



The Political and Social Organization in India During Early Vedic Civilization (1500 – 1000 B.C)

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Introduction

The Vedic civilization (1500 – 1000 B.C) flourished in India after the Indus Valley Civilization. The people who evolved the Vedic culture called themselves Aryans. Their earliest literature makes no reference to life in stately cities comparable to those whose remains have been unearthed at Harappa and Mohenjo-daro. Their religion was normally aniconic, and in their pantheon the female element was subordinated to the male, and the place of honor was given to deities like Indra, Varuna, Mitra, Surya, Agni (fire) and other supernal beings who seem to have been quite unknown to the originator of the Indus culture⁽¹⁾. The primary source of evidence for this period is the Rigveda. Rig Veda is considered to be the earliest collection of hymns available, For more than three thousand years the Rig-Veda have been looked upon as revealed words of God by millions of Hindus, and have formed the basis of their culture and religion amid continual changes and successive developments.

The objective of the study is The origin of the Aryans, the Vedic literature, nature of early Vedic Civilization. And Political Organization, social and economic life of the Early Aryans. And The religion, philosophy of the Rig Vedic Aryans.

However, in making certain observations on Early Vedic Society it may be fruitful to see if literary texts and archaeological evidence can supplement each other. If both types of sources are of the same region and of the same period, then they together can give us more detailed ideas on political social life.



ORIGINAL HOME OF THE ARYANS AND THE EARLY ARYAN SETTLEMENTS

The origin of the Aryans is highly controversial. Different scholars expressed different opinions and tried to justify their contentions on the basis of history, philosophy, racial anthropology and archaeological discoveries. India, South Russia, Central Asia, Plateau of Pamir, Scandinavia, Germany, Austria, Hungary have been alternatively suggested as the original home of the Aryans, and yet there is no consensus on this question. Some scholars argued that Aryans were indigenous people, while others opined that they were foreigners. Bal Gangadhar Tilak expressed the view that the Aryans were indigenous people of India, on the basis of the Vedas⁽²⁾. Other Scholars tried to support this view. D.S. Trivedi said that the area near Multan and Devika river was the original place for Aryan⁽³⁾. D.S. Kala expressed the view that it was the hilly region of the Himalayas and Kashmir was the origin home⁽⁴⁾. Avinash Chandra Das maintained that it was Sapta-sindhu area, that is Punjab and the Ganges - Jamuna Doab⁽⁵⁾. These scholars argue that Vedic literature gives no description of any other land or country outside India. The contention of these scholars is not accepted by majority of other scholars.

Some scholars argued that they were the foreigners. In the late 16th century Filippo Sasetti an Italian made a comparative study of the languages. He discovered close affinities between Sanskrit and some principal languages of Europe, such as Greek, Latin, Gothic (Germanic), English and also Persian. Some important words of common use show the striking similarities between these languages⁽⁶⁾. The word 'mother' in English is known as matr in Sanskrit, mater in Persian, metr in Greek and Mater in Latin and Mutter in German⁽⁷⁾. These similar words could have been used in the families only when their ancestors must have lived together for a long time.

Sir William Jones in 1786 suggested that these similarities could not be accidental but rather must have originated from mother language that is unknown to us⁽⁸⁾. The question is whether Aryan should refer to Language alone, or to the race alone, or to both. P.Giles argued that all animals, birds and vegetation described in the Vedic texts are not found in India but at different places in Europe. So, Hungary, Austria, Valley of the Danube are



probable homes of the Aryans⁽⁹⁾. German scholar Penka challenged the Asiatic theory regarding the original home of the Aryan race and compared the physical features of the bodies of different races and declared that the original home of the Aryans somewhere else in the further north⁽¹⁰⁾. and Gorden Child on the basis of archaeological findings declared that it was South Russia or Scandinavia⁽¹¹⁾.

The argument of similitude of language is not valid, for the similitude of language does not necessarily prove the similitude of blood or a common homeland. The argument of similarity of physical features have been discarded by some scholars. Further, there is no evidence to prove that the flora and fauna described in the Vedic texts existed in European countries at that time.

The other scholars argued that near Plateau of Pamir and neighboring Central Asia was the original home of the Aryans. Max Muller supported this view, He said that one group of them established itself in Iran, while the other group marched as far as India. and Scholars found similarities in the language used in the Rigveda and the Avesta, the oldest Iranian texts, as well as similarity of Gods such as Indra and Varuna as described in the Vedas and the Iranian Avestan⁽¹²⁾. Based on these linguistic similarities these scholars suggested that:

- i) The people represented in both these books belonged to a common linguistic group, and they migrated from West Asia and Iran to the Indian subcontinent. These people were called the 'Aryans'.
- ii) The Aryans had a common original home, from where different groups migrated to Europe and the East.

In addition The latest researches like Prof. Schrader, tried to prove that the original home of the Aryans was South Russia⁽¹³⁾. Thus different scholars expressed different opinions about the original home of the Aryans, But there is no consensus. But majority is of view that the great Steppe land which stretched from Poland and South Russia to Central Asia was inhabited by the Aryans and they moved to different parts of Asia and Europe probably at intervals in groups.



The main tribes known among the Aryan speaking people are the Hittites, Indo-Aryans, Iranians, Kassites, Mitannis and Greeks⁽¹⁴⁾. The Hittites migrated Cappadocia in about 1950 B.C., the Indo-Aryans came to the Pamirs and the Oxus in about 2000 B.C. Then the Iranians went to Iran and the Indo-Aryans entered India in about 1700 B.C. but not earlier than 2000 B.C. Kassites occupied Babylonia in about 1760 B.C., while the Mitannis migrated to northern parts of Mesopotamia around 1500 B.C. Finally, the Greek Aryans went to Greece around 1200 B.C.⁽¹⁵⁾.

The early entry of the Aryans into India (around 1700 B.C.) was opposed by the native inhabitants (probably Dravidians⁽¹⁶⁾) resulting in wars, The Rig Veda mentions numerous battles fought between the early Aryans and the Dasas or Dasyus. Further, the Rig Veda describes how the Aryans destroyed the numerous towns and forts of the Dasyu while making their settlements in the Sapta-Sindhu region (Punjab)⁽¹⁷⁾. The process of Aryan settlement in the above region was gradual, as the wars with the local inhabitants were continuing for a long time. The defeated got absorbed into the Aryan population⁽¹⁸⁾.

The early Aryans occupied the land of the seven rivers (the Sapta-Sindhu) which extended from the Kabul valley in the north to the river Ravi in the south (Haryana district)⁽¹⁹⁾. The Rig Vedic people were tribal in character and each tribe occupied a particular region. The Aryan tribes sometimes fought among themselves. There is mention of the (Dasarajna) that is the Battle of Ten Kings in the Rig Veda. This battle resulted in the victory of the Bharatas⁽²⁰⁾ who gave their name to this country⁽²¹⁾.

THE VEDIC LITERATURE

The main source for the study of Aryan Civilization is the Vedic literature. The term Veda' comes from the root Vid to know'. It is specially applied to a branch of literature which is declared to be sacred knowledge or divine revelation (Sruti)⁽²²⁾. The Vedas are four in number - Rig Veda, Sama Veda, Yajur Veda and Atharvana Veda. The parts which constitute the Vedas are (1) Samhitas: combination of the four Vedas Texts (2) the Brahmanas: They contain myths and the explanation of Vedic rituals and in some cases speculations about natural phenomenon are primarily attached to each of the



Samhitas and the Aranyakas⁽²³⁾ and the Upanishads, but in reality forming separate and unconnected treatises⁽²⁴⁾. The Samhitas are the books of the hymns, which are sung to the praise of the various gods. But the Atharvana Veda Samhita deals with magic spells and witchcraft. The Rig Veda consists of 1017 hymns⁽²⁵⁾. The Sama Veda (name is derived from Saman a song or melody) consists of stanzas from the eight or ninth Mandalas⁽²⁶⁾ of the Rig Veda. The Yajur Veda consists of various Mantras for the purpose of recitation and rules to be observed at the time of sacrifice. The Atharva Veda (Veda of the atharvanas or knowledge of magic formulae) contains charms and spells in verse to ward off evil and diseases⁽²⁷⁾.

The Brahmanas are treatises relating to prayer and sacrificial ceremony, Their subject matter is ritual and the language is prose, The important Brahmanas is Aranyakas dealing with philosophical doctrines, the allegorical significance of rites and the mystic meaning of the text of the samhitas. They were considered too sacred to be read only in the forests. Two Aranyakas books, the Aitreya and the Kausitaki are attached to the Rig Veda⁽²⁸⁾. Lastly Upanishads are philosophical texts dealing with topics like the Universal Soul, the Absolute, the Individual Self, the Origin of the World, the mysteries of nature, etc. They mark the culmination of Indian thought in the Vedic period. They criticise rituals and lay stress on the value of right belief and knowledge. These literary works are alone classed as Sruti or Revelation and constitutes the Vedic literature proper⁽²⁹⁾.

There is another Vedic literature called Vedangas (limbs of the Vedas), They are literature handed down by tradition from olden times. In contrast to the Vedic literature proper "Sruti", they are of human origin. They originated mostly in Vedic schools⁽³⁰⁾.

The Vedangas are written in the form of Sutras, i.e. condensed prose style intended for memorisation. They help us in the study of Vedic literature. Of all the Sutra texts, only Kalpa Sutras have come down to us. These are again divided into three classes (1) Sruta Sutras (2) Grihya Sutras and (3) Dharma Sutras. The first one deals with the rituals of sacrifices, the second with the domestic ceremonies and sacrifices to be performed by the



householders and the third with laws, manners and customs of the people in general⁽³¹⁾.

AGE OF THE VEDIC LITERATURE

The date of the Vedic literature has formed the subject of a keen controversy. started from the well-known fact that some of the Upanishads were older than Buddha (c.500 B.C.), then counted backwards assigning a minimum period of 200 years to the development of each stage of Vedic literature mentioned above, and came to the conclusion that the Rig Vedic hymns must have been composed before 1200 - 1000 B.C⁽³²⁾. Prof. Jacobi and B.G.Tilak had come to the conclusion that some of these hymns were composed at least 4000 B.C⁽³³⁾. Thus it is very difficult to assign precise dates to the composition of the Vedas. The Vedic age is usually dealt with under two heads - The Early Vedic Age and the Later Vedic Age.

GEOGRAPHICAL AREAS MENTIONED IN VEDIC TEXTS

Rig Veda provides us with some geographical data, which gives us better knowledge about the Aryan settlements in Rig Vedic period. There are references to mountains, rivers, localities, tribes and kingdoms contained in the hymns. The Aryans used the term Sapta Sindhava, as the region where they settled down, in the context of country. The term is intended in the context of seven rivers - the five rivers of the Punjab along with Indus and Saraswati⁽³⁴⁾. The word India corresponds to the Sindhu (the Indus). The Bharatas were the most important Aryan tribe, after whom the whole country came to be known as Bharata. The country of the Aryans was also designated as Aryavarta (Aryandom) in the later scriptures⁽³⁵⁾.

The Himalaya mountains are alluded to in addition to Arjika, Mujavant, Silament (Suleman range) hills in Rig Veda⁽³⁶⁾. During Rig Vedic age the rivers were esteemed as sacred on account of the immense benefits they conferred on humanity. Out of 31 names of the rivers mentioned in the Vedic texts, about 25 names occur in the hymns of the Rig Veda alone. A large number of tributaries of the Indus River are recorded in the Nadi - Stuti hymn of Rig Veda. Some of them are Vitasta, Asikini, Parusni, Satadru and Vipasa they correspond to Jhelum, Chenab, Ravi, Sutlej and Beas respectively. The other rivers referred in this Veda are Saraswati, Apaya (in



Haryana), Gomati, Sarayu, Ganga and Yamuna and Samudra (means the sea)⁽³⁷⁾. In the Satapatha Brahmana there is reference to eastern and western oceans that indicates the acquaintance with the Bay of Bengal and the Arabian Sea⁽³⁸⁾.

NATURE OF EARLY VEDIC OR RIG VEDIC CIVILIZATION

Rig Veda reveals the existence of an advanced civilization. It portrays the zenith of Indian culture rather than it's beginning. The Rig Veda is the root of Hindu thought, life and culture. It also symbolizes an age of confrontation between two races- the indigenous and the foreign- different in social behavior and approach to the problems of life. This confrontation was not unproductive. Finally it brought about understanding and a synthesis of cultures.

POLITICAL ORGANISATION

The family served as foundation of the State. A number of families bound together by ties of kindred, formed a clan, several clans formed a district, and a number of these districts composed a tribe, the highest political units. In Rig Veda, various tribes are mentioned such as the Bharatas, Matsyas, Krivis and well known tribes like Turvesas, Yadus, Purus, Anus and Druhyus⁽³⁹⁾. The governing of the tribal state was varied in character, Hereditary monarchy was the normal form of government. In some states, there was a sort of oligarchy, several people ruled jointly. And some tribes had a democratic organization and their chiefs were elected by the assembled people, They were called republics or Ganas, which mean (elder) as its head⁽⁴⁰⁾.

THE KING

The Head of the state was the king. and his powers were limited by his own duties (Rajya Dharma) and by the powers of the chief officers and popular assemblies. The primary duties of the king were to protect the lives, property and honour of his subjects, to lead them in war, to punish the guilty and to maintain priests for the performance of sacrifices⁽⁴¹⁾.

OFFICIALS

The Purohita, the Senami and the Gramani were the chief officers of the king. The Purohita wielded good influence with the king. The Senami



was the head of the army after the king and Gramani was the headman of the village. The king employed Dutas (envoy) and spies (spas)⁽⁴²⁾. There must have been many more officers but nothing is known about them.

POPULAR ASSEMBLIES

Great importance was given to the two popular assemblies called Sabha and Samiti, They formed an essential feature of the government. We had no information about the composition of either or the distinction between the two. Most probably the Samiti was an assembly of a large group of the people (common people) for the discharge of tribal business. The Sabha was a body of few select people and was less popular and political in character than the Samiti. However, they both must have acted as healthy checks on the powers of the king⁽⁴³⁾.

ARMY

The main elements of the army were charioteers and infantry. Three to four horses were used in chariots. The soldiers used bows and arrows, spears, lances and strings. They were protected by helmets and coats of mail⁽⁴⁴⁾.

THE MODE OF WARFARE

War was an important institution in the Rig Vedic age. The Aryan tribes not only fought against the aborigines but fought with each another⁽⁴⁵⁾. The masses used to form into militia in times of necessity. The elephant was not used in war, and There are references to the Pur Charishnu or moving fort. Perhaps it might have been an engine for attacking strongholds⁽⁴⁶⁾. Banners were used in war, and drums and trumpets were used to invoke the blessings of their gods before and during the war against their enemies⁽⁴⁷⁾.

JUSTICE

There were no regular legal institutions at this stage. So custom was law. The arbiters were the king and his Purohita sometimes advised by certain elders of the community⁽⁴⁸⁾. Theft, burglary, robbery and cattle-lifting were the principal crimes. The common punishment was to tie the criminal to a stake. The usual payment for killing a man was hundred cows⁽⁴⁹⁾.

SOCIAL LIFE



The Aryans developed a well organized social life. The basic social unit was the Kula, or the family, The father was the head of the family. He was styled Kulapa, who protects the family. Next importance place was given to the eldest son. and mother occupied a respectable place till her husband was alive. The birth of a son was the common desire of the people. The importance given to the male members is reflected in the hymns, where the desire for a son is a constant prayer⁽⁵⁰⁾.

FOOD AND DRINK

Both animal and vegetable foods were taken by the Aryans. Not only fish, birds, goats and rams, but horses, buffaloes and even bulls were slaughtered for their food. Rice, barley, bean and sesamum formed the chief vegetable food stuff, and they not only boiled rice but also bread and cakes made of flour. Milk and its products like ghee, butter and curd, fruits, vegetables, sugar-cane and various parts of the lotus plant formed favorite items of food⁽⁵¹⁾.

Aryans quenched their thirst by milk and water alone. They used stronger drinks like Sura, a liquor made from corn and barley and the juice of Soma plant. In the sacrifices and religious ceremonies, Soma was freely drunk. Those who indulge in drinks are often blamed in the hymns for doing so. "Anger, dice and Sura", "the Veda declares are said to cause men to sin"⁽⁵²⁾.

DRESS AND ORNAMENTS

The people wore one lower (antariya) and one upper (uttariya) garment, though an under-garment came to be used in the age of the later Vedic. The clothes were made of cotton, deer-skin or wool⁽⁵³⁾. Several kinds of ornaments, both of gold and precious stones, were worn by men as well as women on festive occasions. Men and women wore turbans. The hair was worn long and combed. Women folded their long locks broad plaits⁽⁵⁴⁾.

WOMEN

In this age, women were held in great respect. No evidence to show that women had a sub-ordinate position in society, but In intellectual and spiritual life, they occupied equal position with men⁽⁵⁵⁾. Marriage was regarded as a sacred tie between husband and wife. Monogamy was the



prevalent form of marriage but there was no restriction on polygamy. There is no reference to polyandry at that time. The girls and boys were given freedom in the selection of their counterparts, as they generally married at a mature age. Marriage connections with Dasyus or non-Aryans were probably prohibited. Among Aryans only the marriage of brother and sister and of father and daughter were banned. However, widows were permitted to have temporary marriage with any one of brothers of the dead husband in order to beget a son. There was no dowry system, except in the physically defective persons⁽⁵⁶⁾.

The Swayamvara⁽⁵⁷⁾ system of later times was foreshadowed in the Rig Vedic times. And There is no custom of Sati⁽⁵⁸⁾ mention⁽⁵⁹⁾.

EDUCATION

During Rig Vedic time, Father used to impart early education to his children at home. Afterwards, they were sent to live with their teacher for further studies. The instructions were given orally. The students had to memorise them. The sharpening of intellect and character-building were aimed at⁽⁶⁰⁾.

The language of Rig Veda is the oldest known Indo-Aryan language. They had no art of writing at this stage, Perhaps any script came to be used by them only near about 800 B.C⁽⁶¹⁾. The Rig Vedic literature is colourful. There are hymns in pure praise of the deities, and hymns addressed to Heaven's daughter Usha (Arora) are the oldest and the most beautiful⁽⁶²⁾.

THE SOCIETY

Probably, the Aryans were a pastoral and agricultural people when they came to India, in which social relations based on kinship ties were predominant, Slowly they settled in society⁽⁶³⁾. The Kulas or families were grouped into large units in the formation of which varna (colour) and Sajatya(kinship) played an important role. The four divisions of society, the Brahmana, Kashatrya, Vaisya and Sudra mentioned in some earlier hymns and also in the Purusha Sukta⁽⁶⁴⁾. Inter-tribal conflicts were frequent, an example being the battle of the Ten Kings mentioned in the Rigveda. Some



of the tribes, which fought in this battle, were the Bharatas, the Purus, the Yadus, the Druhyus, the Anus and the Turvasus. Tribal conflicts were related to cattle raids, cattle thefts etc. The chief of the tribe was the Raja. He was the leader in battle and the protector of the tribe. His rule was based on heredity⁽⁶⁵⁾.

ECONOMIC LIFE

During this period, the Aryans were mainly rural people. Pastoralism is a subsistence strategy adopted by people who live in areas where agriculture is not feasible due to some environmental and to a certain extent cultural constraints⁽⁶⁶⁾. In the hymns of Rig Veda, there is no mention of Villages was group of houses constructed near each other for protection, It was surrounded by some kind of hedge or a wall as a protective barrier against wild beasts, The houses in these villages had thatched roofs and clay floors⁽⁶⁷⁾.

AGRICULTURE...

It was the principal occupation of the villagers. ploughed the fields by means of a pair of oxen bound to the yoke⁽⁶⁸⁾. They involved the blessings of their gods for rains, crops and well being of cattle. Water was supplied by means of irrigation canals. They were aware of the use of manure. Barley and wheat were the main produce of the field. Probably rice was not extensively grown⁽⁶⁹⁾. Cow was highly respected and Hymns of the Rigveda yield extensive evidence of the importance of cattle in the Early Vedic society. So Many linguistic expressions in the Rigveda are associated with the cow (gau). and the wealth of the Aryans depended upon possession of a large number of cows, and man who owned many cattle was called 'gomat'. The gavesana, gavyat terms mentioned in the Vedas suggest that possession of cattle was the bone of contention between groups and led to occasional inter-tribal fights and conflicts⁽⁷⁰⁾.

INDUSTRY AND TRADE

Simple arts were practiced by the Aryans of the Rig Veda. Weavers of wool and cotton made the cloths. The wood worker, metal worker, tarmer and potter manufactured the articles pertaining to their professions. Those who practiced these professions were not treated as inferiors⁽⁷¹⁾.



Evidence of trade and commerce in Early Vedic society is meager. Commerce was mostly controlled by the people called Pani⁽⁷²⁾. Trade, perhaps, was carried on by barter, and The standard unit of value was the cow. They carried out trade with foreign countries or alien tribes and there must have been brisk inland trade⁽⁷³⁾.

The means of transport by land were chariots (ratha) and wagons, the former drawn by horses and later by oxen. There was a practice of riding on horseback. Roads were haunted by highwaymen (taskara)⁽⁷⁴⁾. Regarding the practice of marine navigation, the boats with merchandise plied the rivers. The story of the shipwreck of Bhujju, the mention of the word Samudra and the men going to the ocean for again in the Rig Veda, indicate that Aryans carried on sea-trade during this period⁽⁷⁵⁾.

RELIGION

The religion of Aryans was plain and simple. They worshipped the different powers and manifestations of nature, such as the Sun, the Moon, the Sky, the Thunder, the Wind and the Air...etc and invested nature with divinity conceived in human forms, which were mostly masculine. Very few female deities were venerated. The religion thus reflected the patriarchal society and was that of primitive animism⁽⁷⁶⁾.

Thirty three Gods have been referred to in Rig Veda. Indra was the most prominent god. who was invoked to destroy the enemies. He was the god of thunder and was the rainmaker who was asked periodically to release the water. He could not be vanquished. Thus thunder and rain (natural phenomena) were related with strength, which was personified in a masculine form, represented in the god Indra. The concept of a tribal chief, who was a war-lord, is also found represented in the character of Indra⁽⁷⁷⁾. Broadly, the Rig Vedic gods were classified into three categories.

1. The terrestrial god, such as Prithvi, Agni, Brihaspati, Soma, etc.
2. The atmospheric gods such as Indra, Rudra, Marut, Vayu, Parjanya, etc and
3. Celestial gods such as Surya, Usha, Savithri, Moon, Varuna, etc⁽⁷⁸⁾.

Agni, a personification of the sacrificial fire was next to Indra. He was regarded as a messenger in as much as he conveyed to the gods the oblations offered by the devotees. He dominated the domestic hearth and

marriages were solemnized in his presence. Fire destroyed dirt and germs, and hence Agni was considered to be pure. The importance of Agni can be related to the sacrifice in the Early Vedic society⁽⁷⁹⁾. The God Soma was the centre of ritual of Vedic religion. Soma, the popular drink of the Aryans was assigned a place among the gods⁽⁸⁰⁾.

**"Agni I praise, the household priest,
God, minister of sacrifice,
Invoker, best bestowing wealth . "**

The Sun god was worshipped in the various forms, Mitra (the personification of the Sun's beneficent agency), Surya (the Illuminator) Savitri (the Enlivener), Pushan (the Nourisher), the Asvins(probably the Morning and Evening star, later the gods of healing) and Usha, the lovely goddess of Dawn⁽⁸¹⁾.

Father Dyaus (sky), the shining god of Heaven and Mother Prithvi, the Earth Goddess, were among the oldest of the Vedic deities⁽⁸²⁾. Varuna was the most sublime deity of the early Vedic pantheon. He was regarded as the in charge of the right, truth and moral order. He was supposed to enjoy the over lordship of the Cosmic Waters, so he personified water, and he was the upholder of the natural order of the universe⁽⁸³⁾.

The religion of the Aryans was ritualistic. The worship of gods was looked upon as the first duty of man. Performance of Yajnas, prayer to Gods and sacrifice of various articles, food and animals, formed the basic contents of their religious rituals by which they tried to please gods and expected honor, wealth, power and comforts of life in return. Some important aspects were as follows.

1. Most of the objects of devotion are the personifications of the principle phenomena of Nature
2. There was no hierarchy among the Gods.
3. The essential nature of the Vedic gods was benevolence. They were invoked for receiving favours.
4. Among the gods, the male gods occupied a predominant position. Prithvi, Aditi, Usha and Saraswathi occupied sub-ordinate status⁽⁸⁴⁾.
5. The religious attitude was optimistic towards life.



6. The priestly class was yet not effective in religious sphere, as religions rites were performed by the master of house Grahpati (Father).

7. The Rig Vedic religion was Henotheism-a belief in single god, each in turn standing out as the highest god, the creator, the best giver of happiness to man, the enricher of man and the protector of man from evils⁽⁸⁵⁾.

Hymns of the Rig Veda reveal certain philosophy of the Aryans. To them this world was a good world. They did not believe that life is a misery. They believed in Supreme God, of which the other gods were different manifestations. In the later hymns of Rig Veda, we find the indications of the tendency towards Singularity. The Aryans had thought of life after death and believed in the existence of hell or heaven. But they did not give much importance to life after death⁽⁸⁶⁾.

ARTS AND SCIENCES

The Rig Samhita consisting of 1017 hymns in praise of Gods bears testimony to the following art of poetry in Rig Vedic period. The Rig Vedic people did not enjoy the art of writing. The art of writing was practiced by the people of Harappan culture. But the early literature of the Aryans was transmitted orally⁽⁸⁷⁾.

The Rig Vedic Aryans had the knowledge of architecture and sculpture. References are there to mansions supported by thousand columns and with thousand doors. There were stone castles. Allusions of images of Indra point out, according to some scholars. the beginning of sculpture⁽⁸⁸⁾.

CONCLUSIONS

Some social and political conceptions were gradually evolved during the Rig Vedic Age. There was the evolution of the theory of paramountacy during the Rig Vedic period. A struggle for sovereign powers between the two political systems - the Aryan and the Non-Aryan became inevitable. Thus the battle of the Ten Kings was fought. It is described in the Rig Veda - It is the first recorded event of importance. The Bharat king Sudas of the Indo-Gangetic plain faced in battle the ten allied kings of the earlier Aryan settlements This battle was not only of the Aryan people, but non-Aryans under own chiefs were ranged on both sides. The results of Sudas victory in this battle were far-reaching. Because Sudas became the paramount king by



this battle. Instead of annexing the conquered territories, he exercised his sovereignty over them.

The Aryans introduced in India the idea of racialism and colour bar. Their sense of being fair- complexioned in contrast to the indigenous or non-aryan people, who were dark-skinned, dominated their thought and actions. Thus Rig Vedic period has its own distinct features. These were different from later Vedic period.

R.C. Mazumdar writes “ The Rig Veda is therefore justly regarded as a source book of first rate importance for the study and appreciation of the gradual development of Hindu culture, and no wonder it is revered by three hundred million Hindus today as the holiest of the holy”

المصادر والمراجع العربية

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(^٣) Acharya Shri Nagrajji, Agama and Tripitaka A comparative study of lord Mahavira and lord Buddha, Vol:2, Delhi, 2003, P 51.

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- (⁹) V. Gordon Childe, The Aryans A study of Indo-European origins, New York, 2000, P 143.
- (¹⁰) Lokamanya Bal Gangadhar Tilak, The Arctic home in the Vedas ..., P 4.
- (¹¹) V. Gordon Childe, The Aryans A study of Indo-European origins..., P181.
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- (¹³) Ibid.
- (¹⁴) Sailendra Nath Sen, Ancient Indian History and Civilization, Delhi, 1999, P 39.
- (¹⁵) G.Venkatrajam, Indian Hisory and Culture (from the earlist time to 1206A.D), Hyderabad, 2010, p 99.
- (¹⁶) Dravidians are peoples that natively speak languages belonging to the Dravidian language family, Populations of Dravidian speakers live mainly in southern India, it is Tamil, Kannada, Malayalam, Telugu, and Tulu.
- (¹⁷) Peter Robb, A history of India, New York, 2002, P 29.; N.Padmanabha and Others, Early India...P 21.
- (¹⁸) Sailendra Nath Sen, Ancient Indian History and...P P 40-41.
- (¹⁹) Abinas Chandra Das, Rig-Vedic India..., P 525.
- (²⁰) Bharatas: were a tribe mentioned in the Rigveda, Scholars believe the Bharatas to be a Vedic tribe around river Ravi in modern Punjab in the second millennium B.C.E. They appear to have been successful in the early power-struggles between the various Vedic tribes.
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- (²²) G.Venkatrajam, Indian Hisory and Culture ...p 100.
- (²³) Constitutes the philosophy behind ritual sacrifice of the ancient Indian sacred texts.
- (²⁴) Mukhtar Ahmed, Ancient Pakistan An Archaeological history, Vol:5, Lahor, 2014, P 140.
- (²⁵) Sailendra Nath Sen, Ancient Indian History and...P P 42-43.
- (²⁶) Mandalas: Spiritual-religious symbols were used in the Hinduism and Buddhism religions to express the universe through a diagram, scheme, or geometric pattern that represents a miniature image of the universe. The basic shape of the Mandala is square contains four gates containing a circle point in the central.
- (²⁷) Sailendra Nath Sen, Ancient Indian History and..., P 43.
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- (³³) Lokamanya Bal Gangadhar Tilak, the Arctic home in the Vedas ..., P 424.



(³⁴) Suhas Chatterjee, Indian civilization and culture, Delhi, 1998, P 31.

(³⁵) حسين حسن العنزي، السمات والتأثيرات والخصائص في حضارتي وادي الرافدين ووادي السند ...، ص ١٠.

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(³⁷) Tapas Pal, physical Geography during Vedic-civilization: A literature survey, IJ-ARPEP, vol:1, no:1, Greece, 2012,P 19.

(³⁸) G.Venkatrajam, Indian Hisory and Culture...P 102.

(³⁹) للمزيد أنظر:

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(⁴¹) Peter Robb, A history of India, ..., P 29.

(⁴²) G.Venkatrajam, Indian Hisory and Culture...P 103.

(⁴³) A.S.Altekar, state and government in ancient India...,P 140.

(⁴⁴) G.Venkatrajam, Indian Hisory and Culture...P 103.

(⁴⁵) Mukhtar Ahmed, Ancient Pakistan An Archaeological...,Vol:5, P 163. :N.Padmanabha and Others, Early India...P 15.

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(⁴⁸) Mukhtar Ahmed, Ancient Pakistan An Archaeological...,Vol:5, P 142.; Suhas Chatterjee, Indian civilization and culture..., P 55.

(⁴⁹) Sailendra Nath Sen, Ancient Indian History and..., P 44.

(⁵⁰) Usmangani Ansari, the history compendium (Ancient, Medieval and Modern history), Delhi, 2017, P H47. ; Suhas Chatterjee, Indian civilization and culture..., P 50.

(⁵¹) Usmangani Ansari, the history compendium...P H47.; B.N.Luniya, Evolution of Indian Culture... P 43.

(⁵²) Suhas Chatterjee, Indian civilization and culture..., P 51.

(⁵³) J.K.Chopra (ed), General Studies about India, Delhi, 2009, A 21.

(⁵⁴) Suhas Chatterjee, Indian civilization and culture..., P 51.

(⁵⁵) Radhey Shyam Churasia, history of ancient India (earliest times to 1200 A.D.), Delhi, 2008, P 44.

(⁵⁶) Usmangani Ansari, the history compendium...P H47.; Radhey Shyam Churasia, history of ancient India..., PP 44,46.

(⁵⁷) Swayamvara: is a practice that was done by the girl in Ancient India in order to chosse her hasband among the Suitors. للمزيد أنظر.

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(⁵⁸) Sati : is the practice among some Hindu communities by which a recently widowed woman either voluntarily or coercion commits suicide as a result of her husband's death. The best known form of sati is when a woman burns to death on her husband's funeral pyre. However other forms of sati exist, including being buried alive with the husband's corpse and drowning.

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(⁵⁹) G.Venkatrajam, Indian Hisory and Culture...P 105.

(⁶⁰) K.C.Chaudhuri, History of Ancient India..., P 43.

(^{٦١}) لويس صليبا ، أقدم كتاب في العالم ريك فيدا...، ص ٣٤، ٧٥.

(⁶²) G.Venkatrajam, Indian Hisory and Culture...P 105. ; لويس صليبا ، أدم كتاب في العالم ريك ؛ فيدا...، ص ٨٧.

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(⁶⁸) A plowing machine is an object that is placed in two thoracic collars to collect together for plowing.

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(⁷¹) K.C.Chaudhuri, History of Ancient India..., P 44.

(⁷²) V.D.Mahajan, Ancient India, Delhi, 2008, P 123.; B.N.Luniya, Evolution of Indian Culture...P46.

(⁷³) K.C.Chaudhuri, History of Ancient India..., P 44.

(⁷⁴) B.N.Luniya, Evolution of Indian Culture...P47.

(⁷⁵) Ibid.

(⁷⁶) Gregorio J.Zaide, History of Asian Nations, Philippines, 1980, P 164.

(^{٧٧}) ول ديورانت، قصة الحضارة: الهند وجيرانها الشرق الأقصى...، ص ٣١-٣٢.

(⁷⁸) Gregorio J.Zaide, History of Asian Nations..., P 165.

(⁷⁹) V.D.Mahajan, Ancient India..., P 125.

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(⁸⁴) G.Venkatrajam, Indian Hisory and Culture...P 108.

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