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Introduction

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CHAPTER 1 BRICKS, BEADS AND BONES

CHAPTER 1 BRICKS, BEADS AND BONES

Introduction

There were several archaeological cultures in the region prior to the Indus Valley Civilisation. These cultures were associated with distinctive pottery, evidence of agriculture and pastoralism, and some crafts.

CHAPTER 1 BRICKS, BEADS AND BONES

Introduction

Settlements were generally small, and there were virtually no large buildings. It appears that there was a break between the Early Harappan and the Harappan civilisation, evident from large-scale burning at some sites, as well as the abandonment of certain settlements.

CHAPTER 1 BRICKS, BEADS AND BONES

1. Substances Strategies

If you look at Maps 1 and 2 you will notice that the Mature Harappan culture developed in some of the areas occupied by the Early Harappan cultures. These cultures also shared certain common elements including subsistence strategies. The Harappans ate a wide range of plant and animal products, including fish. Archaeologists have been able to reconstruct dietary practices from finds of charred grains and seeds.

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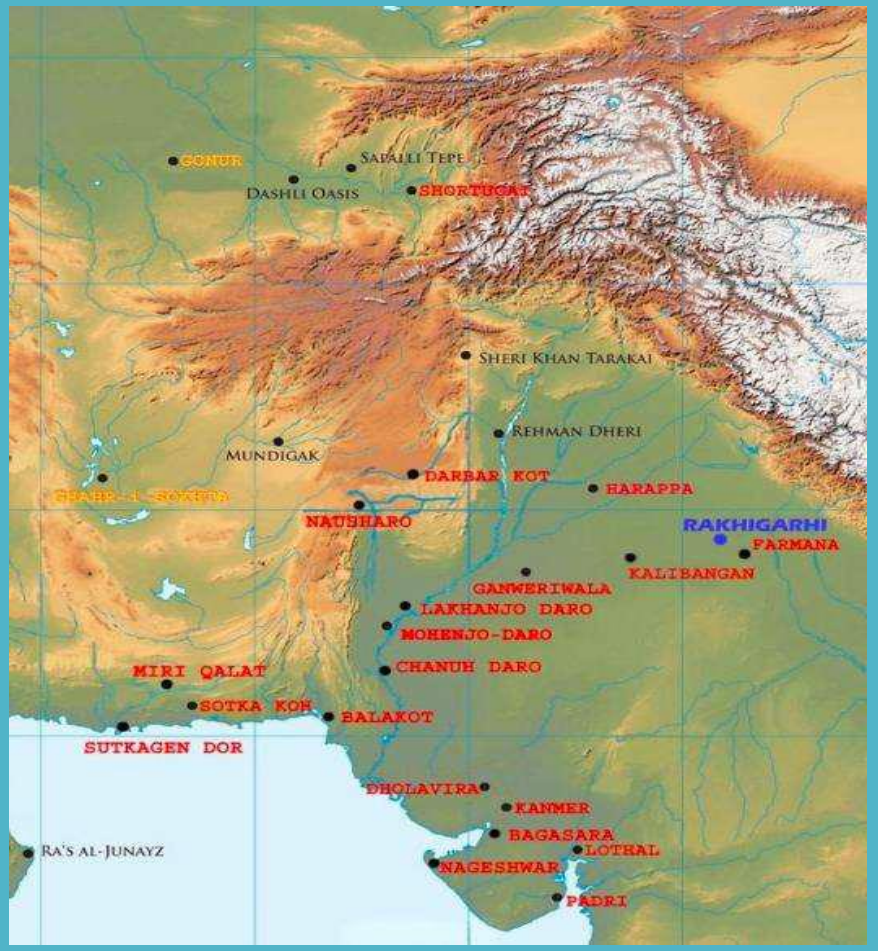
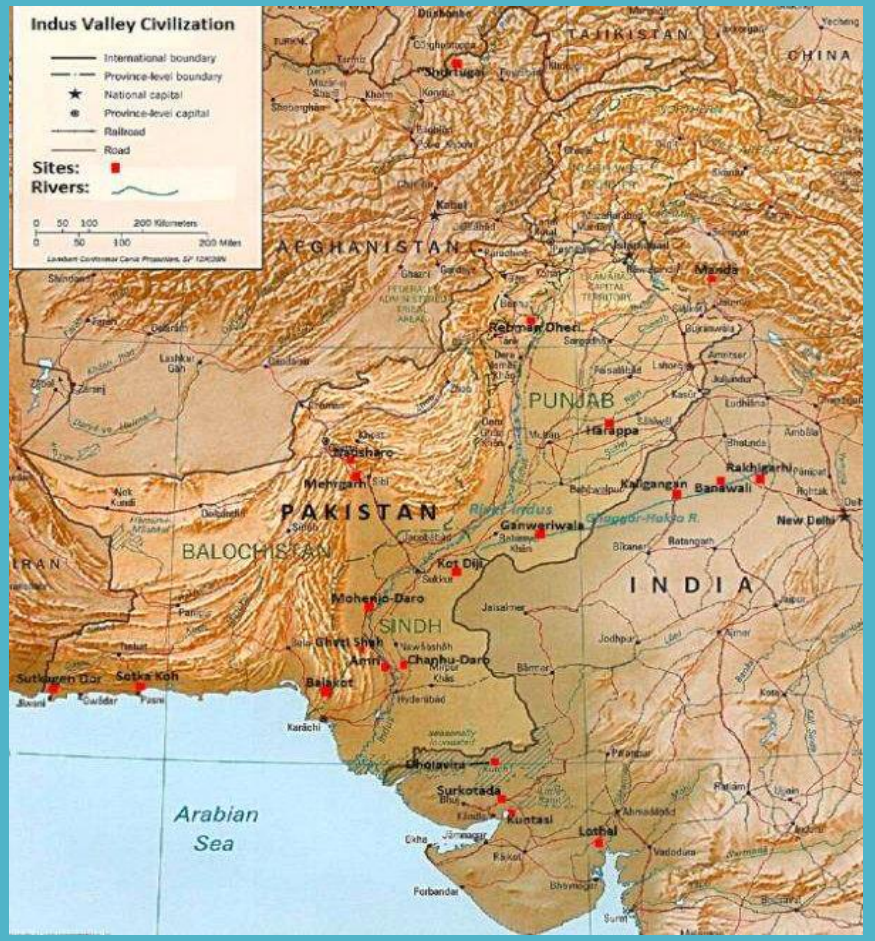
1. Substances Strategies





CHAPTER 1 BRICKS, BEADS AND BONES

1. Substances Strategies

These are studied by archaeo-botanists, who are specialists in ancient plant remains, Grains found at Harappan sites include wheat, barley, lentil, chickpea and sesame, Millets are found from sites in Gujarat. Finds of rice are relatively rare. Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig.

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1. Substances Strategies

Studies done by archaeo-zoologists or zooarchaeologists indicate that these animals were domesticated. Bones of wild species such as boar, deer and gharial are also found. We do not know whether the Harappans hunted these animals themselves or obtained meat from other hunting communities, Bones of fish and fowl are also found.

CHAPTER 1 BRICKS, BEADS AND BONES

2 Agricultural Technologies in the Indus Valley Civilisation:

While the prevalence of agriculture is indicated by finds of grain, it is more difficult to reconstruct actual agricultural practices. Were seeds Were seeds broadcast (scattered) on ploughed lands?

Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing. Moreover, terracotta models of the plough have been found at sites in Cholistan and at Banawali (Haryana).

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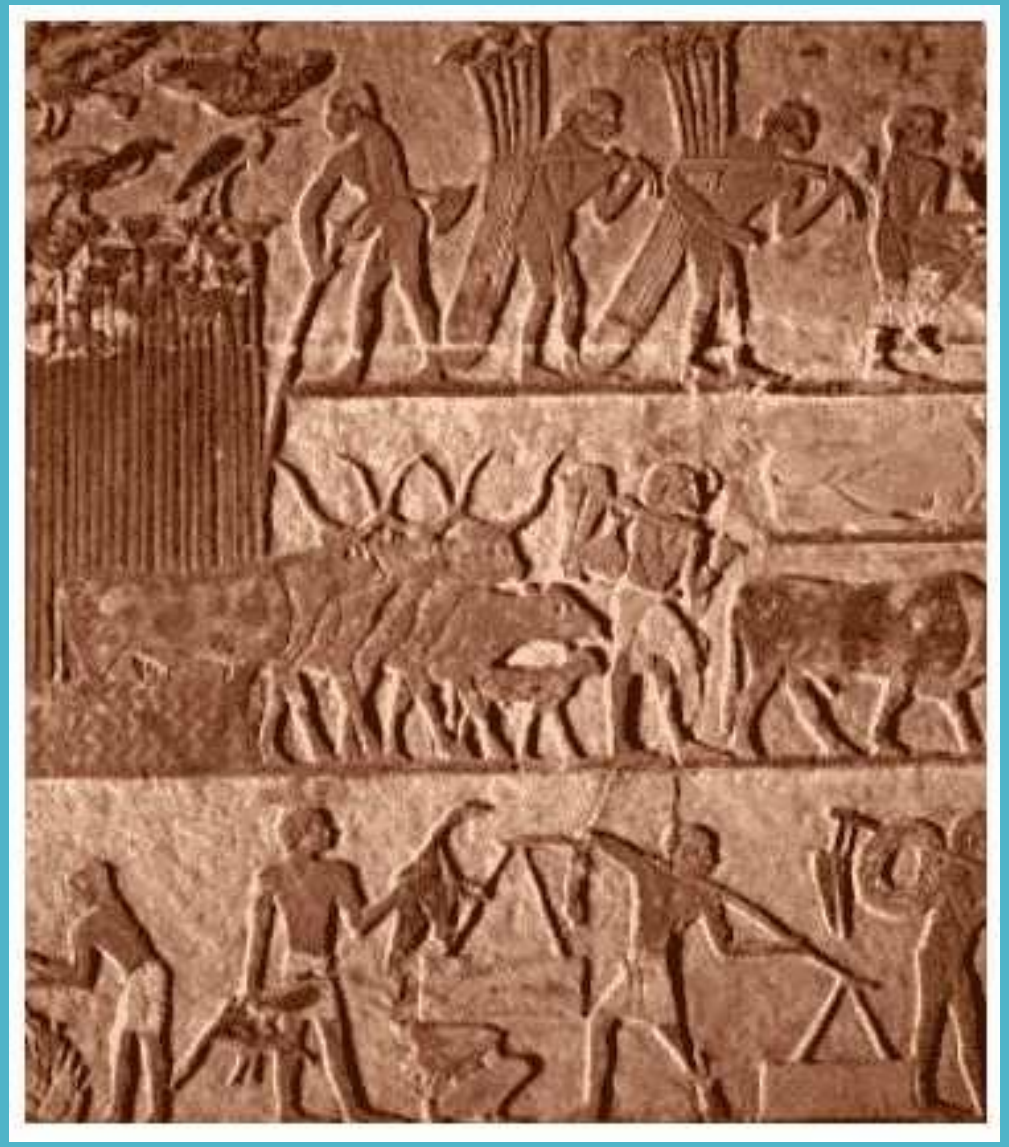

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2 Agricultural Technologies in the Indus Valley Civilisation:

Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. Archaeologists have also tried to identify the tools used for harvesting. Did the Harappans use stone blades set in wooden handles or did they use metal tools?

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2 Agricultural Technologies in the Indus Valley Civilisation:

Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sind. It is possible that ancient canals silted up long ago. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture.

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3. Mohenjodaro

The Planned City Perhaps the most unique feature of the Harappan civilisation was the development of urban centers. Let us look at one such center, Mohenjodaro, more closely. Although Mohenjodaro is the most well-known site, the first site to be discovered was Harappa. The settlement is divided into two sections, one smaller but higher and the other much larger but lower, Archaeologists designate these as the Citadel and the Lower Town respectively.

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3. Mohenjodaro

The Citadel owes its height to the fact that buildings were constructed on mud brick platforms. It was walled, which meant that it was physically separated from the Lower Town. The Lower Town was also walled. Several buildings were built on platforms, which served as foundations.

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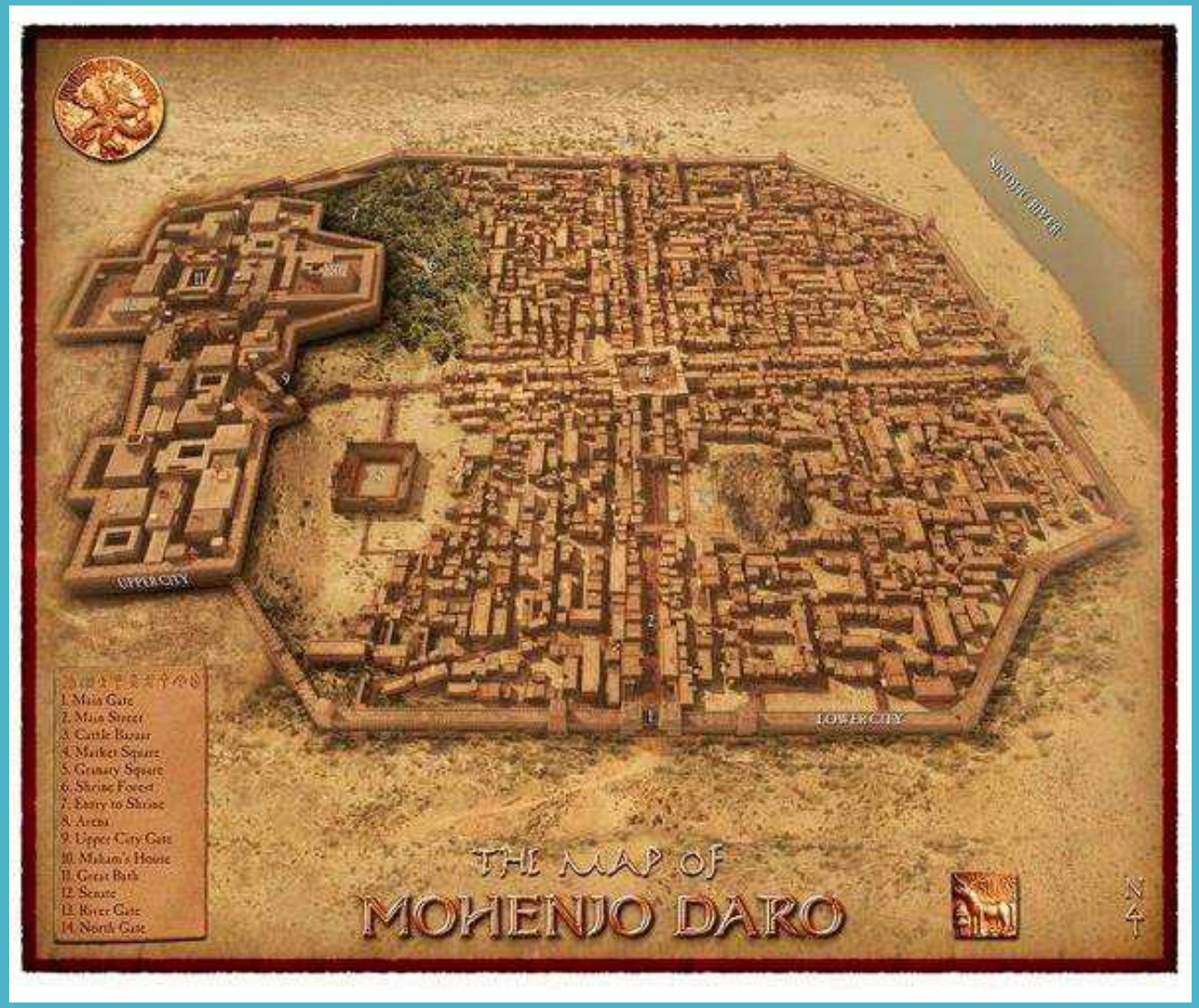

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3. Mohenjodaro

It has been calculated that if one laborer moved roughly a cubic meter of earth daily, just to put the foundations in place it would have required four million person-days, in other words, mobilizing labour on a very large scale. Consider something else. Once the platforms were in place, all building activity within the city was restricted to a fixed area on the platforms. So it seems that the settlement was first planned and then implemented accordingly.

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3. Mohenjodaro

Other signs of planning include bricks, which, whether sun-dried or baked, were of a standardized ratio, where the length and breadth were four times and twice the height respectively. Such bricks were used at all Harappan settlements.

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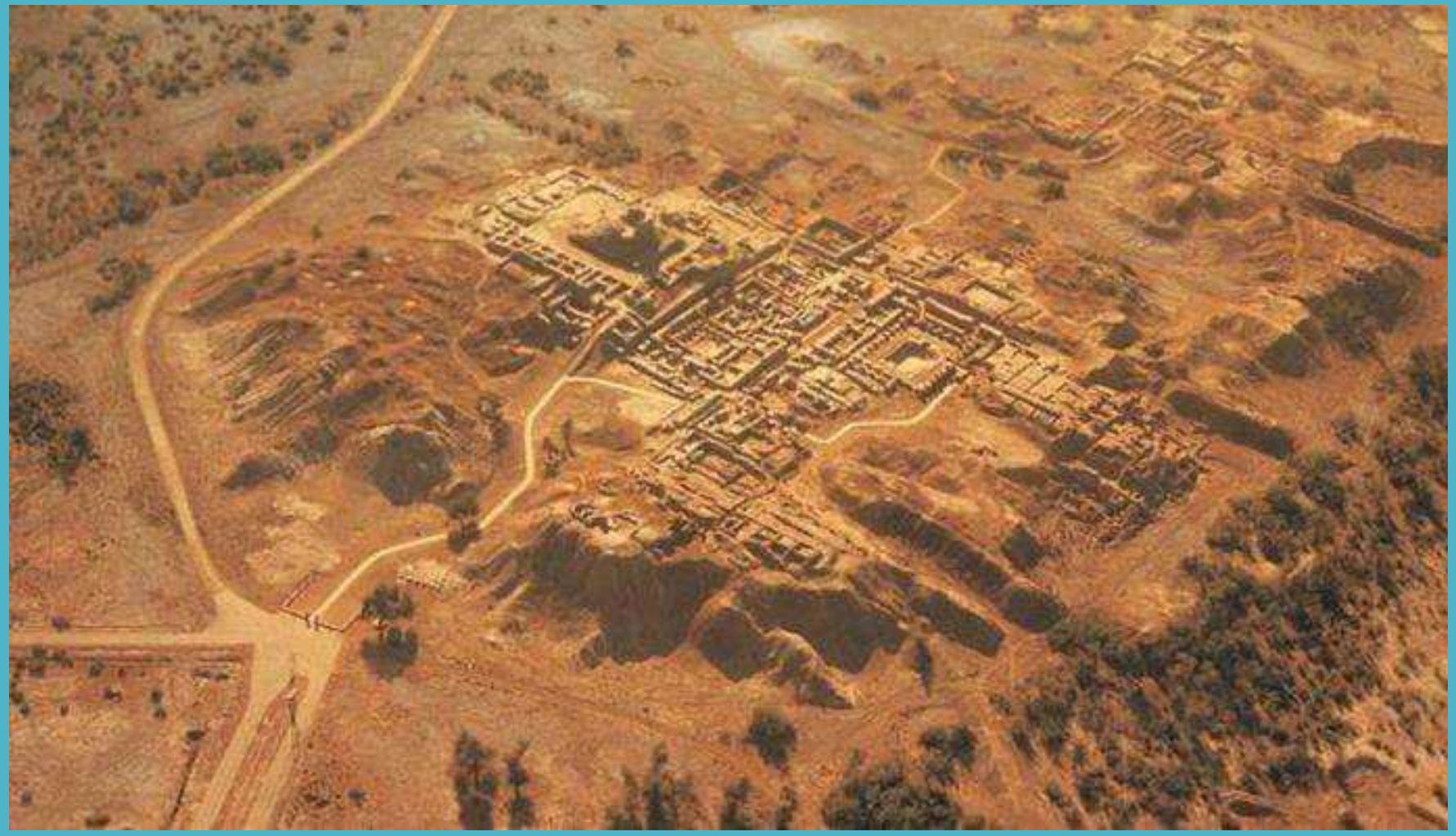

CHAPTER 1 BRICKS, BEADS AND BONES

3.1 Laying out drains in the Indus Valley Civilisation:

CHAPTER 1 BRICKS, BEADS AND BONES

3.1 Laying out drains in the Indus Valley Civilisation:

One of the most distinctive features of Harappan cities was the carefully planned drainage system. If you look at the plan of the Lower Town you will notice that roads and streets were laid out along an approximate "grid" pattern, intersecting at right angles.

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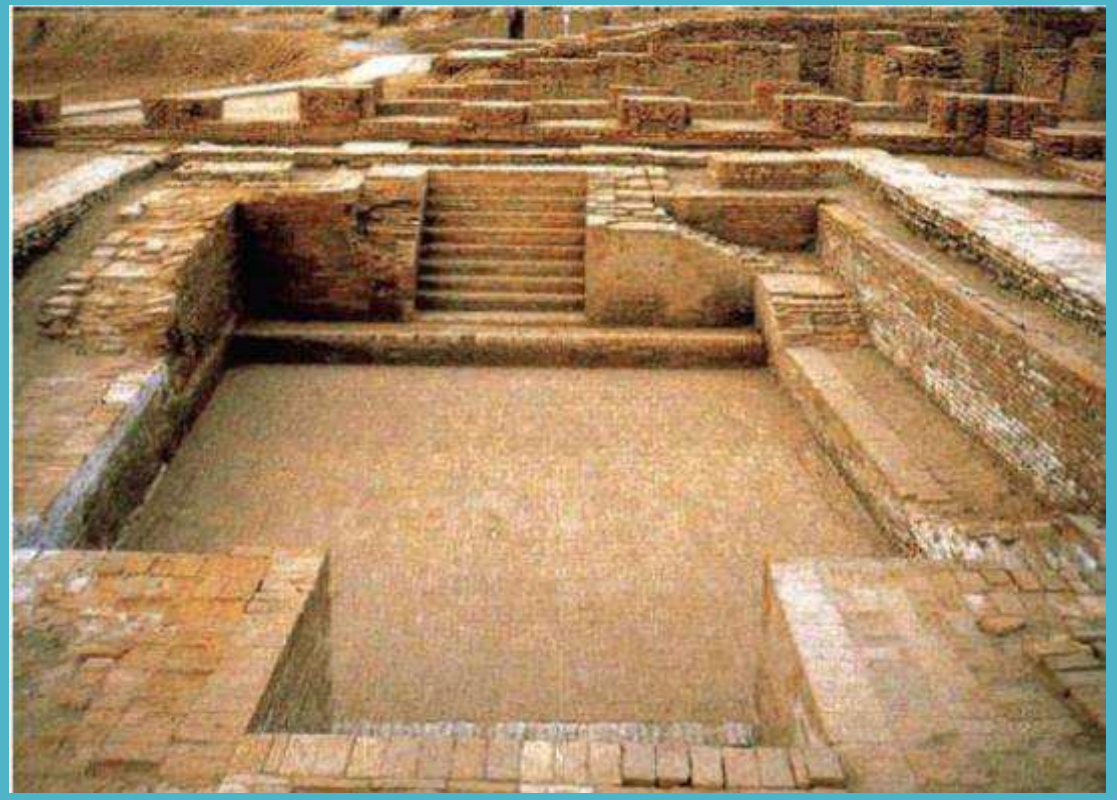
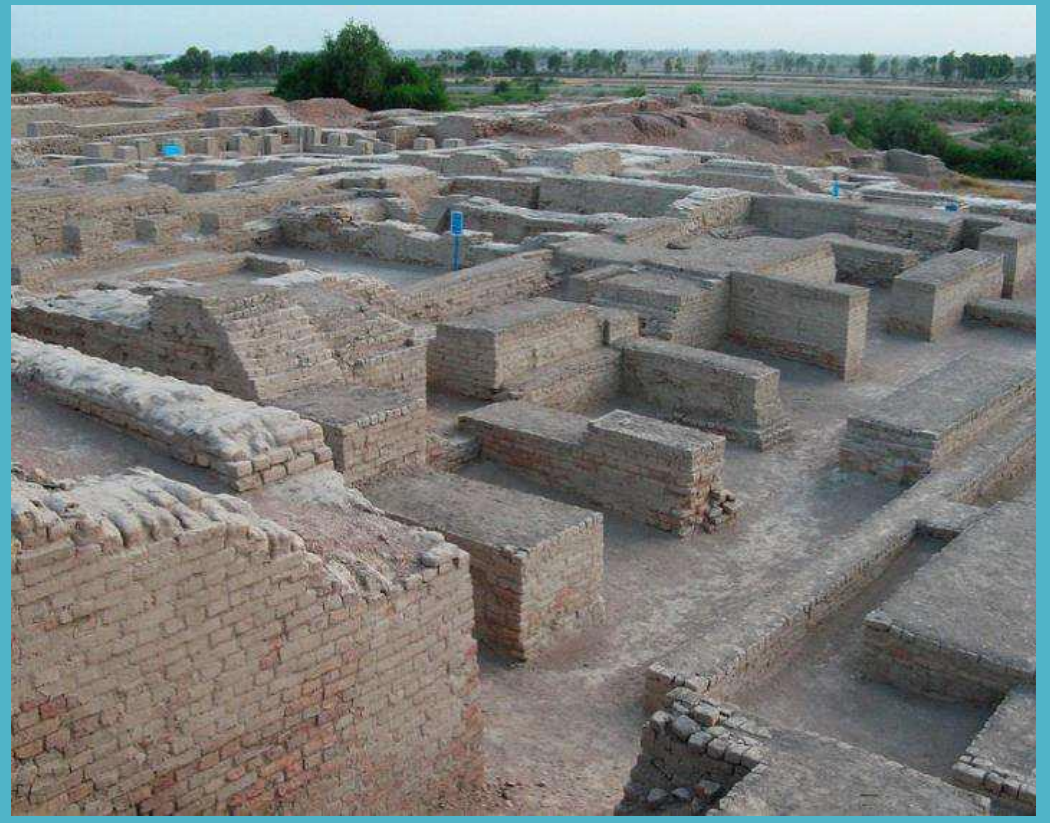
3.1 Laying out drains in the Indus Valley Civilisation:

It seems that streets with drains were laid out first and then houses built along them. If domestic waste water had to flow into the street drains, every house needed to have at least one wall along a street.

CHAPTER 1 BRICKS, BEADS AND BONES

3.2 Domestic Architecture in the Indus Valley Civilization:





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3.2 Domestic Architecture in the Indus Valley Civilization:

The Lower Town at Mohenjodaro provides examples of residential buildings. Many were centered on a courtyard, with rooms on all sides. The courtyard was probably the center of activities such as cooking and weaving, particularly during hot and dry weather. What is also interesting is an apparent concern for privacy: there are no windows in the walls along the ground level. Besides, the main entrance does not give a direct view of the interior or the courtyard.

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3.2 Domestic Architecture in the Indus Valley Civilization:

Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains. Some houses have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by. Scholars have estimated that the total number of wells in Mohenjodaro was about 700.

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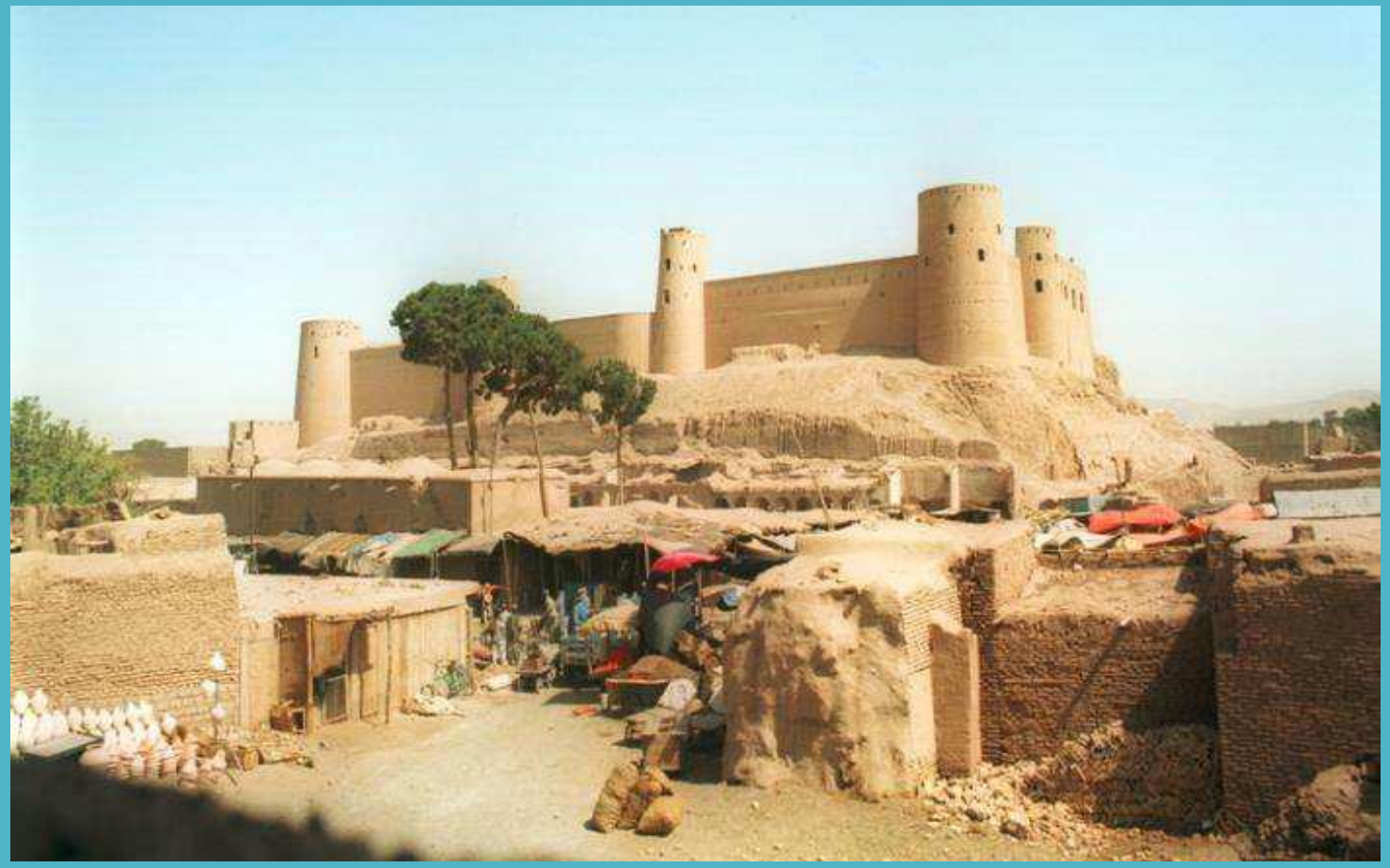
3.3 The Citadel in the Indus Valley Civilisation:



CHAPTER 1 BRICKS, BEADS AND BONES

3.3 The Citadel in the Indus Valley Civilisation:

CHAPTER 1 BRICKS, BEADS AND BONES

3.3 The Citadel in the Indus Valley Civilisation:

It is on the Citadel that we find evidence of structures that were probably used for special public purposes. These include the warehouse, a massive structure of which the lower brick portions remain, while the upper portions, probably of wood, decayed long ago and the Great Bath. The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.

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3.3 The Citadel in the Indus Valley Civilisation:

There were two flights of steps on the north and south leading into the tank, which was made watertight by setting bricks on edge and using a mortar of gypsum. There were rooms on three sides, in one of which was a large well. Water from the tank flowed into a huge drain.

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3.3 The Citadel in the Indus Valley Civilisation:

Across a lane to the north lay a smaller building with eight bathrooms, four on each side of a corridor, with drains from each bathroom connecting to a drain that ran along the corridor. The uniqueness of the structure, as well as the context in which it was found (the Citadel, with several distinctive buildings), has led scholars to suggest that it was meant for some kind of a special ritual bath.

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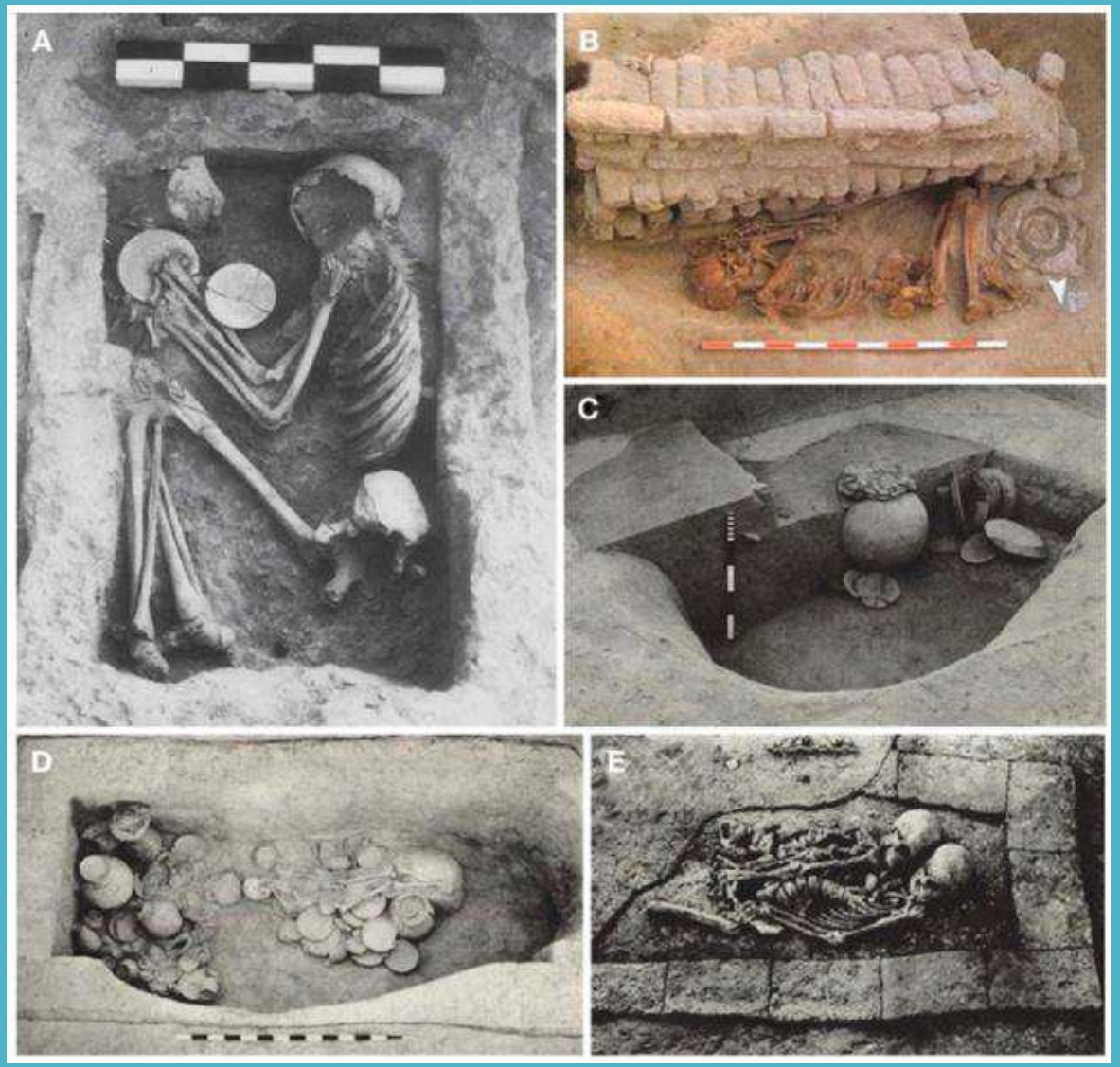
4. Tracking the Social Difference in the Indus Valley Civilisation:



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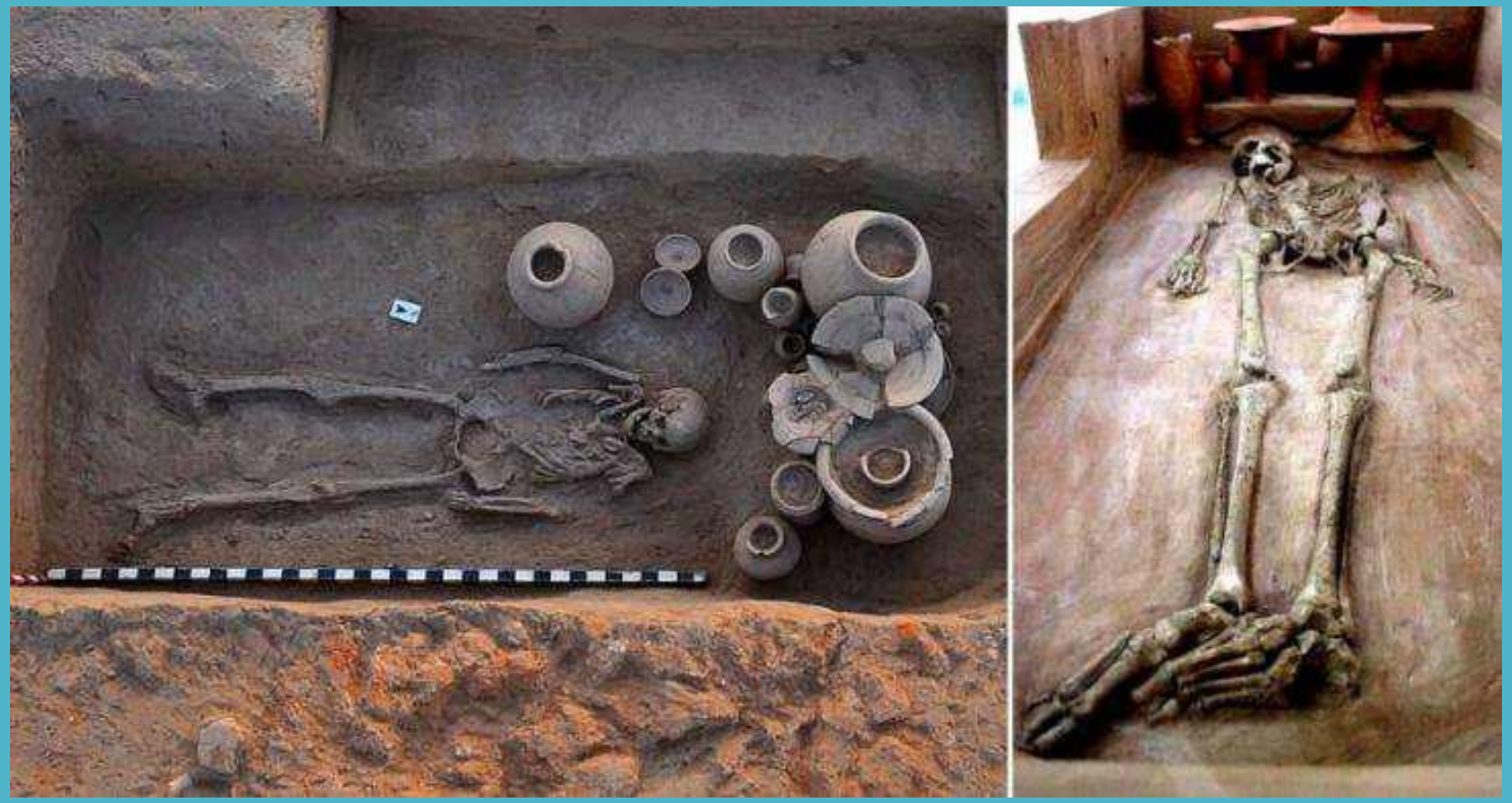
4.1 Burials in the Indus Valley Civilisation:



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4.1 Burials in the Indus Valley Civilisation:

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4.1 Burials in the Indus Valley Civilisation:

i. Archaeologists generally use certain strategies to find out whether there were social or economic differences amongst people living within a particular culture. These include studying burials. You are probably familiar with the massive pyramids of Egypt, some of which were contemporaneous with the Harappan civilization.

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4.1 Burials in the Indus Valley Civilisation:

Many of these pyramids were royal burials, where enormous quantities of wealth were buried. At burials in Harappan sites the dead were generally laid in pits, Sometimes, there were differences in the way the burial pit was made-in some instances, the hollowed-out spaces were lined with bricks.

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4.1 Burials in the Indus Valley Civilisation:

Could these variations be an indication of social differences? We are not sure. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife, Jewellery has been found in burials of both men and women.

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4.1 Burials in the Indus Valley Civilisation:

In fact, in the excavations at the cemetery in Harappa in the mid-1980s, an ornament consisting of three shell rings, a jasper (a kind of semi-precious stone) bead and hundreds of micro-beads was found near the skull of a male. In some instances, the dead were buried with copper mirrors. But on the whole, it appears that the Harappans did not believe in burying precious things with the dead.

CHAPTER 1 BRICKS, BEADS AND BONES

4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

Another strategy to identify social differences is to study artifacts, which archaeologists broadly classify as utilitarian and luxuries. The first category includes objects of daily use made fairly easily out of ordinary materials such as stone or clay.

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4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

These include querns, pottery, needles, flesh-rubbers (body scrubbers), etc. and are usually found distributed throughout settlements, Archaeologists assume objects were luxuries if they are rare or made from costly, non-local materials or with complicated technologies.

CHAPTER 1 BRICKS, BEADS AND BONES

4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

Thus, little pots of faience (a material made of ground sand or silica mixed with colour and a gum and then fired) were probably considered precious because they were difficult to make. The situation becomes more complicated when we find what seem to be articles of daily use, such as spindle whorls made of rare materials such as faience. Do we classify these as utilitarian or luxuries?

CHAPTER 1 BRICKS, BEADS AND BONES

4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

If we study the distribution of such artifacts, we find that rare objects made of valuable materials are generally concentrated in large settlements like Mohenjo-Daro and Harappa and are rarely found in the smaller settlements.

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4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

For example, miniature pots of faience, perhaps used as perfume bottles, are found mostly in Mohenjo-Daro and Harappa, and there are none from small settlements like Kalibangan, Gold too was rare, and as at present, probably precious-all the gold jewellery found at Harappan sites was recovered from hoards.

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4.2 Looking for "Luxuries" in the Indus Valley Civilisation:

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5. Finding out about craft production in the Indus Valley Civilisation:

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5. Finding out about craft production in the Indus Valley Civilisation:

This is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal- working, seal-making and weight-making. The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red color), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay, Some beads were made of two or more stones, cemented together, some of stone with gold caps.

CHAPTER 1 BRICKS, BEADS AND BONES

5. Finding out about craft production in the Indus Valley Civilisation:

The shapes were numerous disc shaped, cylindrical, spherical, barrel- shaped, segmented. Some were decorated by incising or painting, and some had designs etched onto them. Techniques for making beads differed according to the material. Steatite, a very soft stone, was easily worked. Some beads were molded out of a paste made with steatite powder. This permitted making a variety of shapes, unlike the geometrical forms made out of harder stones.

CHAPTER 1 BRICKS, BEADS AND BONES

5. Finding out about craft production in the Indus Valley Civilisation:

How the steatite micro bead was made remains a puzzle for archaeologists studying ancient technology, Archaeologists' experiments have revealed that the red color of carnelian was obtained by firing the yellowish raw material and beads at various stages of production. Nodules were chipped into rough shapes, and then finely flaked into the final form. Grinding, polishing and drilling completed the process. Specialized drills have been found at Chanhudaro, Lothal and more recently at Dholavira.

CHAPTER 1 BRICKS, BEADS AND BONES

5. Finding out about craft production in the Indus Valley Civilisation:

If you locate Nageshwar and Balakot on Map 1, you will notice that both settlements are near the coast. These were specialized centers for making shell objects - including bangles, ladles and inlay - which were taken to other settlements, Similarly, it is likely that finished products (such as beads) from Chanhudaro and Lothal were taken to the large urban centers such as Mohenjodaro and Harappa.

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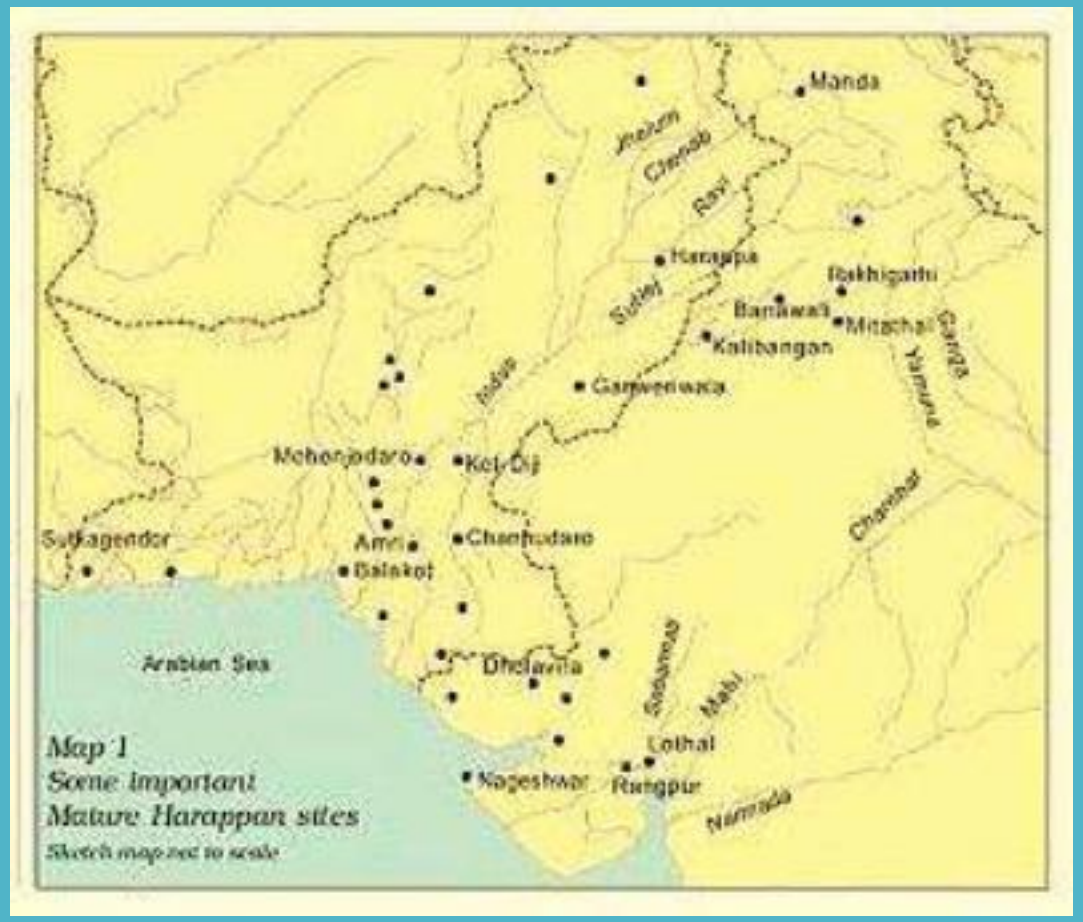
5.1 Identifying centers of production in the Indus Valley Civilisation:



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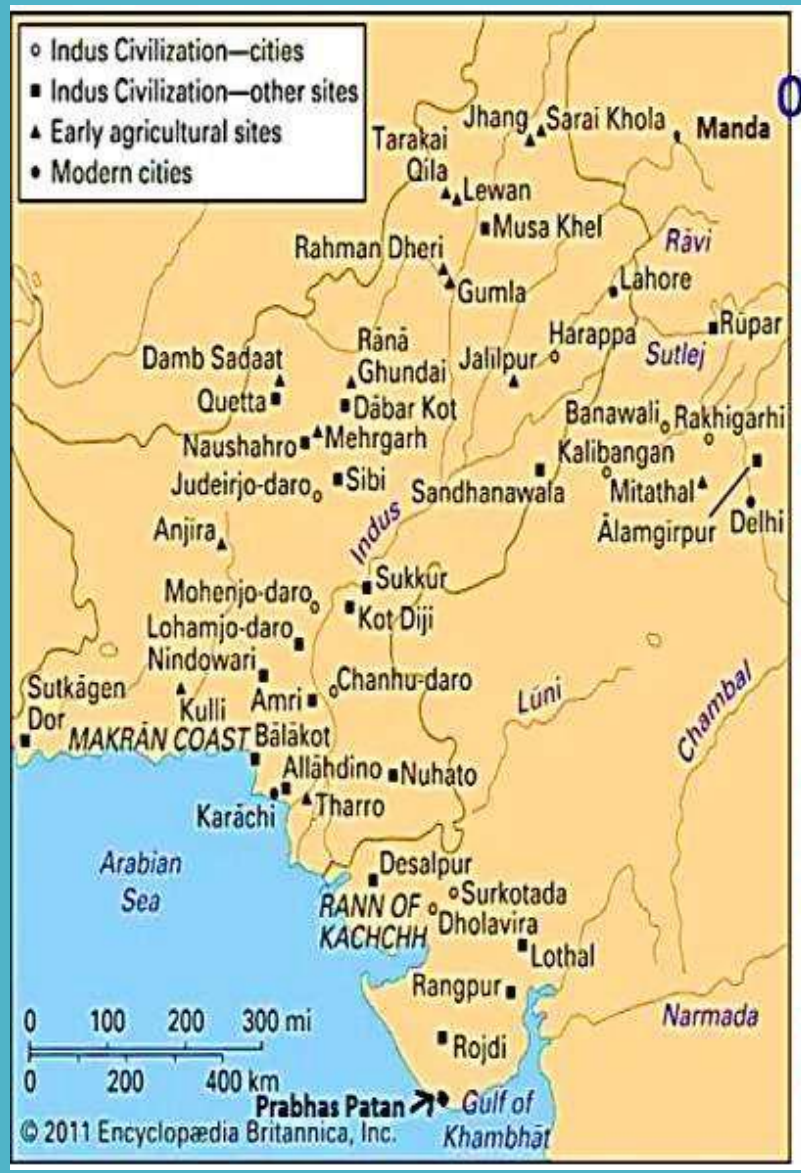

Other Important Sites of IVC

Ropar (on Sutlej river)- evidence of Dog burial with Human

Banwali (Ghaggar river)- evidence of largest Barley grain, radial street, clay model of plough

Kot Diji (Indus)- Pre-Harappan site, largest stone tools

Surkotada- evidence of Pot burial

Alamgirpur (Hindon river)- late Harappan culture

Sutkagendor (Dasht River)

Manda (Chenab river, J&K)

Rangpur (Madar river, Guj)- yellow and grey colour pot of pre-Harappan people found

Alladinho (Indus river)

Amri (Indus River)- Pre-Harappan Site

CHAPTER 1 BRICKS, BEADS AND BONES

5.1 Identifying centers of production in the Indus Valley Civilisation:

In order to identify centers of craft production, archaeologists usually look for the following: raw material such as stone nodules, whole shells, copper ore; tools; unfinished objects; rejects and waste material, In fact, waste is one of the best indicators of craft work.

CHAPTER 1 BRICKS, BEADS AND BONES

5.1 Identifying centers of production in the Indus Valley Civilisation:

For instance, if a shell or stone is cut to make objects, then pieces of these materials will be discarded as waste at the place of production Sometimes, larger waste pieces were used up to make smaller objects, but minuscule bits were usually left in the work area. These traces suggest that apart from small, specialized centers, craft production was also undertaken in large cities such as Mohenjodaro and Harappa.

CHAPTER 1 BRICKS, BEADS AND BONES

6. Strategies for producing materials in the Indus Valley Civilisation:

As is obvious, a variety of materials was used for craft production. While some such as clay were locally available, many such as stone, timber and metal had to be procured from outside the alluvial plain. Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes. Riverine routes along the Indus and its tributaries, as well as coastal routes were also probably used.

CHAPTER 1 BRICKS, BEADS AND BONES

6.1 Materials from the subcontinent and beyond:

CHAPTER 1 BRICKS, BEADS AND BONES

6.1 Materials from the subcontinent and beyond:

CHAPTER 1 BRICKS, BEADS AND BONES

6.1 Materials from the subcontinent and beyond:

The Harappans procured materials for craft production in various ways. For instance, they established settlements such as Nageshwar and Balakot in areas where shells were available. Other such sites were Shortughai, in far- off Afghanistan, near the best source of lapis lazuli, a blue stone that was apparently very highly valued, and Lothal which was near sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan).

CHAPTER 1 BRICKS, BEADS AND BONES

6.1 Materials from the subcontinent and beyond:

Another strategy for procuring raw materials may have been to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold). These expeditions established communication with local communities. Occasional finds of Harappan artifacts such as steatite micro-beads in these areas are indications of such contact.

CHAPTER 1 BRICKS, BEADS AND BONES

6.1 Materials from the subcontinent and beyond:

There is evidence in the Khetri area for what archaeologists call the Ganeshwar-Jodhpura culture, with its distinctive non-Harappan pottery and an unusual wealth of copper objects. It is possible that the inhabitants of this region supplied copper to the Harappans.

CHAPTER 1 BRICKS, BEADS AND BONES

6.2 Contact with distant lands:

Recent archaeological finds suggest that copper was also probably brought from Oman, on the south-eastern tip of the Arabian Peninsula, Chemical analyses have shown that both the Omani copper and Harappan artifacts have traces of nickel, suggesting a common origin. There are other traces of contact as well. A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at Omani sites.

CHAPTER 1 BRICKS, BEADS AND BONES

6.2 Contact with distant lands:

Such thick coatings prevent the percolation of liquids. We do not know what was carried in these vessels, but it is possible that the Harappans exchanged the contents of these vessels for Omani copper, Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan, perhaps a name for Oman, and interestingly enough copper found at Mesopotamian sites also contains traces of nickel.

CHAPTER 1 BRICKS, BEADS AND BONES

6.2 Contact with distant lands:

Other archaeological finds suggestive of long distance contacts include Harappan seals, weights, dice and beads. In this context, it is worth noting that Mesopotamian texts mention contact with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.

CHAPTER 1 BRICKS, BEADS AND BONES

6.2 Contact with distant lands:

They mention the products from Meluhha: carnelian, lapis lazuli, copper, gold, and varieties of wood. A Mesopotamian myth says of Meluhha: "May your bird be the haja-bird, may its call be heard in the royal palace." Some archaeologists think the haja-bird was the peacock. Did it get this name from its call? It is likely that communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers. Besides, we find depictions of ships and boats on seals.

CHAPTER 1 BRICKS, BEADS AND BONES

7. Scripts, Seals and Measurements in the Indus Valley Civilization:

CHAPTER 1 BRICKS, BEADS AND BONES

7.1 Seals and sealings:

Seals and sealings were used to facilitate long distance communication. Imagine a bag of goods being sent from one place to another. Its mouth was tied with rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression. If the bag reached with its sealing intact, it meant that it had not been tampered with. The sealing also conveyed the identity of the sender.

CHAPTER 1 BRICKS, BEADS AND BONES

7.2 An enigmatic script:

CHAPTER 1 BRICKS, BEADS AND BONES

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7.2 An enigmatic script:

Harappan seals an usually have a line of writing probably containing the name and title of the owner, Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read. Most inscriptions are short, the longest containing about 26 signs.

CHAPTER 1 BRICKS, BEADS AND BONES

7.2 An enigmatic script:

Although the script remains undeciphered to date, it was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs- somewhere between 375 and 400.

CHAPTER 1 BRICKS, BEADS AND BONES

7.2 An enigmatic script:

It is apparent that the script was written from right to left as some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space.

CHAPTER 1 BRICKS, BEADS AND BONES

7.2 An enigmatic script:

Consider the variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewelry, bone rods, even an ancient sign board! Remember, there may have been writing on perishable materials too, Could this mean that literacy was widespread?

CHAPTER 1 BRICKS, BEADS AND BONES

7.3 Weights:

Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings. The lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the higher denominations followed the decimal system. The smaller weights were probably used for weighing jewelry and beads. Metal scale-pans have also been found.

CHAPTER 1 BRICKS, BEADS AND BONES

7.3 Weights:

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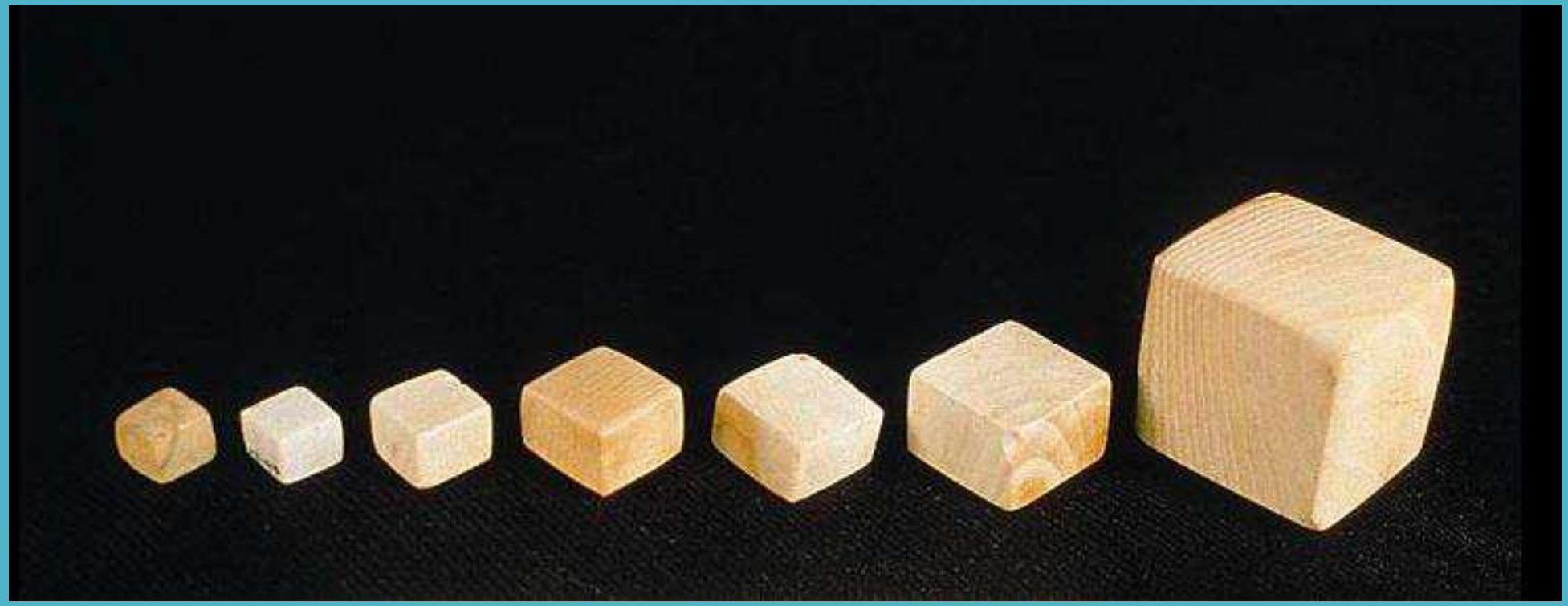


CHAPTER 1 BRICKS, BEADS AND BONES

8. Ancient Authorities:

There are indications of complex decisions being taken and implemented in Harappan society. Take for instance, the extraordinary uniformity of Harappan artifacts as evident in pottery, seals, weights and bricks. Notably, bricks, though obviously not produced in any single center, were of a uniform ratio throughout the region, from Jammu to Gujarat.

CHAPTER 1 BRICKS, BEADS AND BONES

8. Ancient Authorities:

We have also seen that settlements were strategically set up in specific locations for various reasons. Besides, labour was mobilized for making bricks and for the construction of massive walls and platforms.

CHAPTER 1 BRICKS, BEADS AND BONES

8.1 Palaces and kings:

CHAPTER 1 BRICKS, BEADS AND BONES

8.1 Palaces and kings:

If we look for a center of power or for depictions of people in power, archaeological records provide no immediate answers. A large building found at Mohenjodaro was labeled as a palace by archaeologists but no spectacular finds were associated with it. A stone statue was labeled and continues to be known as the "priest-king".

CHAPTER 1 BRICKS, BEADS AND BONES

8.1 Palaces and kings:

This is because archaeologists were familiar with Mesopotamian history and its "priest-kings" and have found parallels in the Indus region. But as we will see (p.23), the ritual practices of the Harappan civilisation are not well understood yet nor are there any means of knowing whether those who performed them also held political power. Some archaeologists are of the opinion that Harappan society had no rulers, and that everybody enjoyed equal status.

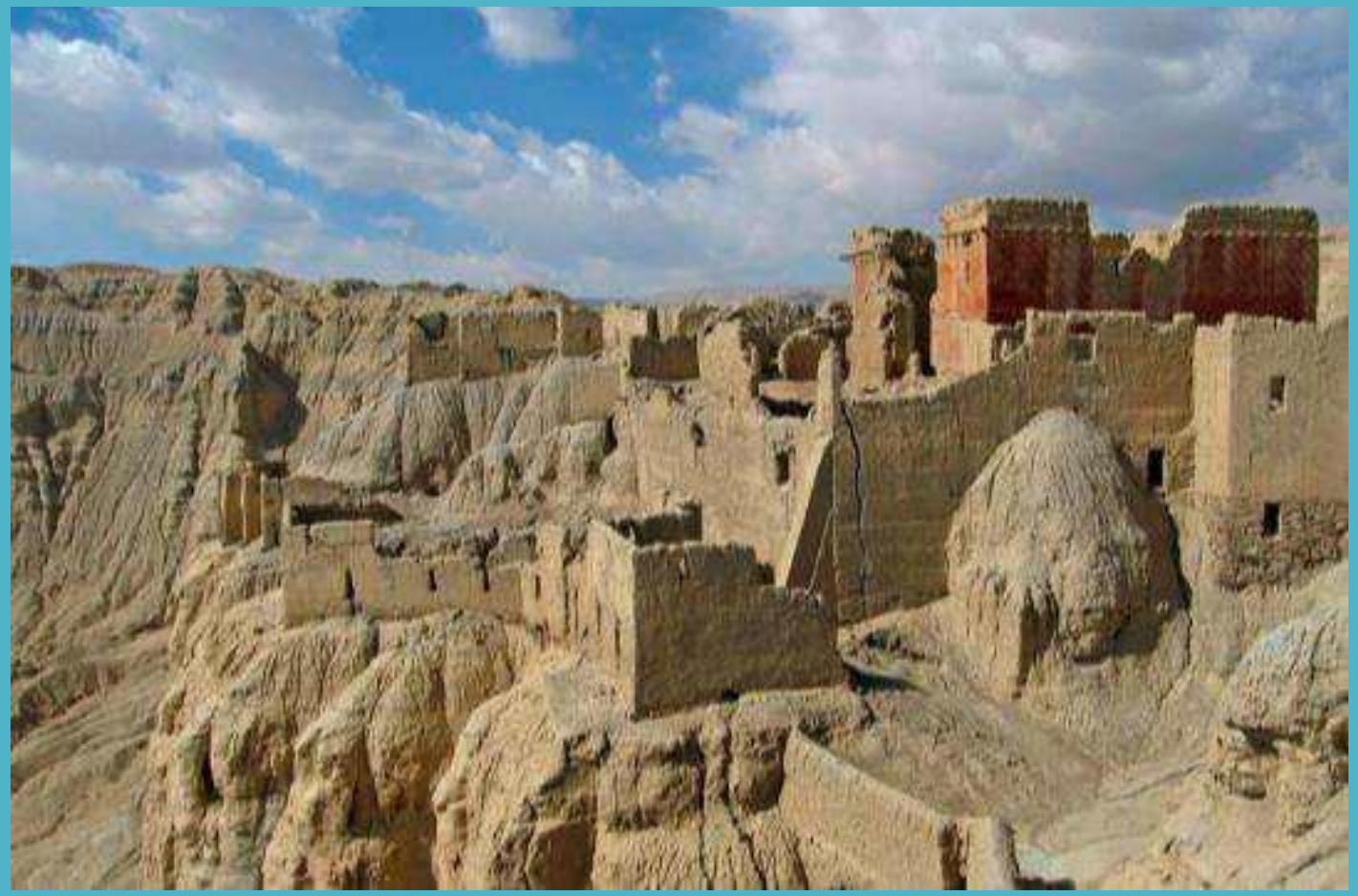
CHAPTER 1 BRICKS, BEADS AND BONES

8.1 Palaces and kings:

Others feel there was no single ruler but several, that Mohenjodaro had a separate ruler, Harappa another, and so forth. Yet others argue that there was a single state, given the similarity in artifacts, the evidence for planned settlements, the standardized ratio of brick size, and the establishment of settlements near sources of raw material. As of now, the last theory seems the most plausible, as it is unlikely that entire communities could have collectively made and implemented such complex decisions.

CHAPTER 1 BRICKS, BEADS AND BONES

9. The End of the Civilisation:



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9. The End of the Civilisation:

There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned. Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh.

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9. The End of the Civilisation:

In the few Harappan sites that continued to be occupied after 1900 BCE there appears to have been a transformation of material culture, marked by the disappearance of the distinctive artifacts of the civilisation - weights, seals, special beads, Writing, long-distance trade, and craft specialization also disappeared. In general, far fewer materials were used to make far fewer things.

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9. The End of the Civilisation:

House construction techniques deteriorated and large public structures were no longer produced. Overall, artifacts and settlements indicate a rural way of life in what are called "Late Harappan" or "successor cultures". What brought about these changes? Several explanations have been put forward. These range from climatic change, deforestation, excessive floods, the shifting and/or drying up of rivers, to overuse of the landscape.

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9. The End of the Civilisation:

Some of these "causes" may hold for certain settlements, but they do not explain the collapse of the entire civilisation. It appears that a strong unifying element, perhaps the Harappan state, came to an end.

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9. The End of the Civilisation:

This is evidenced by the disappearance of seals, the script, distinctive beads and pottery, the shift from a standardized weight system to the use of local weights; and the decline and abandonment of cities. The subcontinent would have to wait for over a millennium for new cities to develop in a completely different region.

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10. Discovery of Indus Valley Civilisation:

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10. Discovery of Indus Valley Civilisation:

So far, we have examined facets of the Harappan civilisation in the context of how archaeologists have used evidence from material remains to piece together parts of a fascinating history. However, there is another story as well - about how archaeologists "discovered" the civilisation. When Harappan cities fell into ruin, people gradually forgot all about them.

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10. Discovery of Indus Valley Civilisation:

When men and women began living in the area millennia later, they did not know what to make of the strange artifacts that occasionally surfaced, washed by floods or exposed by soil erosion, or turned up while ploughing a field, or digging for treasure.

CHAPTER 1 BRICKS, BEADS AND BONES

10.1 Cunningham's confusion:

When Cunningham, the first Director-General of the ASI, bagan archaeological excavations in the mid nineteenth century, archaeologists preferred to use the written word (texts and inscriptions) as a guide to investigations. In fact, Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

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10.1 Cunningham's confusion:

He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements, Cunningham also collected, documented and translated inscriptions found during his surveys. When he excavated sites he tended to recover artifacts that he thought had cultural value.

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10.1 Cunningham's confusion:

A site like Harappa, which was not part of the itinerary of the Chinese pilgrims and was not known as an Early Historic city, did not fit very neatly within his framework of investigation. So, although Harappan artifacts were found fairly often during the nineteenth century and some of these reached Cunningham, he did not realize how old these were.

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10.1 Cunningham's confusion:

A Harappan seal was given to Cunningham by an Englishman. He noted the object, but unsuccessfully tried to place it within the time-frame with which he was familiar. This was because he, like many others, thought that Indian history began with the first cities in the Ganga valley. Given his specific focus, it is not surprising that he missed the significance of Harappa.

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10.2 A new old civilisation:

Subsequently, seals were discovered at Harappa by archaeologists such as Daya Ram Shani in the early decades of the twentieth century, in layers that were definitely much older than Early Historic levels.

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10.2 A new old civilisation:

It was then that their significance began to be realized. Another archaeologist, Rakhal Das Banerji found similar seals at Mohenjodaro, leading to the conjecture that these sites were part of a single archaeological culture. Based on these finds, in 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilisation in the Indus valley to the world.

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10.2 A new old civilisation:

As S.N. Roy noted in The Story of Indian Archaeology, "Marshall left India three thousand years older than he had found her." This was because similar, till-then-unidentified seals were found at excavations at Mesopotamian sites. It was then that the world knew not only of a new civilisation, but also of one contemporaneous with Mesopotamia.

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10.2 A new old civilisation:

In fact, John Marshall's stint as Director-General of the ASI marked a major change in Indian archaeology. He was the first professional archaeologist to work in India, and brought his experience of working in Greece and Crete to the field. More importantly, though like Cunningham he too was interested in spectacular finds, he was equally keen to look for patterns of everyday life, Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.

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10.2 A new old civilisation:

This meant that all the artifacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about the context of these finds was irretrievably lost.

CHAPTER 1 BRICKS, BEADS AND BONES

10.3 New techniques and questions:

It was R.E.M. Wheeler, after he took over as Director General of the ASI in 1944, who rectified this problem. Wheeler recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines. Moreover, as an ex-army brigadier, he brought with him a military precision to the practice of archaeology.

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10.3 New techniques and questions:

The frontiers of the Harappan civilisation have little or no connection with present-day national boundaries. However, with the partition of the subcontinent and the creation of Pakistan, the major sites are now in Pakistani territory. This has spurred Indian archaeologists to try and locate sites in India. An extensive survey in Kutch has revealed a number of Harappan settlements and explorations in Punjab and Haryana have been added to the list of Harappan sites.

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10.3 New techniques and questions:

While Kalibangan, Lothal, Rakhigarhi and most recently Dholavira have been discovered, explored and excavated as part of these efforts, fresh explorations continue. Over the decades, new issues have assumed importance. Where some archaeologists are often keen to obtain a cultural sequence, others try to understand the logic underlying the location of specific sites.

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10.3 New techniques and questions:

They also grapple with the wealth of artifacts, trying to figure out the functions these may have served. Since the 1980s, there has also been growing international interest in Harappan archaeology. Specialists from the subcontinent and abroad have been jointly working at both Harappa and Mohenjodaro.

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10.3 New techniques and questions:

They are using modern scientific techniques including surface exploration to recover traces of clay, stone, metal and plant and animal remains as well as to minutely analyze every scrap of available evidence, These explorations promise to yield interesting results in the future.

CHAPTER 1 BRICKS, BEADS AND BONES

Important words:

Impression: It usually contains animal motifs and symbols from the script.

Hoardings: Metal objects and jewellery that people usually keep in containers.

Stratigraphy: The study of historical layers.

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Important words:

Shape: Animal name, Harappan used to identify any trademark on seals.

Proto-Shiva: Proto-Shiva is the seal depicting a person sitting in a yoga pose surrounded by animals, an early form of one of the deities of Hinduism.

Gender: Polished stones are often worshiped as a symbol of Lord Shiva.

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Important words:

Shamans: These are groups of men and women who claim to have magical and healing powers and the ability to communicate with the rest of the world.

Art: It refers to the making of paintings, sculptures, pottery and seals.

Culture: A term used to describe a group of objects that vary in style, especially found in a geographical area and period.

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Important words:

Pictograms: Symbols like pictures to represent letters or words.

Great Baths: The most famous bathing building in Mohenjodaro.

Granary: A building where grain is stored.

CHAPTER 1 BRICKS, BEADS AND BONES

Timeline:

1862 Alexander Cunningham is appointed First Director-General of the Archaeological Survey of India.

1921 Discovered by Dr. Sahni Harappa.

1992 RD Bunnies discovers Mohenjodaro

CHAPTER 1 BRICKS, BEADS AND BONES

Timeline:

1924 Sir John Marshall announces the discovery of the Indus Valley Civilization.

This was done by excavator A, Ghosh in 1953,

1955 S.R. Rao discovered Lothal.

The 1968 Sangh was formed by S.S. Talwar and R.S. Bisht

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