

# STATE FORMATION AND URBANIZATION IN GANGA VALLEY

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## **Abstract**

*In the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature there were a number of references to the traders, sale, and purchase, trading commodities and articles which were used as medium of exchange. These literary evidences clearly indicates that trade was practiced as a means of earning livelihood since early Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. The Rgveda refers traders and commodities at several places. During the later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age Āryans had started leading a settled life in villages, which were center of production in this period<sup>1</sup>.*

## **Paper Identification**



## **Introduction:**

In the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature there were a number of references to the traders, sale, and purchase, trading commodities and articles which were used as medium of exchange. These literary evidences clearly indicates that trade was practiced as a means of earning livelihood since early Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. The Rgveda refers traders and commodities at several places. During the later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age Āryans had started leading a settled life in villages, which were center of production in this period<sup>1</sup>.

The progress in the economy of the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society people is well reflected in the agricultural pursuits of the peasantry, widening knowledge of metals, evolution of medium of exchange and pursuits of

trade. Trade always plays a crucial role in the economic life of society.

The later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts refer several terms for traders, and trading activities. As regards to traders, there are various references eg. *vañij*, *vañija*, *pani*, *śresth* which occur to mean as merchant. In *Ṛgveda* and later *Samhitās*, *vañij*<sup>2</sup> appears to mean merchant. The *Atharvaveda* contains several hymns<sup>3</sup> which were recited on different occasions by the traders to make their journey safe and bring a good profit. Indra has been described as a merchant in the *Atharvaveda*<sup>4</sup>.

However *Ṛgveda* refers two categories of traders, one is *Pañis* and other is *Vañij*. It is difficult to ascertain the exact meaning of the term *Pañi* Still from the description of *Pañis*<sup>5</sup> in some places, it seems that greedy traffickers are meant by this term<sup>6</sup>. *Yaksha*<sup>7</sup> also an account of its being derived from the root *pan* (to trade) has explained the term as merchant.

Some *ṚgVedic* means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society references indicate that *Pañis* were the non-*Āryans* and they were perhaps a trading class among the Indus valley people. They were rich and enterprising and were solely devoted to the cause of gain either through trade or usury<sup>8</sup>.

*Pañis* was called as 'Aradhash' in a hymn of *Ṛgveda*<sup>9</sup>. It means who is the follower of *yajña*. Zimmer regards them as a niggardly merchant class that neither worshipped the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Gods nor revered the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society priests. The Vedic means the great ancient civilization

of Indian culture and religious society means the great ancient civilization of Indian culture and religious society *Āryans* offered prayers for destroying the *Pañis*<sup>10</sup>.

They were considered as wolf<sup>11</sup> and in behavior selfish, greedy, and cruel<sup>12</sup>. Macdonell and Keith mention that they were an aboriginal non-*Āryan* tribe<sup>13</sup>.

Several scholars have been propounded them with various tribes. Majumdar thinks that they were *Babylonians*<sup>14</sup>. They had been identified with *Paramians* and *Phoenicians*<sup>15</sup>.

The main basis of this identification lies in similarity between the two names *Pani* and *Peunik*, a *Phoenician* tribe. But no evidences founded by the archaeologists for their presence.

*Atharvaveda* mentions the three viz. *Balam* (strength), *dhīh* (Wisdom) and *ruci* (interest), for expending trade and gaining profit<sup>17</sup>. These essential characteristics make a trader physically strong, powerful and successful in his profession.

#### **Medium of Exchange:**

The medium of exchange was the actual phenomena for the development of trade. The suitable theory for exchange in trade was mentioned in *Yajurveda*<sup>18</sup>. Different things and articles were used for purchasing essential commodities as metal, grain and cattle.

Exchange for commodities in trade indicated as Barter. The *Ṛgveda* used the word *vasna* for both the thing to be bartered and also price. "For an article of great value one who obtains less *vasna* says it has not been sold<sup>19</sup>." Other texts indicate that *vasna* was price, what he tills and reaps, what demands and what he obtains by *vasna*<sup>20</sup>. *Vasnikā* denoted the worth or price of a commodity<sup>21</sup>. *Patanjali* also used this term *vasnikā* once after *Panini*<sup>22</sup>.

Cattle wealth was the medium of barter during the early Vedic means the great ancient civilization of Indian culture and religious society

means the great ancient civilization of Indian culture and religious society age. Price and value of commodities were adjusted with them. Some references in Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Samhitās are mentioned in terms of cows as the price for commodities. A Wooden image of Indra was sold for ten cows<sup>23</sup>.

Use of cattle as sacrificial fee was known to the people from the R̥gVedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. The value of the sacrificial horse used in the Aśvmedha was fixed for one thousand cows<sup>24</sup>. The Iliad also mentions to weapons worth a hundred cows<sup>25</sup>, the priests were paid dakṣiṇa in the form of cows. King Janaka is several times described as offering thousand cows to the sage Yajuvalkya<sup>26</sup>.

The inconvenience in trade and disadvantages in the barter system became cause of the development of metallic currency, which could use as a convenient means of exchange. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts refer that metal dust and solidified metal was used for purchasing commodities. In the Tattiriya Samhitā it has been mentioned that gold dust was paid as a price for some plant<sup>27</sup>. Śatapatha Brāhmaṇa refers the use of lead for purchasing rice<sup>28</sup>.

The Hiranyapinda denoted solidified gold dust used as unstamped metallic coin like the nis ka. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts refer the term nis ka. However it was controversial that whether it was a currency or an ornament. Different views were given by the historians in this connection.

### Means of Transport:

The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Āryans were primarily a pastro-agriculturist people. But in course off time barter gave place to sale and purchase. As movement from place to place developed various means of transport were developed.

People carried the load on their heads and back on inconvenient roads and hill areas. The Vendors and small traders carrying commodities in baskets or bundles moved from village to village for disposing them off. Till now, this practice is in vogue in village and towns. Swings were made of udumbara wood or bamboo shaft used to carry heavy load. The hanging cord was made by mūñja grass<sup>29</sup>.

Animals played a vital role in the transport of the traders. Horses, camel asses, elephants, Oxen etc. were used as vāhana in this age. In the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature, the chariot and cart are mentioned as means of transport.

Singer you have indeed, come from for in the chariot and the cart<sup>30</sup>. Āryans were used two kinds of carts, named anas<sup>31</sup> and śakat a<sup>32</sup>. Carts appear to have been widely in use. Bulls were used for drawing carts.

Chariots were, perhaps used only in war and racing competition. It was mentioned in the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Literature that anas had a wooden floor which was attached to the axle<sup>33</sup>.

According to Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Literature, on account of its utility, the cart was considered as a symbol of social

status<sup>34</sup> and it carried the loads of wood<sup>35</sup>, some plant<sup>36</sup> and grain etc.

It can be considered as property. Śakat a mentions frequently in post Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society times that Śakat a used to carry heavy loads and moved slowly<sup>37</sup>. It was driven by two animals, sometimes by one, which called as sthúri.

Apart from anas and the ratha (chariot) and śakat a, there was another vehicle called the vipatha<sup>38</sup>, a rough vehicle for uneven roads and bed paths<sup>39</sup>.

The cities in most cases located on the banks of navigable rivers, which were connected with main trade routes because of smooth water transport facilities. As mentioned in Atharvaveda that the maritime trade was in vogue during later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age<sup>40</sup>. The land of Sindhu has been referred to as an emporium of seaborne trade. Sambhi denoting as sailor or boatman is used for the first time in Atharvaveda<sup>41</sup>.

The R̥gveda refers to kinds of boats those which were used in sea for crossing the rivers (tarah) and other were used on the sea<sup>42</sup>. A kingdom facing ruin, has been compared with a broken ship is sinking<sup>43</sup>. It has been appears the boat<sup>44</sup> and ships were common in age.

It is to be determined that trade was carried on through land routes and waterways. The existence of boatman, pole man, and oarsman in the contemporary society and the available data in earlier and the later literary sources defines that the later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society India was acquainted with navigation. The archaeological data did not trace any record of water

and land transport. Not a single cart, chariot and boat, have not been unearthed from PG Ware.

### **Commodities:**

The developments of urban life further leads to the subdivision of occupations rise of new industries and growth of trade. Different arts and craft were developed during the later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. These arts and crafts were used as the most important articles for trade and commerce.

The business commodities may be classified variously such as agricultural products, dairy products, forest products and other products of art and craft<sup>45</sup>.

The later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society text refers to some articles used in trade. The Yajus Saṃhitā and Brāhmaṇas have mentioned some name e.g. lead, wood, thread, garments, coverlets (pavasta), animal skin (ajina), were business commodities.

The progress in the economy of the age is well reflected in the agricultural pursuits. Agricultural commodities such as grains and vegetables were sold to the landless people who used them for subsistence and for trade. Barley and rice were exchanged for lead<sup>46</sup>. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society text refers to jambila<sup>47</sup> (a kind of large lemon) Haridra<sup>48</sup> (turmeric) and Pippali<sup>49</sup> (pepper) as the mercantile commodities.

Cattle were served as a major part of the dairy occupation since the early Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. They were not only as 'an' aid to agriculture but it also provided

food in the form of meat, milk, curd, butter and ghr ta (classified butter). These products were sold by the persons involved in cattle rearing. As regards these people there are references to paśupā, gopā, godhuk, doghdr meaning herdsmen, milkmen etc<sup>50</sup>.

In trade cows were used as medium of exchange. Animal skin(ajina) were used by the leather workers to make the goods like garments, footwear, containers, sheaths of swords and straps. Arrowheads were made by the teeth and bone of animals. Ivory was in great demand of trade in that period. For obtaining games and other commodities, sheep's wool was exchanged<sup>51</sup>.

Besides cattle forming, other animals like horses, goat, sheep, oxen and elephant etc were tended. Prayers have been offered to the deities for having a large number of animal and good pastorage. In the Atharvaveda there is a benedictory hymn of cow-pen<sup>52</sup>.

The beginning of iron was effected the civil life. On account of which the clearance of forests, progress in agriculture, increased efficiency of craftsmen, quickening of transport and trade routes have witnessed the beginning of urbanizations in Ganga valley.

Forests were also played an important role in trade and commerce. The forest products are such as wood, honey and different kinds of herbs. Among these wood was used for various purposes as building construction furniture, house hold objects, agricultural implements and sacrificial stakes etc.

The wood was sold and purchased by the people for gaining profit in their trade. It was confirmed by the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature that herbs were collected from the forest for curing diseases. Guggla (the exudation amyris aggalochum) was a costly fragment gum which was used for curing diseases and removing the effects of evil spirits. It has been called

as Samundriyam<sup>53</sup>. This indicates that it was imported from the countries of the coastal regions<sup>54</sup>.

Honey was also collected from the forest which was very useful commodities used in several oblations. Several medicinal commodities were collected from the forests.

Pearl and conchshells<sup>55</sup> which were used as an amulet or an ornament, recovered from the sea. Others commercial commodities such as salt<sup>56</sup>, flowers (Lily and Lotus), aquatic birds and fishes were obtained from water.

Different kind of metal and minerals objects were sold in the form of finished goods as ornament, weapons, agricultural implement and utensils. These findings were reported from various COLOURED AND PAINTED GREY WARE sites.

Traders have been obtained maximum profit on his sale proceeds. These commercial commodities have been brought to light a new economic phenomenon in business transactions.

#### **Trade Routes:**

Merchants are mentioned as moving to and fro for trade and commerce. That had made considerable advancement in material life. External trade, a significant factor in urban growth, must have developed as a result of trade links of India with for off places.

The cities in most of the cases also acted as important marks and it would be observed that majority of the urban countries were located on the bank of navigable rivers and were also connected with main trade rocks providing water and land transport facilities, enabling smooth trade with for off places.

The Āryans followed the trade routes of Indus Valley people and developed some new routes also. The term used for road was Patha which means to move. It was derived from Pad, meaning to go<sup>57</sup>. The R̥gveda inform us that Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture

and religious society Āryans were well acquainted with the geography of western India, the region Punjab, Haryana, Uttar Pradesh and Afghanistan.

People offered prayers to the god to protect them with the obstacle and difficulties of travelling. Sruti denoted the thoroughfare which was free from dangers. It was short and comfortable. Several types of roads were mentioned in literature as Patha, Mahāpatha, prapatha, Vipatha, Parirathya (Suitable for chariot) and bedavar.

The Āryans were migrated from Sutluj to the Sarasvati Drasvati Valley and discovered some new trade routes. They extended towards the east and established themselves in the Kuru-Pañchāla region.

The PG ware sites help us in tracing out a communication line between Ropar to Indraprastha, Mathura to kauśāmbi and Vidisha to Vidharbha.

The Āryans were entered in India through Turkey, Iran and Afghanistan. There were two land routes one passed from the North and the other from the South of the deserts of Dasht-in-lut and Dasht-i-Kavir. The northern route started from Quetta and reached Helmand via Kandhar and another route starting from Baluchistan to Shahi Tump<sup>58</sup>. The Atharvaveda mention the several Asuras of Sumerian and Assiyrion origin in the text on the basis of this, it may be assumed that Āryans had contacts with Assiyrion and Mesopotamia.

The land of Sindhu has been referred to as an emporium of seaborne trade Sambhi, denoting Sailor or boatman, is used for the first time<sup>59</sup> in a kingdom, facing ruin, has been compared with a broken ship is sinking<sup>60</sup> this shows that boats<sup>61</sup> and ship was in vogue in the age of A.V.

External trade a significant factor in urban growth must have developed as a result of Skylax's 'discovery' of sea route from the mouth of the Indus during the reign of the Achaemenid king, Darius. On the basis of the information gathered from Tattiriya

saṃhitā, Rau suggests that the sailor at first sailed along the coast and then from island to island<sup>62</sup>.

### **Travelling Difficulties:**

Travelling was most arduous and troublesome in those days. Merchants had to pass through dense forests and deserts which were beset with various kinds of dangers. Many prayers were offered to God for save them from the danger of road.

The Śatapatha Brāhmaṇa informs that the king wishing to perform the aśvamedha had to complete with same animals for making all the roads safe from dangerous beasts. It was mentioned in Atharvaveda's vañij Sukta. In fourth hymn that God! Save us from violence of the way<sup>63</sup>.

Besides jungle beasts and deserts problems, Paṇḍitins<sup>64</sup> meaning thieves and robbers were also dangers for trader. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts have mentioned the miserable condition of merchants due to these difficulties of the path. There was always fear of being attacked by robbers and wild tribes. It was for the travellers to entrust their garments and other belonging with reliable persons before they dared to go through the deserts. Due to excessive rains the mostly route of the jungle was difficult to pass.

The merchants were facing difficulties in maritime trade due to natural disasters like storms, waves, currents and darkness. On account of this difficulties the merchants were missed the sea shores. During the early

Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society period, shore finding birds<sup>65</sup> were set free when the voyagers were missed on high waters. The early Pali sources mention the use of such birds<sup>66</sup>. The term devyanam panthanah occurred for the safe route.

Several rites and prayers were performed before journey of the merchants.

The merchants had to pass the mountainous route. They had to face some travelling difficulties like wild beasts, hunger and thirst. All these inconvenience were mentioned in the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature. To pass through the sandy desert was no easy task. In the desert that travelers followed the nails that were struck in the earth indicating direction.

#### **Organization:**

Different arts and crafts had developed in later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society Period. This led to the growth of different groups of traders and promotes the organization. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts did not mention any guild or organization or the group of traders. The individual trade was in vogue at that time. The advanced stage of economy and material perspectives has resulted the organization and caravan of traders.

The term Śresthin occurred in the Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society literature probably which means a leader or a chief of or organization. The related terms were śraīsthyam<sup>67</sup> and śresthata<sup>68</sup> indicated the position and superiority of the śresthin. The term Gana, in the sense of co-operation of traders and artisans has been mentioned in the Bṛhadāraṇyaka Upaniṣad<sup>69</sup>.

The leader of the guilds has been called as Kulak, Jatthak, or chief. The traders of different items were moved in form of Sārth (caravan) or leader elected

by them was Sārthvāha. This guild has been worked as a bank or treasurer. They have carried money from one place to another.

In the Buddhist era, guilds were in existence in every city of traders. Thus the associations of traders organized in a manner for promoting a specific economic purpose.

The hallmark of Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society economy was the trade and commerce including external and maritime trade. After 1500 B.C. it seems that Harappan trade was discontinued and it have been received new impetus in later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age. Different arts and crafts, surplus productions and cattle rearing were developed during later Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society age, which has been changed the economic phenomenon based on trade and commerce.

The discovery of some new routes in Gangetic valley and across the Vindhya gave rise to the internal and external trade on a large scale. Numerous reference of boats, ships, sea and sea voyage were witnessed the marked progress of maritime trade.

Not a single piece of metallic coin was discovered from the COLOURED AND PAINTED GREY WARE level but different denominations were used for purchasing commodities. The Vedic means the great ancient civilization of Indian culture and religious society means the great ancient civilization of Indian culture and religious society texts have been mentioned metal piece like gold and silver as chief means of barter for purchasing valuable commodities.

The most important element of trade and commerce was the commercial convention and

business transaction. The practices of haggling concerning price of commercial commodities may be gleaned from the dialogues between the purchaser and the seller.

The common people, merchants and artisans had to pay *śulka*, it was a commercial tax or toll tax and it proves the development of arts, and crafts and trade.

It appears that the occasional meeting places served as markets and fairs, where the people could exchange their products. Trade was not controlled by the state. Such gatherings were called *sāmana*, and beside barter and sale there were also other attractions.

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