

URBAN SOCIETIES IN ANCIENT WORLD

III Semester

CORE COURSE

BA HISTORY

(2011 Admission)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

Calicut University P.O. Malappuram, Kerala, India 673 635



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STUDY MATERIAL

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URBAN SOCIETIES IN ANCIENT WORLD

Prepared by

*Sri. Udayakumar. P,
Assistant Professor,
Department of History,
Government College,
Malappuram.*

Scrutinised by:

*Dr. N Padmanabhan,
Associate Professor ,
PG Department of History,
C.A.S. College, Madayi,
P.O. Payangadi,
Kannur – 670 358.*

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UNIT-I

EMERGENCE OF URBAN SOCIETIES

Civilization is the highest stage of culture; the emergence of urban societies brought a transition in the history of humanity—a new era or stage of progress and development. Life on earth began about 3000 million years ago. The life which started from a simple cell form developed into complex living beings in thousands of species. All these living beings have been changing and developing over time. It was with the Neolithic period, the transition happened in the history of mankind. It covered a span of about six thousand years. The concept of Neolithic was introduced by the archaeologist John Lubbock in 1865. The term Neolithic is derived from two Greek words—Neo Meaning New and Litho meaning stone. The term implies more than the use of new tools but a change in the life. It was the period of the beginning of the formation of the societies in the world. It was the period of rapid change that is beginning of the agriculture settled life, growth of population etc. Thus in most society of the world the Neolithic period preceded the emergence of a complex society and a civilization.

The term Neolithic revolution was used by V. Gordon Childe in his book “Man Makes Himself” to highlight the revolutionary significance of the changes. These changes led to the development and emergence of the urban character to the societies and the far reaching changes in every aspects of the human life, it is described by historians as urban revolution. The extension of the cranial capacity of the Neolithic man brought the accumulation of the knowledge and skill such as invention of fire, wheel, and pottery etc. This accumulation of the knowledge enabled the humanity to make a progress towards the emergence of the societies and their settlement pattern also.

The Neolithic people began the agriculture and the surplus of production and enhancement of the agricultural area and knowledge led to the transition of the society that is, an urban society.

The ancient near east is considered as the cradle of the civilizations. The earliest civilized societies were the Egyptian and Mesopotamian societies, which arose in the valleys respectively of the Nile and of the Tigris and Euphrates. Probably in the 5th millennium BC. In ancient period river valleys were the centre of the civilization and the agriculture was started on the banks of the rivers. Thus there is a dictum that the rivers flow the civilization and culture. These societies showed the development through the social stratification. The society began to some sort of organization. The expansion of the knowledge in the various realms was the prime cause for the overall development – urban character.

“A civilization is a culture which has attained a degree of complexity usually characterised by urban life”. Civilisation first appeared in the southern part a Mesopotamia, the land of Sumer. The advent of the civilization in Sumer is associated with the beginning of the Bronze Age in the west Sumerian was the first urban society in the world. By BC 3200 the population of Sumer had increased to the point where people were living in cities and they were practiced the intensive agriculture. Thus from the Sumer the urban character societies spread to the rest of the world in due course.

Urbanism, Urbanization and Civilization

Urbanism is the urban character of the way of life. It is possible only when the land has a capacity to support a large number of people per unit area: for it entails the clustering of people in dense settlements, rather than an even dispersal across the landscape. Also necessary are technologies that make feasible the transport of bulky food grain to the non farming populations of urban nodes. In the earlier period rivers were used for the transportation. Urbanism culminated with the establishment of the large cities. Civilization is the highest stage of culture of the society from the primitive society to the urban society. The urban societies marked the beginning during the Bronze Age civilization. The word civilization derived from the Latin word ‘civis’ meaning city. A civilization is a culture capable of sustaining a substantial number of specialists to cope with the economic, social, political, and religious needs of a populous society.

What is often called primitive monarchy; to distinguish it from later absolute monarchy is the type of govt in existence at the beginning of a civilization. The primitive monarch essentially a war leader is far from being absolute. The primitive monarchy is replaced by oligarchy. When oligarchies go on to oppress the common people, the latter support the rise of a powerful despot. These despots bear similar titles like pharaoh, lugal etc.

The early economies of all civilization are collectivistic. The means of production, basically land is owned by the community. In time economic individualism replaced collectivism. The early civilizations were the urban civilization. So the history of the civilization is the history of the civilization.

The emergence of the cities and towns were the centre of urbanism it was emerged with the development of trade and these were the centres of the administration. City life and clustering makes sense only when there are several persons engaged in diverse non food producing occupations such as metallurgy seal carving administration, serving the temples, trade etc.

In the Bronze Age, producers of non subsistence goods were largely depend of the rulers or temples. A non-labouring ruling ensured not only law and order but the administrative structure on which the division of labour could be organized. An over reaching administration and regulatory structure such as this ran on systems of recording (writing). It was this kind of society that the specialist seal making. As a social entity very different from the village

community or the tribe, people were linked together not by the ties of kinship as in tribal society, not by custom, tradition, and beliefs as co-residents of a village community. To some extent community ties would certainly have existed, but it would not be these, that characterized urban society, the coming of the cities and the existence of state or societies ruled by elites. Thus the rulers have central role in this social transformation.

Sumer was the most urbanized region. Mesopotamian art and literature were urbanizing in their ethos. The great centres of public life, the temple and the palace, with their imposing architecture and immensely complex record keeping, were urban institutions. One of the most skilled of its crafts was the curving of cylinder seals, intrinsically connected with life in cities.

Eridu, Uruk, and Ur were other cities in Mesopotamia. A large city like Uruk came about in the beginning of the early dynastic period.

In Egypt there many ancient cities; Abydos, Memphis and existed temple towns and pyramid towns. As far as urban archaeology is concerned, Mohenjo-Daro occupies pride of place. As far as Indus civilization was concerned Mohenjo-Daro and Harappa were the important cities during this time. There were the ideal for the urban culture where can be seen all the characteristics of urbanism

In the Latin-American Maya civilization was the earliest one and later developed Incas and Aztecs civilizations. In the Andes the first urban centre developed in the Chavin and Moche cultures followed by major cities in the Huai, Chimu.

The First 10 cities of the world:-

The emergence of the cities and towns were the science of the progress, growth of humanity. It was with the Neolithic period the transition happened and continued. Jericho was an important Neolithic site which shows some features of the development or the large settlement. The sites which occupied the large settlement later turned out big cities. These were the centres of either temple or the administration. The archaeological excavations which helped to unravel the importance of the cities and its layers of the development. But in history final word is impossible regarding a conclusion. The studies and excavations are still going, may help to extend the horizons of the knowledge. Catal Hoyuk settlement was located in Turkey with a considerable number of populations

1. Uruk: -

Uruk was a prominent city in the ancient period located in modern Iraq. The period about 4000 to BC 3100 showed the characteristic features of the city. The population rose, many more villages came in to existence, technology advanced, evidenced the written records. The late Uruk period experimented with the construction of the large monuments, temples etc. the range of

materials in use widened –material culture. Developed temple architecture, writing, pottery, trade also, many developments seem to occur together in a short span of time resulted evidence for rulers and city life. Gilgamesh was a heroic king who built the city wall of Uruk.

2. Ur:-

Ur was another city in Mesopotamia. The civilized society aroused in southern Mesopotamia. Excavations there have uncovered some of its first establishments. The earliest known was at Eridu. But those at the spot known now as Al Ubad and at Ur of the Chaldean are also original settlement. Al Ubaid, Ur and Eridu were all beside the Euphrates; it was a large site, existed, became the capital of Sumeria. The religious monuments of the Ur was Known as ziggurat. The population of the city was more than 50000 during this time.

3. Tell Hamoukar:-

Tell Hamoukar is a large archaeological site located in the Jazira region of North eastern Syria near the Iraqi border and Turkey. The Excavations have shown that this site houses the remains of one of the world's oldest known cities, leading scholars to believe that cities in this part of the world emerged much earlier than previously thought. . This is the area of ancient Sumer, where around 4000 BC many of the famous Mesopotamian cities such as Ur and Uruk emerged, giving this region the attributes of "Cradle of Civilization" and "Heartland of Cities." Following the discoveries at Hamoukar, this definition may have to extend further up the Tigris River to include that part of northern Syria where Hamoukar is located. Excavation by a joint Syrian-American expedition has been conducted since 1999. The signs of the urbanised city have unearthed from the site. Excavation work undertaken in 2005 and 2006 has shown that this city was destroyed by warfare by around 3500 BC, and the excavations continued in 2008 and 2010

4. Nippur:-

Nippur was one of the most ancient of all the Sumerian cities. The city was founded by Shulgi, king of Ur. It was the special seat of the worship of the Sumerian god Enlil, the "Lord Wind. Nippur was located in modern in Iraq.

Nippur never enjoyed political hegemony in its own right, but its control was crucial, as it was considered capable of conferring the overall "kingship" on monarchs from other city-states. It was distinctively a sacred city, important from the possession of the famous shrine of Enlil. By the middle of the third century BC, there had around 20000 inhabitants as it was a religious and temple town. The first American archaeological expedition to Mesopotamia excavated at Nippur from 1889 to 1900; the work was resumed in 1948. The eastern section of the city has been called the scribal quarter because of the many thousands of Sumerian tablets found there; in fact, the excavations at Nippur have been the primary source of the literary writing of Sumer. Excavation in 1990 uncovered an Akkadian tomb and a large temple to Bau, the Mesopotamian goddess of healing. It was the long lived city in the Sumerian cities.

5. Nekhen or Hieraconpolis:-

One of the settlements in Egypt. It was the religious and political capital of Upper Egypt at the end of the Pre- dynastic period (c. 3200 – 3100 BC) and probably, also during the Early Dynastic Period (c. 3100–2686 BC). Nekhen was the centre of the cult of a deity Horus of Nekhen .The original settlement on the Nekhen site dates from the culture known as Naqada I of 4400 BC or the late Badarian culture that may date from 5000 BC. At its height from about 3400 BC Nekhen had at least 5,000 and possibly as many as 10,000 inhabitants. The ruins of the city originally were excavated toward the end of the nineteenth century by the English archaeologists James E. Quibell and F. W. Green

Nekhen was the centre of the cult of a deity Horus of Nekhen, which rose in this city one of the most ancient temples in Egypt, and it retained its importance as the cult centre of this divine patron of the kings long after it had otherwise declined. The original settlement on the Nekhen site dates from the culture known as Naqada I of 4400 BC or the late Badarian culture that may date from 5000 BC. At its height from about 3400 BC Nekhen had at least 5,000 and possibly as many as 10,000 inhabitants

6. Tell Brak, ancient Nagar:-

It is a settlement mound, in the North-eastern Syria. The site was occupied between the sixth and second millennia BCE; it is one of the largest archaeological sites in northern Mesopotamia. A small settlement existed at the site as early as 6000 BCE, and materials from the Late Neolithic Halaf culture have been found there. It was excavated by the British archaeologist Sir Max Mallowan in 1937 and 1938.

Excavations and surface survey of the site and its surroundings reveal a city that developed from the early 4th millennium BCE (Late Chalcolithic Period) contemporaneously with better known cities of southern Mesopotamia. Public buildings include the Eye Temple at the settlement's southern edge and an administrative building with attached workshops and kilns at its northern edge. From ca 3500 BCE, Brak, along with many other settlements in northern Mesopotamia, was partly colonised by immigrants from Late Uruk southern Mesopotamia. Part of the standardized education taught in the 3rd millennium BCE over a wide area of Syria and Mesopotamia. The most dramatic discoveries during recent excavations are a series of mass graves dating to circa 3800–3600 BCE, which suggest that the process of urbanization was accompanied by an increase in the organization of warfare. At the end of the Early Bronze Age, the site shrank in size, contemporary with a region-wide settlement disruption that some scholars have attributed to dramatic climate change.

7. Harappa:

The relics of the Indus civilization were first discovered and excavated in 1921 by D. R. Sahni. The site has two large and imposing ruined mounds located some 25 kms south-west of the district town of Montgomery, Punjab (Pakistan) on the left bank of river Ravi. The western mound of Harappa, smaller in size, represented the citadel, parallelogram on plan 420 m from north to south and 196 m from east to west; it was 13.7-15.2 m high. The wall of the citadel was reinforced by bastions at places. The building of baked bricks which stood on the platforms inside the citadel was constructed six times in succession. Outside the citadel at Harappa there were some important structures identified with workmen's quarters, working floors and granaries situated over a 275 sq m area.

8. Caral, or Caral-Supe:-

Caral was a large settlement in the Supe Valley, near Supe province in, Peru. Caral is the most ancient city of the Americas,

Caral was inhabited between roughly 2600 BCE and 2000 BCE, enclosing an area of more than 60 hectares. Caral was described by its excavators as the oldest urban center in the Americas, Paul Kosok discovered Caral in 1948, but it received little attention until recently. The urban complex is spread out over 150 acres and contains ,pyramids, temples, plazas and residential buildings. Caral was a thriving metropolis at roughly the same time that Egypt's great pyramids were being built. It had a big population like the other cities of the period.

The Cities of Memphis and Mohenjo-Daro have explained detail in the Part of Ancient Cities.

Concept of Urban Revolution: Gordon childe:-

The Urban Revolution is the process by which small, kin-based, non literate agricultural villages were transformed into large, socially complex, urban societies. The term "urban revolution" was introduced in the 1930s by V. Gordon Childe,(1892-1957) an Australian archaeologist. He was the most important archaeologist in the twentieth century, .Childe also coined the term Neolithic Revolution to describe the earlier process by which Hunter-Gatherer Societies domesticated crops and animals and began a farming lifestyle. Childe was the first to synthesize and organize the large volume of new archaeological data in the early 20th century in social terms. Whereas previous archaeologists had concentrated on chronology and technology, Childe applied concepts and theories from the social sciences to interpret archaeological finds. Childe first discussed the Urban Revolution in his 1936 book, *Man Makes Himself*, and then his 1950 article in the journal *Town Planning Review*, brought the concept to a much larger audience. In that paper, he presented a 10-point model for the changes that characterized the Urban Revolution: Although sometimes interpreted as a model of the origins of cities and urbanism, Childe's concept in fact describes the transition from agricultural villages to state-level, urban societies. This change, which occurred independently in several parts of the world, is recognized as one of the most significant changes in human Socio cultural evolution.

Although contemporary models for the origins of complex urban societies have progressed beyond Childe's original formulation. Childe was the first to synthesise archaeological data with respect to the concept of urbanism, and the first to recognise the radical social transformation that came with the earliest cities. Gordon Childe's concepts of the Neolithic and Urban Revolutions rank among the most important theoretical advances. His concepts of the Neolithic Revolution and the Urban Revolution may be regarded as the first coherent analysis of the processes of change at work in prehistoric times'. Gordon Childe chose the phrase 'revolution' deliberately in order to compare the major social transformations of prehistory to the Industrial Revolution. . Childe was one of the first to observe that this was truly a 'real revolution' .Whereas the Neolithic Revolution combined technological breakthroughs with social transformations, the Urban Revolution was almost entirely a transformation of social institutions and practices. Kings with real power emerged for the first time, accompanied by institutions of government and social stratification. Economic activity of all sorts expanded greatly, and the first cities were built.

Childe used the phrase 'Urban Revolution' to refer to this interconnected series of changes; he did not limit the term to the development of cities. For him, cities were just one component of the overall process by which complex, state-level societies came into being. Gordon Childe's model of social transformations may be summarised as follows. The adoption of an agricultural subsistence and lifestyle – made possible by the domestication of key species of plants and animals – led to fundamental changes in society and people's lives. After a period of time (millennia in most areas), some Neolithic societies underwent another fundamental transformation with the development of the earliest states and cities. The earliest urban society developed in Mesopotamia, and excavations at Ur in the 1920s provided Childe (1934; 1936) with abundant data and illustrative material for his writing on the Urban Revolution. Gordon Childe was concerned with making the results of archaeological fieldwork known to a wider audience and he may have published his article in *Town Planning Review* (TPR) to further this interest. Childe synthesised and organised his model in this article, making it clearer and more succinct than in his earlier books.

Although the basic model was contained in those books, in the article he expressed it in terms of ten concise characteristics. Childe began his famous paper by noting: 'The notion of "city" is notoriously hard to define. The aim of the present study is to present the city historically – or rather prehistorically – as the resultant and symbol of a "revolution" that initiated a new economic stage in the evolution of society'. As noted above, it is important to keep in mind that Childe's model is not so much about cities or urbanism per se as it is about the series of interrelated social, economic, political, and cultural changes that led to the earliest states and cities. After reviewing societies before the Urban Revolution, Childe presents his famous list of ten criteria for early states: 'Ten rather abstract criteria, all deducible from archaeological data, serve to distinguish even the earliest cities from any older or contemporary village'. His ten traits are as follows:

1. 'In point of size the first cities must have been more extensive and more densely populated than any previous settlements.' (large population and large settlements)
2. 'In composition and function the urban population already differed from that of any village ... full-time specialist craftsmen, transport workers, merchants, officials and priests.' (full time specialization and advanced division of labour)
3. 'Each primary producer paid over the tiny surplus he could wring from the soil with his still very limited technical equipment as tithe or tax to an imaginary deity or a divine king who thus concentrated the surplus.' (production of an agricultural surplus to fund government and a differentiated society)
4. 'Truly monumental public buildings not only distinguish each known city from any village but also symbolize the concentration of the social surplus.' (monumental public architecture)
5. 'But naturally priests, civil and military leaders and officials absorbed a major share of the concentrated surplus and thus formed a "ruling class".' (a ruling class)
6. 'Writing.'
7. 'The elaboration of exact and predictive sciences – arithmetic, geometry and astronomy.'
8. 'Conceptualised and sophisticated styles
9. 'Regular "foreign" trade over quite long distances.' (long distance trade)
10. 'A State organisation based now on residence rather than kinship.' (The state)

Although sometimes interpreted as a model of the origins of cities and urbanism, Hilde's concept in fact describes the transition from agricultural villages to state-level, urban societies. This change, which occurred independently in several parts of the world, is recognized as one of the most significant changes in human Socio-cultural evolution. Although contemporary models for the origins of complex urban societies have progressed beyond Childe's original formulation, there is general agreement that he correctly identified one of the most far-reaching social transformations prior to the Industrial Revolution, as well as the major processes involved in the change. Early cities and states arose independently in six parts of the world: Mesopotamia, Egypt, India, China, Meso America and Andes.

Archaeologists and historians have much discussed his concept of revolution in the later ,among them important were Thomas Paterson ,Adam T smith ,Andrew Sherrat ,Michael E Smith, Laurence R ,Lily K D etc. . Andrew Sherratt (1989,) argues that, 'Despite his use of the term "revolution", it is clear that he did not see it in Marxian terms, as the resolution of a contradiction: it is a co sensualist model in which all parties initially benefited – although

unequally – from the change’. Thomas Patterson (2003,), on the other hand, suggests that as a Marxist, Childe deliberately selected the word ‘revolution’ to label such fundamental social transformations. Adam T. Smith (2003,) notes that ‘the Urban Revolution was also not about revolution, at least not in the traditional sense of a rapid, radical overturning of political regimes’. Childe’s use of the term ‘revolution’ is reviewed in detail by Greene (1999).

Archaeology:-

Unearthing of ancient civilisation:

Every branch of modern knowledge base in physical and biological sciences, social sciences, medical sciences, linguistic studies and fine arts have been used by scholars to reconstruct the evolution and development of humans and their socio economic life. However we will mainly confine ourselves to archaeology, and Anthropology, it gives us an insight into the whole process of human evolution and their cultures. History and archaeology are complimentary. Ancient history has divided two period such as historic period and pre historic period. Archaeology helps us in knowing about the past through the study of material remains available from the people who lived in the past mainly in the pre- historic period. The methods employed by archaeologists involves: i) collecting the artefacts and material remains, ii) analysing the artefacts and material remains within the immediate environs, and iii) postulating theories by making comparative analysis of material remains found from different sites and locations. The location of artefacts is generally done by identifying sites and collecting them from the surface of such sites and unearthing them by conducting excavations. Modern archaeology has its beginnings in Europe with the development of the science.

Archaeology much contributed to the study of the early age. The study of archaeology got much importance during the 18th Century many scholars who rendered their life to the unearthing archaeological remains from deferent parts of the world. They showed light on deferent cultures of the early age of the transformation of the humanity and the cultures. Early archaeologist tried to investigate various areas across the world related to the human civilisation. It resulted the bringing up of the remenance of the early civilisations. The excavations of Heinrich Schliemann at Troy, Ur Arthur Evans at create and Lloyd Stephens in Central America. John Marshall and Mortimer wheeler, Pitt Rivers, and Flinders Petrie gave much to the archaeology and the development of a human knowledge. In 19th Century with the advancement in the archaeology the methods also underwent changes. That is adopted new methods in the field of archaeological excavation which widened the sphere of History.

The important archaeologist of the 19th and 20th century were Max Uhle, Algredd Kiddor, Dorothy Garrod, Golden childe etc. archaeology got much dimensions in Maritime archaeology, area archaeology, stratigraphy etc...

Sir Leonard Woolley, (1880, London, 1960, London), British archaeologist whose excavation of the ancient Sumerian city of Ur (in modern Iraq) greatly advanced knowledge of ancient Mesopotamian civilization. His discovery of geological evidence of a great flood suggested a possible correlation with the deluge described in Genesis.

From 1907 to 1911 Woolley served with an archaeological expedition near Wadi Halfa, Sudan, an area rich in Egyptian antiquities. With T.E. Lawrence, he conducted the principal excavation of the Hittite city of Carchemish in northern Syria (1912–14) and recorded his findings in Carchemish (part 2, 1921, and part 3, with R.D. Barnett, 1953). He then worked at Tell el-Amarna, capital of the Egyptian king Akhenaton.

His excavation of Ur (1922–34), conducted for the British Museum, London, enabled scholars to trace the history of the city from its final days during the 4th century BC back to its prehistoric beginnings (c. 4000 BC). Woolley's findings revealed much about everyday life, art, architecture, literature, government, and religion in what has come to be called "the cradle of civilization". At Ur nearly 2000 burials were unearthed out of which 16 were named as royal tombs by him.

One of his most dramatic discoveries, royal tombs dating from about 2700 BC, disclosed the practice of the sacrificial burial of a deceased king's personal retinue. With the help of contributors, he began publishing a projected 10 volumes of Ur Excavations in 1927. His other books include *The Sumerians* (1928), *Ur of the Chaldees* (1929), and *Digging up the Past* (1930).

- Woolley also sought to establish a relationship between the civilizations of Mesopotamia and those of Greece and the Aegean. To this end, he excavated at Tell Atchana in southeastern Turkey north of Antioch (1937–39 and 1946–49). There he discovered the remains of a small kingdom of largely Hurrian population and levels of habitation dating back to the 4th millennium BC. His findings appeared in *Alalakh, an Account of the Excavations at Tell Atchana in the Hatay, 1937–1949* (1955) and *A Forgotten Kingdom* (1953). He was knighted in 1935. *Dead Towns and Living Men* London (1920)
- *Spadework: Adventures in Archaeology* (1953)
- *Excavations at Ur: A Record of 12 Years' Work* (1954)
- *Alalakh, An Account of the Excavations at Tell ,* (1955)
- *The Ancient Near Eastern World.*

These were his other important works.

William Matthew Flinders Petrie (1853 – 1942), commonly known as Flinders Petrie, was an English Egyptologist and a pioneer of systematic methodology in archaeology and preservation of artifacts. He held the first chair

of Egyptology in the United Kingdom, and excavated at many of the most important archaeological sites in Egypt, such as Naukratis, Tanis, Abydos and Amarna. Some consider his most famous discovery to be that of Merneptah Stele.

Flinders Petrie was encouraged from childhood in his archaeological interests. At the age of eight he was being tutored in French, Latin, and Greek, until he had a collapse and was taught at home and self-taught, he was a surveyor by profession; he was very much interested in Egypt, thus in formal education in the archaeology.

He surveyed British pre-historic monuments. Petrie travelled to Egypt early in 1880 to apply the same principles in a survey of the Great Pyramid at Giza, making him the first to properly investigate how they were constructed. He published report of this triangulation survey, and his analysis of the architecture of Giza therein, was exemplary in its methodology and accuracy, and still provides much of the basic data regarding the pyramid plateau to this day. Petrie's work starts with Stonehenge and culminated in Egypt. He discovered the Aegean Civilization which necessitated him to have a second look on the dating system

On that visit he was appalled by the rate of destruction of monuments and mummies. He described Egypt as "a house on fire. In November 1884, Petrie arrived in Egypt to begin his excavations. Later he engaged in the archaeological excavation in Palestine. In 1892 Petrie was made Edwards professor of Egyptology at University College, London, and he served in the position until 1933, when he became professor emeritus. In 1894 he founded the Egyptian Research Account, which in 1905 became the British School of Archaeology.

Petrie made other important discoveries in the Al-Fayyūm region of Egypt. At Gurob he found numerous papyri and Aegean pottery that substantiated dates of ancient Greek civilizations, including the Mycenaean. At the Pyramid of Hawara he searched through the tomb of Pharaoh Amenemhet III to discover how grave robbers could have found the tomb's opening and made their way through the labyrinth surrounding the two sarcophagi that they emptied. He concluded that they must have been given the master plan by an informer. At Al-Fayyūm also he made a rich find of 12th-dynasty jewellery (housed at the Metropolitan Museum in New York City since 1919). He was delighted by his discovery of the earliest-known Egyptian reference to Israel on the stela (a stone slab monument) of Merneptah, king of ancient Egypt from 1213 to 1204 BC.

Petrie added to the knowledge of the pyramid builders during his exploration of the necropolis of Abydos, holy city of the cult of Osiris, god of the dead. At Tell El-Amarna he excavated the city of Akhenaton, or Amenhotep IV, ruler of Egypt from 1353 to 1336 BC, revealing the now-famous painted pavement and other artistic wonders of the Amarna age (14th century BC). Three thousand graves found by Petrie at Naqādah, northeast of Thebes, were identified as those of primitive ancient Egyptians. In early 1896, Petrie and his archaeological team were conducting excavations on a temple in Petrie's area of

concession at Luxor. This temple complex was located just north of the original funerary temple of Amenhotep III which had been built on a flood plain. They were initially surprised that this building which they were excavating, was also attributed to Amenophis III since only his name appeared on blocks strewn over the site...Could one king have had two mortuary temples? Petrie dug and soon solved the puzzle: the temple had been built by Merenptah, the son and successor of Ramesses II, almost entirely from stone which had been plundered from the temple of Amenophis III nearby. It was the first mention of the word "Israel" in any Egyptian text and the news made headlines when it reached the English papers.'

In 1904 Petrie published *Methods and Aims in Archaeology*, the definitive work of his time, in which he lucidly defined the goals and methodology of his profession along with the more practical aspects of archaeology—such as details of excavation, including the use of cameras in the field. With uncommon insight, he noted that research results were dependent on the personality of the archaeologist, who, in addition to possessing broad knowledge, had to have insatiable curiosity. His own abundance of that characteristic was never questioned. Inscriptions that Petrie found on the Sinai Peninsula represented an intermediate stage (not later than 1500 BC) of written communication between Egyptian hieroglyphics and the Semitic alphabet.

Since the late 19th century there have been significant shifts of emphasis in excavation techniques, first towards horizontal, then to vertical, and now again towards horizontal methods. The excavators failed to take note of the stratification, which are necessary for the understanding of the chronology of the site.

Under the auspices of the American School of Research, he excavated in Palestine from 1927 until 1938, when he was 85. In those years, again at Tel Hasi, he uncovered the ruins of 10 cities. His scientific methods provided the guidelines for all subsequent Palestinian excavations. He died in Jerusalem at the age of 89.

Heinrich Schliemann (1822–1890) was an archaeologist, and a businessman also, belongs to Germany. And advocate of the historical reality of places mentioned in the works of Homer. Schliemann was an archaeological excavator of Troy, along with the Mycenaean sites Mycenae and Tiryns. His work lent weight to the idea that Homer's *Iliad* and Virgil's *Aeneid* reflect events. His interest in history was initially encouraged by his father, who had schooled him in the tales of the *Iliad* and the *Odyssey* and had given him a copy of Ludwig Jerrer's *Illustrated History of the World for Christmas* in 1829.

He continued to nourish a passion for the Homeric story and an ambition to become a great linguist. He learned Russian and Greek, employing a system that he used his entire life to learn languages Schliemann claimed that it took him six weeks to learn a language and wrote his diary in the language of whatever country he happened to be in he was a multi linguist. Schliemann's ability with languages was an important part of his career. In his memoirs, he claimed that he wished to dedicate himself to the pursuit of Troy .Schliemann's first interest of a classical nature seems to have been the location of Troy

After searching unsuccessfully at other sites he met Frank Calvert, a British archaeologist, who told him that he had already found Troy on land owned by his family, the site known as Hissarlik. In 1868, he visited sites in the Greek world, *Trojan Antiquities*, in 1874, in which he asserted that Hissarlik was the site of Troy, and submitted a dissertation in Ancient Greek proposing the same thesis to the University of Rostock. In 1869, he was awarded a Ph D , from the university of Rostock .Schliemann was at first sceptical about the identification of Hissarlik with Troy but was persuaded by Calvert and took over Calvert's excavations on the eastern half of the Hissarlik site, which was on Calvert's property. The Turkish government owned the western half and denied the permission by the government. The golds which unearthed from there he named as "Priam's Treasure". Calvert became Schliemann's collaborator and partner .and smuggled it.

Schliemann published *Troja und seine Ruinen (Troy and Its Ruins)* in 1875 and excavated the Treasury of Minyas at Orchomenus. In 1876, he began digging at Mycenae. Upon discovering the Shaft Graves, with their skeletons and more regal gold (Agamemnon), Schliemann cabled the king of Greece. The results were published in Mykenai in 1878.

Later he had received permission in 1876 to continue excavation, and started another excavation in Ithaca designed to locate an actual site mentioned in the *Odyssey*. This was his second excavation at Troy. Emile Burnouf and Rudolf Virchow joined him there in 1879. Schliemann made a third excavation at Troy in 1882–1883, an excavation of Tiryns with Wilhelm Dörpfeld in 1884, and a fourth excavation at Troy, also with Dörpfeld, who emphasized the importance of strata, in 1888–1890. Further excavation of the Troy site by others indicated that the level he named the Troy of the *Iliad* was not that, although they retain the names given by Schliemann. His excavations were condemned by later archaeologists as having destroyed the main layers of the real Troy. However, before Schliemann, not many people even believed in a real Troy, and those who did were divided about where to look for it. With all these excavations Troy still remains a dispute among the scholars.

Schliemann's contribution to the world is immense. He had reproduced the history with archaeology; he had authored a lot of works like *Ithaca*, the *Peloponnese* and the *Troy*, etc. He could unravel the graves of Greek commander. Agamemnon and his wife Clytemnestra at Mycenae, his excavations at the Mediterranean and the Middle East which broadened the knowledge .He popularised the archaeology.

General Augustus Lane-Fox. Pitt - Rivers (1827-1900)

He was an ethnologist and archaeologist well known for his innovations in the archaeological methods museum display and ethnographic collections. Pitt Rivers became interested in archaeology and ethnology in the 1850's during his military postings overseas and he is revered more for his work as an anthropologist and archaeologist than for his work in the military. At the time of his retirement he had amassed collections of tens of thousands of items from all

over the world. He was influenced by the writings of Charles Darwin and Herbert Spencer. He developed the idea of typology – the classification of artefacts in a chronological sequence grouped by form or purpose rather than by geographical or cultural origin, showing development over time. At the time, his type of arrangement was considered revolutionary in museum design.

The army officer Pitt-Rivers brought his long experience of military methods, survey and precision into the excavation. Plans, sections and even models were made, and the exact position of every object was recorded. He was a pioneer in his insistence on total recording. His excavation report on Cranbourne Chase in southern England represents the highest standards of archaeological publication.

He says, "Excavators, as rule, record only those things, which appear to them important at the time, but fresh problems in Archaeology and Anthropology are constantly arising, and it can hardly fail to escape the notice of anthropologists that turning back to old accounts in search of evidence, the points which would have been most valuable have been passed over from being thought uninteresting at the time. Every detail should therefore, be recorded in the manner most conducive to facility of reference, and it ought all times to be the chief object of an excavator to reduce his own personal, equation to a minimum" (Pitt Rivers 1887 vol.I, xvii). Pitt Rivers further felt that area excavation was the only way to understand the structures and sequence of the settlement. His assistant Harold St George Gray continued after Pitt Rivers and refined certain recording system. Pitt Rivers' insistence on recording paved a new way into the archaeological excavation.

Pitt-Rivers described the intellectual framework for his collection and museum displays as:

The objects are arranged in sequence with a view to show ... the successive ideas by which the minds of men in a primitive condition of culture have progressed in the development of their arts from the simple to the complex, and from the homogeneous to the heterogeneous. ... Human ideas as represented by the various products of human industry, are capable of classification into genera, species and varieties in the same manner as the products of the vegetable animal kingdoms ... If, therefore we can obtain a sufficient number of objects to represent the succession of ideas, it will be found that they are capable of being arranged in museums upon a similar plan'.

Sir Robert Eric Mortimer Wheeler (1890-1976)

British archaeologist noted for his discoveries in Great Britain and India and for his advancement of scientific method in archaeology. After serving in World War II, Wheeler was made director general of archaeology for the government of India (1944–47), where his research focused on the origins and development of the Indus civilization. From 1948 to 1955 he held the chair of archaeology of the Roman Provinces at the University of London's Institute of Archaeology. He was knighted in 1952 and made a Companion of Honour in 1967. His other

distinctions included being chairman of the Ancient Monuments Board for England, a trustee of the British Museum, president of the Society of Antiquaries, and a fellow of the Royal Society. His numerous writings include an extensive number of technical works as well as the popular books *Archaeology from the Earth* (1954) and *Still Digging* (1955), an autobiography.

Generally, Wheeler always preferred a large-scale excavation. He was aware of the need to observe the evidence both horizontally and vertically. The introduction of section, grid system and three-dimensional recording in his excavation made a sweeping change in understanding the human activities both in space and time. The introduction of cultural layer system in the excavation trenches simplified the understanding of various cultural levels. This also led to the trail trenching of hundreds of sites. But, archaeologists also made generalized statements about the whole site based on these trail trenches. This method was followed mostly in Roman sites where you find the clear stratified layers.

However, the insistence on stratigraphy, made the archaeologists to identify the layers even in the areas where one can hardly find any such layers. For instance, it is very difficult to differentiate layers that found in deserts, waterlogged areas and particularly in prehistoric caves. Therefore, pre-historians felt that this method is inadequate as there are hardly any architectural activities in prehistoric times. The available cultural deposit is also very thin and limited in nature. Professor Gudmund Hatt and Axel Steensberg in Denmark realised that sections cut across the very flimsy and discontinuous floors and superimposed hearths would destroy them unseen. Further, the grids with intervening baulks would seriously hamper the understanding of the site. Therefore, J.G.Hurst and J.Golson initiated of removing the baulks if it masks the vital evidences. Brain Hope and Taylor's excavation at Yeavinger has had a profound influence on the recording. They emphasised on meticulous recording. They believed that absolute recording and draftsman ship led to a depth of interpretation.

The British Government appointed him. As the Director General of the Archaeological Survey of India in 1944 to fulfill the recommendation made by the distinguished British archaeologist Sir Leonard Woolley in 1939. The greatest contribution of Mortimer Wheeler is the introduction of scientific methods in Indian archaeology and the establishment of a training school at Taxila. He rigorously emphasized the principles of stratigraphy. He insisted the problem-oriented excavations. He provided a systematic training to the young Indian archaeologists like A.Ghosh, B.K.Thapar, B.B.Lai, S.R.Rao, K.R.Srinivasan and a host of others who occupied a superior post in Archaeological Survey of India in later days made valuable contributions. Wheeler placed the South Indian Archaeology in definite chronology through his excavations at Arikamedu and Brahmagiri. The official journal *Ancient India* started during his tenure is continuing to hold an important position among the archaeologists till today. He established a School of Archaeology in 1960 as model training Institute in the line of

Institute of Archaeology, London which itself was founded by him. The training imparted at this school benefits the central, state and university departments. This way Wheeler made an important contribution to the Indian archaeology.

John Marshall (1876-1958)

It was only in 1901, at the personal interest of the Viceroy Lord George Nathaniel Curzon, the Archaeological Survey was reorganized and young archaeologist John Hubert Marshall was appointed as Director General on 20 November 1901 and he arrived in India in February 1902. Marshall dominated Indian archaeology for three decades and during his tenure the archaeological work in India was placed on a firm foot. The enunciation of the basic principles and techniques of conservation, attention to the specialized studies of sites and other archaeological themes, excavation of early historic sites and above all appointing Indian scholars in superior posts of Archaeological Survey of India opened up a new era in the field of Indian archaeology. During his tenure, the important legislation called Ancient Monuments and Preservation Act 1904 was enacted. Exploration, excavation and conservation works took a definite shape. The greatest discovery of Harappa and Mohenjo-Daro of Indus civilization was made. The two Indian scholars Daya Ram Sahani and R.D. Banerjee respectively did the spadework in 1921 and 1922 at Harappa and Mohenjo-Daro. The excavations at Taxila, Sravasti, Vaisali, Rajagriha, Sarnath, Sanchi, Pataliputra and Nalanda provided much-needed information in the Buddhist studies.

Besides, the work at Adichchanallur in Tamil Nadu by Alexander Rea and at Nagarjunakonda in Andhra Pradesh by A.H. Longhurst strengthened the activities in Deep South. However, the impact of First World War also felt in Indian archaeological studies. The financial crisis faced by different agencies of the Government organisation slowed down their research activities. The recovery of global economy was again seen in the revival of archaeological activities, particularly in the middle of 20th century.

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UNIT-II

FROM EARLY STATE TO EMPIRE

Bronze Age cites.

It is the wide spread exchange of raw materials accelerated the diffusion of a whole range of innovations far and wide, among them, the introduction of pottery and eventually copper and bronze metallurgy. Metal working was one of the major inventions at the very beginning of the Neolithic period. Metals like copper began to be used in sites in western Asia around 10000 years ago. However, copper was not a substitute for stone or obsidian. Copper was quite abundant in west Asia. Copper was the first metal used by the man who began to use copper and stone tools, the period which is to be called the chalcolithic period, in the early period. The first evidence of trinkets made from copper comes from the shanidar caves in the zagros mountains .the earliest habitation levels at catal huyuk have yielded copper items.

The use of metals brought the changes in the history of the mankind that is the transition from the Stone Age to metal age. The metals enabled the man to produce different types of tools and implements that strengthened the society. The use of the metals which widened the knowledge and society and in due course the man acquainted with new materials like alloys.in1871, E.B.Tylor suggested that human institutions have succeeded each other in sequence in a substantially uniform way across the world. L H Morgan, author of the Ancient society thought that parallel developments in the history of the world. Many regions of the world went through the stone, bronze and iron ages. The technique of mixing different metals into one and to make new items, the mixing up of copper with tin resulted the produce of its alloy, a stronger metal called bronze. The development metallurgic technology paved the way for the marking of remarkable period in history of the world civilization and the history of mankind.

Bronze Age Civilizations

The evolution and diffusion complement each other: human cultures evolve have the capacity to from one another. Key developments like the expansion of agriculture, wheeled cart, specialised skilled labours and the system of knowledge subsequently learnt and utilised by several groups. In this way the forces of civilization spread.

Thus, paradoxically, diffusion is unique to the evolution of human cultures. Evolution has come to mean the development of social structures in a sequence of stages, from simple to complex. Complexity refers to internal differentiation, more and more tools and techniques for different tasks and more social roles in the given society. Most tribal societies in the world did not develop a bronze age.

The Bronze Age period has divided into three according to its tools of metallurgy. The beginning of the Bronze Age is not uniform. Probably in 5500 BC, roughly but it was the “age “the period between 3500 BC and 1200 BC. Egypt, Mesopotamia, Harappa and the Shang civilizations were to be considered as the Bronze Age civilizations with different times respectively but almost contemporary.

The development of cities was the important feature of the period. The sophisticated knowledge in various realms, the expansion and surplus of production in the agriculture, technological development, irrigation system, prevalence of the trade, artisanal and skilled craftsmanship and labour, emergence of ruling class as the centralised administration and a centre, resulted the transformation of the rural area in the urban character. Specialised and separate entities came into being, which is the complex city life. Stratification of the society with prevalence and dominance of ruling classes with controlling authorships occurred. They began to control over all and looking after.

Ur

Ur was an important Sumerian city-state in ancient Mesopotamia located at the site of modern Nasiriya in Iraq .Once a coastal city near the mouth of the Euphrates on the Gulf. The city's patron deity was Nanna, the Sumerian moon god, and the name of the city is in origin derived from the god's name, URIMIZ,, literally "the abode of Nanna .It was one of the greatest cities of the world in the bronze age period. The earliest known occupations at Ur city date to the Ubaid period of the late 6th millennium BC. By about 3000 BC

The site is marked by the ruins of the Ziggurat of Ur, which contained the shrine of Nanna, excavated in the 1930s. The temple was built in the 21st century BC, during the reign of Ur-Nammu . The ruins cover an area of 1,200 metres (3,900 ft) northwest to southeast by 800 metres (2,600 ft) northeast to southwest and rise up to about 20 metres (66 ft) above the present plain level. The city dates from the Ubaid period circa 3800 BC, and is recorded in written history as a City State from the 26th century BC. That Ur was an important urban centre already then seems to be indicated by a type of cylinder seal called the City Seals. These seals contain a set of proto-cuneiform signs which appear to be writings or symbols of the name of city-states in ancient Sumer. Many of these seals were found in Ur, and the name of Ur is prominent on them

In 1625, the site was visited by Pietro della Valle, who recorded the presence of ancient bricks stamped with strange symbols, cemented together with bitumen, as well as inscribed pieces of black marble that appeared to be seals.

The site was first excavated in 1853 and 1854 by John George Taylor, British vice consul at Basra from 1851-1859. He worked on behalf of the British Museum. He had been instructed to do so by the Foreign Office. Taylor found clay cylinders in the four corners of the top stage of the ziggurat which bore an

inscription of Nabonidus (Nabuna`id), the last king of Babylon (539 BC), closing with a prayer for his son Belshar-uzur (Bel-šarra-Uzur), the Belshazzar of the Book of Daniel. Evidence was found of prior restorations of the ziggurat by Ishme-Dagan of Isin and Shu-Sin of Ur, and by Kurigalzu, a Kassite king of Babylon in the 14th century BCE. Nebuchadnezzar also claims to have rebuilt the temple. Taylor further excavated an interesting Babylonian building, not far from the temple, part of an ancient Babylonian necropolis. All about the city he found abundant remains of burials of later periods.

Excavations from 1922 to 1934 led by the archaeologist Sir Charles Leonard Woolley. A total of about 1,850 burials were uncovered, including 16 that were described as "royal tombs" containing many valuable artifacts, Most of the royal tombs were dated to about 2600 BC. The finds included the unlooted tomb of a queen thought to be Queen Puabi—the name is known from a cylinder seal found in the tomb, although there were two other different and unnamed seals found in the tomb. . Near the ziggurat were uncovered the temple E-nunmah and buildings built for a king, residence of the high priestess and a temple building . Outside the temple area, many houses used in everyday life were found, the first stage of settlement in southern Mesopotamia. Woolley later wrote many articles and books about the discoveries. The discoveries at the site reached the headlines in mainstream media in the world with the discoveries of the Royal Tombs

Memphis

Memphis was the ancient capital of, the first name of Lower Egypt. Its ruins are located near the town of Mit Rahina,) south of Cairo, on the west bank of the Nile. The city was also at one point referred to as **Ankh-Tawy** (meaning "Life of the Two Lands"), stressing the strategic position of the city between Upper and Lower Egypt. This name appears to date from the Middle Kingdom (c. 2055–1640 BCE), and is frequently found in ancient Egyptian texts. Some scholars maintain that this name was actually that of the western district of the city that lay between the great Temple of Ptah and the necropolis at Saqqara, an area that contained a sacred tree.

At the beginning of the New Kingdom (c. 1550 BCE), the city became known as **Men-nefer** (meaning "enduring and beautiful"), which became **Menfe** in Coptic. The name "**Memphis**" is the Greek corruption of this name, which was originally the name of the pyramid of Pepi I, located west of the city. Memphis had some 30,000 inhabitants and was by far the largest settlement worldwide from the time of its foundation until around 2250 BC and from 1557 to 1400 BC

According to legend related by Manetho, the city was founded by the pharaoh Menes around 3000 BC. Capital of Egypt during the Old Kingdom, it remained an important city throughout ancient Mediterranean history. It occupied a strategic position at the mouth of the Nile delta, and was home to feverish activity. Its principal port, Peru-nefer, harboured a high density of workshops, factories, and warehouses that distributed food and merchandise throughout the ancient kingdom. During its golden age, Memphis thrived as a regional centre for commerce, trade, and religion.

Memphis was believed to be under the protection of the god Ptah, the patron of craftsmen. Its great temple, Hut-ka-Ptah, was one of the most prominent structures in the city. The history of Memphis is closely linked to that of the country itself. Its eventual downfall is believed to be due to the loss of its economic significance in late antiquity, following the rise of coastal Alexandria. Its religious significance also diminished after the abandonment of the ancient religion.

The ruins of the former capital today offer fragmented evidence of its past. They have been preserved, along with the pyramid complex at Giza, as a World Heritage Site since 1979. The site is open to the public as an open-air museum.

Memphis has had several names during its history of almost four millennia. Its Ancient Egyptian name was **Inebou-Hedjou**, translated as "the white walls. Because of its size, the city also came to be known by various other names that were actually the names of neighbourhoods or districts that enjoyed considerable prominence at one time or another. The city was also at one point referred to as **Ankh-Tawy** (meaning "Life of the Two Lands"), stressing the strategic position of the city between Upper and Lower Egypt. This name appears to date from the Middle Kingdom (c. 2055–1640 BCE), and is frequently found in ancient Egyptian texts. Some scholars maintain that this name was actually that of the western district of the city that lay between the great Temple of Ptah and the necropolis at Saqqara, an area that contained a sacred tree.

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The Egyptian historian Manetho referred to Memphis as **Hut-ka-Ptah** (meaning "Enclosure of the ka of Ptah"), which he approximated in Greek as Αἰ γυ πτος (Ai-gy-ptos), from which derives the Latin AEGYPTVS and the modern English name of Egypt. The term Copt is also believed to be etymologically derived from this name.

Mohanjodaro:

The site of M.J (literally the mount of the dead) situated in Larkana dist of Sind (Pakistan) some 483 Km. South of Harappa also has two mounds. The western low mound was a citadel and the eastern extension mound was enshrining the relics of the buried lover city. The mounds were excavated by R.D Banerjee (1922), sir, John Marshal (1922-1930), E.J.H Mackey (1927-31) S.M Wheeler (1930-47), and G.F Dales (1964-66) bringing to light seven successive levels of buildings phases, besides many relics related to the Indus civilization. It was the largest city of the civilization and along with Harappa has been hailed as the twin capitals of this extensive state. However there is no positive that the cities were the capitals either of separate states or of unified empire. It has also been postulated that Mohenjo-Daro the capital of the extensive empire with Harappa and Kalibangan as its subsidiary centres. Both these conclusions are at best inferential and hypothetical.

The most famous building of Mohenjo-Daro is the great bath. Situated on the citadel area, it is a specimen of beautiful brick work .it is a rectangular tank and measures 11.88 meter from north to south, 7.01 meter broad and 2.43 meter deep. It had a flight of steps on the north and south sides, leading to the bottoms of the tank. To make it water tight, the sawn bricks (burned bricks) on edges were set in gypsum mortar, with a layer of bitumen seals sand witched between the inner and outer brick sleines. The water for the bath provided by a well in an adjacent room. The out let with corbelled drain disgoring on the west side of the mound was meant for emptying it occasionally surrounding the both were portions and sets of rooms, while a stairway led to an upper story , some scholars think that the rooms were provided for some kind of priesthood.

To the west of the great bath there is a group of 27 blocks of brick work cress crossed by narrow ventilation channels. Wheeler interpreted this structure as the podium of great granary. Allchins however, held a different view according to them it has some civic functions, probably linked to religious rituals. To north and east of the great bath a long building is taken to be “the residence of a very high official possibly the high priest himself or perhaps a college of priests”

The remains of a building divided from east to west in to five aisels by 20 brick piers arranged in four rows of five each, originally provided with long low benches of perishable materials as indicated by the floor, “divided up by a number of narrow corridors or gangways neatly paved with bricks. Seem to remind us of an Achaimanian apadan or audience chamber and a complex of rooms. The large number of worked stone rings, possibly pieces of architectural masonry but more probably part of a ritual stone column. The finds according to Allchins recall those associated with the reputed temple in the lower town and indicated the presence of a temple in this part of the citadel.

The lower city at Mohenjo-Daro which life Harappa does not appear to have been fortified, displayed all the elements of a planned city. Its lay out seems to have been that of a grid iron of main streets running north south and east west , dividing the area into blocks of roughly equal size and approximately rectangular.

The main streets in the city at Mohenjo-Daro are about 9.14 mtr wide. The lanes divided the blocks on which the prison like houses (gride system) opened their furtive doors instead of the main streets. The houses lacked decoration in general but were provided with gratings or window screens made of terracotta.

The noteworthy and recurrent features are the insistence of water supply bathing and drainage together with the substantial stairway to the upper floor. In some houses a built seat latrine of western type is included on the ground or first floor with a slopping and sometimes stepped channel through the wall to a pottery receptacle or brick drain in the street outside.

The material remains it is evident that Mohenjo-Daro was the great city of the Indus civilization. About 1938 seals discovered from this site form 56.06% of the total writing material of the Indus cities. The discovery of a number of stone,

bronze and terracotta figures speak about the level of the aesthetic sense of the citizens (dancing girl and bust of the bearded head etc.). a few vessels of copper bronze and a large no of have been recovered. The depictions on the seals throw light on animal sacrifice, mother goddess cult, animal and true worship, representation of ship on a stone seal, a curved stone representation of a river boat, representation of ship on terracotta amulet etc. reveals their artistic expressions and the existence of the trade. The city ruined along with the decline of the civilization. Now it is world heritage site of UNESCO.

Chieftdom to state

Egyptologists in the early twentieth century interpreted the formation of the Egyptian state as a process of the people into the unification, which gradually led to the development of villages, then 'chieftdoms' it is a type of complex society, there might have a leader. Who is to be known as chief it is neither a tribe nor a state. Over time, the chieftdoms were absorbed into two major Kingdoms, Upper Egypt (the Nile Valley), and Lower Egypt (the Delta). Each and every society would have their own leaders and there must have some sort of sovereignty and the subordinating societies or subservient societies. These societies would provide some kind tributes to them and maintain the economic transactions and its prevalence. The origin of the state the war played a decisive role in the rise of the state. Historical or archaeological evidence of war is found in the early stages of state formation.

"While the aggregation of villages into chieftdoms, and of chieftdoms into kingdoms, was occurring by external acquisition, the structure of these increasingly larger political units was being elaborated by internal evolution. These inner changes were, of course, closely related to outer events. The expansion of successful states brought within their borders conquered peoples and territory which had to be administered. And it was the individuals who had distinguished themselves in war who were generally appointed to political office and assigned the task of carrying out this administration. Besides maintaining law and order and collecting taxes, the functions of this burgeoning class of administrators included mobilizing labour for building irrigation works, roads, fortresses, palaces, and temples. Thus, their functions helped to weld an assorted collection of petty states into a single integrated and centralized political unit.

These same individuals, who owed their improved social position to their exploits in war, became, along with the ruler and his kinsmen, the nucleus of an upper class. A lower class in turn emerged from the prisoners taken in war and employed as servants and slaves by their captors. In this manner war contributed to the rise of social classes"

"The crucial characteristic of political states is that central authority becomes fully established and institutionalized in formally regulated offices. State-controlled laws are formal, and judicial offices are assigned to act as third parties. Unlike chieftdoms, the political structure of states is fully differentiated, visible and territorially bounded. States have a monopoly over the threat or use

of physical force, both internally, through a formalized judicial and punitive system of repressive laws, and externally, by means of an organized and permanent army."

Weber (1921) defined the state as the organization that has a "monopoly on the legitimate use of physical force within a given territory."

Egypt:

Egypt is literally the gift of Nile as the ancient Greek historian Herodotus observed. It was the cradle of the ancient civilization. The Nile valley extending 750 miles from the first cataract to the Mediterranean is a fertile oasis cut out of a line stone plateau and protected from invasion by the surrounding desert. Its soil was renewed annually by the rich silt deposited by the flood water of the river that unlike the unpredictable floods of the Mediterranean. By 4000 BC Neolithic villages had begun to build dikes and canal networks to control the Nile for irrigation. As population grew a central authority was required because this necessary work involved many communities. Two distinct kingdoms emerged. Lower Egypt comprised the broad Nile delta north of Memphis. While Upper Egypt extended southward along the narrow 10-20 mile wide valley as far as the first cataract at Syene (Aswan) each kingdom contained a score of tribal districts, or nomes, which had formerly been ruled by independent chieftains.

The pre-dynastic period ended soon after 3100 BC when Menes (also known as Narmer) ruler of Upper Egypt united the two kingdoms and founded the first dynasty with its capital at Memphis. As little is known of these first two dynasties the period is called Egypt's archaic age.

The kings of the third through the sixth dynasties –the period called the Old Kingdom or Pyramid Age (2700-2200) like the rulers of Sumer whom they resembled, firmly established order and stability, as well as the basic elements of Egyptian civilization. The nobility lost its independence and all power was centred in the king or pharaoh (par-ao, great house) the pharaoh was considered a god rather than a human agent of god as the god of Egypt, the pharaoh owned all the land and received surplus from the crops produced on the huge royal estates. This surplus supported large corps of specialist administrators, priests, scribes, artists, artisans and merchants who laboured in the service of the pharaoh.

For about a century and a half known as the first intermediate period or oligarchic feudal age (c 2200-2050BC) civil war raged among contenders for the throne. Egypt was rescued from oligarchy and anarchy by the pharaohs of the dynasties who reunited the country. The Middle Kingdom (2050-1800BC) Pharaohs promoted the welfare of the down-trodden following the 12th dynasty it again was racked by civil war as provincial governors fought for the pharaoh's throne. During this second intermediate period (1800 – 1570BC) The Hyksos, a mixed by preponderantly Semitic people invade Egypt from Palestine.

The pharaohs of 18th dynasty who expelled the intruders and reunited Egypt and founded the new kingdom (1570-1090BC) the outstanding representative of this aggressive state was Thutmose III. The 28 Egyptian dynasties that had existed for more than 2500 years came to an end then Egypt passed under Persian rule in 525 BC.

Language & Religion:

Egyptian language is a Semitic language closely related to Berber and Semitic languages. It has the longest history of any language having been written from 3200 BC to the middle ages and remained as a spoken language for much longer.

Each religion arose as a means of enabling the people of its society to survive. Later and increasingly it became a means of directing the society's energies towards particular ends thought important and advantageous by its leaders. During the old kingdom Egyptian religion was reaching in ethical content. Relations between people and gods were based on material not moral. The gods were thought towards those who brought them gifts of sacrifice. But a religious revolution happened in the first intermediate period. It was now believed that instead of sacrificial offerings the gods were interested in good characters and love for one's fellows.

Osiris, the mythical god of the Nile whose death and resurrection explained the annual rise and fall of the river became the centre of the most popular religious cult when the new emphasis on moral character was combined with the supreme reward of an attractive afterlife. A man remains over after death and his deeds are placed beside him in heaps. However, existence yonder is for eternity. He who reaches it without wrongdoing shall exist yonder like a god.

Isis, the widow of Osiris, who was murdered by his brother Seth. Isis collected all the pieces of his body and wrapped them in linen, Osiris was resurrected, the Nile flood resumed, and vegetation revived. The moralized Osiris cult taught that Seth was god of evil, that Osiris was the first mummy and that every mummified Egyptian could become another Osiris, capable of resurrection from the dead and a blessed eternal life. Mummification in the society placed all the valuable things in the tomb.

Judgment of Osiris they constitute much of what is known as the book of the dead which was placed in the tomb. Akhenaton directed his religious information against the venal priests of Osiris as well as those of the supreme god Amon. He failed to uproot Amon and the multiplicity of lesser gods; his monotheism was too cold and intellectual to attract the masses.

The priests have enjoyed an important position in the Egyptian society. It was a more religious society. They worshipped the sun god, with different names and the gods like moon god, god of floods, natural phenomenon etc.

Trade & exchanges: - the Egyptians had maintained the trade relations with the contemporary societies. The ancient Egyptians and pharaohs spend much importance to the trade. They conducted expeditions to Nubia, each lasting several months. Harkhuf interacted with the chiefs of the inhabitants of Nubia and returned with 300 asses' laden with incense ebony, oil, leopard skins, elephant tusks and all goodly products.

Instead of continuing with this description of trading pattern, state emergence and expansion of trade. It had referred to the movement of a upper Egyptian crafted palettes to lower Egypt, increasing reliance on copper and the links of Madi at the delta lead with Sinai and southern Palestine.

The collectivistic economy of Egypt has been called theocratic socialism, because the state, the pharaoh owned the land and monopolized its commerce and industry. Because of the Nile and the proximity to Mediterranean and red seas, most of Egypt's trade was carried out by ships. Boats plied regularly up and down the Nile, is easily navigable in both directions up to the first cataract at Aswan .the current carries ships downstream and the prevailing north wind enables them to sail upstream easily.

Trade reached its height during the empire, when commerce travelled along four main routes ; the Nile river the red sea, which was connected by caravan (caravan trade with packed animals) to Nile band near Thebes a caravan route to Mesopotamia and southern Syria and the Mediterranean sea connecting northern Syria, cypress , Crete , and Greece with the delta of Nile.

The Egyptians produced linen garments beautiful stone vases, glass ware of beautiful shapes and furniture inlaid with ivory and precious stones. Exported incense oil, silvers, timber etc. their indispensable imports were timber, copper, tin and olive oil, paid for with gold from its rich mines. Money economy was not prevalent in Egypt the system of exchange was the barter system with standard sacks of grain.

Legal system:

The Egyptian head of the legal system was officially the pharaoh, who was responsible for enacting laws, delivering justice, and maintaining law and order, a concept the ancient Egyptians referred to as Ma'at., there was no legal codes from ancient Egypt survived ,.But It is thought that the laws of ancient Egypt were at least partially codified. In fact, we learn from one Greek writer that in the Late Period there were probably eight books that set out the legal code. But nothing remains of these documents, or for that matter, legal codes from other periods. However, we can derive some of the laws of ancient Egypt from funerary texts, as well as court and other documents.

The court documents shows that Egyptian law was based on a common-sense view of right and wrong that emphasized reaching agreements and resolving conflicts rather than strictly adhering to a complicated set of statutes. Although males dominated the legal system in ancient Egypt, records indicate that females enjoyed considerable rights under the law. Local councils of elders,

known as Kenbet in the New Kingdom, were responsible for ruling in court cases involving small claims and minor disputes. More serious cases involving murder, major land transactions, and tomb robbery were referred to the Great Kenbet, over which the vizier or pharaoh presided.

Ma'at represented truth, order, balance and justice in the universe. This concept allowed that everyone, with the exception of slaves, should be viewed as equals under the law, regardless of wealth or social position. Plaintiffs and defendants were expected to represent themselves and were required to swear an oath that they had told the truth. In some cases, the state took on both the role of prosecutor and judge, and it could torture the accused with beatings to obtain a confession and the names of any co-conspirators. Whether the charges were trivial or serious, court scribes documented the complaint, testimony, and verdict of the case for future reference. Punishment for minor crimes involved either imposition of fines, beatings, facial mutilation, or exile, depending on the severity of the offense. Serious crimes such as murder and tomb robbery were punished by execution, carried out by decapitation, drowning, or impaling the criminal on a stake. Punishment could also be extended to the criminal's family. Beginning in the New Kingdom, oracles played a major role in the legal system, dispensing justice in both civil and criminal cases. The procedure was to ask the god a "yes" or "no" question concerning the right or wrong of an issue. The god, carried by a number of priests, rendered judgment by choosing one or the other, moving forward or backward, or pointing to one of the answers written on a piece of papyrus or an ostrakon.

During the Greek period, Greek law existed alongside that of the Egyptian law, but usually these laws favoured the Greeks. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt. However, prior to the Greek period, ultimately it was the king as a living god who was the supreme judge and lawmaker. . The legal and administrative systems seem not to have been well defined, and so at times anyone in an authoritative position may have made legal judgements. t the king's viziers often acted as judges, and theoretically, anyone with a legal problem could bring a case before a vizier, though arranging such an audience with busy, important government officials may have at times been difficult. But more specifically, we believe that the title, Overseer of the Six Great Mansions, refers to our modern equivalent of a magistrate. Mansions probably refer to the main law court in Thebes, though we believe there were other major courts in Egypt. Minor cases were tried by a local council of elders and each town or village had its own local kenet in charge of legal proceedings. Such cases usually involved minor problems, such as default on loans. Still, the most important matters were probably reported to the king who would then decide the case and the proper justice. Documentation on prior cases were recorded and retained, and like our own modern legal systems, these court documents were used as precedent for current cases. Some of these documents remain, and are some of our best evidence of how the ancient Egyptian legal system functioned.

In Egypt considered the Tomb robbery was to be one of the most heinous crimes. There are many numbers of other documented legal proceedings. From these, we know of the punishment in criminal proceedings. Simple corporal punishment could involve a hundred strokes of the cane and in more serious cases, 5 bleeding cuts added, The Pharaoh himself might very well decide the most important criminal cases, or at other times he might appoint a special commission with full authority to pass judgement. . Some crimes were punished with mutilation consisting of cutting off a hand, tongue, nose or ears. In extreme cases, capital punishment was inflicted by implement on a stake, burning alive, drowning or decapitation.

The differences between the administration of civil and criminal law were significant. In criminal cases, where the state was the prosecutor, there seems to have been an initial presumption of guilt, and trials were conducted accordingly. Crimes against the state, the king, the gods, and against the person, such as murder and bodily harm, were prosecuted by the state, while victims of robbery, theft, and apparently sexual aggression had to bring their cases before the court themselves. Cases were tried before tribunals of scribes and priests appointed for the purpose, with high officials - sometimes one or even both of the viziers's presiding. Throughout pharaonic history, the justice system remained part of the executive; and many official positions had executive and judicial aspects.

The Greek lawgiver Solon visited Egypt in the 6th century BC, studied their law and adapted many aspects of it into the legal system of Athens. During Egypt's Greek period, Egyptian law continued to influence the separate Greek legal system

Literary manifestations: writing system:

Write has been called a way of encoding information or system of symbol ling. A set of visibly recognizable signs stands for a coherent pattern of sounds that hold meaning a particular language. The Egyptians perhaps knew the art of writing from their contemporary society - the Sumerians but their writing system was entirely different from that of the Sumerians. The Egyptian style of writing or script is known as Hieroglyphic mean the sacred signs. It is a Greek origin. The first written objects in Egypt were painted or incised potsherds of about 3100BC.

The writing was cursive and recorded the names of chiefs or rulers or deliveries of goods to their tombs /houses. At first the hieroglyphic represented only objects, later they came to stand for ideas and syllables early in the old kingdom the Egyptians took the further step of use alphabetic characters for 24 consonant sounds.

The earliest form was pictographic. There were more than 700 hieroglyphic signs by which the pictures of women children, lion etc. were common. Hieroglyphic writing carved on stone walls of temples, pyramids, coffins and also a painting and objects of daily use. It was used to make notations on highly symbolic reliefs depicting royal flats, on stone palette and

ceremonial maces. At Hierakonpolis, the first capital of an inchoate Egyptian state, many inscribed objects were found in a cache of old things ritually buried in a temple.

It was mainly written in the papyrus scrolls. It includes 3 kinds of scripts that are hieroglyphic, hieratic and demotic. Hieroglyphic mainly used monumental writing in temples pyramids etc. it was found occasionally in manuscripts also hieratic was a kind of cursive writing. The direction of cursing scripts was originally vertical and later horizontal. The pattern of writing was right to left. It was used for any kind of writing purposes that is sacred or profane. Demotic was very cursive and it was for common people for common purposes .it was written in column forms. In Egypt the earliest documents or inscription were ceremonial or voting objectives associated with the kings.

The writing material of the Egyptian was the popular red pens papyrus ink and ink pot and colours also. As the decipherment of Rosetta stone which possess that name as Napoleon Bonaparte had found it near the town Rosetta in his expedition of Egypt in 1799 has intended the mystery of the knowledge of the ancient Egypt. It is called as the key to Egyptology. In 1822 Champollion a French archaeologist who deciphered the Rosetta stone inscription.

Egypt's oldest literature is pyramid texts, a collective of magic spells and ritual texts inscribed on the walls of the burial chambers of old kingdom pharaohs. This recusant theme is a morrotonans insistence that the dead pharaoh is a really a god and that no obstacle can prevent him from joining his fellow gods in the reweins. Old kingdom literature went on to achieve a classic maturity of style and content it stresses the truth that is everlasting.

The trouble life that followed the collapse of the first intermediate period and middle kingdom. It contains priests against the its of the day, demands for social justice and praise for a new value, romantic love as a means of forgetting misery. A notable example of Egyptian literature is Akhenaton's Hymn to the sun which is similar in spirit to psalm 104 in Old Testament. They had also produced much works on medicine, science mathematics geometry etc...

Sumeria:

The Old Testament refers to 'Shinas' meaning 'Sumer' as a land of brick built cities. It was at the southern most region of Mesopotamia. They were the first city dwellers of the land. They settled in the lower Tigris Euphrates valley around 3500 BC. They spoke the Sumerian language. Sumer literally meaning the land of the 'lord of Brightness'. It was the earliest civilization in the world and comprised several city states, in which important were Nippur, Kish, Ur, Lagash, Uruk etc... The first settlement was Eridu, and then Ubaid period, in this period occupied the plains of lower Tigris and Euphrates. There were small fishing settlements in the beginning but agriculture and witnessed the development of urban institutions. It followed by the Uruk period was the peak of the par excellence of the Sumerian civilization. There after the early dynastic period (2900-2370 BC).Lasted up to the Babylonian and Akkadian invasions.

Sumerians were the first urbanized society in the world, they started a new way of life, the city life and invented and started the writing, agriculture trade, the wheel, fishing and irrigation. Fishing is important to the economy, before the full development of agriculture the earliest settlement were fisher folk

By 3200 BC the Sumerian population of increased considerably and developed the cities. The first phase of Sumerian civilization to about 2800 is called proto literate period. By 2800BC the Sumerian cities had emerged in to full light of history. This first historical age is called the old Sumerian period was characterized by incessant war fare as each city sought to protect or enlarge its land and water rights. Each city state was a theocracy, for the chief local god was believed to the real sovereign .the god's earthly representative was the Enzi the high priest and city governor, who acted as the god's steward in both religions and secular functions.

These Ensis were typical primitive monarchs best known is the semi legendary Gilgamesh, ruler of Uruk about 2700 BC. While 2600 BC is temple lands (clan lands) were becoming the private property of great land owners called Lugal (literally great men). And in due course the term became a political title and is generally translated as king.

The Sumerian lugal made the general welfare, their major concern. Best known is Urukagina who declared himself lugal or lagash near the end of the old Sumerian period and ended the rule of priests and powerful men.

By 2300 – 2150 BC the Akkadians absorbed the Sumerian culture. A generation after Urukagine, Sargon-I an Aakkadian ruler who conquered Sumer and established an Empire. But during the nie Sumerian 2100-2000BC, order and prosperity were restored by the lugal of the third dynasty of Ur. Crated a highly centralized admin and the temple dominated cities became provinces administrated one. But the city of Ur destroyed by the Elamites and later the Babylonian became the powerful leader with Hammurabi.

Religion:

Like the Egyptians the Sumerians worshipped many natural gods and built temples on mounts and hills in their honour. Each city had a patron god, temple and priest kings people brought food and animals to offer them a sacrifice. The priest helped them in conducting prayers and rituals. The priest commanded great respect for they were thought to be representation of god.

The Sumerians gave much importance to the religions in their daily life. The most important god among them rules was the sky god Anu, Enlil was the god of Earth, and the city of Nippur was dedicated to the god Enlin. Enki was another god for the water. It was the god for the city of Erich. Ishtar or Innana was another god for the city of Uruk. The sun god Utu was Sippar and the moon god Nanna was at Ur. The goddess Nanshe was another, Ishtar or Innana was the god of the morning and evening.

The religion of the Sumerians illuminates their social attitudes and the character of their culture. They didn't not succeed in developing a very exalted religion; yet it occupied an important place in their lives. To begin with it was polytheistic and anthropomorphic. They believed in a number of gods and goddesses, each a distinct personality with human attributes.

The afterlife was a mere temporary existence in a dreary a shadow place which later came to be called sheol. No one could look forward to resurrection in another world and joyous external existence as a recompense for the evils of this life the victory of the grave was complete. In accordance with these beliefs the Sumerians bestowed only limited care upon the bodies of their dead. There was little spiritual content in Sumerian religion. The gods were not spiritual beings but creatures cast in the human mold with most of the weaknesses and passions of mortals.

Temples were the most important part of the Sumerian society. They constructed the temples on the top of the hills. Or mounts and these were multi-storeyed buildings, such buildings were called ziggurats. (Tower like). In the middle leading to a tower where the idol of god was located. It was decorated with precious stones and jewels. Along with the temples, had facilitated for the priests and pilgrims. Temples were the learning centres and granaries and store houses were also located. There had maintained the special places for the animal and vegetable sacrifices.

Trade and exchange system:

The sumerians also had the trade relations with the contemporary societies they collected raw materials from the distant places and shaped them as finished goods which sold at both the home nad abroad. They developed the wheeled carts and boats. The boats connect the small villages to one another. They were mainly an agrarian society and had developed a good irrigation system.

Language and writign system

The sumerian style of writing is called the cuniform. They invented the art of writing in the world civilization. It was the city fo Uruk. Uruk was an inormuous city majestic temple, mnumental art, a society with unprecedented complexity and social hirachy which required a method of record keeping that was sufficiently flexible to represent the spoken language. The sumarian writing cuniform which means wedge shaped. They took the idea of writing from cylender seals. Later these symbols used to identify religions and economic terminologies.

Signs each representing a syllable were developed in to granphs representing people, animals, plants, temples etc. the the graphs were them associated with specific words and component syllable to make the final form of the script.

The earliest form of writing was pictographic writing had been developed in the temple by the scribes who needed a convenient instrument for the keeping of the elaborate accounts of the revenues of the god and in a society which was essentially industrial and commercial. The main function of writing was the furtherance of business. The literary material from the Sumerian cities; classified into three, business documents, royal inscriptions and religious text. It was mainly in the tablets in form.

Cuneiform was on the clay tablets, the pictographs turned at an angle of 90° Written from left to right. Originally there were a number of signs and it became reduced about 600 by 2900 BC. The influence of Akkadians was one of the important factors to the further development of cuneiform. The cuneiform signs were made up of straight lines with a broader head. Where the blunt stylus was pressed in to the clay which led to the wedge-shaped look. It had influenced the languages like Eblaic and Aramaic, Hittite, Hurrian, Ugaritic etc.

The cuneiform script spread over the rest of the Middle East due to political and cultural expansion. The hymns to the gods, royal inscriptions etc. the early form of cuneiform called protocuneiform. The structure of cuneiform is phonetic and ideogram. The oldest tablets from Uruk and from Jamdat Nasr are pictographic. To the side of clay tablets with pictographic signs founded at Uruk. This tablet is about 3500 years old.

H.C. Rawlinson was hailed as the father of cuneiform script. Because he deciphered the Behistun inscription. The epic of Gilgamesh, the Sumerian poetry is evident from the royal inscription of Shulgi.

Legal system:

The most distinctive achievement of the Sumerians was their system of law. It was the product of a gradual evolution of local usage merging together with ideas absorbed from neighbouring Semitic peoples. Only a few fragments of law have survived in their original form. The Code of Hammurabi is now recognized to have been a variant of the code of the Sumerians. The features of the law and legal system were the *lex talionis* or law of retaliation in kind. This fundamental concept was one that the Sumerians learned from Semites. Semi-private administration of justice. The court served principally as an umpire in the dispute between the plaintiff and defendant not as an agency of the state to maintain a public security in equality before the law. It has been divided the population into three classes- Patricians or aristocrats, burghers or commoners; serfs and slaves. Penalties were graded according to the rank of the victim but also in some cases according to the rank of the offender. The killing or maiming of a patrician was much more serious offence than a similar crime committed against a burgher or a slave. On the other hand when a patrician was the offender he was punished more severely than a person of inferior status would be for the same crime. The origin of this curious rule was probably to be found in consideration of military discipline. Since the army officer is and therefore the chief defenders of the state, they could not be permitted to give vent to their

passions or to indulge in riotous conduct. Inadequate distinction between accidental and intentional homicide. A person responsible for killing another accidentally did not escape penalty as under modern law, but had to pay a fine to the family of the victim apparently on the theory that children were the property of their fathers and wives the property of their husbands.

The chief Sumerian god of law and justice was Shamash. The Patesi who combined the functions of chief priest, commander of the army, superintendent of irrigation and chief of justice and the law giver. The code of Dungi was an example for the Sumerian legal system. The oldest collection of Sumerian law was originated in the city of UR and it had been given by Ur Nammu. This consisted forty short paragraphs and punishable acts mainly referred to personal injuries, slave issues, marital problems and agricultural disputes.

“Laws of Ipt Ishtar” was another legal system of Sumeria primarily with laws of marriage family and property. The laws of Eshnunna was another set of laws prevailed in the city of Eshnunna was another primarily dealt with theft and related offences. Sexual offences, bodily injuries, damaged caused by a goring ox and other comparable cases. Majority of the offenses were penalized with pecuniary fines, but some serious offenses as burglary, murder and some sexual offences were penalized with death.

China:

Although Neolithic cultures in China are dated as early as 6000 BC, the first phase of the Bronze Age, called the Erlitou phase, when the Xia dynasty ruled bronze came into use, dates between 2200 and 1760 BC. In this phase, Erlitou was one of the main settlements.

The Xia dynasty was succeeded by the Shang, whose tenth ruler established the city of Changzhou around 1500bc. the widest distribution of the Shang sites occurred in this middle phase. the civilization is named after the chief ruling dynasty, even though there was probably no political unification and other states also contested for power. The twelve last Shang kings ruled from the city of Anyang. The dynasty was defeated by the western Chou in about 1122bc.

In Neolithic stage villages were founded on the Huang Ho (the yellow river) and the Yangtze was the cradle of Chinese civilization. Shang China was ruled by hereditary kings who also acted as intermediaries between the people and the spirit of world. Thus power was not absolute, being constantly limited by the aristocratic “council of the great and small”. Magic was employed to maintain the balance of nature, which was thought to function through the interaction of two opposed but complimentary forces Yang and Yin. Yang was associated with sun and all the things male, strong, warm, and active. It was associated with the moon and all things female, dark, cold, weak, and passive.

The common people were peasants who belonged to no clans and apparently worshipped no ancestors. Their gods were the elementary spirits of nature. Peasants were virtual serfs. Owning no land but working plots periodically assigned to them by royal and noble land owners they collectively cultivated the fields retained by their lords.

Chou dynasty was the longest lasting; the leader of the chou tribe overthrew the shang ruler. The chou ruler announced that Heaven (tien) had given him a mandate to replace the shang. It introduced a new aspect of Chinese thought: the cosmos is ruled by an impersonal and all power full heaven, which sits in judgement over the human ruler, who is the intermediary between heaven's commands and human life.

The Chou was a western frontier tribe that had maintained its martial spirit and fighting ability. The other Chinese switched their loyalty to the Chou leaders who went on to establish a dynasty that last almost 800 years. Its capital Hao, near the city of Xian. The chon kings set up a feudal system of government by delegating local authorities to relatives and noble magnets.

The remnants of chon royal power disappeared, when an alliance of dissident vassals and barbarians destroyed capital and killed the king. Seven of the storage feudal princes gradually conquered their weaker neighbours. In the process they assumed the title Wang (king) formerly used only by the Chou rulers and began to extinguish the feudal rights of their own vassals and established centralized administrations. Warfare among these emerging centralized states was incessant, particularly during the two centuries known as the period of warring states(400-221 BC)by 221 BC, the rules of the chins the most advanced of the seven warring states had conquered all of its rivals and established a unified empire.

Legal System:

Body of thought emerged in the fourth and third centuries BC and came to be called the school of law or legalism. The legalists emphasized the importance of harsh and inflexible law as the only means of achieving an orderly and prosperous society. They believed that human nature was basically bad and that people acted virtuously only when forced to do so. Therefore they argued for an elaborate system of laws defining fixed penalties for each offence, with no exception for rank, class or circumstance. Judges were not to use their own conscience in estimating the gravity of the crime and arbitrarily deciding on the punishment. Their task was solely to define the crime correctly; the punishment was provided automatically by the code of law. Their procedure is still a characteristic of Chinese law.

Since the enforcement of law required a strong state, the immediate goal of the legalists was to enable the power of the ruler at the expense of other elements, particularly nobility. Their ultimate goal was the creation of a centralised state strong enough to unify all china and end chaos of the warring states period. The unification of china in 221 BC by the chin was largely result of putting legalist ideas of government into practice.

Language and Writing System:

The Chinese had their own peculiar art of writing. They developed their pictograph out of those 600 pictographs were a basic nature in Chinese script. The script of the Chinese was complicated that they could not develop it into the stage of an alphabet.

Originally they wrote on chips of wood with a bamboo pen. They wrote in leaves, wood, animal skin. They wrote on cod gnet leaves with the sharp tools and also used ink and brush. Besides the bamboo they used silk also. The earliest stage of transition associates with Xia dynasty they used Chinese logographic system. Silk was used for a sacred quality. On the animal bones characters were inscribed with a metal point. The first evidence of the Chinese script found at Anyang which feature was written in bones and shells.

Chinese script contains ideograms or groups of pictogram symbol representing sounds. It had its roots in marking of pottery for social identification, in marked contours to the roots of area system. Archaeological records of Shang writing, written records can be called economical but their explicit purpose was political. Fortunately a great number of specimen of writing have been preserved in inscribed on pieces of animal's bones and tortoise shells and pottery- oracle bone script.

Chinese writing system that still dominates East Asian civilization. One of the characteristic features of the Semitic language to which Chinese belongs is that a relatively high percentage of their words are mono syllabic. Another feature is the absence of inflections. In the case of verbs, the differences from the language of the west are even more marked. Another is the character, Mono syllabic words which otherwise sound alike are distinguished from another by the tone in which they are spoken.

The Chinese produced very rich literature. The Chinese emperors gave much importance and all help to the development of writing and language. The Chou period gave tremendous out of the literature. The most ancient work is the Book of changes, Classical literature, Book of History, Book of Etiquette, Book of Poetry etc. The ancient Chinese profound philosophy also has contributed to the development of language.

Religion:

In the Chinese history, religion for the ordinary person consisted largely in caring for his family graves and making prayers and offering to the spirit of his ancestors. The Chinese people worshipped a lot of different gods; ranging from local spirit and nature gods with limited powers to such majestic divinities as earth and heaven. Animal, agricultural products and liquor were offered upon the altars. Their chief god who was called 'Ruler of the above'. A prominent deity from Chou times was the one called Tien, translated as heaven. It was identical with the earlier Shang Ti.

Tien was not conceived of primarily as a personal god but as representing the supreme spiritual powers collectively, the universal moral law or an underlying impersonal cosmic force. It was by the 'Mandate of heaven' (Tien-Ming) that the king was supposed to rule and he was referred to as son of heaven. The worship of the earth as an agricultural deity and living village had its sacred mount of earth. The Chinese priest did not become a sacrosanct class in a position to dominate other groups. The indispensable religious functionaries were the heads of the families.

Trade and Exchange:

The ancient Chinese society also possessed the trade and exchange system. The trade and transportation facilities developed along with the growth of the civilization in China --the Shang dynasty. The use of the wheeled carts which increased the volume of trade and exchange. They were also mainly depended the packed animals for the trade purpose transport on land. They had maintained the brisk trade relation with India the ancient period. Chinese silk and pottery were the important items of Chinese trade. Chinese pottery was one of the important specimens of Chinese art.

In 138 BC, the Han emperor Wu ti dispatched an envoy to Bactna to seek allies against Hsiungnu. It was the beginning of the Chinese discovery of the west. Envoy's report indicating that great interest in Chinese silk and description on magnificent western horses. This stated the open trade relation with the west. Silk began arriving in the west by 100 BC and the wealth private merchants carried on this trade organized into caravans of shaggy pack horses and two lumped Bactrian camels. The trade increased with the establishment of the stable government and trade centres transformed into the towns. Gradually these developed into the commercial centres. Distance trade started in China along with it, the Buddhism entered into China. During the Shang period its, they began to use the currency, cowry shells being the earlier form of currency. The synonym for the Chinese trade was the silk route.

Persia:

It was the land between the Indian civilizations. The people of this region speak the Persian language. Around 2000 BC, the people belong to the Indo-European family migrated to this area. One group was settled in the eastern side of Tigris and the Medes and the other was settled in the Persian gulf. Persians the settled life in Persia had started along with the Mesopotamian civilization. But the development of Persia as civilization was gradual and slow. During the ancient period it served as the connecting link between Mesopotamia and Indus valley and it was a transit route for the movement of tribes from central Asia(for example Aryans).

In 559 BC, a prince by the name of Cyrus became king of a southern Persian tribe. He made himself ruler of all the Persians, overthrew the domination of Medes and founded a vast empire, the Achaemenid Empire. He conquered the kingdom of Lydia; Achaemenid Empire lasted over two centuries

was the largest empire in the world. Its capital was at Pasargadae. He conquered Babylonia and gained control over the whole Chaldean empire extended up to Asia Minor. Achaemenid Empire covered the entire area of Iran, Mesopotamia, Syria, Egypt and North western India. His immediate successor was Cambyses. But the Darius I was the great ruler and unified the state more. He extended his boundary up to Asia Minor. He completed the division of empire into satrapies or provinces. His capital was at Persepolis. Darius and his successor Xerxes I continuously waged war with the Greek city states. This weakened the economic and political stability of the empire. In 330 BC its independence was terminated by the armies of Alexander the Great. The Greeks destroyed the city Persepolis. Susa, Persepolis, Babylon and Ecbatana were important cities of the period.

Religion:-

The first expansion of the Persian Empire brought a large number of territories inhabited by people of different people faiths and beliefs. The attitude of the Achaemenid State was open towards them -religious tolerance. By the time of Darius I Zoroastrianism became the dominant creed of the Persian elite, the religious tradition of the several communities. The founder of Zoroastrianism by Zoroaster or Zarathustra, probably in 7th BC. Cyrus helped to rebuild some of the sacred shrines of the Babylonians for example the temple of the moon god at Ur.

Personally Cyrus might have accepted some Zoroastrian rituals, but only little information. It was under Darius Zoroastrianism had come to occupy a prominent place in the religious life of the Persian ruling class. Zoroaster who taught the main tenets of this religion. He lived and preached north eastern Iran. From there it spread to the other parts of Iran.

During the course of its evolution, its evolution, it incorporated some of the order Iranian religious traditions including some aspects of polytheism. It had thought a monotheistic doctrine, the fundamental feature of which was the worship of Ahura- Mazda. As this doctrine developed, the universe was seen as being governed by two opposing forces. On the one hand are the forces of light and goodness and on the other are forces of Ahriman, darkness and evil. A cosmic struggle is constantly going on between the two. The forces of light and righteousness are represented by Ahura- Mazda. He is worshipped as the divine creator and lord of wisdom. The worship of fire is an important component of Zoroastrian ritual. Fire symbolizes light in the struggle against darkness. Darius was the worshipper of Ahura Mazda.

The important and holy text of the Zoroastrians is the Zend Avesta. The additional modifications resulted in religion from the alien faiths, particularly that of the Chaldeans. They were the Mithraism, deriving its name from Mithras a lieutenant of Ahura Mazda, Manichaeism was the other founded around by Mani, a high born priest of Ecbatana. Like Zoroaster he became dedicated to reforming the prevailing religion. It divided the human race into the

perfect and hearers, only the former would be obliged to adhere to the full programme as the ideal what all should hope to attain. To aid humanity in its struggle against the powers of the darkness. He called himself the 'apostle of Jesus Christ'. Many Manicheans in the west considered themselves to be radical Christians. The last one was Gnosticism. Anaita was the god for fertility. There developed a class named Magi, a hereditary class which began to monopolise Zoroastrian rituals.

Trade and exchange:-

Persians had engaged massive internal and external trade during the Achaemenid period. As it was a connecting point, trade had developed there and the Achaemenid rulers gave much importance. They constructed wide range of networks of roads, such roads were connected the city of Susa and Asia Minor. The empire was divided into satraps or provinces which were connected with the roads. It was under Darius it developed. Postal stations and relays were also maintained during this period by using the horses very cleverly.

They had maintained and well protected the trade routes to India and central Asia. Darius introduced a uniform coinage, standardized weights and measures and promoted a new script to make the empire more cohesive. A uniform coinage with a high level of metallic purity promotes economic activities and exchange. At the same time circulation of their currency over a wide area is an assertion of political authority. The conquest of Lydia the first state in the history to issue coins on a regular basis had a profound impact on Achaemenid monetary development. They had an efficient system of taxation which provided ample resources for providing advanced infrastructure facilities for the growth of trade and exchange. It resulted in the tremendous increase in internal trade in the empire and the external also with the places like India, southern Europe, central Asia and Africa.

Maritime trade was also existed in the Persian Empire. The ship building industry which facilitated the growth of maritime trade. Darius gave all the support to maritime trade and the famous Scylax had undertaken a voyage from the Indus to Egypt. They were mainly produced and exported luxury goods and household items. The taxes were imposed by the authority on ports, internal trade, fields, gardens, mines etc. There are some references of about the construction of a new palace of Darius (Susa) which illustrates that the import of some materials from outside. The bricks were made by the Babylonia. The cedar timber from Lebanon, Oakwood from Gandhara, gold from Bactria and Sardis ivory from Ethiopia, Sindh precious stones from Sogdiana etc..

Language and literature:

It is one of the oldest languages of the world and had remarkable literary traditions the Persian language belongs to Indo-Iranian group of language. It has undergone great changes through the time. The Achaemenids needed to evolve a link language Darius actually pursued a policy for encouraging the development of such a link language. The most widely spoken language of the empire was

Aramaic. Aramaic was originally spoken by some of the tribes living in northern Mesopotamia. Aramaic was already spoken by a large proportion of population in Mesopotamia, Syria and Palestine. It had emerged as the main language of trade in west Asia. An Aramaic script had also evolved which because of its simplicity. This was an alphabetic script of twenty letters. It was derived from the Phoenician script and influenced the the development of many other script of west Asia.

Aramaic was essentially the language of common people; the language of achaemenid elite was a form of Persian which is designated as Old Persian. The Persian language is categorized in to Old Persian, middle Persian and modern Persian. The Old Persian language may be regarded as the official language of the achaemenid state. It was the language used in inscriptions and royal proclamations, the middle in the Sassanian era and also known as Pahlavi. The classical writings and poems were written in these languages.

Aramaic was the main language of official documents, and day to day imperial communication. The Aramaic script was sometimes also used for writing Old Persian. It needs to be noted that sever other languages (elamite, Babylon, Egyptian etc) were routinely used for official purposes, of which trilingual Behistun inscription is an outstanding examples. The Persian also used cuneiform script of the Sumerian script. The scribes were usually the cuneiform script were centuries. Only after that it was developed in to an alphabet denoting sound. Then the Old Persian was written in 43 signs or alphabet and then writing became easier.

INDUS CITIES

The earliest reference to the presence of an ancient site at Harappa was recorded by C. Masson in 1826. A. Burnes also reported the existence of a river side of the town in 1834. Alexander Cunningham visited Harappa twice first in 1853 and then in 1856 and recorded the existence of a series of mounds. He conducted limited excavation of the side and published a few objects as well as the site plans.

Our history was being opened up, quite accidentally by the entirely prosaic business of British enterprise, railway lines were being laid in every possible corner of the Indian subcontinent, linking up its resources and trading centres. It was the extension of one such railway line in sindh that hit up on it. John marshal the then director general of ASI and his man – especially M.S Vats made a spectacular discovery: the Indus valley civilization and the twin cities of Harappa and Mohenjo-Daro which together pushed back India's history. A new civilization an unknown people and language, an indecipherable script a mass of theories completely incompatible with each other, the find discovery of Indus civilization in 1921-22 placed India on the world map along with Mesopotamia and Egypt.

The Indus script not deciphered properly so far. But it is clear that, it was a literate society. Our knowledge about political organizations of Harappans

remains vogue. On the basis of the general uniformity in town planning, it is open assumed that they have a developed state organization. The systematic planning of the streets and the uniformity in size of the bricks lay out of cities, weights and measures etc. Suggest that there existed a single centralized state rather than a number of free republican communities. Another striking feature about Mohenjo-Daro is that nine strata of buildings have been revealed there. New houses were built all mostly exactly on the old sites with very little changes in the ground plan, street plan and script also remained unchanged throughout the period. This suggests that there was a continuity of govt throughout the life of the civilization.

It is nothing definite about the nature and the people ruling it. In sharp contrast to Egypt and Mesopotamia, no temples have been found at any Harappan site. There is no religious structure of any kind except the great bath. There for, it would be wrong to think that it was a theocratic state, ruled by priests as was the case in the cities of Mesopotamia. The government was probably in the hands of merchant as the rulers were concerned more with commerce than conquest. They had enjoyed a highly organized civil life it is suggested sufficiently by the excellent drainage system, town planning, indicating the municipal administration, street lighting, presence of caravan sirais and public granaries. There is not much war weaponry tools which suggest that the rulers were peace loving.

- Assembly halls and other buildings which shows the presents of the centralization of the authority
- The division of the city, citadel and lower city which also point out that the presence of ruling class and common man.
- Another view is that it was ruled by the councils – civic councils (presents of merchant class) – no unanimity regarding this views.

Language and writing:

The Harappans invented the art of writing. Invention of the writing system was one of the features of the Bronze Age civilizations. Although the easiest specimen of the H. script was noticed in 1853 and the contribute script was discovered by 1923. But it has not been deciphered so far. Many scholars tried to decipher the Indians script and came to the various conclusions which belong to. The taste for the decipherment of the script is still going on some try to connect it with the Dravidian or proto Dravidian language: Others with the Sanskrit language and still others with Sumerian. But none of these readings are satisfactory, as the script has not been deciphered. It cannot judge their contribution to literature nor can we say anything about their ideas and believes. Attempts have been made to compare the script with the contemporary script of Mesopotamian and Egypt, but it is clear that it is indigenous product of the Indian region.

This script had about 270 characters which are evidently pictographic in nature, but which had an ideographic or syllabic character. A notable feature of the Indian writing is its clarity and straight rectilinear characters. The direction

of writing has been found from right to left in legends covering two or more lives. The direction alternate from right to left and from left to right (boustrophedon). This is based on the discovery of the script in a fragment of pottery found at kaliibangan. Unlike the Egyptian and Mesopotamians, the Harappan did not write long inscriptions. Altogether we have about 250 to 400 pictographs and in the form of a picture each letter stands for some sound idea or object.

There are several theories regarding Indus script, they are Dravidian and proto Dravidian – father Heras and Marshall. Sumerian script – Waddle Pran Nath, stray resemblance of Egypt, Sumeria and Elamite- Hunter and David Drininger, a group of Finnish team led by Asko Parpola and Iravathan Mahadevan(india). American scholars like Steve Farmer, Michael Witsel and Richard Spreat- not a writing system.

The Indian scholars vehemently oppose this view and argue and refute the view with the archaeological and other evidence, particularly I.Mahadevan.

Religion:

It can be reconstructed from our fragmentary knowledge based on the study of seals, sealings, figurines, stone images etc. It is a matter of serious discussion among the scholars. It can only be say after the decipherment of the script but it has not deciphered so far properly. The religion of the Indian people had some features suggesting those characteristics of later Hinduism. The remains of the large buildings are believed to have been the place and religious worship.

Numerous nude female figurines in terracotta are believed to represent a mother's goddess. In one figure, a plant is shown growing one of the embryos of a woman. Probably the images represented the goddess of earth and she was intimately connected with the origin and growth of plants the Indians people there for looked up on earth as a fertility goddess and worshipped her in the same manner as the Egyptians worshipped the Nile god Isis.

The most striking deity of the Harappan culture is the horned god on the seals. This god has three heads and has horns .He is represented in a sitting posture of yogi placing one foot on the other .This god is surrounded by an elephant , a tiger a rhinoceros and has a buffalo below his throne. At his feet appears two deer. The seal immediately recalls to one mind the traditional language of pashupathi mahadeva. The concept which are associated with Siva are also present in the deity 1) trimuka faced 2) pasupathi or lord of animals and 3) yogeshwara, this John Marshall called this god proto Siva which is generally accepted

In addition to the use of the image of Siva also come across the prevalence of phallus worship which became so intimately connected with the Siva in later times. Animal worship or zoolatry formed part of the religious beliefs of the people. Many animals are represented on seals which include

mythical ambiguous and actual animals. Mythical animals include the some human and semi bovine creatures. The most important of the animals that was worshipped was the humped bull. Some of the animals may have been worshipped because they served as vehicles of gods. Among the birds dove was looked upon as scared .certain trees were also scared as they are in Hinduism today, notably the papal. The picture of a god is represented on a seal in the midst of the branches of a papal. Worship of fire and water was also prevalent .Rectangles aisles are identifiable with the Vedic sacrificial altar in which offerings were made to fire. The fire altar on the brick platform is seen in the citadel of kalibangan only. The fire altars are a series of brick lined pit containing ash and animal hones, a well and bathing place are seen near to it. It must have been a place of some kind of ritual centre where animal sacrifice and fire rituals were conducted. Fire altars have been found at Lothal also.

Gods do not see to have been placed in temples, as was common in ancient Egypt and Mesopotamia. Amulets have been found in large numbers. Probably they believed that ghosts are evil forces were capable of harming them and there fore used amulets against them

Very little was known about the funerary customs, practical by them until the excavations of Sir Mortimer wheeler in 1946. At a cemetery was discovered containing at least 57 bodies. From this it appears that burial was the usual rite. The dead were e buried in extended posture with pottery vessels, Bits of ivory bangles etc.At Mohenjo-Daro no trace of a century or burial place has been discovered .However three forms of burial have been found here-complete, fractional and post-cremation.

Trade and exchange:

The presence of Indus River facilitated trade and transport: inland trade. The cities undoubtedly traded with the village cultures of Baluchistan where the exports of the Harappan culture have been traced. From Deccan and Sourashtra, conch shell was obtained .silver turquoise and lapis lazuli was exported from Persia and Afghanistan. Copper came from Rajasthan while jadute was probably obtained from Tibet or central Asia

Harappan trade links extended to the cities of Mesopotamia where some two dozen Harappan seals have been found. From the Indus region cylinder seals of Mesopotamian origin have been found. The archaeological evidence of trade with west Asia is thus scant. But Mesopotamian literature speaks of merchants of Ur in Mesopotamia as carrying on trade with foreign countries among these most frequently mentioned are Dilmun, makan and meluha. Dilmun is most commonly identified with the island of Bahrain in the Persian Gulf. Makan may be Oman or some other part of Saudi Arabia. Meluha recorded in Mesopotamian records as a place with which trade relations existed from 2350 BC. This is commonly identified with the Indus region

The Indus had a close contact with Mesopotamia; one seal shows a ship with sail oars and steering swap suggesting maritime activity .Two seals portray

an Indian form of a hero strangling a tiger with each hand. This idea might have been taken from the Sumerian hero Gilgamesh, strangling lions.

The harappans practiced navigation on the coast of the Arabian Sea, the trade out ports being scattered from the gulf of cam bay to sutkagendor on the makan coast. The route of communication was by both land and sea. Lothal was the important port of Indus civilization was unearthed by SR Rao

Evidence of Sumerian exports to India is very scant and uncertain and we must assure that they were mainly precious metals and raw materials. The chief merchandise of harappan traders exported was probably cotton. They also exported copper, peacock, ivory, and ivory articles such as combs. Harappa did not use metallic money in their exchanges. Most probably they carried out all exchanges through barter and procured precious metals from the neighbouring areas .It is not likely that the seals which were found in great abundance were used as money because of their large variations. Their purpose was probably to protect packages of goods or fill vases.

UNIT-III

FORMATION OF EMPIRE

Military technology:-

Along with the development of societies and its extension and transformation to empires, the development and transformation of military technology had a significant role. It underwent changes great changes in the first millennium BC. The ancient rulers extended their empire through the wars and conquests. For this needed a big standing army with a well technology. Fortification and siege craft was the two important military technologies in the ancient period. Ancient society they, fortified their city for the protection. Most of the ancient cities had fortifications. Invasion of the nomadic groups was the main threat to the cities. There were many nomadic groups with high military strength. it was the indo-European migrants, they revolutionised warfare in the field. One theory to the decline of Harappan civilization was the Aryan invasion, a nomadic group from central Asia. In the earlier the conquered territories were constituted into administrative units and these were placed under governors. They had military authority and were expected to mobilise the troops. The formation of a well trained standing army. The military expedition turned into the formation professional standing army and raised armed contingents, instead of being a loose formation in which different types of troops were all mixed up. The army was divided into separate units. Each unit had specialised military duties. Chariot units and cavalry had got a special place in the army. The introduction of the two wheeled chariots and the cavalryman by the indo European nomadic group changed mode of operation. They introduced the two wheeled fighting chariot vehicle, drawn by the animals with two crew members. There were stray references of the four wheeled carts drawn by the asses in Sumerian. But nomadic group utilised it very cleverly by using it as a platform and applying of the missile weapons particularly new weapons, composite bow.

As states grew in size, speed of movement became crucial because central power could not hold if rebellions could not be suppressed rapidly. The solution to this was the chariot which became used in the Middle East from around 1800 BC. First pulled by oxen and donkeys, they allowed rapid traversing of the relatively flat lands of the Middle East. The chariots were light enough that they could easily be floated across rivers. Improvements in the ability to train horses soon allowed them to be used to pull chariots, possibly as early as 2100 BC. It was the Kassites, the first people to exploit horses and their greater speed and power made chariots even more efficient. The power of the chariot as a device both of transportation and of battle became the central weapon of the peoples of the Ancient Near East in the 2nd millennium BC. The typical chariot was worked by two men: one would be a Bowman and fire at the enemy forces, while the other would control the vehicle

The war with horses changed the warfare also. As D.D.Kossambi remarked, the horse and iron revolutionised the history. Persians, Phoenicians and Greeks were the pioneers in naval warfare. The tactful use of the horses by the cavalry with heavy weapons and inventions of new technology like stirrup which enabled the warrior to make full control over the horse. The wide use of the iron into the hold the wheels, and more durable weapons, which gave more advantage in the military field as well as the agrarian sector too. Thus in short the development of the military technology and the use of iron which transformed the structure of history.

Empires in Mesopotamia and Egypt:

Mesopotamia witnessed the growth of several empires Akkadian ruler Sargon who political unified the entity and tried to transform it as an empire. But it was short lived. It was under the first dynasty of Babylon that Mesopotamia became a great power in west Asia. This dynasty was founded by Suma- abun. The famous ruler of their empire was Hammurabi who unified and extended the territory. He created an empire and his successor Sansu -ilna expanded the empire by adding by new territories. This empire is usually too referred to as the “Old Babylonian empire”. Babylon means “gate of the gods”. But it eventually collapsed as a result of Hittite raids. Soon after, the Kassites became the rulers of Mesopotamia. The Kassites were earlier settled in the area of the Zagros Mountains. They brought with them horse rearing skills.

The rise of the Assyria in the northern Mesopotamia has a profound impact on the History of west Asia. They founded vast empire, they really inaugurated the age of empires. Some the groups which settled in the upper Tigris area came to be known as Assyrians. They got their name from Ash-shur the main god worshiped by them. The Assyrians began to expand west wards in to Syria under king shalmanesar Ist following him Tiglath pilesar I conquered Syria. This was the first phase of the rise of the Assyrian empire. Assuribani pal, another ruler of the empire undertook several military campaigns built a new capital near Assur, named Kalhu. He had a deep interest learning and established library. The collected and maintained the writing tablets, available records and literature of ancient Mesopotamia. The successors of the Assuribani pal were much efficient rulers.

The Assyrian empire began to decline after him. Even though they had maintained military strength and prosperity. The external invasion and internal revolts which disintegrated the empire. Medes and Scythians were the external forces. The joined attack of these two was not possible for the Assyrian to defend. The capital city of the Assyrians Nineveh was destroyed by the Medes.

After the Assyrian NeboPolassar founded the Chaldean or the Neo Babylonians became a super power under Nebuchadnezzar. It was a vast empire. He defeated Egypt at Karkenish. The hanging garden was the important contribution of the Babylonians to the world. It was the last phase of the Mesopotamian civilization.

During the new kingdom ancient Egypt got its zenith. The Pharaoh of the 18th who reunited Egypt and founded new kingdom. Thutmose III, Hatshepsut Amenhotep III, Amenhotep IV and Ramses II were the important rulers of new kingdom. But after which it entered a period of decline (The period of decadence) The weakness of the rulers, internal problems that is the Amon priest hood at Thebes, the merchant princes, Libyans etc. and the external invasions weakened the Egypt. The Assyrians of Mesopotamia made it a province of their empire. They possessed the Thebes and Memphis. The Persians also conquered and occupied Egypt. Later it came under the domain of Alexander the great.

PERSIAN EMPIRE

The Medes were the first empire builders in Iran. It was the Achaemenids who created the first Iranian world Parsa more or less corresponds to the province of Fars in modern Iran, was called Parsis by the ancient Greeks. Since Parsa or Parsis was the home land of the Achaemenids, their empire came to be known as the Persian Empire. The territorial expansion and consolidation of the empire was accomplished in more than 50 years. Cyrus the great and Darius I were the important figures in the process of expansion and consolidation. Darius I was the real extender of the empire, and who conducted many wars. He fought against the Greeks, which was a causative factor for the disintegration of the empire. The Persian army was defeated by the Athenians at the battle of Marathon. The battle of Salamis their victory at Plataea; at last the Alexander's invasion. In the 3rd century it witnessed the rise of another mighty empire - the Sassanid Empire

The Sassanid empire was founded by Ardashir was the continuation of the Persian Empire. Apart from the Darius Empire he later joined Merv and Khiva and Armenia to the empire. By the fifth century it became the powerful empire in west Asia with the efficient governing and surviving all the threats. The administrative system of the Sassanid's was the centralized one. This efficient centralized administration was the key factor behind the empire for maintaining a stable government and expands and suppresses the nomadic tribes' invasions too. But the war with the Roman and Byzantine Empire waged them to the weakening of the empire. The expansion of the Islamic civilization which also overran the Sassanid Empire.

They strictly controlled the nobility with all the means and the rulers were all powerful. The kingship was the prominent but choice was also prevailed there. The leading officers of the state, soldiers and priest were the important personalities to constitute a semi electoral system, they preferred the rulers from the royal family. They were the staunch supporters of the Zoroastrianism and made it a religious unit. They vehemently supported the priest class Magi and later they enjoyed the political power. The magi class were the supervisors of the tax collection for the rulers. The priest class played a key role in the society, as they were the legitimizing link for the divinity of the kingship.

Greek city states and Hellenic culture

There is no a clear cut idea about earliest settlement of the Greek. The Greeks they called themselves as Hellans (Hellas the Greek name for Greek) and their civilization as Hellenic civilizations. They belonged to the Aryan race. It was the nomadic people. They reached in Greek and began to settle the. The Ionians were the first nomadic groups migrated to Greece around BC 2000- BC 1500. Following them was the Achaers, settled at Mycenae, Toy. Later occupied the Crete. Dorians were the last one migrated to the Greece. These three groups of the people were known as Greeks.

The early Greek civilization was in three parts the Minoan civilization, Mycenaean civilization and Dark Age. The most important feature of the civilization is the conflict of landed aristocracy with peasants and transition to democracy. Formation of Delin league and emergence of Deme are other important events. The Greek world is in antiquity encompassed western Anatolia, Thrace, the Islands of the Aegean Sea, Crete, Cyprus, mainland Greece, southern Italy and Sicily.

The early inhabitants of the Greek were the tribes. Each tribe comprised a number of clans and a common leader. It was these clans comprised into a tribe. It is doesn't know the Greek city states formed. It may with the togetherness of the tribes into a larger unit after the Dorian invasions. This comes to be called the Greek city states. These tribes group formed a common place for this settlement named the acropolis. The Greek witnessed the emergence of city states like Athens, Sparta, Corinth, Macedonia and Thrace was also along the cost of Aegean Sea. The geographical peculiarity of the Greek was the important reason for the formation of the city states.

Acropolis was situated on the top of a hill. Head of the clan become the king and the nobles. The ruling class, high officials and nobles were lived in the acropolis. The acropolis was surrounded by the city and agriculture land lay behind the city limits. Agora was the common market just behind the city. As it was a tiny state, the population was also not more than 1.5 lakhs.

In the beginning the city states were ruled by the monarchs. But it later it was transformed as aristocratic rule. When commerce developed in the eighth and seventh centuries, emerged trade centre and the growth of middle class in the cities. The political development of the polis was so rich and varied, that it is difficult to think a form of government not experienced and given a lasting name- by the Greeks Primitive monarchy, oligarchy, tyranny and democracy.

The city states they fought with each other. Each city states had their own peculiarities and characteristics which separated them each other. Each of them has specific objectives and interest. The feeling of separators was one of the prime causes for the conflicts.

Athens and Sparta:-

Athens and Sparta, the city states destined to dominate the history of Greece during the classical period. The political economical and social revolution of Athens was typical of most Greek states. Sparta's development produced a unique way of life elicited the wonder and often the admiration of other Greeks.

In Athens during the 7th century BC, the council of nobles became supreme. The popular assembly no longer met and the king was replaced by nine magistrates called archons chosen annually by the aristocratic council to exercise the king's civil, military and religious powers. Aeropagus was an assembly of the nobles.

Athens was the centre of the incipient democracy. The form democracy was derived from two Greek words 'demos' means people and 'kratos' means power. The strength of Athenian administration was monarchy oligarchy, aristocracy and democracy. Draco (BC 621) was the founder of Athenian Democracy. He was well known for his code that is 'Draconian Code', The Background for the code was the crisis in the city state, the farmer and share croppers suffered. Bad years forced them to borrow seeds and when they were unable to repay they were sold into slavery. To the small farmers clamour for the cancellation of debts and the end to debt slavery was added the voice of the landless for the redistribution of land.

In 594BC Solon was made sole archon with broad authority to reconcile lower classes. Inspired by the ideas of moderation and justice promoted by Hesiod a century earlier. He was a wise statesman. He freed farmers from the debt bondage. He completely reformed (empowered) the Athens with economic (trade, industry) and politically. He opened an administrative council, a law aristocratic council of four hundred; comprised the common people act also set up a supreme court.

In 560 BC, after a period of anarchy, Pisistratus, a military hero and a champion of the common, usurped power as tyrant. He also promoted the Greece and the Athens- on the road to cultural leadership in Greece. In 508 BC Cleisthenes seized the power and put through constitutional reforms that destroyed the remaining power of the nobility. He organized new popular assembly soon acquired the right to imitate legislation and became sovereign power in the state; there could be no appeal from its decisions. A new and democratic council of five hundred selected by lot from the ten tribes, advised the assembly and supervised the administration actions of the archons. His final reform was the peculiar institution of ostracism and around referendum which a quorum of citizens could vote to exile for ten years any individual thought to be a threat to the new Athenian democracy.

The Periclean age (BC 461-429) of the Athens was termed as the golden age of Athens. It was the period of real establishment of the Athenian democracy. Athens became the prime city state among this period. He introduced a popular assembly called *Ecclesia*. It was the base for the administration and existed an administration council of ten elected members. Pericles was the head of this council; it was the charge of the day to day administration of the state. *Ecclesia* was the controlling body of the activities of the council. It appointed the high officials of the state.

The women and slaves were not given membership to the and a minority assembly also. As it was a male dominated one acted like aristocratic form of government. These were some of the weakness of the Athenian democracy.

The Greek- Persian war and Peloponnesian war which collapsed the Athenian state and the democratic institutions also. The Persian invasions under Darius I and his successor Xerxes during the fifth century shattered the Athenian state. They destroyed the Athens city. In 431 BC the Peloponnesian war broke out between the Spartan league and the Athenian empire. While commercial rivalry between Athens and Sparta major ally Corinth was an important factor, the conflict is a classic example of how fear can generate a war unwanted either side.

Sparta was the important city state and the most powerful one. Its geographical peculiarity also favoured it to become a militaristic state. A large number of people in Sparta were slaves who did the whole work for them. The citizens of the Sparta got the enough for the trained military practices and they were ready to die for the state. They gave the military training to their citizens in the childhood itself. The military training was their education which resulted them to become a real fighter.

Like other city states, Sparta had moved from primitive monarchy to oligarchy when the nobles installed five annual aristocratic magistrates called *ephors* to supervise the king. The Spartan oligarchs turned to a simple solution for their land hunger- the conquest of their Greek neighbours in Messenia who were forced to become state slaves (*helots*). Private ownership of land was abolished and the land was divided equally among the 9000 Spartan citizens. The nobles established a popular assembly of all Spartan citizens with right to elect the *ephors* and to approve or veto the proposals of the 30 member council & elders.

The Spartan system of training traditionally attributed to a legendary law giver named by *Lycurgus* was designed to make every Spartan a professional soldier and to keep him in a constant state of a readiness for war and especially the ever present damages of a *helot* revolt. To this end, Spartans totalitarian state enforced absolute subordination of the individual to its will.

But the mighty Spartan states war with the Athenian state the Peloponnesian war which turned out to be the decline of the Greek city states. It was the end of the glory that was Greece.

Hellenistic culture:

The Ionians first kindled the torch of Hellenism. Hellenistic culture or the culture of the ancient Greece is characterized the Hellenism. It is the mixture of the Greek culture and the oriental culture. It was the result of the expedition of the Alexander the great. The Greek contribution to the culture was marvellous. The periclean age was the remarkable one in the realm of the culture. They were the first society which gave the finest manifestation of the cultural contributions- reflected life, philosophy, art, literature, science architecture etc.

Philosophy:

One of the most significant contributions of the Greeks to the humanity was the philosophy. Greek philosophy was the profound one and, it was the core of the western philosophy. They were the hunter for the knowledge and knowledge system, freedom of thought, spirit of enquiry etc. The first to call philosophy (love of wisdom) arose from their curiosity about nature.

The early Greek philosophers were called physikos (Physicists) because their main interest was in investigating the physical world and enquiry in to the existence of the universe result. The early quick philosophers beginning with Thales of Miletus in 600 BC: changed the course of human knowledge by insisting that the phenomena of the universe be explained by natural rather than supernatural causes. He has been hailed as the father of philosophy. He speculated on nature of the basic substance from which all else in the universal is composed. Water which exists in different states and is indispensable to the maintenance and growth of organisms. Anaximander was of the opinion that air is the basis. But Empedocles that water, air, fire and earth are eternal and they have no beginning and end. The search for the material substance as the first principle or cause of all things culminated with the atomic theory of Democritus (460-370 BC). Moving about continuously, atoms combined create objects.

Pythagoras of Samos countered with profoundly significant notion that the nature of things was something non material – numbers. The first of the Hellenistic philosopher were cynics. Their foremost leader Diogenes was won fame by his ceaseless quest for an honest man.

The eroding of traditional beliefs was intensified during the last half of the 5th century BC by the activity of the professional teachers called sophist (Intellectuals). They taught a variety of subjects – the nucleus of our present arts and sciences which they claimed material success. The most popular subject was rhetoric, the art of persuasion. The sophist submitted all conventional beliefs to the test of rational criticism. Concluding that truth was the relative they denied the existence of universal standards to guide human actions.

Socrates (470-379 BC)

He was the great Greek philosopher. He was a contemporary of a Periclean age a contemporary of the early sophists but opposed to their conclusions. Like the sophist he turned from cosmic to human affairs. In the words of the Roman statesman Cicero, "Socrates was the first to call philosophy down from the heavens and to set her in the cities of man, bringing her into this home and compelling her to ask questions about life and morality and things good and evil". He believed that by asking salient questions and subjecting the answers to logical analysis, agreement could be reached about ethical standards and rules of conduct. Taking as his motto the famous inscription on the temple of Apollo at Delphi, 'know thyself'. He stated that he has the knowledge that he does not know anything. He insisted that "the unexamined life is, not worth living" to Socrates, human excellence or virtue is not Homer's heroic action or simply Hesiod's moral character, by intellectual activity – knowledge. Evil and error are the result of the ignorance. In truth his quest for truth led to his undoing. He was arrested because he does not believe in the gods recognized by the state. And because he corrupts the youth. By a slim majority a jury of citizens condemned Socrates to die, a fate he accepted without rancour, thus he became a martyr to truth.

Plato: (427-347 BC)

After the death of Socrates, the philosophical leadership passed to his most disciples, Plato. He believed that truth exists, but only in the realm of thought, the spiritual world of Ideas or forms. The task for humans is to come to know the true reality – the eternal ideas – behind imperfect reflections. Plato explained his concept of an ideal state in the "Republic"; the systematic treatise on political science. The state's basic function, founded on the idea of justice, was the satisfaction of the common good. Private property was abolished on the grounds that it bred selfishness. He discusses about the new society in his republic. In which the highest position is enjoyed intellectuals soldiers and the lowest class that is farmers artisans, merchants etc. He believed there was no essential difference between men and women, their fore women received the same education and held the same occupations as men, including the art of war; individuals belonged to one of these classes and found happiness only through their contribution to the community; workers by producing the necessities of life, warriors by guarding the state and philosophers by ruling in the best interests of all the people. Plato founded the Academy in Athens the famous school that existed from about 388BC until AD 529, when it was closed by the Christian emperor Justinian. In academy he taught and encouraged his students, when whom he expected to become the intellectual elite who would go forth and reform society.

Aristotle (384-322 BC)

Plato's greatest pupil, a student in academy and teacher in later, was the most significant philosopher of the world. He was the teacher of Alexander the Great. He set up his own school the lyceum at Athens. He insisted that ideas have no separate existence apart from the material world; knowledge of universal ideas is the result of the painstaking collection and organization of

particulars facts .Aristotle's lyceum, accordingly, became a centre of the analysis of data's from many branches of learning. He was both a philosopher and a scientist. He was not an idealist, a practical philosopher.

Aristotle's most significant treatises are Ethics and Politics. They deal with what he called the philosophy of human affairs .whose object is the acquisition and maintenance of human happiness. Two kinds of virtue, intellectual and moral which produce two types of happiness are described in the Ethics. Intellectual virtue is the product of reason and only such people as philosophers ever attain it. He introduced his doctrine of the Mean as a guide for good conduct. In the politics he viewed the state as necessary for the sake of good life because its loss and educational system provide the most effective training needed for the attainment of moral virtue and hence happiness. Thus to Aristotle the view point popular today that the state stands in opposition to the individual would be unthinkable. He was an encyclopaedic philosopher.

Religion

Early Greek religion abounded in gods and goddesses who were personified the forces of nature. Zeus, was the prominent god of Greeks; sky god and wielder of thunder bolts, ruled the world from mount Olympus in nearby Thessaly with the aid of lesser deities, many whom were his children. They believed that man was made out of clay by Prometheus, an important god who brought the fire from heaven. Their concept of god was like human beings, but more powerful and immortal. They hail the tradition that they are the successors of the offspring of Prometheus. Homer's gods act like humans and differing from ordinary people only in their immortality Hades, the abode of the dead was a subterranean land of dust and darkness and Achilles. Hesiod period was the period of religions reformations which changed the character. A century after Hesiod, the orphic and Eleusinian mystery cults emerged as a type of Greek higher religion.

The ancient Greek had many number of gods. The sun god Apollo was an important god, who could reveal the future. Athena was the goddess of victory and patron of arts. Poseidon was the god of the sea who raised the storms the god the earth was Demeter. Hades was the god of under world. Dionysus was the god of spring and wine. The basis of the orphic cult was an old myth about Dionysus as a son of Zeus who was slain and eaten by the evil titans before Zeus arrived on the scene and buried them to ashes with his lightning bolts. He then created man from the titans' ashes. Human nature therefore is composed of two disparate elements; the evil titanic element (the body) and the divine Dionysian element (the soul). Death which frees the divine soul from the evil body is therefore to be welcomed. The mount Olympus had a significant place in the Greek religion because their gods lived on it. They were also followed the cult of oracle; the famous oracle at Delphi was the voice of Zeus's son Apollo. They had no priests like the other civilizations, no priest class society. The religious ceremonies were conducted by the head of family.

Literature and art:

The Greek had profound and prolific literature and art tradition. The development language and script which were the base of this tradition. They deeply influenced the rest of the world in this realm. Greek literary periods can be classified according to the dominant poetic forms that reflect particular stages of cultural evolution in Greece. First came in the time of Greek the great epics followed by periods in which lyric poetry and then drama flourished.

During the 8th century BC in Ionia, the two great Greek epics were produced, Iliad & Odyssey. It was written by Homer. The Iliad describing the clash of arms between the Greeks and the Trojans in the ringing place of the windy Troy; glorifies heroic valour and physical prowess against a background of divine intervention in human affairs. The cause for the clash was that the prince of the Troy named Paris who taken away the princess of the Greece Helen (wife of the king Meno lose). The result of this abduction was the fierce battle between the two and the destruction of the Troy. This was the theme of the Iliad. The Odyssey relating the adventures filled wanderings of Odysseus or Ulysses on his return to Greece after Troy's fall, places less stress on divine intervention and more on the cool resourcefulness of the hero in escaping from danger and in regaining his kingdom. They highlight the variance of the Greeks. These stirring epics have provided inspiration and source material for generations of poets in the western world.

As Greek society more sophisticated, especially in the Periclean age, a new type of poetry written to be sung to the accompaniment of the lyre; this lyric poetry sang not to legendary events but of present delight and sorrows. This new, not personal and passionate can be seen in the writings of Pindar was the greatest one in the category. He was called by them as the god of songs and believed that the pet of god of Apollo. Sappho of Lesbos (6th century BC) was the first and one of the greatest of all female poets; Plato hailed her as the goddess of poetry. She wrote about beauty of love (Helen) and nature.

The greatest achievement and contribution of the Greek literature was in the field of their drama. It developed from the religious rites of Dionysus. By the 5th century BC in Athens to distinct forms – tragedy and comedy evolved. Aeschylus (525-465 BC) is considered as the founder of the Greek tragedy. Prometheus bound and a trilogy, the Oresteia, a generation later Sophocles (496-406 BC) was a contemporary of sculptor Phidias was another great one. He abandoned Aeschylus's concern for the working out of divine justice and concentrated on character to him a certain amount of suffering was inevitable in life. Oedipus Rex, Antigone and Electra are the important works. Euripides (480-406 BC) the last of the great Athenian tragedians reflects the rationalism and critical spirit of the late fifth century BC. Trojan Women, Alceste, Medea, are the works of Euripides. To him, human life was pathetic, the ways of the gods of ridiculous. Aristophanes (445-385 BC)

The famous comic dramatist and a conservative in outlook brilliantly satirized Athenian democracy. The works of Aristophanes were "The Wasps" the clouds and the frogs.

In the prose literature, history had a significant place. They were the first to develop history as a separate branch of knowledge in the 6th century BC. Herodotus is hailed as the father of history, and the author of Greco Persian war inaugurated a style of historical writing. Thucydides who was the father of scientific history, was another historian who wrote about the Peloponnesian war in a new method of writing. Xenophon was another one who wrote *Anabasis*. The Greeks gave a remarkable contribution in the literature.

The Greeks were exemplified in their art and architecture. Their contribution to this field was very high and it is the legacy. The main artistic and architectural symbols of the Greeks were temples. They were gigantic, beautiful and pillared. In the beginning they were small in size and later became the huge ones with highly decorated facades. It can be seen two architectural styles that is Doric and Ionic with gigantic size and decorated while the Corinthian pillars were the blending of these two. The influence of Egyptian architectural style can be seen in the Doric style. The Greek art was symbolized humanism—the glorification of man as the most important creature in the universe. Though much of the sculpture depicted gods, and goddesses, this did not detract on the slightest from its humanistic quality, Greek art exhibited qualities of simplicity and dignified restraint – free from decorative extravagance on the one hand and from restrictive conventions on the other. Greek art was an expression of national life. Its purpose was not merely aesthetic but political; to symbolize the pride of the people in this city and to enhance the consciousness of unity.

The Parthenon temple at Athens was built in the Doric style was the important of Greek temples. This was for the goddess Athena in the marble with massive sculptures the statue of the goddess more than 30 feet was made with ivory and gold placed inside the temple. The Periclean age was the remarkable period in the art. Phidias, a friend of Pericles was the important one and the Greek sculpture attained its height in his work. His master pieces were the statue of the Athena in the Parthenon and the statue of Zeus in the temple of Olympia. Erechtheum was built in the Ionic style and Propylaea, an entrance Odeon an entertainment centre were the other Greek architectural monuments. Apart from Phidias (500-432 BC) the second most renowned fifth century sculptor was Myron, noted for his statue of the discus thrower, and for his glorification of other athletic types. Praxiteles renowned for his portrayal of humanized deities; Scopas an emotional sculptor and Lysippus, master of the realistic portraits were the other contributors of the Greek art.

The paintings also flourished in the ancient Greece. Polignotus was the important painter in this period and his paintings were well noted for its beauty and shaped finishes. The Greek paintings touched its height during the fifth century. He was in charge of the supervision of the mural painting Parthenon and the other temples. Apollodorus was another one who is noted for his shading portraits (blending of light and dark colours) the realistic pictures. Xenexes was another painter. Music was a part of the daily life of the Greeks; and developed the instrument like lyre and sitar. They used it very commonly and they used music in the drama.

Scientific thought:

The ancient Greeks were the stalwarts in the field of the scientific thought. They developed their own style of thinking gave importance to the logical thinking. True this logical thinking they tried to understand physical universe which resulted the revolutionary contribution to the realm of world science. They gave importance to deductions than observation and had a profound philosophical base. They gave much contribution in the development of mathematics, biology and medicine. The peri clean age was the period of the scientific development. Thales of Miletus who was hailed as father of Greek mathematics, who made certain remarks and studies on solar eclipses. The most significant Greek mathematical work was accomplished by the Pythagoras. He gave considerable contribution to mathematics and geometry. The great achievement was the geometrical theorem. Anaxagoras was the great mathematician of the 5th Century BC who studied about the origin of the planets and planet and their impact on the climatic conditions and eclipses.

The first of the Greeks to manifest an interest in the biology was the Anaximander, who developed a theory of organic evolution based upon the principle of survival through progressive adaptations to the environment. But the real founder of the science of biology was Aristotle, studied the anatomy of man and animal. The Greeks gave much to the medicine; the pioneer was Empedocles exponent of the theory of four elements. (earth, air, fire and water). He discovered that blood flows to and from the heart, Aulkyneon who opined that the brain is the centre of the nerves system. The more important was Hippocrates, who laid the foundation of medicine, regarded as the father of medicine. His doctrine that “every disease has natural cause and without natural causes nothing ever happens”. He discovered the phenomenon of crisis in disease and improved the practice of surgery. His chief reliance’s in treatment were diet and rest.

Macedonian empire and Hellenistic culture

Macedonian empire:

Macedonia became a super power in the 4th century BC under Philip II (382-336BC) in northern Greece. The decline of the Greek city states and the decline of the Persian power paved the way for the emergence of Macedonia as a super power. It was the military strength of Macedonia which was the prime factor for their stronghold. Philipp II was an able ruler and fine warrior who modified and organized and disciplined the army. He opened a massive campaign and conquered the neighbouring states like Thrace, Thessaly and within a short span of period the entire northern Greece came under him except Sparta.

The death of Philip II witnessed the emergence of the great ruler of the world, Alexander the great to the Macedonian empire. The Greek city states under the leadership of Thebes rose against Macedonia was thoroughly defeated and enslaved by the successor in (335 BC). It was the beginning of the History.

Alexander who proved a resolute king at the very beginning of his reign by crushing rebellion in the Greek league. In 334 BC he set out with army of 35,000 soldiers recruited from Macedonia and the Greek league. He subdued Asia Minor, Syria, Palestine and Egypt, Where he founded the city named Alexander. Then he marched to Mesopotamia. In 331 BC he defeated Darius III in the battle of Arbela. Then he moved to Babylon, Iran and India. But his weary soldiers forced him to turn back. In 323, he fell ill with a mysterious fever and died at Babylon at the age of 32. A new and distinctly cosmopolitan period in their history and culture began-the Hellenistic age.

Even though his empire was short lived the impact his expedition was drastic. He was a remarkable blend of the romantic idealist and practical realist. His military and administrative policies sought to unify the lands he conquered and to promote what he himself called, concord and partnership between easterners and westerners. He blended Persians with Greeks and Macedonians in his army and administration. He founded nearly 70 cities in the east and settled many of his followers in them; which were the linking points and antiquities of Hellenic age. He married two oriental princesses and encouraged his officers and men to take foreign wives.

He had very much impression with the Greek culture, deliberately tried to spread it in the conquered lands. The cultural impact was more profound than political. His empire was not an organized one after his death. The generals, they fought each other for the supremacy. Three major Hellenistic kingdoms emerged and maintained a precarious balance of power until the Roman conquests of the second and first centuries BC. Egypt ruled by Ptolemy, added Phoenicia and Palestine. Persian empire, Mesopotamia and Syria was under Seleucus. Macedonia and Greece ruled by the descendants of Antigonus.

Hellenistic culture:

Hellenistic culture was a synthesis of the elements of Greek culture and of non Greek cultures. Alexander encouraged the evolution of new type of this culture. The period from the death of Alexander to the Roman conquest of Egypt is known as Hellenistic age. The age following his death saw the fusion, primarily of Greek culture and oriental culture. Alexander established about 70 cities which became great centres of Hellenistic culture. Among these Alexandria in Egypt and Antioch in Syria were the most important. The other cities were Rhodes, Pergamum etc.

Hellenistic age was a period of great prosperity of industrial and commercial expansions and cultural development. Most of the Hellenistic cities were neat and beautiful with their broad and straight roads, grand houses, magnificent public buildings, assembly hall, library, theatre and Public Square. Hellenistic architect planned large number of secular buildings. Some of the buildings and works of Hellenistic age secured a permanent place in History.

The Hellenistic age was a time of economic expansion and social change. Alexander's invasions brought the world into a one link and resulted the

beginning of a world market centres. It connected Europe, Asia and Africa . the free flow of trade and prosperity stimulated the growth; and introduction of uniform coinage. By the third century BC, the centre of trade had shifted from Greece to the near east. The largest Hellenistic cities became important trading centres. The riches of India, Persia, Arabia were by sea and land to these Mediterranean ports. Alexandria was an important commercial centre.

Philosophy:

The Hellenistic philosophy had its roots in the Greek philosophy but the philosophical throughout reflected the changed conditions of the Hellenistic age philosophers concerned themselves less with the reform of the society and more with the attainment of happiness for the individual. The emphasis on peace of mind for the individual living in an insecure world led to the rise of four principal schools of Hellenistic philosophy all of which had their start at Athens.

The skeptics and cynics were the important philosophic group in this period. The skeptics achieved freedom from anxiety by denying the possibility of finding truth. The wise, they argued will suspend judgment and not dogmatize because they have learned that sensory experience the only source of knowledge is deceptive.

The first of the Hellenistic philosophers were cynics, they carried negativism further, and their ideal was nonattachment to the values and conventions of society. Diogenes was the foremost leader of the cynics the cynics argued for the adoption of the natural life and the repudiation of everything conventional and artificial

In the Hellenistic philosophy Epicureanism and stoicism were more practical and popular. The founders were respectively, Epicurus and Zeno who were of Athens. They had several features in common. Both were individualistic, concerned not with the welfare of the society but with the good of the individual .both were materialistic, denying categorically the existence of any spiritual substance. Epicurus who taught that happiness could be achieved simply by freeing the body from the pain and the mind from fear-particularly the fear of death. To reach this dual goal, people must avoid bodily excesses, including sensual pleasures and accept the scientific teaching of Democritus that both body and soul are composed of atoms that fall apart at death. Thus beyond death there is no existence and nothing to years. He maintained that the finest pleasures are intellectual.

Stoic philosophy was another important one it was known as stoic, as Zeno was a teacher at the Stoa School at Athens. The stoics they believing that the highest good consists in serenity of mind. They condemned slavery and war. They urged participation in public affairs as a duty for the citizen of rational mind. No individual is master of his fate, human destiny is a link in an unbroken chain, peoples supreme duty is to submit to the order of universe in the knowledge that order is god, in other words to resign themselves as

graciously as possible to their fate. Stoic philosophy was the noblest product of the Hellenistic age.

Art and literature:

During the Hellenistic period the Greek art transformed into a new style that is it was a style of secular in nature, as a result of the Alexander's conquests. Hellenist art was a blending of the Greek culture and of the now Greeks. Alexander established many cities in the world which were the symbols of Hellenistic art and architecture several palaces, library, museums, public buildings, gymnasiums, theatres and few temples. Among these cities Alexandria was the notable one for the whole glory of the Hellenistic period. Decorated pillars and walls of places were also maintained in the very remarkable manner. They highlighted the realism, sensationalism and voluptuousness. Luxurious palaces, costly mansions and elaborate public buildings and monuments symbolic of power and wealth. Painting also flourished in this period, Apelles was the court painter of Alexander. Painting was more decorative and realistic.

Sculpture was also underwent changes. It exhibited extravagant and sentimental tendencies. Many of the statues and figures in relief were huge and some of them almost grotesque, violent emotionalism and exaggerated realism were features common to the majority. Statues which exemplify the superior qualities were Aphrodite of Melos, winged victory of Samothrace, the dying Gaul, and the drunk hard.

Hellenistic literature is significant mainly for the light it throws upon of the character of the civilization. The leading Hellenistic literatures were the Drama and the pastoral. Drama was almost exclusively comedy, represented mainly by the plays of Menander. His place was very different from the comedy of Aristophanes. They were distinguished by naturalism rather than by satire, by pre occupation with the seamy side of life rather than with political or intellectual issues. Their dominant theme was romantic love with all its beauty. The greatest author of pastorals was the Theocritus of Syracuse, who wrote in the first half of the third century B.C. he later found grater imitators in the Roman poet Virgil. In the field of prose literature was dominated by the historians, the biographers and the authors of utopias. Polybius of Mega polis was important and historian in this period. The Greek sign based on the Attic dialect became the standard language of the Hellenistic world.

Science:

Science in the Greek world especially during the Hellenistic period was a period of the probing in to the working of the universe and discovered hitherto. The major Hellenistic sciences were astronomy, mathematics. Geography, medicine and physics.

Following the tradition of Aristotle in Zoology, Theophrastus established Botany as an independent science. The most renowned of the earlier Hellenistic astronomers was Aristarchus of Samos, " Hellenistic Copernicus" who

discovered the sun is many larger than the earth and concluded that it was the centre of the universe Another was Hipparchus of Nicaea. His chief contributions were the invention of the astrolabe and the approximately correct circulation of the diameter of the moon and its distance from the earth. Ptolemy of Alexandria, Geographer, his principal writing was Almagest. Eratosthenes of Cyrene was an outstanding geographer draw parallels of latitude and longitude on his map of the inhabited world and calculated the circumference of the globe.

The Hellenistic mathematician of greatest renowned was Euclid, the master of geometry, his important work elements of geometry. Archimedes of Syracuse who discovered the law of floating bodies or specific gravity the principles of lever.

The discoveries of the scientists of Alexandria, Syracuse, Pergamum were the centre of scientific research. Alexander gave financial encouragement to the science research.

Roman Empire

The Roman Empire which became the largest and the most enduring empire in antiquity. The nucleus of the empire lay in Italy and subsequently it encompassed the entire Mediterranean world. Roman expansion into the Mediterranean began soon after break up of the Macedonian empire. By this time the city of Rome in Italy had succeeded in bringing almost the Italian peninsula under its control. The Roman civilization is considered as one of the classical civilizations as the Greek civilization. They have contributed much to rest of the world. The Greco-Roman civilizations were complementary and they were ambivalent.

In the period after C 2000 B.C several Indo-European tribes were settled in Italy and these intermingled with indigenous groups such as the Etruscans. Both the Latin and the Etruscans played an important role in the early phase of the history of the Rome.

Rome located on the banks of the Tiber rives in the central part of the Italy, was traditionally supposed to have been founded in 753 BC by the twin brothers Romulus and Ramos. According to the traditional history of the city settlements on seven hills along the Tiber were enclosed by a wall in 753 BC. This became the city of Rome. They learned much from the Greeks. According to tradition Rome had become a republic by 510 BC. The Roman civilization attained its going after the decline of the Greek city states.

The Roman Empire was unique and it had a republican form of government. The government was headed by two magistrates called consults, who were elected annually. The main instrument of aristocratic power was the oligarchical council or senate. The senate was the supreme body of the Roman republic. The republican Rome brought the entire Italian under its control by the 15 century BC.

They overran the Veii in 396 BC and pursued its expansionist program more aggressively. They started an expansion the objective of which was to extend Roman influence to the Mediterranean. This immediately results in a conflict with the Carthaginians who at this time dominated the western Mediterranean. It was located on the North African coastline. The wars between Rome and Carthage are known as the Punic wars. The city of Carthage and Carthaginian territories were annexed by Rome - as Roman province. Simultaneously, the Romans had brought Macedonia and the Greek states under their control. They also extended their influence to Egypt as well and Anatolia also came under their control.

Roman society was marked by a permanent division of the inhabitants into two orders, the patricians order and the plebeian order. The patricians' constituted small close-knit hereditary elite while Plebeians were the common people. Patricians were the economically, politically and socially dominant group in Roman society. The Republican senate which was the main organ of the state was monopolized by the patricians, the landed aristocratic people. Thus the clashes and tensions had existed in the society for their own interests.

With the territorial expansion of the Roman Empire and the internal clashes in the society worsened the political conditions of Roman. The emergence of professional army and war lords, and conflict with each other as well as the senate to control the republic. The powerful military commanders or war lords controlled the Roman Empire the violent conflicts of these war loads speeded up the collapse of the Republic. The poor people and the slaves also raised the revolts during this period in different parts of the empire. In Italy a major slave uprising broke out in 73 BC and went on till 71 BC. This uprising which was led by a slave named Spartacus was the biggest slave revolt in Greco-Roman antiquity. The Spartans revolt could only be crushed after very heavy fighting. The situation became troublesome and the struggle of war load with senate brought the political changes. The three warlords Pompey, Caesar and Crassus joined hands to take over the Roman state and formed a coalition in 60 BC called Triumvirate. But soon after 56 BC this arrangement began to face problems. Crassus was killed in a battle, thereafter the relation between Pompey and Caesar deteriorated, the civil war, Pompey was defeated and fled to Egypt.

In 48 BC Caesar became dictator with extensive power. Caesar's attempt to become absolute ruler was challenged by some sections of the aristocracy and he was murdered in 44 BC. After the assassination of Caesar, the supporters of Caesar quickly reorganized themselves under the leadership of Mark Antony, Lepidus and Octavian Caesar. They formed a new Triumvirate as the second Triumvirate. In 43 BC Soon Afterwards Lepidus Was Forced To Retire From The Triumvirate. Mark Antony left for Egypt for capture it but he became supporter of Cleopatra, the Ptolemaic ruler of Egypt. This gave the chance to Octavian and he defeated the combined forces of Antony and Cleopatra at Actium on the western coast of main land of Greece in 31 BC and they committed suicide. He annexed Egypt as a province to Rome and had virtual monopoly of political power in Rome.

In 27 BC Octavian assumed the title Augustus, the name by which he was henceforth known and announced that he would restore the Republic. He declared himself as princeps that is the first and foremost citizen and imperator or the supreme commander of armed forces. It marked the end of the Republic and the beginning of the principate. He ruled the Roman Empire about 45 years, till his death A.D.14. He successfully transformed the character of the Republic.

He implemented a dictatorial government maintaining with the Republican constitution or institutions. He was a good statesman and controlled the army. The ruler was supposed to be the embodiment of the Republic. In practice this meant that a ruler had to have the sanction of the senate and the army. The three main components of the new political structure were the emperor, the senate and the army. The success of Augustan lay in ensuring that a proper balance of power was maintained between these three components. He established a new coinage system, the creation of a centralized system of courts under his own supervision. By virtue of his proconsular authority he assumed direct control over the provincial governors and law and order of province was under them and punished them severely from graft and extortion. He abolished the old system of farming out the collection of taxes in the provinces, which had led to great abuses, and appointed his own personal representatives as collectors at regular salaries. He enacted laws designed to check the more glaring social and moral evils of them time. It was a kind of benevolent despotism, can be compared to the era of Pericles in the Greek civilization Augustans' period is the pax-Romana, immense majesty of the Roman peace.

The death of Augustus in 14 A.D caused the weak succession; the successors were not capable rulers, except Claudius. Several of his successors, famously Caligula and Nero were brutal tyrants and luxurious squandered the resources of the state and kept the city of Rome in on uproar by their deeds of bloody violence. Nerva, Trajan, Hadrian, Antonius pious and Marcus Aurelius were the others. The misrule led to the chaos and cohesion result the rule of conspirators. Within a period of fifty years twenty six persons became the emperors of the Roman empire of which 25 of them were killed by them .But during the period of Diocletian, it got some resemblance of its past glory.

The decline of Roman Empire started by the beginning of the 4th C BC. As it was a vast empire, the emperor Constantine built a new capital named Constantinople and the empire was divided in to two- the eastern and western Roman empires. It was capital eastern Roman Empire. It declined with various factors,, In 476 with the invasion of the Germanic tribe chief Odoacer, over thrown the last emperor Romulus Augustus and that was the end of the mighty Roman empire.

Legal Treatises, Twelve Tables, Roman Edicts.

The most important intellectual contribution made by the Romans in government, Roman law is pre-eminent. It is their one of the legacies to the world civilization. Two great legal systems Roman law and English common law are the foundation of jurisprudence in modern western nations. Roman law

evolved slowly over a period of about a thousand years. As in all early societies the law was unwritten custom, handed down from a remote past and harsh in its judgments. In the fifth century BC, this law was put in writing in the law of the twelve Tables as the result of the plebeian demand. The body of Roman law was enlarged by legislation by the senate, and the assembly and by judicial interpretation of existing law to meet new conditions. By the second century AD, the emperor had become the whole source of law. In the beginning the Roman law was private law intended to the Roman citizens, bonded with religion.

The publication of the Twelve Tables was about 450 BC was the first known written law. In the later centuries of the Republic the law of the Twelve Tables modified and practically superseded by the growth of new precedents and practically superseded by the growth new precedents and principles. These emanated from deferent sources; from changes in custom, Teachings of the stories, decisions of judges, but especially from the edicts of the praetors. The Roman praetors were magistrate who had authority to define and interprets the law in a particular suit and issue instruction to the jury for the decision of the case. All issues of law were settled by the praetor.

The Roman law attained its highest stage of development under the principate. The Roman law was developed under the influence of the jurists comprised – three great branches or divisions! The civil law (*jus civil*), the law of peoples and the natural law. The civil law was the law of Rome and its citizens; it existed in both written and unwritten forms. It included the statutes of the senate, the decrees of the princeps, and the edicts of the praetors etc. the law of peoples (*jus gentleman*) was the law held to be common to all people regard less of nationality. This law authorized the institutions of slavery and private ownership of property and deified the principles of purchase and sale, partnership and contract. The most important branch of the Roman law was the natural law (*Jus natural*) a product not of judicial practice, but of philosophy.

The twelve tables law was the base and source of the Roman law deal with various subjects such as theft property, right's of father and marriage, estates and guardianship, ownership and possession, crimes, public law, religious law etc. each table of the twelve table has an average of ten laws. But it was not a complete applicable one to all cases. It contained specific provisions designed to change the then existing customary law.

Science:

The Romans had little scientific curiosity, but by putting the findings of Hellenistic science to practical use they were pioneered in public service , characteristic of their utilization approach to science was their zeal for amazing large encyclopaedias. The most important of these was the natural History by Pliny the elder an enthusiastic collector of all kinds of scientific odds and ends.

Claudius Ptolemy who lived in the 2nd century AD resided at Alexandria, where he became celebrated as a geographer, astronomers and mathematician. His maps show a comparatively accurate knowledge of abroad section of the old world and he used an excellent projection system. His work on Astronomy

usually called *Almagest*. In mathematics Ptolemy's work in improving and developing trigonometry became the bases for modern knowledge of the subject.

Galen, born in Pergamum in Asia minor was a physician. His fame spread and he was called to Rome when he became physician to the emperor Marcus Aurelius. He was a versatile scholar. He was responsible for notable advances in physiology and anatomy. He was the first to explain the mechanism of respiration. He made detailed explanations about discovery of blood circulations lungs, heart, muscles, spines etc. he was a prolific writer on different subjects and produced many works. Seneca had compiled a medical encyclopaedia.

Soranus and Rorer were the two others excellent in the field of medicinal in this period. Hero of Alexandria was also conducted many scientific experiments. Celsus wrote a treatise on surgery.

They were also made contributions in the solar calendar system. They reformed the Roman calendar on the basis of the astronomical learning. The solar year of 365 days, with an extra day added every four years was instituted in 45 BCE. The names of the some of the month owe their origin to the Rome in July, August.

Philosophy:

The more sophisticated Romans turned to Greek philosophy particularly Epicureanism and stoicism. The Romans did not much contribution to the field of philosophy they tried to interrupt the Greek philosophy and imbibed it into their own culture. The Roman writers' Virgil and Horace embraced Epicureanism, but Lucretius was the most important Roman interpreter of this philosophy. In "On the nature of Things", he followed Epicurus in basing his explanation of the nature of things on materialism and atomism. He called on people to free themselves from the fear of death. He exhorted his readers to seek pleasure in the study of philosophy and not in material gain or such sensual excitements as love.

The Roman gave much importance to the stoicism also. The emphasis of Roman stoicism was on a just life, contumely to duty. Courage in adversity and service to humanity. It had a humanizing effect on Roman law by introducing such concepts as the law of nature. The law of nature as defined by Cicero. Is not a nor is it any enactment of peoples, but something eternal which rules the whole universe by its wisdom in command and prohibition. Seneca was one of the outstanding Roman stoics. He was regarded with high favour by the leaders of the early Christian church, like that of ex slave Epictetus.

Cato was the important philosopher and advocates of Roman culture and ardent exponent of reason, enlightenment and moral discipline in the society. Cicero, the famous orator, was also a follower of stoicism. The last of the Roman stoics, Marcus Aurelius, was more fatalistic and less hopeful; He was the author of meditations. He did not reject the conception of an ordered and rational universe; he shared neither the faith nor the dogmatism of the earlier stoics. He

was confident no blessed immortality to balance the sufferings of one's earthly career and was inclined to think of humans as creatures buffeted by evil fortune.

Language and literature:

The Romans had their own language and alphabet. Latin became their language with respect to all and in later it became the language of Western Europe and the Roman Catholic Church, most of the European languages has the Latin influence. Latin is a combination of practical Roman and idealistic Greek.

The Romans turned to the Greeks for their models Roman Epic, dramatic and lyric poetry forms were usually written in conscious imitation of the Greek masterpieces. Latin literature remains one of the world's great literatures largely because of its influence upon medieval, Renaissance and modern culture. Formal Latin literature did not begin until the mid third century BC, when a Greek slave named Limos Andronicus translated Homer's *Odyssey* and several Greek plays into Latin. By the end of the same century the first of a series of Latin Epics dealing with Roman past was composed.

The oldest examples of Latin literature to survive in that are the 21 comedies of Plautus which were adapted from Hellenistic Greek originals. Terence was another popular dramatist of the Roman. They owe the tradition of the Drama to the Greeks. Their theatrical production and presentation were of obscene and much interested in gladiatorial combats.

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The Roman has done much contribution to the historical writing. They produced notable works in history. Julius Caesar himself has produced two works entitled '*Gallic Wars*' and *Civil War*, which deals with the Roman history. Livy (59BC-17 AD) was the greatest Roman historian; His immense "*History of Rome*" is of epic proportions and glorifies Rome's conquest and ancestral ways. He assembled the legends and traditions of early Roman history and welded in to a continuous narrative. He praised the virtues of the ancient Romans and sought to draw moral lessons from an idealist past. Juvenal was satirist, wrote under the influence of Stoics. Tacitus (55-117 AD) was concerned with improving society. In his *Germania*; he centralized the life of the idealized simple Germanic

tribes with the corrupt and immoral existence of the Roman upper class. In the *Annals and Histories*, he used his vivid epigrammatic prose to depict the short comings of the emperors and their courts from the death of Augustus to AD 96. Plutarch was the another one, his parallel river, containing 46 biographies of famous Greeks and Romans arranged in pairs for the purpose of comparison is one of the eminently readable classics of world literature.

Art and Architecture:-

The Romans were outstanding in their engineering and architectural works. Because the empires needs required a communication system of paved roads and bridges as well as huge public buildings and aqueducts as road builders, the Romans surpassed all previous peoples. Their roads planned for the use of armies and messengers and were kept in constant repair. In designing their bridges and aqueducts, the Romans placed a series of stone arches next to one another to provide mutual support.

The Romans copied Etruscan architectural models in the beginning, but later they combined basic Greek elements with distinctly Roman innovations. By utilizing concrete a Roman invention faced with brick or stone, they developed new methods for enclosing space. The Greeks static post and lintel system was replaced by the more dynamic techniques of vaulting derived from the arch borrowed from the Etruscans.

Henry concrete barrel vaults, cross vaults and domes all so solid that they exerted no sidewise thrust made possible the vast interiors that distinguish Roman architecture Which Were Also a Key Factor in The Growth of Knowledge system. They spread their knowledge system to the rest of the world.

Revenue and Taxation:

The Roman Empire was greatest empire in the world during the ancient period. Like the other contemporary societies, revenue and tax was the main source of the income. The whole economic system of Roman Empire was based on the relationship between the dependent rural producer, the landlord and the state. In the empire army and the bureaucratic machine had become very vast and the imposed various kind of taxes to fulfil the needs of vast state machinery. The taxes were levied on land, houses, estates, slaves, animals and monetary wealth. Tax was its main source of revenue but it was the Roman Empire that first imposed a broad system of taxation. The Roman Empire, customs duties were farmed out to chief tax collectors (*publicani*). These chief tax collectors what also farm these duties over to the regular tax collectors. In the eyes of Rome the provinces were to carry the heavy weight of administering the Empire. Judea was in the province of Syria and every man was to pay 1% of his annual income for income tax. But that was not all, there were also import and export taxes, crop taxes (1/10 of grain crop and 1/5 of wine, fruit, and olive oil), sales tax, property tax, emergency tax, and on and on. It was actually a Roman official (*censor*) who was ultimately responsible to Rome for collecting the

revenue of the province, but he sold the rights to extort tax to the highest bidders

The "commerce, and especially foreign and inter-provincial maritime commerce, provided the main sources of wealth in the Roman Empire." Although taxes on ordinary Romans were not raised, citizenship was greatly expanded in order to bring more people into the tax net. Taxes on the wealthy, however, were sharply increased, especially those on inheritances and manumissions

Citizens were taxed in the form of unpaid military service for the state. They increased the taxes and the increasing weight of taxes was passed on to peasants, artisans and petty traders. It had a negative impact on agriculture production, manufacture and trade. The state appointed tax collectors, called decurians and curials. The curiales became hereditary tax collectors and most of them were absentee land lords. They had to collect taxes from the peasants, artisans and traders for the state. In collusion with land lords the curials stole the state taxes. This practice of stealing taxes was prevalent. Diocletian made legal provisions to check these malpractices of curiales. In the late Roman Empire Diocletian and his successors streamlined the tax system. The landed aristocratic classes later refused to pay imperial taxes and by the peasants also. Thus it became difficult for the state collect the regular taxes from the landed classes.

The taxes were also assessed and collected from the communities and the duty was assigned to the provincial governors and local magistrates. The system of the collection taxes for auction was also existed. The expansion of the dole is an important reason for the rise of Roman taxes. In the earliest days of the Republic Rome's taxes were quite modest,. The basic rate was just .01 percent, although occasionally rising to .03 percent. It was assessed principally to pay the army during war. In fact, afterwards the tax was often rebated. It was levied directly on individuals, who were counted at periodic censuses. . Local communities would decide for themselves how to divide up the tax burden among their citizens.

During the reign of Caesar Augustus, the most noted of Roman tax strategists, cities were given the responsibility of collecting taxes, including inheritance taxes to pay retirement benefits for Roman soldiers. The Romans also were the first to impose a sales tax.

Tax farmers were often utilized to collect provincial taxes. They would pay in advance for the right to collect taxes in particular areas. Every few years these rights were put out to bid, thus capturing for the Roman treasury any increase in taxable capacity. In effect, tax farmers were loaning money to the state in advance of tax collections. They also had the responsibility of converting provincial taxes, which were often collected in-kind, into hard cash. Thus the collections by tax farmers had to provide sufficient revenues to repay their advance to the state plus enough to cover the opportunity cost of the funds (i.e., interest), the transactions cost of converting collections into cash, and a profit as

well. In fact, tax farming was quite profitable and was a major investment vehicle for wealthy citizens of Rome.

As a result of such abuses, tax farming was replaced by direct taxation early in the Empire. The provinces now paid a wealth tax of about 1 percent and a flat poll or head tax on each adult. This obviously required regular censuses in order to count the taxable population and assess taxable property. It also led to a major shift in the basis of taxation. Under the tax farmers, taxation was largely based on current income. Consequently, the yield varied according to economic and climactic conditions. Since tax farmers had only a limited time to collect the revenue to which they were entitled, they obviously had to concentrate on collecting such revenue where it was most easily available. Because assets such as land were difficult to convert into cash, this meant that income necessarily was the basic base of taxation. And since tax farmers were essentially bidding against a community's income potential, this meant that a large portion of any increase in income accrued to the tax farmers.

As the private wealth of the Empire was gradually confiscated or taxed away, driven away or hidden, economic growth slowed to a virtual standstill. Moreover, once the wealthy were no longer able to pay the state's bills, the burden inexorably fell onto the lower classes. With the collapse of the money economy, the normal system of taxation also broke down. This forced the state to directly appropriate whatever resources it needed wherever they could be found.

Cultural contacts:

The Romans conquered the world culturally. The impact of Roman civilization can be seen in everywhere in the world in either forms. It was one of the contribute one of Romans to rest of the world. They were the limiting people of the world in a sense. Because they had politically, economically, culturally and militarily united the world or stood as a link in between. They had much effect in the languages, customs and legal systems of the world. Latin became a common language and the renaissance also. They had a brisk trade relation with the rest of the world-India and china.

Roman Empire created a act work of contacts with its contemporary societies. They had a profound Greek influence in the art and architecture. The Roman building has a direct impact of the Greeks and the Roman sculpture. Some of the articles and material found in the Europe related with the Romans had link with the influence of the Indian and Egyptian culture. They had a maintained the trade relation with these people followed by the Hellenistic civilization.

As a mighty empire, the roman emperors like Hadrian; they embarked the other Asian countries. The Roman texts make stray references about the Indian religious. There are references about the Chinese Roman relation in the Chinese records that, the Roman emperor Marcus Aurelius, had an embassy in the Chinese court of Hwang sit.

The barrel vault was essentially a series of connected arches resembling a tunnel and the cross vault consisted of two barrel vaults intersect at right angles. The largest Roman domed structure is the pantheon the oldest important roofed building in the world that is still intact, as its name indicates; it was dedicated to all the gods, the massive dome rests on thick round walls of poured concrete with no window openings to weaken them. The only light enters through a great hole, 30 feet wide, at the top of the dome. The size of the dome remained unsurpassed until the twentieth century.

The typical Roman basilica, which served as a social and commercial centre and as a law court; was not domed or vaulted. It was a rectangles structure with a light wooden ceiling held up by rows of columns that divided the interior into a central nave and side aisles. The Roman basilica was to have a remarkable future as a Christian church.

Roman buildings were too built to last, and their size, grander and decorative richness aptly symbolized the proud imperial spirit of Rome. The Greeks evolved the temple, theatre and stadium, the Romans contributed the triumphal arch, bath basilica, amphitheatre and the multi-storeyed buildings and apartments house perhaps the most famous Roman edifice is the colosseum a huge amphitheatre about one quarter of a mile around on the outside and with a seating capacity of about 45000 to view the gladiatorial combats. on the exterior , its arches are decorated with Doric, ionic and Corinthian Columbus.

The Romans developed a distinctive sculpture of their own, though stronger influenced by Etruscan and Greek models. It included as its main triumphal arches and columns, narrative reliefs, altars and portrait busts and status. Its distinguishing characteristics were individuality and naturalism. Sometimes Roman status and busts served only to express the vanity of the aristocracy, but the best Roman sculptured portraiture succeeded in conveying qualities of simple human dignity similar to those espoused in the philosophy of the stoics.

Growth of knowledge:

The knowledge system of Romans was a continuation of Hellenic and Hellenistic culture. They developed or much owed in their knowledge system to their predecessors in the field history, philosophy, law, geography, religion, science, engineering, medicine, architecture and literature etc. The cultural contacts of the Romans

Trade is not only a economic activity but also cultural and social activity. Rome gradually extended its possessions by the end of the 4th and also began to exercise its control over the adjoining seas.. The Punic war and the Rome gradually acquired greater freedom for its trade especially through the sea border cities of Italy which had come into its hands. The political unification led to a growing unity of the Mediterranean's in the economic sphere. During this period witnessed the growth of industrial and commercial development. New classes emerged such as traders, merchant pilgrims' soldiers, nomads and

urban peoples in the ancient societies. Through them the cultural and technological exchanges happened massively. The silk route was the important trade exchange in the ancient period. It implies the Chinese silk trade with the other society. It began during the third century. The silk route was the path of the flow of luxury items along with the silk, such as pottery and porcelain items, glass wares, spices, medicine, jewellery items ivory, perfumes etc.. The trade was the best channel for the spread of knowledge, ideas and culture between the ancient societies. The best example for this was the spread of Buddhism to the rest of the world.

The silk trade was an important factor; they received an incalculable amount of silk, Chinese principal commercial wealth and other Chinese products. This great trade in silk across the Eurasian continent,. The land traded with China, central Asia, India, the Parthian empire, Roman empire etc. The development of trade resulted the emergence and development of new trade routes and towns and cities. The merchandise corporation also.

As a main and important trade route connecting different routes and places, the silk route had several branches. It was mainly divided into northern and southern as the *Utharapatha* and *Dakshinapatha* of India. It started from Xian the capital of the Chinese kingdom. The peoples of the Roman Empire maintained trade contacts extending far beyond the imperial boundaries. Chinese silk, which the Romans believed was produced from the leaves of trees, was sold in the market quarter of Rome and Indian cotton was converted into cloth at Alexandria. The route to caravan to central Asia, from and Byzantine Empire was called the great silk route. The other silk route which linked the valley of Yellow River to the Mediterranean passed through the cities of Kamsu, the Pamir, Transoxiana, Iran, Iraq, Syria and Roman Empire. The southern route was through Pakistan Hindukush Mountains, Afghanistan, Merv, northern Iran, and Syrian Desert and then to Levant where Mediterranean ships sailed regular routes to Italy. Another branch of it travelled through Herat, Susa, Spasinu, and across to Petra then on to Alexandria and other eastern Mediterranean ports, from where ships carried cargoes to Rome.

In the sea route, the Persian Gulf was the centre of the transactions, and it was connected with the littoral states and then to the Red Sea and to the Roman ports. From there, the goods and materials were transported to the Alexandria, the centre of the cultural capital of the period, from there, it was taken in to Rome.

Judaism and Christianity began spread during the Roman Empire. They reached in different parts of the world through the trade. Christianity became the state religion during the last phases of the empire; their cultural impact can be seen even in the places of Kerala and the Roman army stationed at such places during this period.

Imperial contacts:

The Roman Empire can broadly be divided into two phases, “early” and “late”. In other words, the whole period down to the main part of the third century can be called the early empire and the period after that the late empire. It was a mosaic of territories and culture that were chiefly bound together by a common system of Govt that is centralised gov't. As it was a vast empire they introduced and maintained a good law and administrative orders. They became the imperial power. It was with the Augustan period, which organized empire and balanced the components of the state. He also developed an imperial bureaucracy which was responsible to the emperor. He inaugurated a long and glorious era of peace and stability, which was defined by the term of *pax-Romania*. The Imperial gov't gave all the support to the long distance trade and the trade and commerce flourished there in a sprouting way. They started a wide network of roads in the empire with their grant engineering skill in the construction mainly intended for their military purposes. The Romans had maintained a well army, a paid professional army where soldiers had a long service. The existence of a paid army was distinctive feature of the Roman Empire. The army was the largest single organized body in the empire. This road became the main channel of the exchanges of goods with the other parts of the world. Their territorial expansion policies resulted the imperial contacts with the other parts of the world like Anatolia, Syria, Arabia, Egypt, Britain, Gaul, India, China, Sri Lanka etc.

Commerce was considerable promoted by the circulation of coinage and by the invention of lent by private individuals to merchants and its development paved the emergence of ports and port cities. Their coins were the bi metallic one, that is the bronze and silver and gold was in the later. Roman coins accepted as standard money which everywhere made business easy. There had been craftsmen's especially in the shipping technology and the traders and business operations.

The Rome had the progress of agriculture and industry. The empire included many regions that had a reputation for exceptional fertility. Campania in Italy, Sicily, the Fayum in Egypt, Galilee, Byzantium,, southern Gaul, and Bactica were all among the most densely settled or wealthiest parts of the empire. Gaul was the centre of the pottery making and fine fabrics. The big land owners from different regions competed with each other for control of the main markets for the goods they produced. Glass ware industry was one of the important industries in Italy.

The Romans had a brisk trade with the east especially India and China through both over land and overseas. The discovery of monsoons made sea journeys between India and the western world safe and punctual and the Roman demand for the luxury goods of the east had reached fantastic properties far beyond what India could supply. They created a central Asian caravan Road passed through Anatolia and Persia was the land route. Mediterranean and red sea were the main traffic of the sea trade. Augustus control over the Egypt which accelerated their trade contacts and the contact with the outside.

The Roman trade with India was already brisk by the beginning of the Christian era and latter it became far more extensive. In the towns trade centred in the bazaars, where shops and store rooms were to be found. Trade was partly by barter and partly by money payment. The control over the Mediterranean Sea help sea helped them to make a brisk trade. A large number of ships sailed for India for the trade purposes.

Nelkyndan, Muzris and Tyndis were the important port and port towns of south India, found the references in the Greco Roman writings. Arsinol, Beronice, and Myos Homos were the Roman Ports of this time. Numerous examples of Roman pottery have been found in both south and west coast and hoards of Roman coins unearthed in Tamil Nadu, Kerala and elsewhere. On the last coast near Pondicherry which has been described as one of a series of Indo Roman trading stations has been excavated at Arikamedu. The frequency of the various coins issues shown that the Roman Indian trade on both land and sea routes, was very lively during the first two countries of Christian era. The recent excavations at pattanam (Muzris) have unearthed many evidences about the Indo Roman trade as a lost port city of the Malabar Coast.

The general assumption has been that the people of Tamilakam were the most beneficial in the Roman trade since drain of gold from Rome to India has been in proportions alarming to the Romans as noted by pliny. Most of profitable of the overseas trade was the Roman trade with south India. 'Yavana' merchants (merchants from western Asia and Mediterranean) had trading establishments. The early Tamil literature describes Yavana ships arriving with thus cargos at the city of kaveripattanam. The Ethiopians were the pioneers in the monsoon winds and they provided African ivory and gold and were also a market for India muslins. The Romans loaded the items like pepper, ginger, cardamom, teak sandal cotton fabrics etc in to their homeland.

The literary sources of the period which explains about the Roman maritime trade that is Periplus of Erithrean Sea by unknown author. Strabo, geography plinys natural History and Ptolemy's Geography etc. ' the Periplus of Eritrean sea' contains detailed navigational commercial and even political information an the ports of the Indian ocean. Many of which have been reliable identified with maritime outlets on Indian coast. Pliny makes the statement about the drain of Roman wealth to India, china and Arabian Peninsula. The drain of gold to the east was an important cause for the financial difficult in the Roman Empire from the region of Neva. In ancient period, the Roman trade was a favourable trade to India.

During the emperor Hadrian's period, they had the trade contact with south east Asian countries, and the srilanka also, their main items of export and import coral, antimony silver, copper, lead copper etc pepper cinnamon ginger, Luntry goods, food stuffs, ivory, timber, silk etc. the Indian spices was their important demand item for the kada and which used for different purposes.

Slave system:

The large scale slavery was an important feature that slavery reached its most extensive development in the ancient world. The Roman aristocracy had acquired vast landed estates in the western portion of the empire, especially in Spain, Gaul and Italy, the conquest of these territories opened up new territories for expansion of slavery. The agrarian economy of Western Europe was dominated by the huge landed estates known as latifundia. In Greece large holdings ranged in size from 75 to 100 acres. The latifundia of the Roman aristocracy were normally several thousand acres in size the big latifundists possessed holdings amounting to several hundred of thousands of acres.

Agricultural labour on the latifundia was carried out by slaves. The latifundia could absorb ever increasing numbers of slaves. War and piracy sustained slave supplies for these estates. It has been estimated that in the Italian peninsula itself the slave population rose from 600,000 to 3 million between 225 and 43 BC. The consolidation of Roman rule in the western provinces under Augustus and his immediate successors led to the extension of agriculture and of slavery in Spain and Gaul. The era of peace and stability ushered in by the Augustan age allowed the Roman ruling class to amass huge fortunes.

Roman law recognized slaves as a form of property. The commonly used term for a slave was "servus". Slaves were commodities, bought and sold in the market in the same way as cattle. Slave labour was to be found in every sector of the Roman economy. Agriculture, mining and handicraft production were the sectors in which they were the most numerous. Slavers accounted for as much as 90% of handicraft production. Slaves were also employed as clerks in government offices majority of the slaves worked on latifundia. Agricultural slaves as well as slaves engaged in mining were often bound by chains. The Roman state used force to keep a strict control over the slaves. Special care was taken to disperse them and prevent formation of any solidarity among slaves. There were many uprisings and revolts of these slaves, there are three major slave revolts. The first (136-132 BC) took place in Sicily. The second such revolt on this island occurred in 120-104 BC. One of the most serious of slave revolts took place in around 73-71 BC called Spartacus revolt which started at Capua. All these were ruthlessly suppressed. In no society throughout human history did the use of slaves attain the same magnitude as in ancient Rome. Rome was not just a slave society but a society that may be regarded as a slave society because slave labour was employed on a large scale in production even in the domestic slaves also.

LANGUAGE AND LITERATURE:

The Romans had their own language and alphabet. Latin became their language with respect to all. And in later it became with respect to all. And in later it became the language of Western Europe and the Roman Catholic Church most of the European languages have the Latin influence. Latin is a combination of practical Roman and idealistic Greek.

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masterpieces. Latin literature remains one of the world's greatest literatures largely because of its influence upon medieval renaissance and modern culture. Formal Latin literature did not begin until the mid third century BC when a Greek slave named Livius Andronicus translated Homer's *Odyssey* and several Greek plays into Latin. By the end of the same century the first of a series of Latin epics dealing with Rome's past was composed.

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UNIT- IV

TRANSITION FROM ANCIENT TO MEDIEVAL PERIOD

Decline of Roman Empire.

The Decline of the ancient Roman Empire was the end of an age. It was a vast empire consisting of Europe Northern side of Africa and west Asia. The disintegration or the decline of the political economic, military and others of the Rome was the some of the factors for the decline. But most important one was the barbarian invasions which officially blowed the end. The Germanic chieftain adopters, over thrown the last roman emperor Romulus Augustus in 476. The society also collapsed during this period. The collapse of the Roman Empire marked the end of ancient period and beginning of the mediaeval period in the history of the world. As it was a vast empire, the decline which facilitated the Barbarian invasions in different parts of the empire. The empire was divided into two empires as western and esteems Roman empires during the period of Constantine. The reasons for the decline cam broadly be classified as weak rulers, internal decay, oppressive rule, Dominance of army, decline of population spread of Christianity, Distinction of economic foundations and Barbarian invasions.

The ancient had witnessed many civil wars from the beginning itself. The first civil war was between Marias and Sulla, the second was between Pompey and Caesar and the third was Antony and Octavian. But with Augustine who unified and turned it as a powerful empire. Many provincial regions got some privileges than the Rome during the successive period, may new cities like Byzantium came to the scene and latest is became the capital of eastern Roman empire as in the name of Constantinople during the prime of emperor Constantine

In the 3rd century was a period of internal anarchy and drastically transformed the empire. Augustus's constitutional mundanely in which the emperor shared power with the senate charged to a despotic absolute monarchy in which the emperors made no attempt to hide the fact that they were backed

by the military and would tolerate no senatorial influence. By the late third century, the emperor was no longer addressed as princeps meaning first among equals, but as *dominus et deus* lord and the god. The principate had been replaced by the absolute rule known as the Dominate. During the period of fifty, twenty five emperors ruled the empire.

It shows the depth of the political economic and military anarchy. The outbreak of the epidemic like plague caused the decline of the population and the increase of the mortality rate. The non Roman population increased through invasion and migration. The empire was flooded power, a rough-hewn soldier and shrewd administrator was an able ruler attempt to restructure the empire to assure better govt. and an efficient succession scheme. He divided the vast empire in to two halves nominating his two sons in either halves with the title Augustus and they were to be assisted by two junior rulers with the titles Caesar. This new type of administration is known as tetrarchy or the rule of four. But it was also not prolonged.

In later periods when conditions were unstable the army became very dominant in the Roman Empire. The civil war happened in the empire with the demise of the emperor; rival groups of the military and chiefs brought a political anarchy in the empire. Civil war, revolts and foreign invasions give enough chances to the army to become a deciding factor in the empire. But with accession on emperor Constantine overcame his rivals to take power. He believed that the Christian god helped him in 312 during a battle for the city of Rome, thus in return he actively supported Christianity. But after him, the scenario also turned as before his reign.

The weak rulers like Julian (361-363) who went war with the Persians with the undisciplined and weak army in which he was seriously wounded and surrendered some of his territories to the Persians in 363. Valantine another ruler tried to defend the barbarian invasions. The Germanic tribes like Visigoths, they invaded the empire in 378 and at the battle of Adrianople, and the Roman army was crushed by them. The battle brought irreparable and decisive effects in the Roman Empire, paved the way for the series of Barbarian invasions.

Theodosius (379-395) was the last notable ruler of Rome who stood for the empires prosperity. He legalized and declared Christianity as the state religion. It was one of the causes for the decline of the empire. After the death of Theodosius in 395, the empire was divided between his two sons. The decline of the Roman Empire in the west was hastened as a series of weakened emperors abandoned Rome and sought safety behind the marshes at the northern Italian city of Ravenna.

In 475 Orestes, the German commander of the troops, forced the senate to elect his young son Romulus Augustulus as emperor in the west. The following year another German commander Odoacer, slew Orestes and deposed and proclaimed himself head of the govt. the deposition of Romulus who ironically bore the names of the legendary founder of Rome and the founder of the empire, marks the traditional fall of the Roman empire.

Causes for the Decline.

The causes for the decline of the Roman Empire were a serious dissension among the historians. Many eminent scholars, they had pointed out many reasons and theories for the decline of the empire. There are many causes for the pivotal in the study of the causes for the decline of the empire. He was English historian, produced a massive work in six volumes entitled 'Decline and fall of the Roman empire' had pointed out many causes in which he, stresses up on the Christianity as causes for its decline.

The vastness of the empire was one of the important causes for the decline, because it created the internal decay in the empire. It was very difficult to maintain such a vast empire without much capability of the rulers. The social issues or the social problems in economic and social inequalities and the slave system which all brought a loose society in the empire. Many civil wars and revolts happened in the empire. The society lost its virtues the nobles became more notations. They copied out all the evils, corrupted public life, in self centred and greedy oppressed the people and displayed all that was vulgar and vicious. The lower sections of the society were also badly influenced by the all round decay. Oppression, poverty and degradation spoiled the poor. The wide gap between the upper and lower classes disturbed social army. The sharp decline in discipline morals constituted much to the decline. In the early days Roman family was highly disciplined the types of marriages and virtues in the family created as stable society. In this situation the emperors like Caligula and Nero were very luxurious and spend thrift and misleading life.

The strength of the Roman Empire was its strong army, but in the latest period the roman army lost its integrity and discipline. The coming of the barbarian mercenaries into the army has shaken the foundation of the army. They have no any loyalty or commitment. They became the majority in the army. The leaders of the imperial army, whose ranks were now mainly, became the barbarian mercenaries. They tried to raise revolt whenever they get chances. The engulf of the Christianity in the empire which negatively affected the army. The influence of the Christianity which spoiled the spirit of the army and its structure. They became more pacifists which bank their martial spirit. The 'praetorian guards' the super and special body of the army started by Augustans was defused. They were in charge of the Rome was lost their fury and spirit of their instinct Caribbean high heights impact of Christianity upon Rome.

The civil war which started in the empire brought many problems. The army played a crucial and significant role in the civil wars, revolts and foreign invasions. The political anarchy helped them to become a prominent group. In certain periods the army could even divide succession issues. They were the deciding factors of the throne, army commander's part weak worthless rulers on the throne, many of whom were murdered. Twenty five of the thirty seven emperors in the third century were assassinated. Sometimes even good emperors were assassinated only because of the army disliked them. This shows

the power of the army and indiscipline of the army. Perkins is of the opinion that the political stability was a key factor for the decline.

The destruction of economic foundation was another cause for the decline. Agriculture and industrial production declined there to numerous reasons. When the decline happened, the emperors imposed high taxes up on the society. The unemployment considerably increased in the along with these difficulties. Numerous wars and revolts also affected the economy. As huge armies were needed for conquest and suppression of revolts the small farmers bold their land when they were not able to compete with large states, joined in the army and migrated into the cities such practices brought unemployment in the empire.

The historian Arther Ferrill has suggested that the Roman Empire – particularly the military – declined largely as a result of an influx of Germanic mercenaries into the ranks of the legions. This "Germanization" and the resultant cultural dilution or "barbarization" led not only to a decline in the standard of drill and overall military preparedness within the Empire, but also to a decline of loyalty to the Roman government in favour of loyalty to commanders the decay of trade and industry was not a cause of Rome's fall. There was a decline in agriculture and land was withdrawn from cultivation, in some cases on a very large scale, sometimes as a direct result of barbarian invasions. However, the chief cause of the agricultural decline was high taxation on the marginal land, driving it out of cultivation. Jones is surely right in saying that taxation was spurred by the huge military budget and was thus 'indirectly' the result of the barbarian invasion

Historians such as Arnold J. Toynbee and James Burke argue that the Roman Empire itself was a rotten system from its inception, and that the entire Imperial era was one of steady decay of institutions.. The Romans had no budgetary system and thus wasted whatever resources they had available. The economy of the Empire was a plunder economy based on looting existing resources rather than producing anything new.pirenne also looked into the roman economic problems. The Empire relied on booty from conquered territories, this source of revenue ending, of course, with the end of Roman territorial expansion, or on a pattern of tax collection that shattered the roman economy. The instability of the economy, inflation, the debasement of the coins, etc disrupted the empire.

Michael Rostovtzeff and e Ludwig von Misses both argued that unsound economic policies played a key role in the impoverishment and decay of the Roman Empire.According to them, by the 2nd century AD the decline of market economy, debasement of the currency that led to inflation. According them, artificially low prices led to the scarcity of foodstuffs, particularly in cities, caused the migrations, urban areas gradually became depopulated and many Roman citizens abandoned their specialized trades to practice subsistence agriculture and resulted increasingly oppressive and arbitrary taxation

American anthropologist Joseph, in his book, " the collapse of complex societies" (1988),presents the view that for given technological levels there are

implicit declining returns to complexity, in which systems deplete their resource base beyond levels that are ultimately sustainable. He argues that societies become more complex as they try to solve problems. Thus there arose the social stratifications. As Roman agricultural output slowly declined and population increased, per-capita energy availability dropped.

Deforestation and excessive grazing led to erosion of meadows and cropland. Increased irrigation without suitable drainage caused salinization. These human activities resulted in fertile land becoming non-productive and eventually increased desertification in some regions. Many animal species become extinct. Jared in *Collapse: How Societies Choose to Fail or Succeed*, says that they uphold environmental problems and high taxes and heavy slavery are another reason for decline as they forced small farmers out of business and into the cities, which became overpopulated. Roman cities were only designed to hold a certain amount of people, and once they passed that, disease, water shortage and food shortage became common

Burry's 'History of the Later Roman Empire' (1889), has opined that, The gradual collapse of the Roman power ... was the consequence of a series of contingent events., economic decline, depopulation, food shortage, decline of coins, weak rulers, indiscipline of the army, (mercenaries), unemployment, stagnant technology, over taxation etc, No general causes can be assigned that made it inevitable., there are many causes that ultimately resulted the decline. The last blow was the barbarian invasions.

Barbarian invasions:-

Waves of restless and diverse Germanic tribes were drawn into the power vacuum created during the two centuries of decline. While the western most German tribes Franks, Angles and Saxons had achieved a suffered agricultural life in the third and early fourth centuries. The Goths, Vandals and Lombards remained largely nomadic. In later Goths were divided into Ostrogoths and Visigoths. The vandals, Gopids and Burgundies were the other eastern German tribes. The economic and legal practices of the Germanic tribes set them apart from the Romans. A basic factor behind Germanic restlessness seems to have been land hunger.

As far as the tribes were concerned they followed the leader form of the democracy. Some of the tribes had the leader called Grafe, who was elected by the assembly. While kingship was hereditary to a auction extent, the Graft ship was not hereditary.

During the many centuries that the Romans and Germans faced each other across the Rhine-Danube frontier: there was much contact –peaceful as well as warlike-between the two peoples. Roman trade reached into German territory and Germans entered the Roman Empire as slaves. During the troubled third century, many Germans were invited to settle on vacated lands within the empire or serve in the Roman regions. By the fourth century the bulk of the Roman army and its generals in the west were German.

The Goths were the first German tribe to attack the Roman Empire in the third century. The cause was for the possession of the area of Rhine and Danube. In 251CE the Goths attacked Roman army, defeated and killed their emperor, Decius. They engaged in so little commerce that cattle, rather than money, sufficed as a measure of value. They possessed boats and ships, which enabled them to overrun the cities. With the capture of the Danube, changed them more powerful and financial power also. But under Claudius, they defeated the Goths with a consolidated Roman army, but failed to capitalize the supremely with their internal problems. Thus it continued as a problem to the empire.

The impetus behind the German activity on the frontiers in the late fourth century was the approach of the Huns. These nomads' superb horseman and fighters from central Asia had plundered and slain their Asian neighbours for centuries. In 372 they crossed the Volga and soon subjugated the eastern most Germanic tribe the Ostrogoths. In 376 the empire tribe of Visigoths crossed the Danube into Roman territory. Emperor Constantine had concluded treaty with the Visigoths, that they were included in the Roman army in return for an annual subsidy. The corrupt Roman officials cheated and mistreated Visigoths, they went on a rampage. Valens, the east Roman emperor, sought to quell them but he lost both his army and life in the battle of Adrianople.

Alans a non Germanic tribe also occupied the south west France a part of the Roman Empire. The weakness of the Roman army facilitated these invasions. As J.B Bury said, but the total transformation of the Roman army in their affiliate and mentality towards the war and spirit to the war. They considered themselves as highly civilized. The change of the army personals which urged the emperors to seek outside help. They largely included the barbarian mercenaries into the army and they became the majority in the army. Thus it turned as mercenary army with a lot of powers.

From the beginning of the 5th century onwards a series of invasions took place against the Roman Empire by the barbarian tribes, culminating in its end:

- 401 Alaric, King of Visigoths penetrates to Italy.
- 405 Ostrogoths and some other Germanic tribes cross Danube River and the Alps heading to Italy, but defeated.
- 406 Vandals and Alans cross the Rhine River.
- 408 Visigoths siege the Roman emperor in Ravenna.
- 409 Vandals and Alans invade Spain,
- 410 Visigoths with the help of Ostrogoths sack the city of T Rome.
- 411 Visigoths march through France.
- 412 Visigoths settle in Southern France.
- 422 Vandals in Southern Spain,
- 431 Vandals conquer North Africa.

- 435 Rome sign treaty with Vandals.
- 439 Romans leave Britain, Vandals occupy Carthage.
- 452 Huns attack Italy, but not successful.
- 455 Vandals attack Sicily and sack Rome.
- 461 Visigoth hegemony in Gaul.
- 465 Vandals rule Mediterranean.
- 476 German tribes in Italy declare their leader Odoacer as the new king of Italy. The Roman emperor deposed; the end of the Western Roman Empire.

Decline of trade in the west: urban to rural society.

In the ancient period, existed a brisk trade relation between the ancient societies or empires. But in due course it under gone changes or it showed a decline along with the decline of mighty empires. This was one of causes for the transition to the medieval period attributed by some of the historians like Pirnne. The decline of roman empire in the west, the disintegration of the Han dynasty in china, the fall of kushan empire in India contributed to the decline of international trade, because they a brisk trade relation with the roman empire. The decline of the Roman Empire was the prime cause for the decline of the trade in the west. The unfavourable conditions in the empire that is the weakness of the rulers, civil wars, riots, revolts, constant barbarian invasions which shattered both internal and external trade. Henri Pirenne's earlier book 'MEDIEVAL CITIES' and found it just fascinating. There his fundamental thesis concerned the Medieval world and cantered around his contention that the control of water ways, the rivers and the Mediterranean Sea, shaped the nature of the cities.

“The great Belgian scholar Henri Pirenne offered a new and revolutionary interpretation of the evolution of Europe from the time of Constantine to that of Charlemagne. Pirenne's major thesis is that it was the advance of Islam rather than the Germanic invasions that caused the break with antiquity and consequent decline of Western civilization in the middle Ages.”

In the period of the Pax Romana the Romans had maintained a bulk trade relation with others during the second century. But the crisis emerged in the empire which broken the trade networks. The rulers they failed to control the problems and the conditions of the road networks also brought a blow to the decline of the trade. They were failed to maintain it in properly. The war with the Sassanid Empire resulted the loss of important trade centres.

The long distance trade was the base for the bulk revenue for an empire .The decline of the long distance trade. The collapse of the Roman military which brought the movement of the caravan traders unsafe and the plunder and robbery in the roads. The collapse of long distance trade caused to the decline of the industries in the empire. It resulted the imposition of huge taxes and tariffs

and other burdens upon the people. The debasement of the coinage and the inflation happened in the empire. Monetary taxation was changed into taking food and cattle from the tax payers. The ratio of gold and silver in the coins considerably reduced. The total mismanagement rose the scarcity of food particularly in cities, once it was the hub of trades.

The migration of the people from the urban areas to the rural areas became common. Gradually urban centres became depopulated, the cities were abandoned and the people who migrated the rural areas were opted the practice of subsistence agriculture. , by the 2nd century AD .the decline of market economy, debasement of the currency that led to inflation The unsound economic policies played a key role in the impoverishment and decay of the Roman Empire tax

The empire witnessed to the chaos of the employment and occupational crisis in the empire. The class people they were forced to work at their given place and stay with their same occupation. The social change happened ,that is a n upset of the order ,farmers was linked into the land and allied workers, the artisans and producers also. The people became bound to their latifundia to take away from the official taxes and other measures of the state. Thus it was transformed into a closed economic practice where trade was closed. Thus every un healthy developments that led to the formation new social orders.

TARTARS TO CHINA

The Tatars were a Turko-Mongol tribe. The Mongols all came to be known as 'Dada' or 'Dazi' to the Han Chinese, and various tribes in the Central Asian region also called themselves Tatars. The Chinese term for Tartar is dadan or tatan. The Tatars originated with the Tatar confederation in the north-eastern Gobi desert in the 5th century. The name "Tatars" was used an alternative term for the Shiwei, a nomadic confederation to which these Tatar people belonged

In the ancient period china was under constant threat of invasions from various tribes settled in Mongolia. One of China's most notable rulers was Tsin Chi Hwangti, who was studious in providing for the security of his empire, and with this object began the construction of a fortified wall across the northern frontier to serve as a defence against the troublesome Hiongnou tribes, who are identified with the Huns of Attila. This wall, which he began in the first years of his reign—about the close of the third century B.C.—was finished before his death. It still exists, known as the Great Wall of China,

After the death of shi hwangti the civil war started between warring chieftains, resulted the disintegration of the empire. The weak successors of Hwangti finally gave way to the usurper, Kaotsou, who had been originally the ruler of a small town, and had borne the name of Lieou Pang.

The reign of Kaotsou was distinguished by the consolidation of the empire; the connection of Western with Eastern China by high walls and bridges, some of which are still in perfect condition, and the institution of an elaborate code of court etiquette. His attention to these things was, however, rudely interrupted by an irruption of the Hiongnou Tartars.

He chose the city of Loyang as his capital—now the flourishing and populous town of Honan. His dynasty became known by the name of the small state where he was born—the Han dynasty. Kaotsou sanctioned or personally undertook various important public works, which in many places still exist to testify to the greatness of his character. Prominent among those must be placed the bridges constructed along the great roads of Western China. Some of them are still believed to be in perfect condition. No act of Kaotsou's reign places him higher in the scale of sovereigns than the improvement of the roads and the construction of those remarkable bridges. Kaotsou loved splendour and sought to make his receptions and banquets imposing by their brilliance. He drew up a special ceremonial which must have proved a trying ordeal for his courtiers, and dire was the offence if it were infringed in the smallest particular. He kept up festivities at Singanfoo for several weeks, and on one of these occasions he exclaimed: "To-day I feel I am emperor and perceive all the difference between a subject and his master."

Kaotsou's attention was rudely summoned away from these trivialities by the outbreak of revolts against his authority and by inroads on the part of the Tartars. The latter were the more serious. The disturbances that followed Hwangti's death were a fresh inducement to these clans to again gather round a common head and prey upon the weakness of China, for Kaotsou's authority was not yet recognized in many of the tributary states which had been fain to admit the supremacy of the great Tsin emperor. About this time the Hiongnou Tartars were governed by two chiefs in particular, one named Tonghou, the other Meha or Mehe. Of these the former appears to have been instigated by a reckless ambition or an overweening arrogance, and at first it seemed that the forbearance of Meha would allow his pretensions to pass unchallenged. Meha's successes followed rapidly upon each other. Issuing from the desert, and marching in the direction of China, he wrested many fertile districts from the feeble hands of those who held them; and while establishing his personal authority on the banks of the Hoangho, his lieutenants returned laden with plunder from expeditions into the rich provinces of Shensi and Szchuen. He won back all the territory lost by his ancestors to Hwangti and Moungtien, and he paved the way to greater success by the siege and capture of the city of Maye, thus obtaining possession of the key of the road to Tsinyang. Several of the border chiefs and of the Emperor's lieutenants, dreading the punishment allotted in China to want of success, went over to the Tartars, and took service under Meha.

The Emperor, fully aroused to the gravity of the danger, assembled his army, and placing himself at its head marched against the Tartars. Encouraged by the result of several preliminary encounters, the Emperor was eager to

engage Meha's main army, and after some weeks' searching and manoeuvring, the two forces halted in front of each other. Kaotsou, imagining that victory was within his grasp, and believing the stories brought to him by spies of the weakness of the Tartar army, resolved on an immediate attack. He turned a deaf ear to the cautious advice of one of his generals, who warned him that "in war we should never despise an enemy," and marched in person at the head of his advance guard to find the Tartars. Meha, who had been at all these pains to throw dust in the Emperor's eyes and to conceal his true strength, no sooner saw how well his stratagem had succeeded, and that Kaotsou was rushing into the trap so elaborately laid for him, than by a skilful movement he cut off his communications with the main body of his army, and, surrounding him with an overwhelming force, compelled him to take refuge in the city of Pingching in Shensi.

Central Asians to India and west Asia

With the downfall of the Mouryan Empire the political disintegration of India set in. the second century B.C saw the subcontinent divided into a number of political regions each with its own ambition. In the post Mouryan period, political power did not remain in the hands of one family. Two main trends are seen in this period, one is that in the northwest, there was a succession of rulers, first of Greek origin, then of Saka or Parthian origin and next of Yueh-chi origin came up. Cultural contacts with parts of western Asia but more with central Asia became regular in this period, which gave rise to political, economic, and cultural contacts. Apart from the coins, inscriptions, literary references, the Chinese historical chronicles also contain reference to contemporary events in central Asia, Bactria and North West India. The outsiders who came in to India assimilated themselves in Indian society.

From about 200BC, there were a series of military movements on the north-western borders of India. Alexander's invasion to India, opened a new way to India and the presence of the Greek in the central Asian region. Among the first to cross the Hindu Kush were the Greeks, who included Bactria, south of the onus in northern Afghanistan. The blending of the two cultures came about in the second century BC when the Greek rulers of Bactria moved into north-western India. Therefore in history, they have been termed as the Indo Greeks.

After the fall of the Achaemenid rule in Iran, the Greek rulers faced a severe threat from the Scythian tribes, with the construction of the Great Wall of China; the Scythians could not move towards China and in turn attacked the Greeks and Parthians. Pushed by the Scythian tribes, the Bactrian Greeks were forced to move towards India. In the absence of any strong ruler in north-west India, the Indo Greeks occupied a large part of the regions in the 1st half of the second century BC. They also embarked on sporadic expeditions to the Ganges basin and other parts of the country and reached as far as Panchala, Saketa and Pataliputra.

The most famous indo-Greek ruler was Menander or Milinda. During the period of his rule, this power extended from the swat valley to Punjab as far as Rami river, Menander is best remembered for his conversion to Buddhism by Nagabhatta a Buddhist monk and philosopher Menander asked Nagasena a Buddhist monk and philosopher many questions relating to Buddhism. These questions and Nagasena's answers were recorded in the form of a book known as Milinda – Panha or the questions of Milinda; It is a Hadist work. The history of the indo-Greeks has been reconstructed mostly with the help of the coins bearing legends in Greek, Kharoshti and Brahmi script. The names of about thirty indo-Greek rulers are available from various sources. They were the first introduced gold coins in India.

The Sakas are also referred to as the Scythians. Sources sometimes mention the Scythians and Parthians together. The Sakas entered into India through the Bala pass and may have first reflected in the lower Indus region. There are different branches of the Sakas; one was reflected in Punjab with Taxila as the capital. This was another line of rulers who ruled from Mathura, fourth branch was the one which established itself in western and central India and continued to rule till about the fourth century A.D. The Sakas belonged to the nomadic hordes of central Asia. The Sakas spread their supremacy over the northern and north western regions of India at the expense of the local indo-Greek rulers. The first Saka king in India was Moga who established Saka power in 94 BC in Gandhara. The most famous of the Saka rulers of western India was Rudradaman I. His sway extended to Sindh, Kutch, Gujarat, Rajasthan, Konkarni the Narmada valley, Malwa, Kathiawar and western Deccan. His military achievements, his territories and his many personal qualities are highlighted in the famous Junagadh inscription, written in 150 AD. This inscription also records in detail the repairs which official undertook of the damaged Murgay dam of Sudarsana Lake in the semi-arid zone of Kathiawar. This lake had been in use for irrigation purpose from the time of the Mauryas. This lengthy inscription is the first major inscription to be written in Sanskrit. The Sakas along with the Parthians introduced the satrap system govt. which was similar to that of the Achaemenid and Seleucid systems in Iran.

There are references in the ancient Indian Sanskrit texts to the Sakas and the Parthians together as Sakapahlawas. The rule of the Sakas and Parthians was simultaneous in different parts of north-western and northern India. The Parthians originated in Iran and families of Parthian rulers may have moved into Indo-Iranian borderlands and into north western India. The most prominent Parthian king was Gondopernes (19-45 AD). His rule extended from Kabul to Punjab and possibly included certain Iranian area of the Parthian empire. Different stages of coinage show his rise from subordinate to independent status. His name is believed to be associated with that of St. Thomas. Ahdagases appears to have been the immediate successor of Gondopernes. He was for sometime the subordinate ruler under his uncle as suggested by joint issues of some coins. There are many coins which bear the names of Gondopernes and his Nephew Ahdagases. They became assimilated into the Indian society in course of time.

The Kushanas were another group of central Asians to India in this period. They succeeded the Parthians in the extreme north-west and the regions of northern India. The Kushans are also referred to as Yuch-chis or Tocharians. They belonged to one of the vicinities of China. Their authority in India expanded and came too extended from river Oxus to most of the Gangetic plain down to Varanasi. The Kushana rule is particularly significant because under them, civilizations of the Mediterranean world, western Asia, central Asia, China and India got assimilated.

The coins, inscriptions and other sources provide evidence about two successive dynasties of the Kushanas. The first line was started by Kujula Kadphises in 45 who is believed to have limited the tribes of the Yuch-chi and made successful inroads into India, establishing himself in Kabul and Kashgaria. The Kadphises rulers were succeeded by Kanishka and there is the most popular Kushana ruler, particularly because of his association with Buddhism. The Kushanas reached the zenith of their power under Kanishka. The accession of Kanishka to the throne has been dated to 78 which is popularly known as the Saka era. The Kushana Empire at its peak extended to Sanchi in Madhya Pradesh and to Varanasi in Uttar Pradesh. The first capital of Kanishka was at Purushapura near modern Peshawar. He also had built another city in Kashmir called Kanishkapuram. Mathura appears to have been the second capital.

Kanishka was one of the great patrons of Buddhism. He sponsored the fourth Buddhist Council during his reign to discuss matters relating to Buddhist theology and doctrine. The doctrines of Mahayana form of Buddhism were finalized at the council. Missionary activity was given a momentum during his period and Buddhist monks started travelling to central Asia and to China. He was also a patron of art and Sanskrit literature. The successors of Kanishka continued to rule for over a century, but Kushana power gradually declined.

The intrusion of central Asians to India brought a new thing in the assimilations of the different cultures. The political system, culture and art of central Asia became a part of India. The introduction of the satrap system is the best example. Under this system, the kingdom was divided into provinces each under a military governor called Mahakshatrapa. Governors with lower status were called Kshatrapas. It was a Persian tradition and also practiced dual rule system. These governors issued their own inscriptions and also minted their own coins. This is indicative of a more independent status than was otherwise normal in an administrative set-up. The central Asians were the first to introduce gold coins in India and strengthened the trade relation between India and central Asia.

The resultant impact of this contact of the development of trade, technology, art forms etc. the movement of foreigners into India established firmly the basis of regular trade contact between central Asia and India. The trade contact with central Asia opened up new trade with new rulers. One of these routes became famous as the old silk route. One of the trade movements was that

communication with China improved. The Kushans controlled the silk route which started from China and passed through central Asia and Afghanistan and western Asia. This route was a source of great income to the Kushans. India received a good deal of gold from the Hain mountains in central Asia. It is because of this huge availability of gold that the Kushan rulers became the first to issue gold coins on a significant scale. New elements in cavalry and techniques of war were introduced in India by the Sakas and the Kushans. The central Asians also brought in cap, helmet and boots which were used by the warriors. This military technology became popularly in North West India. The assimilation of these central Asian contacts happened between 200 BCE and 300 BC.

During this period the central Asians also extended their way into the west Asia also. The Achaemenid and the Sassanid empires were the powerful empire during this period. As a result of the Greco-Persian wars, the Achaemenid Empire declined by the 4th BC constant civil wars happened in west Asia during this period and the Alexandrian empire also dismantled during this period in the west Asia.

The Scythians and Parthians, two central Asian groups made inroads to west Asia in this period. The Parthians were the prominent group; they extended their control over west Asia. Mithradates of second and first century was the able ruler of Parthians because a strong central Asian group and conquered a vast area stretching from Armenia to India. They had controlled the trade routes between Asia and Greco-Roman world. Information about early contacts between India, central Asia and China is to be found in the Chinese histories written at this time. They became wealthiest with these trades. They maintained their supremacy over the west Asian territories until they were overthrown by the Sassanids in the beginning of the 3rd century AD.

General Theories of Transition:

The end of the Western Roman Empire traditionally has been interpreted by historians to mark the end of the Ancient period and the beginning of the medieval period. More recent scholars offer a more nuanced view from the traditional historical narrative. However, equating the beginning of the medieval period with that of the emergence of feudalism has become of debate. The 'transition debate' regarding the transition from the ancient period to the medieval period is still an ongoing problem among the historians. Several theories have been put forward by different historians regarding the transition from ancient to medieval Europe.

Edward Gibbon (Decline and Fall of Roman Empire) considered the fall of Roman Empire in 476 AD marked the end of the ancient period and the beginning of the medieval period. He places it on a loss of civic virtues among the Roman citizens. They gradually entrusted the role of defending the empire to barbarian mercenaries, who eventually turned on them. He considered that Christianity had contributed to this making the populace less interested in the worldly life and more willing to wait for the rewards of heaven. He wrote: 'the

decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the causes of destruction multiplied with the extent of conquest and as soon as time or accident had removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight. Christianity sapped the faith of the people the official religion thereby undermining the state, which that religion supported and sanctified. The Christian formed secret society hostile to military service and diverted men from useful employment to concentrate on heavenly salvation.

Arnold Toynbee (A study of History) supported the view that the end of the ancient Roman empire was the end of the ancient period and it marked the transition from the ancient to the middle ages in Europe. He stated that the ancient Roman Empire itself was a rotten system from its inception and the entire imperial era was one of steady decay of institutions founded in the Republican times, The Romans had no budgetary system and thus wasted whatever resources they had available. The economy of the empire was plunder economy based on looting existing resources rather than producing anything new. An economy based upon slave labour precluded a middle class with buying power. The cost of military expenses and the pomp of the emperors also contributed for its decline. A civilisation may develop in to new forms while yet remaining itself. For him if a civilization changes it ceases to be itself and a new one comes into being.

Henri Pirenne (Economic and Social History of Modern Europe), the Belgian historian, in his interpretation, what later came to be known as the 'Pirenne Thesis', argued that the long distance trade, or 'grand trade' as he called it was the driving force of all flourishing civilizations and its disruption for whatever reasons brought the onward march of the civilization to a halt. It was thus the European civilization in antiquity had attained glorious heights, owing to trade across the Mediterranean for it was not only an economic motor of the society but became conduit for the cross fertilization of the ideas and cultures along distances. To him the Roman Empire did not end in the 5th century AD, but it continued in some form until the time of the Arab conquests in the 7th century, which actually disrupted the existing Mediterranean trade routes leading to a decline in the European economy. He stated that the European antiquity was marked by a developed urban economy based on grand trade. The Arab intrusion led to localization and ruralisation of the economy or what he called 'closed estate economy. The former exchange economy was substituted by an economy without markets. This was in fact an economy of regression, occupied solely with the cultivation of the soil and the consumption of its products by the owners, where payments were largely rendered in kind and each estate aimed at supplying all its own needs. The utility of the innumerable small weekly local markets was limited to satisfying the household needs of surrounding population.

Marc Bloch (Feudal Society), the French Annals historian pointed out that the Western Europe was subjected to a series of invasions. In the 5th century the German tribes broke the ancient Roman Empire into pieces through a series

of invasions. The Arab invasion followed the Germanic invasions. All these invasions created a great deal of insecurity among the people. These invasions disrupted the economy also. So everyone was searching for security and subsistence in Western Europe. This led to 'ties of interdependence' among all classes. The peasants surrendered their lands and resources to the local lords, who promised them security and Subsistence, The local lord in turn submitted themselves to more powerful lord above him, for military service and other services. This tie of interdependence led to the break-up of the existing social system and it marked the transition to a new formation known as 'feudalism'. Largely moving away from both the restrictive legalistic view and the economic deterministic conceptualisation of feudalism, the French historian Marc Bloch chose to explain the phenomenon by exploring the various forms of what he called the ties between man and man. He viewed feudalism as a set of social conditions where the relations of personal protection and subordination immensely expanded as the dispersal of the political authority operated through an extreme subdivision of rights of real property. In spite of several social and regional variations he argued the principle of human nexus was one individual rendered himself as a subordinate to another permeated the whole life of feudal society.

Perry Anderson (Passages From Antiquity to Feudalism & Lineages of the Absolutist State) argued that in classical Greco-Roman age, slavery appears as the dominant mode of production and the transition to feudalism/ medievalism is seen in terms of from sitien of slave society into a serf based society, caused by a combination of the decomposed slave mode of production with the deformed mode of production introduced by the Germanic invasions in the Roman Empire. He looked at the rise of feudalism as a long drawn process occurring at the base of the society. It arose as a consequence of a mighty clash between two social systems, each in a process of transition.

Anderson further argued that the European society of antiquity based on the use of the slave labour was increasingly facing problems of productivity, falling short of rising demand. The gap was widening because slave labour was essentially an inefficient form of labour where slaves had no interest in adopting new productivity raising devices. The ancient civilization was thus facing a crisis. The tribal social organization of the Germanic people too was facing a crisis of a different kind; its tribal egalitarian social structure was under strain partly due to the growth stratification within and partly owing to the contact with highly developed Roman civilization. Their clash in the 5th century resulted in the collapse of both, giving rise to a new social and economic system named feudalism.

European feudalism developed essentially, as changes at the base of the society took place. It was the result of a crisis of the production relations based on slavery on the one hand and changes resulting from growing stratification among the German tribes on the other- the two coming into a 'catastrophic collision' of two dissolving anterior mode of production - the primitive and the ancient, Anderson argued. Anderson`s analysis contradicted the conventional

characterisation of feudalism as an economy of regression or an era of decline and disintegration. Maintaining that feudalism was a more advanced system of enhancing agricultural productivity and the agrarian surplus than the classical slave mode of production, He argued that there were several structural contradictions within feudalism whose overall consequences were to drive the whole agrarian economy forward.

Case of India: Debate and kali crisis

Like the European history, transition debate in India also is centered around the concept of Feudalism and it has gone to the extent that whether the term feudalism could be used or not, to denote the transition from ancient to medieval. It is argued that the concept implies a dichotomy between trade and feudalism and it also uses terms and categories of analysis derived from the European context, such as 'manor, serf, commendation etc.' The criticism follows the argument that Indian ecology, technology and the social systems are fundamentally different from those of European and therefore the attempt to understand pre-modern history of India, as of other non-European regions, must be on its own terms than on terms derived from European history. The social and cultural transformation cannot be viewed similarly in India, for ancient Indian society was neither dominated by landed gentry.

There is a great deal of confusion and innumerable controversies regarding the agrarian structure during the post-Gupta period: After the decline and disintegration of the Gupta empire into a number of small states, several charters and deeds of land grants were issued by the royal and private donors of these states. This confusion becomes more chronic on account of the contradictory picture provided by the commentators of the Smritis and other literary sources of the period. The whole confusion and all controversies hinge around the practice of land grants which were made during this period, both for the secular and religious purposes. In the former category, the biggest beneficiaries were the high officials who were paid their salaries or remunerated through the grants of land, and in the latter category the grants were made to the Brahmin's and temples for charitable and religious purposes.

Some scholars are of the view that the practice of land grants changed the land ownership pattern and reduced the status of free peasants to serfs, which finally led to the rise of feudalism. In this situation the free peasants also lost their former status due to the imposition of several new taxes. Peasantry was largely composed of the Sudras or, perhaps, peasants were thought of as Sudras. Another factor which reduced the peasants to the state of serfdom was the extension of the practice of forced labour (vishti). The granting of both virgin and cultivable land, transfer of peasants to the grantees, extension of forced labour, restrictions on the movement of peasants, delegation of fiscal and criminal administration to religious beneficiaries, remuneration in land grants to officials, growth of the rights of the grantees, multiplicity of taxes, growth of a complex revenue system, and wide regional variations in the agrarian structure were some of the salient features of the agrarian system in the post-Gupta period. But the main controversy on the subject centres on the nature and

extent of the feudal system which is said to have come into existence on account of the practice of land grants.

The main exponent of the theory of feudalism in ancient India is Prof. R. S. Sharma, who uses the term feudalism to characterise the socioeconomic formation in the post-Gupta period. Feudalism appears in a predominantly agrarian economy, which is characterised by a class of landlords and a class of servile peasantry. In this system, the landlords extract surplus through social, religious or political methods, which are called extra-economic. This seems to be more or less the current Marxist view of feudalism which considers serfdom, 'scalar property' and 'parcel-Used sovereignty' as features of the West European version of feudalism. R.S. Sharma says that obviously land was the primary means of production. In the same piece of land, the peasant held inferior rights and the landlord held superior rights. The land grants leave hardly any doubt that the landlords enjoyed a good measure of general control on the means of production.

Hierarchical control over land was created by large-scale infeudation, especially from the eighth century onwards. This gave rise to graded types of landlords, different from actual tillers of the soil.

In a feudal system of production, the landlords shared the agricultural surplus, called rent, in labour and cash/kind, and this was coupled with a patron-client system of distribution, primarily between the peasant and the landlord. But in India, the problem is not directly connected with the rise of landed magnates or with the "decomposition of the slave mode of production", but with the decreasing control of the peasant over his unit of production, coupled with his restricted access to the communal agrarian resources.

It is thought that feudalism was identical with serfdom, and there seems to be an assumption that serfdom was the only potent method of exploiting the peasants. It may be very effective, but other forms of servitude imposed on the peasantry did not prove inoperative and unproductive. Serfdom means giving more of surplus labour than surplus produce. But in the Indian case, surplus produce was extracted more through the general control exercised by the landed intermediaries than by their employment as serfs.

Prof. Harbans Mukhia, however, strongly refutes the arguments of Prof. R.S. Sharma. He suggests that unlike capitalism, feudalism was not a universal phenomenon, and in India, where land was very abundant and fertile, there was no scope for the rise of serfdom or forced labour. The theory of Prof. R.S. Sharma, regarding the emergence of feudalism during the post-Gupta period, has been challenged by a number of other scholars. No doubt, on account of the practice of land grants, the landed aristocracy did emerge during the post-Gupta period, but along with the granted lands privately owned lands also existed, and the state often bought the private lands from individuals for donating it. • Land was commonly assigned by the rulers, with rights of varying degrees, to Brahmins and religious institutions, to vassals for military service, to members of the clan or family and even to officers. Thus there developed a great variety of

interests and rights over land, claimed by the various grades of intermediaries, "The state was deemed to be the owner of all lands as a general proposition, but individuals or groups that had cultivated lands in their possession were regarded practically as owners thereof, subject to the liability to pay land tax and the right of the state to sell land for non-payment of tax." With the increasing extent and the changing complexion of the King's right of ownership over land, the issue of the royal ownership of land became very complicated in actual practice owing to the increase in the claim of the ruling samantas hierarchy and the rural landed aristocracy in this respect. Some inscriptions (of the post-Gupta period) reveal that the monarchs and overlords gave land grants in the territories and estates of their samantas. The rights enjoyed over land by the overlords and the samantas of different grades depended upon the actual power and prestige. There is also evidence of private individual ownership of land, in the law books and some inscriptions, by mostly the aristocracy. The *Rajatarangini* reveals a state of insecurity and violence which could not but have affected the land rights of peasants. There was considerable growth of dependent peasantry and collective rights over pastures.

The scholars who support the view of the emergence of the feudal system during the post-Gupta period mainly as a result of the increasing land grants, changes in the socio-economic structure, etc. present a totally different picture of the whole system, particularly of the land ownership pattern. Consequently, the subject of land ownership pattern in the post-Gupta period is a very vexed question. Contemporary sources make this picture more confusing. For instance, Medhatithi mentions at one place that the King was the 'Lord' of the soil, and elsewhere states that the field belonged to him who made it fit for cultivation by clearing it. Prof. Lallanji Gopal, interpreting the views of Medatithi regarding the ownership of land, writes: "When Medatithi speaks of the King as the master of the soil and of the soil as belonging to the peasant, he does not mean to lay down the legal status of the King as the owner of all cultivable land in the state, but only points out the sovereignty of the King implying a general lordship of the King over all things in his kingdom."

In recent years, the use of the term "early medieval" for the post-Gupta period has gained currency. Although, the term was used earlier also by scholars like V.A. Smith, they could not see any institutional change which has been emphasized in its recent treatment. Thus, according to Smith, the end of Harsha's reign marked the dividing line between ancient and medieval India, the pre-Muslim period being "early medieval times." According to him the real difference between the ancient and the medieval periods is that the living tradition concerning the former has been broken while that concerning the latter survives. Though not fully accurate, Smith did highlight the differences. Probably these differences were in the minds of H. C. Raychaudhuri who chose to end his *Political History of Ancient India* with the Guptas and H.C. Ray chose to call post-Harsha period as early medieval.

However, in recent writings the straight periodisation of Indian history into ancient, medieval and modern has been challenged on the basis of the character they gave to the periods emphasising changelessness. Hence, instead

of continuing to use the blanket term ancient, historians are now identifying the various components of ancient by identifying the core cultural traits of each succeeding phase and emphasising the changes in the institutions. Thus, now historians prefer to use the terms 'early historical' till AD 500 (the Guptas) and a transitional phase called 'early medieval' for the period after AD 500 till AD 1300. This phase represents a period of major socio-political change.

The attributes of this transitional phase have been delineated by several, scholars in different ways. One school of historiography represented by D. D. Kosambi, R.S. Sharma, B.N.S. Yadava etc. uses the term Indian feudalism as an explanatory model for the transition. Niharranjan Ray locates the beginning of changes towards medievalism in the 7th century. D.C.Sircar characterised the period as landlordism whereas B.D. Chattopadhyaya gave the integrative model for the period. Burton Stein, while studying south Indian history, called it segmentary state system.

Despite the existence of variations in the details of Indian Feudalism model there are certain common variable on which there is a consensus among historians. The accounts of the kali age in the Mahabharata, the Hindu piramas and some other texts comprise many strands, and are obviously exaggerations. The early accounts of the nature and also some portions of the later ones, which just continue the earlier traditions, may be studied for investigating the transfer from antiquely to the middle ages in India. They may be found, to some extent, to embody, in the ideological garb of the degeneration up to a certain stage in the kali age. But in the care of the accounts of the kali age something more appears to have been involved. The swiping generations in these accounts are not so rigufurant by themselves as when correlated historically with the evidence gleaned from other sources. Considered as a whole, early accounts of the kali age viewed as an age of all round degeneration, allude, in a jumbled way, to so many events and tenderizes- foreign invidious, the emergence of a sizeable ruling aristocracy imploding, to a marked degree, the foreigners (Yawanas, Sakar, Hauvas etc) and the outlandish people, natural calamities like famines and droughts economic decline, including the decay of cities and the decline of trade, commerce and money economy, the disturbances in the chaturvarnya (the system of the fore varnas) as evidenced by the size of the sudras, the degradation of the vaisyas, and the depression of the older ruling aristocracy and the priestly elite, the might ended social conflict, the exploitation by the newly emerging ruling class, as revealed by references to exorbitant taxes and oppressed forced labour evading to peasant subjection, the impact of the heretical religions the general decline of traditional moral and religion us values etc.

It can be inferred on the basis of historical examination of the portions of the texts in which the early accounts of the kali age occur. Thus many statements in the accounts appear to have a significant bearing on the transition from the ancient to the middle ages, which brought about, in course of time some changes in the socio-economic sphere. The accounts of the kali age in the later texts (puranas as well as some other texts) which were composed

during or even after the early medieval period, composed during or even after the early medieval period, continued the earlier tradition, though at the same time they introduced some new elements which had become manifest in course of the maturing of these tendencies and also as a result of other changes.

In the description of the kali age the Mahabharata says that the antuas will become Mudhyas and the latter will go down in the social scale. It given an idea of traders and merchants becoming subservient to the local set-up and the maintaining themselves by the occupations conditioned by the local needs. The statement that the sudras would not serve the dvijas in the kali age suggests the emergence of a section of section of such people belonging to this varna as were not dependent. Whether how far and in what way the decline of slavery was feature representing the transition from the ancient to the middle ages in the Indian context requires the examination of the relevant evidence on their point, which, however, is scanty and sometimes ambiguous too.

Slavery with its limited role and regional differences coexisted here with feud labour, and also with some other forms of dependent labour. The greater part of the evidence brought to light on this point relates to domestic seaway which shows that the institution was never a major factor in the system of production in ancient India. However, the role of slave labour in this sphere was by no means negligible. In earlier times the political and economic elite depended to some extent on slave labour for basic production, mostly agricultural production.

The early accounts of the kali age clearly reveal that, owing to foreign invasions, the settlement of the foreigners and the emergence of a diction of them as well as some outlandish people as ruling aristocracy, the social order based on the chaturvarnya was shaken to its very foundations. These particular circumstances thus appear to have given a fillip to changes in economy, property relations, and social relations in general, which led to the rise of the tendencies of setting off towards the Middle Ages. The decline of urban life and the growing preponderance of a more or less closed agrarian economy, as significant aspects of the transition from the ancient to middle ages, may be studied on the basis of some statements in the accounts of the kali age.

The evidence of the manasara suggest that a mandala was a comparatively small Janapada obviously consisting of a group of villages, which has held by a petty ruling chief known as Mandalesa who occupied the sixth place in the descending order in the samanta hierarchy.

Mandalas as groups of villages held by samanta chiefs, and also officers having the status of samantas, became common in many regions of India in the post-gupta period. By the 9th century AD, the rank of a chief or ruler in the samanta hierarchy began to be understood mainly in terms of the number of villages over which he exercised lordship. As pointed out by G.C Pande, this even led to the tendency of increasing or inflating the number of villages in the possession of ambitious chiefs and rulers. In the developed stage of the samanta system, the term mandala began to be used in a restricted sense also denoting

a fixed number of villages, the lord of which was called mandalika or mandaleswara who engaged a high status in the samanta hierarchy many of these small groups of villages and often even individual villages, held by chiefs and landlords, may have tended to become more or less closed units of economy.

Thus it may be said in a general way that the evidence noticed above indicates the growing predominance of the rural set-up and closed economy, the growth of a ruling landed aristocracy together with the increasing hold of the samanta system, and the fact that many cities tended to be reduced to villages under the existing conditions.

Attention to significant historical evidence has been drawn by G.C. pande, who has clearly pointed out the terminological ambivalence in respect of the settlement pattern of the vriji capital in the accounts of Huen Tsang.

Nigamas, too which as settlements were urban centres of commerce or artisan industry began to be interoperated as villages in some tenets of the post Gupta period. As urban guilds of merchants and artisans also, the Nigamas suffered a decline. The seals of the Nigamas also disappear after the Gupta period. The evidence of the accounts of kali age supplemented with the data gleaned from other sources can thus help us in identifying some main features of the decline of urban life in the phase of transition referred to above. These are the destruction and desertion of some cities and the languishing of others which continued to exist. Thus we found references to famines, in security coursed by foreign inversions and internal disturbances, the emergence of petty principalities and landed estate, the phenomenon of a closed agrarian set-up, the regions of forced labour and over truncation which also sometimes compelled people to leave the cities and go to the rural areas, the decline of trade and commerce and of the section of the society associated with them, and the shortage of money showing depression of economy.

The emergence of petty principalities and estates characterized by relatively closed agrarian economy and the political and economic domination of the samanta chief could not but contributed in some measure of urban decline. The examples of some other regions of the world many throw further light on this aspect. Thus in the phase of the decline of the Roman Empire the development of the seigniorial estate divided the city from the countryside. The estates of the late empire tended to become closed units with natural economy as the dominant feature- usually the farm labourers could not be released for the cities. This was an important factor leading to the decline of many cities in the Roman world. A study of the socio-political and cultural life of mistia, a typically feudal know of late Byzantine by I. Medvedev has revealed that the economic and political domination of the feudal lords was associated there also with a low level of artisan industry and trade, absence of self govt, weakness of the urban elements and insularity.

The Mahabarata and the Nrijammaradiya purama state that the people of all the four varnas will be left only with a small amount of wealth in the kali age.

It is stated in the same contexts that even the rich people while be able to accumulate only a small amount of wealth and will thus be reduced to the status of beggars. All this suggests not only general poverty, including the failing fortunes of many rich merchants and over taxation, but also shortage of money especially good money.

The vishnu and bhagavata puranas clear by state in an exaggerated manner that even such a petty amount as one eighth of a pana or even kakanika will mean much for the people in the kali age. In the light of this, the paucity of coins, suggesting there limited issue in the post-gupta period, appears to be significant. The paucity of precious metals, the decline of trade and commerce and political insecurity, which are mentioned in the accounts of kali age, may be regarded as some of the factors responsible for these state affairs. But there may have also been the desirability of reducing or leaping a low level the circulation of money under the conditions characterized by the growth of the closed local agrarian economy and landed lordships. Thus, the limited issue and even non issue of coins in the post-Gupta period can also be connected to some extent with the need reducing the scope of commodity- money relations in order to check peasant insurrections and the emergence of chiefs and butters the existing set-up.

The Mahabharata mentions the decline of the fore vairya peasants as well as merchants in the kali age, further states that the Janapad as will be barrassed by forced labour (visti) and over taxation. The skandapurana also refer to the exploitation and subjection on the lower peasantry by rulers as one of the main features of the kali age. Further light on the subjection of peasantry is forthcoming from the prose narrative of mahasupina Jataka. The sixth century AD represents a landmark when varahamihira mentioned for the first time a section of workman who were known as vistikara or vistikrt. They were especially connected with forced labour and were deemed to be born under certain astrological afflictions which were considered to be less severe than those of the slaves.

The evidence of the Maharupima Jatake, noticed earlier, reveals the role of occasional forced labour in the system of production, especially agricultural production. This forced labour was exacted from the peasants. The saravati of kali unavalma who appears to have flourished in Gupta rat, throws some further light on this point with the growing verge of forced labour, non economic compulsion began to be exercised on free wage labourer also. In earlier times the Arthanastris, the manusmriti and the yajnavalkyas smriti laid down the provision of a fine for a labourer unable or unwilling to do a stipulated work or failing to keep up the confealt with his employer for whatever season. In short what we notices about forced labour of the non-slaves including peasant and artisans, in relation to the transition from antiquely to the middle ages, is its relatively increasing prevalence and dimension in course of the development of the socio-economic and political structures of the samanta system.

The changes during the middle Ages of Indian history can of course be studied in some measure on the basis of the historical examination of many other pieces of literary and archaeological evidence. The traditions embodying the contemporary or near contemporary social awareness of the changes. From in the point of view the early accounts of the kali age appear to be quite significant.

Notwithstanding their limitations as a source of history, the account of kali age in the Hindu and Jain traditions together with the descriptions of the age of decadence in the Buddhist traditions which belongs to the contemporary or near contemporary milieu, enables us to have an idea of the main stream of the transition from antiquely to the middle ages. These accounts suggests that in course of the transition to the new age, which they picture as the age of degeneration, some important changes were taking place in the social structure with in the France work of chaturvaruya and this was taking place mainly under the impact of the economic forces and particular situation of social conflict. The decline and diminution of slavery, hinted at in a few accounts also appears to have been involved, to some extent in the social transition. Then again the impact of foreign invasions and the settlement of the foreigners and outlandish people as ruling aristocracy are also founded to have had something to do with the social transformation and emergence of the tendencies suffering off towards the Middle Ages. This trend of social transformation appear to have a significance as characterized by the decline of trade, commerce, and urban life, the shortage of money, the grousing agrarian character of society and the relatively closed units of local economy and the emergence of landed aristocracy and landed gentry leading to the Segmentation of political authority. But what the accounts of the age of decadence Morley tend to show is that in there dimension and magnitude, they unshed in a new age and thus became more or less specific to a particular social economic and political format which represented a sort of feudal complex. The tendencies and phenomenon noticed earlier could not have emerged to the same degree everywhere. In, fact there accounts only give a generalized picture bringing out the main aspects and the essence of the social situation. The study of the details including the regional and chronological variations and also of the exceptions, in this regard, still remains a desideratum.

The early epigraphic evidence bearing on the kali age throws some light on the central phase of the period of social transition, though of course it does not gives sufficient details. A few inscriptions of some pal lava kings (3rd or 4th c) describe them as always ready to extricate dharma that had sunk down owing to the civil effects of the kali age. By the stretch unbury AD the horror of the kali age, as accentuated by the actual conditions. While eulogizing the ephemeral exploits of yashodharman including his victory over the Huna ruler minkakula- in the declining days of the extensive empire reared by the gupta overlords. The mandasor stone pillar inscription (CAD 525-35)

The particular historical situation has obviously been conceived here in terms of the conditions of the kali age. The earliest known dated resound in which the précis of the ruling class appears to have been crushed by the

experience of kali age is the Harsha stone inscription. Out of the 23 verses of the inscription six later to the agitated conditions characterized by and over when have been fought about kali in that period. Though some trends paving the way for transition from an antiquity to the middle age were operating from earlier times, the central phase of the transition, as the epigraphic evidence suggests, appears, to have commenced from the sixth century from the declining days of the Gupta Empire. The Buddhist account of kaluyuga in the last section of the lankivatarasutra which clearly appeals to have reference to the actual historical consolations. Accounting to this, the kali age characterized by disturbances in the social structure and the dealing of Buddhism would set in after the period of Guptas followed by the Mleccha Kings (Huns) and space warfare.

The history of the development of the ideal centring up on the kali age reveals that the 'Parasaramriti' (between AD 600 and 900) the broadly speaking by the end of the period extending from 7th century to the 9th century which witnessed the deliberate enunciation of the rulers of Dharma by parasara and the Author of the Brahannradeya puranas to suit the changed conditions, the forces and tendencies signifying the transition appeal to have matured in to the medieval complex.

SYLLABUS

HY3B04 URBAN SOCIETIES IN ANCIENT WORLD

No. of Credits: 4

No. of Contact Hours per week: 6

Aim of the Course: Aim of the course is to enable the students to have basic understanding regarding ancient civilizations. The conventional pattern of treating each geographical area of civilization as separate studies has done away with.

Classroom Strategy

The modules printed in Italics are to be taught with the aid of Maps. Map questions may be asked on such modules.

UNIT I - Emergence of Urban Societies

- Urbanization – urbanism and civilization
- Concept of Urban Revolution - Gordon Childe
- *Pioneering attempts in the field of archaeology – unearthing of ancient Civilizations* – Flinders Petrie, Pitt Rivers, Henreich Schliemann, Leonard Woolly, Wheeler, John Marshall and Mackay.

UNIT II - From Early State to Empire

- Bronze age cites - lay out and other characteristics – *Ur- Memphis – Mohenjo-Daro*
- From chieftdom to state: *Egypt, Sumeria, China, Persia and Indus cities.*

- Language – ideological base – religion
- Trade and exchange systems
- Legal Systems
- Literary manifestations - writing systems.

UNIT III - Formation of Empire

- Military Technology – *Wars and Conquests* – Empire in Egypt and Mesopotamia - *Persian Empire* - Greek city states and Hellenic Culture - *Macedonian empire* - Hellenistic culture - *Roman Empire*.
- Revenue – taxation – Legal treatises – Roman edicts – Twelve Tables – Slave system – Imperial contacts – cultural contacts – growth of knowledge system.

UNIT IV - Transition from Ancient to Medieval Period

- Urban to rural society – case of India - debate
- Decline Roman Empire - decline of trade in the west
- Invasions and decline of empires – Barbarian invasion of Roman Empire .Tartars to China – Central Asians to India and West Asia
- General Theories of transition – Gibbon – Toynbee – Anderson – Pirenne R.S. Sharma and the *Kali* crisis.

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