Ilkogretim Online - Elementary Education Online, 2020; Vol 19 (Issue 3): pp. 2596-2603
http://ilkogretim-online.org
doi: 10.17051/ilkonline.2020.03.735419

Economic Dimension of Marketing and Trade Centre in Ancient India

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Abstract: India's economic history starts with a civilization in the Indus Valley (3300-1300 BCE), which seems to rely significantly on trade and examples of foreign trade. The Vedic era saw the exchange of countless units of precious metal. In this context, the word Nishka is used in the Rigveda. Historically, for much of the next three centuries, India was the world's biggest economy, starting about the 1st millennium before ECB and ending at the dawn of British rule in India. The Mahajanapadas minted silver punched coins around 600 BCE. Intensive trade and urban growth characterised the period. By 300 B.C., the Maurya Empire brought together much of the Indian subcontinent except the three Crowned Kings, Tamilakam. This political stability and military security resulted in the establishment of a common economic structure and increased trade and trade, with higher productivity.

Keywords: Ancient India, Trade, Coins and currency, Trade centre

I. INTRODUCTION:

The earliest Buddhist canonical literature and some texts from Jaina provide useful insights of socio-economic, cultural and political life and the famous grammatical treatise, the Ashtadhyay of Panini (around the fifth century BC) [3]. We will use the proof from Buddhist texts in the pre-4th century BC alone and not the Jataka texts, which have never been Buddha contemporary (c. 566-486 BC). These canonical Buddhist texts are the Vinaya Pitaka, the Southern Giant, the Suttanipata, and the Dighanikaya. In the field of archaeological evidence of pottery, bricks and ring cell, the literary evidence is contrasted and complimented. The proof of actual coins is introduced, which appeared in Indian history for the first time as a metallic medium of trade [6].

In view of the sources, political and economic life, which was intimately linked to the social and cultural environment of the time, is the most evident shift. For the first time in Indian history, we face the appearance, in a Buddhist canonical text, of territorial politics (mahajanapada and janapada) [4]. Also, well-known in Buddhist texts were cities and towns, commonly called nagaras and puras, different from villages (gramas). The word Nagara appeared in the Taittiriya Aranyaka, a later Vedic text. Around the sixth century BC, the frequent references to Buddhist canonical cities in the texts strongly point to the urban economic development and life. The evidence showing the ruins of urban centres, also backed by archaeological evidence. As coins mainly serve as a metal exchange medium, proof of coins, already mentioned, cannot demonstrate significant advancement in the trade. The term janapada itself represents a populated area. There is a strengthening of a power system by many mahajanapadas or territorial policies that are both monarchal (rajya) and not monarchic (ganarajya). The king or oligarchic and the efficient administrative organisation and effective armies were involved in these policies. Significant resources were needed to maintain officers and armies in charge of offensive and defensive operations. The agricultural sector must be the main resource base. The Buddhist texts and the grammar of Panini speak of the abundant crops produced in Northern India, especially on the central Ganga plains; (i.e. from Allahabad in the west to Bhagalpur in the east, located to the north and the south of the Ganga). Of the seventeen major political powers, seven major mahajanapadas were situated in the centre of the Ganga plains. The availability of farm resources that have been produced abundantly must have flourished in these policies. As agricultural resources were obtained through income controls, the agriculture sector yielded the essential excess crop, often referred to as the surplus. Crops were raised above the actual requirements of the produced peasantry. This speaks volumes about progress in agriculture, but it was important to ensure that the essential surplus was available to maintain and flower the non-agrarian economic market. The combination of Buddhist texts, Panini's Ashtadhyayi and archaeological artefacts indicated the active involvement of a variety of artisans, such as vaddhaki, blackmith, kumbhakara (pottery), kaulika, rangakara (dyer) and rajaka (washer), goldsmith and jeweller [5].

One of the highlights of craftsmanship – which undoubtedly indicates the economic growth of the non-agrarian field – is its variety and its specialisation. Archaeology is the most revealing evidence of this. The growing presence of artisans in metals is highlighted already, iron certainly was the most significant. For instance: Ujjayini, Sambhar and Rairh gave massive amounts of iron slag that had been cast, and the shape of the necessary tools was given. This shows the blacksmith's active position in urban life and demonstrates

the potential of impressive production of iron tools that were probably produced for the market in a considerable number. Remains of blacksmith's furnace in workshops inside the residential area of the city centre were discovered from Atranjikheda. It is unmistakeable that from approximately 500 B.C. iron axes, chisels, knives and a few plough shares were found daily in archaeology. Copper instruments were less, but the production of ornaments and toiletries, clearly catering for the needs of the urban population, continued to be used with the the use of iron tools. The gemstones of precious and semi-precious stones are used for the production of decorations (e.g. agate, amethyst, carnelian, calcedony, onyx, quartz, jasper, coral and lapis lazuli). Impressive findings from Ujjayini and Sravasti of these beads can only be pointed to jewellers in these cities with completed, semifinished and unfinished shapes. The capital of Anga Mahayanapada, Champa (near Bhagalpur), created an exceptional collection of jewellery. There is little doubt that the sun dried and baked bricks for building monumental architecture (notably fortifying and repositories in Kosambi, Ujjayini) and houses in urban centres during that time were regularly used for construction (for example, at Bhir mound, Taxila). The production of bricks involves building bricks. Potteries of different kinds must be one of the ingredients for mass consumption. Probably a luxury good was the Northeren Block Polished Ware, most of it made in the centre of Ganga. The Black & Red Ware are more significant than the NBPW, which suggests that they are for mass and regular use. Another element of the metalworks also has to be considered in the urban development scenario: the manufacture of several coins punched and cast coins (mostly silver) (mainly copper).

In comparison to the economic life knowledge gleaned from the following Vedic texts, it is evident that both agricultural and craft products have shown significant development. In essence, this paved the way for daily exchangeable goods transactions. These preliminary steps provide the basis for a close examination of trade and trade between 600 and 300 BC.

Trade and Traders:

The occupation of the merchants according to the Vedic varna system should have been practised by people belonging to Vaissy Varna; but Vaissyas have seldom been granted honorary status under Vedic rules. In the Vedic tradition, trade was usually not highly regarded. Sharp contrasting to Vedic attitudes towards trade and traders, Buddha saw commerce (vanijja) as a fine occupation (ukkatthakamma) and agriculture (kasi = Sanskrit krishi) and boasting (go-rakkha = Sanskrit goraksha). The Buddha considered trade to be one of the excellent occupations. These careers were fit for people of excellent pedigree (ukkatthakula = utkrishtakula in Sanskrit). The Buddha explaining the comparative advantages between agriculture and trade to his favourite disciple Sariputta in a fascinating dialogue. As agricultural activities are full of insecurities, they need constant attention and supervision; only if they are tremendously effective is a good profit in agriculture. On the other hand, trade is less fatiguing and less accountable than agriculture, but it produces huge income. There have been four potential results from his venture in a merchant (vanijjapayutta = Sanskrit vanijyaprayukta), which can lead to lost (chedagamini), a benefit may not be as high as expected (na yathabhippaya), a gain may be as high as expected (jathabhippaya) and sometimes the profit may surpass the profit expected (parabhippaya). The urban centre, a major feature of the canonical text of the Pali, was one of the frequent meetings of merchants and Buddhist monks. Both the monk and the trader were practically travelling. During four months of moonsoon the monks should stay in a fixed place where converged merchants could be found (vassavasa = Sanskrat varshavasa). In the canonical texts of Pali this could clarify the intimate knowledge of the tradesmen world.

Trade and traders also feature in Jaina canons prominently, though they were subsequent works. The unnecessary value of non-violence (ahimsa) in Jainism led to the assumption of killing plants and animals by agricultural operations. In Jainism, trade was regarded as the least violent occupation and therefore also was celebrated in the texts of Jaina.

The traders involved in purchasing and selling goods, the Ashtadhyayi, are simple. Vanij / vanik is the popular word for a dealer. But looking closely at Buddhist writings, Ashtadhyayi and the Jaina literature, there is more merchants than the general term vanik. There were sarthavahas or caravan traders leaders who normally travelled to remote destinations. The wealthiest merchant is usually known as Sreshthi or Setthi in our sources. The word Sresthi was first used but was only infrequently used in later Vedic literature. The word sreshthi appears in our sources more often, literally meaning you have the most, and refers to a fabulously rich merchant during the time under study. He is portrayed as having eighty rich crores (asitikotivibhava), which is definitely a stereotypical character and not an actual depiction of his wealth. In the Sialkote district of the Punjab Peshawar Rawalpindi region of Pakistan, Panini was aware of the Madra and Gandhara traders (Madravanija and Gandhari vanija), respectively. The grammar artist also tells us about dealers in bovine animals and horses (govanija) (asva-vanija). This demonstrates the importance of trade merchants who were prized in society at that time. The textiles of Varanasi are likely to enter far-flung commercial centres. The discovery of the lapis lazuli from the excavations in Sravasti

(Uttar Pradesh), a preciously precious gem only found in Afghanistan's Badakhshan region, shows that an overland, long-distance network is available in the Ganga valley. Although merchants may have gained a lot from the luxury trade, catering for the needs of the wealthy urban areas, there were surely everyday transactions. For example, when the Buddha met Belattha Kachchana, a dealer, the latter was moving with his 500-car carvan, with molasses (guda). Logically, it can be believed that such traders transported food and salt from villages to towns, although such movement of food products possibly did not take a long journey.

One doesn't know how significant India's external trade in that time was. This item is not explicitly related to textual sources. Darius I's victories (c. 522-486 BC) connected the North-West portion of Southern Iran, including the lower Indus Valley and the Indus delta, to the huge Achaeminid Realm in Iran. Accordingly, Hi (n)dush or the valley of Lower Indus up to the Indus delta often became a province of his empire around 518 BC, according to Darius's Persipolis and Hamadan inscription I. Gandhara was also part of his Empire. The military achievement of Darius I in this area is also confirmed in his history by Herodotus. Herodotus reports that Darius engaged Scylax of Caryanda to ensure the Indus River's navigability and frequent the South Sea. The Arab Sea is definitely known from the South Sea. Darius, I was willing to determine the significance of the Indian Delta as a sea outlet, would be fair to conclude. The trip down the Arab Sea and the Persian Gulf should have been finished. Herodotus specifically states the 20th and wealthiest 'satrapy' (province) of the Achaemenid empire was India, i.e., the lower Indus valley, which produced 360 talents of gold as revenues. Maybe because of the proximity to the sea that could help maritime trade in the Persian Gulf Region, the lower Indus valley was important [4].

Trade Routes:

The potential communication routes between different parts of Northern India are to be discussed here [7]. The travelling monks and traders must have travelled well-known roads. Baverus, according to the Suttanipata, began a long overland journey to Srvasti, capital of Kosala mahajanapada from Pratisthana (modern Paithan in Osmanabad, Maharashtra), which was found with excavated sites in Sahet-Mahet. He passed during the journey Mahissati (Mahishmati, modern Mandahata, Nimar district, Madhya Pradesh), Ujeni (Ujjaiyini, Madhya Pradesh), Vedisa (near Bhopal, Madhya Pradesh), Tumbavana (Tumain, eastern Madhya Pradesh), and Kausambi (near Allahabad, Uttar Pradesh). The road north-south of great old age was rightly represented. Jivaka was the largest medical doctor of that time and was born in Rajagriha, the capital city of Magadha (in Bihar). It has been transported to the north (Utarapatha) routes of the Ashtadhyayi from the village of Takshasila to Bhadramkara (Sialkot, Udumbara (Pathankot) and Rohitaka (Rohtak). His frequent movements to treat his patients in major cities in the central Ganga plains are also indicative of overland communications in that region. According to the Mahaparinibbanasuttanta, the buddha began from Rajagriha and went through his Parinirvana, through Ambalatthika, Nalanda, Pataligama, Kotigama, Vaisali, Pava and Kusinara.

This speaks of a land trip to Northeast Bihar from south to north-east UP. The geological evidence of the Northern Black Polished Ware appears to confirm these literary perceptions of contact (NBPW). The NBPW was a high-tech pottery tradition, developed mainly in eastern Uttar Pradesh and Bihar. In fact, the NBPW was a deluxe pottery, not intended for daily use, unmistakable for its unique black polish like a mirror. This is shown by the small proportion of NBPW in archaeological sites from the entire assembly of pottery and pottery sherds. NBPW, manufactured in the middle of Ganga valley, was recorded from Charsadda (near Peshawar, in Pakistan), Taxila (near Rawalpindi) (near Punjab and Haryana), Mathura, Agra, Aligarh, Meerut, Bulandshahr, Etah, Lucknow, Gorakhpur, Basti, Varanasi, Allahabad, Pihpur, Mirzapur, Azamgarh (in Utar Pradesh). NBPW was produced in Charsadda (near Peshawar, in Pakistan), Ludhiana and Ambala (near Hariana). In other words, a network of exchanges is obvious from the distribution of NBPW sites. Though the movements were mostly overland, the Ganga and its tributaries could have also facilitated riverine traffic. Buddhist legends relate the river Ganga from Anga into the Ganga Delta to Campa, capital of Campa Ganga.

Coins and Currency System:

Minting, which first appeared in Indian history, showed the most strong evidence of the booming trade [6]. A coin is a metallic piece that has a certain metallic purity and weight standards as a medium of trade. A coin could be made of a commonly used metal such as copper or a precious metal such as gold or silver. The main metal is usually combined with a smaller proportion of alloys so that the molten lump of metal is hardened. For its widespread acceptance, the metal purity or the more or less fixed content of the main metal must be retained. The coin must also have a certain weight. There is typically a coin with certain instruments, symbols, labels and designs to make metal pure and weight genuine. Usually, this authentication is made by a political-administrative authority, but not universally. A coin with an

unacceptable metallic purity and weight is not commonly accepted at the facial value, and it is considered to be reduced by the coin without its intrinsic value. Some words such as nishka, satamana, krishnala etc. are mentioned either in a piece, a metal lump, or weight standards in the Vedic literature. But in the Vedic times, there are no archaeological evidence to support the circulation of coins. Coins appeared around 6th-5th centuries BC in India. There is certainly a more sophisticated and nuanced trade mechanism than that used in the barter by using metal money for transactions.

Excavations on the mound Bhir in the famous city of Taxila, the capital city of Gandhara, show that the fifth century BC already founded the city. A hoard of 1171 silver coins has been discovered from the excavations. Some of these were released from his Governor in Gandhara, Alexander the Great and Philip. These Greek coins were new, suggesting the latest coins buried in the courtyard. These coins had to be published in the late fourth century BC when they were buried under the earth along with other coins. The majority (1134) of the other coins were of a different kind and were worn out. The silver coins of worn out appearance can be assumed to have been produced earlier than the fresh Alexander coins. This coin may thus be dated at least 100 BC, i.e. the 5th century BC. The names of the issuers of these coins are not inscribed. Just one side (obverse) of the coins was punched into a few symbols. Taxila silver coins, apart from Alexander coins, weigh an average of 54 or 55 grammes. Pali texts are full of references to a certain piece of silver or copper, karshapana (mostly silver). Under the name rupya, Panini too knew silver coins. The histories of Alexander narrate that, as Gandhara's ruler Omphis (Ambhi) gave Alexander numerous silver pieces to a Greek conqueror (signati argenti). Along with the visual evidence of silver coins from the Taxila hoard, these literary data leave little room for doubt on the distribution of Indian silver coins in northern India. The Karshapana coins were issued on the weight standard of 32 ratis in the Indian tradition of metrology. 1 ratio was 1.8 grain or krishnala, so 32 ratis was 1.8x32= 57.6 grain. The bulk of the silver Taxila hoard coins weighed between 54 and 55 grains. In other words, the karshapana weight norm of 57,6 grains may be affected. It should be taken into account that the manufacture of coins with an exact weight and shape quality was not achieved in so distant times. These, however, approached a certain level.

From the later Vedic times, Indian tradition speaks of another level of weight, Satamana, literally 100 standard. The main unit of this norm or mana was perhaps 1 krishnala equal to 1,8 kernel. There is therefore a metallic component weighing 180 grains in the satamana weight norm (1.8grain x100). From Chaman-i Huzuri, near Kabul, another hoard of coins is known. Many Greek coins from about the fifth century BC were discovered in a container; that means coins that could not be buried in the hoard later than the fifth century AD. In addition to the Greek coins, the same hoard also found several bent bar silver coins. These coins with bent bars are not inscribed; both of which vary in form, size, and weight from Greek coins and karshapana. The coins weigh approximately 90 cereals and 45 cereals. The coins probably were based on the standard of 180 grains of satamana, which can also be identified as half (90) satamana and fourth (45) satamana. No early coin of the total weight of 180 grains has been found to date. The principal object of this detailed explanation of these coins is to underline the fact that two Indian weight standards, the Karshapana standard of 57.6 grains and the 180 grain satamana standard, were definitely observed in the norte of India in the 5th century BC. The first was much more common than the fragments from satamana. A wide range of marked coins from different parts of northern India were discovered according to the 57.6 grain standards. They have only one side of the coins without inscription and are stamped with a few symbols. Initially, they are unlikely to be released by any governor. The symbols are presumably pointed at by the traders as a sign of authentication of their regular weight and metallic purity (hence the term 'punch-marked'). It can also be inferred from a famous tale of Anathapindika, Buddha's fabulously rich devotee, that the use of coins for transactions has been well known during Buddha time. It is said that Anathapindika bought Jetavana, a playground in Sravasti city that he gave later to Buddha. He also bought it. Jetavana's price was the amount of coins (karshapanas) required to cover the entire area of the playground. In a later sculpture from Bharhut the memory of this is immortalised which shows the coins of the Jetavana land. These would all show the development to some extent of the money economy in northern India, which, as already said, had a marked improvement in trade [5].

Metallic money trading and availability may also mean a credit system that desperately needs to support trade. The Buddhist texts refer to a loan, i.e. a loan that was considered necessary to the initiation of any company (kammante payojeyya). A individual could start earning only half a kahapana (Pali for Karshapana) from all businesses, and then earn 50 kahapanas a day. A person could earn just half a kahapananas. He gets good by earning 100 Kahapanas per day and a wealthy individual by earning over 1000 Kahapanas (Anguttaranikaya). The Dighanikaya also stipulates that a creditor must be able to pay off his debt too much and retain his family. The texts above make it clear to us that money can be distributed for credit and business. The repeated references to setthi-gahapatis in the canonical texts of the Pali should be taken into account in this regard. In no previous literary sources are the Sethi-gahapati. The

Gahapatistas, who used the epithet Gahapatis as the status symbol to mark them from their extended family, are very rich people, typically landowners. The Setthi was a popular and prosperous trademark. As Pali resources do not use all three words as interchangeables, Setti-Gahapati cannot be identified either with the Setthi or with the Gahapati. Some Gahapatis have been suggested to have spent resources apart in trade; in so doing, they have not been identified with the trade world themselves. The importance in the urban economy of this era to the minting of coins lies in the Setthi-Gahapati.

Urban Centres:

The greatest change in material life between 600 and 320 BC is the creation of cities. The literature of the Vedic language is full of rural culture, and the city is almost absent from the Vedic texts. The Buddhist texts, however, are full of cities and cities reference and descriptions (nagara). In the Pali canonical texts there are as many as 60 towns. Of these six cities, Champa (near Bhagalpur and Bihar), Rajagriha and Uttar Pradesh, Varanasi and Kusinagara and Rajgir were known as Champa (near Bhagalpour), Rajagra (Rajgir and Bihar) and Sravasti (Kasia in eastern Uttar Pradesh). The middle Ganga valley was all these towns. The villages of Ganga-Yamuna and the upper Ganga valley, for instance Hastinapura, Mathura, Kampilya and Aikhtra, emerged as well. City life in Ujjaiyni, capital of Avanti mahajanapada, is visible outside the Ganga Valley; in Takshasila (Taxila), the capital of Gandhara mahajanapada. In the middle Ganga valley, which is the main theatre for changes of far reached implications during the review era, there was a concentration of major cities. It is real. At Salatura (near Sialkot in Punjab at present), Panini shows us that there were many cities in the east (Prachya) sense; he seems to know that the cities in the middle ganga basin flourish. Historians were aware of the Buddhist texts containing textual accounts of the cities. These texts illustrate the cities with their imposing fortification wall (prakara) and moat (parikha), well-disposed avenues, fine houses and huge palaces, and the vast population of tradesmen and courtesans and entertainers in particular. However useful, the definitions also suggest that they have been stereotyped and uniformly implemented in each city. It raises the logical question of how practical the texts impressed the city's existence. Archaeological and literary impressions of the urban layout are gradually being used since the 1950s. Drawing and discovering the fortification, roads, houses, and other buildings, bricks and water drainage systems provide enormous illumination. Furthermore, archaeology clearly indicates that not all metropolitan settlements were of the same scale and size and that large towns and towns were present. Archeological field materials allow us to assess the start and finish of an urban settlement. Therefore, the current survey of northern India urban centres about 600-320 BC draws on both archaeological and literary evidence. Many of the cities in the textual sources have been identified; some urban centres were found but could not be identifiable with littoral cities.

One needs to face up to the critical issue of what a city is before the census of urban centres. Historians, sociologists, politicians, demographers, geographers and anthropologists have been very controversial in defining a city or the characteristics that differentiate a city from rural areas. Nor are the traits of a modern town applicable to pre-industrial days of revolution accurate or predicted. Specialists, however, agree that the two main forms of human settlements are villages and towns. The population in a town is larger, and the population density in urban areas is greater than the population in villages. A city or town is typically larger and bigger than a village. The two forms of settlements have their economic life as the most distinctive character. Although the village is mainly related to farming and certain crafts, the city is inhabited by those who are not direct food producers. The town's non-food population comprises skilled craftsmen, traders, managers, representatives and, at times, preachers. It is also also clear that the city is maintained by a secure food supply produced not in urban areas but elsewhere in the city. Of course, this leads to complex activity and organisation. The city is generally somewhat different in population than in rural areas, as there is often a general convergence of people from different areas and ethnic and religious groups. Therefore, there is more diverse and open social and cultural life in a city than that in rural areas.

Atranjikheda is one of the most important archaeological remains of an impressive city, in the west of Uttar Pradesh. But it was not associated with an ancient city that was known in literary texts [2]. The painted Grey Ware level in Atranjikheda (ca. 900-500 BC) stretches over 650 m2; however, the following NBPW is 850 m long. The place assumes an urban dimension in about the sixth century BC; the site's size clearly increases, often indicating a population rise. The fortification around it is one of the most important archaeological features of an ancient city. Rajghat is the remains of a fortification built prior to the coming of an NBPW, reflecting the ruins of the famous town of Varanasi, the capital of Kasi mahajanapada. Therefore, perhaps before 600 BC, the fortification was raised. The capital city of Magadha was known for its stone fort on a circuit of 40 kilometres, namely Rajagriha (Rajgir). Rajagriha had five hills around her, providing additional natural protection. In the west of Malwa, Ujjaiyini, and in the east of Malwa, Eran were two significant towns in Madhyapradesh, just outside the Ganga valley itself. In 700 BC already, before the advent of NBPW, fortifications were built around these two cities. The Bhir Mount, the earliest phase of the

city of Taxila, the capital of Gandarah mahajanapada, has been discovered with residential areas and houses. F. R. Allchin claims that Kandahar in south-eastern Afghanistan was archaeologically the earliest site that could be said to be a city in South Asia [1]. Archeology also shows that Mathura, on the banks of the Yamouna in what was called the Surasena mahajanapada, already existed, even though archaeological wealth in Atranjikheda is not so impressive. Indeed, Anguttaranikaya misleadingly describes Mathura like a dusty town, with bad roads and bad economies in which the Buddhist monks had difficulty with their alms. The town of Sravasti, the biggest Kosala-mahajanapada, has the memory of the Buddha hallowed. Excavations at Sravasti impress obviously on their urban nature around 600 BC but were not fortified in this period. Archeology clearly shows that Sravasti was an important centre for various craft, in particular bead making. Kausambi part of Vatsa mahajanapada's capital was excavated. A huge mudbrick fortification surrounded the Kausambi. The G.R. Sharma excavator allocated the excavator to about 1000 BC. The majority of the archaeologists consider this overdatation too big. However, before the advent of NBPW, that is before 600 BC, the huge fortification was built in Kausambi. Recent thorough research by George Erdosy shows that Kausambi extends over 60 hectares. It was without a doubt the biggest site in this area. However, it was not alone. Two other cities, both measuring 12 hectares, were situated in close proximity. The remains are found in Kara and Sringaverapura. Another site of 6.12 hectares between Kara and Sringaverapura stood. A site between Kausambi and Sringaverapura was similarly located and measured 6.75 ha. Though much smaller in area, ranging from 42 to 2,0 hectares, seven areas have been discovered around Kausambi. Thus, a large and leading town such as Kausambi stood in relation to smaller and secondary urban areas, with a distinct size ranking. Kausambi's smallest settlements were nearly rural, mixing some farming and craft practises. Larger locations such as Kara and Sringaverapura show that everyday necessities and luxury goods are manufactured. Over them, Kausambi was the first commercial centre and the region's pinnacle political centre. In contrast, archaeology shows beyond question that, for the Buddha's Parinirvana, Kusingara, cannot possibly correspond in size and riches to Kausambi, Sravasti or Ujjaiyini [3].

Therefore, unmistaken images of urban growth in northern India focus on the main urban centres in Ganga valley, with literary and art-related details. This definitely marked a major shift in material life. Various researchers have evaluated from different perspectives what factors led to the creation of citations. We have said already that the accessibility of food crops to non-food producers resident in the city will be a significant pre-condition for the emergence of cities. This involves producing crucial agricultural surplus products that could feed city dwellers after responding to the needs of the villagers. D.D. Kosambi and R.S. Sharma describe that iron ploughshare is the basis of cultivation with iron ploughshare of the very fertile but heavy soil in the Ganga valley (especially the medium Ganga Plains). The more advanced iron ploughshare technology contributed to deep soil plugging, producing abundant plants. Iron devices such as axes and adze have also contributed to clearing the thick woodland. In the Buddhist literature numerous literary descriptions of the iron ploughshare manufacture and actual ploughing have been mentioned. Excavation of Iron ploughs in Ropar (Haryana), Jakheda (west of Uttar Pradesh), Kausambi and Vaisali from the 6th century BC found (north Bihar). D. D. Kosambi and R.S. Sharma therefore emphasised the changes in technology in iron tooles as the principal agent for the guarantee of surplus demand, which in turn contributed to the development and development of cities. V Gordon Childe's formulation that technical advances contributed to social and economic shifts seems to have followed Kosambi and Sharma. However, this smart response was not unquestioned.

It has been debated whether iron technology is the primary factor in urban formation. The trans-Vindhyan India was also known about iron tools associated with the Megalithic burial culture in central India, the Deccan and the far South. It was also pointed out. However, no city figures are found in Trans-Vindhyan India in the period 600-320 BC, either in literary or archaeological contexts. The mere existence of iron technology then follows that urban formation could not actually be established. On the other hand, Dilip K. Chakrabarti, Ghosh and George Erdosy consider the surplus to be a socio-political result rather than simply a technical product. This surplus is necessary to maintain the non-food producing craftsmen, businessmen, the political elite and administrators in a certain centre that takes the character of a region, because of the pressure from the repressive political power, that demands the agricultural surplus from the peasantry. Handicraftsmen can need some non-local raw materials, which means some activities in the centre related to exchanges. In the other hand, the dictator and his key managers feel the need to obtain exotic, luxurious and valuable prestige products from remote and remote sources. This will also promote trade in a vital centre that could eventually assume urban properties. It is not possible to lose sight of the value of forming state power in creating a city. It is also important to note that major cities in early northern India have been political centres of various mahajanapadas. Urban centres are not located in areas where territorial policies have not emerged and strengthened. So we see no mahajanapadas or urban centres on the Deccan and in the far south. Anga's most eastern mahajanapada during Buddha's period also was the most eastern

boundary of urban growth. The Ganga Delta did not have a territory and no urban centre before the fifth-fourth century BC, correspondingly. Buddha-age urban centres combined the position of political and market centres such as Ujjayini and Taxila. In Varanasi and Sravasti the best examples of this mixture were obtained for being simultaneously politic, commercial and cultural centres. In urban centres, significantly more prevalent than in rural areas were new religious ideas of Buddhism and Jainism. On the other hand, the orthodox Vedic community was ingrained in ruralism. Buddhism as a monastic religion was primarily based on the patronage of mobile objects in the form of dan or gifts. Such dana was more appropriate in cash or kind than in rural society in an urban setting. The Vedic dakshina practise or sacrificial (gold, slaves and cattle) payment is contrasted with that granted to the official priest. Active discussions were held in new socio-religious movements such as Buddhism Jainism, Ajivikism and Lokayata, whereby the town offered a more appropriate atmosphere than conventional village communities.

Trade definitely contributed to urban growth, but it was maybe not the major agent of change. Interestingly, the name of Pataliputra, the largest city and the leading political centre in northern India, is not included in the list of the cities given by the Pali canonical documents. On the intersection of Ganga and Sona, the Mahaparinibbanasuttanta knew it as the pataligama. Not as a nagara or a pura, it was defined as a putabhedana. Literally, the putabhedan indicates a spot where the clothes of goods' boxes were torn or unsealed (bhedana). Putabhedana means a market centre that operated like a stockade. When the Buddha crossed it, he noticed the fortress built around it to protect it against the Vajji mahajanapada invasions. The Buddha has appreciated the importance and strategic position of Pataligama as a trading centre. He prophesied, therefore, that Putabhedana will continue to be the largest city of the future (agganagara). The political centre of Magadhana was moved from Rajagriha to Pataligama in the reign of Udayin, also known as "Udayibhadra," where it was celebrated as "Pataliputra." In the fourth century BC, the city of Pataliputra became the biggest northern city of India, with the political city as a whole combining trade, politics and strategic benefits.

II. CONCLUSIONS:

From approximately 600 BC to AD 300, spanning almost nine centuries, significant business activities seem to be taking place often in major urban centres. The analysis of an early business is linked to that of urban centres, as cities are commonly regarded as commercial centres. The nine centuries definitely have marked explosive trade both inside and outside the subcontinent. In northern India and between northern India and southern India, commercial undertakings are recognised. This must be added to the evidence of external communications from northern India since the third century BC and in particular during the first three hundred years of the Christian period. Northern India typically had external connections via the North-West border regions, which were very well linked with Central and Western Asia via overland routes. There has been strong trade between India and the Roman Empire in the first three centuries of the Christian period and this trade seems to have derived a great benefit to northern India. The Indus rivers and the Ganga deltas were vital outlets to the sea on northern India's western and eastern sides. The flat plane of northern India and the vast Ganga valley, which have virtually no natural obstacles, have allowed both overload and river roads to move and to communicate. The unmistakable rise of industrial operations and the spurt of urban centres can be seen during the first three centuries AD. As the word indicates, urbanisation is not only a list or identification of cities and cities but examines how and why cities expanded or declined. We took account of the growing number of urban cities in North India and explained the expansion of urban centres, especially in the period from the years 200 BC to the 300 AD, in our survey of urban centres from 600 BC to 300 AD. After approximately 600 BC, North India and eventually large areas of India witnessed wide sedentary settlements, territorial (mainly monarchical, in some cases non-monarchic), documents writing, the coinage, and the prosperous urban life. It marked the beginning of a new kind of society and culture. The early historical period followed, however, the pre and proto-historic phases of Indian history were different.

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