questionable Veracity:** Some accounts may lack objectivity or accuracy, as they were written for specific purposes or audiences. Historians must critically assess the reliability of these sources.
- **Exaggeration or Misinterpretation:** Foreign travelers may have misunderstood or exaggerated certain aspects of Indian culture or history, leading to inaccuracies in their accounts.

## Itihas-Puran Tradition

15. How did the early Indian historical tradition, as reflected in Itihasa-Purana, emerge? What are the distinctive features of this genre?

Aspect	Details
<b>Emergence of Itihasa-Purana</b>	<ul style="list-style-type: none"><li>- Origins: Itihasa-Purana is considered a part of Smriti literature and is mentioned in ancient texts like the Chandogya Upanishad. It emerged as a genre that provided historical and mythological narratives.</li><li>- Historical Genealogy: Itihasa-Purana reflects accurate historical genealogies and mentions the Varna System, emphasizing the importance of social order in ancient Indian society.</li></ul>
<b>Importance for Historical Reconstruction</b>	<ul style="list-style-type: none"><li>- Focus on Social Order: Itihasa-Purana highlights the significance of maintaining social order and dynastic genealogies, providing insights into early Indian historiography and societal structures.</li><li>- Challenge to Colonial Historiography: It challenges the notion propagated by colonial historians that ancient Indians lacked a sense of historiography. Scholars like Patrick Olivelle and Max Mueller acknowledged its historical importance.</li></ul>
<b>Distinctive Features</b>	<ul style="list-style-type: none"><li>- Distinct from Vedas: While Itihasa-Purana is distinct from the Vedas, it holds unique historical significance, providing a comprehensive narrative of ancient Indian history and societal norms.</li><li>- Considered the Fifth Veda: Patrick Olivelle suggested Itihasa-Purana as the Fifth Veda, highlighting its importance in shaping early Indian historical tradition. Max Mueller emphasized its unmatched historical value.</li></ul>
<b>Scholarly Acceptance</b>	<ul style="list-style-type: none"><li>- Vital Source for Reconstruction: Scholars and historians (Romila Thapar &amp; R.C. Mazumdar) widely accept Itihasa-Purana as a vital source for reconstructing ancient Indian history, recognizing its distinctiveness and importance in preserving historical narratives.</li></ul>

“The Shruti Literature contains diverse and different opinions on the social perspective of Vedic people”. Comment with suitable examples.

15 Marks (250 Words)

# Archaeology



Archaeology—the study of the human past through material remains—is closely connected with history. Material remains range from vestiges of grand palaces and temples to the small, discarded products of everyday human activity such as pieces of broken pottery. They include different things such as structures, artefacts, bones, seeds, pollen, seals, coins, sculptures, and inscriptions.

## The development of some Brahmi letters

	Maurya (3rd c. BCE)	Shunga (2nd-1st c. BCE)	Shaka/Kushana (1st-3rd c. CE)	Gupta (4th-6th c. CE)	Siddhamatrika (7th-9th c. CE)
ka	𑀓	𑀓	𑀓	𑀓	𑀓
ja	𑀣	𑀣, 𑀤	𑀣	𑀣	𑀣
ta	𑀧	𑀧	𑀧	𑀧	𑀧
pa	𑀦	𑀦	𑀦	𑀦	𑀦
ya	𑀭	𑀭	𑀭	𑀭	𑀭
sa	𑀱	𑀱	𑀱, 𑀲	𑀱, 𑀲	𑀱
sa	𑀱	𑀱	𑀱, 𑀲	𑀱, 𑀲	𑀱
sa	𑀱	𑀱	𑀱, 𑀲	𑀱, 𑀲	𑀱

The credit for excavating the Pre-Aryan past goes to Sir William Jones of the Asiatic Bengal Society. James Prinsep, the Secretary of ABS succeeded for the first time in deciphering the Brahmi script. Sir Alexander Cunningham, the father of Indian archaeology, arrived in India in 1831. He judged out the ruins of ancient site of Pre-Aryan Civilization. He also identified the ruins of ancient side of pre-Aryan culture.



- ❑ Later on, in 1901, Lord Curzon revived this work and John Marshall was appointed as its director general and he discovered the cities Harappa and Mohenjodara.
- ❑ Rakhal Das Banerji, in 1922, found seals at Mohenjodaro.
- ❑ It was the remains of pre-Aryan civilization. Later, the sites were excavated under the direction of Marshall from 1924 to 1931.
- ❑ Sir R.E. Mortimer Wheeler made important discoveries at Harappa after the Second World War.
- ❑ Indian epigraphists such as Bhanu Daji, Bhagavanlal Indraji, Rajendralal Mitra and R.G. Bahndarkar contributed to the excavations of new sites.

## Numismatics: The Study of Coins

**Numismatics** or the study of coins includes the analysis of the material out of which coins were made; the identification of the sources of the metals; the classification and study of the form of coins on the basis of their fabric (size, shape, thickness, design, workmanship), **metrology** (weight), design, metallic composition, techniques of manufacture, and message content.

**Metrology**—the measurement and arrangement of coins by weight—is an important aspect of numismatics

**Bartering** is a direct trade of goods and services; for example, a farmer may exchange a bushel of wheat for a pair of shoes from a shoemaker. However, these arrangements take time

- Flan: The surface of the coin.
- Motif: Decorative symbols or figures on the coins.
- Bullions: Gold coins or other precious metal coins with little numismatic value.
- Hoards: Special findings of a large number of coins at one place.



FIGURE 7.1 SOME SYMBOLS ON MAGADHAN PUNCH-MARKED COINS



Various types of coins were used in ancient and medieval periods:

- The people of the Indus Valley mostly used seals.
- During the Vedic period, the Nishka was a gold coin but was rarely used.
- One of the first widely circulated coins in Indian history apart from the Nishka were punch-marked coins.



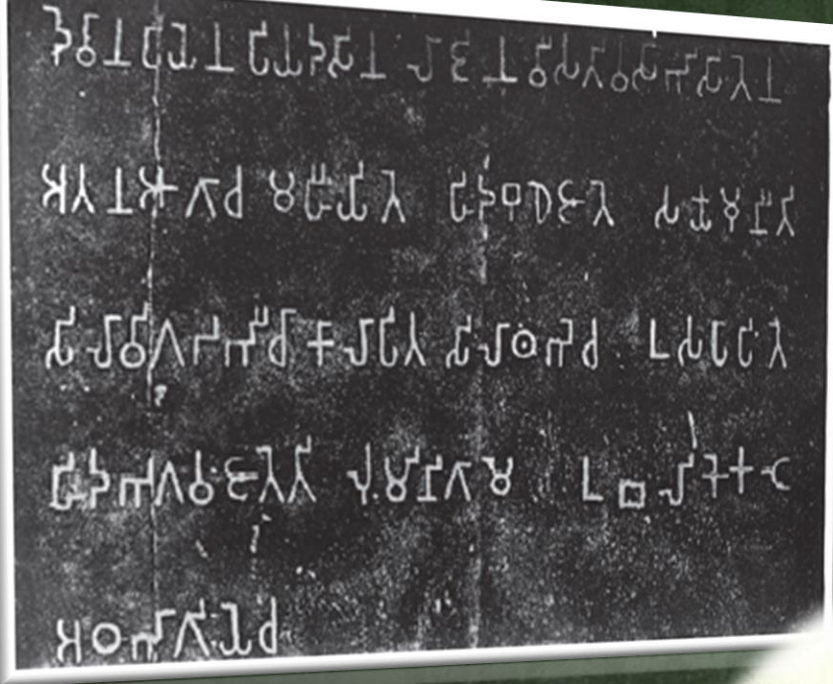
### Punch-marked Coins:

- Panini's Ashtadhyayi mentions that each punch-marked coin was called a "ratti."
- In the ancient period, there are two classifications of punch-marked coins: during the Mahajanapada period and in the Mauryan period.
- Mahajanapada coins were mostly called Puranas, Karshapans, or Panas. These coins were irregular in shape and mostly had five symbols.
- In the Mauryan period, there were four types of punch-marked coins: Rupay Rupa (silver), Swarna Rupa (gold), Tamra Rupa (copper), and Sisa Rupa (lead).



Inscriptions are the words cut on stone or metals. The study of inscriptions is called epigraphy. Inscriptions are the most reliable evidence and are free from interpolations. Ashokas's rock-cut edicts, pillar edicts, inscriptions of Kharvela and Allahabad Prasasti by Harisena and the inscriptions found at Khalimpur and Bhagalpur of the Gupta Age are important evidence.





**T<sub>EXT</sub>:** *Devanapiyena Piyadasina Iajina visati-vasabhisitena atana agacha mahiyite hida Budhe jate Sakyamuni ti sila vigadabhi cha kalapita sila-thabhe cha usapapite hida Bhagavam jate ti Lummini-game ubalike kate atha-bhagiye cha*



When king Devanampiya Piyadasi had been anointed twenty years, he came himself and worshipped (this spot), because the Buddha Sakyamuni was born here. He caused both a stone enclosure and stone pillar to be set up, in order to show that the Blessed one was born here. He made the village of Lummini free of *bali* and paying only 1/8th share of *bhaga*.

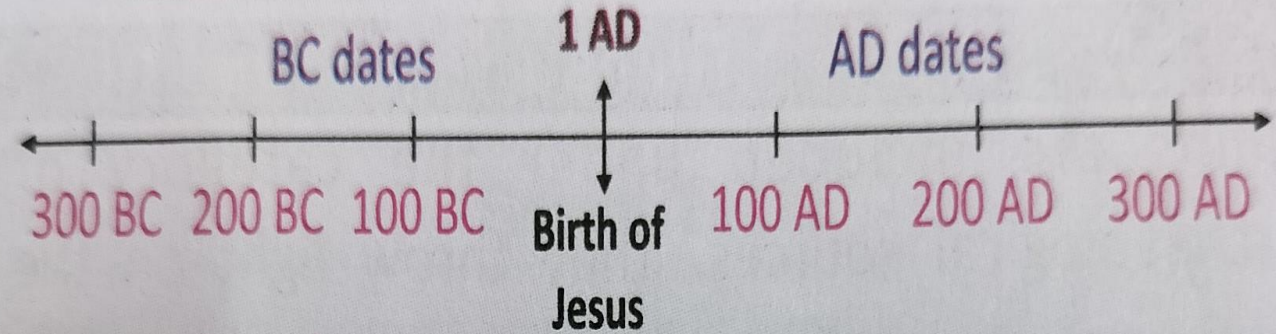
*bhumi* (the earth) = 1;  
*kara* (hand) = 2;  
*loka* (the worlds) = 3;  
*veda* = 4, etc.

In the reverse sequence of the numbers in the date, and are to be read backwards. For example, 'kara-veda-bhumi' means the year 142.

Many different eras were used in ancient and early medieval India. To cite a few examples—

- The Vikrama era of 58 BCE
- The Shaka era of 78 CE
- The Kalachuri-Chedi era of 248 CE
- The Gupta era of 319–20 CE
- The Kollam era of 824 CE
- The Hijri Callender of 622 CE

## Dating in History (Gregorian Calendar)



**BC** — Before Christ

— The dates increase as one goes back in time.

— BCE (Before Common Era) = BC

**AD** — Anno Domini (Latin term which means in the year of the lord)

— CE (Common Era) = AD

— The dates increase as one goes forward in time.

**BP** — Before Present

— It is a time scale used mainly in geology and other scientific disciplines to specify when events in the past occurred.

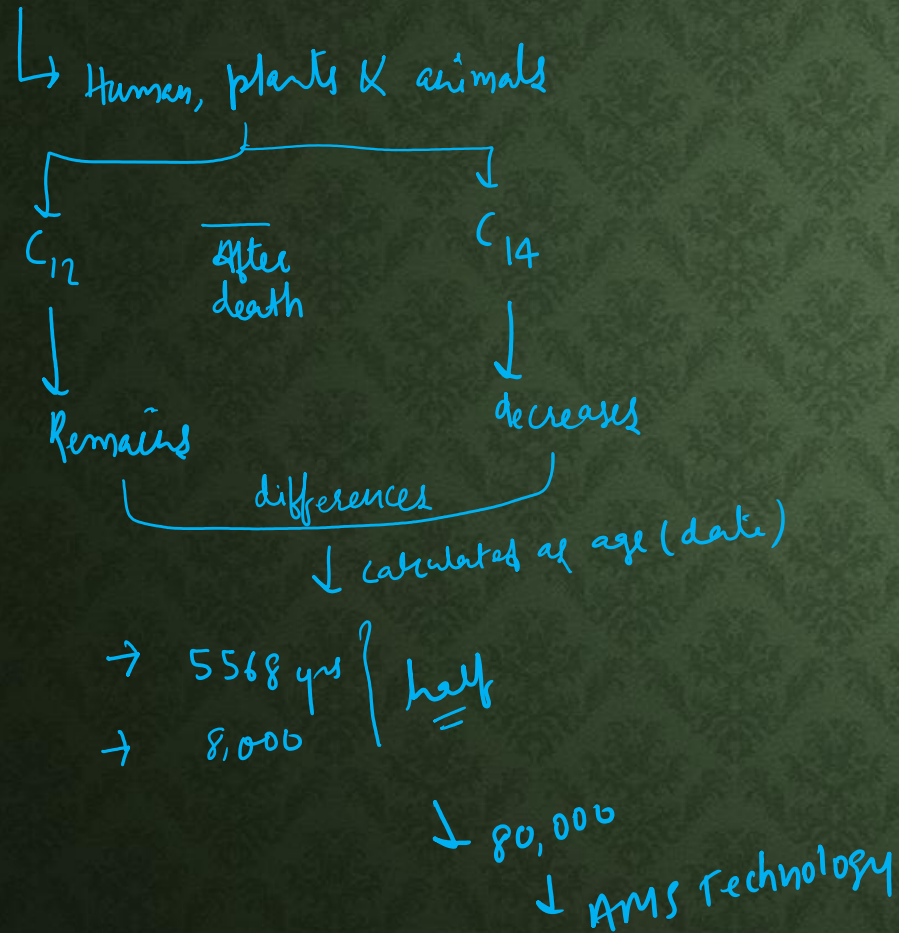
## Important Indigenous Inscriptions and related Rulers

Rulers	Inscriptions
<p>➤ <b>Junagarh Pillar inscription</b> (In chaste Sanskrit) (Gujarat)</p>	<ul style="list-style-type: none"> <li>• This inscription belonging to Rudradaman gives information about the construction of <b>Sudarsana lake</b> by <b>Pushyagupta</b> on the orders of Chandragupta Maurya, which was repaired by Rudradaman.</li> <li>• It also tells about Canals were taken out of this lake by <b>Tusaspa</b>, the provincial governor during <b>Ashoka's time</b>.</li> </ul>
<p>➤ <b>Lumbini Pillar/Rummindei Inscription</b></p>	<ul style="list-style-type: none"> <li>• It mentions about <b>Ashoka's visit</b> to <b>Buddha's birth place</b>.</li> </ul>
<p>➤ <b>Mehrauli pillar Inscription</b> (Delhi)</p>	<ul style="list-style-type: none"> <li>• It mentions about <b>Chandragupta II</b> conquest over <b>Vanga</b> and <b>Vatakas</b>.</li> </ul>
<p>➤ <b>Nasik Inscription</b> (Maharashtra)</p>	<ul style="list-style-type: none"> <li>• It describes achievements of <b>Gautamiputra Satakarni</b> (ruler of Satvahana dynasty) and his victory over Saka King Nahapana</li> </ul>
<p>➤ <b>Hathigumpha Inscription</b> (Odisha)</p>	<ul style="list-style-type: none"> <li>• The Hathigumpha Inscription at <b>Udayagiri caves</b> is the main source of information about Kalinga ruler Kharavela and its military expedition.</li> </ul>
<p>➤ <b>Aihole Inscription</b> (Bagalkot, Kamataka)</p>	<ul style="list-style-type: none"> <li>• It mentions the victory of Chalukya King Pulakeshin II over Harshavardhan.</li> </ul>
<p>➤ <b>Allahabad Pillar Inscription</b> (Prayag Prasasti)</p>	<ul style="list-style-type: none"> <li>• It was issued by <b>Samudragupta</b> and composed by <b>Harisena</b>. It mentions the boundary and conquest of Samudragupta. It also mentions about the title of <b>Kaviraja</b> to <b>Samudragupta</b>.</li> </ul>

<p>➤ <b>Besnagar/Vidisha Pillar Inscription</b> (Madhya Pradesh)</p>	<ul style="list-style-type: none"> <li>• It was issued by <b>Heliodorus</b>, ambassador of Indo Greek ruler Anticidas. He constructed a pillar at <b>Vidisha</b> in honour of <b>Vasudeva</b> (Krishna).</li> </ul>
<p>➤ <b>Mandasaur Inscription</b> (Madhya Pradesh)</p>	<ul style="list-style-type: none"> <li>• It was issued by <b>Kumaragupta</b> and composed by <b>Vatsbhatti</b> in <b>437-38 AD</b> which mentions about construction of <b>Sun temple</b>.</li> </ul>
<p>➤ <b>Kudumiyamalai Inscription</b> (Tamilnadu)</p>	<ul style="list-style-type: none"> <li>• It gives information on <b>musical notes</b> used in 7 classical ragas, and a musician <b>Rudracharya</b>. The inscription dating 7th Century AD on the rocks of cave temple - <b>Sikhara giriswara</b> constructed by <b>Mahendra Pallava</b>.</li> </ul>
<p>➤ <b>Eran Inscription</b> (Sagar, M.P.)</p>	<ul style="list-style-type: none"> <li>• It is the <b>first inscriptional evidence</b> of <b>Sati</b> in India.</li> </ul>
<p>➤ <b>Bhitari Stone Pillar Inscription</b> (Ghazipur, Uttar Pradesh)</p>	<ul style="list-style-type: none"> <li>• It was issued by <b>Skandgupta</b>, describes the <b>restoration of Gupta power</b> by defeating his enemies, probably foreign invaders <b>Hunas</b>.</li> </ul>

# (1) $C_{14}$ (Radiocarbon Dating)

• 1949 - W. F. Libby



## Methods of Dating in History

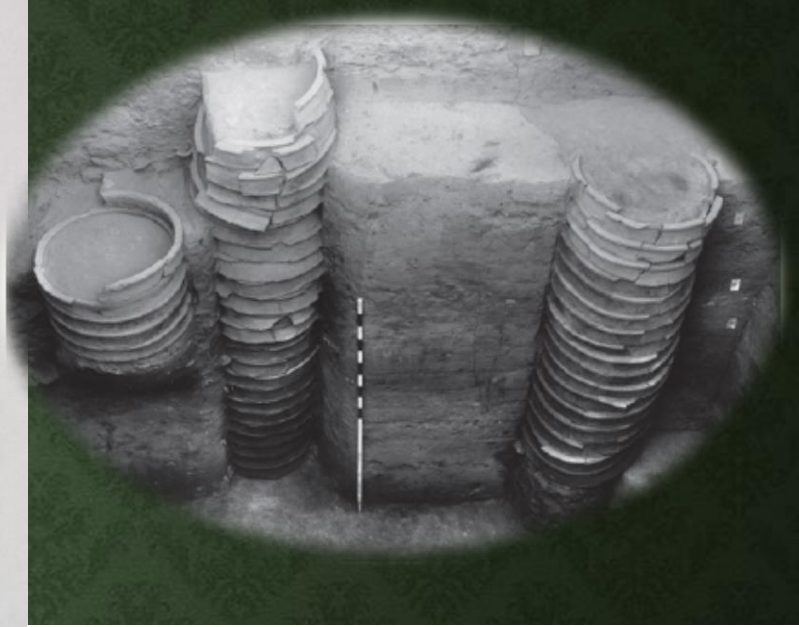
- **Radiocarbon Dating** : Carbon-14 is a weak radioactive isotope of Carbon; also known as radiocarbon. It is a method that provides age estimates of carbon-based materials that are found in living organisms. An age could be estimated by measuring the amount of carbon-14 present in the sample and comparing this against an internationally used reference standard.
- The history of **climate & vegetation** is known through the examination of **plant residues & especially through Pollen analysis**. On this basis, it is suggested that **agriculture** was practiced in **Rajasthan & Kashmir** around **7000-6000 BC**.
- Another dating method is known as **Dendrochronology**. It refers to the number of **tree rings** in **wood**. By **counting the number of tree rings** in the **wood**, the date of the wood could be arrived.

## List of Important Ancient and Medieval Paintings In India

Painting/Sculpture	Features/Aspects
➤ <b>Bhimbetka Cave Paintings (M.P.)</b>	First set of <b>pre-historic painting</b> depict animals like bison, bear, tiger, elephant, rhinoceros, cattle, snake, spotted deer, barasingha etc., also known as Zoo Rock Shelter, Ochre mixed with lime is used in the paintings.
➤ <b>Ajanta Cave Paintings (4<sup>th</sup> Century AD)</b>	29 caves, 2 belonged to Shungas while the rest belonged to Guptas, depicting scenes from <b>Jataka stories</b> .
➤ <b>Ellora Cave Paintings</b>	Made in Gujarat style and belongs to all <b>three religions</b> (Buddhism, Jainism and Hinduism), depicting Lord Vishnu, Goddess Lakshmi and Lord Shiva.
➤ <b>Bagh Cave Paintings (Madhya Pradesh)</b>	Depicts <b>Jataka Tales</b> just like those in Ajanta Caves.
➤ <b>Lepakshi Paintings (Andhra Pradesh -16<sup>th</sup> Century AD)</b>	Follow <b>religious theme</b> , based on Ramayana, Mahabharata and incarnations of Vishnu (Dashavatara).
➤ <b>Badami Cave Paintings (Chalukyan kings 6<sup>th</sup>-7<sup>th</sup> Century AD)</b>	<b>Jain saints giving up worldly life. Shiva, Parvati and other deities</b> are depicted along with Puranic events.
➤ <b>Armamalai Cave Paintings (Tamil Nadu, 8<sup>th</sup> Century AD)</b>	Depicts tales of <b>Ashtadiggpalas (deities protecting eight corners)</b> and Jainism.
➤ <b>Narsingharh cave paintings (Madhya Pradesh)</b>	<b>Samples of Brahmi script of Ashokan &amp; Gupta periods, depict men riding horses and elephant, carrying bows and arrows.</b>
➤ <b>Jogimara Cave Paintings (Chhattisgarh 1000 BC)</b>	Depicts human figurines, animals, palm prints, bullock carts, etc.
➤ <b>Ghodsar and Kohbar rock Paintings (Chhattisgarh)</b>	Depicts Chinese figure riding donkey, pictures of dragon and agricultural sceneries.

# Types of Potteries in the Ancient Period

<b>Chalcolithic age</b>	Black and red-ware pottery, black-on-red ware and Ochre colored pottery.
<b>Indus Valley civilisation</b>	Black and redware, Black on redware, grey ware and painted greyware
<b>Early vedic period</b>	Painted Grey Ware (PGW) Culture.
<b>Later Vedic Period</b>	Black-and-red ware, black-slipped ware, painted grey ware and red ware.
<b>Mauryan Period</b>	Northern Black Polished Ware (NBP), Redware
<b>Gupta Period</b>	Redware



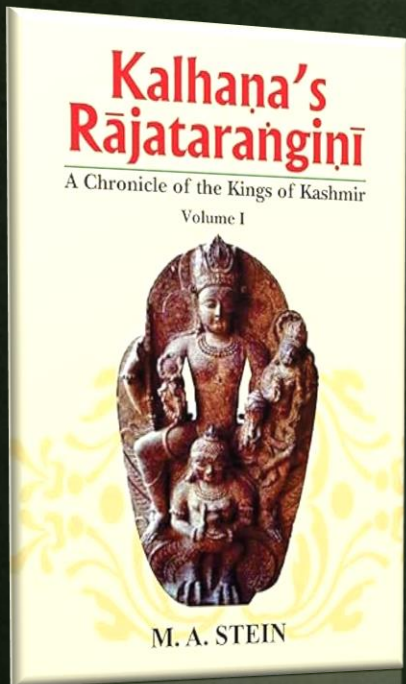
## List of Ancient and Medieval Historical Monuments in India and their builders

Monuments	Founder
➤ Sanchi Stupa	Ashoka
➤ Bharhut Stupa	Shungas
➤ Amaravati Stupa, Chaitya of Karle, Chaitya of Bhaja	Satavahanas
➤ Peshawar Stupa	Kanishka
➤ Sarnath Stupa, Ajanta Paintings, Dasavatara Temples (Deogarh), Bhitargaon Temple (Kanpur)	Guptas
➤ Shore Temple, Kailashanatha Temple, Vaikuntha Perumal Temple	Narsimha II
➤ Virupaksha Temple	Chalukyas of Badami
➤ Mahabodhi Temple	Palas
➤ Ellora Kailasanatha Temple (Rashtrakuta)	Krishna I
➤ Elephanta Caves	Rashtrakutas

Monuments	Founder
➤ Brihadesvara Temple	Rajaraja I
➤ Lingaraja Temple	Eastern Ganga Dynasty
➤ Jagannath Temple of Puri (Eastern Ganga Dynasty)	Anantavarman
➤ Sun Temple Konark	Narasimha I
➤ Khajuraho Temple	Chandelas of Bundelkhand
➤ Modhera Sun Temple	Solankis of Gujarat (Bhima)
➤ Hazara Temple, Vitthalswami Temple	Krishnadevaraya
➤ Meenakshi Temple	Tirumala Nayak
➤ Gol Gumbaz of Bijapur	Mohammed Adil Shah
➤ Vijaya Stambha	Rana Kumbra
➤ Statue of Gomateshwara	Chamundaraya
➤ Nalanda University	Kumaragupta-I
➤ Vikramasila University	Dharmapala (Palas)

## Question on Ancient Indian Historiography

1. "Ancient Indians had no taste for historiography; their scholars cared more for religious, spiritual and philosophical studies. Indian historiography is essentially an Islamic heritage." Critically Comment



- ❑ Historiography in ancient India is a rich and diverse field that reflects the vast and varied historical landscape through Vedas, Puranas, and epics like the Mahabharata and Ramayana, and itihās-purān tradition.
- ❑ They provide insights into the cultural, political, and social contexts of their times. Additionally, inscriptions, coins, and accounts from foreign travellers complement these textual sources.

# Ancient Indian Historical Texts

## James Mill: Eurocentric and Critical

- ❑ James Mill, in his work "The History of British India" (1817), was highly critical of ancient Indian historiography. He argued that Indians lacked a sense of history, focusing instead on religious and mythical narratives rather than factual, chronological accounts.
- ❑ Mill's perspective was heavily influenced by Eurocentric views that saw history writing in a linear, empirical framework typical of Western historiography. He believed that ancient Indian literature did not meet these standards and thus dismissed its historical value.

## Romila Thapar

Romila Thapar, a prominent contemporary historian, offers a nuanced view of ancient Indian historiography. She acknowledges that while religious and mythological narratives are prevalent, there are significant historical texts and sources. Thapar argues that texts like the "Rajatarangini" by Kalhana and the various inscriptions and coins provide valuable historical information. She emphasizes the importance of understanding the context and the purpose of these writings rather than judging them by modern standards of historiography.

R.C. Majumdar, another significant historian, strongly defended the historical value of ancient Indian texts. He criticized the notion that Indians lacked historical sense and pointed to numerous sources that provide detailed accounts of historical events and periods. He highlighted texts like the "Harshacharita" by Banabhatta and the "Prithviraj Raso" by Chand Bardai as rich historical sources.

## **D.D. Kosambi**

D.D. Kosambi approached Indian historiography through a Marxist lens, focusing on the socio-economic conditions and material aspects reflected in ancient texts and inscriptions. He emphasized the importance of integrating archaeological data with literary sources to reconstruct history.

## **A.L. Basham**

In his work "The Wonder That Was India," A.L. Basham presented a sympathetic view of ancient Indian historiography. He argued that Indian historical consciousness was evident in various forms, including religious texts, which often contained historical kernels.

## **Conclusion**

The debate on the sense of history writing in ancient India reveals diverse viewpoints. While early European historians like James Mill dismissed ancient Indian historiography as lacking, modern scholars like Romila Thapar and R.C. Majumdar provided a more nuanced and appreciative understanding. They highlight the richness and diversity of historical records in ancient India, arguing for a broader definition of historiography that transcends Eurocentric biases.

## Women through Sources

The status of women in ancient times, as revealed through early inscriptions and literature, was influenced by the prevailing social, economic, and political structures. Numerous terracotta figurines of Mother Goddesses, depicting plants growing from the embryo, and a bronze statue of a dancing girl adorned with ornaments suggest that women had limited freedom.

In the Early Vedic Period, women participated in political activities, joining the Sabha and Vidhata, and engaged in rituals, acting as Vedic composers and intellectuals. Vedic texts, such as the Rig Veda, highlight that woman held a respectable position in society. The absence of references to child marriage in the Rig Veda further suggests that women were allowed opportunities for self-actualization, marking this period as a golden age for women in ancient India. However, during the Later Vedic Period, as land became the primary resource, women's status declined due to their dependency on men, driven by the agricultural economy and the shift in central resources from cattle to land. The absence of female divinities like Aditi and Usha in later Vedic texts underscores their diminished status.

## 6. What light do early inscriptions and literature throw on the Status of women in the politico-socio-sphere?

In the Age of Mahajanapadas, particularly in Magadha, which was outside the core Brahmanical zone, social equality was more prevalent, allowing women to enjoy a relatively good status. Ashoka's inscriptions through the Ashokan Dhamma emphasized respecting elders and parents, contributing to the appreciation of womanhood. His inscriptions mention about his second queen Charuvaki who offered mango groves, gardens, and alms-houses for the destitute.

In the 6th century BCE, the emergence of heterodox religions such as Buddhism and Jainism initially allowed women to join the Sangha, although they later became viewed as objects of lust by monks. During the Age of Mercantilism, marked by urbanization, Manu's Manusmriti prescribed that women should remain indoors and cover their bodies, but also advised giving them wealth upon marriage for use in times of need.

# Women through Sources

- ❑ Despite the economic growth between the 2nd century BCE and the 3rd century CE, women actively participated in trade and commerce and were poets, singers, and intellectuals, stepping outside their homes.
- ❑ Nanaghat Inscription, written by Satkarni I's queen Nagnika, highlights the importance of women.
- ❑ During the Gupta Empire, despite economic prosperity, the dominance of agriculture led to a deterioration in women's status as they remained dependent on men for their livelihood.
- ❑ Eran Pillar Inscription of Bhanugupta (Madhya Pradesh) records that the first example of Sati appears in the Gupta Period in 510 AD.



- ❖ In later periods, with the construction of temples, women became temple dancers known as Devadasis, residing in temple premises and worshipping deities.
- ❖ Therefore, while women enjoyed a respectable position during times of economic vibrancy and non-agricultural dominance, ancient society largely viewed them as commodities within a patrilineal structure.