

1: History of India: Pre-History and Proto-History of India

India is not a land of geographical integration but it is a land of pious ceremonies. The sacred cities and lakes, rivers and mountains are scattered throughout the country. The seven holy cities, seven holy rivers and seven holy mountains give it a spiritual unity.

Brown made a comment that it was a "strange notion" since the predecessors of Appa Kavi had no knowledge of such a derivation. According to the Russian linguist Mikhail S. Linguistic reconstruction suggests that Proto-Dravidian was spoken around the third millennium BCE, possibly in the region around the lower Godavari river basin in peninsular India. This was where the bird Jatayu fell, wounded after a futile battle against Ravana who was carrying away Sita. It has been argued that there is a historical connection between the civilizations of ancient Mesopotamia and the Telugu speaking peoples. Some reverse coin legends are in Tamil, [35] and Telugu languages. Certain exploration and excavation missions conducted by the Archaeological Department in and around the Keesaragutta temple have brought to light, a number of brick temples, cells and other structures encompassed by brick prakaram along with coins, beads, stucco figures, garbhapatra, pottery, and Brahmi label inscriptions datable to 4th and 5th centuries CE. On the basis of palaeography, the inscription is dated around the 4th to 5th centuries CE. C at Amaravathi not to be confused with the newly planned city of Amaravati. A number of Telugu words were found in the Sanskrit and Prakrit inscriptions of the Satavahanas, Vishnukundinas, and Ikshwakas. According to Telugu lore, its grammar has a prehistoric past. Sage Kanva was said to be the languages first grammarian. He cited twenty grammatical aphorisms ascribed to Kanva, and concluded that Kanva wrote an ancient Telugu Grammar which was lost. During the next fifty years, Telugu inscriptions appeared in Anantapuram and other neighbouring regions. It was also a period of phonetic changes in the spoken language. Middle Ages[edit] The third phase is marked by further stylization and sophistication of the literary languages. During this period the split of the Telugu from Kannada alphabets took place. Vijayanagara Empire[edit] The Vijayanagara Empire gained dominance from the late 14th century, reaching its peak during the rule of Krishnadevaraya in the 16th century, when Telugu literature experienced what is considered its Golden Age. In the latter half of the 17th century, the Mughal Empire extended further south, culminating in the establishment of the princely state of Hyderabad State by the dynasty of the Nizam of Hyderabad in 1724. This heralded an era of Persian influence on the Telugu language, especially Hyderabad State. The effect is also evident in the prose of the early 19th century, as in the Kaifiyats. Literature from this time had a mix of classical and modern traditions and included works by such scholars as Gidugu Venkata Ramamoorthy, Kandukuri Veeresalingam, Gurazada Apparao, Gidugu Sitapati and Panuganti Lakshminarasimha Rao. This form of the language is also taught in schools and colleges as a standard. Hindi tops the list followed by Gujarati. Early Telugu epigraphy According to the famous Japanese Historian Noboru Karashima who served as the President of the Epigraphical Society of India in 1954, calculated that there are approximately 10,000 inscriptions which exist in the Telugu language as of the year 1954 making it one of the most densely inscribed languages. The equivalence between the Telugu linguistic sphere and geographical boundaries of Andhra is also brought out in an eleventh century description of Andhra boundaries. Andhra, according to this text, was bounded in north by Mahendra mountain in the modern Ganjam District of Orissa and to the south by Kalahasti temple in Chittor District. But Andhra extended westwards as far as Srisailem in the Kurnool District, about halfway across the modern state. Common suffixes are ooru, pudi, pedu, peta, patnam, wada, giri, cherla, seema, gudem, palle, and palli. They can also be seen in the border areas of Tamil Nadu. Dialects[edit] There are three major dialects: Andhra dialect spoken in the coastal districts of Andhra Pradesh, Rayalaseema dialect spoken in the four Rayalaseema districts of Andhra Pradesh and finally Telangana dialect, laced with Urdu words, spoken mainly in Telangana. There are significant populations of Telugu speakers in the eastern districts of Karnataka viz. Bangalore Urban, Bellary, Chikballapur, Kolar.

2: M.K. Dhavalikar (Author of Indian Protohistory)

Article: North Indian Protohistory and Vedic Aryans. Abstract During the last two decades, some eccentric attempts have been made to identify the Indus Civilization with the Rig Vedic culture.

Eastern India Purvanta , 6. The Anthropologists consider India a land of multi-races. The geographical feature of the country attracted people from outside during various periods. The Indus Valley and the Gangetic plains had such climate that brought out bumper harvests and eventually prosperity. The races from outside coveted the prosperity of the land. They invaded the country and were impressed with the environment which made them settle here. After a few centuries the invaders mingled with the local population and it was not possible to identify them. India is not a land of geographical integration but it is a land of pious ceremonies. The sacred cities and lakes, rivers and mountains are scattered throughout the country. The seven holy cities, seven holy rivers and seven holy mountains give it a spiritual unity. The sacred points like temples are placed either on the sacred mountains, sea-coasts or on the river banks. People from all ethnic groups, religious groups and social groups have quest for unity, peace and immortality. The principles set since Dravidian cultures have been re-molded through the various stages in history. The peace prayer of the country includes not only men and animals, but all the living creatures in this universe. Through ages the country has experienced vast movements and has gone through many renaissances. All this has contributed to the emergence of a composite culture. Despite diversities in the land due to geographical and other features there is an underlying unity in the country. Hunting and Gathering Period: The earth is nearly million years old and the evolution of its crust shows four stages. The fourth stage is called the Quaternary which is divided into Pleistocene most recent and Holocene present ; the former lasted between 1., and 10, years before the present and the latter began about 10, years ago. Man is said to have appeared on the earth in the early Pleistocene, but now this events seems to have occurred in Africa about 2. The fossils of the early men have not been found in India. However, recently reported artifacts from Bori in Maharashtra take the appearance of man as early as 1. The term Palaeolithic is derived from two Greek words meaning old stone. This name is applied to the earliest people, as the only evidence of their existence is furnished by a number of crude stone implements. The early man in India used these tools of stone roughly dressed by crude chipping, which have been discovered throughout the country except the alluvial plains of Indus, Ganga and Yamuna rivers. They served as weapons for hunting wild animals, and could also be used as hammers or for purposes of cutting and boring. Palaeolithic man barely managed to gather his food and lived on hunting. He had no knowledge of cultivation and house-building. This phase generally continued till B. The Palaeolithic tools, which could be as old as 1, 00, B. Such tools belonging to 20, B. Animal remains found in the Belan valley in Mirzapur district U. Phases in the Palaeolithic Age: The Paleolithic Age in India is divided into three phases according to the nature of the stone tools used by the people and also according to the nature of change in the climate. The first phase is called Early or Lower Paleolithic broadly placed between 2, 50, B. The ESA tools have also been found in the valleys of Narmada, in the desert areas of Didwana in Rajasthan and in the caves and rock shelters of Bhimbetka near Bhopal in Madhya Pradesh roughly belonging to 1, 00, B. The rock shelters may have served as seasonal camps for human beings. We also find a large number of borers and blade-like tools. The geographical horizon of the Middle Paleolithic sites coincides roughly with that of the Lower Paleolithic sites. The Upper Paleolithic phase was less humid. It coincided with the last phase of the Ice Age when climate became comparatively warm. Caves and rock shelters for use by human beings in this phase have been discovered at Bhimbetka, 45 km south of Bhopal. Thus it appears that Paleolithic sites are found in many hilly slopes and river valleys of the country; they are absent in the alluvial plains of the Indus and the Ganga. Climatic changes brought about changes in flora and fauna and made it possible for human beings to move to new areas. The characteristic tools of the Mesolithic Age are microliths. A number of Mesolithic sites have been excavated in Western and Central India i. The earliest evidence of domestication of animals comes from Adamgarh M. The cultivation of plants around B. The Mesolithic culture continued to be important roughly from B. The people of Paleolithic and Mesolithic age practiced painting. Prehistoric art appears at several

places, but Bhimbetka in M. Situated in the Vindhyan range, 45 km south of Bhopal, it has more than painted rock shelters. Many birds, animals and human beings are painted. Other sites with Palaeolithic paintings are at Singanpur near Raigarh M. This state developed about 10, years ago. The stone of the tools is refined in this age. The weapons and tools are sharper and refined. These are scattered in north, south, east and western India. By this time the man had control over the supply of food. He cultivated and bred animals. The age was still called barbaric age. The spinning wheel, use of pottery, cotton woven into thread came into being. A large number of flint arrows heads, bone harpoons, blades and sickles are found in large number. The latter settlers of this age are agriculturists. The granaries or store houses for keeping wheat are also found. About 5, years ago the man started using bronze along with the stone. Now the man had developed to a great extent. The population was mainly urban including the priests, writers and clerks during this stage. Though the tools available suggest that there was over-lapping in use of stone and the metal, the similarity in the shape and types of stone and bronze tools shows simultaneous use of the bronze and stone. Tin mixed with the copper was the major material used. That is why, the period is called Bronze age. The specialists were needed to manufacture goods with the metal, like smiths, miners and the smelters. During this period, the discovery of wheel revolutionised the whole system. The transportation was improved which eventually brought about the complexities in life of the man. The commerce was developed. The production in all fields was surplus i. This gave rise to capitalism. The person with more resources was able to control the power. The status of rich and poor developed and along with this came the exploitation. This age is witnessed in Indus Valley Civilisation that spread to long belt along the western India. In India the Iron Age commenced around B. The use of weapons with iron heads is found in western Uttar Pradesh. Iron is a common element easily available as compared to copper. But in the beginning it has remained a rare element. It was not possible to clear iron from its ore. It needs more heat for the process. The metal became common only later on. It was cheaper after when it became easily available. Later on iron revolutionized the techniques like agriculture, industry and also weapons. Its easy availability brought about great changes in the society.

3: Full text of "Essays In Indian Protohistory"

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Indian history can be characterised as a work in progress, a continuous process of reinvention that can eventually prove elusive for those seeking to grasp its essential character. The history of this astonishing sub continent dates back to almost years ago with the evidence of human activity of Homo sapiens. Indian history begins with the birth of the Indus Valley Civilization as evident from the sites at Mohenjo-Daro, Harappa, and Lothal which were earlier a part of the Indian subcontinent. The inhabitants were known as Dravidians who later migrated to South India probably due to ecological changes. Amazingly, almost five thousand years ago, the inhabitants of the Indus Valley Civilisation had developed an urban culture based on commerce and sustained by agricultural trade. The Aryan tribes from the North West Frontier migrated into the sub continent around second millennium BC and gradually merged with the pre-existing cultures. Our most valuable and most instructive materials in the history of man are treasured up in India only". India had often been overlooked, though her history and culture is just as rich as that of Mesopotamia or Egypt. Balathal was discovered after CE and excavations began there after CE. Following is the history of India through the Ages: Archaeologists have discovered up to 1. This discovery would probably change the existing notion about the earliest human ancestors being from Africa into India. Peninsular India abounds in Paleolithic sites. Tools crafted by proto-humans that have been dated back to two million years have been discovered in the North-western part of the country. Inhabitants of this era developed new techniques in metallurgy and handicraft and produced copper, bronze, lead and tin, evident from the seals and statues found such as that of the Dancing girl. Harrappa was a significant bronze-age community; statues of various deities have also been found. Early Historic Period Vedic Period: The Aryans were the first to invade the country. They came out of the North in about BC and brought with them strong cultural traditions. Sanskrit, one of the most ancient languages spoken by them, was used in the first documentation of the Vedas, which date back to the 12th century BC and are believed to be oldest scriptures still in use. The Vedas are some of the oldest extant texts, next to those in Egypt and Mesopotamia. The Vedic era in the subcontinent lasted from about BCE, laying down the foundation of Hinduism and other cultural dimensions of early Indian society. This period saw the second major rise in urbanisation in India after the Indus valley Civilisation. The word "maha" means great and the word "janapada" means foothold of a tribe. In the later Vedic Age, a number of small kingdoms or city states had mushroomed across the subcontinent and also find mention in early Buddhist and Jain literature as far back as BCE. Persian and Greek Conquests: The Maurya Empire, ruled by the Mauryan Dynasty from BCE was a geographically extensive and mighty political and military empire in ancient India, established in the subcontinent by Chandragupta Maurya in Magadha present-day Bihar it further thrived under Ashoka the Great. At its pinnacle, the empire covered parts of modern day Iran and almost the entire Indian subcontinent, except the southern peninsular tip. Ancient India Timeline Prehistoric Period: The period when man, basically a food gatherer, discovered fire and wheel. Derived its name from the river Indus and thrived on agriculture and worshipped natural forces. The period saw the compilation of the Vedas, distinction of Varnas in terms of Aryans and Dasas slaves. As caste system became more rigid, the period saw the advent of Mahavira and Buddha who rebelled against casteism. Founded by Chandragupta Maurya, the empire encompassed the entire North India and Bindusara further extended it. After fighting the Kalinga war, Ashoka embraced Buddhism. Deccan and South India: The southern part was ruled by Cholas, Cheras and Pandyas This period is known for construction of Ajanta and Ellora cave temples, Sangam literature, and arrival of Christianity to India. The Gupta dynasty founded by Chandragupta I, ushered in classical age in north India with Samudragupta extending his kingdom and Chandragupta II fighting against Shakas. Shakuntalam and Kamasutra were written during this period, Aryabhatta achieved feats in Astronomy and Bhakti cult emerged. Age of Small Kingdoms: There was rise of many small kingdoms as the North was divided into warring kingdoms. But his kingdom disintegrated into small states even as Hunas invaded. It was a period when the Deccan and the south

became powerful. Zoroastrians Parsis came to India. AD - 13th Cent. Founded by Vijayalaya, the Chola empire adopted a maritime policy. Temples became cultural and social centres and Dravidian languages flourished. The period also saw emergence of Rajput clans. Temples at Khajuraho, Kanchipuram, Puri were built and miniature painting started. The period witnessed invasion from the Turks. Battles that have shaped the History of India In the long march of centuries, India has witnessed the rise and fall of several empires and conquerors. The political map of pre-modern India, before the British arrived, was made up of countless kingdoms with fluctuating boundaries that rendered the country vulnerable to foreign invasions. There have been various dynasties fighting battles among themselves and against foreign invaders - Aryans, Persians, Greeks, Chinese nomads, Arabs, Mughals, French, Dutch, Portuguese, British and others. Wave after wave of foreign aggressors descended on India, founded empires and left a deep imprint on the history and culture of the country. But none could subdue or subjugate the indomitable soul of Bharatvarsh. As history is a great educator, it would be interesting to recapitulate some of the major battles that have marked turning points in the history of India:

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Bhan Introduction During the last two decades, some eccentric attempts have been made to identify the Indus Civilization with the Rig Vedic culture. Their conclusions are based on wrong assumptions claiming that 1 the Harappan sites have recently yielded the evidence of fire altars, sacrificial pits and true horse, so well known to the Rig Veda, 2 that the Rig Vedic Saraswati was a mighty perennial river system parallel to the Indus and was the nucleus of Indus Civilization, 3 that the date of the Rig Veda goes back to the third millennium BC, the era of the Indus Civilization before the desertion of Kalibangan around BC and 4 that the Rig Vedic Aryans knew fortified cities, sea trade and state- based society. The protagonists of the thesis are selective in using only a fragment of the Vedic literature and comparing it with untested archaeological evidence. Their interpretation of the Rig Veda is based on distorted understanding of myths and metaphors of the ritual text. The present article is an attempt to take a holistic view of Proto historic archaeology of the Indo-Pakistan subcontinent and of the Vedic literature as a whole for a broad and more trustworthy cultural correlation. The approach here is to give an over view of the protohistoric cultural manifestation in the sub-continent and to outline the cultural pattern known from the Vedic literature. It will be followed by a discussion to correlate the Vedic evidence with archaeological cultural evidence in chronological, geographical and cultural context. I The archaeological investigations carried out in northern India and Pakistan over the last five decades or so have brought to light two distinct cultural patterns between c. It was followed by the emergence of regional Chalcolithic peasant -pastoral cultures identified as the Kot Diji, Arni-Nal and the Sothi-Siswal cultures using related ceramic traditions. The discovery of moderate fortified settlements and mud brick structures at Kot Diji, Kalibangan, Banawali etc perhaps suggests the rise of chiefdoms around c. The historical process initiated by surplus production, social stratification and the rise of state led to the growth of craft specialization and trade and the rise of urban centres at Harappa, Rehman Dheri and Nausharo in mid Indus Valley about BC The Indus state seems to have quickly established its towns or administrative head quarters all over the territory occupied by the surplus yielding peasant communities. The class character of Indus civilization at the peak was characterized by the growth of fortified urban centers, town planning and drainage, monumental architecture using sun dried and fired bricks for storage of grains and water, long distance trade and sea faring, use of seals and script, standard weights and measures, bronze tools and weapons, a typical pottery tradition and burial customs. The Indus state disintegrated around BC perhaps as a consequence of internal conflicts and revolts led by urban elites or chiefs. The new leadership re-organized the late Harappan people into regional chiefdoms using uninscribed seals as tokens of authority. The new social formation included regional cultures such as the Cemetery H culture, Jhukar culture and other late Harappan cultures in the Sutlej-Ganga Divide and in Gujarat. The more marginalized communities like the Ochre Coloured Pottery OCP culture occupied the south-eastern periphery of the late Indus culture. Their settlements have been discovered in south-eastern Haryana, northeastern Rajasthan, central Ganga-Yamuna Doab and the Ganga Valley. The process of complex interaction between the migrating late-Siswal Chalcolithic communities perhaps displaced by Harappan and later by Late Harappan colonization and the indigenous microlithic people led to the beginning of settled agricultural- pastoral life in central and eastern Rajasthan and also in central Indian plateau which soon developed regional cultures based on chiefdoms at Balathal, Gilund, Nagda, Kayatha etc. The succeeding Jorwe culture a chiefdom best known from Inamgaon, expanded its area of colonization and suzerainty further north and south. None of these cultures seem to have attained statehood and the level of urbanization. In the era of Malwa-Jorwe conflicts for appropriating land and water resources perhaps some clans or communities spread into the mid Ganga Valley who gradually moved into the lower Ganga Valley or West Bengal. At Pirak the new comers largely adopted pottery and architecture of the indigenous people, but they introduced horse, Bactrian camel and rice from the north-west. Horse burials along with the dead is unmistakably a central Asian custom. They also used thin painted grey pottery perhaps in the later phase. The

culture has been dated between BC. In the northern Indus Valley and near Taxila were discovered settlements and cemeteries of the new comers. The culture was termed as the Gandhar Grave Culture by A. Dani, who dated it between BC. The culture is distinguished by small settlements and use of copper. Some of the Graves yielded considerable quantities of Grave goods than others, perhaps suggesting social hierarchy. The most characteristic features of the culture are wheel made burnished grey ware and horse burial associated with humans at Katelai in Swat. The culture has been identified with Vedic Aryans for its affinities with central Asian culture. The Gandhar Grave Culture in course of time grew into a regional culture of northwest Pakistan extending as far east as the Chenab. It seems to have been based on chiefdoms. Iron was introduced in the culture by the close of second millennium BC. By around BC the Gandhar Grave Culture seems to have transformed into a state based urban society or Mahajanapada at Taxila in the Gandhar region. The regional PGW culture has been discovered from a few vertical excavations mostly undertaken in the Ganga-Yamuna Doab. It has been generally dated to the 1st half of the first millennium BC. The pottery is painted in black linear designs and has more developed forms of dishes, basins and bowls than the Gandhar Grey Ware. The thin wheel made grey ware is associated with similar types of black slipped, black and red and red wares. Some of the terracotta figurines and grey ware dishes and bowls have family likeness with the Gandhar Grave Culture. In its later phase the unpainted grey ware continues to survive side by side with the Northern Black Polished Ware in the early historic era. In the absence of large-scale excavations at suitable PGW sites it is not possible to examine the phases of its cultural development. The Saraswati valley perhaps represents the earlier phase of the culture as the excavation at Hat, in Kurukshetra region of Haryana has brought to light a unique evidence of dwelling pits in the PGW culture. The settlement was protected by a V shaped moat. Similar evidence of moat has been unearthed at Jogna Khera and Kunal on the Saraswati. A limited number of PGW potsherds were observed on the top of both these mounds. The presence of the moat perhaps suggests a chiefdom-based society. The BSW people penetrated into the region already occupied by the Chalcolithic people using painted black slipped ware. The black and red ware, red ware and grey ware associated with the BSW are other variant products of the firing technique and are no different from BSW and PGW in types. Since the BSW as well as the associated ware occurs along with PGW at a number of sites in Haryana, northern-eastern Rajasthan and central Ganga-Yamuna Doab all these ceramic industries seem to be the by products of the inverted firing technique used in the production of the PGW. While moving into the Chalcolithic zone the PGW culture people seem to have adopted the colour scheme of the black slipped and black and red wares of the indigenous Chalcolithic cultures. They however continued to use their original PGW types like the dish, bowl and basin. The BSW culture like the PGW culture is also associated with iron tools and weapons, glass beads and bangles, bone points, Ghata shaped terracotta beads and horse. The continuity of chalcolithic pottery in the BSW cultural levels at some of the sites suggests coexistence of the two cultures in the region. The culture is chiefdom based and non urban. Although the stratigraphical context and chronology of iron is not beyond doubt at Malhar and Dadupur sites including Lahuradeva. It is most likely that it was the BSW culture, which introduced iron, glass and horse for the first time in eastern India. In course of my study of the BSW from Pandu rajar Dhibi and Mangal Kot at the Kolkota University museum I saw the occurrence of the typical dish of the ware in the late levels of chalcolithic period. At Lucknow while examining the collection from Lahuradeva I could distinguish the BSW period from the Chalcolithic on the basis of its typical pottery types. Thus there is no doubt that the BSW people penetrated eastern India a few centuries before the rise of urbanization. The BSW people better equipped as they were with iron weapons and horse could establish their hegemony over the indigenous chalcolithic communities. In course of time the BSW culture transformed into the Northern Black Polished Ware culture marked distinctive stamp on the emergence of urbanization and Mahajanpada states, which first arose in the region of Magadha and eastern U. In central India too a similar situation is obtained in the pre-NBP period. This must have resulted in the emergence of plural and in pockets of composite culture. The process of social integration hastened with the growth of Mahajanapada states and urban centres of Avanti Ujjain, Chedi and Asmaka. Some related though distinct agro-pastoralist communities using iron and horse and distinguished by megalithic burial customs colonized parts of the Vindhyan and Vidarbha regions about this time. Shinde has rightly held the possibly the

chiefdom based megalithic people responsible for the desertion of parts of Maharashtra by the Jorwe people around BC. They established their chiefdoms all over the Indo-Gangetic plains and central Indian plateau between c. But they had no roots in the Indus, Late Indus or chalcolithic cultures in the subcontinent. They developed rather exclusive regional cultures by dislodging the indigenous population from the northern plains between the Indus and the Ganga. They, however, had to adjust with the indigenous people in eastern India and central India after establishing their hegemony. Thus the process of colonization of northern India by the 2nd wave of post-Indus new comers was complex. The Neolithic, Microlithic and Chalcolithic communities formed the substratum in urban societies and existed individually in pockets in the plural cultural mosaic of the subcontinent. The literature reveals a continuous growth of culture characterized by sanskrit language, varna system of society and polytheistic and monotheistic ideas and rituals including yajnas, animal sacrifices and cremation of the dead. They had known the use of copper in the early Vedic and also iron in the later Vedic phases. The earlier time bracket of the Vedic literature can be placed in the middle of the 2nd millennium BC on the basis of inscriptional evidence from Boghaz Koi in Syria and affinities with the culture and language of Avesta. The later limit of the later Vedic literature coincides with the beginning of Buddhist literature c. The Vedic society gradually evolved from agro-pastoral to settled agrarian society. The early Vedic era was distinguished by tribal assemblies while the later Vedic Janapadas were controlled by chiefdoms. A simple division of labour had evolved in the Vedic society suggesting regional exchange networks though it still continued to be a non-urban society having no knowledge of writing. The Vedic society was horse centered and the chiefs performed horse sacrifices. The common practice of disposal of the dead among the Vedic people was cremation. But later on the Vedic people extended into the Ganga-Yamuna Doab. The region between the Sutlej and the Ganga became the nucleus of the later Vedic culture. The ambitious chiefs gradually penetrated into eastern and central India is known from the Vedic and later literature. IV It is clear from the above account that the northern Protohistoric archaeology of Indo-Pakistan sub-continent is marked by a cultural break in between two distinct cultural traditions Copper-Bronze and chalcolithic cultural traditions on the one hand and the post Indus cultural traditions on the other. It however remains to be examined with which of the two traditions the Vedic culture can be broadly correlated. This has to be tested by comparing and contrasting the chronological and geographical frameworks and cultural characteristics of the two archaeological traditions with the Vedic tradition. The Rig Vedic nucleus in the Sarasvati valley shifted in course of time to the Madhya desh. In the next stage they moved into mid Ganga Valley and central India. The Magadhan region marked a hybrid culture and surpassed other regions in socioeconomic development and rise of powerful states and early historic urban centres towards the end of the later Vedic period. The Vedic culture reveals a continuous development under chiefdoms all over north India right from c. In the light of the above it is evident that the Vedic Cultural Tradition corresponds better with the Post- Indus cultural tradition characterized by the Gandhara Grey Ware culture, the Painted Grey Ware culture and the Black Slipped or Black and red ware culture than with the Indus Civilisation for the following reasons. What is important here is to know why archaeologists do archaeology the way they do? The reason is the archaeologists like historians belong to their age and society. Major social and political movements in the country and the world influence them too. Those influenced by the progressive nationalist perspective viewed Indian nation and culture as pluralistic and composite evolving historically. It is the appreciation of national and social need that promoted the values of secularism. But the adherents of the ideology of Hindutva believed that India is a Hindu nation and has Hindu culture in continuity from Vedic Aryans. The mosaic of cultures of the past evolving into composite Indian culture through the process of history was seen by them not as it really was but what they wanted to see in it. They are selective and lack holistic and relative view while collecting or analyzing the data.

5: INDIA: Pre-Historic and Proto-Historic Periods

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Although the rich heritage of its sculptural manifestations and, to a lesser extent, coinage and jewelry are justly renowned, their equally sophisticated corollary artistic expressions of decorative metal vessels and containers, weaponry, and ritual objects are today much less known, rarely collected systematically by public institutions and scarcely studied by contemporary art historians. This lack of modern attention is curiously paradoxical because traditional handmade Indian metalware in particular was greatly admired during the Arts and Crafts Movement in England in the nineteenth century. This interest led to a prominent place for Indian metalware in many of the great international expositions and British Empire coronation celebrations held between and These exhibitions typically featured numerous examples of distinct geographical types of Indian metalware, with awards often bestowed for the best workmanship and design. Significant research on Indian metalware was also published in over a score of important articles, surveying its diverse regional forms and technical variations, that appeared in the *Journal of Indian Art and Industry* from to Conversely, for much of the remainder of the twentieth century and continuing into the twenty-first, the focus of most research on South Asian art switched from a media-based approach to a thematic one, centering on works of art and architecture affiliated with Buddhist, Hindu, Jain, or Islamic patronage and subject matter. Early Material Evidence Archaeological finds from the earliest periods of Indian protohistory attest to the existence of a well-developed tradition of metalworking. Excavations of the mature phase c. No comparable gold examples have yet been discovered, but gold ornaments survive in considerable numbers. These early metal vessels replicate forms used widely for terra-cotta vessels, particularly cooking pots, water containers, and plate ware. They have been found primarily in burials and hoards, their preservation in this context certifying their high level of socioeconomic worth. After the decentralization and decline of the Indus Valley Civilization at the beginning of the second millennium b. Substantial hoards from this period have been discovered that contained a wide range of copper or copper alloy implements, weapons, and anthropomorphs stylized human figures, perhaps of ritual significance. With the dawn of the Early Iron Age c. The Bronze Age and Iron Age evidence of Indian metalworking is well supported by contemporaneous literary references, which appear as early as the *Rig Veda*, approximately b. **Select Historical Masterpieces** In spite of the tragic fact that the vast majority of Indian decorative metalware and metal ritual objects created before the eighteenth century have not survived the ravages of time, warfare plunder, and the melting pot, sufficient isolated masterpieces survive, and myriad literary descriptions exist to create a compelling impression of what must have been a plethora of extraordinary artistic accomplishments. One of the most accomplished examples of Indian metalware from the Early Historic period known to survive is the so-called Kulu Vase in the British Museum OA , which has been dated on stylistic grounds to the first century b. Once thought to be from Kulu in the Kangra District of the modern state of Himachal Pradesh , it is now known to have been found in a ruined monastery further north in Gondla in the Lahul and Spiti District. Made of bronze with a high tin content, the water vessel is fashioned in the traditional bulbous shape called a *lota*. The vessel is decorated on the shoulder and base with complex incised geometric designs, but its most remarkable feature is an elaborate procession engraved around the body. The highly detailed, sequential scenes present a king or prince performing a Buddhist religious ceremony and riding variously in a chariot, on an elephant, or on horseback. Several elegant females accompany the lead character. The reigns of the imperial Guptas, who ruled the heartland of India from a. Painting and sculpture reached extraordinary heights of development during this grand epoch, as evidenced by the famous late fifth-century murals at Ajanta in Maharashtra. A silver plate, now in the Cleveland Museum of Art The plate is embellished with two registers depicting lively scenes of revelry. Each scene has a prominent male figure in the center, flanked by amorous females and male servants. The underside of the plate is decorated by a broad band of fluting surrounding a shallow foot, with a narrow band of elephants marching around the rim. The dense composition and rounded figural forms of this extraordinary

silver plate stylistically resemble those found in the Ajanta paintings, which are important also for their pictorial documentation of contemporary metalware. Indian metalware made during the medieval period 9th–15th centuries perpetuated the superb aesthetic qualities of its ancient antecedents, but was also often distinguished by its complexity of design. The best surviving example of this more evolved stage of Indian metalware is a double-bodied ceremonial ewer dating from the early fourteenth century, which was found in a hoard in Kollur in the Bijapur District of present-day Karnataka. The complex vessel has twin globular bodies, coupled together with a double concave bracket emblazoned with a leonine mask called a *kirttimukha* face of glory. Each body is surmounted by a narrow neck and flared mouth, and each rests on a diamond-shaped pedestal foot graced with incised pipal *Ficus religiosa* leaf motifs. The dual vessel bodies are interconnected so that a single curvilinear spout with branchlike protrusions suffices for pouring. The Mughal Period During the Mughal period, northern Indian metalware was conceptually revitalized by a cross-fertilization of new vessel forms, types, and decoration introduced from the extensive panoply of Iranian and Central Asian Islamic metalware, and by the artistic inspiration of the reigning Mughal emperors themselves. Judging from the examples depicted in the oversized painted illustrations of the *Hamzanama* The adventures of Hamza, created between and , early Mughal metalware perpetuated Iranian and Central Asian metalware and glassware conventions of form and function. Its decoration consisted primarily of geometric designs, with stylized animal heads only occasionally serving as terminal and spout motifs. Soon, however, northern Indian metalware was transformed into a dynamic hybrid creation. The exposure of the Mughal emperors to engravings in European herbal books and to the rich flora and fauna of the South Asian landscape, particularly the visit of the Mughal emperor Jahangir r. Naturalistic flowering plants formally arranged against a plain background became the Mughal dynastic leitmotif, as exemplified on the Taj Mahal, and there was also an increased predilection for floral and animal imagery. In Mughal metalware, and the decorative arts in general, the ornamentation and often even the overall external shape of a vessel, container, weapon hilt, or other luxury object was typically derived from forms found in the natural world. In addition to the artistic and conceptual developments that occurred in Indian metalware during the Mughal period, there was also a significant evolution in technique and costly materials that was enabled by the astounding wealth of the Mughal court. Gold and silver pouring and serving vessels made during the seventeenth century were particularly sumptuous, sometimes being inlaid with well over a thousand spectacular gemstones. These ornate Mughal palatial vessels are exceedingly rare today because most were stripped of their jewels and melted down for their cash value. The finest surviving examples are those looted from Delhi by the Iranian king Nadir Shah in and presented by his embassy in to Elizabeth Petrovna reigned, daughter of Peter the Great of Russia. They are now in the Hermitage Museum in St. One of the most lavishly adorned of these vessels V is a rose-water sprinkler made of gold with delicately chased floral and vegetal designs. Its surface is further enriched by the inlay of 40 diamonds, 1, rubies, and emeralds. The cup was of gold, set all over with small turquoises [turquoise] and rubies, the cover of the same set with great turquoises, rubies and emeralds in works, and a dish suitable to set the cup upon. The value I know not, because the stones are many of them small, and the greater, which are also many, are not all clean, but they are in number about 2, and in gold about 20 oz. Hakluyt Society, ; rev. Oxford University Press, , p. Bidri-ware During the Mughal period, a distinctive metalware tradition known as bidri-ware evolved in the Deccan region south-central India. The production of bidri-ware flourished at Bidar and Hyderabad during the late sixteenth through nineteenth centuries, achieving its artistic zenith between and By the late eighteenth and nineteenth centuries, bidri-ware was also being produced at other Muslim courts in northern India, principally at Patna in Bihar, Murshidabad in Bengal, and Lucknow in Uttar Pradesh. Its technical process is complex and involves three metalworking specialists metalsmith, engraver, and inlayer and five manufacturing stages casting, designing and engraving, inlaying, blackening, and polishing. Bidri-ware ornamentation is produced by means of several, often combined techniques: In the Deccan and eastern India, inlaid designs are rendered flush and burnished zarnishan. In contrast, Lucknow bidri-ware often features designs in bold relief zarbuland, in which the inlaid metals protrude slightly above the surface and are adorned with incised motifs or a thin overlay of gold or silver. Regardless of technique, silver was the favored metal used for inlaying bidri-ware in all of the major

centers of production. The use of brass or brass mixed with gold as an inlay was confined to the Deccan and generally ceased around 1500. Types of Bidri-ware A broad spectrum of object types and forms were made in bidri-ware, including circular salvers thali , octagonal plates tashtari , water-pipe hookah, huqqa bases, containers pandan for prepared pan leaves the popular Indian and Southeast Asian betel nut digestive , spittoons ugaldan necessary for disposing of the masticated betel nut remnants, candelabra shamadan , and even furniture. Its overlaid silver decoration consists principally of a meandering grape leaf and bunch motif. Enameled Metalware The use of enameled decoration minakari on Indian metalware is traditionally said to have begun in the late sixteenth century at Amber, near Jaipur in Rajasthan, when the Rajput ruler Man Singh r. This seems unlikely, however, considering that Man Singh is not regarded as an energetic patron of the arts, and no enameled metalware survives that can be attributed to Amber with certainty. The earliest historically plausible reference for Indian enameled metalware is during the rule of Emperor Akbar r. In the seventeenth and eighteenth centuries, additional knowledge of enameling techniques was imported by a number of European and Iranian goldsmiths and jewelers who are known to have been employed in various royal ateliers in India. By the nineteenth century, the production of enameled metalware had become widespread throughout South Asia. Enamel decoration was also simply painted onto the surface of the metal before firing. In early Mughal examples, the enamel is typically opaque, while in works created during and after the rule of Shah Jahan r. A particularly fine example of late eighteenth-century Lucknow enamel metalware is a brilliant hookah base, which is now in the Victoria and Albert Museum , London IS Its distinctive blue and green enameling consists primarily of stylized poppy plants encircled by oval cartouches, with a twin border of a flowering vine. Its name is derived from the simultaneous use of two contrasting colors of metal, which symbolically refer to the two mighty rivers of North India: In the original and most costly Ganga-Jumna metalware, silver and gold were used to represent the two rivers. In most surviving examples, however, the less expensive metals of brass and copper or brass and bell-metal were used respectively to symbolize them. Ganga-Jumna metalware was once believed by Western scholars to be produced only in Varanasi, where the term is geographically appropriate. Yet, brass-and-copper vessels displaying engraved or inlaid inscriptions in South Indian languages and Hindu iconic decoration using South Indian figural styles prove that the distinctive two-tone metalware was also produced in the regions of Karnataka and Tamil Nadu , especially in Thanjavur Tanjore. Regardless of origin, the two primary vessel types are the lota and the chambu differentiated from the lota by its flattened spherical body, conical foot, constricted neck with ring molding, and wide-lipped mouth. This brief survey skims only the surface of the deep well of Indian metalware. Numerous other important regional, temporal, ritual, secular, and folk traditions exist, such as the wide range of everyday brassware; the sophisticated silver metalware produced in the eighteenth century in Rajasthan and in Pune Poona in Maharashtra during the Maratha period; the Hindu "Swami" metalware of Thanjavur; the delicate silver filigree work of Cuttack in Orissa, Karimnagar in Andhra Pradesh, and Dacca Dhaka in modern Bangladesh; the European-influenced gold and silver metalware of Kutch in Gujarat; and the colonial-period silver of Kolkata Calcutta and Delhi. Salar Jung Museum, Errington, Elizabeth, and Joe Cribb, eds. *The Crossroads of Asia: Court Life and Arts under Mughal Rule*. Victoria and Albert Museum , *The Grammar of Ornament*. Ancient Cities of the Indus Valley Civilization. *Metal Technology in Medieval India*. Daya Publishing House, Bharatiya Kala Prakashan, *Inlaid Metalwork from India*. Victoria and Albert Museum, *Traditional Jewelry of India*. Untracht, Oppi, et al. *Gold, Silver and Bronze from Mughal India*. Alexandria Press in association with Laurence King, Cite this article Pick a style below, and copy the text for your bibliography.

6: Telugu language - Wikipedia

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7: Protohistory - Wikipedia

Essays in Indian protohistory Indian Society for Prehistoric and Quaternary Studies Published on behalf of the Indian Society for Prehistoric and Quaternary Studies [by] B.R. Pub. Corp., - Indus civilization - pages.

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9: Dalhousie, India - Wikipedia

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