CHAPTER IV

CHRONOLOGY
CHAPTER IV

CHRONOLOGY

A careful survey of the ancient sites and their antiquities, described above, reveals that the district under study, situated as it is in the heart of the Gangetic valley, was frequented by the prehistoric people. It was, so far, generally told that the Gangetic valley was virtually "terra incognita" in respect of stone age culture and, therefore, its contribution to Indian prehistory was thought to be insignificant. But the recent discoveries of the Stone Age Tools in District Pratapgarh and at Bangarmau (District Unnao) have compelled us to change the old opinion regarding cultural antecedents and the antiquity of the Gangetic valley.

Verily, the region which was most suitable for human occupation and, therefore, served as the nursery of civilization, was the great central tract of the Indo-Gangetic plains. Here were present all factors favourable for life-climate, food-supply, water and vegetation. As a natural corollary this part of the Indo-Gangetic plains was inhabited by the primitive people using stone implements. It should also be noted here that among the principal Pleistocene and sub-recent remains in India include the Indo-Gangetic alluvium of the plains of North India, and the

2. Majumdar and Pusalkar : The Vedic Age, Bombay, 1965, P.30
changed reverine tracts of the north Indian rivers. Hence, from the very dawn of human life, the Ganga valley has evidently served as a suitable human habitat.

Prehistory (Early Stone Age)

In India stone Age is divided into early, middle and late stone ages. Throughout these three sub-divisions man was a hunter-fisher and food-gatherer with specialised tools. The term 'Early Stone Age' covers the conventional lower Palaeolithic types and includes, in the Indian context, the main peninsular chelles - achenelian complex of hand-axes and cleavers and the extra-peninsular Sohanian and Bāngāṅā assemblages. In the light of the above statement, the two hand-axes discovered at Bangarmau are to be studied typologically and technologically. Their state of preservation is also a factor to be considered. A typological study will be made in the next Chapter carefully.

In absence of any palaeontological remains of the Pleistocene period in the Ganga-valley, it is difficult to say, with certainty, what tribes or people inhabited this region. Probably, the proto-Austrloid people, named in the post-Vedic literature as the Miśādas or laterly as the Dravidians, might have inhabited the region. On the basis of the Puranic tradition,

---

1. 'La préhistoire means (roughly) what we call Stone Ages. It denotes the Ages before there was any histoire or history in the documentary sense, anywhere in the world. (Hawkes, C., Presidential Address, Proceedings of the Prehistoric Society (1951)
3. Ancient India, No.9, P.62.
it may be said that two separate human stocks lived in the Indo-Gangetic plains and mid-Himalayan region respectively. From there they spread throughout the sub-continent in the 1 prehistoric periods. This fact, stands attested to by the discovery of stone tools belonging to two different industries in the adjoining regions.

Middle Stone Age:

It followed the Early Stone Age. During this period a break in continuity of tradition is suggested owing to the climatic or environmental change and appearance of new cultural influences or of another man himself. And these gradually appear to have spread over wide areas—covering the same regions as the Early Stone Age.

Middle Stone Age Tools are, however, typologically, functionally and materially different from those of the Early Stone Age. These are comparatively smaller and are made on fine-grained material such as flint, jasper, chert, agate and chalcedony.

A side-scraper of chert has been found at Newal, about 2 kms from Bangarmau. This site is situated on the old bank of the Ganga.

Late Stone Age: (Mesolithic)

Whereas the Early and Middle Stone Age man had largely confined himself to river banks, the Late Stone Age man ventured into territories away from the river banks and hitherto unoccupied. Culturally, however, this new race was still in the hunting and food-gathering stage. Even the implements used were primarily of stone, though bone was also used. But the nature of these tools is absolutely different. These are extremely small, about an inch or so in length. Hence, they are called microliths. By and large it was thought that microliths occur all over the sub-continent with the exception of Indo-Gangetic plains and Assam. But recently microliths have been discovered at Sarai-Nahar-Rai, District Pratapgarh and other sites in the Gangetic plains. Thus, the above statement remains untenable. What is more interesting is the discovery of human skeletons with microliths at Sarai-Nahar-Rai. Animal bones, both charred and uncharred, and microliths have also been found there. These are of Stags, bison and rhinoceros. Fish, tortoise and shell constituted an important source of food supply from horse - shoe lakes, which were probably formed out of the meander of the Ganga and

2. Sharma, G.R. : Presidential Address, *Indian Prehistoric Society*, Delhi 1975, Fig.5,P.11.
4. Ibid, *PL.LIX,2*. 
represent the various stages in the withdrawal of the river to its present channel.

In the Unnao District, too, there are fairly a large number of horse-shoe lakes enumerated below. The Late Stone Age sites have recently been located at Bichchia, Bhikampur and Kurha on the Unnao-Allahabad road. These sites were found to be situated on the old terrace of the Ganga known as 'Bāgar'. From the top layer of the old deposit of 'Bāgar' cores, flakes and tools belonging to the Late Stone Age were found in different stage of manufacture. The finished tools consisted of points, blades – parallel-sided and blunted back and lunates made on chert, chalcedony, agate, carnelian and quartz. In the light of available material, these habitation sites seem to suggest seasonal migration and temporary camps in the newly supported shrub-like vegetation suitable for small game-animal and birds along the horse-shoe lakes, and served as ideal habitation sites for the Mesolithic man.

The Neolithic Age:

In the course of cultural evolution a new stage was reached when 'a self-sufficing food-producing economy' was attained and a new way of life 'and 'industry' was evolved. This Neolithic Age, characterised by polished stone celts; pottery and bone implements, was the sequel of a new

1. Ibid, PP. 43-44.
2. Ibid, P. 44.
revolution that gained momentum in the post-Holocene period. The 'nuclear area' of this revolution is said to be in western Asia from where the newly acquired 'traits' gradually spread outwards. It has also been suggested that the region with a natural habitat zone of wild plants and animals, both possible and ready for domestication, was a nuclear area for the beginning of food production.

In this context, it may be recalled that the Gangetic valley is not less important. Though generations of unscientific farming, deforestation and other factors have much reduced its fertility, yet the region was once among the most productive plains in the world. That is why neolithic tools have been discovered from different places in the Gangetic valley. We have already seen that stone Age tools have been found at Bangarmau and its neighbouring site i.e Newal in the present district under study. Neolithic tools such as celt, stone disc, a stone sling-ball and small hoe-like ring-stones have also been discovered at Bangarmau. A hammer-stone has been discovered at Newal. An object with two perforations looking like the Burzahom harvester has been found at Pariyar. Excavations at Pariyar have yielded such perforated objects from the lowest levels consisting of black-slipped and ochre colour, pottery. In the pottery assemblage there is suspicion

4. Similar Neolithic implements have been unearthed at Sonepur See IA,1961-62,A Review,P.5,PL.V-B.
of the infiltration, a black burnished ware usually associated with neolithic cultures. Again, a beautiful Neolithic celt has been found far down stream along the Ganges at Daudiakhera. Neolithic celt Musânagar (Kanpur) has also yielded All these evidences go to prove that yet another Neolithic revolution, probably independent in itself, might have taken to its legs and gained strength in the Ganga valley, which provided another nuclear area, like the 'fertile crescent,' for domestication of plants and animals. According to Basham, rice was probably first cultivated in the swampy Ganga Valley by the neolithic contemporaries of the Harappa people. So was the case with the water buffalo which was known to the Harappans, and was a comparatively late arrival in China from the Ganga valley. Thus, who knows that the perforated harvester like object found at Pariyar might have been the fossil type not of China but the Ganga valley, and have travelled to China via Kashmir like water buffalo, rice? If so, the Unnao District, too, might have made its humble contribution to boost this new revolution.

Proto-History:

(The Copper and Bronze Age)

Another important link to the unbroken and continuous chain of the present district's prehistoric culture and

4. Ibid., P. 26.
archaeology is the discovery of the copper and bronze tools that ushered a new era as a sequel to the frequent intercourse with other groups living wide apart. This era envisaged a strictly sedentary community based on farming, cattle-breeding, pottery-making, trade and commerce and metal technology.

It is interesting to note that specimens of both copper and bronze implements have been found in this district. Bronze implements, as such, are characteristic of Harappan culture. No traces of mature Harappa culture have so far been found in the district, yet sherds of perforated jar and dish-on-stand at bronze (?) celt at Pariyar and Mohän/ a copper vessel from Tājpur tend to suggest the Harappan influence in this district. A stunted dish-on-stand or incense burner discovered at Maurowān is akin to its Harappan as well as chalcolithic counter-parts. In the light of these remains as well as many others (in the adjoining regions) such as corbelled drain at Kauśāmbi, Late Harappan pottery at Unur and Kākoria, (Allahabad District), some Harappan antiquities at Angalkhēra, (Shahbad) and Chalcolithic remains at Dādupur (District Lucknow) it may be said that people of the Gangetic Valley had started a civilized life coming in contact with other groups. It may, however, be stated that the basic structure of their rural settlement, as is evident from the post-holes in the lowest levels of Pariyar, remained the same throughout the long past ever since the primitive inhabitant.

1. IAR (1960-69), p. 31, pl. XXXVII, Sharma, Y. D. , Indian Prehistory, 1964 (moses) p. 134
5. Joshi, R.: Historic Lucknow, The Pioneer (Lucknow), Sunday magazine, may 26, 1979, p. IV.
started building their crude cottages to continue their aboriginal existence in the forest clearings along the river banks. It appears that in this part of the Ganga valley, as in the Indus valley, where prehistoric civilizations are said to have emerged from a widespread rural background of small village communities of farmers and stock-keepers, the pre-Aryan people, especially the Nishādas and the Drahūdians, are believed to have had a settled village system, which even after the lapse of a considerable time continued to exist side by side with the Aryans. The frequent intercourse between the village communities had a salutary effect in the form of providing a permanent base for a second urbanization in the later periods. But before this second urbanisation took place, there was the emergence of a new civilization known as Gangetic civilization as a result of catalytic change brought about by continuous cultural amalgamation. This is proved beyond doubt by the presence of distinctive wares in the same cultural horizon. Recently, several scholars have come to the conclusion that even the Indus civilization was a synthesis of non-Aryan and Aryan elements.

What transpires from the above discussion is the fact that the native inhabitants of the Ganga-Yamuna doab had met Harappan traders or refugees half-way in the upper Ganga basin, or imbibed some of their traits during their own outward campaigns.


in quest of fresh fields and pastures new. The same may be said about the chalcolithic cultures that penetrated into this region from Central India and the Deccan and left their stamp on the people living here. Be as it may, the cumulative effect of these cultural contacts was, as stated above, the emergence of the Gangetic civilization.

Copper Hoards:

The genesis of the early Gangetic civilization, lies in the Copper Hoards and, GCP. In the Unnao District Copper Hoard objects have been found at Pariyar, Tahpur and Methitikur. The Copper Hoard at Pariyar includes (1) flat celt (2) two shouldered celts (One fragmentary) and (iii) chisel. These objects are housed in the local temple at Pariyar. The antenae sword which was also found somewhere near Pariyar is at present with an ex-zamidar at Methitikur. What is interesting in the assemblage of Copper Hoard at Pariyar is the presence of a chisel, which is characteristic of the Copper Hoards met with elsewhere in the so-called Eastern zone. The Copper Hoard at Tahpur includes (1) a copper ring and (ii) a copper vessel.

In the absence of any stratigraphical evidence of these copper objects found in the district, we have to study them in the light of typology and the associated finds discovered

elsewhere to determine their chronology and functional importance.

Obviously, the bulk of the copper implements found in hoards or otherwise have occurred in the Gangetic plains though some outside are reported from such far-off places as Nagaur (Rajasthan), Lothal (Gujrat), Kallur and Modhera (Gujrat) and Surkotada. The objects can roughly be divided into eight types viz. (1) Flat celts (2) Shouldered celts, (3) Bar celts (4) Rings (5) Harpoons (6) Hooked spear-heads (7) Antennae swords and (8) Anthropomorphic figures.

Typologically, flat celts, shouldered celts, bar celts, chisels and rings belong to the Eastern zone or zone A comprising the regions of Bihar, Bengal, Orissa etc. However, all the eight types of the Copper Hoards are commonly found in what is termed as Northern zone or zone B, which covers the region of the Ganga-Yamuna Valley. The copper or low-grade bronze implements found in the outlying areas of these two zones fall in zone C and bear close similarity in techno-typology with those found in the hoards of zone A and B. These are remarkably well-stratified and securely dated in many cases by C-14 dating method. There was evidently some relationship between the Copper Hoards and the Chalcolithic cultures.

So far, Copper Hoards comprised merely surface finds. Therefore, some diagnostic cultural assemblage was badly

required for a proper understanding of their cultural horizon in the Gangetic valley. Fortunately, Salpad has furnished the much awaited evidence. Here, a copper harpoon—one of the three most characteristic tools of the Copper Hoards viz. the harpoon, the antennae sword and the anthropomorph—has been found in association with a chert blade and CCP, which is the earliest known pottery in the Gangetic Valley.

**Function or Usage:**

There is a lot of difference of opinion regarding the usage of the three diagnostic objects, stated above, of Copper Hoards. Dr. Agrawal suggested that antennae sword might have been used for killing or wounding big games by trapping the animals in the manner that 'the sword can be fixed securely in narrow clefts made in heavy wooden logs. Such logs with antennae swords projecting out could be placed in the bottom of big pits. The pit could be camouflaged..." This conjectural usage is not supported by any current practices. It is unimaginable that the hunters could have produced such highly advanced weapon just for trapping big game. It was most probably the weapon of war and could be wielded as sword. Similarly, Agrawal thinks that the

---

1. Lal, B.B. & Wahal, H.M. : *Puratattva* No. 5 (1971-72) Fig. 2, P. XLII.
3. - Do - : Ibid.
anthropomorph, which is confined to the Gangetic valley alone, with the exception of a broken piece from Lothal, might have been hurled as a boomerang against a flying bird. Gupta finds 'The expression of magical belief' in the anthropomorphic figures. Probably, it was some cult object representing Śrīvaīṣṭa. The harpoon was, as stated earlier, was an implement for hunting and fishing. Strangely enough, these harpoons bear close similarity with the Magdalenian harpoons and with those depicted in the archaic cave-paintings of Ghormangur in Mirzapur and Dharampur rock-shelters in Bhopal. As regards flat and shouldered celts they were used for felling or cutting trees; while bar celts and chisels were used as hoes for digging and ploughing. Copper rings were certainly not used as ring-money. These might have been used as an ornament or as musical instrument or as netsinkers. Thus, whatever their use might have been; this much is certain, that these objects involved complex forms and techniques including casting, forging and filing etc. Moreover, one has to admit that in size and weight, shape and technique, some of these weapons of 'Copper Hoards' are much better and refined than those noticed in the otherwise advanced Indus civilization.

Here superiority of the Ganges civilization over Indus Civilization.

1. I.A.R. (1957-58), PL.XXIA.
4. Krishna Dev : Puratattva No.5 (1971-72) P.15; Agrawal, P.K; Puratattva No.2, PP.96-98 PL.IN.
5. Lal,P.B. : Ancient India No.7, P.35, Fig.6.
is self-evident as these objects were made for a society or people who needed or had developed the art and technology of such weapons by using local resources.

Authors of the Copper Hoards:

1. R. Heine Geldern and Piggott identify the Vedic Aryans with the authors of the Copper Hoards. The basis of this hypothesis was the typological study of the tools and their analogues. Of late, Piggott modified his views and hinted at the colonization of the Gangetic basin by the refugees and displaced persons from the north-west. According to him the Copper Hoards are to be associated with the Harappan refugees and not with the Aryans.

Lal after a careful study of the mini-spots of Copper Hoards at Bisauli, Rajpur Parsu, Hastinapur etc., argued that if the hoards were to be associated with the ill-fired, ochre-washed thick ware, it would follow that they were the products of a people who inhabited the Gangetic basin presumably before the arrival of the Aryans.

Recent discovery of a harpoon along with the O.C.P in the stratified deposit at Saipai has set at rest much speculation about the authorship of the Copper Hoards. It can, now, be said that the ancestors of the proto-Austrooid people inhabiting the Zone A, as described above, and the region around Hirzapur where

---

the harpoon has been found depicted in a cave—painting were responsible for Copper Hoards. It is noteworthy that one of the ethnic groups of Harapans is also said to belong to the same stock. The Vedic Aryans dubbed them as having a dark complexion, short stature and flat nose. Piggott's latest statement, given above, also corresponds to the same conclusion. Moreover, OCP has been found, at Baraon (District Saharanpur), associated with the Harappan ware, even the typical Harappan pottery with painted designs occurs along with the OCP. At Atraujikhera both painted and incised designs have been found on the OCP. Gaur, therefore, concludes that a separate ethnic group from Ganga-Yamuna doab, hitherto unassociated with the Harappan culture at some stage, received influences from refugee Harappan communities moving towards the east from their principal stations.

Thus, in the light of the above cited material and the evidence from other places including the present district, it can be concluded that the people living in the Gangetic valley right from the Palaeolithic period had gained enough experience and expertise to change over to the metallic weapons coming down to the Metal Ages. Literature, too, enables us to draw the same conclusion; for, in spite of wheelers warning against the risk which Indian archaeology is always ready to run in search for a literary context, we are told that the aboriginal leader Samban

had his 'ancient castles' and 'walled cities', in which metal was used. Indian archaeology is yet to discover their castles and cities in the O.C.P. levels in the Ganga valley.

Dating:

Opinions differ on the issue of dating the hoards. According to Smith, they were 'much earlier' to 1000 B.C., may be as old as 2000 B.C. Piggott associates them with the late Harappans and, therefore, has suggested a date between 1750-1000 B.C. Gordon, even after accepting their association with the O.C.P dated them to C.300 B.C. Sankalia dated them to C.1500 B.C. because he found that some of the hoard tool-types occur in the datable levels of the Post-Harappan chalcolithic cultures of the Deccan and Malwa. Lal, having associated them with the 'Ochre-washed ware' of the pre-painted Grey ware levels at Hastināpur, gave a date of pre-1200 B.C. In any case, for purposes of dating the hoards, their association with the Harappan assemblage at Lothal, the Calcolithic cultures of the Deccan and OCP horizon in the Ganga-Yamuna doab have to be kept in mind. As a natural corollary, in my humble opinion, a tentative date between 1800 & 1200 B.C. may be assigned to the Copper Hoards. Thus, about 2nd millennium B.C. people in this district had attained to such

cultural heights as invariably needed specialised weapons and objects which were represented in the Copper Hoards.

Ochre- Coloured Pottery:

While dealing with the Copper Hoards, we have seen that the OCP has for the first time been found stratigraphically associated with them at Saipai (Atawāh District). Here, a hooked sword, a harpoon and a chert blade of Harappan type have been unearthed. Thus, the characteristic pottery of the Copper Hoards may be called the OCP. Therefore, a proper study of OCP in a wider context is worthwhile to assess the chronological sequence of the present district as well as other regions.

As regards the occurrence of the OCP, it may be stated that it is found at fairly a good number of sites in this district. There is, however, only one site i.e. Pariyar that has yielded both OCP and Copper Hoards. At Mohān OCP is found along with Harappan pottery types. At Bangarmau and Maurāvan, the OCP is found, but no Copper Hoards or Harappan pottery. Similarly, Tājpur has yielded a copper vessel and a copper ring, but no Harappan pottery or OCP.

The OCP at Pariyar is highly rolled and rubs off with a slight touch. It is both of medium and thick fabric. Incised decoration which is also met with there recalls the OCP of Atraujikherā. The occurrence of OCP here with incised decoration is quite significant as it extends its horizon to the vicinity of Dīthoor far beyond Atraujikherā and Saipai in lower Ganga-Yamuna doab. Similarly, the importance of Mohān, has greatly been
enhanced in view of OCP being associated there with Harappan pottery types. At Mohan, OCP includes lipped bowl horizontally attached looped handles and vases, while the Harappan pottery includes dish-on-stand with corrugated stem, perforated jar and flat dishes with slightly incurved rim. The OCP at Bangarmau includes dish-on-stand, knobbed lids, vertically and horizontally attached looped handles, pots with ring base and pedestals such as commonly found at Arawjikhera and Ambakheri. The stunted dish-on-stand (?) from Mauwan is remarkable, as it may stand in good comparison with those found in the Harappan and chalcolithic assemblages. The OCP assemblage at Sanchankot includes one very interesting piece of a platter with two short legs. Platters of this kind, though thicker and larger than the present specimen, have been reported from Alamgirpur.

Distribution:

When taken on a wider scale, the OCP covers a long geographical range from east Punjab in the north to Nasik in the south and from Noh (Rajasthan) in the west to Farakka (West Bengal) in the east. Though OCP has not been found at Lothal, the occurrence of the fragmentary anthropomorphic figure seems to presuppose its existence there. Similarly, with the discovery of antennae swords at Modhera, District Mehsana (Gujrat), Kallur

1. Gaur, R.C. : I.A.R., 1963-64, Fig.11,16.
2. Deshpande, M.N. : Ibid, Fig.14, PP.55-56.
(Andhra Pradesh) Tamajuri (West Bengal) and Dunaria (Orissa) it is reasonable to suggest that OCP might have reached there two. In this way, the distribution of OCP appears no less extensive than the Harappa culture.

Nomenclature:

The new ware was first christened by Lal as 'Ochre - coloured ware' at Hastināpur on the basis of its outward appearance and worn out condition. Sankalia, however, feels that this term is a misnomer, because the colour is not due to a deliberate action by the potter, but was the result of waterlogging or because the pottery has remained in the river silt for a long time. When it was first discovered at Hastināpur it had no painted designs—a feature so typical of the Harappan pottery.

Recent excavations at Atranjikherā and Lal Qila have revealed painted designs on the OCP. At Lal Qila, painted designs include an elongated humped bull, segregated leafy design, floral motif, hatched triangles, circles etc. Apart from painted designs incised decoration is also there. It also bears graffiti mark on a sherd. Again, the one metre thick occupational deposit at Barāgaon has yielded the Harappan ware along with unslipped Ochre-coloured ware. Apart from similarity in fabric, there are

1. Lal, B.B.: Ancient India, No.9,P.91.
2. Lal, B.B.: Ancient India, Nos 10-11, P.11, Fig.5.
comparable shapes at some or all these sites. A limited number of them seem to be traceable back to Rupar and Bara, but the presence of individual features is not to be ignored. Therefore, it is worthwhile to retain the present nomenclature of Ochre-coloured pottery in order to distinguish it from truly Harappan pottery, for it is distinctly and basically the pottery of the Gangetic valley.

Stratigraphy:

This year (1979) excavations were conducted at Pariyar by Lal and Dikshit under the aegis of Simla Institute and Archaeological Survey of India. The earliest pottery found at this site during the excavation was OCP. It was scraped out of the lowermost silty deposit of the clearly exposed section at Mohan also by Dikshit and myself. Thus, the earliest horizon of OCP in this district as well elsewhere in the Gangetic valley stands firmly established. We have already seen that excavations at Bissauli, Rajpur Parsu, Hastinapur, Ahichhatra, Bahadarabad, Atranjikhera and Saipai have confirmed its earliest stratigraphic position.

The importance of OCP, however, has further been enhanced due to its association with Harappan pottery at Baragaon.

5. L.A.R. 1964-65, PL.XXIV, A, Fig.8, P.39-42.
Ambakheri, Anwarpur, Baroli, Katapalon and Siswal. Does it really confirm the hypothesis that the OCP people met the Harappans half-way in the upper regions of the Ganges, while they had firmly established themselves in the lower-mid-Gangetic basin much earlier, say, in the mature Harappan or pre-Harappan times? We have to wait for the spade to give the final verdict.

Shapes:

The OCP and allied pottery discovered and unearthed from different sites in this district include:

1. Vase with horizontally splayed out rim - Pariyar excavation.
2. Vase with outcurved rim - Pariyar excavation.
3. Lid with a central knob - surface collection at Pariyar.
4. Squat stemmed dish-on-stand - found in situ in an exposed section at Laurawan.
5. Fragmentary dish-on-stand from Bangarmau.
7. Ring-footed bowls, basins or vases from Bangarmau.
8. Channel spout from Mohan.
9. Tubular spout from Mohan.
10. Lid with a central knob representing a bird from Bagwantpur Godapali.
11. Loop-handled vases from Mohan and Bangarmau.

---

5. See : Puratattva, No.5, Fig.1. As OCP has been obtained from nearly 90 sites, it is not possible to list all the shapes, but the main pottery shapes are given here.
Associated Finds:

For a proper assessment of the true nature and character of OCF it is essential to examine the associated finds that have come to light during excavation or exploration of the OCF sites.

Copper objects:

An antimony rod of copper has been unearthed at Pariyar, 1 Saipai this year, from OCF levels has yielded a hooked sword; and a harpoon was found there in situ during the course of excavation; while at Baragaon a copper ring was found. A fragmentary chisel was encountered in exploration.

Stone objects:

Among the stone objects the most important object is the chert blade found at Saipai and Baragaon, stone saddle querns and pestles at Ambakheri, and, again, balls, pounders, rubbers, querns and pallets of sandstone at Saipai.

Terracotta objects:

Apart from stone and copper objects OCF sites have also yielded terracotta objects such as bangles, beads, discs etc. All these antiquities have come from Lal Qila. Ambakheri has yielded humped bull, terracotta cart wheel with a central hub and a fragmentary terracotta cake. A terracotta figurine

1. Information from Mr. K.P. Saxena, Excavation Assistant, (Pariyar excavation), Archaeological Survey of India.
6. -Do- 1 Ibid, P. 56.
has been found at Gadharona. Another terracotta figurine has been discovered at Pariyar (PL xxiv A).

Other Objects and Remains:

Other objects include barrel shaped bowls of banded agate from Gadharona, carnelian bead from Ambakheri. Traces of brick kiln and a number of burnt brick -bats of ochre colour have been found at Bahadarabad and Atranjikhera. At Saipal, too, pieces of kiln-burnt clay and chunks of burnt clay bearing reed impressions have been found.

Besides these objects there were found bones including ribs of Bos indicus at Saipal. At Lal Qila, in one of the cuttings were found a burnt mud floor, charred bones of animals, ash with charcoal pieces and pottery. From other levels there were also found a large number of bone fragments including horns. At Pariyar, too, post-holes have been excavated in the OCP levels. Clods of earth bearing reed marks have also been found.

From the foregoing account of the pottery shapes and associated finds found here and elsewhere, it is evident that the people in the Ganga-Yamuna valley had evolved their own culture based on industries involving metal working, bead making pottery, tool making etc. They led a sedentary life and lived in the wattle-and-daub houses and thatched structures supported on wooden or bamboos shafts or poles. Their economy

1. Ibid, P.57.
2. Ibid, P.56.
depended largely on farming and horticulture. The discovery of the bones of Bos indicus at Saipai and a large number of bone fragments including horns at Lal Qila shows that people domesticated the ox and, probably, it was used as a draft animal in a two-wheeled cart as is evident from the terracotta specimens found at Ambakheri. Moreover, the presence of spouted, handled and foated vessels along with other utilitarian types in the OCP, and the superb workmanship of Copper Hoard implements do indicate a way of life which was more sophisticated than the one found in prehistoric and historical cultures, and certainly not among nomads and hunters.

As regards religion, no clear cut traces of their religious practices have been found, but the excavator of Lal Qila inferred from the burnt mud floor, charred bones of animals the possibility of its being a ritualistic spot. The anthropomorphic figure, so characteristic of the Copper Hoards, is said to have represented Śrivatsa—an auspicious symbol—or the Mother Goddess.

In view of the OCP sites being the meeting ground of cultural influences derived from such diverse sources as the Late Harappan and cemetery H cultures, and the incised ceramic traditions of Bara and kindred sites it may be said that the OCP represented the Sangam of the Indus civilization.

with the Ganga civilization in the Ganga-Yamuna doab about 2000-1700 B.C. No wonder if the sanctity of the twin rivers and 'Kumbha like fairs' on their junctions might have been instrumental, to a great extent, in bringing about this cultural fusion in the Ganga-Yamuna doab. According to Sharma, Harappans were preceded by other folk on the Sarasvati, Drishadvati and the Sutlej. On the Sarasvati mainly were the Kalibangaros; on the Drishadvati, perhaps the Sothi people; and on the Sutlej, the Bara people. Similarly, on the Ganges and its tributaries, they were most probably preceded by Copper Hoard people. It may also be concluded that the Harappa culture was adopted by the local people at different centres as is evident from the material found at sites like Mohan in this district and many others described above. Hence, there should be no talk of Harappan colonization in any region of the vast expanse of the culture.

Black-Slipped Ware:

The recent excavation at Pariyar (1979) have revealed the earliest horizon of the black-slipped ware. This pottery has been found associated with the OCP in the lowest level and with the black-and-red ware in the upper level. Perhaps there is no reported site that has yielded

black-slipped pottery with the OCP in the lowest levels.

Stratigraphical Evidence:

1. At Noh (Rajasthan) it is found associated with black-and-red ware in Period II. No doubt, OCP is found there in period I, but it is not associated with any other ware. Similar is the case with Atranjikhera (District Etah) where it is also found in period II. Again, at Kamauj and Alamgirpur it is associated with black-and-red ware as well as P.G. Ware. Further north it comes with black-and-red ware and P.G. Ware in Period I at Autha (District Gurgaon) on the one hand, and in Pd.I at Sravasti on the other.

Turning to the east, we find this black-slipped ware in Period IA at Rajghat (Varanasi) in association with black-and-red ware. Here some of its sherds bear painted designs in white on the inner surface. It is also found with certain new types in association with black-and-red in Period IA at Sarai Mohana (Varanasi). At Masaan (District Gazipur) and at Sohagura (District Gorakhpur) it is found in Period IA, and Period irrespectively in association with black-and-red and grey wares. It was, however, unearthed in the earliest occupation -al levels along with the black-and-red ware in Period IA at

5. Ibid, 1958-59, P.47.
7. Ibid, 1967-68, P.48, Fig.8.
Chirand (District Saran). Of its three occupational levels in Period I A the earliest one had post-holes. At Autha and Pariyar, too, post-holes have been found in the lowest levels.

It is, again, worthy of note, in this context, that there was found a Neolithic axe (celt) in Period I A at Chirand. Another instance of the Neoliths being found in somewhat the same assemblage consisting of black-slipped ware, black-and-red, and grey ware at Kesarpalli (District Krishna) in the extreme south is quite interesting. According to the excavator, the assemblage showed its affinities with the Chalcolithic material from sites in Central and Western India. Even at Ujjain black-slipped ware is found with P.G. Ware in the earliest levels.

Thus, the discovery of a Neolithic celt at Chirand in Period I A, and Neolithic tools pertaining to Period I at Kesarpalli has significant bearing when the discovery of a harvester-like object at Pariyar, Neolithic celts at Daudikhera and Bangarmau, and hammerstone at Newal is taken into account. It may be recalled that the black-slipped ware is associated with CCP there. Does this also suggest that the nuclear area of the Neolithic revolution was somewhat around Unnao region, which on circumstantial evidences provides the answer?

1. Ibid, 1968-69, P.5.
2. Ibid.
5. Ibid, 1956-57, P.20, Fig. 12, Nos. 18-24.
Moreover, on the above evidence, it may be adduced that the epi-centre of the black-slipped ware lay somewhere near the Pariyar, where it has been found in the earliest horizon with CCP. In later phase, at Pariyar and elsewhere it is found with the black-and-red ware. Then, it is found associated with P.G. Ware at the sites situated further away from its epi-centre. Finally, it appears to have terminated at the farthest sites which have yielded grey ware or sometimes MP ware in association with it. That Pariyar or its adjoining region was the epi-centre of the black-slipped ware may be further proved by its absence in the CCP levels at Noh (Rajasthan), Atranjikhera (District Etah, U.P.) and Kausauli (District Varanasi).

Shapes and Fabric:

Generally, bowls and dishes are found in its assemblage. These are of fine fabric.

Associated Finds:

As this typical pottery is found associated with other wares such as black-and-red P.G. Ware and grey ware etc. it is difficult to say what were the objects connected with it. However, it may be postulated that the associated finds were the products of a synthetic culture that had evolved with the intercourse of different people represented by their respective wares of the same period.

The associated finds are as follows:

Stone Objects:

These include microliths which are found with
it at Chirand, Vidisā and Nasaon. Atranjikherā has also yielded flakes; while both Chirand and Atranjikherā have yielded stone-balls and pestles.

Copper objects:

At Srāvasti 1 a nail -parer and antimony rods were found. Barbed arrow-head and nails or pins were unearthed at Ālamgirpur. 2 A copper ear-ring was discovered at Atranjikherā. Nasaon and Chirand have also yielded Copper objects.

Bone objects:

Among the bone objects mention may be made of bone styluses at Ujjain, Sarai-Kohar, Lasson, Srāvasti and Noh; arrow-heads at Chirand and Ujjain; and a bone comb at Atranjikherā.

Other objects:

These include two atzotite disc beads and terracotta beads with incised designs at Chirand, 3 bangles, 4 beads and game-stones at Nasaon, terracotta discs at Noh, dice, beads of glass and small real-shaped discs of black-jasper at Ālamgirpur; beads of agate, carnelian and an axe-smulut of carnelian at Srāvasti.

These objects found during excavation at different sites throw welcome light on the economic, social and cultural life of the proto-historic people whose combined efforts started

2. Ibid., P.54.
7. Ibid., P.47.
the process of cultural synthesis, which is so characteristic of Indian people.

Black-and-Red Ware:

The ceramic ware that comes in the wake of the OCP in this district and in some other sites is black-and-red ware. It is black inside and red outside as a result of inverted firing. The pots of black-and-red ware generally have a burnished black colour and a brownish chocolate outside. The black colour varies from highly lustrous bright to rough dull. In majority of the cases these pots are thin and well burnt. Some of the pots, however, appear to have been made of impure clay on a slow wheel, as they bear a gritty core and look porous. In a few cases they are ill-fired. Its stratigraphical position above the OCP is well established at Pariyar where, in 40 centimetre-thick layer (4) sealing layer (5) consisting of black-slipped ware and the OCP, it occurs with black-slipped ware in the trench Pyr-3. The 'text-book section' of Atranjikherā exposing the position of black-and-red ware in the Ganga-valley confirms the same evidence.

Distribution:

Black-and-red ware is found at almost all major sites of this district such as Mohān, Sancāṅkot, Maurāwan, Pariyar etc. The black-and-red ware at Mohān calls for special attention.

2. -Do- : Indian Prehistory : 1964(1965), P.143.
as it includes a narrow but straight-necked jar or lota whose neck portion is black both inside and outside. Such vessels have been found at Atranjikhera. Other vessels that are commonly found are bowls and dishes. Some of the sherds discovered here and elsewhere in the district, such as Pariyar and Sanchānkot, are greyish inside and red outside, and their outer red is painted with black bands. Another associated ware of fine fabric, thin section and lustrous orange colour painted with brownish or creamy pigment on the inner side is found at Mohān. It looks like Malwa ware. Perforated pots having three or sometimes four legs resembling those found at Chirand have also been discovered there.

Beyond the borders of the present district under study black-and-red ware has been reported from Ṛajghat, Kauśambi, Kannauj, Atranjikhera, eastern Punjab etc. Its discovery in the north is really significant because the black-and-red was the main pottery of the Chalcolithic cultures of the Central and the Western India, and the Deccan and the eastern India. Its association with the Harappan ceramic in Gujrat and post-Harappan chalcolithic assemblages in north-western and Central-India, and the pre-P.G.Ware horizon at Atranjikhera and other sites in the Gangetic plains, and its occurrence at Pandū -

3. I.A.R.1962-63, P.42, Fig.12.
5. Subbarao, B : The Personality of India, P.105
Rajar-Dhibi (West Bengal) along with crested ridge microliths and copper objects has been a poser to the archaeologists.

**Dating:**

The earliest horizon of black-and-red ware is with the Harappan ensemble at Kayathā Period II by giving two C-14 dates ranging from C 1965 B.C. to C.1675 B.C. The 'sub-Harappan' phase at Lothal produced two radio carbon dates of C.1356 B.C. and 1609 B.C. The chalcolithic repertoire of Chirand Period I included painted and plain black-and-red ware dated to 1700 B.C by C.14 method. As stated above, it has been found further east at Pandu-Rajar-Dhibi in Period I and II. These may well be compared with the early levels of Period IV at Navatoli, middle and late levels of Period I at Anar, late levels of Period I at Kran, early levels of Period I at Chandoli and late levels of Pu. I at Nevāsā.

From the above stratigraphical and chronological evidence it is clear that the main concentration of black-and-red ware lay in central and western India. Agrawal, on the basis of C/14 datings felt that the black-and-red ware ceramic entered Bihar via Central India and West Bengal. Subbarao had already

hinted at the possibility of the movement of black-and-red ware into Magadha along the foot-hills of the Vindhyas. The occurrence of black-and-red ware at Sonapur and Vaisāli bears the testimony to it. Strangely enough, there is only sporadic evidence of the presence, or better we may call it the intrusion, of this so-called Mālwā chalcolithic ware in U.P. and the Punjab. Before we offer any explanation it would be worthwhile to discuss the question of authorship.

Authors:

1. According to Subbarao the black-and-red ware belongs to the Dravidians. This statement is supported by Soundararajan, but Sinha associates it with the Aryans and this theory is supported by Gaur and Agrawal. Sankalia, on the contrary, feels that the Bhils and Mundas, who are supposed to be some of the Kolarian Tribes from the north-west, driven now to their present forest-habitat by the Aryan speaking people, might have been the bearers of the various chalcolithic cultures of Rajputana, Central India and the Deccan. Moreover, he pointed out that the Malwa or Maheshwar-Navdatoli people were the Haiyās, and attributed various pottery cultures in southern Rajputana and Saurāstra to the various Yādava tribes.

8. -Do-: Indian Archaeology Today, P. 97.
In fact our Puranas and other literary sources do speak of these tribal movements. We learn from them that the Haihayas, Ikshvākus and others started moving from their original homeland towards the more humid and fertile plains of Mālwā, Saurāstra, Doab and middle Ganga valley, while dealing with the important sites of this district connected with historical and legendary figures some light has been thrown on the conflict between the Haihayas and the Bhārgava family living at Sirsa, Parsandān and other sites in this district under study. These and other episodes relating to the conflict between the Haihayas and the Ikshvākus under the leadership of Māndhātā explain why we get only meagre specimens of Mālwā chalcolithic ware in the Gangetic valley. Prosumably because the Haihayas intrusions in Ikshvāku country (comprising much of the modern Avadhā of which Unnao District forms the border district) were only in the nature of spasmodic attacks and not of cultural penetration

We, therefore, do not find their ceramics in profusion. If the discovery of black-and-red ware at Rājghat, Kauśāmbi, Sonepur and Vaisāli, as stated above, were to be explained in the light of historical data available in the Purānas many knotty problems of Indian archaeology may be resolved. There is one very interesting revelation regarding Druhyus— one of the five branches of the Yādava who had reduced all Madhyadesa west of Ayodhyā and Kānyaubja and north west as far as Śrāvasti, and had also destroyed the Rākshasas...

---

4. Majumdar and Pusalkar: The Vedic Age, Bhartiya Vidya Bhawan, Bombay, P. 278.
in Gujrat - Kathiawar\(^1\) - who had crossed over to the Mlecha countries to the north, where they probably carried the Aryan culture beyond the frontiers of India.\(^2\) In the light of this pur\(n\)a\(i\)c account the theory of Aryan immigration in this land in one, two or three waves\(^3\) needs careful reconsideration. Again, did the Saryatas in Gujrat-Kathiawar... represent the Harappāṅas (at Lothal) who were displaced by Kayathā folk i.e. the Rākshasas whom the Yādavaś using black-and-red ware had completely destroyed?

The Haihayas are said to have prospered in the region of South Māḷwā. Padma Purāṇa\(^4\) tells us that Māhiśmati (Maheswar) was founded by Mahismant of that dynasty. Bhadraśreṇya of the same dynasty carried his arms eastwards and conquered the kingdom of Kāśi. Divodāsa I, king of Kāśi, recovered his territory and the capital from Bhadraśreṇya's sons.\(^4\) Does the discovery of stray finds of black-and-red ware sherds bearing paintings in white at Rajghat provide a plausible explanation to that event referred to above?

Again, tradition tells us that Bhārgavas, the family to which Parāśurāma belonged, dwelt in Anarta (Gujarat). After the Saryatas, described above, perished and western India was dominated by the Haihayas, the Bhrigus (i.e. Bhārgavas) became associated with the Haihayas. King Kārtvīrja of the Haihayas is said to have bestowed great wealth on the Bhārgavas, who were his priests. They

\begin{itemize}
\item 1. Majumdar and Pusalkar L The Vedic Age, Bhartiya Vidya Bhawan, Bombay, P.278.
\item 2. -do- L Ibid, P.283, JRAS, 1919, P. 361.
\item 4. Padma Purāṇa, VI, 115, 4.
\item 5. Vāyu Purāṇa 92, 24-61.
\end{itemize}
were, however, ill-treated by his descendants. So they fled into Kānyakubja in the Madhyadesa for safety.  

At Bhitrepar, near Navābganj in Unnao District there is said to be the Ashram of Jamadagni, the father of Paraśurāma. Here Sahsrārjuna raided Jamadagni's hermitage in absence of Paraśurāma, molested the old sage and forcibly took away the sacred cow, Kāmadhenu. At Parsandan, a village near Bhitrepar, Paraśurāma is said to have practised penances and received from Lord Siva the Pasūpatīstra with which he killed Sahsrārjuna. The occurrence of black-and-red ware in this district as well as Kānyakubja suggests an outside intrusion probably of the Haihayas in this region, for in those days Unnao District must have formed an integral part of the Kānyakubja kingdom governed by king Gādhi, whose daughter was the mother of Jamadagni, who had himself entered into an alliance with the ruling family of Ayodhyā by marrying Renukapī, the daughter of a junior king of the line. It appears that on the strength of these matrimonial alliances of the Bhārgavas with the ruling families of Kānyakubja and Ayodhyā there was a confederation of various kingdoms including Vaiśāki, Vīdena, Kāsī, Kānyakubja and Ayodhyā that fought against the Haihayas on various battle fields.  

4. Subbarao, B : *Personality of India*, P.105  
According to the Mahābhārata, Haihaya dominion stretched from the Gulf of Cambay to the Ganga-Yamuna and thence to Benaras. They continued their raids and there is no suggestion that they founded new kingdoms in the countries they overran. It appears that the Kānyakubja kingdom soon fell; for the dynasty ends with Astaka’s son Lauhi, but the Kingdom of Ayodhyā remained open to assault. The Haihayas attacked it with the cooperation of alien tribes from the north-west and this fact shows that all the kingdoms between the Punjab and Ayodhyā must have been over-run. Do we find here an allusion of Harappan mercenaries joining hands with the Haihayas to over throw copper Hoard and OCP using communities in the middle and upper Gangetic valley as well as in the plains of the Punjab? Moreover, do we not find the answer why Harappan and OCP traits intermingle at Barāgāon, Ambakheri, Bhagwanpura, Saipai Lal Qila, Mohān and Pariyar etc; and why there is a black-and-red ware intrusion in the OCP levels at Pariyar and other sites in the Ganga valley? We are further told that Haiyas had conquered Vaiśāli and Videha also. It is interesting to note that Vaiśāli has also yielded balck and red ware.

Thus, black-and-red ware people’s two-pronged attack theory appears to hold the ground. One more point that deserves our attention is the name Lauhi (i.e. of iron) given to the son of Astaka, king of Kānyakubja. It appears that in the days of black-and-redware

---

the coming of iron must have been a novelty and a great event. Moreover, its tensile properties, might have evoked much enthusiasm in the father's heart to name his son Lauhi wishing him to be a man of iron-will. Whatever the case may be, the appearance of iron was in itself a great landmark in the history of India; for, it heralded a new age known as 'Iron Age' not only in this region but also in the whole country.

Iron Age:

It has been stated above that the advent of iron marks a very important stage in the technological advance of the people residing in the Ganga valley. Though chronologically a late comer on the Indian scene it relegated its forerunners i.e. Copper and bronze into background by dint of its hardness, and paved the way for ushering in of the Iron Age, which denoted a period when iron played most dominant role in human life. The association of iron with the Painted Grey ware is established by excavations at Hastināpur, 1 Ālamgirpur, Atranjikherā, Pariyar, Kausāmpi, Ujjaini etc. in northern India and Madhyadesa. Its occurrence in the post-chalcolithic and pre-N.B.P. ware levels in West Central India, and Mevalithic culture of South India points to its much earlier beginning in India as a whole.

1. Lal, B.B. : Ancient India Nos.10-11, P.11, Fig.6-10, PLSXXVXX.
Recent excavations at Pariyar have yielded an iron spearhead and a P. G. Ware sherd from layer (10) (Pyr-1) belonging to Pre-N. B. P. period. Similarly, there are a number of sites in this district such as Sanchānkot, Mohān, Atwā, Dariyāpur, Bhagwantpur Godapāli etc. which have also yielded P. G. Ware. Therefore, it is worthwhile to throw some light on the form, fabric, painted designs, districtuion, stratigraphy, chronology and authorship of the P. G. Ware to fully appreciate the life and culture of Iron Age people living in this district and elsewhere.

**Shapes:**

The shapes or types represented in the P. G. Ware repertoire of this district include:

1. Straight sided bowls.
2. Dishes with incised sides and convex base.
3. Pots with corrugated stem.
4. Vase or lata.

**Designs:**

Generally, on the grey surface of the body are painted linear and dotted patterns, in black, executed before firing. Instances of red-on-grey, black-on-black and bichrome painted designs are also met with. The simplest and most elementary pattern is the single horizontal band which is seen repeated over and over again as a border for more complex patterns.

The commonest patterns are formed by groups of vertical or oblique strokes below the horizontal rim-band. The strokes are sometimes of unequal thickness. These groups are sometimes interspersed...
with dots. Intersecting lines, rows of dots, dots and dashes or groups of wavy lines also appear on some of the pots. The individualistic designs include Swastikas, concentric semi-circles, sigmas, concentric circles with radiating rows of two lines each and hooks rising from a circle or from vertical lines. These designs are confined to the outside only. On the inner base of the dishes appear spirals, groups of circles, intersecting chains, scalloped concentric circles etc.

The P.G.Ware designs found on the sherds from different sites in this district represent (1) horizontal band on a vessel from Bhagwantpur Godapāli (2) groups of small vertical strokes on a sherd from Pariyar (3) series of dots on a sherd from Atwā (4) dots and horizontal band on the sherd from Sanchānkot (5) Corrugated stem1 painted with black bands from Mohān (6) groups of small vertical strokes on a sherd from Pariyar.

Stratigraphy and Chronology:

With this brief account of the P.G.Ware found in this district, it is essential to see it in the wider context to establish its chronology. Excavations at Abichhatra during 1940-44 brought to light the P.G.Ware in the earliest deposits. But later, with the discovery of OCP in Period I, it has now been relegated to the second position. There as at Hastinapur. At Rupar and Alamgirpur, it has

1. A similar specimen comes from Hastinapur, See Lal, B.B.; Ancient India No. 10 & 11, P. 50, PL XXXB.
3. I.A.R. (1964-65) PP. 39-42, Fig. 8.
4. Lal, B.B. : Ancient India, No. 10, 11, P. 11, Fig. 6-10, PL XXXV-XXX.
been found to come in the wake of Harappa culture. It has been found overlapping with the preceding black-and-red ware at Atranjikhera and Noh. At Bhagwanpur (Kurukshetra) it is found 'overlapped with a late phase of a culture which inherits the Harappan and some local elements such as those of the OCP. The pre-P.G.W. culture at Bhagwanpur was destroyed twice by floods; the last took place when the people using P.G.W. had been living along with their fore-runners.

This evidence seems to confirm the flood-legend of the Purânas, the 'Satapatha Brâhmanâ and the Rig Veda. Perhaps, this was the flood that destroyed the OCP culture at Hastinapura about 1800 B.C. though its origin goes back to 2500 B.C. The ante-deluvian context of the P.G.W. at Bhagwanpur suggests a late Harappan horizon and, therefore, a probable date of 1500 B.C. in Punjab. The same and some what earlier date may be postulated for P.G.W. in the Sarasvati and Drishâvati valley. The c/14 dating of 1025 ± 110 B.C. relating to the mid-phases of P.G.W. culture suggests that the people of this culture settled down in the Ganga valley around 1200 B.C.

---

4. Āgni, Ch. I; Padma ch. XXXVI, Vishnu, V, 10, 3; Bhâgavat, Ch. X, 1811.
5. Śatapatha, I, 1, 8, 2.5.
6. Rig Veda, VII, 88, 2.5.
Authorship:

The P.G.Ware has been provisionally and tentatively attributed to the Aryans by Lal. The grounds adduced to substantiate this theory are (1) its distribution in the Ganga plains on the sites bearing till this day, names suggestive of those occurring in the Mahābhārata, (ii) its extensive occurrence in the valleys of ancient Saraswati and Drisdvati and (iii) its occurrence stratigraphically above, the remains of the Harappans as depicted at Rupar in the Punjab and Ālamgirpur in U.P. Wheeler modified Lal's view by equating the users of the P.G.Ware with the second wave of the Aryan invaders from the Punjab. The presence of horse, the constant companion of the Aryans, at Hastināpur seems to confirm this hypothesis. If this be true, the Bhagwanpurā evidence that probably the Aryans (i.e. The P.G.W people) survived the catastrophic deluge in the Punjab from where their regular history begins.

According to the Rig Veda Divodasa, the scion of the Bharatas, after whom the country bears the present name, ruled over the region between the Saravasti and Yamuna. He was a great conqueror, who successfully fought against the Purus, Yadvas and Turvasas on the one hand, and against Sāmbara, the Dāsa king, and the Pāṇis etc. on the other. The Pāṇis are said to be the opulent and rich people, and the Dāsas are described as black-skinned people living in fortified towns, in the Ganga valley. Sudās, a

3. Rig Veda: I.130, 7-10, IV, 28, 3; IV, 30.9 etc.
descendant of Divóśa drove the Paurava king Samvarṇa of Hastinápur out, defeating him on the Yamuna. He took refuge in a fortess near the Sindhu (Indus) for many years. Sudáś and his father Chyavan (Pijavana) reigned in the portion of Pancála, north of the Ganges. Chyamana Abhyavartin, probably the Vedic counterpart of Pauránic Chyavana (Pijavana) is said to have over-run Harîyupia (Harappa?). Nadi Súkta of the Rig Veda also suggests that the Aryans moved from in - land to the outlying areas and had probably reached the North-West India and Iran by 1800 B.C.

Again, there are evidences that Kassites (1800 B.C.) using horse-driven chariots in the ancient east (Iraq) were actually Aryan princes. Kassite rulers of Babylonia had the names of Indian deities. A more convincing evidence regarding Aryans migration from east to west comes from Hittite and Mitanni archives, found at Tell-el-Amarna and Bogaz-Koy which mention the names of Indian deities. Jacobi had categorically stated that the names of these Mitanni divinities were Indian and were introduced into Mesopotamia by a body of Sanskrit speaking people from the Punjab. Pargiter, too, has proved, unequivocally, that Aryans had never entered India from outside. Meyer's statement that they were Indians on their way to India is self-contradictory. Indian tradition shows that

1. Ibid, P.311.
4. R.V.; VI, 27, 5.
5. R.V.; X, 75, 5-6.
6. Roys, B: 'A Note on Cross Contacts of Vedic India with West Asia-Iran', Purattva No.6, PP.146-150);
Ailas or Aryans had entered north India (from the Ganga valley) about 2050 B.C., and the Iranians may have been an off-shoot from India; for, the Druhyus, being driven by Sasasbindu Yuvalasva, Mandhatri and Siben crossed the border of India and founded many principalities in the Mlecchha Territories in the north, and probably carried the Aryan culture beyond the frontiers of India. The evidences of fine grey ware having practically the same fabric and look as the Indian specimens (of the P.C.W) at Shah Tepe, a variant painted grey ware south of Lake Urmia, and painted grey ware in sistan and Greece, testify the above statement. Moreover, the present interpretation of the archaeological and literary evidence fully answers point No. 5 of Pargiter, i.e. the original home of the Aryans was Madhyadesh around Allahabad.

Be that what it may, this much is certain that the Painted Grey Ware is usually found on the sites connected with most of the dignitaries of the Mahabharata and the Ramayan. In our district also Asokā is associated with Asvasthāma, Bakṣar with Bakṣur (killed by Krishna), Mūrundhā with Mayuradhawaj (who is said to have performed Asvamedha simultaneously with that Vadhisther at Hastinapura with Kripakarna), Rāmkot (i.e. Sanchānkot identified with Saket) with the fort of Rāma (the King of Ayodhya), Fariyar with the place of Sīta’s exile and Vālmikis hermitage where Lava-Kusa are said to have caught hold of Rāma’s Asvamedha horse and defeated his legions. The spurt of Asvamedha sacrifices in this period under study suggests the desperate bid of the warrior tribes to exercise their

1. Ibid (1922) pp. 296-302.
hegemony over as extensive regions as possible, tendency to accumulate power in one's hand ultimately led to the formation of large empires which are characteristic of the Mahājanapad period of ancient Indian history.

Mahājanapad Period:

During the time of Lord Buddha, this district with the exception of Ālavi, i.e. the modern Newal, seems to have formed part of the Kosala Mahājanapad. Ālavi was, in fact, a buffer state between Kosala and Pāṇchāla kingdoms, and was ruled by a Yaksha who bore the epithet 'Pāṇchāla Chanda Ālavako', suggesting him to be more connected with Pāṇcāla. However, the rest of the district was under Kosala Kingdom governed by king Prasenajit in whose court 'Ugga' of modern 'Ugu' was a cabinet minister. The Buddha is also said to have visited many places in this district, during his itinerations to propagate his Dhamma. Buddhist texts and Chinese travellers' accounts testify the presence of several stupas, viharas and monasteries in this district during those days. The presence of the M.B.P. at almost all ancient sites in the district enumerated above also suggests that during the Mahājanapad period this district was well populated and there were highly developed townships serving as trade-centres, because trunk-road like the one from Taxila to Rājgriha passed through Newal, Sanchānkt and the other from Kānyakubja to Kaustabī via Newal, Ugu and Daudiākherna, described as Navādevakula, Ayuto and Hayamukha respectively in the Chinese accounts.

Again, the discovery of silver punch-marked and Copper cast coins at different sites in the district suggests the existence of large townships controlled and inhabited by illustrious persons, traders and noblemen. A systematic study of the symbols on these coins has revealed that some of them were the issues of Mauryan monarchs, who had their sway on this region. The presence of stupas at Newal, Bangarmau, Sanchāṅkot etc. and Viharas at Ugū, Daudīṅkēr and Bihār also suggests that Asoka must have raised stupas where the Buddha had stayed and walked.

After the Mauryas, the hegemony of Kosala passed into the hands of the Mitra kings. There is reason to believe that from about middle of the 2nd century B.C. to the 1st century A.D. a branch of the Sūngas ruled at Ayodhyā. Unnao was most probably included in the kingdom of this Kosala branch of the Sūngas as their coins and a few terracottas and sculptures in the Sunga style have been found at Sanchāṅkot, Newal, Chamārkheḍa and other sites. The occurrence of Mathurā and Kausāṃbi coins of the same period at places also suggests with neighbouring states.

Then there came the Kushanas whose domain at one time extended from Kapisa, Gandhāra and Kashmir to Banaras. The numismatic evidence testifies the above statement. Both gold and copper coins of the Kushanas have been found at Sanchāṅkot and Chamārkheḍa respectively. Other archaeological evidences such as sculptures terracottas found at several sites confirm their domination till the emergence of the great Guptas.

The Gupta kings were great warriors and lovers of art.
and literature. Their age is called the golden age in the history of India. During their regime this district enjoyed great prosperity. This fact is borne out by the discovery of Gupta gold coins from different parts of the district. Beautiful Gupta terracottas including big rectangular terracotta panels representing Rāmāyan scenes and stone sculptures point out to the great religious and architectural activity in those times in this district.

After the decline of the Gupta empire this district formed part of the vast kingdom of Kannauj governed by its illustrious king Harshavarman, who was known as the sovereign of the whole of the Northern India. During his reign Hiuen Tsang visited Kannauj and many holy places of this district such as Navadāyakula (i.e. Newal) Ayuto(Ugū) and Hayamukha(Daudiakhera). From Harsha onwards the political history of the district was connected with the rise and fall of Kannauj. About 715 A.D. Kannauj regained its lost glory and eminence under Yashovarman, who was a great warrior and powerful king. He annexed Mathura in his kingdom, sent his ambassador to China but was ultimately reduced to subservience by Latitādiya of Kashmir. Some coins of this ruler have been found at Newal.

The other rulers of note were the Pratihāras, whose power reached its zenith during the time of Bhoja I and Mahendrapall.  

1 - Acharyal, V.S.: Māthura Museum Catalogue, Part IV (1961) p. 15  
2 - Ibid  
3 - Tripathi, R.S.: History of Kannauj (1959) pp. 220-254
As a result of their protracted campaigns the empire of Kannauj grew to enormous dimensions comprising territories as widely apart as Saurāstra and North Bengal, Magadha and Rajputānā, Gorakhpur district and Ujjain, Karnal and Bundelkhand.

There followed the tripartite struggle between the Pratihāras, the Pālas and the Rāstrakūtas. Stone sculptures, pillars and architectural pieces of this period are found strewn all over the district either on the small mud-platforms or under the trees. Special mention may be made of a stone statuette of black stone found at Newal suggesting cultural and political interconnection with Bengal ever since Harsha’s expedition against Śaśānka of Gauda.

After the Gaurjar Pratihāras and others we come to know that Chandrādeva of Gahāvala dynasty availed himself of the anarchy rampant in the Gangetic Doab and "by the value of his arm and acquired the matchless sovereignty over the glorious Kānyakubja or Gāḍhipura". He was "the protector of the holy places of Kāsi, Kusaka, Uttarkosala and the city of Indra after he had obtained them." Kasi is undoubtedly, the modern city of Benaras and Kusaka signifies Kannauj itself, while Uttarkosala may be identified with Ahichhatra and Indraśāna being Indraprāṣṭha or ancient Delhi. Thus, Unnao district evidently formed part of this vast kingdom.

Chandrādeva died in 1099 A.D. and was succeeded by Madanpāla (A.D. 1100-1104) whose illustrious son Govindchandra defeated the invading bands of Moslems sometime before 1109 A.D.

2. Indian Antiquary, XVIII, PP.16 & 19.
He gained fame as the incarnation of Hari who had been commissioned by Hara in order to protect Varanasi from the wicked Turuska warrior as the only one who was able to protect the earth.

According to Garha Plate he is represented as having captured the elephants of the "nine kings" enjoyed the proud position of the leading monarch in Jamudwipa. A Copper Plate grant of Govind Chandra and the queen Ghošaladevi of Vikram Samvat 1208, and a gold coin bearing his name and goddess Laxmi have been found at Bangarmau and Neval respectively. Queen Ghošaladevi was second among four wives of the king. The last king of this dynasty was Jayachandra whose defeat and death in 1194 led to the Moslem rule in Kanauj; and the first settlement of the invading Muslims, in the district, was at Bangarmau.

2. Ibid., XIII, P. 218, line 8.