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Preface

Dear Aspirants,

Understanding Ancient Indian History is not merely about memorizing dynasties and dates; it's about decoding the evolution of civilization, culture, thought, and institutions that form the bedrock of India's past and present. For aspirants of UPSC, State PSCs, SSC, and other competitive exams, the subject demands a multi-sourced, thematically integrated, and PYQ-aligned approach.

This document has been curated with utmost care to bring together diverse and credible sources including NCERTs, Tamil Nadu State Board books, and select reference works to present a comprehensive, yet exam-relevant narrative. Where history presents multiple interpretations due to the perspectives of various scholars, we have prioritized authenticity, contextual balance, and clarity over mere volume.

Key features of this document include:

- Assimilation of Previous Year Questions (PYQs) and **recurring themes** to guide focus.
- Exam-relevant chapter length decided by **PYQ weightage**
- **Curated maps from which direct questions have been asked**, allowing visual memory to reinforce textual learning.

Every line, every section, every detail has been curated with utmost sincerity and care. We have worked tirelessly to make this document as error-free and examination-oriented as possible. We believe that your dreams are sacred, and to contribute in even a small way to your success is our greatest reward.

This book is more than a compilation of facts; it is a reflection of hope, dedication, and a promise to stand with you in every step of your preparation.

May your preparation be as sharp as Chandragupta's strategy, as resilient as Ashoka after Kalinga, and as brilliant as Aryabhata's mind.

With Sincerity and Substance,

UnderStand UPSC

By Satyam Jain

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Mapping Regions & Tracing History: A Dual Overview

History is the study of past events, helping us understand how early humans adapted and built civilizations. It goes beyond kings and battles, covering social, economic, and cultural trends over time. Historians analyze events, ask why they happened, and assess their impact.

However, a study of history without geography is incomplete. The concept of space gives direction to historical understanding, making history not just the story of humankind but also of the environment. In the Indian subcontinent, with its wide range of landscapes from deserts to mountains and fertile plains this interaction shaped the course of civilization. Thus, to truly understand India's ancient past, one must study both human actions and the geographical settings in which they unfolded.

Major Geographical Units in India

Himalayas and the Western Frontier

1. The eastern Himalayas, stretching east of the Brahmaputra from Assam to South China, though difficult to cross, allowed cultural influences from Southeast Asia and South China in both prehistoric and historical times.
2. The central Himalayas facilitated trade and contact between India and Tibet.
3. To the Northwest, the Hindu Kush range extends into Afghanistan, covering ancient Gandhara. Routes like the Khyber Pass and the Kabul River connect it to the Indus plains, as seen in the Harappan trade outpost of Shortugai.
4. Cities like Kabul and Kandahar stood on major trade routes between Iran and India. The Gomal, Bolan, and Khyber passes served as vital corridors for trade, invasions, and cultural exchange. Through these routes came the Greeks, Shakas, Kushanas, Hunas, and others, while Buddhism and Indian culture spread outward. Thus, **Afghanistan and Baluchistan** formed a historically crucial frontier zone.

The Indus Plains

- Divided into Punjab and Sindh, the Indus plains were rich in alluvium and water, making Punjab the **"Breadbasket"** of the subcontinent and a cultural melting pot.
- Sindh, in the lower Indus valley, was fertile and urbanized. This region nurtured the first urban civilization, the Harappan civilization, with cities like Harappa and Mohenjodaro.

Gangetic Northern India

The Ganga plains are split into Upper, Middle, and Lower zones:

- The Upper plains (western UP) include the Doab, a zone of Harappan expansion, Painted Grey Ware culture, and Later Vedic activity.
- The Middle plains (eastern UP and Bihar) housed Kosala, Kashi, and Magadha, centers of trade and imperial expansion (Mauryas to Guptas).
- The Lower plains (Bengal) were formed by the Ganga-Brahmaputra alluvium and sustained dense settlements.

Eastern, Western, and Central India

1. Central India, covering Madhya Pradesh and Chhattisgarh, lacks a single focal point but includes fertile zones like Malwa, rich in Chalcolithic settlements, acting as a bridge between Harappans and Deccan cultures.
2. Southern Bihar, Odisha, and eastern MP saw tribal societies integrated into caste-peasant systems, especially from the Gupta era.

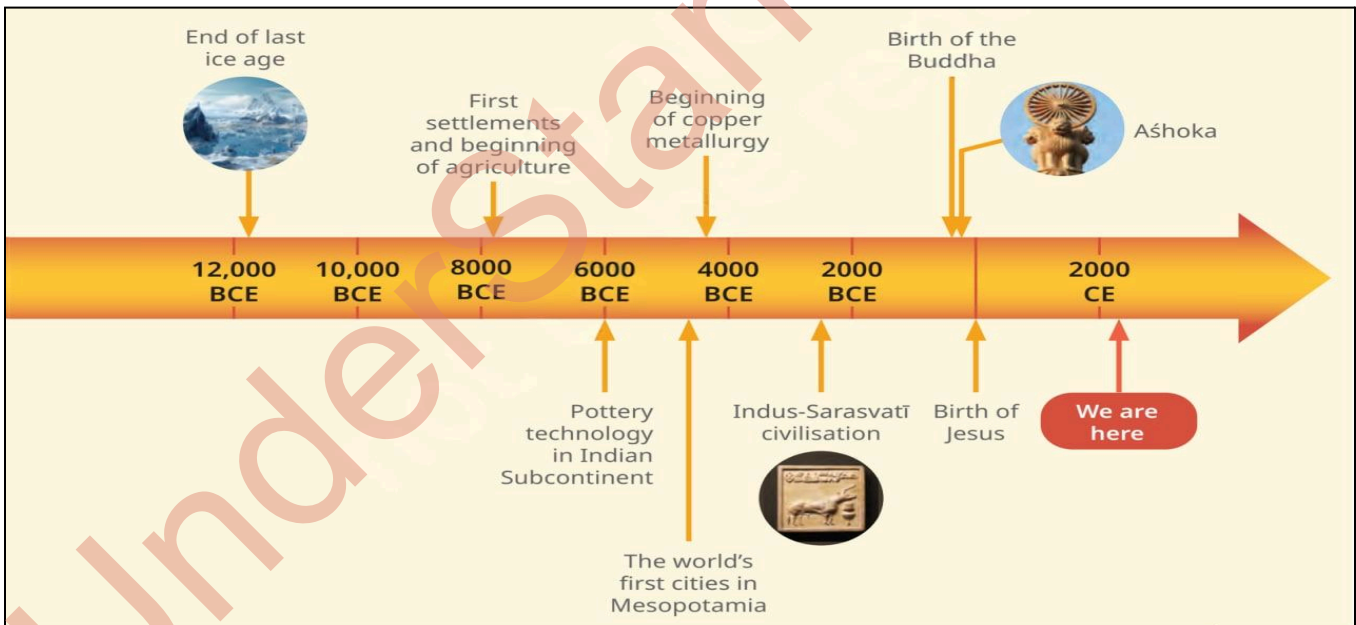
3. Gujarat, on the western fringe, has three natural zones: Saurashtra, Anarta, and Lata, with Kathiawar at the center. Though geographically isolated, Gujarat had continuous settlements from Harappan times and flourished in maritime trade due to its long coastline.
4. Odisha, south of Bengal, had both agrarian and cultural importance, developing a strong identity from the late first millennium CE.

The Extreme South

- In the south, the Kaveri plains in Tamil Nadu were the core, relying on tank irrigation from the Pallava-Chola era. The Sangam texts reflect varied ways of life adapted to local ecology.
- The Malabar Coast or Kerala, part of the western coastal plain, was known for pepper and spice trade since post-Mauryan times.

Time Measurement in History

1. Every society has had its own system to measure time, often starting new eras with major events (e.g., a ruler's reign or birth of a significant figure).
2. The Gregorian calendar is now widely used globally.
3. The Gregorian calendar is based on the birth of Jesus Christ as a reference point.
4. Years after Jesus' birth were earlier marked as AD (Anno Domini), now called CE (Common Era). Ex: India's independence is 1947 AD or 1947 CE.
5. Years before Christ's birth were marked BC (Before Christ), now referred to as BCE (Before Common Era). Ex: 563 BCE is the estimated birth year of **Gautama Buddha**.
6. Other calendars like Hindu, Muslim, Jewish, and Chinese are still used for festivals and rituals.



Sources of History

1. Historians reconstruct the past using source materials, but sources don't speak on their own.
2. They require interpretation, questioning, and cross-checking for meaningful understanding.
3. **Example 1:** Harappa's ruins were first noticed by Charles Masson (1826), later explored by Cunningham, but only in the 1920s, John Marshall identified it as part of the Indus Valley Civilization, showing how historical interpretation evolves over time.

4. **Example 2:** Pulakesin II's inscriptions mention his victory over Harsha, but Bana Bhatt's Harshacharita omits this showing the need to cross-verify sources due to potential biases.
5. Itihasa means "thus it was" and refers to history. Earlier, only written records were accepted as valid sources because they could be verified, while oral traditions, myths, and folk songs were considered as unreliable.
6. Today, oral and mythological sources are used more creatively, provided they are studied alongside other evidence.
7. **Example 3:** The Mahabharata, composed orally by Sutas (bard-poets), narrates a war between cousins. While its historicity is debated, it reflects deeper cultural memory and is critically analyzed to extract historical insights.
8. Understanding the sources of ancient Indian history is crucial because they provide a comprehensive picture of the past. These sources are broadly classified into **literary sources**, **archaeological sources**, and **foreign accounts**. Each type complements the others, bridging gaps and resolving ambiguities in our understanding of ancient India.

Types of Sources

- Historical interpretations are based on literary (both oral or written texts) and archaeological (material remains) sources, though the distinction isn't absolute.
- Manuscripts are material, and inscribed objects like coins, serve as both text and artifact; historians use these overlapping sources to reconstruct ancient and early medieval Indian history.
- Let us study all of these sources into detail.

Literary Sources

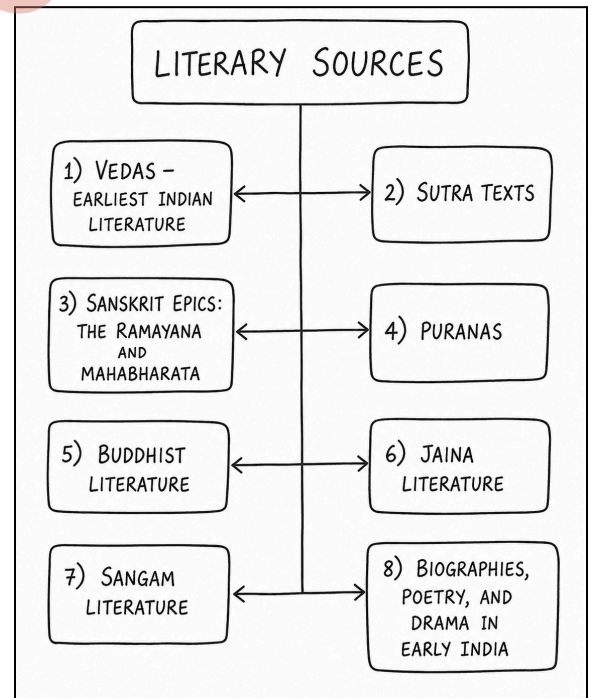
Literary sources are written records that provide crucial insights into the socio-political, religious, and cultural aspects of ancient India.

Vedas – Earliest Indian Literature

- Derived from root 'vid' (to know); **Veda = knowledge**. The Vedas are the oldest sacred texts of ancient India, composed in Sanskrit.
- Revered as śruti (that which is heard), the Vedas form the foundation of Hindu philosophy and spiritual practice. Considered oral literature of the highest order, regarded as 'heard' or revealed texts.

Three Classes of Vedic Literature:

1. **Samhitas (Collections)** – Hymns, prayers, benedictions, incantations, and sacrificial formulas, four Samhitas are in existence
 - a. Rigveda Samhita: Knowledge of **ric** (songs of praise).
 - b. Atharvaveda Samhita: Knowledge of **atharvan** (magical formulas).
 - c. Samaveda Samhita: Knowledge of **saman** (melodies).
 - d. Yajurveda Samhita: Knowledge of **yajus** (sacrificial formulas).



2. **Brahmanas** – Prose commentary with theological content, especially on sacrifices, and their ritual and mystical meanings associated with each Vedas.
3. **Aranyakas and Upanishads:**
 - a. Aranyakas ("forest texts"): Compositions of forest-dwelling hermits.
 - b. Upanishads ("secret doctrines"): philosophical discourses on Brahman (ultimate reality) & Atman (soul); they represent the philosophical culmination of Vedic thought & are collectively termed vedanta.
- Vedic literature, believed to be revealed by God, is considered sacred and spans nearly a thousand years, with parts belonging to both early and later periods.
- The Rigveda, the oldest Veda, contains 10 books (mandalas); Books II–VII are the earliest, called Family Books, each linked to a particular rishi family.
- Early Vedic literature refers mainly to Rigveda Books II–VII, dated to c. 1500–1000 BCE.
- Later Vedic literature includes Rigveda Books I, VIII, IX, X; Samaveda, Yajurveda, Atharvaveda, along with the Brahmanas, Aranyakas, and Upanishads- composed between c. 1000–500 BCE.
- Though mostly theological or philosophical, Vedic texts provide valuable historical insights on social, political, and economic changes e.g., the shift from pastoral, clan-based society in early Vedic times to an agrarian, class and caste-based society with emerging political territories in the later period.

Sutra Texts

1. The Sutra texts, part of post-Vedic literature (c. 600–300 BCE), are classified as **smriti** memorized unlike the Veda which are shruti texts (to be heard).
2. Composed by human sages, they lack the divine status of the Vedas but are still considered authoritative ritual manuals. They include:
 - a. **Shrautasutras**: Rules for major sacrificial rituals.
 - b. **Grihyasutras**: Guidelines for domestic ceremonies and daily rites.
 - c. **Dharmasutras**: Instructions on spiritual and secular law; regarded as the earliest law books.
3. The **later Sutra Smriti texts (c. 200 BCE–900 CE)**, like the Manu Smriti, Narada Smriti, and Yajnavalkya Smriti, further develop social and legal norms.
4. They prescribe duties for different varnas, outline roles of kings and officials, and define rules regarding marriage, property, and punishments for crimes such as theft, assault, murder, and adultery.

The Two Sanskrit Epics: The Ramayana and Mahabharata

1. The Mahabharata and Ramayana are classified as both smriti and itihasa (traditional history), though the Ramayana is also considered a kavya (poetic epic).
2. Similar language and style suggest a shared cultural context, and both epics refer to each other in later additions.
3. The Mahabharata reflects different phases: the Kaurava–Pandava war narrative possibly stems from the Later Vedic period, while descriptive portions may be post-Vedic, and didactic sections are mostly from the post-Maurya and Gupta periods.
4. The Mahabharata grew from a core narrative of 8,800 verses (Jaya) to 24,000 (Bharata) and finally to 100,000 (Mahabharata).
5. Due to interpolations and layered additions, historians must carefully analyze different chronological strata within both epics. Valmiki's Ramayana is more textually unified than the Mahabharata.
6. Several sites from the Ramayana and Mahabharata have been excavated, providing archaeological context to the epics.

7. Ayodhya shows evidence of early settlement dating back to the **Northern Black Polished Ware (NBPW)** period.
8. Sites such as Hastinapura, Kurukshetra, Panipat, Baghpat, Mathura, Tilpat, and Bairat date to the Painted Grey Ware (PGW) period.
9. Both epics offer valuable insights into religious sects, their assimilation into mainstream Hinduism, and the social practices, norms, and philosophies of their time.

Apart from the Valmiki Ramayana (seems to be the oldest version) there are other versions

1. Buddhist Dasharatha Jataka (in Pali),
2. Kamban's Iramavataram (12th century, Tamil),
3. Tulsidas' Ramcharitmanas (16th century, Awadhi); Written by Goswami Tulsidas during the Mughal era (reign of Akbar)
4. Plus many oral and Southeast Asian versions (in Tibet, Myanmar, Laos, Cambodia, Indonesia).

Puranas

1. The word 'Purana' means 'old' and traditionally attributed to Vyasa, though they were clearly composed over centuries by many authors.
2. There are **18 Mahapuranas** (e.g., Vishnu, Bhagavata, Brahma, Shiva, Skanda) and many Upapuranas.
3. Their composition spans from early times to as late as the 14th–16th centuries CE.
4. Puranas are said to follow the five pancha-lakshanas (main themes):
 - a. Sarga – Creation of the world
 - b. Pratisarga – Re-creation
 - c. Manvantaras – Periods of Manus
 - d. Vamsha – Genealogies of Gods and sages
 - e. Vamshanucharita – Genealogies of royal dynasties (e.g., Suryavamsha, Chandravamsha)
5. The Puranic time-cycle is vast:
 - a. 4 yugas (krita, treta, dvapara, kali) make a mahayuga,
 - b. 1,000 mahayugas = 1 kalpa,
 - c. Each kalpa has 14 manvantaras
6. One yuga follows the other, and the periodic destruction of the world is followed by its re-creation. This cycle of time is connected with the cyclical decline and revival of dharma.
7. **Key dynasties mentioned:** Haryankas, Shaishunagas, Nandas, Mauryas, Sungas, Kanvas, Andhras (Satavahanas), and 'naga'-ending kings of northern/central India.
8. Most dynastic lists end with the Guptas (4th–6th century CE), indicating the main phase of compilation.
9. Some Puranas are later, e.g., Bhagavata (10th c.), Skanda (14th c., with additions until 16th c.).
10. Puranas are rich in geographical information, mentioning rivers, mountains, and sacred places which are useful for historical geography.

Buddhist Literature

- Composed after the Buddha's death, Tripitakas ("Three Baskets") reflect the socio-religious context of Buddha's time and the sixteen Mahajanapadas. They are available in Pali, Chinese, and Tibetan versions, with the Pali Tripitaka being the oldest.

Three Pitakas:

1. **Sutta Pitaka:** Buddha's discourses on doctrine in stories, poems, and dialogues form It is divided into five Nikayas (collections):
 - a. Digha Nikaya
 - b. Majjhima Nikaya
 - c. Samyutta Nikaya
 - d. Anguttara Nikaya
 - e. Khuddaka Nikaya (includes Jatakas, Theragatha, and Therigatha)
2. **Vinaya Pitaka:** Contains 227 **monastic rules** with stories behind each, information on Buddha's life, events, and Sangha history up to the first schism; compiled around 386 BCE.
3. **Abhidhamma Pitaka:** Later work systematizing Buddha's philosophy in line with Theravada tradition through lists, summaries, and Q&A.

Khuddaka Nikaya Components:

1. **Jatakas:** Tales of Buddha's past lives as human, animal, or mythical beings; drawn from pre/non-Buddhist oral traditions and popularized in sculptures at Bharhut, Sanchi, Nagarjunakonda, and Amaravati.
2. **Theragatha (Verses of Elder Monks) and Therigatha (Verses of the Elder Nuns)** are a collection of poems containing verses which were narrated by the early members of the Buddhist Sangha. Therigatha is the first surviving poetry supposed to have been composed by women in India.

Non-Canonical Buddhist Literature:

- **Milindapanha (1st BCE–1st CE):** Dialogue between Indo-Greek king Menander and monk Nagasena on philosophical questions in the Pali.
- **Mahavamsa and Dipavamsa:** Sinhalese chronicles narrates Buddhism's journey from Buddha's Enlightenment to 3rd c. BCE India and 4th c. CE Sri Lanka.
- **Nettigandha or Nettipakarana (The Book of Guidance):** A summary of Buddha's teachings.
- **Nidanakatha:** First connected biography of the Buddha.

Important Ancient Works[CSE 2024]

- **Sarvastivada Vinaya**
 - Written by **Sanghabhuti** who was an Indian Buddhist monk of the Sarvastivada school.
 - He traveled to China towards the end of the 4th century AD.
 - Monastic code of the Sarvastivada Buddhist sect.
 - **Contains rules for monks and nuns.**
 - Sanghabhuti, an Indian monk, wrote a commentary on this text.
 - School: Early Buddhist tradition (Hinayana).
- **Prajnaparamita Sutra**
 - Mahayana Buddhist scripture on emptiness (śūnyatā) and perfect wisdom.
 - Core text in Mahayana philosophy.
- **Visuddhimagga**
 - Written by Buddhaghosa (5th century AD).
 - Theravada meditation and ethical manual.
 - Focuses on purification and path to enlightenment.
- **Lalitavistara**

- A Mahayana biography of the Buddha
- Mixes myth and history; describes Buddha's life and miracles.

Jaina Literature:

- **Languages & Canons:** Texts in **Ardha-Magadhi (for Shvetambaras)**, **Jaina Sauraseni (for Digambaras)**; early teachings (14 Purvas) were orally compiled and later reorganized.
- **Scripture Compilation:**
 - **4th BCE:** Council at Pataliputra under Sthulabhadra reconstructed the canon into 12 Angas.
 - **5th CE:** Valabhi council presided over by Devardhi Kshamasramana, finalized Shvetambara canon in written form.
- **Shvetambara Texts:** Canon includes 12 Angas, 12 Upangas, 10 Prakirnas, 6 Chedasutras, 4 Mulasutras, dealing with conduct codes, legends, metaphysics, and doctrines.
- **Digambara Perspective:** They believe original Purvas are lost; reject Shvetambara canon and rely on later texts by acharyas based on Mahavira's teachings for religious practices.
- **Utility for History:** Jaina texts reveal doctrines, rival philosophies, monastic life, saintly biographies, and can be used to reconstruct socio-religious aspects of early India.

Sangam Literature

1. Earliest Tamil texts, composed over 3–4 centuries by poets in colleges called Sangams; three Sangams were held **1st & 3rd at Madurai, 2nd at Kapatapuram**.
2. Dated to the first four centuries CE, possibly completed by the 6th century; historicity of the Sangam gatherings is uncertain, so scholars prefer "early classical Tamil literature."
3. Contains ~30,000 lines of poetry on love and war, based on bardic oral traditions; not religious in nature.
 - a. Unlike the Vedic literature which is predominantly ritualistic/religious, Sangam poetry is secular.
4. Poets came from varied backgrounds: teachers, merchants, artisans, soldiers, kings offering rich insights into daily life.
5. Poems mention named kings/heroes and describe battles, gifts to bards, possibly performed in royal courts; Chola kings noted as donors.
6. Mentions flourishing towns (e.g., Kaveripattinam), Yavana (Greek/Roman) traders buying pepper for gold, supplying wine and slaves trade info confirmed by archaeology and foreign records.
7. The literature is organized into:
 - a. Ettutokai: The Eight Anthologies.
 - b. Pattupattu: The Ten Idylls.
 - c. Tolkappiyam: The earliest surviving Tamil work on grammar and poetics.

Biographies, Poetry, and Drama in Early India

1. Early Indian literature includes rich Sanskrit poetry and drama, which offer insights into the socio-cultural context of their times. Historians use these to understand contemporary life and values.
2. **Ashvagosh** (early poet/playwright) authored **Buddhacharita**, **Sariputrprakarana**, and **Saundarananda**, while **Bhasa** wrote plays like **Pancharatra**, **Dutavakya**, **Balacarita**, and **Svapna-Vasavadatta**.
3. **Kalidasa** (4th–5th century) composed the dramas **Abhijnana-Shakuntalam**, **Malavikagnimitram**, **Vikramorvashiyam**, and poetic works like **Raghuvamsha**, **Kumarasambhavam**, and **Meghadutam**, reflecting the cultural life under the Guptas.

4. **Vishakadatta's** plays, especially *Mudrarakshasa* (7th–8th century), dramatize Chanakya's efforts to win Rakshasa over to Chandragupta Maurya's side; *Devichandraguptam* is about an episode in Ramagupta's reign.
5. Narrative literature includes *Panchatantra* (5th–6th centuries) and *Kathasaritasagara* (Ocean of Streams of Stories), both rich collections of folk tales and moral stories.
6. Royal biographies written by court poets praised their patrons. Banabhatta's *Harshacharita* (7th century), the oldest surviving biography in India, celebrates Harshavardhana but also hints at fratricidal struggle. It follows the *adhyayika* genre of the *itihasa* tradition.
7. **Bilhana's *Vikramankadevacharita*** (12th century) glorifies Chalukya king Vikramaditya VI, continuing the tradition of eulogistic royal biographies.

Important Ancient Indian Work [CSE 2024]

- **Madhyama-vyayoga – by Bhasa**
 - **Type:** Sanskrit drama/play
 - **Theme:** A story from the **Mahabharata**, focusing on **Bhima** and his son **Ghatotkacha**.
- **Kavyalankara – by Bhamaha**
 - **Type:** Treatise on **Sanskrit poetics (Alankara Shastra)**
 - **Content:** Discusses **figures of speech (alankaras)**, **qualities of poetry**, and the **characteristics of a good poet**.
- **Natyashastra – by Bharata Muni**
 - **Type:** Ancient treatise on **dramaturgy, theatre, and performance arts**
 - **Content:** Covers **drama, dance, music, stagecraft, rasa theory** (emotions), and **acting techniques**.
- **Mahabhashya – by Patanjali**
 - **Type:** Grammatical commentary
 - **Content:** Commentary on **Panini's Ashtadhyayi** and **Katyayana's Vartikas**.
 - **Language Focus:** Sanskrit grammar and linguistics
 - **Features:** Not just linguistic but also **philosophical and logical discussions**.
 - **Importance:** A cornerstone in **Vyakarana (Sanskrit grammar)** tradition.

Foreign Accounts

1. **Many foreigners** - pilgrims, traders, settlers, soldiers, ambassadors visited India and left behind valuable **accounts**. When critically studied, these accounts offer rich insights into Indian society, polity, and economy.
2. Greek accounts mention Sandrokottas, identified in the 18th century by William Jones as Chandragupta Maurya, forming the basis of Mauryan chronology.
3. Megasthenes, the envoy of Seleucus I, wrote the *Indica* during his stay at Chandragupta Maurya's court; though the text is lost, later references (by authors like Arrian, Strabo, and Diodorus) help reconstruct aspects of Mauryan administration, social structure, and economy.
4. Greek and Roman texts like *Periplus of the Erythraean Sea* (c. 80–115 CE) and *Ptolemy's Geography* (c. 150 CE) give geographical and trade data; works by Strabo, Arrian, and Pliny the Elder also offer information on Indian Ocean trade.

5. Chinese Buddhist pilgrims Fa-Hsien and Huiuen Tsang visited India and wrote detailed travel accounts, describing religious sites and socio-economic conditions.
6. Fa-Hsien (c. 399–414 CE) visited northern India during the Gupta period (during the reign of Chandragupta II), while Huiuen Tsang (from 630 CE) travelled for over ten years, recording conditions under Harshavardhana.
7. In later periods, Arab scholars like Al-Beruni from Khive (modern Turkmenistan) visited India to study its people and texts in their original languages.
 - a. His work *Tahqiq-i-Hind* is encyclopaedic, covering Indian scripts, sciences, geography, astrology, astronomy, philosophy etc
 - b. It is a valuable source for 11th-century India, and Al-Beruni was the first to identify the start year of the Gupta Era.
8. Arab-Indian oceanic trade was significant; Arab accounts like that of Sulaiman mention India and reflect these commercial links.

Greek and Roman accounts

Name	Details
Megasthenes	Greek ambassador to Chandragupta Maurya's court; wrote <i>Indica</i> (now lost, known through fragments). Describes Mauryan administration, city of Pataliputra, caste system, and geography of India.
Strabo	Greek geographer; references India in his work <i>Geography</i> . Summarized accounts of earlier travelers, focusing on trade, rivers, and cities.
Pliny the Elder	Roman naturalist; wrote <i>Natural History</i> . Mentions India's wealth, flora, fauna, and Roman-Indian trade links via sea routes.
Ptolemy	Greek geographer; compiled maps and wrote <i>Geography</i> . Provided details about India's rivers, mountains, and trade routes.
Arrian	Greek historian; wrote <i>Indica</i> and <i>Anabasis of Alexander</i> . Highlights Alexander's campaign in India and Indian social life.

Chinese Accounts

Name	Details
Faxian (Fa-hien)	Chinese Buddhist monk (5th Century CE); visited India during the Gupta period-Chandragupta II (Vikramaditya). Describes Buddhist monasteries and socio-economic conditions in his work <i>Foguo Ji</i> .
Xuanzang (Huiuen Tsang)	Chinese Buddhist monk and scholar (7th Century CE); visited Harsha's court. His work <i>Si-Yu-Ki</i> details Indian culture, Nalanda University, and Hindu-Buddhist interactions.

Yijing [I-tsing]	Chinese Buddhist monk (7th Century CE); spent time at Nalanda and wrote <i>A Record of Buddhist Practices</i> . Focuses on monastic rules and Buddhist practices in India.
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Archaeology

1. Material culture, sculptures, pottery, bones, house/temple remains, coins, seals, inscriptions, charred grains, pollen/spores, is the subject of archaeology and closely tied to history.
2. Archaeology enables study of prehistoric and protohistoric periods, and is equally important for historical periods with written records (e.g., Indo-Greek history is reconstructed from coins).
3. Excavation and exploration yield rich data on trade, polity, economy, society, religion, and everyday life including food, dress, shelter.
4. Excavations offer insights into Palaeolithic, Mesolithic, Neolithic, Chalcolithic, Iron Age, Megalithic cultures and more.
5. The undeciphered Harappan script means knowledge of the Indus Valley Civilization comes solely from archaeology covering origin, spread, settlements, town planning, trade, polity, economy, agriculture etc

Coins

1. Numismatics is the study of coins of metal currency with fixed shape, size, weight, and stamp of issuing authority.
2. The side of the coin which carries the message is called obverse and the opposite side is reverse.
3. Coins appear from the second Urbanization (the era of Mahajanapadas), a period of state formation, urban growth, agriculture, and trade expansion.
4. Early coins were made of copper, silver, gold, lead; burnt clay moulds from the Kushana period show large-scale coin production and booming commerce.
5. Punch-marked coins, mostly silver (occasionally copper), were among the earliest; Magadhan type dominated later, replacing regional variants.
6. Early coins had symbols, but later ones featured kings, deities, names, dates; e.g., Western Kshatrapas dated coins using the Shaka era.
7. Coin circulation areas help trace dynastic history; coins of Yaudheyas and Malavas mention 'gana', suggesting non-monarchical polity.
8. Satavahana coins depicting ships reflect the importance of maritime trade.
9. Post-Maurya coins (lead, potin, copper, bronze, silver, gold) were numerous, showing intensified trade.
10. Gupta gold coins (dinaras) were die-struck and elegant; depicted kings (e.g., Samudragupta, Kumaragupta I) in varied poses, including playing vina.
11. The Post-Gupta period saw decline in gold coin numbers and purity.

Inscriptions

1. Inscriptions are texts engraved on durable materials like stone, metal, or clay to record official orders, donations, events, or achievements.
2. Epigraphy is the study of inscriptions carved on materials like seals, copper plates, temple walls, tablets, pillars, rocks, bricks, and images.
3. The oldest inscriptions are in the **Harappan Script (c. 2500 BCE)**, still undeciphered; the earliest deciphered are Ashokan inscriptions on rocks and pillars across the subcontinent.
4. James Prinsep deciphered the Ashokan edicts in 1837; they are mostly in **Brahmi and Kharosthi** scripts. Their developed form suggests prior existence of writing systems.

5. First pure Sanskrit inscriptions date to the 1st century BCE; earlier ones were in **Prakrit–Sanskrit** mix. From the 5th century CE, Sanskrit dominated royal inscriptions.

6. Types of inscriptions:

- Royal orders:** e.g., Ashokan edicts on social, religious, and administrative matters.
 - Commemorative:** e.g., Lumbini pillar marks Ashoka's visit to Buddha's birthplace.
 - Memorials:** Sati stones, hero stones often include inscriptions.
 - Donative:** Record donations of temples/shrines; abundant in early medieval Deccan and South India.
 - Copper plate land grants:** Gifts to Brahmanas and others.
 - Eulogies (Prashastis):** Praise patrons, e.g., Hathigumpha inscription of Kharavela, Allahabad Pillar of Samudragupta.
 - Utility records:** Document constructions like dams/tanks, e.g., Junagadh/Girnar inscription of Rudradaman, detailing the Sudarshana lake from Chandragupta Maurya to Ashoka to Rudradaman.
 - Miscellaneous:** Labels, graffiti, religious formulae, seal writings.
- Inscriptions are crucial for political, social, economic history; reveal contemporary events and the lives of common people.
 - Their geographic spread indicates the extent of a **King's Reign**; they also include genealogical details, including names omitted in other records.
 - Land Grants (Pallava, Chalukya, Chola)** offer insights into revenue systems, agriculture, and political structures.
 - Inscriptions help date sculptures, reveal extinct sects like the **Ajivikas**, support study of historical geography, iconography, architecture, literature, languages, and even performing arts like music.
 - Considered more reliable than literary texts due to their less religious, more factual nature.

Inscription	Location	Period/Ruler	Significance
Ashokan Edicts	Spread across India, Nepal, Pakistan, Afghanistan	Mauryan Empire (Ashoka)	Promote Dhamma (Buddhist principles); discuss administration, social ethics, and Ashoka's policies.
Hathigumpha Inscription	Udayagiri Caves, Odisha	Kharavela (1st Century BCE)	Details Kharavela's conquests, public works, and patronage of Jainism.
Allahabad Pillar Inscription	Allahabad, Uttar Pradesh	Samudragupta (Gupta Period)	Praises Samudragupta as a warrior and patron; composed by Harisena, his court poet.
Nasik Cave Inscription	Nasik, Maharashtra	Satavahanas	Mentions Gautamiputra Satakarni and his achievements; patronage of Buddhist caves.

Junagarh/Girnar Rock Inscription	Junagarh, Gujarat	Rudradaman I (2nd Century CE)	Details Sudarshana Lake repair; highlights Rudradaman's achievements and patronage of Sanskrit. Containing inscriptions of Ashoka, Rudradaman I, and Skandagupta.
Mehrauli Iron Pillar Inscription	Delhi	Gupta Period (Chandragupta II)	Commemorates military achievements; showcases advanced metallurgy of the period.
Aihole Inscription	Aihole, Karnataka	Pulakesin II (Chalukya)	Eulogizes Pulakesin II victories, including defeat of Harsha; important for Deccan history.
Boghazkoi Inscription	Turkey	Mitanni Kings	Mentions Vedic gods Indra, Varuna, and Mitra; significant for Indo-Aryan cultural connections.
Mandasor Pillar Inscription	Mandasor, Madhya Pradesh	Yashodharman (6th Century CE)	Commemorates victory over the Huns; showcases resurgence of Indian polity post-Gupta.
Badami Inscription	Badami, Karnataka	Pulakesin I (Chalukya)	Highlights Chalukya genealogy and their rise to power.
Gwalior Inscription	Gwalior, Madhya Pradesh	Mihira Bhoja (Pratihara)	Details victories and administration of the Pratihara ruler.
Naneghat Inscription	Naneghat, Maharashtra	Satavahana Queen Naganika	Records donations for Vedic sacrifices; rare example of inscriptions issued by a queen.
Barabar Caves Inscription	Barabar Hills, Bihar	Mauryan (Ashoka) Period	Donated to Ajivikas sect; earliest rock-cut caves in India.

Sources of history, literary, archaeological, and foreign accounts collectively help reconstruct the political, social, economic, and cultural life of the past. A critical study of these diverse sources enables a deeper and more accurate understanding of ancient Indian history.