



Harappan culture was followed by another great civilisation that culture is known as **Vedic culture**.

It is called Vedic Age as it's reconstruction is primarily based on using **Vedic texts as sources**.



However, archaeological sources have also supplemented the texts, though not comprehensively.

Indo-Aryans are believed to be the composers of Vedic texts.

Original Home and Identity The history of India, after the decline of the Indus Valley Civilisation is characterised by the appearance of the **Aryans in 1500 BC.**



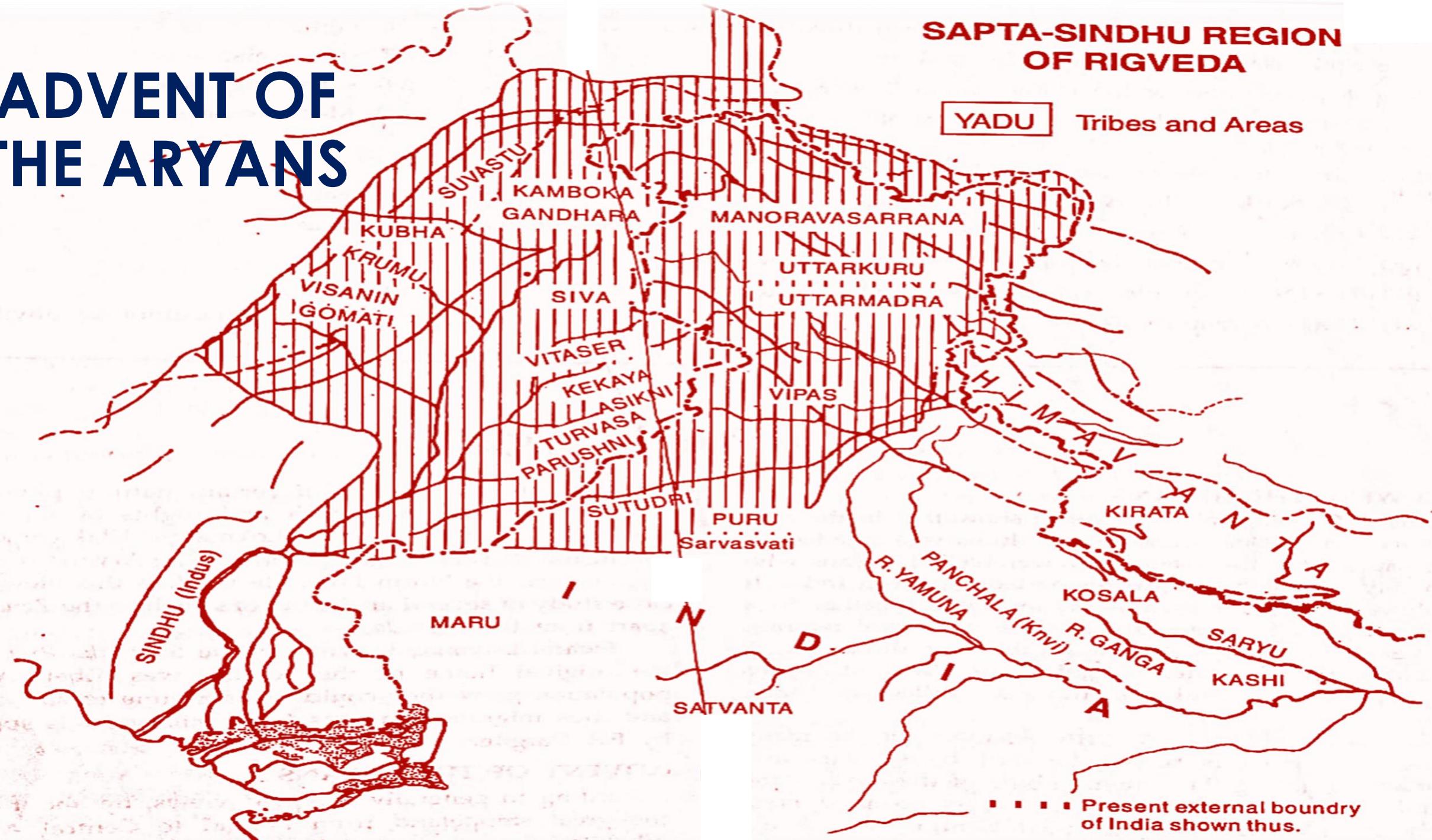
The whole region in which the **Aryans first settled** in Indian sub-continent was known as the **Land of the Seven Rivers (Sapta Sindhu)** around which the Harappan culture once flourished.

ADVENT OF THE ARYANS

SAPTA-SINDHU REGION OF RIGVEDA

YADU

Tribes and Areas





The term '**Indo-Aryans**' is basically a linguistic term and refers to speakers of a sub group of the **Indo- Iranian branch** of the **Indo-European family of languages**.

Aryans spoke the Indo-European language.



First given by philologist
William Jones in 1786

*He is particularly known for his proposition of the
existence of a relationship among
European and Indo-Aryan languages*



Names of animals such as **Goats, Dogs, Horses etc.**, and names of certain plants such as **Pine, Maple etc.**, are similar to one another in all the Indo-European languages.

ARYANS?



Composers of the Rig Veda describe themselves as Arya (a cultural/ethnic term etymologically derived from 'ar' meaning “to cultivate”, literally meaning kinsmen or companion.



In Sanskrit it means favourably disposed new comers and later it implied men of **good family 'noble'**).

Term **noble** which was used as a self designation by Indo-Iranian people.

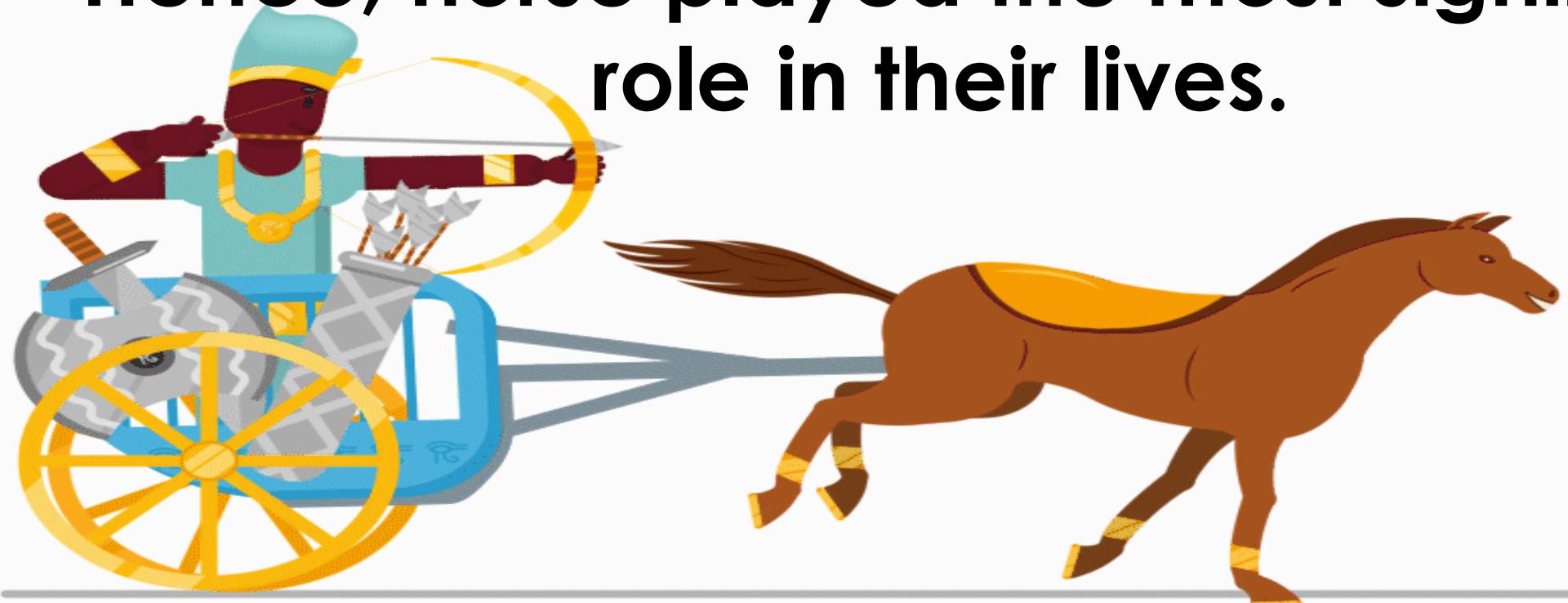


The Aryans seem to have originated near the Steppes stretching from Southern Russia to Central Asia.

Aryan's primary occupation was **pastoral herding** and secondary occupation was **agriculture**.

They tamed the horse to pull light chariots with spoked wheels.

Hence, horse played the most significant role in their lives.





Its swiftness enabled them to make successful inroads to West Asia from about 2000 BC onwards.

Archaeological evidences of horse and its sacrifice have been found in **Southern Tajikistan** and in the **Swat valley** in Pakistan.

- According to generally accepted views, by 2000 BC the steppe land from Poland to Central Asia was inhabited by **semi-nomadic barbarians**, who were tall comparatively fair, and mostly long-headed.





They were mainly pastoral but practiced a little agriculture.

They adopted some Mesopotamian innovations, notably the shaft-hole axe.

They used socketed axes, bronze dirks and swords, which have been discovered in north-western India.

DATE OF IMMIGRATION

There is much difference of opinion in this regard. Some lay down the year 1000 BC as the earliest limit for the Rigvedic hymns, while others consider them to have originated between 3000 and 2500 BC.

The most decisive evidence in calculating the age of Rigveda is the fact that Jainism and Buddhism presuppose its existence. Keeping this in mind we may conclude that the Aryans appeared in north-western India not later than 1500 BC.

- The early Vedic period is roughly dated from 1500 to 1000 BC. The later Vedic period extends from 1000-600 BC.

Original homeland

The original homeland of the Indo-Europeans and Indo-Aryans is the subject of continuing debate among philologists (*scholars who study old languages*), linguists, historians, archaeologists, and others.

The dominant view is that the Indo-Aryans came to the subcontinent as immigrants.

Another view, advocated mainly by some Indian scholars, is that they were indigenous to the subcontinent.

Over the years, many original homelands have been proposed for the Indo-Aryans. These include Tibet, Afghanistan, Iran, the Aral Sea, the Caspian Sea, the Black Sea, Lithuania, the Arctic, the Caucasus, the Urals, the Volga mountains, southern Russia, the central Asian steppes, West **Asia, Turkey, Scandinavia, Finland, Sweden, the Baltic region, and India.**



There is still no consensus on the original home of Aryans and different theories are postulated which further continue the debate.

The different theories are as follows:

ADVENT OF THE ARYANS THEORIES



1. European theory
2. Central Asian theory
3. Arctic Region theory
4. Indian theory
5. Tibetan theory

European theory

- Sir William Jones (1786)
- Giles (Hungary)
- P.Nehring – Steppes (Russia)
- Morgan (Western Siberia)

Continent of Europe is the home land of Aryans.

On the basis of comparative linguistics of **Greek**, **Latin**, **German**, **Gothic**, **Celtic**, and **Sanskrit** (Indo-European family of languages), we find certain structural similarities and cognates (similar related words).

For example, the Sanskrit words **matri** and **pitri** are similar to the Latin **mater** and **pater**.

Similarly, **Inar** of the Hittite (Turkey) language is similar to **Indra** of the Vedas.

Suryyas and **Maruttash** of the Kassite (Mesopotamia) inscriptions are equivalent of the **Vedic Surya** and **Marut**.

Central Asian theory

- Max Muller (Central Asia)
- E-Meyer
- Herzfeld



Ill read these translated
version and give my
theory

Dara Shukoh, the son of Shah Jahan translated Upanishads
and the Atharva Veda to Persian.



The Central Asian theory of Max Mueller is accepted most widely (*but now rejected*). Max Mueller has identified Central Asia as the original home of the Aryans.



In the 1850s Max Muller introduced the notion of two Aryan races, a western and an eastern one, who migrated from the Caucasus into Europe and India respectively.

Muller dichotomized the two groups, ascribing greater prominence and value to the western branch.

The Caucasus or Caucasian race is a region in South-Eastern Europe located between the Black Sea and the Caspian Sea,

A map of the Caucasus region showing the Black Sea and Caspian Sea. A red arrow points from the text 'North Caucasus' to the mountainous region between the Black Sea and the Caspian Sea.





He has based his view on the study of the world's languages. The significant evidence is fundamental similarities among some ancient languages such as **Latin, Greek and Sanskrit.**

For instance, '**Pitri**', **Sanskrit for Father, and 'Pater', Latin for Father sound similar, and so does 'Matri' and 'Mater for Mother.**

The Vedas reflect a close connection with Iran. But we do not know when, where, or why the Indo-Iranians and Indo-Aryans parted ways.

Today, most historians have discarded the idea of an **Aryan invasion** of the Indian subcontinent in favour of a theory of several waves of Indo-Aryan migrations.



Max Mueller therefore concluded that the ancestors of **the Indians, the Greeks, the Romans, the English** and some other peoples must have originally resided at a common place.

- In 2nd millennium BC due to either pressure of population, desiccation of pasture lands, or from both causes, these people on the move.
- They migrated in westwards, southwards and eastwards, conquering local people and gradually came to India.

However, there is no consensus on the routes or timing of these migrations. The Indo-Aryan languages of India include the non-Sanskritic or Dardic languages spoken in the mountains of the north-west, which may represent an earlier wave of Indo-Aryan immigrants.

Superior military technology and the use of the horse and chariot may have given the immigrants the crucial initial advantage, enabling them to establish their political dominance in the land of the seven rivers.

- These invaders of India called themselves Aryas, a word generally anglicised into 'Aryans'.
- The name was also used by the ancient Persians and survives in the word 'Iran'.



Information about Aryans in India derived from the Rigveda, which is the earliest specimen of the Indo-European languages, and has much in common with the '**Avesta**', the oldest text in the Iranian language.



With the comparative study of the '**Avesta**' (Iranian text) and the '**Vedas**', one finds striking linguistic relationship between them of not just words but of concepts too.

The interchangeability between 'h' and 's' and incredible consistency in this change as **hepta hindu** (sapta sindhu), **Ahura (asura)**, **haoma (soma)**, **daha (dasa)** further substantiate the claim.

- Rejection of this theory

There are about 300 clearly non-Indo-European words in the Rig Veda. These 'loan words' show that the Rig Vedic people were interacting with people speaking Dravidian and Munda languages.

There are many tribes with non-Indo Aryan names in the Rig Veda, such as the **Chumuri, Dhuni, Pipru, and Shambara**.

The text also refers to Arya chieftains with non-Indo-Aryan names, e.g., **Balbutha and Bribu**.

All this is indicative of processes of cultural interaction.

Arctic Region theory

- Dr. Bal Gangadhar Tilak



**Homeland is the Northern Arctic region, as the
Vedas speak about 6 months each of long days and
long nights, which happens only in the Arctic region.**

Indian theory

- Dr. Sampurnanand and A.C. Das (Sapta Sindhu region)
- Ganganath Jha (Brahmarishi Desa, (situated in the confluence of the Ganges and the Yamuna)
- L.D. Kala (Kashmir)
- R.B. Pandey (Madhya Pradesh)



Indigenous to the subcontinent. There are definite literary evidences in the Vedas that the Aryans regarded the Sapta Sindhu as their original home.

Sanskrit, more than any other European language, contains the largest number of original Indo-European vocables.

- **It had greater contact with the parent language of the Aryans than any other European languages.**
- **The sacrificial rituals of the Vedic Aryans point to their Indian origin.**
- **The geographical data found in the Rig Veda fit in with the geography of Punjab and the neighbouring regions.**
- **The river hymns in the Rig Veda mention the names of the rivers of the region. The flora and fauna mentioned is mostly similar to the Himalayan region**

Tibetan theory

•Swami Dayananda Saraswati



Swami Dayananda wrote in the “Satyarth Prakash” that Tibet is the original home of Aryans with reference to the Vedas and other Aryan texts

As their population grew they could not continue to stay in Tibet and thus migrated towards India. His view is supported by F.E.Pargiter.

Archaeology knows of no Aryans; only literature knows of Aryans. Examine critically.

Critically examine the Max Muller's theory on advent of Aryans to India, Evaluate the Impact on Indian society .

THE CULTURE REFLECTED IN THE FAMILY BOOKS OF THE RIG VEDA SAMHITA

Historians divide the Vedic corpus into two parts—early and later Vedic texts, although recent studies indicate a more complex internal chronology. Early Vedic literature refers to the family books of the Rig Veda Samhita. Later Vedic literature includes Books 1, 8, 9, and 10 of the Rig Veda Samhita, the Samhitas of the Sama, Yajur, and Atharva Vedas, and the Brahmanas, Aranyakas, and Upanishads attached to all the four Vedas. (Among these later texts, the Mantra portions are the earliest, followed by the Brahmanas, Aranyakas, and Upanishads.) The cultural stages reflected in the two broad strata of early and later Vedic texts have come to be known as the early and the later Vedic cultures. The principal Shrautasutras and some of the early Grihyasutras have been dated c. 800–400 BCE

Archaeology knows of no Aryans; only literature knows of Aryans. Examine critically.

Critically examine the Max Muller's theory on advent of Aryans to India, Evaluate the Impact on Indian society .

Vedic Literature

Vedas are the primary source of information of the Vedic age. The word Vedas (derived from vid) literally means to know/knowledge.

The Aryans were the founders or creators of the Vedic culture. The term Arya indicates a cultural community. The Aryans had no knowledge of script and therefore transmitted their knowledge orally.

It is for this reason that the Vedic literature is also known as Shruti literature.

Vedas are called **Apaurusheya** (*not made by man*) and **Nitya** (*existing in all eternity*).

The Rishis to whom these books are ascribed were known as **Mantradrashta** meaning inspired saints who received the hymns directly from the supreme creator.

There are four Vedas

1. Rig Veda,
2. Sama Veda,
3. Yajur Veda and
4. Atharva Veda.



**Rig Veda, Sama Veda and Yajur Veda are
called 'Vedatrayior' simple Trayi.**



Each of the four Vedas are divided into 4 parts.

Their correct sequence is Samhitas, Brahmanas, Aranyakas and Upanishads.



**Samhitas and Brahmanas form the
Karma-Kanda segment of the Vedas.**

**Aranyakas and Upanishads form the
Gyan-Kanda segment of the Vedas.
They explicitly focus on philosophy
and spirituality**

VEDIC PERIOD

Early / Rig Vedic period
(1500-1000 BC)

Later Vedic period
(1000-500 BC)

- Rig Vedic period refers to the period in which **Rig Veda was compiled.**
- Later Vedic Period was the period in which **three Vedas** along with their respective **Brahmanas, Upanishads and Aranyakas** were composed.

The date of the Rig Veda

The dates suggested for the composition of the Rig Veda range from **6000 BCE to 1000 BCE**.

The chronology of **1200–1000 BCE** for the family books of the Rig Veda is based on the tentative dates put forward by the German Indologist Max Muller in the 19th century.

He worked **backwards** from dates of later texts to arrive at (rough date) 1200 BCE for the beginnings of Vedic poetry.

The reasoning he used is as follows:

The **Vedanga** and **Sutra** works were roughly contemporary with early Buddhism, so they can be dated c. **600–200 BCE**.

As Vedic literature is older than Buddhist literature, it must have been composed before the 6th century BCE.



Going by other contents of the Vedic Brahmana texts, it can be assumed that the composition of these texts (The Brahmanas) must have stretched over at least **200 years before 600 BCE.**

That would mean a time bracket of c. 800–600 BCE for the Brahmanas.



The Vedic **Samhitas** are older than the **Brahmanas**.
Their composition must also have stretched over
about 200 years, **1000–800 BCE**.

The **Vedic hymns** must have evolved over about
200 years. This suggests **1200 BCE** as the date for
the beginnings of the composition of Vedic poetry.

Several Indologists such as **H. H. Wilson, G. Buhler, H. Jacobi, and Maurice Winternitz** questioned the assigning of 200 years (and not more) for the composition of various categories of texts.

Winternitz thought that the Rig Veda was probably older than 1200 BCE. He suggested that the beginning of Vedic literature should be placed closer to **2500 or 2000 BCE**, but added that he would prefer not to give any dates at all.



Max Muller his critics that his dates were meant to be **hypothetical and provisional**.

A 1380 BCE inscription found at **Bogaz Koi** in **north-eastern Syria** records a treaty between a **Hittite** and a **Mitanni** king.

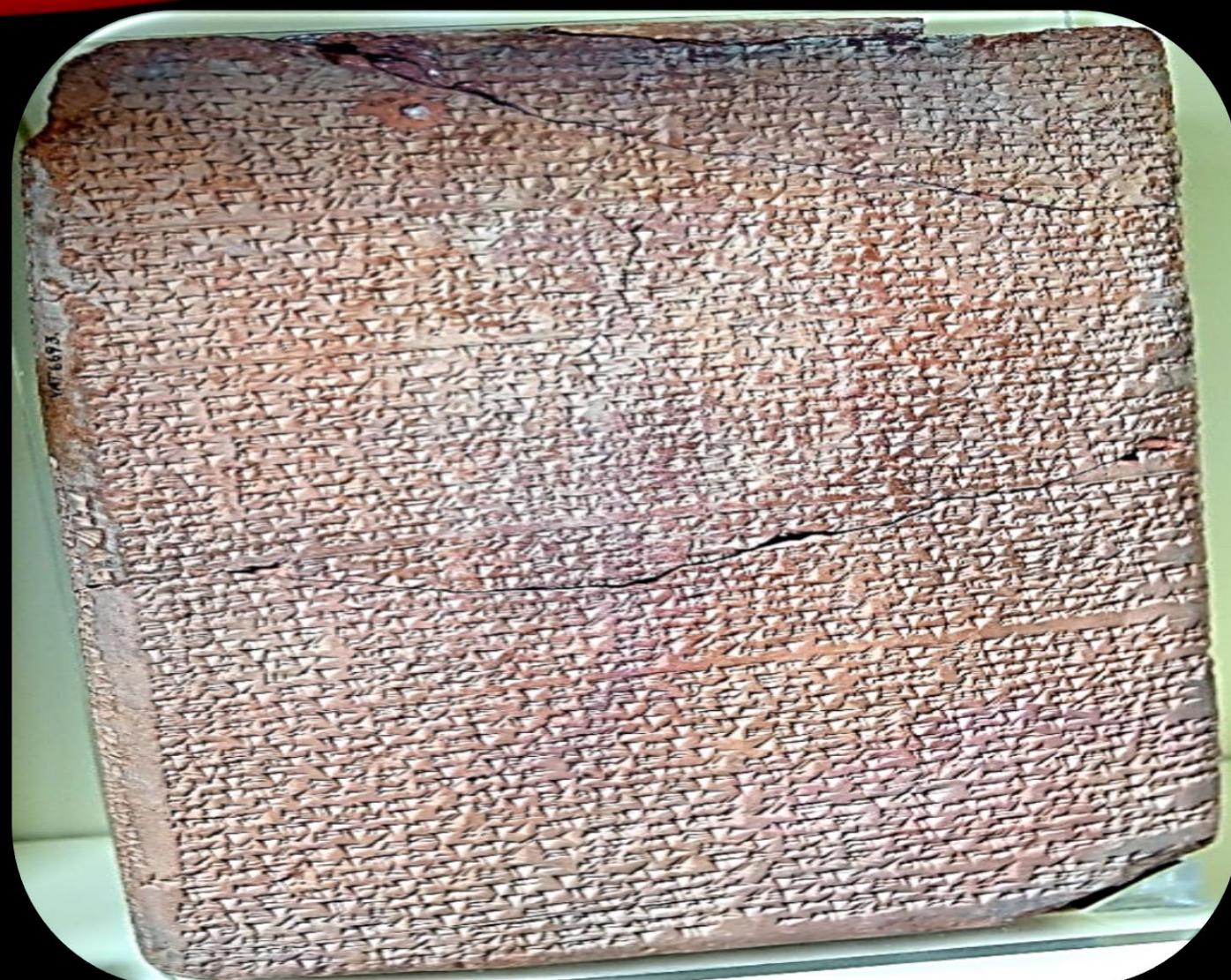
It mentions the four Vedic gods **Indara** (**Indra**), **Mitras** (**Mitra**), **Nasatia** (**Nasitya**, i.e., **the Ashvins**), and **Uruvanass** (**Varuna**)—deities who are mentioned in the Rig Veda.

Prove Central Asian theory as their homeland



While a majority of the Mitanni people spoke the local Hurrian language, the inscription indicates that their rulers had Indo-Aryan-sounding names and invoked Indo-Aryan gods.

Bogaz Koi in north-eastern Syria





Belonging to about the same period is a **Hittite text** on horse training and chariots, written by a **Mitannian named Kikkuli**.

This uses several technical terms which resemble Indo-Aryan ones. While these inscriptions are relevant for the history of the Indo-Aryan languages and gods, they do not give direct or definite information about the date of the Rig Veda.

There are close similarities between the language and culture reflected in the Rig Veda and an ancient Iranian text called the **Avesta**.

This could be an important clue to dating the Rig Veda, but unfortunately, **the dates of the Avesta are not certain**.

Its oldest parts may go back to **1500 BCE**. Very early dates for the Rig Veda that fall within the 7th or 6th millennium BCE are clearly not acceptable.

One reason is that we know from archaeology that the north-western part of the subcontinent was at that time still in the stone age, and the **Rig Veda clearly belongs to the chalcolithic age**.

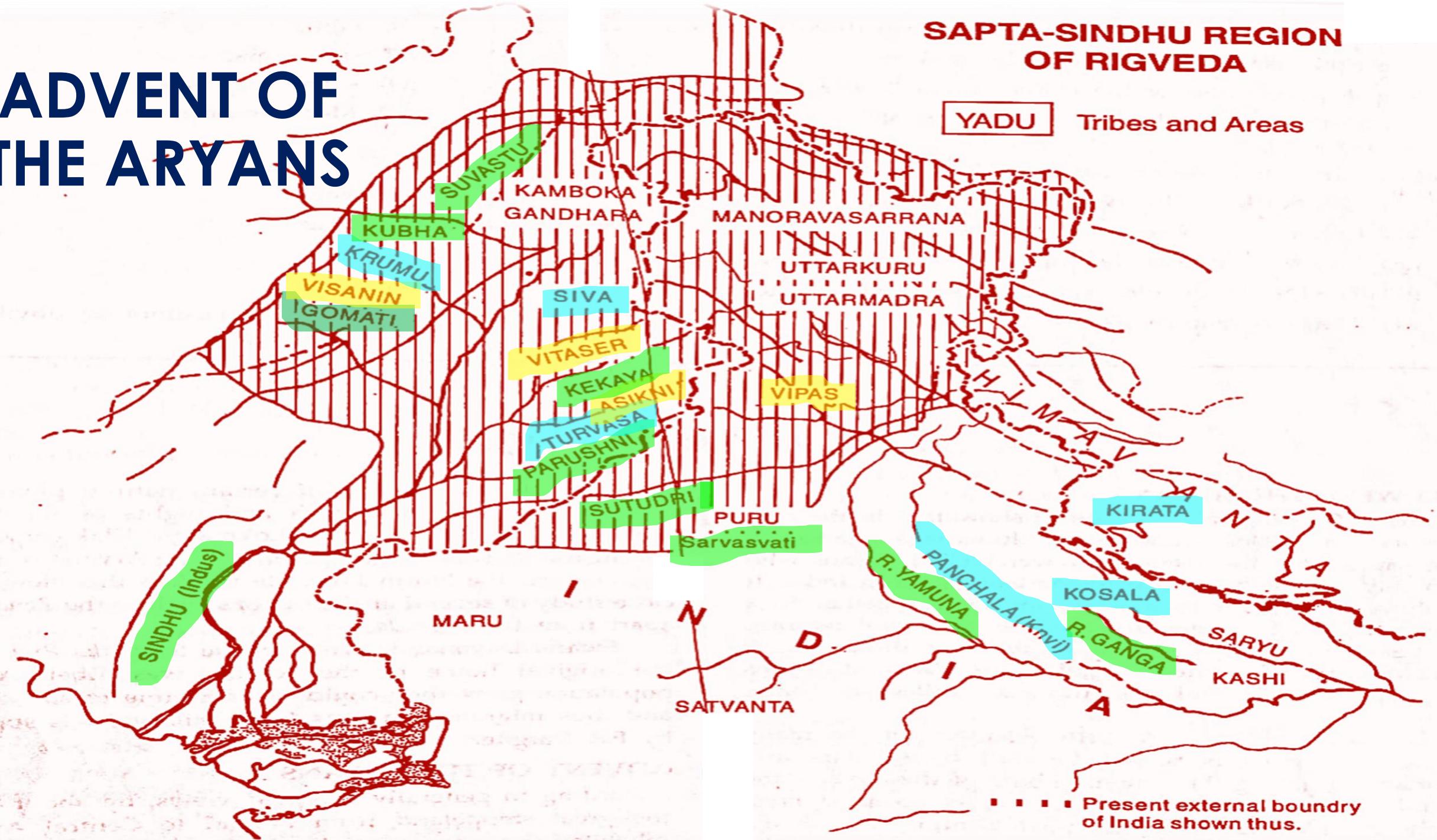
THE RIG VEDIC SETTLEMENTS

ADVENT OF THE ARYANS

SAPTA-SINDHU REGION OF RIGVEDA

YADU

Tribes and Areas



Rigvedic

Vitasta

Askini

Purushni

Vipas

Sutudri

Gumal

Sindhu

Kurumu

Drishadvati

Present

Jhelum

Chenab

Ravi

Beas

Satluj

Gomati

Indus

Kurram

Ghaggar

In RigVed, Word **Ganga** is used once only and is used 3 times **Yamuna**.

The Aryan occupation of Afghanistan and the Punjab is proved by the mention in the Rigveda of the rivers **Jaxartes, Kabul, Swat, Kurram, Gumal, Indus, Jhelum, Chenab, Ravi, Beas and Sutlej.**

Thus we can safely conclude that the Aryan settlements were confined to **Eastern Afghanistan, modern Pakistan, Punjab and parts of modern Uttar Pradesh.**

In verse 5, the rishi enumerates ten rivers, beginning with the Ganga and moving westwards:

*Oh Ganga, Yamuna, Sarasvati, Shutudri (Sutlej),
Parushni (Iravati, Ravi), follow my praise! O Asikni
(Chenab) Marudvridha, Vitasta (Jhelum), with the
Arjikiya (Haro) and Sushoma (Sohan), listen!*

Verse 6 adds northwestern rivers (tributaries of the Indus flowing through Afghanistan and northwestern Pakistan),

“First thou goest united with the Trishtama on this journey, with the Susartu, the Rasa, and the Sveti, O Sindhu with the Kubha (Kophen, Cabul river) to the Gomoti (Gomal), with the Mehatnu to the Krumu (Kurum) with whom thou proceedest together.

The **Himalayas** were well known, but the
Vindhyas were unknown.

The major part of this area was known as the land of
Sapta Sindhu (the Indus and its five tributaries and the Sarasvati.)

The family books of the Rig Veda Samhita were composed in eastern Afghanistan and the Punjab, the land of Sapta-Sindhu or the seven rivers.

When the hymns were written, the focus of Aryan culture was the region between the Yamuna and the Sutlej (the region was referred to as Brahmaparta), and along the upper course of the River Sarasvati (Modern Ghagharr-Hakra).

Most of the hymns of the Rigveda were probably composed in the country around the River Sarasvati (Modern Ghagharr-Hakra), now lost in the sands of Rajasthan.

To the east the Aryans had not expanded far beyond the Yamuna, and the Ganga is mentioned only in a late hymn.

Narmada finds no mention.

The core geographical area of later **Vedic texts** was **Kuru- Panchala**, which comprised the Indo-Gangetic divide and the upper Ganga valley.

RIG VEDA

The Rig Veda is a collection of inspired **songs or hymns** and is a main source of information on Rig-Vedic civilization.

It is **the oldest book** in any Indo-European language and contains the earliest form of all Sanskrit mantras.

The Rig Veda (Veda of Praise) consists of 1028 hymns or suktas arranged in 10 books (Mandalas). Mandalas are subdivided into Suktas (eulogies) and padas.

It has nearly 10,580 verses.

The reciters of these hymns were known as Hota or Hotri Priest.



Rig Veda shares multiple similarities with the Avesta, which is the oldest Iranian text.

Shakala Shakha is the only surviving recension of the Rig Veda.



Some of the hymns in the Rig Veda are in the **form** of dialogues.

A part of it shows dialogue between a sage name **Vishvamitra** and the two rivers, **Beas and Sutlej** which were worshipped as goddesses.

River in Afghanistan (*like Kubha*), Indus and its tributaries and Saraswati river are mentioned in this text.

The term **Dasyuhatya** (*Slaughter of the dasyus*) is mentioned repeatedly, in Rig Veda.

The Rig Veda belongs to roughly 1500-1000 BC and Sama Veda, Yajur Veda, Atharva Veda, the Brahmans and the Upanishads belongs roughly to 1000-500 BC, of which Rig, Sama and Yajur are believed to be Aryan work while Atharva to be non-Aryan.



The Vedas give reliable information about the culture and civilization of the Vedic-Period, religious and social life but **do not give insight on political history.**

Eg.-The Rig Veda contains prayers, rituals, magic and mythological stories.

The Rigveda is one of the **oldest** existing and most important texts in Shruti literature. The Rigveda is a large collection of hymns. The hymns are in **praise of God**.

It has 5 branches:

Sakalya

Baskala

Asvalayana

Sanhymca

Maridukeyct

1st and 10th Mandlas are the **youngest** and **longest** (191 Suktas each).

Books 2nd–7th, the **oldest books** of the Rig Veda Samhita called **Gotra Mandlas (Kula Granth)**, are also known as the **family books** because their composition is attributed to the particular families of certain seer-poets— **Grit-Samada, Vishvamitra, Vamadeva, Atri, Bharadvaja, and Vasishtha**.

The hymns of this Samhita are arranged in a precise pattern. In the family books, they are arranged according to deity, number of stanzas, and metre.

The number of hymns increases in each successive book.

Within a particular book, the hymns are arranged in groups according to deity—first come the hymns to **Agni, then Indra, and then the other gods.**

The pattern of arrangement makes it possible to detect interpolations. Hymns that disrupt the pattern must have been added to the collection later.

This does not necessarily mean that they were later in terms of their period of composition. The 'later', less old books of the Rig Veda Samhita may actually contain some very old hymns, and the 'earlier' books contain some not-so-old hymns.

Sometimes, certain hymns are assigned a later date because their content or ideas seem different. However, such differences could be due to their originating in a different milieu or reflecting different ideas current at the time.

Mandalas	Hymns	Verses	
01	191	2006	
02	43	429	
03	62	617	
04	58	589	
05	87	727	
06	75	765	
07	104	841	
08	103	1716	
09	114	1108	
10	191	1754	
	1028	10552	

The **Gayatri Mantra** is in Rig Veda is taken from Mandal 3.

devoted to Solar deity
'Savitri'

attributed to/composed by
the sage **Vishwamitra**



8th Mandal is ascribed to **Kanvas and Angiras**

Kanva also called Karnesh, was an ancient Hindu rishi of the Treta Yuga, a founder of a Vedic shakha of the Shukla Yajur Veda, and hence the name of that theological branch of Hinduism, **the Kanva Shakha**

Angiras or Angira was a Vedic rishi of Hinduism. He is described in the Rigveda as a teacher of divine knowledge, a mediator between men and gods, as well as stated in other hymns to be the first of Agni-devas



Mandal 9 is completely devoted to Vedic god
Soma (the lord of plants)



The Rig Veda also contains ideas that served as the basis for India's system of **castes (Vernas)**.

The 10th Mandala contains the **Purush Sukta** which explains the 4 Vernas and term Shudra is mentioned in it.



**Nasadiya Sukta which talks about the origin of
the universe is in the 10th Mandla.**

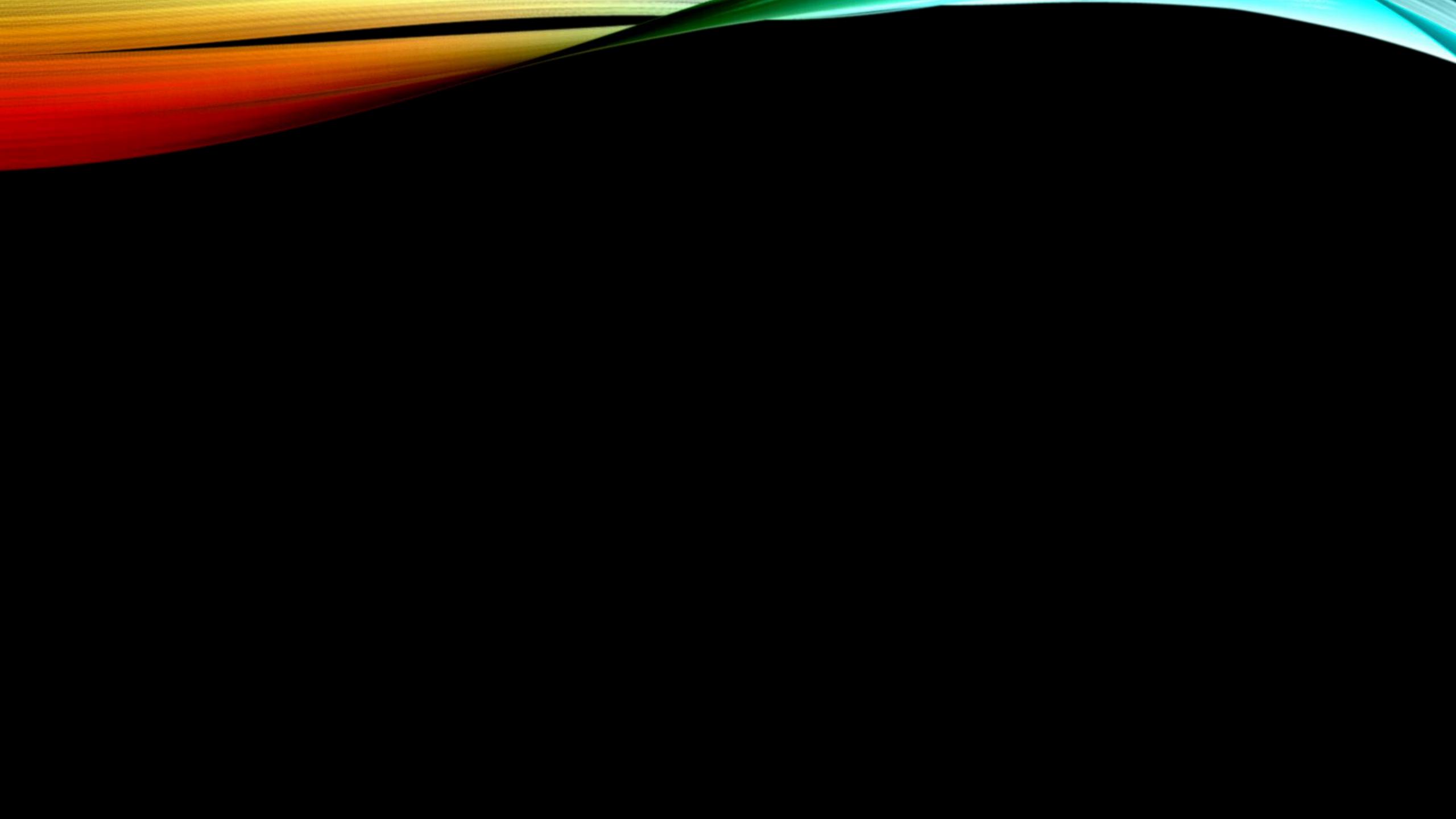
**Contains the knowledge of Chemistry and
medical science.**

Nadisukta hymn is part of Rig Veda which is for prayer of rivers.

The *Nadi-sukta* hymn mentions **21 rivers**, which include the **Ganga in the east** and the **Kubha (Kabul) in the west**.

The pattern of rivers is given in a definite order from the **east to west**, from the **Ganga** in the east to the **Kubul** in the west.

The rivers like **Yamuna, Saraswati, Sutlej, Ravi, Jhelum, and Indus** are situated between **Ganga** and **Kabul**.

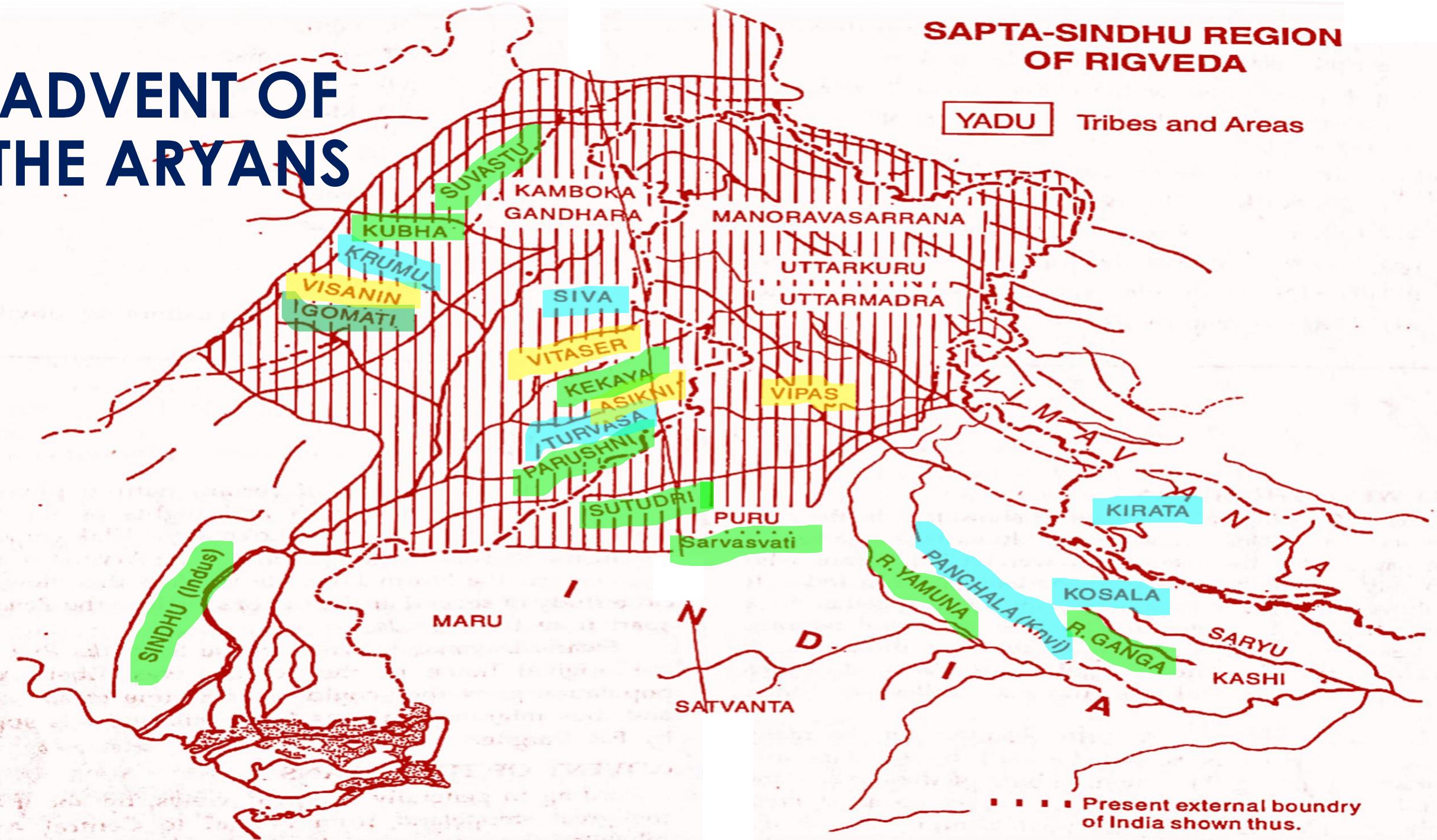


ADVENT OF THE ARYANS

SAPTA-SINDHU REGION OF RIGVEDA

YADU

Tribes and Areas



Geography

The geography of Rig Vedic period covers present-day western Uttar Pradesh, Haryana, Punjab, Rajasthan, Gujarat, the whole of Pakistan, and the south of Afghanistan.



The term '**Ashva**' (horse) and **Vrishbha** (bull) are used many times in Rig Veda.

The mountain namely the **Himalayas** and the **Mujavant** (as mentioned in the Veda) are located in the north

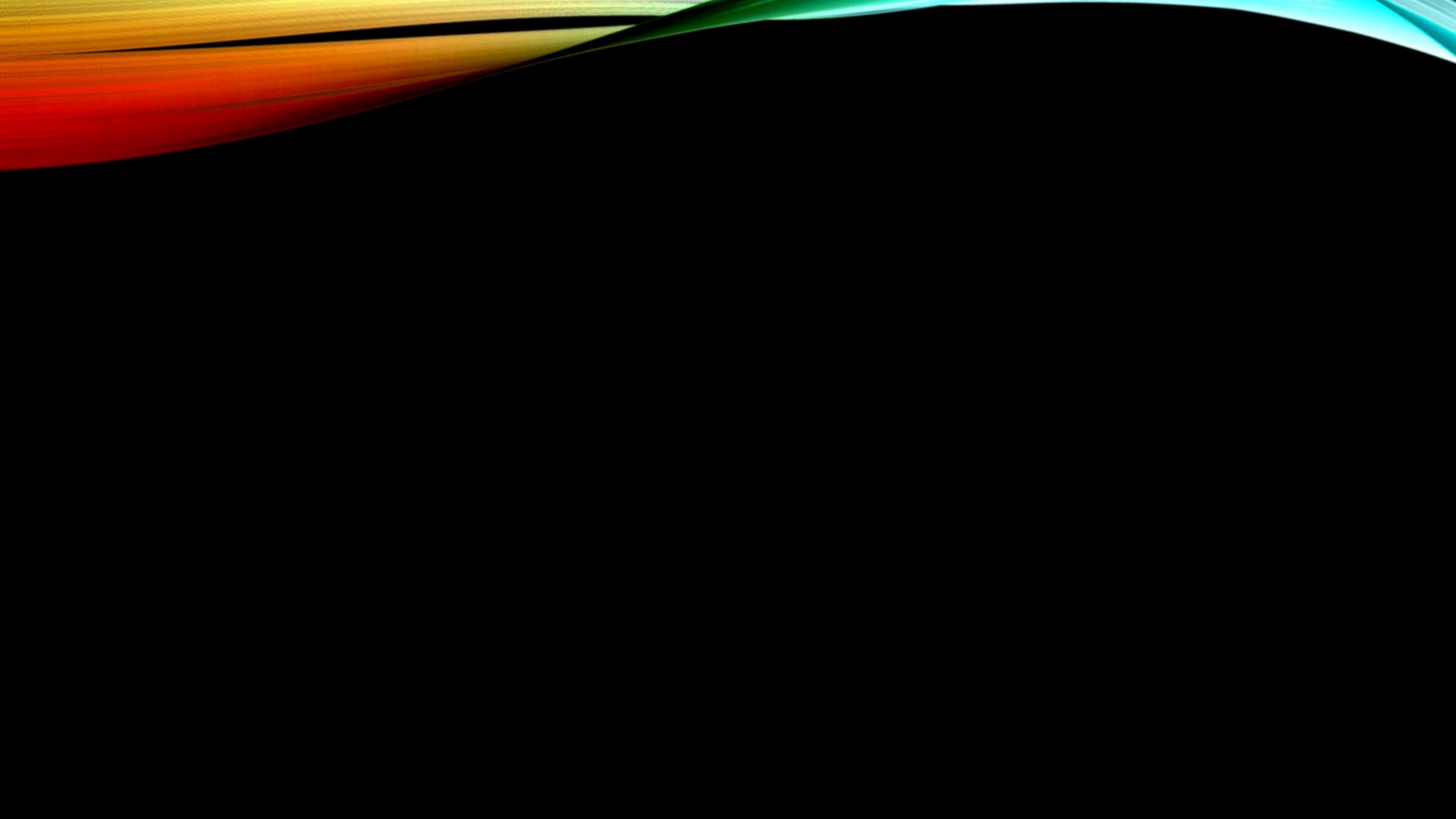
Archaeology knows of no Aryans; only literature knows of Aryans. Examine critically.

Critically examine the Max Muller's theory on advent of Aryans to India, Evaluate the Impact on Indian society .



TRIBES AND WARS

- The Family (***Kula***), the smallest unit.
- The Village (***Gram***)
- The Clan (***Vis***)
- The People/tribe/ state (***Jana***)
- The Country (***Rashtra***)





The Rig Veda is pervaded with the aura of warring tribes.

About 30 tribes and clans are mentioned.

Five tribes—the **Yadu, Turvasha, Puru, Anu, and Druhyu**—are collectively known as the ‘five peoples’ (**pancha-jana, pancha-kristhya, or pancha-manusha**).



The Rig Veda also gives the location of

- Purus in the region of *Kurukshestra*;
- The Tritsus east of Ravi;
- The Alinas, the Pakhtas, the Bhalanas and the Sibis west of Indus (up to Kabul river) and so on

The **Purus** and **Bharatas** are the two dominant tribes. Initially, they seem to have been allies, but at some point, they fell apart.

The Rig Veda mentions a chief of the Purus named **Trasadasyu**.



It also mentions a famous **Bharata** king named **Divodasa** and describes his victory over the **Dasa** ruler **Shambara**, who had many mountain fortresses.

Battle of the Ten Kings दाशराज युद्ध, *Dasharajna yuddha*)

recounted in **7th Mandala** of the Rig Veda Samhita.





The Aryans were engaged in the conflicts: With the pre-Aryans who were called as **dasas and dasyus.**

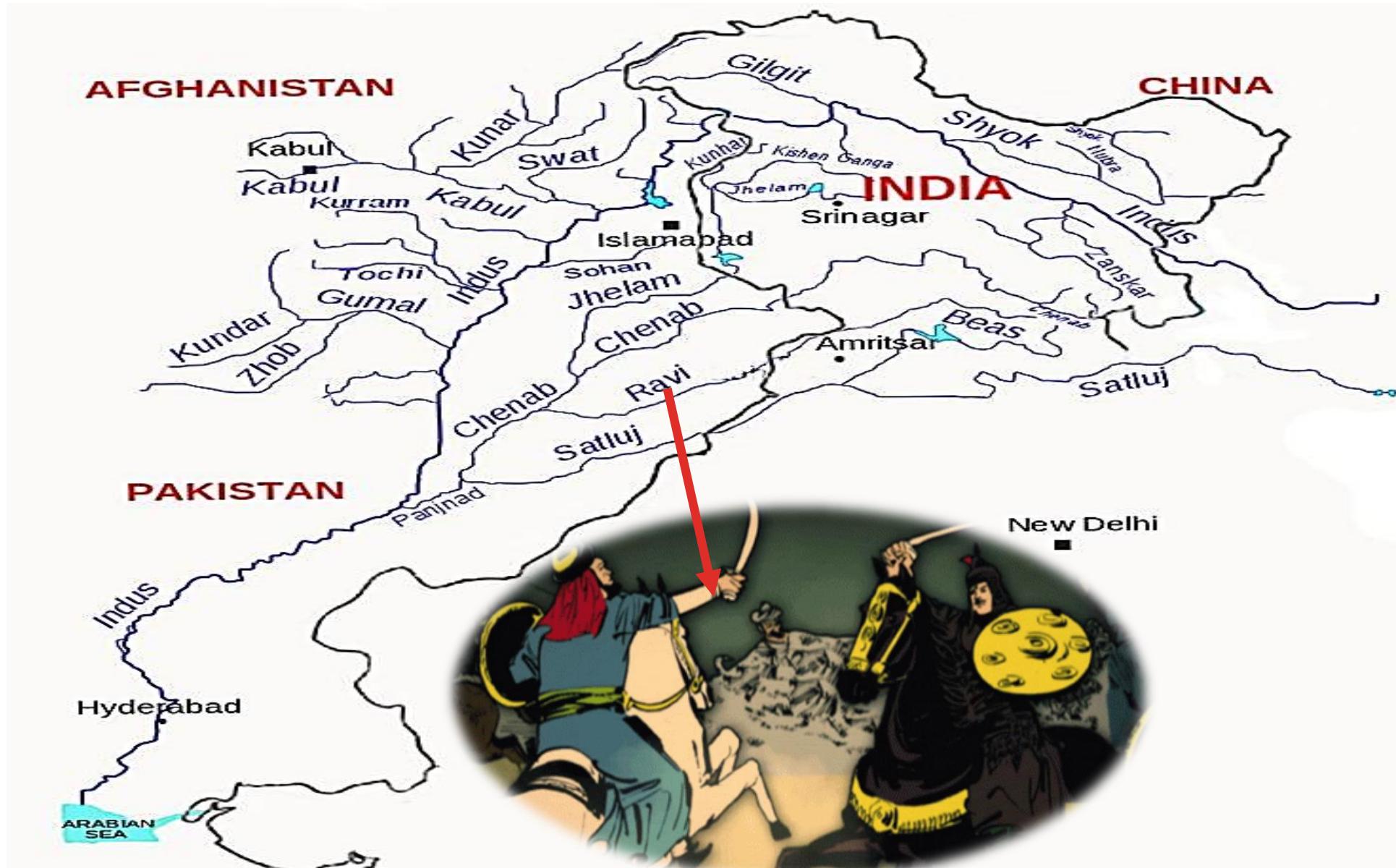
In this battle, the **chief Sudas** (king of Bharta Tribe), grandson of **Divodasa**, fought against a confederacy of 10 tribes.

1st phase of the battle took place on the banks of the river Ravi (then Parusni) near Manusa, west of Kurukshetra.



The Bharatas won by breaking a natural dam on the river.





2nd phase the battleground (probably) shifted to the banks of river Yamuna, wherein the local chieftain **Bhida/Bheda** was defeated along with three other tribes — **Ajas, Śighras, and the Yakṣus.**

3rd phase The Battle of the Ten Kings led Bharatas to occupy the entire **Puru territory (Western Punjab)** centered around **Sarasvati River** and complete their east-ward migration

Sudas eventually settled down along the Sarasvati and celebrated his victory and position of political paramountcy by performing the **Ashvamedha sacrifice.**

Unequal distribution of the spoils of war created social inequalities, and this helped the rise of princes and priests at the cost of the common people.



Early Vedic Period Society

- The Family (***Kula***), the smallest unit.
- The Village (***Gram***)
- The Clan (***Vis***)
- The People/tribe/ state (***Jana***)
- The Country (***Rashtra***)



The Rig Vedic society was a **semi-nomadic** and a tribal polity. However, it can not be considered a complete **egalitarian society** as **social division was based on the division of labour and gender.**

The Rig Vedic people were familiar with **Slavery.**

Aryan tribes were called **Janas**, whose chief was known as **Rajan/Gopati/Gopa** (also a *protector of Cows*) and his queen was called **Mahisi**.

Rajan played main role in the administrative machinery.



Since a full-fledged monarchial state had not yet emerged, this word is best translated as '**chieftain**' or '**noble**', rather than as '**king**'.

The family was the smallest unit of a society.

However, It is not always clear from the hymns whether the rajan was the chief of a tribe, clan, clan segment or several clans.

But his main task was to protect his people and to lead them to victory in war.



The reference to the chieftain as **gopa** or **gopati** (**lord of the cattle**) indicates that protecting and increasing the cattle herd was his other major role.

The Gopati's office was not hereditary and was selected among the clan's men.



The royal priest accompanied the rajan to battle, recited prayers, and supervised the performance of rituals.

The importance of royal priests such as **Vasishtha** and **Vishvamitra** is reflected in many Vedic hymns.



Bali refers to **an offering made to a God**; it also means tribute periodically offered by the clansmen to the rajan.

Tribute was no doubt also extracted from tribes defeated in battle.



When the Aryans entered India there was already a class division in their tribal structure.

Even in the earliest hymns, we read of **kshatra** (**the nobility**) and the **vis** (**the ordinary tribesmen**), even before the tribes migrated from their original home.



As they settled among the darker aborigines, the Aryans seem to have laid greater stress than before on purity of blood, and class divisions hardened, to exclude those **dasas** who had found a place on the fringe of Aryan society, and those Aryans who had intermarried with the dasas and adopted their ways.

Both these groups were low on the social scale.
The term varna was used for colour, the Aryans being fair, the dasyus dark.

The priests, whose sacrificial lore became more and more complicated, gradually arrogated higher privileges to themselves.



Together with the chiefs, they **acquired a larger share of the booty**, thus growing at the expense of the common people.

Social inequalities thus grew.



The society was **not divided on caste lines**. But Varna or Colour was the basis of differentiation between the Vedic and non-Vedic people.

The dasas or dasyus were called **a-vrata** (not obeying the ordinances of the gods) and **a- kratu** (not performing sacrifices).

Purusashukta of the 10th mandala of the Rig Vedamentions of the four Varnas.

In the Rig Vedic age, the desire for boy child and cattle is a recurrent theme in the hymns.

The dasas conquered by the Aryans were treated as **slaves or shudras**. society got divided into three groups:-

Warriors, Priests and commoners

Later the **fourth-Shudra**- was added towards the end of the Rigvedic period.

This four-fold division was given religious sanction as evident from the **Purushsukta hymn** which many scholars contend, however, to be a later interpolation.

In this hymn, the four classes are said to have emanated from the dismembered primeval man who was sacrificed by the gods at the beginning of the **world-**

- **Brahmin from the mouth**
- **Kshatriya from the arms**
- **Vaisya from the thighs and**
- **Shudra from the feet.**



Brahmins
Priests, academics

Kshatriyas
Rulers, administrators,
warriors

Vaishyas
Artisans, tradesmen,
farmers, merchants

Shudras
Manual labourers

Dalits
'Untouchables',
Street cleaners

- During the later Vedic period, *Varnas* came to be **birth-based** rather than **profession-based** (as were in Rig Vedic period).
- Development of new professions gave rise to '*jatis*.' But the ***jati* system** was not yet as rigid as it became during the period of the ***sudras***.

- The Rig Veda describes ***Vishvamitra*** as a *rishi*, but *Aitareya Brahmana* mentions him as *Kshatriya*.
- The individuals such as ***Kavasha***, ***Vatsa***, and ***Satyakama Jabala*** were born in non-Brahman *jatis*, but came to be known as the great Brahmans.

- The fourth *Varna, Sudra* were **deprived of the rights of performing sacrifices, learning the sacred texts and of even holding landed property.**
- The concept of **untouchability** had not acquired its ugly form.

“Family” was the basic unit of society and
“Rajan” was the central unit of Rig Vedic polity.

A group of related families formed a **grama**, a term which later regularly meant 'village' but which in the Rigveda usually refers to a group of **kinsfolk** rather than to a settlement.

The family was staunchly **patrilineal** and **patriarchal**.

Sabha & Samiti are mentioned as two daughters of Prajapati in Atharva Veda.

Tribal Assemblies

Sabha

- Smaller body meant for elites (exclusive body)
- Associated with judicial functions.

Samiti

- Broad based folk assembly, presided by Rajan.
- It is mentioned eight times in Rig Veda.

Vidatha

- Tribal assembly with diverse functions.

Gana

- Assembly or troops.

Sabha and Samiti

Sabha and Samiti played important role in the administration along with the ministers and officials

- Rig Veda speaks about the **Sabha** as a dancing and gambling assembly, along with **judicial and administrative functions**.

It was a body of the **Elders or Nobles** and less political in character.

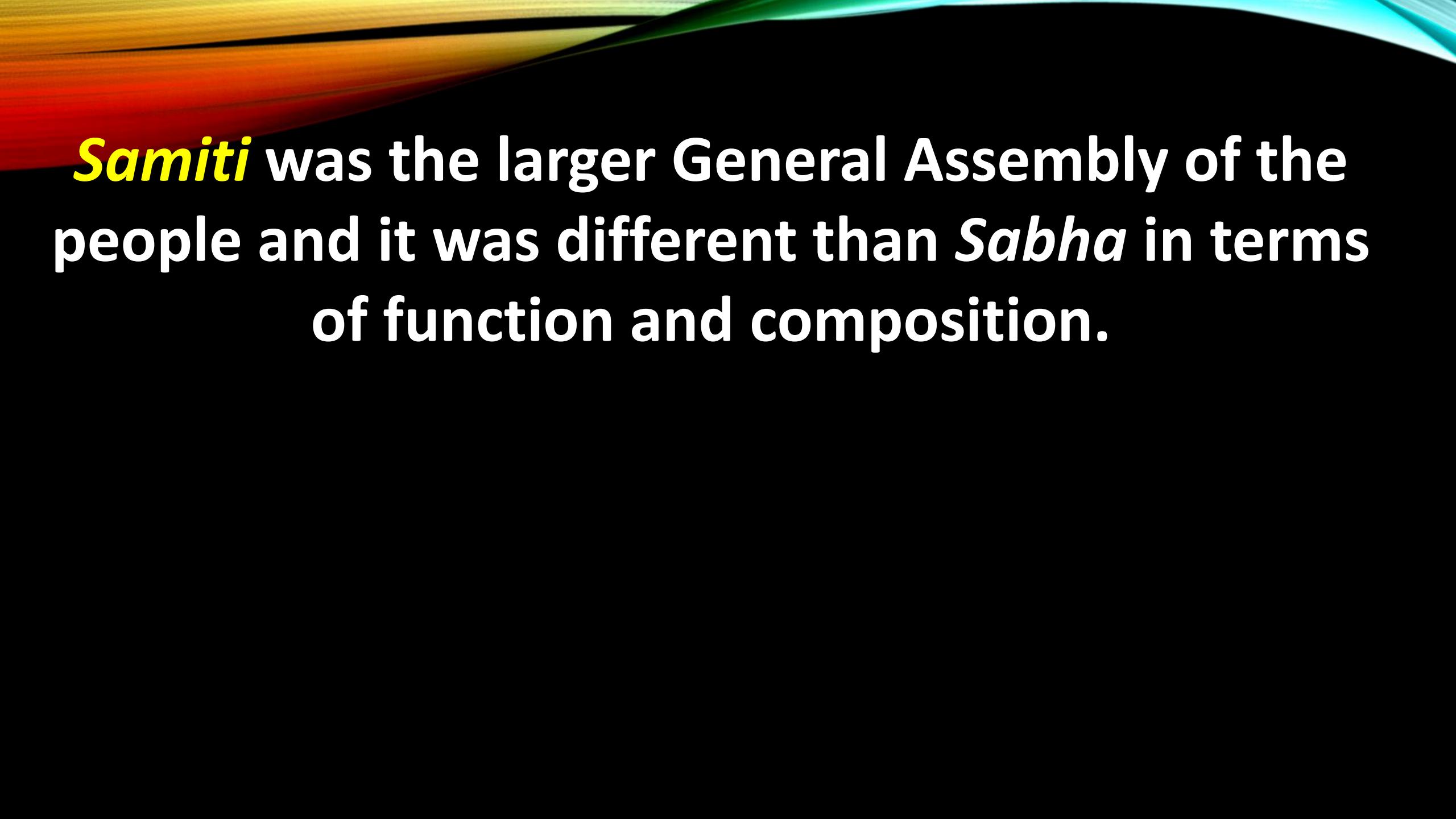
The *sabha* functioned as a **parliament** for disposal of public business by debate and discussion.

The Chief of the *sabha* was called as the ***sabhapati***, the keepers as ***sabhapala*** and the members as ***sabheya, sabhasad, or sabhasina***



Rules were framed to govern the debate in *sabha*.

Sabha also **acted as a court of justice** as it is said that "one who attends the *Sabha* sits as a lower '**law court**' to dispense ***dharma Justice***".



Samiti was the larger General Assembly of the people and it was different than ***Sabha*** in terms of function and composition.

While **samiti** was a **folk assembly** in which tribe people assembled for tribal business.

Here philosophical issues are discussed and issues related to religious ceremonies and prayers.

Policy decisions and political business.

• Due to increase in complexity of the society and political structure, some new officials were appointed by the state namely:

- *Suta* (charioteer),
- *Sangrahitri* (treasurer),
- *Bhagadugha* (collector of taxes),
- *Gramini* (head of a village),
- *Sthapati* (chief judge),
- *Takshan* (carpenter),
- *Kshatri* (chamberlain), etc.

Role of Females

Many hymns of this Veda were composed by women who were called **Brahmavadini**.

The prominent among them: **Lopamudra, Sikta, Vishwawara, Nivavari and Ghosa**.

Lopamudra was the wife of Agastya rishi/sage.

The wife, though she enjoyed a respectable position, was definitely **subordinate to her husband** and during her old age females were **controlled by son**.

The wife was a **partner of the husband** in all religious and social ceremonies.



In the Rigveda, no desire is expressed for daughters, though the desire for children and cattle appears repeatedly.

Even women attended the Sabha and the Vidatha..

Marriage was usually monogamous and indissoluble, for there is **no reference to divorce.**

The marriageable age in the Rigveda seems to have been **16 to 17.**



Girls were free to choose their life partners. There were no instances of child marriage, sati or purdah in the Rig Veda.

But there are certain indications of polyandry and levirate (marrying the husband's younger brother after the death of one's husband) and widow re-marriage.

There were 8 types of marriages during the Vedic Period

The roots of this tradition are found in hymn 10.85 of the *Rigveda Shakala samhita*, which is also called the "Rigvedic wedding hymn"

1. **Brahma vivah** (marriage with the same Verna with Vedic rituals)
2. **Daiva vivah** (father donates daughter to a priest as Dakshina)
3. **Arsha vivah** (token bride-price of a cow and bull were given)
4. **Prajapatya vivah** (marriage without gifts)
5. **Asura vivah** (Marriage with purchase)
6. **Gandharva vivah** (love marriage)
7. **Rakshasa vivah** (Marriage by abduction)
8. **Paishacha vivah** (in this, a girl who is not in her senses is forcibly married off).

The eight forms are divided into 2 categories of
approved and unapproved

forms of marriage.



Brahma vivah
Daiva vivah
Arsha vivah
Prajapatya vivah

Asura vivah
Gandharva vivah
Rakshasa vivah
Paishacha vivah

- The father's property was **inherited by son.**
- The **daughter could inherit** it only if she was the only child of her parents.
- **Right to property** was known in moveable things like cattle, horse, gold, and ornament and so also in immovable property like land and house

Gifts of cattle, chariots, horses, slaves, etc. were given, but there were no gifts of land and even those of cereals were rare.

Kinship was the basis of social structure.

People's primary loyalty was to the tribe (jana).

The term for family (kula) rarely occurs in the Rigveda.

Probably, the term for family was griha.

It included *not only mother, father, sons, slaves*, etc. but many more people also.

The Aryans were a wild, turbulent people and had few of the taboos prevalent in later India.

They were much addicted to inebriating drinks, of which they had at least two, **soma** and **sura**.

Soma was drunk at sacrifices and its use was sanctified by religion.

Sura was purely secular and more potent, and was disapproved by the priestly poets..

The Aryans **loved music**, and played the flute, and harp, to the accompaniment of cymbal and drums; they used a **heptatonic scale**.



There are references to singing and dancing, and to dancing girls.



People also delighted in **gambling**.

They enjoyed **chariot races**.

Both men and women **wore ornaments**

The Janas

Janas had often conflicts with the “Panis” because they were deemed as the enemies of the Aryans who used to hide the cattles of Aryans in the forest.

Vedic god Indra was invoked in order to get back the cattle and following battles were fought between the Aryans and the Panis :

- Govisthi
- Gaveshana
- Goshu
- Gavyat



battles to get the cows back from Panis

- In the early Vedic times **cattle was of the immense importance** as the people were generally pastoralist and did not have settled agriculture hence dependency was on animals .

On this war for cattles (**Gavishti**) to gain wealth in form of animals took place.



The word **Gaveshana** literally means **search for cows**, but it also means battle since many battles were fought over cattle.

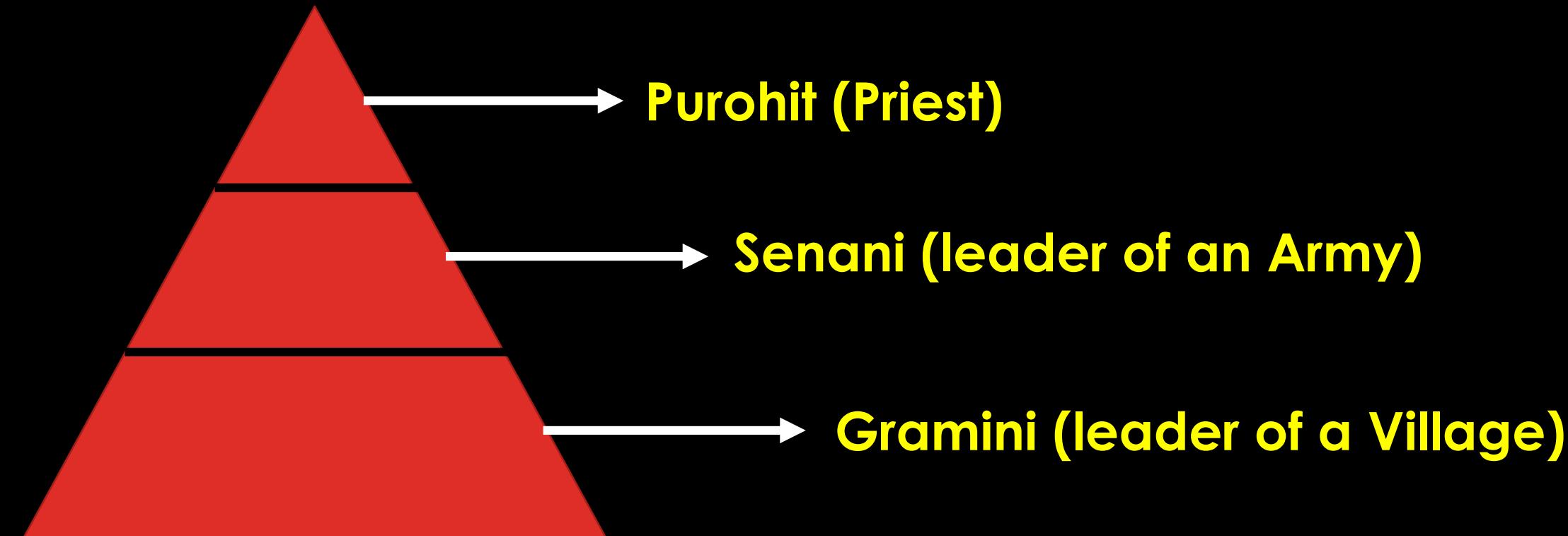
- Basically there are 3 terms :
Jana, Jana pada and Mahajan pada.
- In Rig Veda term “Jana” has been used several times but *Jana pada* and *Mahajan pada* has not been used even for a once.



Jana is a tribal form which keep on migrating

Janapada means when tribal stop migration and settled down at one place.

• Important functionaries of Rig Vedic Society

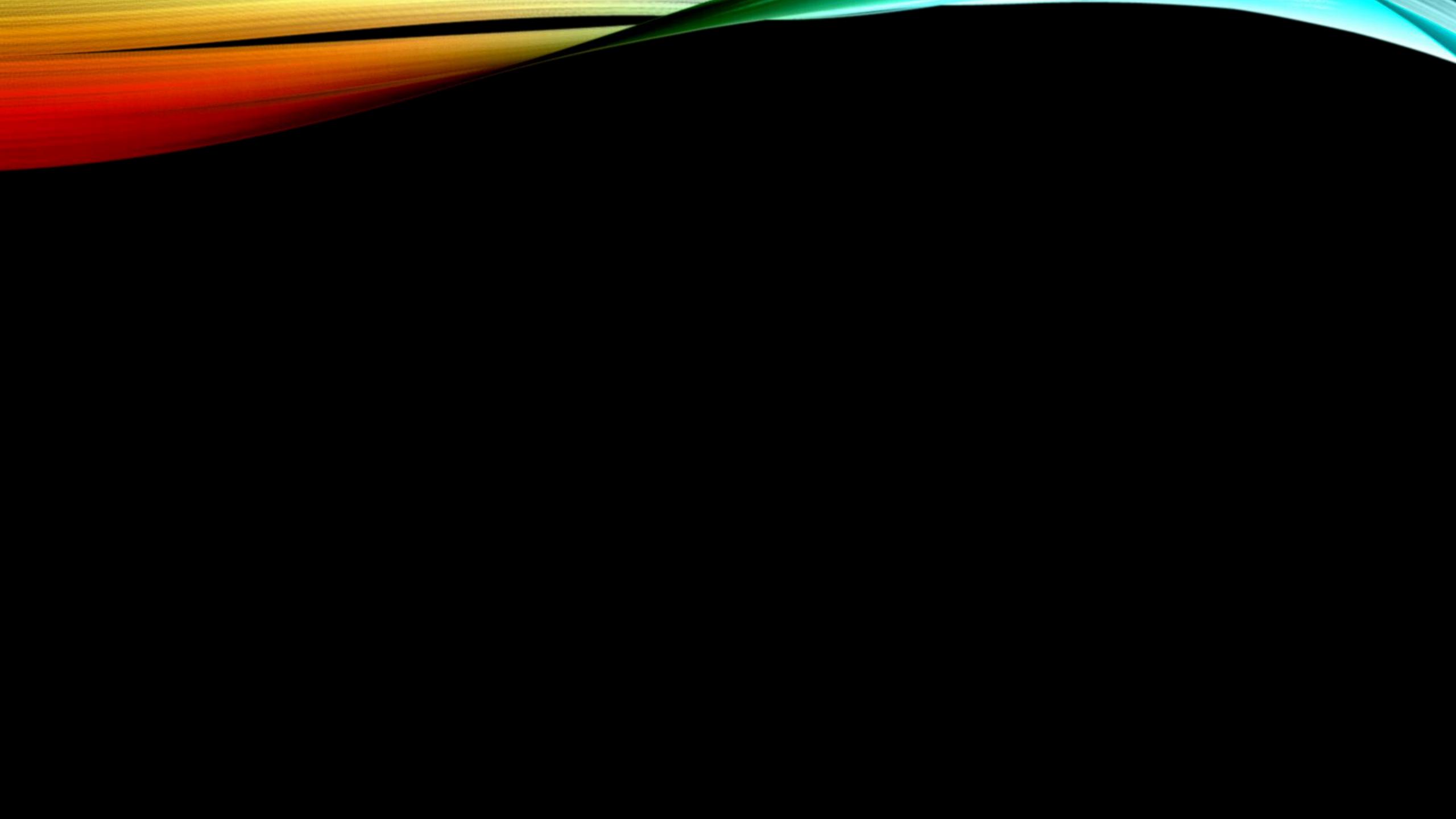


Rig Vedic society was ***not an ideal society***, as there were cases of theft and burglary, since there are instances of theft of Cows.

A regular **taxation system** had not yet emerged.



Later, the **Bharatas** joined hands with the **Purus** to form the **Kuru** tribe long before Ramayana.



- The administrative machinery was highly organized.
- Legal institutions became more focused.
- The king administered justice and wielded the rod of punishment.
- Petty offences were left to "village judges."

- The punishments for the crime were rather severe.
- For evidence, the eye-witness was more important than informer.
- The law was also very clear on the question of inheritance of property, ownership of land, etc.

Political functionaries

“Rajan” was the central unit of Rig Vedic polity

Griha/Kula (family) was the basis of both social and political organisation.

It was based on **patriarchal and patrilineal** system.

Starting with **Kula**, the hierarchy in ascending order was **Gram** (village), **Vis** (clan) and **Jana** (tribe).

Name	Function
Vrajapati	Officer-in-charge of pasture land
Purohita	Priest of highest order
Jivagribha	Police official
Senani	Supreme commander-in-chief
Gramini	Head of the Village
Kulapati	Head of the family
Spasas	Spies and Messengers
Bhagadugha	Revenue Collector
Madhyamasi	Mediator for dispute solving

Palagala	Messenger
Sangrihitri	Treasurer
Suta	Charioteer
Kshatri	Chamberlain
Sthapati	Chief Judge
Mahishi	Chief Queen
Govikartana	Keeper of forests & games
Akshavapa	Accountant/ dice thrower
Takshan	Carpenter

The tribes were ruled by chiefs who bore the **title rājan**.

The **Rājan** was **not an absolute monarch/ not too powerful**, as the government of the tribe had accountability for the tribal councils like **sabha, samiti, gana and vidatha**.

Rajan's office was partially hereditary but elected also based on some qualities/ merits.

Qualities of Rajan

1. Courageous
2. Warrior
3. Protector
4. Leader etc.

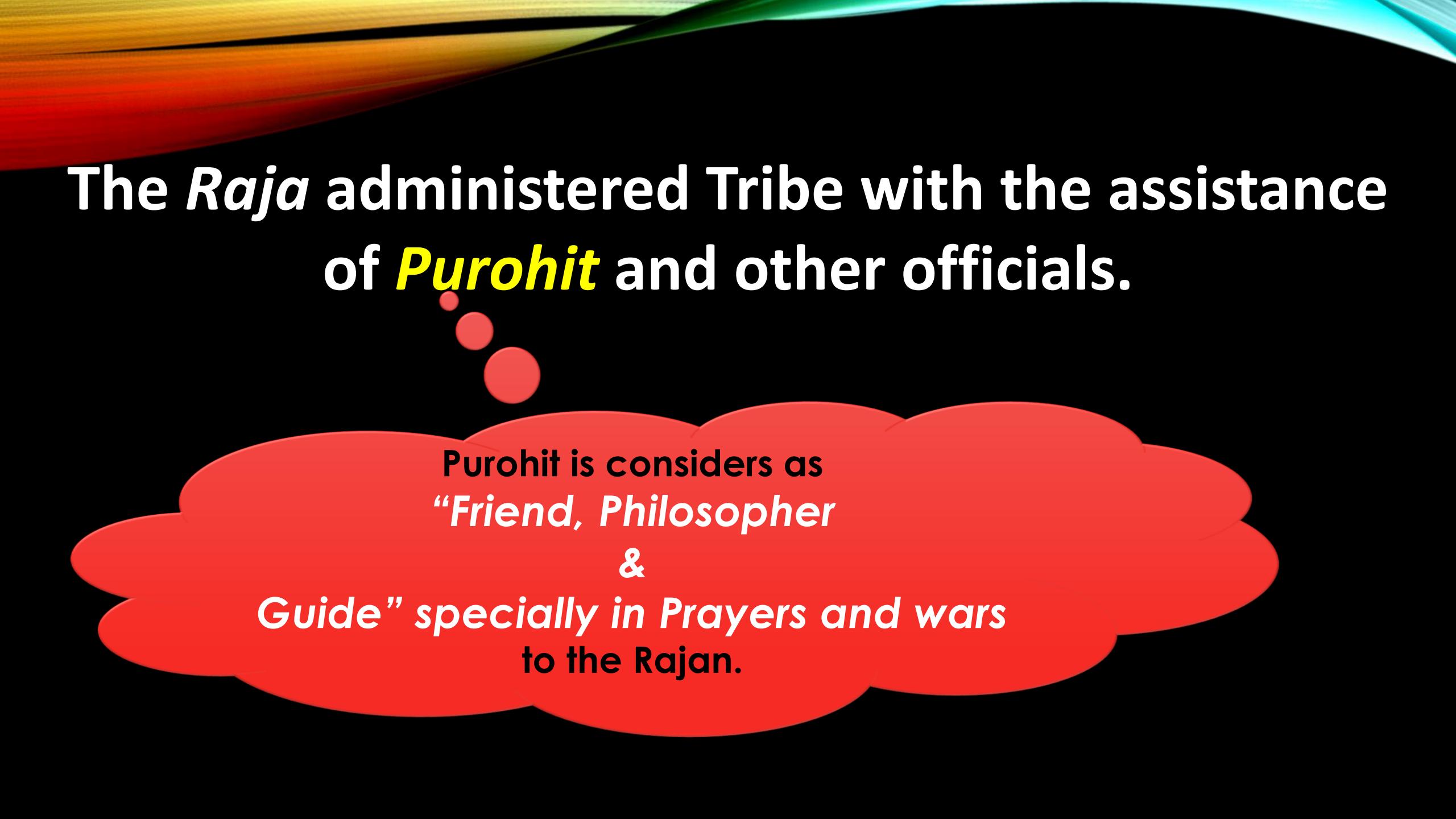
- The provision of a **democratically elected** king by the assembly of people Jana was also known.

The rajan's post was generally hereditary, but we have **mention of election** of the king by the tribal assembly (samiti).



Rajan's primary work was to protect his tribe and its cattle and fought its wars and offered prayers to gods on its behalf.

The *Raja* administered Tribe with the assistance of ***Purohit*** and other officials.



Purohit is considered as
“*Friend, Philosopher*
&
Guide” specially in Prayers and wars
to the Rajan.

The king was assisted by a few **functionaries** of which **Purohit** was the most important.

The Purohit, by his sacrifices ensured the prosperity of the tribe **in peace and victory in war**.

Often he appears as a tribal **medicine- man**, performing **magical ceremonies** and **muttering spells** for victory both before and during battle.



The next important **Functionary** seems to have been the **Senani (General)** who was responsible under the king for minor campaigns and cattle raids against neighbouring tribes.

There was **no regular or standing army** in times of war the king mustered a militia whose military functions were performed by different tribal groups like **vrata, gana, grama, sardhu.**



Aryans looked on the king primarily as a leader in war, **responsible for the defense** of the tribe.

He was in **no sense divine** at this early period, and had no religious functions, except to order sacrifices for the good of the tribe and to support the priests who performed them.



There was no regular revenue system and the king was mained by the voluntary tribute (bali) of his subjects and the booty won in battle.

There is no reference to the judicial Sanctions of the king.



There were cases of theft and burglary,
especially theft of cows. **Spies** were
employed to check them

In the beginning the **gramani** was just the head of a **small tribal fighting unit/ Gramini was the fundamental unuit for battle**, but when the unit settled, the **gramini** became the head of the village, and later became identified with the **Vrajapati**.



The officer who enjoyed authority over the pasture ground was called **Vrajapati**.

He led the heads of the families or the heads of the familis (kulapas) or the heads of the fighting hordes (gramins), to battle.



Several chieftains are mentioned in the Rigveda by name, but only one king is recorded as performing any deed of historical importance.

He is **Sudas, king of the Bharatas** the tribe that dwelled on the upper reaches of the river, **Sarasvati**.

Three hymns or poems of the Rigveda describe the great Battle of the Ten Kings at which Sudas defeated a coalition of ten tribes-five Aryan tribes and five non- Aryan tribes-of Punjab and the North-West, on the banks of the River Parushni, the modern Ravi.

The most powerful of these ten tribes was that of the **Purus**, who dwelt on the lower Sarasvati and were the **Bharatas'** western neighbours; their king, Purukutsa, was apparently killed in the battle.

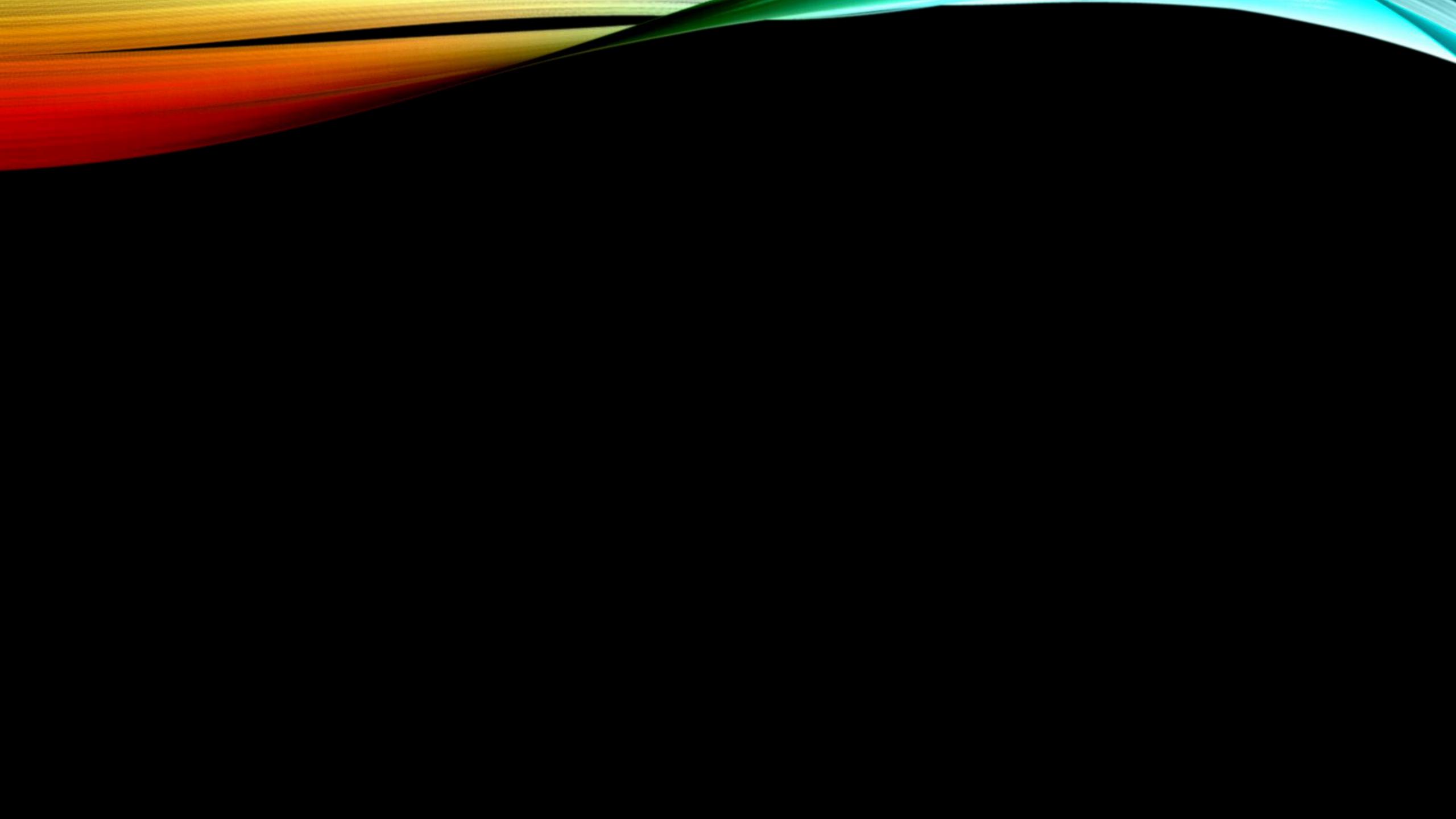
In the succeeding age, we hear no more of either the Bharatas or the Purus, but a new tribe, that of the Kurus, who controlled the old land of the Bharatas and northern Ganga-Yamuna Doab

Name	Function
Vrajapati	Officer-in-charge of pasture land
Purohita	Priest of highest order
Jivagribha	Police official
Senani	Supreme commander-in-chief
Gramini	Head of the Village
Kulapati	Head of the family
Spasas	Spies and Messengers
Bhagadugha	Revenue Collector
Madhyamasi	Mediator for dispute solving

Palagala	Messenger
Sangrihitri	Treasurer
Suta	Charioteer
Kshatri	Chamberlain
Sthapati	Chief Judge
Mahishi	Chief Queen
Govikartana	Keeper of forests & games
Akshavapa	Accountant/ dice thrower
Takshan	Carpenter

Education

1. The teacher was given **great respect**.
2. The school was in the home of the teacher where he taught the particular **sacred texts**.
3. **Oral learning** was the method of training.
4. Students were given intense training and **learning to memorize and preserve** the huge mass of Vedic literature



CULTURE AND RELIGION

- **Painted Grey Ware** site (along with late Harappan pottery)
- **Bhagwanpura**, Haryana (1600-1000 BC): **Neither iron objects nor cereals** were found, horses bones were found, 13 roomed mudhouse.

RELIGION

RIG VEDIC

The Rig Veda reflects naturalistic polytheism (the worship of or belief in multiple deities) as they worshipped the forces of nature/ natural forces, Yajnas were the mode of worship.

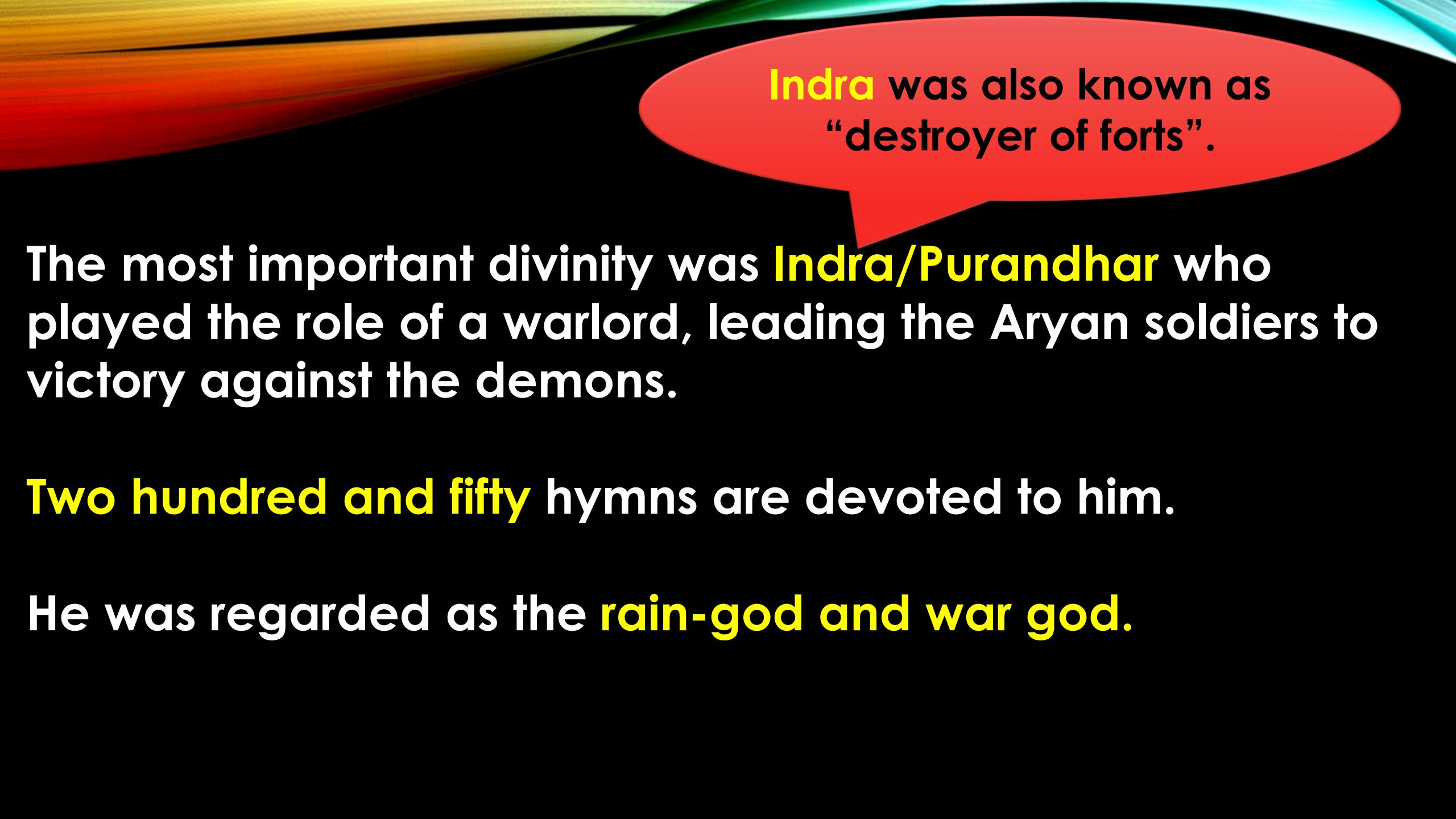
Rigvedic hymns were sung to pacify their deities.



There were **no places of worship** such as temples and **no idol worship**.



- **Kathenotheism/Henotheism** is found in Rig Vedic religion in which the deity being invoked in a particular hymn is considered the supreme god.



Indra was also known as
“destroyer of forts”.

The most important divinity was **Indra/Purandhar** who played the role of a warlord, leading the Aryan soldiers to victory against the demons.

Two hundred and fifty hymns are devoted to him.

He was regarded as the **rain-god and war god**.

INDRA AND VRITRA



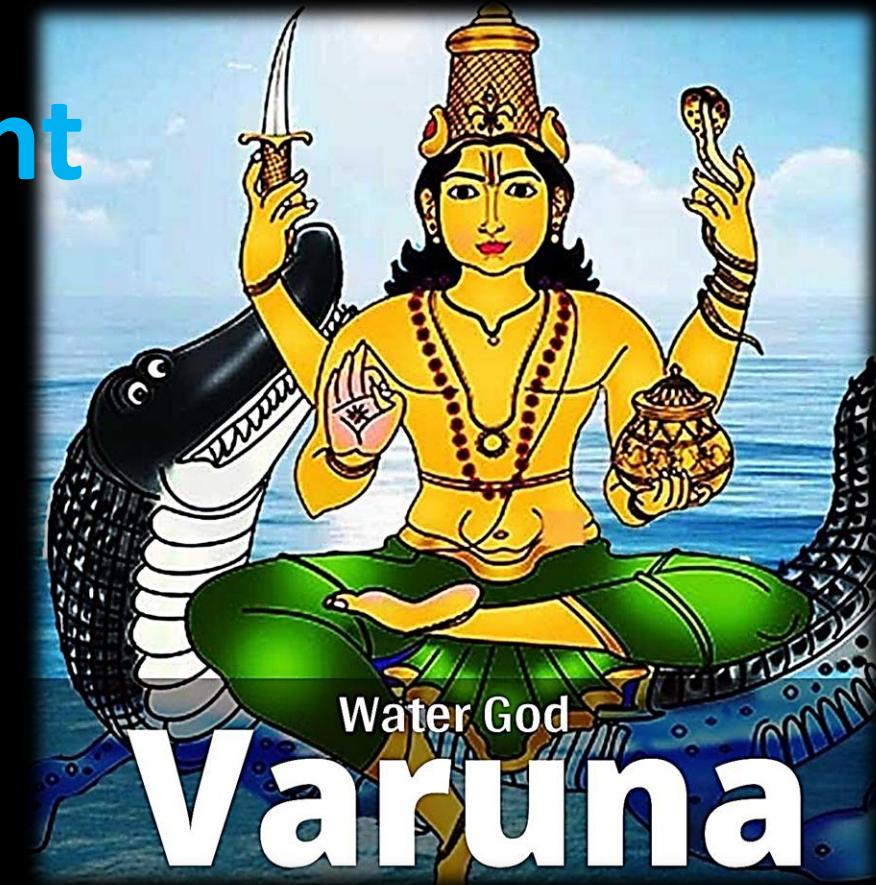
The second position was held by **Agni (fire-god)** to whom 200 hymns are devoted. The *oblations* offered to Agni were supposed to be carried in the form of **smoke to the sky**, and thus transmitted to the gods.

Agni was valued as **the messenger between the earth and the heaven**. *Agni* is the only God who is regarded as present among all the categories of Gods.

Varuna God (son of Aditi) personified water and was supposed to uphold the natural order.

Considered as Omnipresent and Omniscient with thousand eyes.

An omniscient god is a god who knows/can see everything.



Varun as Moral and Ethical God. And responsible for Cosmic order.

RTA: term used to express the maintainance of the cosmic order.

ANARTA: if the cosmic order fails.



Soma was considered to be the god of plants.

The **Maruts** personified the storm.

Goddesses

We also find some female divinities, such as

Aditi :also known as mother of gods,

Ratri :(goddess of night)and

Ushas :who represented the ***appearance of the dawn.***



Worship of gods was **not meant for spiritual uplift or moksha, but for *praja (children)*, *pashu (cattle)*, *food, wealth, health*, for material prosperity.**



Every tribe or clan had a **special god to worship.**

Vegetables, cereals, etc. were offered in sacrifices.



Regarding life after death, the Rigvedic hymns have no consistent theory.

• Rig Vedic people **personified** the natural forces in humans and animals.



Categories of Gods

The Vedic Gods were classified into three categories as –

- **Terrestrial (*Prithivisthana*)**: Prithivi, Agni, Soma, Brihaspati, and Rivers.
- **Aerial or intermediate (*Antarikshasthana*)**: Indra, Apam-napat, Rudra, Vayu-Vata, Prujanya, and Apah (water).
- **Celestial (*Dyusthana*)**: Dyaus, Varuna, Mitra, Surya, Savitri, Pushan, Vishnu, the Adityas, Ushas, and the Asvins.

Indra and *Varuna* (the supreme cosmic and moral ruler) stand out in that order, pre-eminent above the rest.

- Gods are described as born yet they are immortal. In appearance, they are humans, though sometimes they are conceived as animals, *Dyaus* as a bull and *Sun* as a swift horse.

- The gods normally used to be kind; but some of them also had unkind traits, like ***Rudra*** and ***Maruta***.
- ***Gayatri Mantra*** is recited daily by the pious Hindus even today.

- The creation is deemed as the outcome of the sacrifice made by the ***Viratpurusha*** or of evolution from nonbeing manifested in the form of water.
- It is mentioned that **Hiranyagarbha** arose from the great waters, pervading the universe, and thus created the waves out of eternally pre-existing matter.

- The hymn devoted to *Visvakarman* tells us that the waters contained the floating world egg from which *Visvakarman* arises; the first born in the universe, the creator, and maker of the world.
- It is now confirmed by science that *life first developed in water*

MATCH THE FOLLOWING RIVERS ACCORDING TO THEIR ANCIENT NAMES:

(A) KABUL RIVER
(B) SUVASTU
(C) KRUMI
(D) SUSARTU

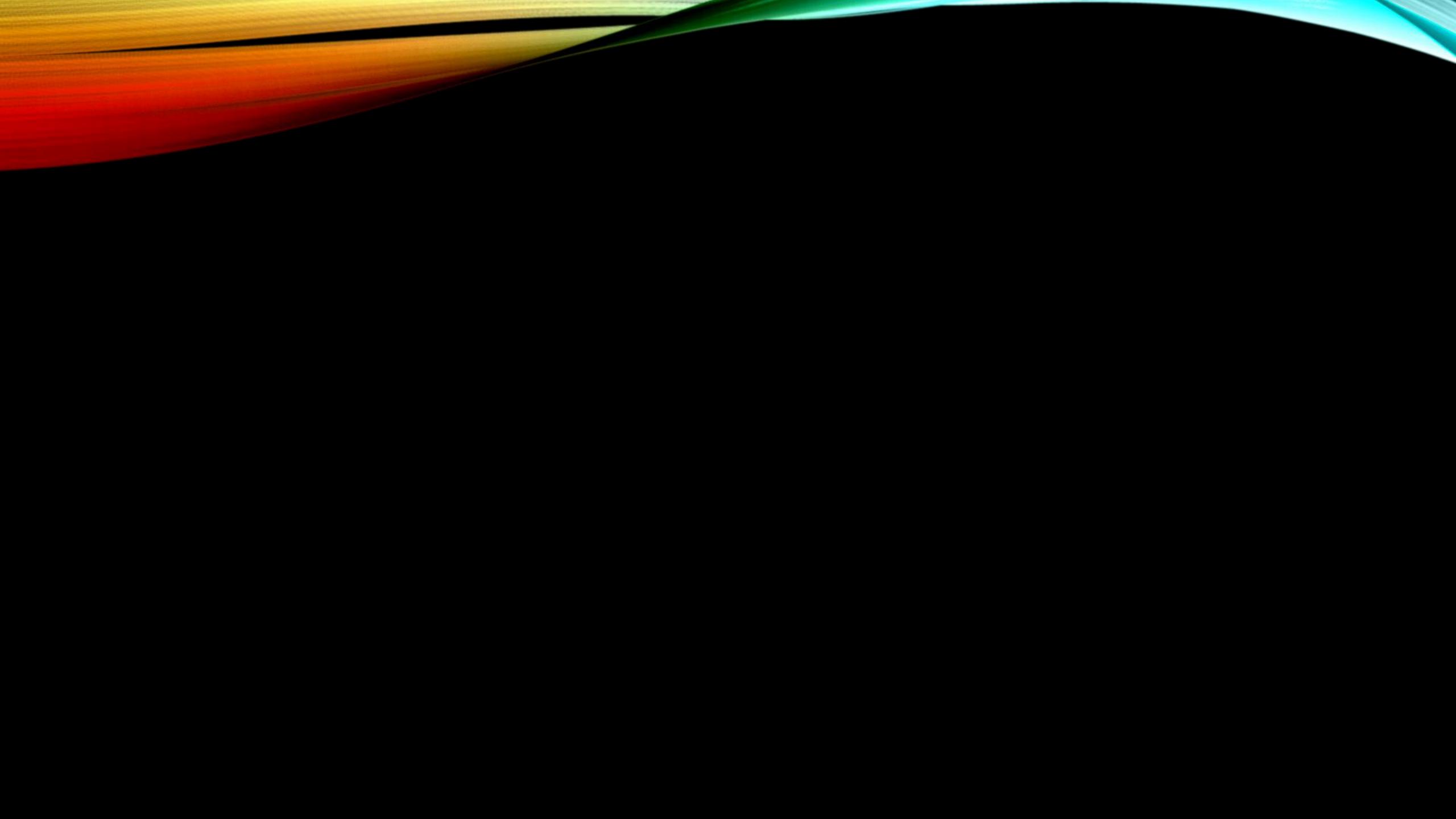
(I) SWAT
(II) KUBHA
(III) KUMUM
(IV) GHORBAND

- A. [A-1], [B-II], [C-III], [D-IV]
- B. [A-III], [B-I], [C-IV], [D-II]
- C. [A-II], [B-1], [C-III], [D-IV]
- D. [A-IV], [B-II], [C-III], [D-1]

• **C. [A-II], [B-1], [C-III], [D-IV]**

1. The city of Kabul is thought to have been established between 2000 BCE and 1500 BCE. In the Rig Veda (composed between 1700-1100 BCE) the word "Kubha" is mentioned, which appears to refer to the Kabul River.
2. Suvastu of the Aryan and the present day river Swat commences at Kalam with the confluence of Ushu and Utror Rivers

• The names of these rivers appear in the Nadi-gtuti: they seem to be the tributaries of the Indus. It is believed that earlier the Aryans settled on the region remaining on the southern side of the Hindukush mountain range in the valley of **Ghorband (Susartu) river** and the **Panjshir (Rasa) river** and subsequently one branch came to India like other branches going other regions.



ECONOMY



The term **Ayas** used for copper or Bronze, shows that metal working was known to them.

Their **bronze smiths were highly skilled**, and produced tools and weapons much superior to those of the Harappan culture.

Bronze smiths, carpenters and chariot-makers are frequently mentioned in the Rigveda with much respect.

At the time of the composition of the Rigveda, the process of smelting iron was hardly known outside Anatolia.

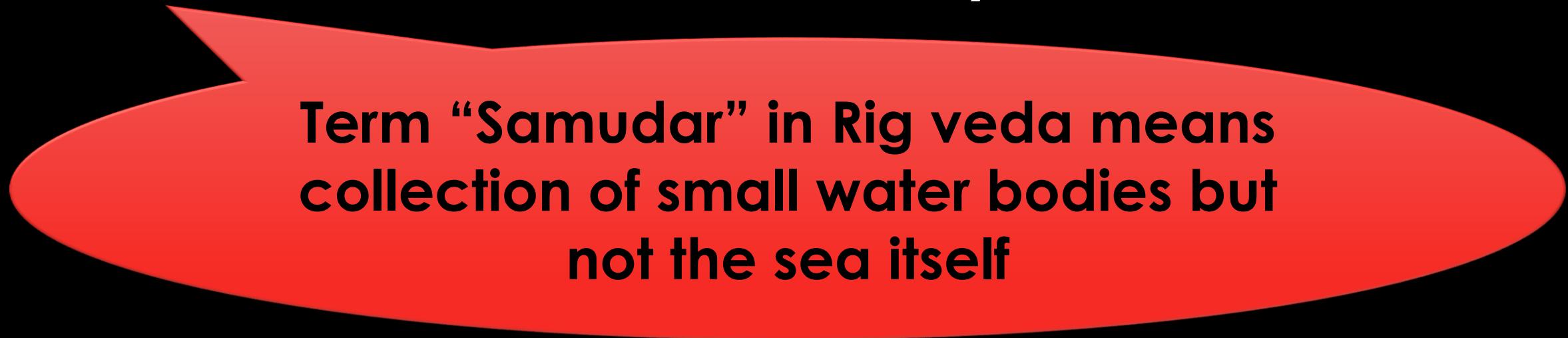


Only at the very end of the *second millennium BC*,
did the use of iron begin to spread widely over the
civilised world, and it is very unlikely that it reached
India before this time.

Though they had not developed a city civilization, and ***did not build in stone or brick***, the Aryans were technically well-equipped.

As might be expected of a people without cities, the Aryans followed a **mixed economy-pastoral and agricultural**-in which cattle played a predominant part.

- It wasn't completely agriculture base society hence surplus was absent due to which trade on a higher scale with outer region was absent during this age.
- Due to absence of trade there is **no mention about sea routes** but land routes only.



Term “Samudar” in Rig veda means collection of small water bodies but not the sea itself

- In the very early stage of Rig Vedic Age society may consider as **egalitarian** on basis of economic resources.

Most of their battles were fought in search of **cows-gavisthi**.

Cattle were in fact a sort of currency, and values were reckoned in heads of cattle, but they were not held sacred at this time.



Concept of private property was not well established and **Barter system was the model of exchange.**

There are references to ploughing, reaping and irrigation, and to different seasons.

In Mesopotamia the **silver shekel**, though unstamped, served as a means of exchange, but the Aryans relied for their unit of value and means of **barter** on the cow.

The **Nishika**, a term later used for a **gold coin**, is also mentioned as a sort of currency, but at this time it was probably a gold ornament of some kind.

There is no mention of a regular class of merchants or moneylenders, though indebtedness is sometimes referred to.



The Rig Vedic society was a **pastoral society** with cattle rearing as their main occupation.



Only one word is used for **corn-yava**, which later meant **barley** but at this period may have implied all species of cultivated gram.

Apart from **yava** or **barley**, no other grain is mentioned.

Later The Rig Vedic people used **wooden plough** (**phala**), **langala** and **Sira**.



Shifting agriculture was practiced and **fire was used to burn down forest cover** and then the cleared patch of land was sown for agriculture.

Agriculture, though important, seems to have been looked on as rather plebeian.

Vedic god Indra was also described as **Urvarajit** (winner of fertile fields) and there are also references of **Kshetrapati** (guardian deity of agricultural fields).



They were **familiar with Copper**. However, there has been little reference to **metallurgical activities**.

A lot of other crafts such as **cart making, carpentry, tanning, sewing and weaving** were practiced.



Cattle was the medium of exchange. Number of cattle determined the wealth.

Wealthy person was called Gomat.

- **Atranjikheda** is a pre-historic and historic excavated archaeological site on the bank of Kali river, a tributary of Ganga.

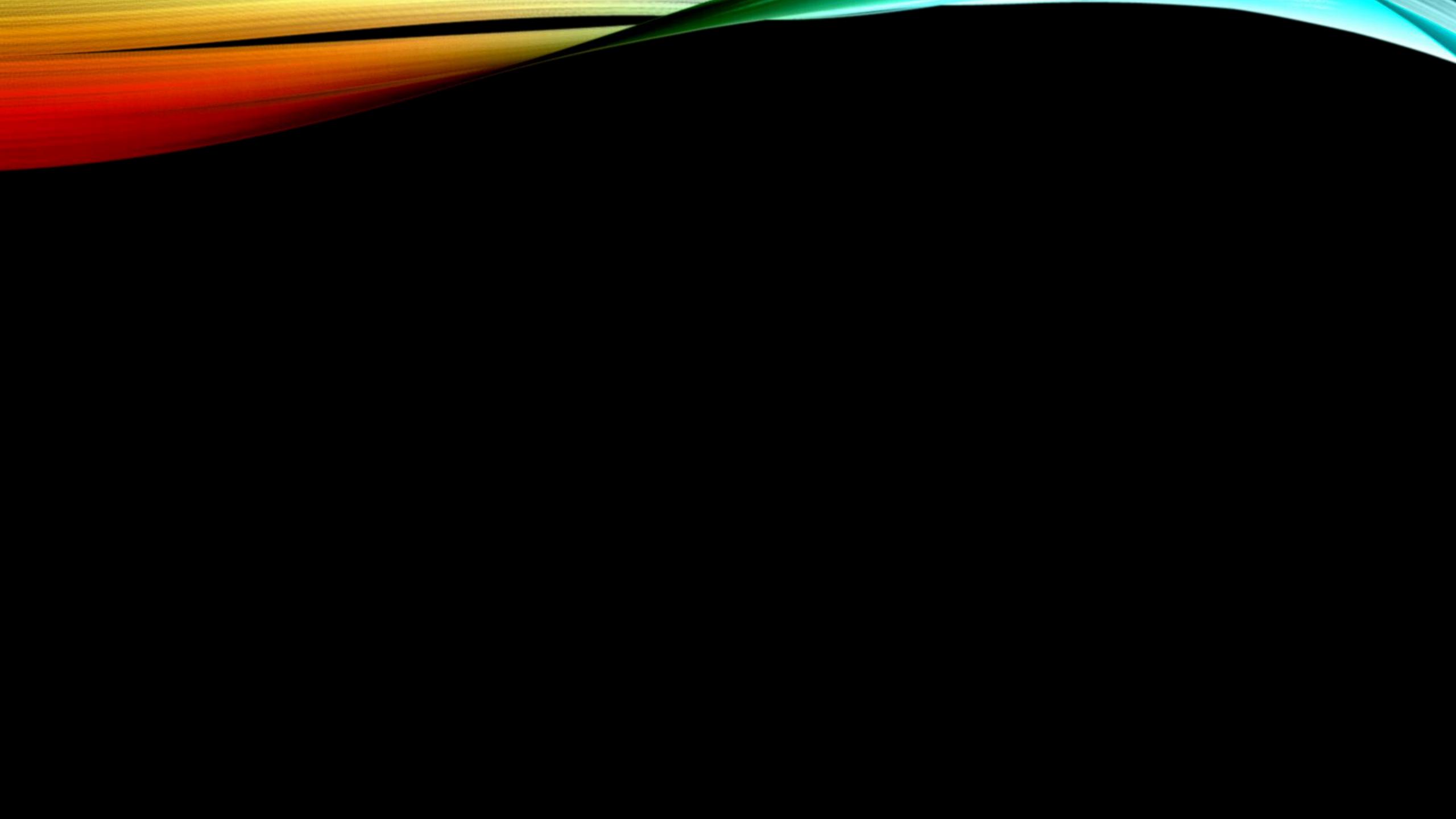
- This site was first identified by Sir Alexander Cunningham in 1862 AD but excavated by R.C. Gaur in 1962 AD.
- **The earliest evidence of iron** use in this region dates back to 1150 BC.

The horse was almost as important as the cow.

The horse is more frequently described as the motive power of the chariot with two spoked wheels, drawn by two horses yoked abreast.

The Aryans knew the goat and the sheep, which provided wool, their chief textile.

The elephant is only mentioned in late hymns, and was rarely, if ever, domesticated.





A divine bitch, **Sarama**, plays an important part in a legend, but the dog did not mean as much to the people of the Rigveda as it did to a kindred Aryan pastoral people, the ancient Iranians, who made it a sacred animal.



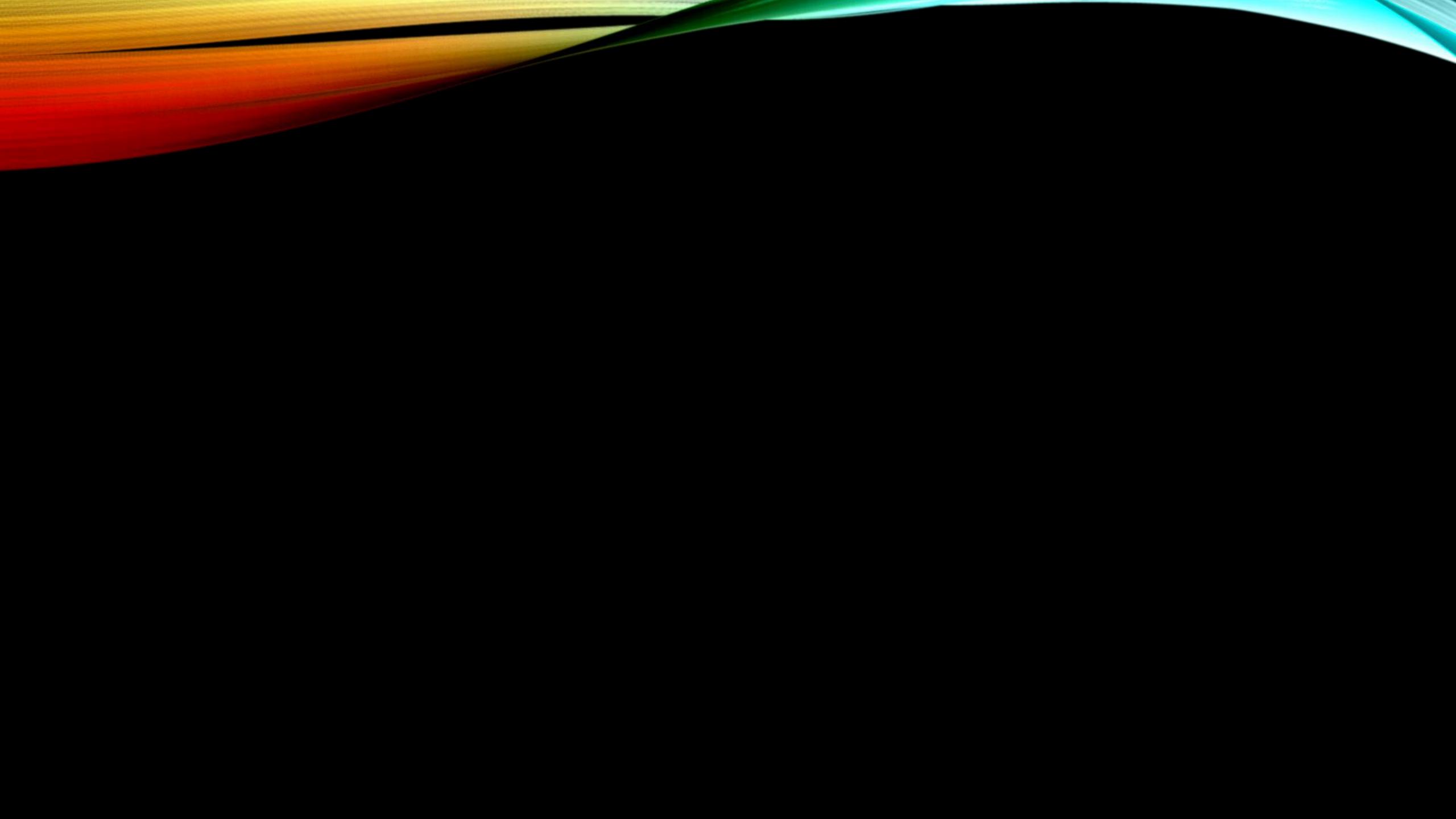
Niksha was the unit of currency, which was made of gold.

There was no regular revenue system and the kingdom was maintained by the voluntary tribute (bali) from ordinary kinsman and the booty won in a battle.

Gift exchange and redistribution had an important economic role in the Rig Vedic society.

Such exchanges, known as **Prestation, were not done on an individual level but at the group level.**

The priests received **dakshina (sacrificial offering) and **dana** (gifts).**



- Consider the following statements with respect to the Early Vedic Period.
 1. The Rigvedic society was patriarchal and the basic unit of society was graham.
 2. Child marriage and Sati pratha was prevalent.
 3. Females were free to choose their life partner and widow remarriage also existed.

Which of the following above statements are correct?

Only 1

Only 2

1 and 2 only

1 and 3 only

- Consider the following statements with respect to the Early Vedic Period.

1. The Rigvedic society was patriarchal and the basic unit of society was graham.
2. Child marriage and Sati pratha was prevalent.
3. Females were free to choose their life partner and widow remarriage also existed.

Which of the following above statements are correct?

Only 1

Only 2

1 and 2 only

1 and 3 only

- Who among the following was given the epithet as “lord of the plough” during later Vedic age.
 - a) Varuna
 - b) Indra
 - c) Agni
 - d) Surya

- Who among the following was given the epithet as “lord of the plough” during later Vedic age.
 - a) Varuna
 - b) Indra**
 - c) Agni
 - d) Surya

- Voluntary tax which Rajana used to collect in Rig Vedic period was called.....
 - a)Kara
 - b)Varman
 - c)Bali
 - d)Vidatha

- Voluntary tax which Rajana used to collect in Rig Vedic period was called.....
 - a)Kara
 - b)Varman
 - c)Bali
 - d)Vidatha

- There were 8 types of marriages during the Vedic period, which one of them is considered as “Love Marriage”.
 - a) Brahma Vivaha
 - b) Gandharva Vivaha
 - c) Daiva Vivaha
 - d) Arsha Vivaha

- There were 8 types of marriages during the Vedic period, which one of them is considered as “Love Marriage”.
 - a) Brahma Vivaha
 - b) **Gandharva Vivaha**
 - c) Daiva Vivaha
 - d) Arsha Vivaha

- Which of the following is not a part of Vedatrayi?
 - a) Rig Veda
 - b) Sama Veda
 - c) Yajur Veda
 - d) Atharva Veda

- Which of the following is not a part of Vedatrayi?
 - a) Rig Veda
 - b) Sama Veda
 - c) Yajur Veda
 - d) Atharva Veda



• The hymns of which Veda were recited by Hota/Hotri?

- a) Yajura Veda
- b) Sama Veda
- c) Atharva Veda
- d) Rig Veda



• The hymns of which Veda were recited by Hotri?

a)Yajura Veda

b)Sama Veda

c)Atharva Veda

d)Rig Veda

- **Vedic literature is also known as.**

- 1) Sharuti
- 2) Smriti
- 3) Samhita
- 4) Vedanga



• Vedic literature is also known as.

- 1) Sharuti
- 2) Smriti
- 3) Samhita
- 4) Vedanga

River Chenab was known during the Vedic Period.

- 1. Askini**
- 2. Parushni**
- 3. Shtudri**
- 4. Vitasta**



River Chenab was known during the Vedic Period.

- 1. Askini**
- 2. Parushni**
- 3. Shtudri**
- 4. Vitasta**

• Which of the following assemblies was also called “Narishta” meaning a resolution that cannot be broken?

1. Gana
2. Vidatha
3. Sabha
4. Samiti

• Which of the following assemblies was also called “Narishta” meaning a resolution that cannot be broken?

1. Gana
2. Vidatha
3. Sabha
4. Samiti

- The religion of early Vedic Aryans was primarily of?
 1. Bhakti
 2. Image worship and Yajna
 3. Worship of nature and Yajna
 4. Worship of nature and Bhakti

- The religion of early Vedic Aryans was primarily of?
 1. Bhakti
 2. Image worship and Yajna
 - 3. Worship of nature and Yajna**
 4. Worship of nature and Bhakti



• The Gayatri Mantra is dedicated to:

1. Indra
2. Aditi
3. Gayatri
4. Savitri



• The Gayatri Mantra is dedicated to:

1. Indra
2. Aditi
3. Gayatri
4. Savitri

• With regard to the position of women during the Vedic Age, which one of the following statement is not true?

1. Women enjoyed an honourable position
2. Women took part in religious celebration during the early Vedic period.
3. The practice of “Sati” was unknown during the Vedic Period.
4. The birth of girl was looked down upon during the early Vedic period.

• With regard to the position of women during the Vedic Age, which one of the following statement is not true?

1. Women enjoyed an honourable position
2. Women took part in religious celebration during the early Vedic period.
3. The practice of “Sati” was unknown during the Vedic Period.
4. The birth of girl was looked down upon during the early Vedic period.

Late Vedic period Society





Compared to the Rig Veda Samhita, later Vedic literature reveals greater complexity in political organization, social life, and economic activities.

Agriculture increases in importance.

Cereals such as **barley (yava)**, **wheat (godhuma)**, and **rice (vrihi)** are mentioned,



Land was occupied by extended families, and the clan seems to have exercised general rights over land.



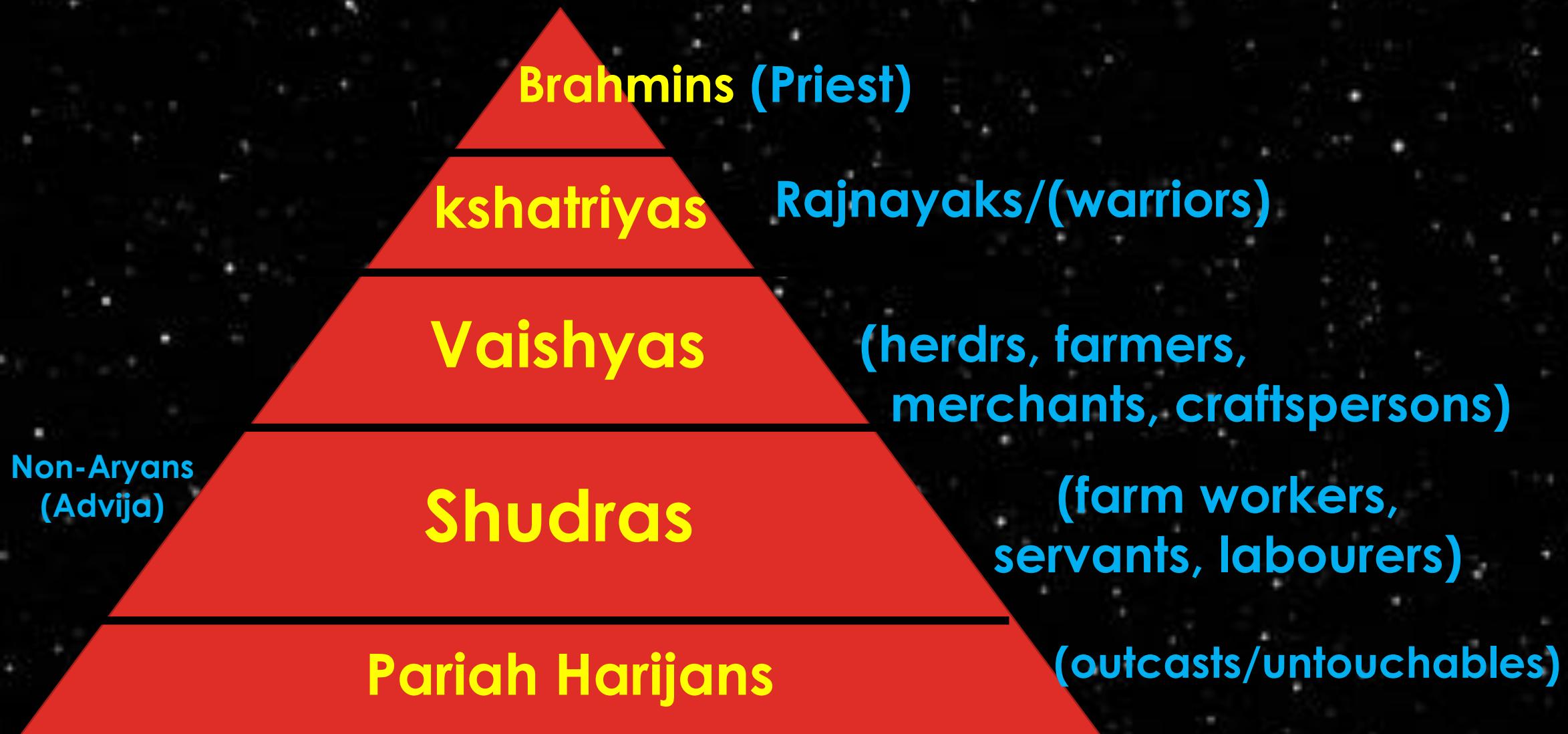
Hymns in praise of gifts (dana-stutis) in the later books of the Rig Veda refer to generous presents of **cows, horses, chariots, gold, clothes, and female slaves** made by kings to priests.

This indicates the items valued in society, the concentration of wealth in the hands of rulers, and the relationship and exchanges between kings and priests.



The **Aitareya Brahmana** suggests that the king should gift 1,000 pieces of gold, a field, and cattle to the Brahmana who anoints him.

This period witnessed the growth of 'social divisions' in the form of Verna System.



BRAHMINS

In later Vedic Age

- **Varna was based on birth and two higher varnas were given privileges.**
- **The brahmanas, who were given functions of priests and teachers, claimed the highest status in the society.**
- **They demanded gifts and exemptions from taxation and punishment.**

KSHATRIYAS

The Kshatriya ranked second in the varna hierarchy who fought, governed and lived on the taxes collected from the peasants.

Vaishyas

The Vaishyas were engaged in agriculture, cattle-rearing and trad (merchants) and also appeared as principal taxpayers.

The merchants called the “**sethis**”.

- **Brahmana, Kshatriya and Vaishyas were kept in the category of ‘dvija’ or the twice born.**
- **A ‘dvija’ was entitled to wearing the sacred thread and studying the Vedas from which the shudras were kept out.**

SHUDRAS

- They were to serve the three higher varnas and along with women were barred from taking the Vedic Studies.
- They were considered cruel, greedy, and thieving in habits and some of them were treated as untouchables.



IMPORTANT VEDIC RITUALS

•Rajsuya Yajna

A consecration ceremony which conferred supreme power on the king.



Ratnahavimsi: a part of Rajasuya ceremony in which different royal officials (ratnins) invoked different gods and goddesses.

•Ashvamedha Yajna

Horse sacrifice meant to establish a king's supremacy over other kings.



Vajapeya: a chariot race which was meant to re-establish a king's supremacy over his people.



- Another important institution that began to take shape was **4 Ashramas or the 4 different stages of an Aryans life.**

Brahmacharya	Gurukul Shiksha (student)
Grihastha	Family life as a householder
Vanyaprastha	Giving up worldly life (Hermit)
Sanyasa	Ascetic

Brahmacharya

Grihastha

Vanaprastha

Sanyasa



Women were not allowed to attend assemblies and assemblies came to be dominated by nobles, Sabha and Samiti were still strong while **Vidatha** disappeared.



The Later Vedic family became large enough to be called a joint family, with 3 or 4 generations living together.

There have been references to **rare instances of child marriage and Sati.**



The rows of hearths were discovered at **Atranjikhera** and **Ahichchhtra** (both in western Uttar Pradesh) which were meant for communal feeding or cooking the food for large families.

A patrimonial system was followed within the family.

The institution of **gotra** (literally means cow pen) appeared during this period.

Marriages between persons belonging to same gotra were not allowed.

Together with varna, this society was called as **Varna- ashrama-dharma society**.

Tribal authority tended to become territorial.

The term “**Rashtra**” (indicates territory) appeared for the first time.

King assumed titles like:

*Rajavishvajana, Abilabhuvanapathi,
Ekrat and Samrat.*



The king's post was hereditary and he was the protector of his tribe and performed **Rajasuya**, **Vajapeya** and **Ashvamedha** yajna to strengthen his influence.

Traces of election of the king by the tribal assembly in later Vedic texts called the samiti.

The king did not maintain any regular or standing army, but in times of war, he mustered a militia whose military functions were performed by different tribal groups called **Vrata, Gana, Grama and Sardha.**



Samskaras are Sacraments, which are believed to sanctify or reform the person for whom they are performed.

The first attempt of systematic description of samskaras was found in *Griha Sutras*, The Samskaras were forty in number.

16 important samskaras



1. Garbadana: the first coming together of the husband and wife for bringing about conception/is the conception ritual for having healthy children.

Lord Brahma or Prajapati is appeased by this ritual.



2. Pumsavana: Ceremony performed when the first signs of conception are seen. It was to be performed when someone desires a male child/ a ceremony to procure a male child.

It is the fertilization ritual performed on the third month of pregnancy asking for life and safety of the fetus. Once again Lord Brahma is prayed to in this ceremony.



3. Simantonnayana: a ceremony of parting of the hairs of the expectant mother to keep her spirits high and positive. Special music is arranged for her.

ritual is observed in the **penultimate month** of pregnancy for safe and assured delivery of the baby. This is a prayer to the Hindu **God Dhata**.



4. Jatakarmā: after the birth of the child, the child is given a secret name, and is given taste of honey and ghee. Mother starts the first breast-feeding after chanting of a mantra.

- Is a birth ceremony of the new-born baby.
- On this occasion, a prayer is observed for goddess Savita.



5. Nama-Karana: in this ceremony the child is given a formal name. performed on the 11th day.

is the naming ceremony of the baby, which is observed 11 days after its birth. This gives the new-born an identity with which he or she will be associated all his life.



6. Nishkarman: in this the formal darshan of sun and moon is done for the child.

is the act of taking the **four-month-old child** out for the first time into the open to sunbathe. The Sun God Surya is worshiped



7. Annaprasana: this ceremony is performed, when the child is given **solid food (anna)** for the first time **at the age of six months.**

8. Choodakarana or Keshanta karma : Chooda means the lock or tuft of hair kept, shaving off the rest of it.

is the ceremonious tonsuring of the head and *Lord Brahma or Prajapati* is prayed and offerings made to him.

The baby's head is shaved off and the hair is ceremonially immersed in the river



09. Vidyarambha: it literally meant commencement of studies. It was done either when the child attains 3 or 5 years.



10. **Karna-Vedha:** done in 7th or 8th month. Piercing of the ears.

It is mostly girls who have their ears pierced.



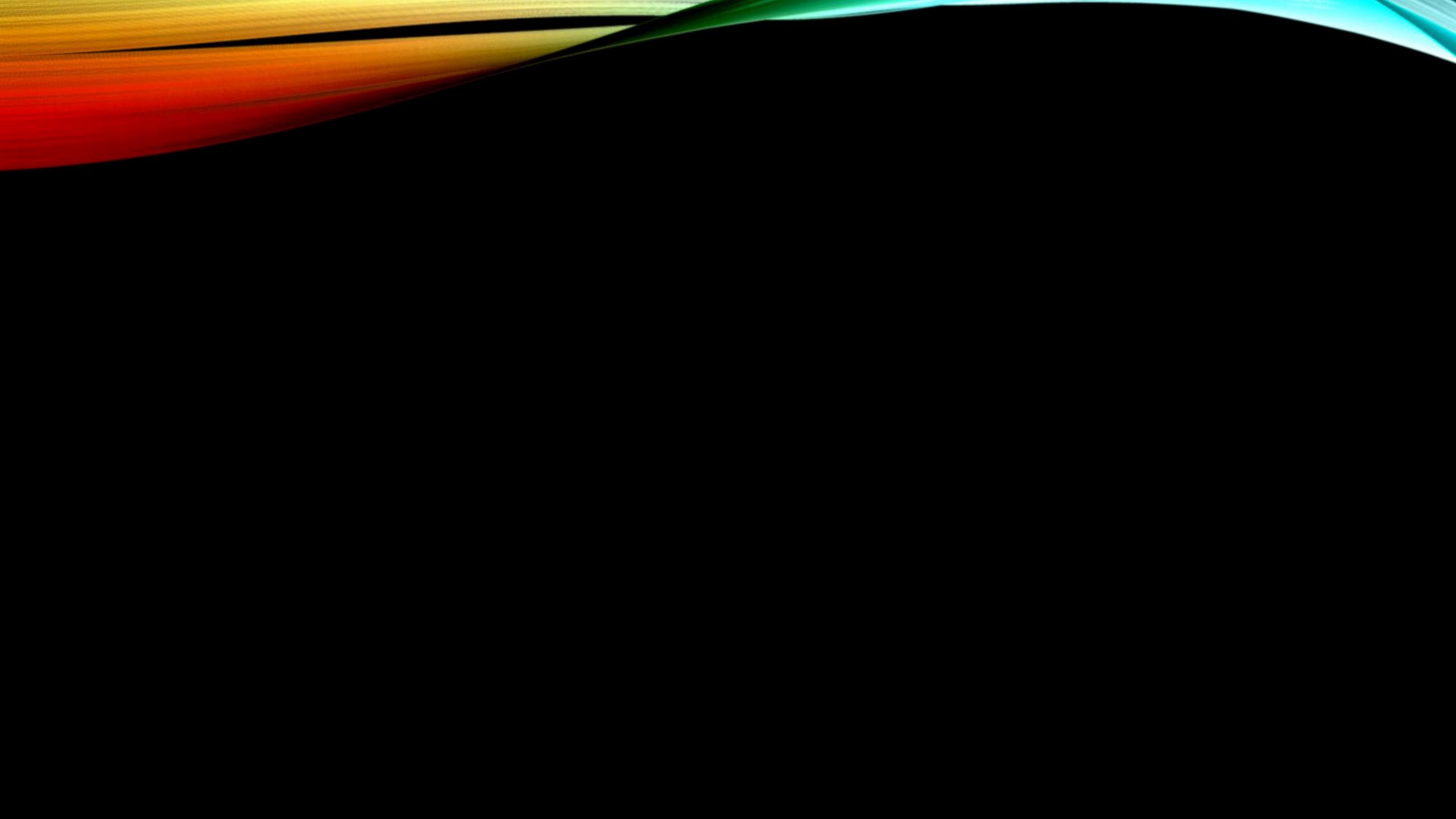
11. Upanayana: it is the ceremony of wearing the sacred thread.

an initiation ceremony to confer dvija status to boys of the higher varnas in their eighth year.



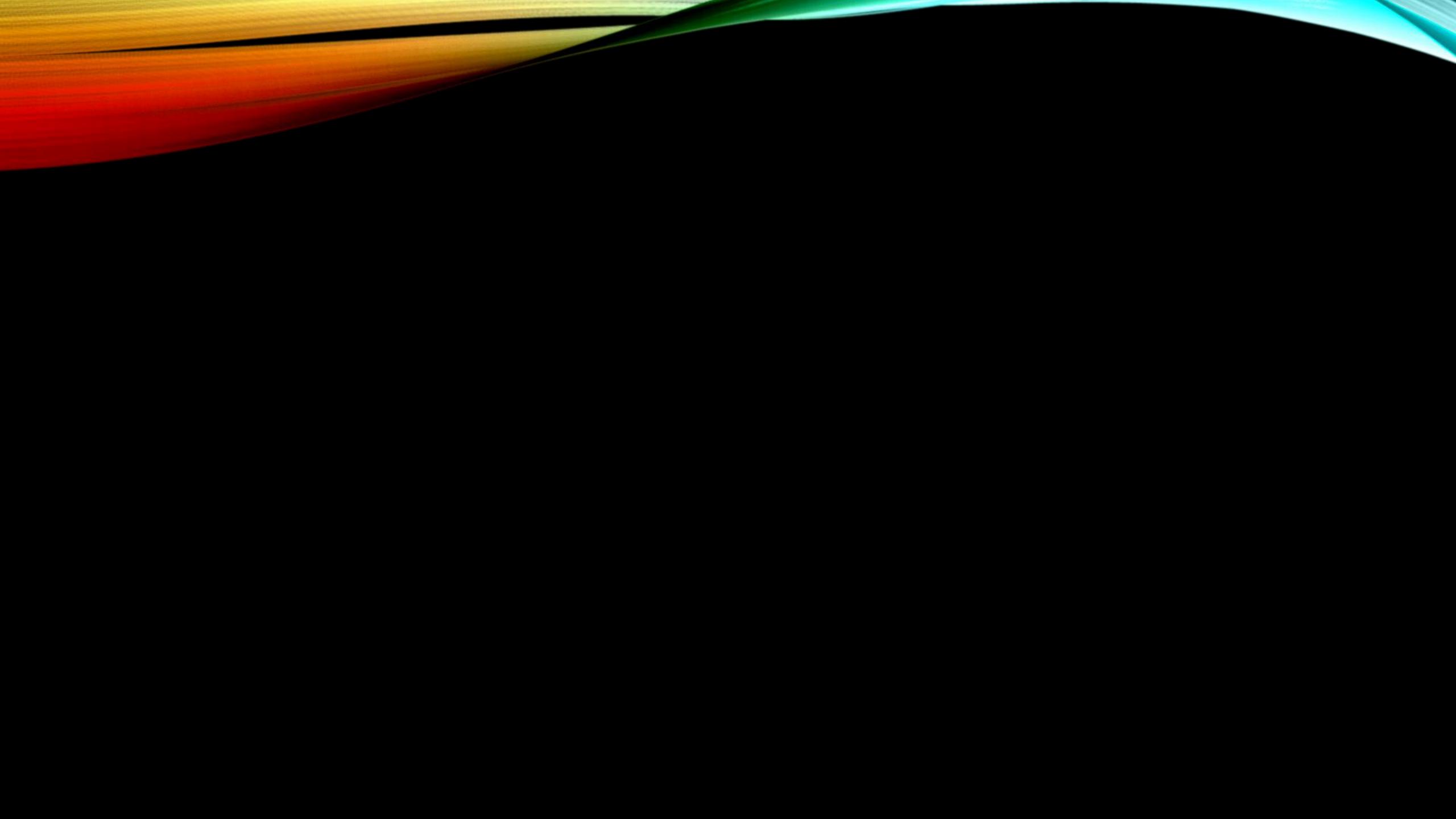
12. Praishartha: it was the learning of Vedas and Upanishads either in Gurukul or Pathshala.

- 13. **Keshanta:** Hairs are cut, guru dakshina is given.
- 14. **Samavartana:** Ritual ending of a student life.
- 15. **Vivaha:** Marriage ceremony.
- 16. **Antyesthi:** the last rites done after death.



Later Vedic Period

PGW- Iron phase culture



The earliest literary references to iron in the Indian subcontinent are found in later Vedic literature.

The terms **krishna-ayas**, **shyama**, and **shyama-ayas** (*the black or dark metal*) in the Yajur Veda and Atharva Veda clearly refer to this metal.

The **Taittiriya Samhita Yajur Veda** mentions **ploughs** driven by **6 or even 12 oxen**, may have been made of iron.

The **Atharva Veda** mentions **an amulet born of a ploughshare**, smitten away with a knife by a skilful smith.

Early Buddhist texts belonging to 600–200 BCE contain several references to iron.

The **Sutta Nipata** (*Buddhist literature part of Sutta Pitaka*) refers to many objects (a goad, stake, ball, and hammer) made of ayas.

Especially important is a simile that mentions a ploughshare that has got hot during the day, and which ‘splashes, hisses, and smokes in volumes’ when thrown into water.

The term **ayovikara kushi** in Panini's **Ashtadhyayi** has been translated as ‘iron ploughshare’.

All these references suggest that between 1000 BCE and 500 BCE, the use of iron in agriculture had become prevalent in the Indo-Gangetic divide and the upper and middle Ganga valley.

Later Vedic texts mention various kinds of artisans, such as **carpenters, chariot makers, bow-and-arrow makers, metal workers, leather workers, tanners, and potters.**

Physician, washerman, hunter, fowler, ferryman, servant, barber, cook, boatman, and messenger.

The forests were cleared by burning the trees, which is also mentioned in the **Satapatha Brahmana** (ruler of Videha, Madhava burned the forests between river Saraswati to river Sadanira or Gandak).



Later Vedic Age Political functionaries



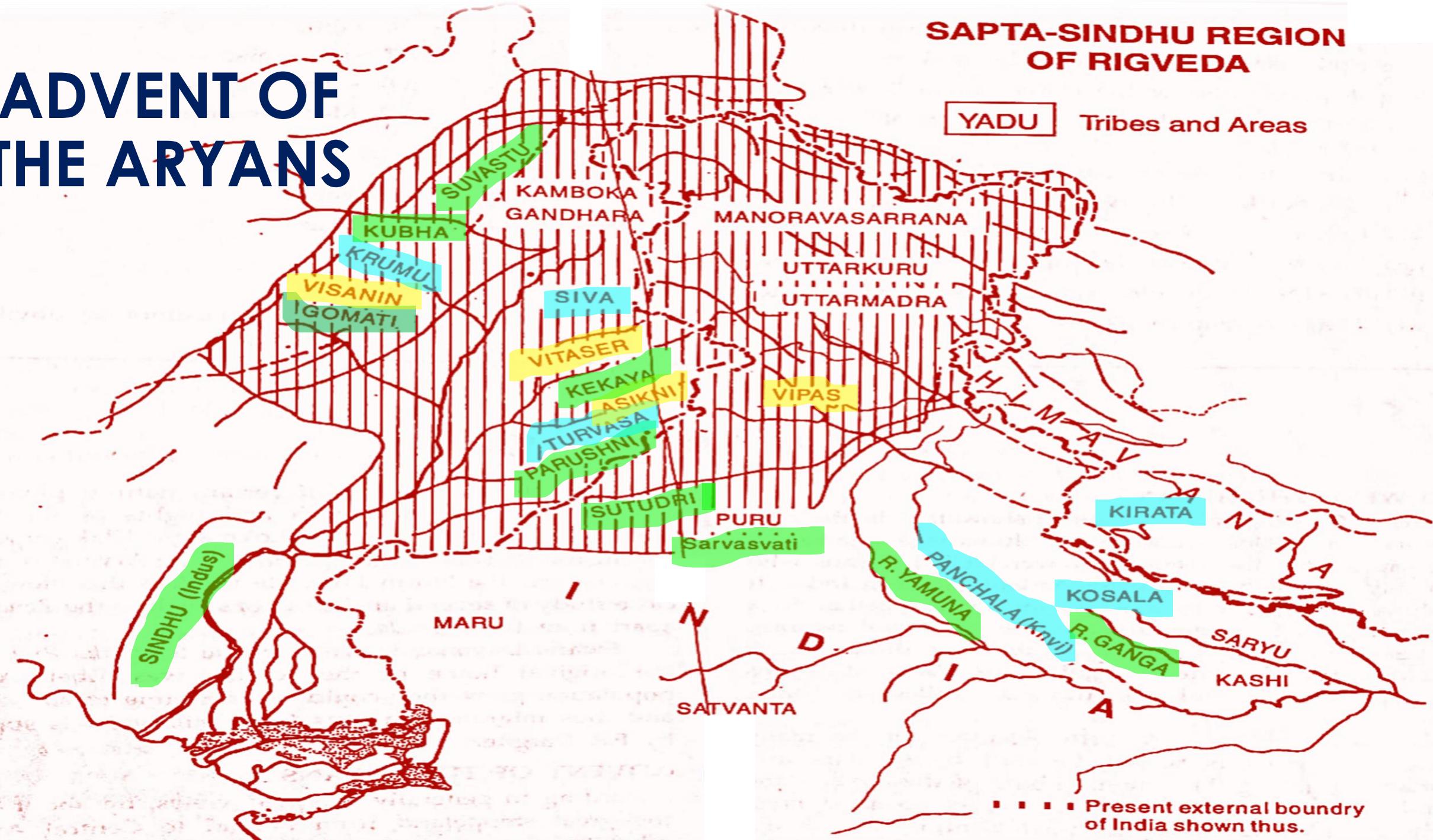
ALLIANCE OF BHARAT AND PURU

ADVENT OF THE ARYANS

SAPTA-SINDHU REGION OF RIGVEDA

YADU

Tribes and Areas

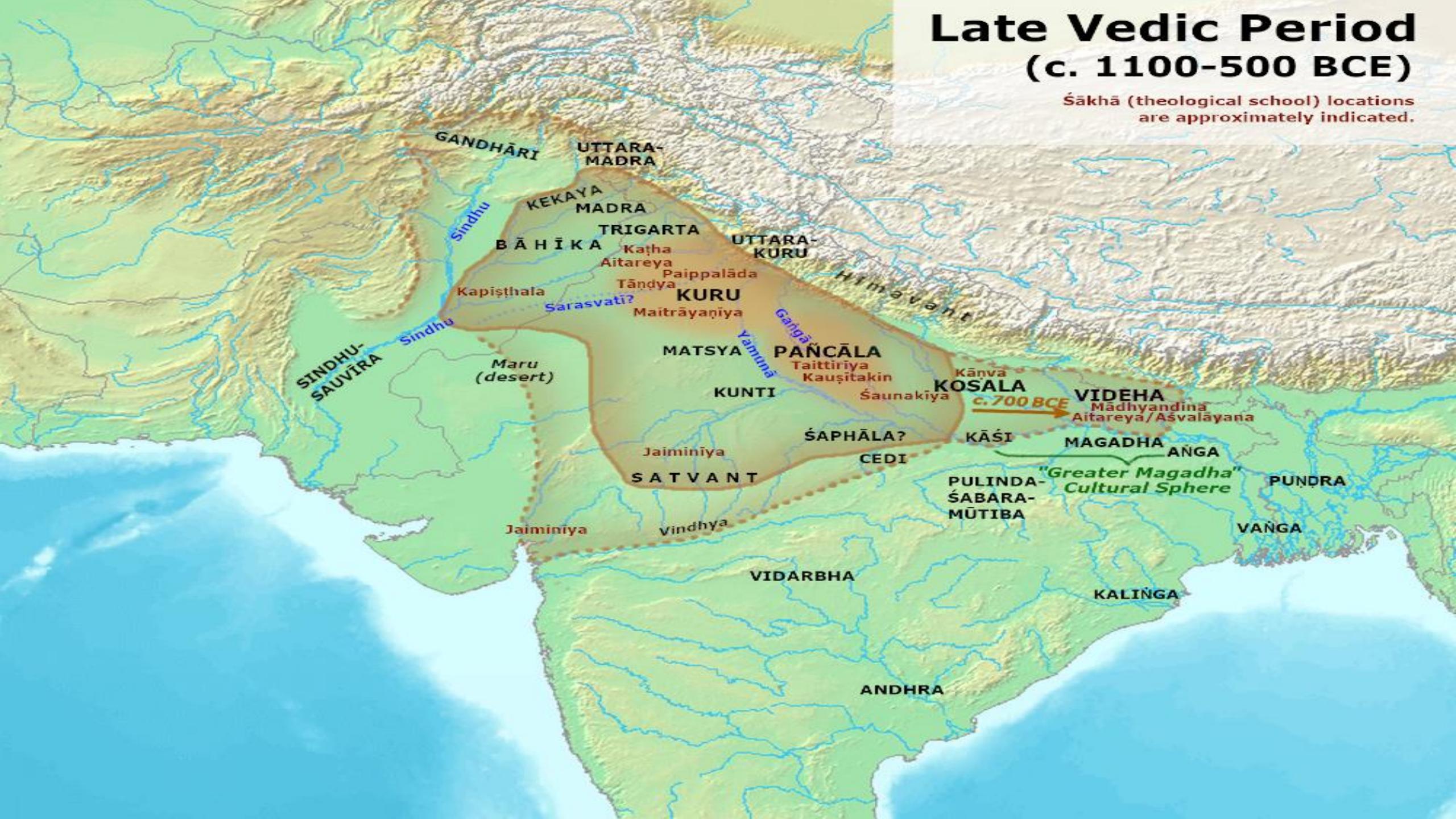




Late Vedic Period

(c. 1100-500 BCE)

Śākhā (theological school) locations
are approximately indicated.



ARYAN EXPANSION: In the later Vedic period the Aryans spread out from their early settlements (in Afghanistan and Punjab) to the Ganga-Yamuna Doab.

Towards the east, the Aryans penetrated into **Kosala, Kashi, Videha, Magadha, Anga, etc.**



The Kurus and Panchalas were the leading Aryan tribes.

References to the **Andhras** and the **Pulindas** prove the emerging Aryan contact with the south.



The **king's power increased**; he now ruled over kingdoms rather than over nomadic tribes.

Tribal character was not wholly lost, but the kings **established permanent capitals** and a rudimentary administrative system.

According to the Brahmanas and Upanishads, created during the later-Vedic age, following kingdoms existed then:

Gandhar kingdom Situated in Western Punjab's Rawalpindi and Peshawar districts, had two important cities:-

Taxila and Pushakalavarta (Pushakalawati).



The **Kekaya kingdom** was situated on the bank of River Beas, east of **Gandhar kingdom**.

Aswapati ruled **Kekaya** when **Janak** was the king of **Videha**.

Archaeologists have excavated parts of a few sites of this period, such as **Hastinapur, Ahicchatra, and Kausambi.**

The town of *Hastinapur* was almost completely destroyed by flood at the end of its existence, and little remains but *sherds of painted grey pottery*, a few copper implements, and traces of houses of unbaked bricks.

Kausambi has produced similar pottery, a little iron, and remains of a well- made city **wall faced with burnt brick**.

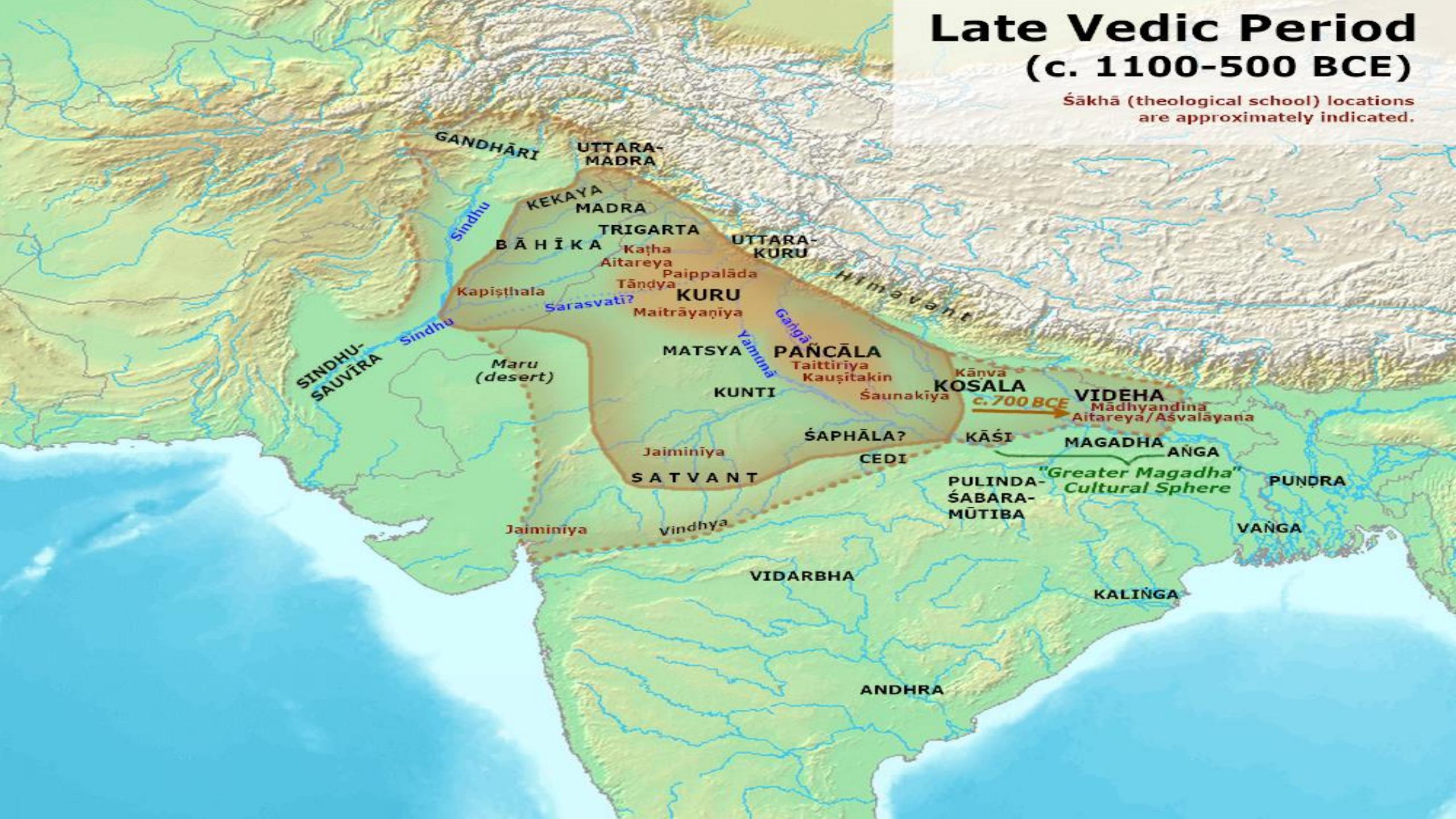
Madra: There were **three Madra kingdoms:**

Uttar Madra (Kashmir),
Eastern Madra (near Kangra), and
Southern Madra (near Amritsar).

Late Vedic Period

(c. 1100-500 BCE)

Śākhā (theological school) locations
are approximately indicated.



Kushinagar It was a kingdom probably situated in modern Uttar Pradesh's northern region.

Panchal The ancient Panchal kingdom was located in **Bareilly, Badayun and Farrukh bad** districts of modern Uttar Pradesh.

During King Janak's rule in Videha, Panchal was ruled by Pravahan Jawali.

King Ajatshatru was a contemporary of King Janak.

Koshal The capital of this kingdom was Ayodhya.

Kashi The capital of Kashi was Varanasi.

While the Aryans had by now expanded far into India, their old home in Punjab and North-West was practically forgotten.

Later Vedic literature mentions it *rarely*, and then usually with disparagement and contempt, as an impure land where the Vedic sacrifices were not performed.

It may have been once more invaded by the Indo-Iranian tribes who did not follow the orthodox rites.

Money lending became common.

Shrestis indicates the guilds or organisation of merchants.

- **Weaving was confined to women.**



Satamana a piece of gold and **Nishka** was used as currency along with the barter system.



Boats are mentioned, but it is not clear whether they were for riverine or sea travel.

This society was rural based. Towards the end of this period, there are traces of the beginning of urbanism, as **nagar** in the sense of a town as mentioned in the **Taittiriya Aranyaka**



If the popular assemblies had lost power, another element in the state was rising in influence-the **ratnins** or 'jewel bearers', the relatives, courtiers and palace officials of the king.

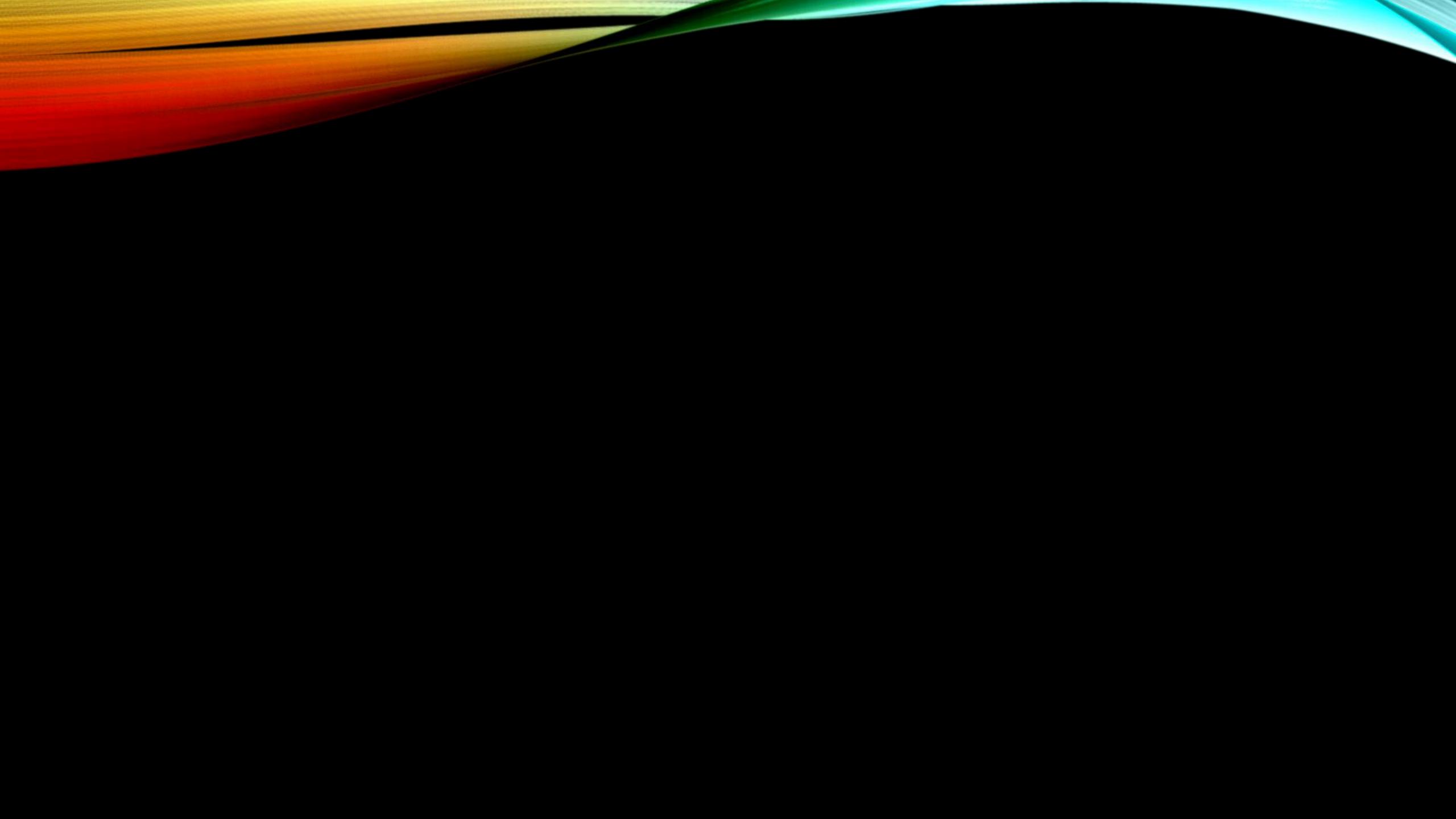
These elements became so important that at the king's consecration, special sacrifices were performed to ensure their loyalty.

The list of ratnins includes the purohita, senani, chamberlain, royal charioteer, samgrahitri (the treasurer), bhagaduga (revenue-collector), etc.

Royal pretensions were supported by grand royal sacrifices like **Rajasuya, Vajapeya, Asvamedha**, etc.

The judicial machinery had crystallised. Death penalty was still absent. The king now lived on **taxes, not voluntary tributes**.

A standing army was still absent, and according to one ritual for success in war, the king had to eat along with his people (*vis*) from the same plate.



METALS

- Beginning of the use of iron (introduced in 1000 BC) and is mentioned as **Shyama Ayas/Krishna Ayas**).
- Copper, Tin, Lead, Silver, Gold and Bronze were well known to them.

AGRICULTURE

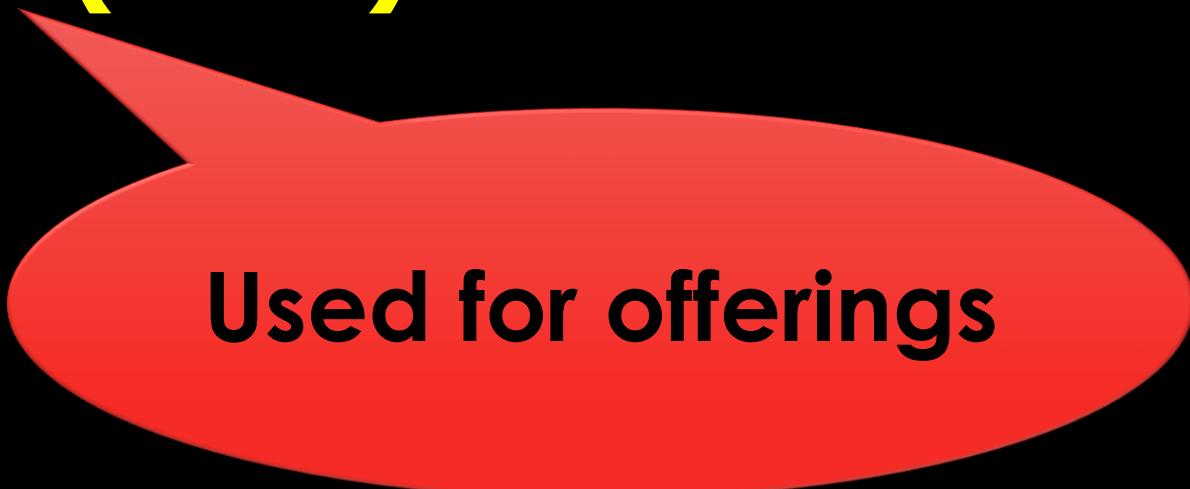
In the beginning they cleared the land by burning;
later with the use of **iron tools** which became
common by 1000-800 BC.



- Agriculture became the main occupation.

In this age, collection of ***taxes and tributes was made mandatory*** and was done by ***Sangrihitri*** while Vaishyas appear to be the only tribute payers.

Cereals such as **barley (yava)**,
wheat (godhuma), and
rice (vrihi) are mentioned,



Used for offerings

- In this age agriculture became, From **subsistence to surplus.**
- Hence, agricultural based trade started.

POTTERY

The art of pottery was in full bloom as is evidenced by the splendid collection of lyrics known as the **Rik-Samhita** which consists of hymns in praise of different gods.

- Black and red ware
- Black-slipped ware
- **Painted Grey Ware** (bowls and dishes used for both eating and rituals)
- Red ware (Most Popular)



Painted Grey Ware Culture:

The Painted Grey Ware (PGW) Culture has been assigned to the later Vedic age, 1000 BC to 600 BC.

The PGW is a particular kind of pottery.



Since the first discovery of PGW at **Ahichchhatra** in **1946**, a large number of PGW sites have been brought to light in different parts of north India.

The concentration of PGW sites is in the Indo-Gangetic divide (**Haryana**), the Sutlej basin (**Punjab**) and the upper Ganga basin (**Uttar Pradesh**)-the areas where the later Vedic culture developed.

- The PGW pottery is **wheel-made**, out of well levigated clay and has a thin core. It has a smooth surface and is **grey to ash-grey** in colour.
 - The pottery is **painted in black**. It is also painted sometimes in **deep chocolate** colour on outer and inner surfaces.
- The **PGW has 42 designs**, bowls and dishes being the most common type.



- **Describe the social life of later Vedic Period, how it was different from Early Vedic Period?**

EDUCATION

- Although only philosophical and religious texts of the time have survived, these allude to other branches of learning.
- The **Chandogya Upanishad** gives a list of subjects of study including the

*Veda, itihasa, purana,
spiritual knowledge (brahma-vidya),
grammar,
mathematics (rashi),
chronology (nidhi),
dialectics (vakovakya),
ethics (ekayana),
astronomy, military science, the science of snakes,
and knowledge of portents (daiva).*

- The *Chhandogya Upanishad* described some subjects as the study of Vedas, namely Mathematics, Mineralogy, Logic, Ethics, Military Science, Astronomy, Science dealing with poisons, Fine Arts and Crafts, Music, and Medical Sciences.
- The *Mundaka Upanishad* classifies all the subjects of study under *Apara vidya*.
- In *Mundaka Upanishad*, the term *Para vidya* was used for the highest knowledge i.e. the knowledge of *atman* that involves knowledge of life, death, God, etc.



- Education began with the '*Upanayana*' ceremony.

- Later Vedic texts only indicate how sacred knowledge was imparted.
- Great importance was attached to the relationship between teacher and pupil and to oral instruction.

- The **Shatapatha Brahmana** refers to the **upanayana ceremony**, which initiated the young boy into brahmacharya—the stage of celibate student hood.
- Education—of whatever kind —seems to have been largely **restricted to elite males**.

- This was period of the development of a vast and varied Vedic literature.
- The Upanishads were evolved as the highest level of intellectual attainments.

- The aim of learning was to get success in both **worldly as well as spiritual life.**
- Therefore It was necessary to learn faith, retention of knowledge acquired, posterity, wealth, longevity, and immortality.

- The duties of pupils were well defined and there were stages of studies.
- The pupils were taught at the homes of their teachers where they lived as family members and participated in the household works also.

- For an advanced study, there were academies and circles of **philosophical discussions**.
- Educated house holder may carry on their **quest of knowledge** by mutual discussions and regularly visiting the distinguished sages and learned scholars at different centers.

- A great motivation of learning came from the assemblies of learned men; normally, organized and invited by the kings.
- ***Parishads*** were established in different *Janapadas* with kings' support.

• *Brihadaranyaka Upanishad* described that king Janak of *Videha* organized a conference of the learned people.

• The major participants in this conference were *Yajnavalkya, Uddalaka Aruni, Sakalya, Gargi*, etc.

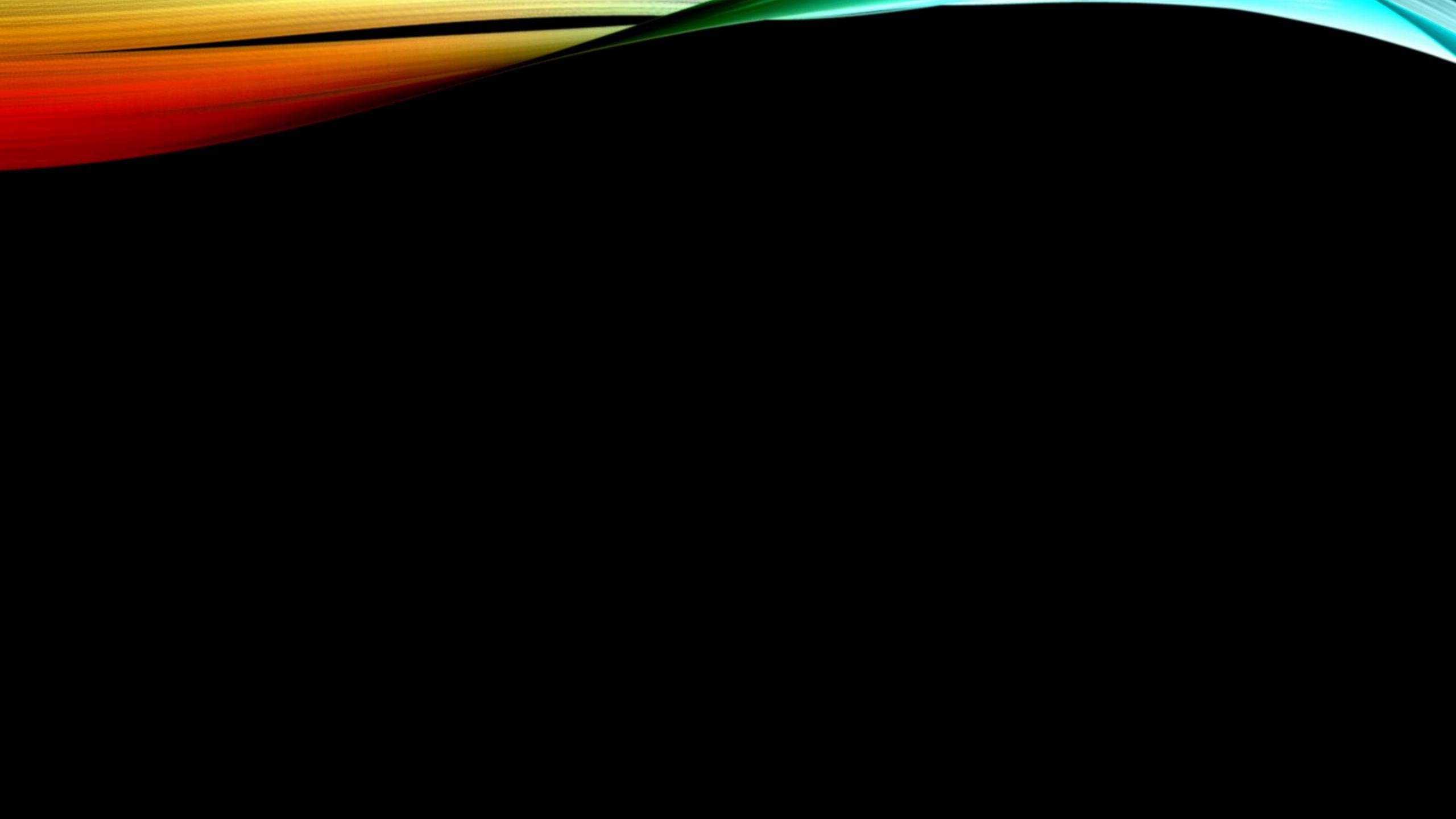
• *Yajnavalkya defeated all the participants in discussions and was declared as the most learned and wise.*

- **Gargi and Maitreyi were the learned women.**
- Their status shows that women were allowed to take an active part in the intellectual quest.

During this period, Kshatriyas begins to participate in the intellectual pursuit.

- Some well-known Kshatriyas scholars were –
 - **Janaka** – the king of *Videha*,
 - **Pravahana Jaivali** – the king of Panchala, and
 - **Asvapati Kaikeya** – the king of Kasi.

- These scholars (mentioned above) had acquired such distinction that even the learned Brahmans came to them for further instructions.
- It is mentioned that *Yajnavalkya, after completing his education with Uddalaka Aruni, went to Janaka* (a king and Kshatriya) to study philosophy and other subjects.



LATER VEDIC ECONOMY

- By now the Aryans had nearly all the equipments of a civilisation of the ancient type.
- Whereas the Rigveda speaks only of gold and copper or bronze, the later Vedic texts also mention tin, lead, silver and iron.
- The elephant was tamed, though little used in war.



The Aryans now cultivated a large range of crops including rice, and they understood some thing of **irrigation and manuring**.

Specialized trades and crafts had appeared.



In place of the few craftsmen in the Rigveda, many are now referred to, including *jewellers, goldsmiths, metalworkers, basket-makers, rope-makers, weavers, dyers, carpenters and potters.*



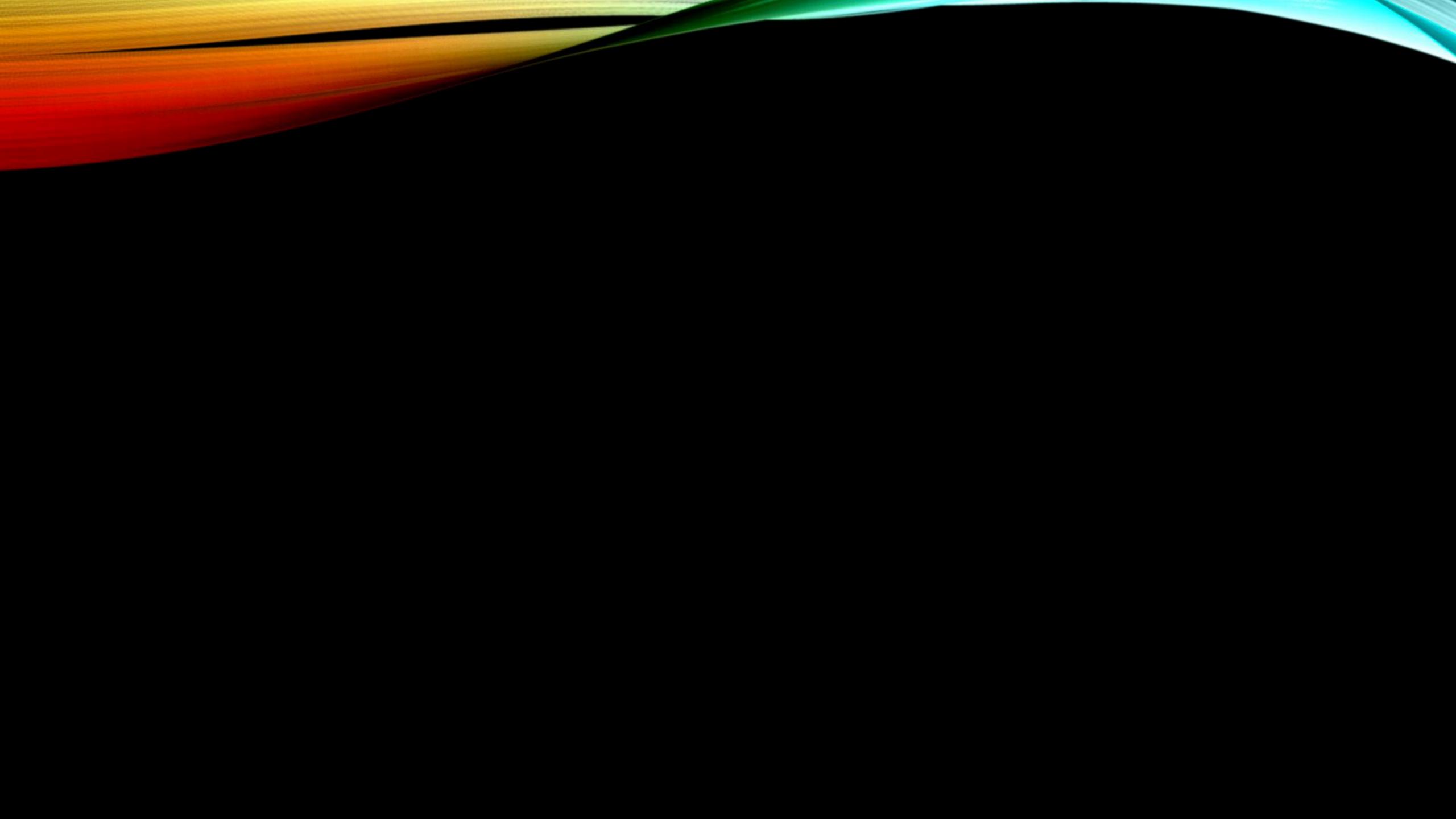
Various types of domestic servants are mentioned, and a rudimentary entertainment industry existed, with professional acrobats, **fortune-tellers, flute-players and dancers**, while there are also references to **usurers and merchants**.



Still there is no mention of coined money or writing.

After a break of many centuries, Indian merchandise was again finding its way to Mesopotamia.

- **Describe the social life of later Vedic Period, how it was different from Early Vedic Period?**



Consider the following pairs:

- 1. Senani – chief of the army**
- 2. Bali – war**
- 3. Purohita – governor**

Which of the pairs given above is/are not correctly matched?

- 1 and 2 only**
- 2 and 3 only**
- 1 and 3 only**
- 1, 2 and 3**

RELIGION LATER VEDIC

In the later Vedic period, important changes took place in religious life. Rituals and formulae became prominent in the cult of sacrifice.

Major deities in Rig Vedic Age

Indra: Most prominent God dedicated with 250 Rig Vedic hymns.

A war god Also called Purandara (Breaker of Forts).

Vritrahan (slayer of vritra) and Maghavan (bounteous).

All associated with war and thunder.



Agni: God of fire: Intermediary between people and God (200 Rig Vedic hymns devoted to him).

Soma: God of plants (ninth mandala of Rig Veda comprises 114 mantras dedicated to soma). Intoxicating drink was called Soma.



Varuna: Personified water and upholder of natural order.
Third most important of all Rig Vedic gods (176 Rig Vedic hymns devoted to him).

God of waters, clouds, oceans and rivers and moral governor of deities.



Usha: Goddess of Dawn (300 Rig Vedic Hymns)

Aditi: Mother of the Gods.



***Indra, Varun, Usha, Surya and Agni lost
their importance.***

Prajapati (*the creator/lord of creatures*) took the place supreme among all.

As per “*Purushsukta*” *cosmos of Universe* are created from the body of *first Primival person*, that is *Brahma*, where from the word *Brahmand* came into light.

Rudra (destroyer) and Vishnu (Preserver & Protector) became important.



Rudra: God of animals & guardian of healing herbs and resembled Greek God Apollo, Identified as proto-Shiva.

Symbolic worship increased, **idolatry was prominent**

Ashvamedha, Vajapeya, Rajasuya were some of the important yanas.

The items of **dana and dakshina** included cooked rice.

Some of the social orders came to have their own deities, e.g.,

Pushan son of Goddess Aditi out of 12 sons, responsible for well-being of the cattle, became the god of the shudras.

These 12 sons represents the “12 months in a year. Hence, he is known as the Lord of Journey / Lord of Cattles.

Pushan: God of cattles in early phase who later became a deity of Shudras.

Marut: Rudra's son, who personified storm.

Yama: Lord of Death

Demi Gods

In Hinduism, the term demigod is used to refer to deities who were once human and later became *devas* (gods).

Gandharvas

Divine Musicians

Apasaras

Mistress of gods

Vishwadevas

Intermediate deities

Aryaman

**Guardian of compacts and
marriages**

Tila was also used in rituals

Tila Homa is a **powerful Vedic ritual** that brings relief to the souls of the deceased.

It is also performed by those who might be suffering due to **Pitru Dosha**.

The ritual is performed with **Til seeds**, which are known to relieve the **Karmic bondages** of our ancestors and appease their souls.

Cult of Sacrifices became far more important and involved ***killing of animals*** as well. Words began to assume magical power at the sacrifices.

However, towards the end of the period began a strong reaction against priestly domestication and sacrificial cults and rituals with composition of the Upanishads which valued right belief and knowledge more than anything else.

RIGVEDIC GODS

Diti	Mother of the <i>Daityas</i> , who were native tribes opposed to Vedic religion
Aranyani	Goddess of forests and wild creatures
Ila	Mother of the cattle herds
Asuniti	Personification of the world of spirits
Maruts	Gods of Storm
Ushas	Goddesses of Dawn
Pushan	Protector of cattle; also the god of marriages
Aditi	Goddess of Eternity
Indra	A war god, breaker of forts (<i>Purandra</i>), also associated with storm and thunder
Varun	God of waters, clouds, oceans and rivers, and moral governor of the deities
Savitri	Stimulator or god of light
Agni	Intermediary between gods and men
Yama	God of death
Dyaus	God of heaven and father of Surya
Tvastri	Vedic vulcan
Dishana	Goddess of vegetables
Ashvins	Healers of diseases and experts in surgical art

IMPORTANT TERMS

- **Aghanya:** not to be killed, referring to a cow.
- **Akshavapa:** accounts officer
- **Anuloma:** marriage of a higher varna man with a lower varna woman.
- **Araiya or Haraiya:** a part of Afghanistan
- **Aranya:** wild animal
- **Bhishaka:** Medicine man
- **Charmana:** Blacksmith
- **Dasarajan:** Ten incarnations of Vishnu
- **Datra:** sickle

- **Duhitri:** Milker of the cow, referring to a daughter.
- **Gaura:** Buffalo
- **Gavisti:** Fights for cows
- **Godhum:** wheat
- **Goghana:** Cow-killer, referring to a guest
- **Gavikartana:** Keeper of games and forests
- **Hiranyakara:** Goldsmith
- **Hiranyapindas and manas:** Gold pieces or ornaments of fixed value used as media of exchange.

Karmara: Blacksmith

Kulaha: potter

Kulya and Khanitrima apah: artificial waterways

Kusidin: Usurer

Narishta: Sabha

Pratiloma: Marriage of a lower varna man with a higher varna woman

Rathakara: Chariot maker

Samanas: popular institutions conductiong different types of tournaments

Sarabha: Elephant

Sastika: a rainy season crop of rice

- **Sattras:** grand sacrifices
- **Sira:** plough
- **Sita:** furrows
- **Spas:** spies
- **Surpa:** winnowing pan
- **Suta:** court minstrel
- **Takshan or Tashta:** carpenter
- **Titau:** Sieve
- **Ustra:** Camel
- **Vapta or Vaptri:** Barber
- **Vrihi:** Rice

Terms

meaning

Duhitri

Daughter who milks cow

Gotra

Kinship Units

Gana

Lineage

Gauti/Gavala

Buffalo

Gojit

Winner of Cows/Hero

Vap

To sow

Srini

sickle

Kshetra

Cultivated field

Urvara

Fertile fields

Dhanya

Cereals

Ghrita

Butter

Goghana

Guest, one who is fed on cattle

Yava

Barley

Consider the following statements regarding the “Vedas”:

- 1. The word ‘Veda’ signifies knowledge and they are actually providing humans about knowledge to conduct their life on Earth.**
- 2. The Vedas were initially handed down orally by generations to generations.**

Which of the statements given above is/are correct?

- 1 only**
- 2 only**
- Both 1 and 2**
- Neither 1 nor 2**

Rig Veda

Mentioned Words and their Number of Times

Words	Times	Words	Times
Pita	335	Jana	275
Mata	234	Ashva	215
Gaay (Cow)	176	Bull	170
Vidhatha	122	Vishnu	100
Gana	46	Braja (Goshala)	45
Krishi	33	Varna	23
Sena	20	Brahman	15
Grama	13	Brihaspati	11
Rashtra	10	Kshatriya	9
Samiti	9	Sabha	8
Yamuna	3	Rudra	3
Vaishya	1	Shudra	1
Ganga	1	Raja	1
Prithvi	1		

POINTS TO REMEMBER

The **Zend Avesta** is a **Persian/Iranian text** of Zoroastrianism. This book speaks about the lands and gods of the people speaking the **Indo-Iranian languages**.

It has references to the regions of northern and north-western parts of India. It has terms which show linguistic similarity with the Vedas.

This text is indirect evidence that the early home of the Aryans was outside the Indian subcontinent.

Of all sacrifices mentioned in the Rigveda, Somyajna has been described most often.

In Atharvaveda, *Sabha and Samiti* have been compared as *two daughters of Prajapati*.

There are *108 Upanishads*.

Gayatri mantra has been mentioned in the Rigveda.

The entire Vedic literature has been divided into four classes: *Samhitas*, *Brahmanas*, *Aranayakas* and *Upanishads*.

These works represent four different phases of their creation.

'Vansamandala' is the term used for the Second to the Seventh mandala of the Rigveda.

The First and Tenth mandalas of the Rigveda provide the evidence for spiritual life and philosophical thinking of the Rigvedic Aryans.

The **tenth mandala** of the Rigveda mentions the term "**Sudra**" for the first time.

Purushashukta of the Rigveda clearly mentions the **four-fold division** of the Indian society.

The '**Niyoga**' system provided for **marriage of a childless widow** with the brother or blood relation of her de-ceased husband for the sake of progeny.

“Amaju” was the term used for the girl who lived unmarried lifelong.

Atharvaveda has been described as '**Brahma Veda**.

Briladaranyak Upanishad provides the first clear cut evidence of the principle of rebirth.

Rigvedic culture was confined mainly to **Punjab and Delhi**.

'Satyameva Jayate' is mentioned in **Mundakopanishad**

Four **ashramas**-*Brahmacharya, Grihasthya, Vanprastha and Sanyas*-were mentioned for the first time in *Jabal Upanishad*.

Sarasvati was the most revered river in the Rigveda.

"Vidatha" was the **most ancient institution** during the Rigvedic period.

Rishi Agastya was responsible for Aryanisation of South India.

Barley (Jau) was the most important grain raised by Vedic Aryans.

'Gramni' was considered king maker in the Vedic age.

Mandukasukta of the Rigveda provides glimpses into the Rigvedic **education system**.

The Brahmanas mention **Rajasuya, Asvamedha and Vajapeya** sacrifices for the first time.

The Rigvedic society was pastoral.

Kula or family was the smallest unit of Vedic political organization.

The head of the family was called **Kulap**.

The battle of the kings was fought on the banks of River Ravi.

Cattle was the most important possession of the Aryan clans over which even wars were fought.

The **term for war** in the Rig Veda was **gavishthi** which means search for cows (which is the contemporary term **(goshti)** for factions as well).

Possession of horses and chariots was the main reason for the Aryans' success as invaders.

Worship of gods was mainly for material prosperity in the Vedic Age.

Coined money came into use in the later Vedic period.

Sacrificial formulae are mainly found in the **Yajurveda**.

In the later Vedic period, the divine royal theory became well established.

The kings were called
'Samrat' in the east;
'Swarat' in the west;
'Virat' in the north,
'Bhoj' in the south; and
'Raja' in the central region.

Which of the following Upanishad has complete details/concepts about four ashramas?

- a) Chhandogya Upanishad**
- b) Brahadaranya Upanishad**
- c) Jabala Upanishad**
- d) None**

Consider the following pairs: Text Meaning

- 1. Samhita Main collection of hymns**
- 2. Brahmanas Forest books**
- 3. Upanishads Philosophical enquiries**

Which of the pairs given above is/are correct?

- a) 1 and 2 only**
- b) 2 and 3 only**
- c) 1 and 3 only**
- d) 1, 2 and 3**

The term ‘Gavishthi’ used in Rig veda is related to which of the following?

- a) Cows**
- b) War**
- c) Wheat**
- d) Land**

Which of the following text is contemporary to Vedas?

- a) Zend Avesta**
- b) Pyramid texts**
- c) Sumerian Literature**
- d) Quran**

