

INDUS VALLEY CIVILIZATION:

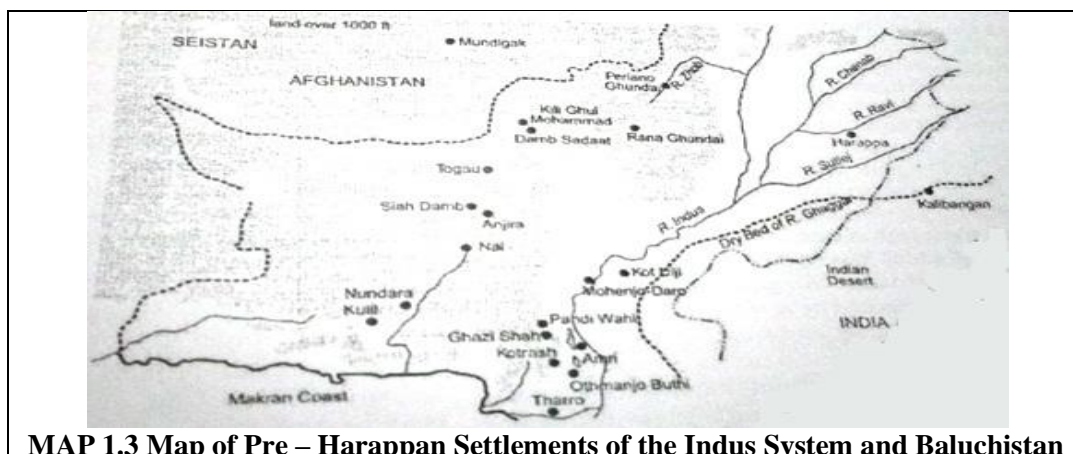
The Indus Valley Civilisation was one of the first great civilisations having a writing system, urban centres and a diversified social and economic system. It appeared nearly 2500 BC along the Indus River Valley in Punjab and Sindh. An Indian historian such as D. P. Aggrawal, however, is of the view that the Indus Valley Civilisation dates back to 2300 BC. He declares this on the basis of his calculations using C-14 dating technique. It appears that the civilisation flourished until 1800 BC. Thereafter, each urban phase characterised by systematic town planning, widespread brick work, art of writing, use of bronze tools and red ware pottery painted with black designs gradually disappeared.

AREA AND JURISDICTION

This was the earliest civilization that flourished in India on the banks of the River Indus, from its frontiers extending from Manda on the Chenab near Jammu, in the north, to Daimabad on the Godavari in Ahmednagar in the south embracing 200 sites in the Kutch-Saurashtra region of Gujarat. It covered more than 12, 99,600 km², from the borders of Baluchistan to the deserts of Rajasthan, from the Himalayan foot hills to the southern tip of Gujarat.

DISCOVERY OF THE INDUS VALLEY CIVILIZATION

The famous cities of the mature Indus Valley Civilization were discovered accidentally in the mid-nineteenth century during the construction of a railroad by British engineers John and William Brunton. Although it was correctly surmised at the time that antiquities from Harappa predated the historical period, true archaeological excavations did not begin until the 1920s. Nothing was known about the Indus Valley Civilization till 1922—1923. When the Archaeological Department of India carried out excavations at Mohenjodaro on the banks of the River Indus (Larkana district of Sindh in Pakistan), Harappa (Montgomery district of Punjab on the banks of the River Ravi, also in Pakistan) and Lothal (near Ahmedahad) in India. During that decade, the so-called twin capitals of the Indus Civilization, Mohenjodaro and Harappa, were excavated under the direction of Sir John Hubert Marshall; other important settlements were surveyed by Sir Aurcl Stein and N. G. Majumdar. These excavations revealed that some 5,000 years ago, before the emergence of the Aryans in India, the Indus Valley was the cradle of a highly developed civilization that flourished during the same period as the ancient civilizations of Egypt, Babylonia and Assyria. The existence of a great civilization roughly contemporaneous with that of Sumer and of ancient Egypt was soon confirmed. Hundreds of smaller settlements have since been discovered. Recent archaeological investigation has concentrated on documenting the beginnings of urban life in the area, and a variety of different types of sites have been excavated, including fishing villages, trading outposts and what may have been a port.



MAP 1.3 Map of Pre – Harappan Settlements of the Indus System and Baluchistan

Hariyupiyah

If it is mentioned in chapter XXVII, section 5, 'Indra destroyed the seed of Varasikha. At Hariyupiyah, he smote the vanguard of the Vrcivans, and the rear fled frightened. The question rises if the Hariyupiyah mentioned in this hymn from the Rig Veda is in fact, the Harappa of the Indus Valley. The oldest recorded history of the Indian subcontinent is traced in the Vedas. It is traditionally estimated that the gap between the decline of Harappa and Vedic history has been around 1,000 years. However, some fresh researches suggest that the Vedas could have been written much earlier. We cannot say with conviction that Hariyupiyah refers to Harappa. There has been no mention of the place in the Vedas again. Some historians feel that it may be the name of some river. There is also no mention of Varasikha and the Vrcivans again. However, we get much relevant information about the Indus Valley from the Rig Veda which helps us in our understanding of the region. Many other ancient texts from Mesopotamia, China and Greece also provide information about what happened to the Harappans.

MAJOR CENTRES

Remnants of two major cities—Mohenjodaro and Harappa—reveal remarkable engineering feats of uniform urban planning and carefully executed layouts for water supply and drainage. Excavations at these sites and later archaeological digs at approximately seventy other locations in India and Pakistan provide a composite picture of what is now generally known as Harappan culture (3000—1800 BC). In India, important sites connected with the Indus Valley Civilization are Lothal near Ahmedabad in Gujarat, Kalibangan in Rajasthan, Banawali in Hissar district of Haryana and Ropar near Chandigarh in Punjab. These sites were flourishing centres between 3000 and 2000 BC. Perhaps, there are many more significant Indus Valley sites which are still unknown. Some of those may have been lost by shifting courses of rivers. Some others may be replaced by modern towns. One thing is very

clear that most of the sites were important commercial centres. They are mostly situated near rivers. A number of specialised manufacturing facilities discovered indicate that these towns were involved in trade not only with each other, but also the regions far away.



MAP 1.4 Sites of Indus Valley Civilization

Mohenjodaro

One of the most important centres of the Indus Civilization was Mohenjodaro, situated along the west bank of the Indus River, approximately 320 km (200 miles) north of Karachi, in Pakistan. Mohenjodaro is probably the best known Indus Valley site. It is located by the Indus in Sindh, Pakistan. Here, the Great Bath, uniform buildings and weights, hidden drains and other hallmarks of the civilization were discovered in the 1920s. Owing to the rising water table, most of the site remains unexcavated and its earliest levels have not been reached. Like most cities of the Indus Civilization, it consisted of two major areas of occupation: a high citadel to the west and a lower city of domestic dwellings to the east. Careful urban planning is evident in the neat arrangement of the major buildings contained in the citadel, including the placement of a large granary and water tank or bath at right angles to one another. The lower city, which was tightly packed with residential units, was also constructed on a grid pattern consisting of a number of blocks separated by major cross streets. Baked-brick

houses faced the street, and domestic life was centred on an enclosed courtyard. Sanitation was provided through an extensive system of covered drains running the length of the main streets and connected with most residences by chutes.

The remains of Mohenjodaro are a UNESCO World Heritage Site. Mohenjodaro is also spelled 'Moenjodaro' the spelling used by the UNESCO World Heritage Organization.

Harappa

Harappa was an Indus Valley urban centre. However, in spite of its essentially urban culture, the city was supported by extensive agricultural production and commerce, which included trade with Sumer in southern Mesopotamia (modern Iraq). It is located on the old river bed of Ravi nearly 640 km towards north east of Mohenjodaro in the Punjab, Pakistan. The nearby but smaller site of Kalibangan is situated farther east, in India, along the banks of the now extinct Ghagar-Hakra. Both, Mohenjodaro and the Harappa sites follow the familiar plan of a small, high citadel to the west and a lower city to the east, with the streets arranged in a rectilinear grid pattern. Immediately north of the heavily fortified citadel at Harappa, two sets of barrack-like dwelling for labourers were excavated alongside enormous granaries for the city's food supply. There is a structure which was earlier considered a granary, but now it is believed that it was a palace having ventilated air ducts. At Harappa, we find the first indications of the ancient Indus Valley Civilization, also known as the Harappan Civilization. Nearly five mounds have been discovered at Harappa in the latest research. Two of these mounds have large walls around them. These walls were perhaps erected for trade regulation as defence.

Kalibangan

The height of the Indus Valley multiple regional centres could have been built as per standard plan. The Kalibangan site shows settlement underwent drastic changes as it got incorporated in to expanding Indus civilization. Along the river-bed of Ghagar-

Hakra, more cities were discovered especially towards the south-west of Kalibangan.

Dholavira

It is situated on Khadir Beit, which is an island in the Rann of Kutch in the Indian state of Gujarat. The first excavation at Dholavira started in 1990. It is as large as Mohenjodaro. The architecture found here is preserved. An obscure signboard in Indus script has also been found.

Lothal

Lothal is located on the top of the Gulf of Cambay in the Indian state of Gujarat, on the banks of the River Sabarmati near the Arabian Sea. Lothal is a very important site on the sea coast, so it is one of the most extensively researched sites. Archaeologists have found a bead factory and Mesopotamian seal from this site.

Rakhigarhi

Archaeologists have very recently discovered this site in Haryana, India. It is still an unexcavated site. The city of Rakhigarhi was as large as Harappa and Mohenjodaro.

Ganeriwala

This site is located in Punjab, Pakistan, adjoining the Indian border. It was found in the 1970s. Its area is 80 hectares, almost equal to the area of Mohenjodaro. It is situated adjoining a dry bed of the Ghaggar or Sarasvati River. It lies almost at an equal distance from two important Indus towns of Harappa and Mohenjodaro. It may have been the urban centre of a third Indus Valley region, expanding over copper-rich Rajasthan.

Daimabad

It is located in the state of Maharashtra, near Mumbai. It was discovered in 1958. Some of the archaeologists suggest that the artefacts found here indicate its association with the Harappan Civilization,

while others believe that the evidence is not enough. A unique cache of exquisite bronze chariots and animals which may or may not belong to the Indus Valley was also discovered at this site.

Chanudarho

It lies almost 80 miles south of Mohenjodaro in Pakistan. It is suggested that it was an important manufacturing centre. Different type of tools, shell, bone and seal-making facilities were traced at this site. It seems that Chanudarho was hastily abandoned.

Sutkagendor

It is situated in Baluchistan, Pakistan near the border of Iran. It is the westernmost known Indus Valley Civilization site. It is believed that it was once situated on a navigable inlet of the Arabian Sea. The site also has the usual citadel and a town with 30 feet wide defensive walls. Sutkagendor was situated on the trade route from Lothal in Gujarat to Mesopotamia.

Indus valley Civilizations

The Indus Valley Civilization flourished approximately 2500 BC in the western part of South Asia, in what today is Pakistan and Western India. It is often referred to as the Harappan Civilization after its first discovered city, Harappa. The Indus Valley was home to the largest of the four ancient urban civilizations of Egypt, Mesopotamia, India and China. It was not discovered until the 1920s. Most of its ruins, including major cities, remain to be excavated. Its script has not been deciphered. Basic questions about the people who created this highly complex culture remain unanswered.

The Harappans used same sized bricks and standard weights for thousand miles. There were other highly developed cultures in the area. Some are thousands of years older. Harappa was settled before the Harappans of the Indus Valley and they were replaced by other still anonymous people.

There seems to have been another large river which ran parallel and west of the Indus in the third and fourth millennium BC. This was the ancient Ghaggra Hakra River or Sarasvati of the Rig Veda. Its lost banks are slowly being laid out by,

researchers. Along its bed, a whole new set of ancient towns and cities have been discovered.

According to ancient Mesopotamian texts there were two important sea faring civilizations in India's, neighbourhood in the third millennium BC. These civilizations' were **Makkan** and **Meluha**. They conducted trade with red financial sophistication in amounts involving tonnes of copper. According to the Mesopotamians, Meluha was an aquatic culture, where water and bathing played a pivotal role. Many Indus Valley objects have been discovered buried with the Mesopotamians.

Since 1986, the joint Pakistani American Harappa Archaeological Research Project (HARP) has been carrying out the first major excavations at the site in 40 years. These excavations have shown Harappa to have been far larger than once, thought, perhaps supporting a population of 50,000 at certain periods.

The remains of the Indus Valley have been found from Mumbai in the southern part of India, to the Himalayas in the north and northern Afghanistan. In the west, it expands on the Arabian Sea coast in Baluchistan, Pakistan, up to the Iranian border. In the east, it expands up to Uttar Pradesh in India. Excavations in Gujarat show a southern coastal network expanding hundreds of miles. It seems that the civilization moved on from the west towards the east. It also appears that the settlements in the central and southern India flourished after the decline of Harappa and Mohenjodaro. The drying up of the ancient Sarasvati or Ghaggar-Hakra River may also have adversely affected the civilization. There were a number of Harappan sites along that river bed. The Rig Veda provides many accounts of the Aryan people driving the indigenous Dravidian people into South India. There is a tribe known the **Brahui tribe** in Baluchistan, to the west of the Indus. The tribe speaks Dravidian language similar to Tamil spoken in South India. It suggests that there was a migration of people to South India. It is still not clear that the ancient Harappans were Aryans or Dravidians.

Many new studies are being conducted on ground in India and Pakistan. There is a possibility

that in future, we shall get answers to questions about them and the drying up of river beds. The first encouraging script interpretations have been done. Radiocarbon chronologies are becoming helpful. Old trade routes are being discovered through satellite imaging.

Art and Crafts

The most wonderful but most obscure Harappan artefacts discovered till now are the steatite seals. These have been found in abundance at Mohenjodaro. We get the most clear and, accurate picture of Harappan life from these small, flat and mostly square objects with human or animal motifs. (They also have inscriptions believed to be inscribed in the Harappan script. However, it has eluded scholarly attempts at deciphering. There are debates on, if the script represents numbers or alphabets, if it is proto-Dravidian or proto-Sanskrit.

Three seals found at Mohenjodaro depict a seated horned deity. He is surrounded by wild animals. The image is believed to be the portrayal of the Hindu God Shiva or Pashupati, the Lord of Beasts. The apparent cult of the bull and the stress on washing and ablutions, prove by these remains, bring out the unanswerable question of the influence of this early pre-Aryan civilization on Hindu practices in ancient India.

Architectural Layout

Mohenjodaro was a well-fortified city. The town did not have city walls. Though, it had towers to the west of the main settlement, and defensive fortifications to the south. If we consider these fortification arrangements, we are faced with the question if Mohenjodaro was an administrative centre. The architectural layout of both Harappa and Mohenjodaro is almost same. These towns were not as heavily fortified as the other Indus Valley towns. The identical layout of the cities in the Indus Valley suggests that there was some kind of political or central administration.

ASPECTS OF INDUS CULTURE

Harappan had a conservative outlook and their culture remained almost unchanged for centuries. They always followed the same construction pattern of their cities devastated in floods. Harappans are known for their stability, regularity and conservatism, it could not be ascertained who wielded authority—whether an aristocratic, priestly or commercial minority. However, little bit of regional variation within the Indus Valley Civilization can be traced because of its vast geographical expanse for instance, baked bricks were commonly used for construction at Mohenjodaro and at Harappa because stone is rare there, while limestone was more commonly used at Dholavira.

Agricultural

The Indus people supported themselves by irrigation-based agriculture. They grew rice, wheat and barley, and they may have cultivated dates and cotton as well. They were among the first people in the world who were known to have kept chicken; they also had dogs, buffaloes and humped cattle. They may have also had domesticated pigs, horses, camels and possibly elephants. Mehrgarh is the earliest known farming settlement in south Asia (established circa 7000 BC), the first of several villages to appear among the hills of Baluchistan along the western edge of the Indus plain. Stone sickles found at Mehrgarh provide definite evidence of wheat cultivation. The people cultivated wheat and barley and raised sheep, goats and cattle, all traditions that paved the way to civilization. Soon after, they began making painted pottery, ornaments and terracotta figurines representing both humans and animals. The early agricultural society that developed wheat cultivation in South Asia had not yet discovered metal tools. Instead, these early farmers used sickles made of small stone blades, inserted diagonally into wooden sticks for harvesting cereals. These composite tools were reusable as the original blades could be replaced with new ones when the old ones were broken. Sickles used for reaping wheat still have traces of silica from ancient wheat stems on their blades, which produce a sheen that is, visible to the naked eye. Stone

arrowheads were also used and some of the arrowheads were decorated; with artwork. Asphalt or bitumen was used to help secure these stone tools (blades and arrowheads) to the wooden components of composite tools and weapons.

Political

There was a central government. Weapons of war like axes, spears, daggers, bows and arrows were made of stone. Leadership is said to have been vested with merchants and traders.

Socio-Economic

The Indus Valley Civilization people sowed seeds in the flood plains in November, when the flood water receded and reaped their harvest of wheat and barley in April before the advent of the next flood, rice, barley, milk, dates, fish, eggs and animal flesh formed their staple food. Cotton was first produced by the Indus Valley people. Spun and woven cotton and wool dresses were also used by them. Agriculture, hunting, fishing and rearing of animal/birds was their main source of livelihood.

Social

The people had a highly developed artistic sense, which is reflected in their pottery and paintings on vases. Their pottery was generally wheel-made-and was painted red and black. Some of it was also inscribed, polychromed and glazed. More than 2,000 inscribed seals with pictorial scripts have been discovered: these were used as amulets, exchange medium for family symbols. The society, in general, was literati artistic and was fairly egalitarian in spite of the practice of slave labour.

People made tools and weapons using copper and bronze but not iron. Cotton was woven and dyed for clothing; Wheat, nee and a variety of vegetables and fruits were cultivated. A number of animals, including the humped bulk were domesticated.

Religious

They worshipped the Mother Goddess, Pashupatinath, stones, trees and animals. There seems to have been some veneration of horns and pipal leaves throughout Baluchistan and the Indus valley, even centuries before the establishment of the Indus Valley Civilization. At that early stage, the motif of a human head with horns decorated with flowers or pipal leaves appeared for the first time, probably representing the beginning of an ideology involving a priestly figure or a deity. The stone sculpture of the Priest King from the Indus Valley Civilization may have originally had a horned head dress affixed to the back of its head. The people of the Indus Valley Civilization apparently regarded buffalo horns and pipal trees as sacred. Depictions of men wearing horned head dresses decorated with pipal leaves of some seals and tablets may have represented religious as well as secular leaders. Perhaps, these men wore the unique ornaments made of gold and semi-precious stones found at Indus sites. Of these ornaments, carnelian beads with bleached (etched) white designs treated with alkaline solution were an Indus speciality, exported as far as the Persian Gulf and Mesopotamia.

Town Planning

Archaeologists have long commented on the uniformity and standardization of the material remains of the Indus Valley Civilization, Except in the outposts along the Makran coast and in its most remote colonies, Indus cities were a built of baked-brick blocks with standard proportions of length to width to thickness of 4:2:1. Great buildings, double-storeyed dwellings and a drainage system were in existence. There were planned cities and roads. Mortar and baked bricks were used for the construction of dwellings. The major cities contained a few large buildings, including a citadel, a large bath—perhaps for personal and communal ablution—differentiated living quarters, flat-roofed brick houses and forti lied administrative or religious centres enclosing meeting halls and granaries. Ritual bathing may have been carried out at the Great Bath as part of rituals for such concerns as a plentiful harvest and peace in society. Crops may have been

brought for storage in the granary and later distributed to craftsmen such as potters, jewellers and merchants who resided in the city. Mohenjodaro, one of the largest cities of the Indus Valley Civilization, covers an area of approximately 12 km. Mohenjodaro and some other Indus cities consist of two sectors, a western Citadel and an eastern Lower City. Size and layout are typical criteria for differentiating cities from villages.

The 'Lower Town' was divided into a number of blocks by a grid of straight streets running north-south and east-west, and each block was further divided by small lanes. Some houses had rooms with wells, bathing rooms (paved with baked bricks) and even toilets. Waste water was drained out, of the houses through drain chutes built into the side walls that fed into a system of drains built alongside the lanes and streets.

Animals in Daily Life

Cattle, water buffalo, sheep, dogs, elephants, rhinoceroses, monkeys, birds and many other animals are represented in the figurines of the Indus Valley Civilization. Some of the animals depicted in figurines are familiar to us today, but others are no longer common or may have been mythical creatures, caricatures or representations of humorous characters in stories, significance of these animals and the affection of people towards some of them are clear, despite their relative simple features.

Pottery

Pottery forms and designs were also remarkably similar throughout the vast area encompassed by the Indus Valley Civilization. Few large works of art or pieces of statuary have been discovered from Mohenjodaro and Harappa.

Tools and Ornamental Objects

Copper and bronze implements included farming implements and tools, fish hooks, weapons, ornaments and vessels. These metal implements may have served as status symbols. They were

manufactured in two ways: (i) by casting (pouring molten metal into moulds) and (ii) by heating and hammering the metal into shape. Spears, knives and other objects of copper and bronze have been found, but most are of rather poor quality. Ornaments of silver, gold, ivory, copper and precious stones were used. They carried on considerable amount of trade in stones, metals, shell, etc. within their cultural zone. They were goods traders and might have carried on all exchanges through barter. They knew the use of wheels and solid wooden wheels were fixed on bullock carts and boats, used as means of road and river transportation.

Sculptures and Carvings

The most developed craft appears to have been the carving and drilling of square stamp seals that depict various domestic animals such as humped bulls, rhinoceroses and elephants. These seals numbering in the thousands are the major source of the pictographic Indus script. Attempts to decipher these symbols have so far been unsuccessful largely because no major inscriptions have been discovered. This lack of evidence has forced some scholars to conclude that the characters do not represent writing in the same sense as Sumerian cuneiform or Egyptian hieroglyphics; instead, they may symbolise elaborate heraldic devices or standards that served to identify families and their properties from others.

Three seals from Mohenjodaro show a seated homed deity surrounded by wild animals, an image that may foreshadow the portrayal of the Hindu God Shiva in his aspect of Pashupati, the Lord of Beasts. The apparent cult of the bull and the emphasis on washing and ablutions, suggested by these material remains, raise the fascinating if unanswerable question of the influence of this early pre-Aryan civilization on Hindu practices in ancient India. A round seal, found at the Harappan mound of Rangpur, has perforations that run through its sides to make a ring. It measures 35 mm diameter, is approximately 4 mm thick, and bears engraved motifs on both sides. It was probably worn around the neck. It is believed that the people of Rangpur had trade relations with Egypt between 2000 and 1500 BC and such seals came from Egypt. The illustration on the seal, of the figure of a unicorn,

shows delicate intaglio carving. When stamped in wet clay, the seal creates a raised image of itself in the clay. The limestone torso of a god is believed to represent a friendly god. The rhythmic repetition of the curving lines of the torso shows a love for linear rhythm, Indus sculptors also stressed on harmonised forms, as shown in the way the torso is unified by its softly swelling curves. The sculptor has carefully rounded these curves, particularly the abdomen. This emphasis on harmonised forms appeared later as a dominant characteristic of the Indian sculpture. The well-known bronze statuette of a girl may represent a dancer who has paused between movements. The dynamic quality of this sleek figure is partly because of the rhythmic, angular thrust of her arms, legs and torso. The sculptor has also indicated movement by contrasting the linear rhythms of the torso and legs against the triangular right arm and the forward left leg. A similar linearity and dynamism is characterised much later in the Indian sculpture.

Terracotta Objects

Triangular terracotta cakes were common at most Indus sites. Earlier, some scholars proposed that they were used as toilet paper. However, as many of them have been found inside kilns and hearths, it is more likely that they were used for retaining heat during pottery firing and/or cooking. A few triangular cakes are incised with human figures, which have led some scholars to interpret them as objects used in fire rituals. Terracotta cakes were either triangular or round/oval and sometimes had a finger impression in the centre. The model of a terracotta plough, in almost perfect condition, was recovered from the site of Banawali. It is S-shaped with a sharp edge near the point and a hole at the end of the central component to fasten it to a yoke. The shape of the plough is exactly like those used even now in South Asian villages. The terracotta model of a house and some other terracotta objects with carved designs have provided rare examples of architectural features such as windows or doorways, and perhaps even the general structure of houses of the Indus Valley Civilization. Thresholds and window frames were probably made of wood and

then set into baked brick walls. Windows may have been covered with cloth curtains or carved screens. The house depicted in the model may have originally had two storeys because part of an upper threshold is preserved.

Transport Vehicles

Bullock or ox carts with a curved frame probably had wooden components for attaching wheels and for protecting and containing the load. People may have even used these carts to peddle pottery or other goods. The coloured patterns on some of the wheels may indicate that the wheels were made from joined wooden planks, like some carts still found in parts of Pakistan. Other designs painted on wheels may have represented spokes. Terracotta models of yokes that would have been used to hitch animals to these carts (or to ploughs) have also been found at Nausharo. Most figurines were hand-made, but in a few cases where intricate detail was desired, moulds were used.

Trade

Trade supplied the Indus valley people with essential foods and with basic raw materials such as timber, raw cotton dyes, metal and glass. Archaeologists have also found a large quantity of well-made pottery, replicas of bullock carts, statues showing the human face, bronze objects (including a beautiful female statuette) and glass. These findings prove that the people of Harappa practised industrial crafts such as ceramics, sculpture, metalwork and glass making. There is a strong similarity between the Indus Valley Civilization and the ancient civilization of Mesopotamia in the Middle East. Scholars believe that sea trade may have existed between north-western India and the Persian Gulf.

DECAY OF INDUS VALLEY CIVILIZATION

The Indus Valley Civilization began to decay between 2000 and 1750 BC. Changing river patterns may have disrupted the agriculture and economy of the region. Overuse of the land along the riverbanks may

also have damaged the territory. By approximately 1700_{BC}, the Indus Valley Civilization had disappeared. Some historians consider invaders from central and western Asia to have been the destroyers of Harappan cities, but this view is open to reinterpretation. More plausible explanations are recurrent floods caused by tectonic movement, soil salinity and desertification.

Important Findings and Their Sites

Cemetry H: Harappa
 Cemetry R 37: Harappa
 Coffin burial: Harappa
 Two rows of six granaries: Harappa
 Stone dancing Nariya: Harappa
 Figure of youth whose legs, hands and head are missing: Harappa
 Urn burial: Harappa
 Person wearing Dhoti: Harappa
 Nine-hundred seals: Harappa
 Human anatomy figure: Harappa
 Vanity box: Harappa
 Copper model of carts: Harappa and Chanhudaro
 Great bath: Mohenjodaro
 Great granary: Mohenjodaro
 Naked bronze dancing girl: (Proto-Australoid) Mohenjodaro
 Bearded man: Mohenjodaro (Mongoloid)
 Seven layers of towns: Mohenjodaro
 Ship on seal and terracotta amulet: Mohenjodaro and Lothal
 Seals with figures of composite animals: Mohenjodaro
 One thousand and five hundred seals: Mohenjodaro
 Woven cotton cloth: Mohenjodaro
 Cylindrical seals of Mesopotamia: Mohenjodaro
 Ink-well: Chanhudaro
 Persian Gulf seal: Lothal
 Double burial: Lothal and Rangpur
 Terracotta horse figure: Lothal
 Horse bone Surkolada
 Dockyard: Lothal
 Bead making factory: Lothal and Chanhudaro
 Fire altars: Lothal and Phendran Kalibangan
 Boustrophedon writing style: Kalibangan
 Houses opening on the main street: Lothal
 Scale: Lothal
 Bun shaped copper Ingots: Lothal

Brick chamber grave: Kalibangan
 Stone button seal: Mundiak (S.E. Afghanistan)
 Limestone male head: Mundigak
 Humpless bull seals (common): Harappa
 Sun dried bricks (common): Kalibangan
 Rhinoceros on seal: Amri.

Cities such as Mohenjodaro, Harappa and Kalibangan had a gradual decline in urban planning and construction of houses made of old dilapidated bricks; shoddy houses encroached upon the road and streets. Later on, some of the settlements like Mohenjodaro, Harappa were abandoned. However, in most other sites, people continued to live. Some important features associated with the Harappan Civilization such as writing, uniform weights, pottery and architectural style disappeared. These evidences have been interpreted by scholars as indicative of the decline of Harappan Civilization. Earlier, the scholars believed that there was a dramatic collapse of the Indus Valley Civilization. As such, they were looking for some calamity of catastrophic proportions which wiped out the urban communities. The search for the cause of decline of the Harappan Civilization has moved to two directions: (i) That some natural calamity led to the collapse of the civilization and (ii) That it was a barbarian invasion that destroyed it. Scholars have used the evidence of flooding from Mohenjodaro to justify the first point.

Mohenjodaro habitations show at least three instances of deep flooding. There is evidence of deposits of silty clay and layers of collapsed building material mixed with clay which indicates the flooding of the city. Some scholars carried the argument further and related periodic flooding to tectonic uplift of the region. Earthquakes might have raised the flood plains of the lower, Indus River that led to prolonged submergence of cities like Mohenjodaro. It is pointed out that findings at sites like Sutkagendor in the Makran coast indicate that they were sea ports. However, at present, they are located away from the sea coast. It is known that geomorphologically, the Indus River area is a disturbed seismic zone. It is believed that the upliftment of the coastal areas caused destruction of the Indus cities and disruption of commercial life based on river and coastal

communication. Some others suggest that changes in the course of the Indus led to the decline of Mohenjodaro.

Writers like **Mortimer Wheeler** believed that Indus Valley Civilization was destroyed by Aryan invaders. It has been pointed out that in the late phases of Mohenjodaro, there are evidences of massacre. Human skeletons have been found lying on the streets. However, it has been pointed out that Mohenjodaro was abandoned by approximately 1800 BC. Aryans, on the other hand, came to India approximately 1500 BC. Also, Mohenjodaro was in a dilapidated condition.

Therefore, the presence of a few disorderly placed skeletons in the late levels cannot explain the decline which had already taken place. Writers like Water Fairervis have tried to explain the decay of the Harappan Civilization in terms of the problems of ecology. He believes that the Harappan townsmen degraded their delicate environment. A growing population of men and animals confronted by falling resources wore out the landscape. With forest and grass cover removed, there were floods and droughts. These stresses in the end, led to the collapse of the urban culture. The enduring fertility of the soil of the Indian subcontinent over the subsequent millennia disproves this hypothesis. The urban phase involved a delicate balance of relation between the cities, town, villager, farmer communities and nomadic people. It also meant a fragile but important relationship with the neighbouring groups of people in possession of various minerals crucial for trade. Similarly, it meant the maintenance of link with contemporary civilization. Any breakdown in these chains of the relationship could lead to the decline of cities.

The scholars working on the Indus Valley Civilization no longer look, for the causes of its decline. That is because; they believe that it is a wrong question. Archaeologically, all that seems to have happened was that some of the sites were abandoned and the tradition of literacy Seals and sealing were lost. It simply meant the end of the urban phase, .Many smaller sites continued to exist. The archaeological findings show a stylistic continuity from the Harappan phase. In fact, in the areas of Rajasthan, Haryana and Gujarat vibrant agriculture communities emerged in larger numbers in the succeeding periods. Thus, from a

regional perspective, the period succeeding the urban phase can be treated as one of the flourishing agricultural communities. That is why scholars now talk about cultural change, regional migration and modification of integrated system of settlements and subsistence. After all, no one talks about the end of the ancient Indian civilization in early Medieval India when most of the cities of the Gangetic Valley declined.

Comparing Mesopotamia and Indus valley civilization: I ★

Mesopotamia and the Indus Valley are considered as culturally disparate, with separate philosophical foundations. Distinctive world views and philosophies characterise the people of distinct regions. The Indus culture is seen as non-violent end non-materialistic with a common good behavioural orientation. Animistic views influenced the cultural course taken by the Indus Valley Civilization. Most people lived in small villages. Central organization, planning and construction of large regional centres are evidenced in the Indus Valley. In Mohenjodaro, the largest Indus city, an enormous investment in human energy is manifest in the two massive mud-brick platform mounds, the Citadel and the lower Town. The north-south grid system demonstrates large-scale planning and coordination.

Comparing Mesopotamia and Indus valley civilization: II ★

Earlier settlement, patterns in Mesopotamia include elaborate public architecture at the centre of each settlement. By the time of Indus settlement, some economies seem to have evolved related to monument occurrence and the scale and extent of central organization. Successful earlier developments in organization are apparently refined and streamlined. Indus Valley evidence suggests more efficient states regulating larger, more egalitarian and possibly more democratic polities. In the earlier Mesopotamian sequence, rural abandonment and population concentration in walled urban precincts is suggestive of

circumscription, competition and intra-regional warfare. In the later Indus Valley sequence, the walled city scenario was avoided. Geographic size may have been difference. The Indus area is far larger. Cultural traits were certainly a factor. Perhaps, the very stable political structure at the Indus village in combination with social-behavioural factors enabled greater stability, longer continuity and more expansive regional integration.

THE SUCCESSORS

Most of the cities of the Indus Valley Civilization were abandoned by circa 1800 BC; however, a number of village cultures continuing some aspects of the Indus tradition later developed in these regions. By at least 1500 BC, Indo- Aryans had entered South Asia, and by circa 700 BC, they had established new cities along the Ganges River.

From approximately 2000 BC, new regional cultures were gradually emerged. Among these were the Cemetery H Culture of the Punjab, which was strongly influenced by the preceding Indus Valley Civilization and the cultures represented by Pirak in Sindh, the Quetta Hoard and the Gandhara Grave Culture, All exhibit some central Asian influence. Further eastward, in what is now northern India, the Copper Hoard Culture and the Painted Grey Ware Culture, both of which are believed to have been associated with the Indo-Aryan speakers, developed. Evidence of new traditions such as urns containing cremated bones and ashes appear, particularly' in the Cemetery II Culture and the Gandhara Grave Culture. Domesticated horses and camels were also fully used for the first time in South Asia during this period.

Continuing Traditions

The use of baked bricks in architecture, which began even before the Indus Valley Civilization, continues to be the most common type of construction in South Asia today Traditions involving the worship of nature and possibly even the 'Mother Goddess' were integrated into the traditions of the Indo-Aryan speakers in the form of a reverence for cows, pipal trees, rivers and water The traditions and beliefs of the

Indus Valley Civilization contributed the rise of the Hindu religion and laid the foundation for all the subsequent civilizations in South Asia. Thus many of the traditions of South Asia have survived for millennia and continue to this day.

Kot Diji

The site of Kot Diji is located at the foot of a range of limestone hills in northern Sindh on the eastern bank of the Indus River, some 60 kilometers north-east of Mohenjodaro. Excavated in 1955 by F. A. Khan, it is the type-site of the Kot Diji Culture, which represents the first evidence of habitation at the site this culture is characterised by the use of the red-slipped globular jar with a short neck painted with a black band. Briefly co-existing with the Indus Valley Civilization (the Harappan Culture), the Kot Diji Culture eventually gave way to the blossoming Indus Valley Civilization. During the peak of the Kot Diji Culture, the site was divided into a citadel and a lower town Standardised bricks; terracotta cakes fish-scale and intersecting-circle designs on pottery and other traits found in the Indus Valley Civilization were already in use at the site. On the basis of this evidence and the fact that similar artefacts were found over much of the vast area of the later Indus (or Harappan) Civilization, **Dr. M. R. Mughal** suggested calling the early stage at Kot Diji and at other sites the Early Harappan Culture.

Civilizations that: Developed After the Indus Valley Civilization ★

Cemetery H Culture (circa 1900-300 BC) This culture, which developed in and around Punjab following the peak of the Indus Valley Civilization, was named after the cemetery found in Area H at Harappa. Some of the burials in Cemetery H were secondary burials of urns containing human remains. The pottery was generally decorated with red slip, painted with antelopes, peacocks and other motifs in black, and was sometimes polished. A pot that was excavated at Dadheri may represent a local variation of this culture.

Finds from Pirak (circa 1800 to eighth century

BC) Contemporaneous with the decline of the Indus Valley Civilization, the Pirak Culture with its characteristic geometric polychrome pottery arose on the Kachi plain where the site of Mahrgarh had also prospered. Here, horses and camels were domesticated or the first time in South Asia, and the riding of horses is clearly tested. Another major transition occurred as summer crops namely sorghum and rice, were added to the existing winter crop assemblage, which was dominated by wheat. A saw-toothed stone sickle was probably used to harvest these cereals.

The Quetta Hoard (the beginning of second millennium BC) This well-known group of vessels and ornaments made of precious metals and stones was discovered by chance in the modern city of Quetta. The gold pendants shaped like cattle, the gold cups decorated with lions and other figures in relief, the gold necklaces and cornelian and chalcedony pendants rimmed with gold are all beautifully crafted. These objects, all reportedly found in tombs, are excellent examples of the combination of cultural influences from Baluchistan, northern Iran and Turkmenistan that began during the period following the decline of the Indus Valley Civilization.

Gandhara Grave Culture (circa 1600-200 BC) The Gandhara Grave Culture developed from circa 1600 to 200 BC in the regions of Swat, Gandhara and Taxila. The culture is characterised by artefacts found primarily in graves and pottery that is somewhat similar to some of the pottery from northern Iran. The terracotta figurines buried with the pottery are simply made and other ornaments are also simply decorated with dot designs, because horse remains were found in at least one burial, it has been suggested that those people may have been Indo-Aryans who were presumably in the area by this time.

Copper Hoard Culture (circa 1500 to 1000 BC) Hoards of copper implements such as cells, harpoons, anthropomorphs, double axes, antennae swords and rings have been found at several sites, mostly in northern India. In some cases, they are associated with OCR. The high degree of purity of copper may indicate that the people exploited the

Lakker mines in the Chotta Nagpur range. The size and weight of those artefacts would have made them unsuitable for daily use. In addition, the absence of use-wear and the context of the findings suggest that they were ritual objects. Some of the axes are similar in shape to those from the Indus Valley Civilization, which may suggest some cultural interaction. Archaeologists only recently have discovered some of the habitation sites of the people who left behind these hoards. Utilitarian and decorative artefacts such as stone tools, bangles and beads made of precious stones have now been recovered as well.

Painted Grey Ware (PGW) Culture (circa 1200 to sixth century BC) Painted Grey Ware (PGW) pottery was made of well levigated clay on a wheel. It is typically grey in colour, thin in section, and painted with black or red geometric patterns. The limited range of shapes includes a flat based, convex sided dish; a small hemispherical bowl; medium and large flat-based, banded, straight-sided bowls; and a vase (late) with a straight-sided body, sharp at the shoulder and a straight neck. PGW represents deluxe ware in a mixed ceramic assemblage of various fabrics and manufacture. These ceramic assemblages have been found in the Ghaggar and Indo-Gangetic regions and belong to the Early Iron Age in India.

Amri:

Amri is located in Sind (Pakistan) on the western bank of the Indus River, approximately 50 kilometres south of Mohenjodaro. The site was excavated by **N. G. Majumdar** in 1929 and by **J. M. Casal** between 1959 and 1962. The site reached its maximum extent of more than six hectares under the influence of the Baluchistan Culture. A number of structures identified as granaries were constructed, which suggests that there were farm surpluses and population growth. Pottery from the early period at this site is similar to the Nal pottery of southern Baluchistan and is thus, sometimes referred to as Amri-Nal pottery. During the transitional phase with the Harappan Culture (or Indus Valley Civilization), a wall encircled the site and a platform made of sun-

dried bricks was constructed inside. A thick layer of ash over parts of the site suggests an incident with fire, after which the site exhibits the exclusive influence of the Harappan Culture.

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