Twitter Thread by Ugra

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@Ugra___

There has been considerable speculation by serious researchers into the Bronze/Iron Age cultures who could have produced the itihaasas. While not being a pursuit into the exact provenance.

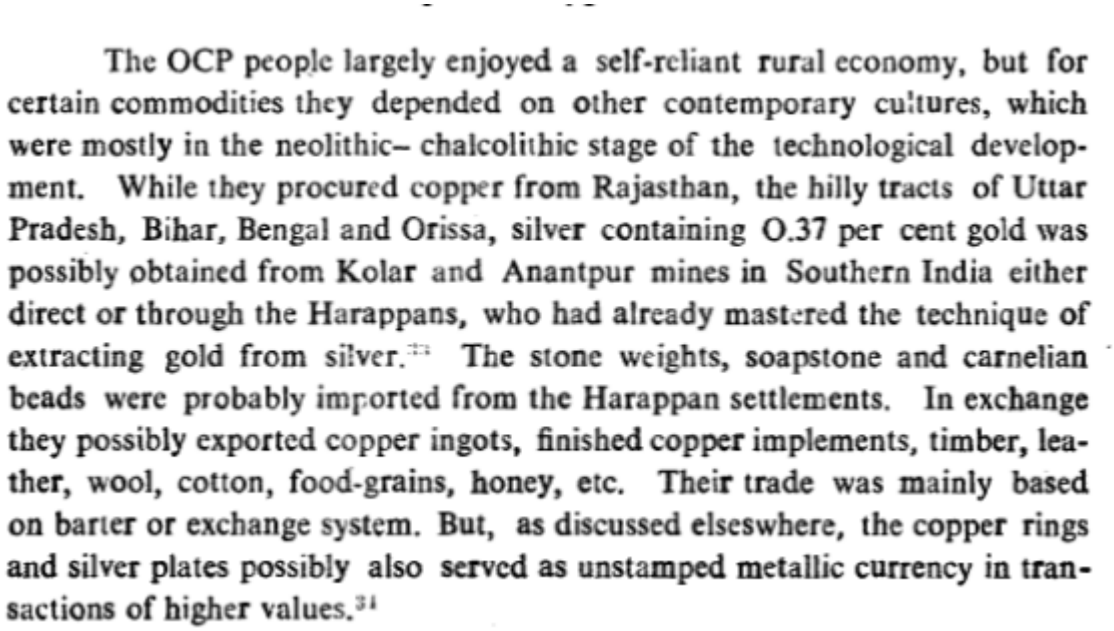
Krishna Kumar published a detailed analysis in BORI 1992.....(1/n)

> What are the evidences that support historicity of Ramayana?
>
> — \u1c74\u1c77\u1c63 \u1c74\u1c68\u1c69\u1c6e \u1c65\u1c64\u1c5c\u1c62\u1c5a (@SunKnight___) October 1, 2022

The earliest culture marked by a very specific profusion of weapons is the Ochre Coloured Pottery (OCP) culture in the Upper Ganga-Yamuna Doab.

Flat, bar & shouldered celts, double edged axe, hatchet, rings, antennae swords, hooked swords and spearheads, barbed harpoons...(2/n)

Krishna Kumar provides a detailed characterisation of the economy of the OCP people...(3/n)



The OCP people largely enjoyed a self-reliant rural economy, but for certain commodities they depended on other contemporary cultures, which were mostly in the neolithic– chalcolithic stage of the technological development. While they procured copper from Rajasthan, the hilly tracts of Uttar Pradesh, Bihar, Bengal and Orissa, silver containing 0.37 per cent gold was possibly obtained from Kolar and Anantpur mines in Southern India either direct or through the Harappans, who had already mastered the technique of extracting gold from silver.[33] The stone weights, soapstone and carnelian beads were probably imported from the Harappan settlements. In exchange they possibly exported copper ingots, finished copper implements, timber, leather, wool, cotton, food-grains, honey, etc. Their trade was mainly based on barter or exchange system. But, as discussed elseswhere, the copper rings and silver plates possibly also served as unstamped metallic currency in transactions of higher values.[34]

The OCP culture has its origins in the middle of the 3rd millennium BCE in the chalcolithic Ganeshwara-Jodhpura culture. (Deepak Nair, 2012)

(4/n)....

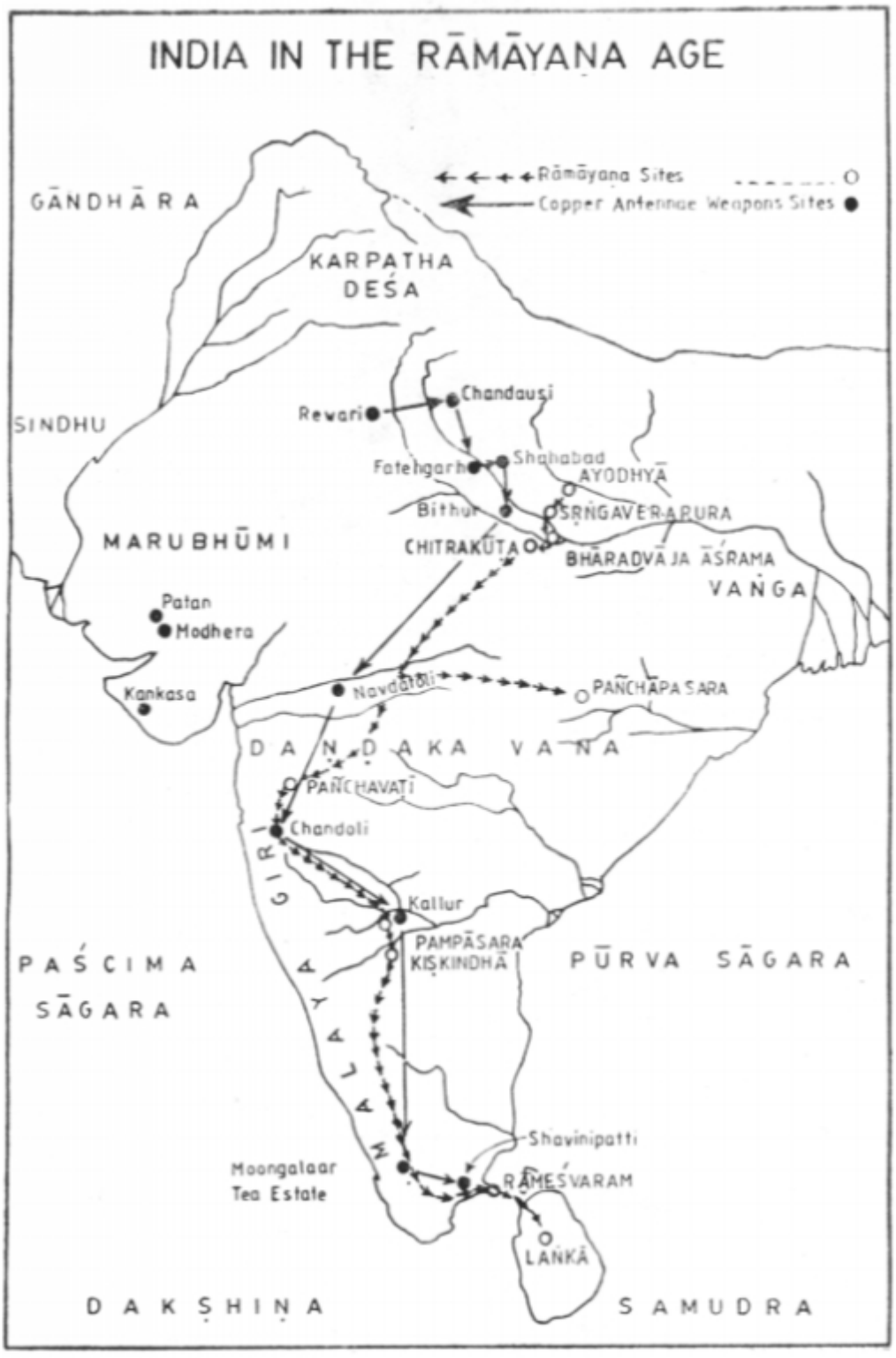
Sahi[14] also traces the origin of the OCP in the Ganeshwar-Jodhpura culture complex. According to him, the OCP /Harappan seems to have undergone phases of change and development. He visualises three phases namely pre-Harappan, Harappan and later. He recalls the findings of a microlithic chalcedony blade from Saipai and a small fluted core of chert and a blade possibly made of granite from Chandaukha. He prefers to place these sites in the pre-Harappan period. Moreover, by taking C14 and Thermoluminescence dates into account, he says, that Jhinjhana (2650 BC) and Hulas (3000 BC) show pre-Harappan phase. Harappan phase is shown by Hulas (2460 BC), Atranjikhera (2280 BC) and Lal Qila (2030 BC). Nasirpur represents the last phase. Here, in the absence of absolute dáting through radiocarbon and TL methods, placing sites like Saipai and Chandaukha on the basis on only two artefacts in the pre-Harappan phase is certainly implausible.

Krishna Kumar points out the similarity of weapons mentioned in the Ramayana to those of the archaeological remains of the OCP culture. (5/n)

In the *Rāmāyaṇa* there are numerous references pertaining to the use of swords, daggers and dirks, variously called *nistriṁśa*,[61] *asi*,[62] *khaṅga*,[63] *kṛpāṇa*,[64] etc. They were equally used by lord Rāma,[65] Lakṣmaṇa[66] and other heroes of the *Rāmāyaṇa*.[67] Although in the present state of our knowledge it is not possible to accurately trace the route of lord Rāma's journey from Ayodhyā to Laṅkā, on the basis of various *Rāmāyaṇa* sites traditionally known to us and surmises made by Pargiter and other scholars[68] in the past, we may guess that from Ayodhyā to Citrakūṭa Rāma and his companions most probably travelled via Sriṇgaverapura and Bhāradvāja Āśrama through Faizabad, Sultanpur, Pratapgarh, Allahabad and Banda districts in Uttar Pradesh. Then they passed through Panna, Damoh, Sagar, Raisen, Bhopal, Indore and Khargon districts in Madhya Pradesh. After crossing Narmadā they journeyed through Jalgaon, Aurangabad and Nasik districts till they reached Pañcavaṭī (modern Nasik) in Maharashtra.

Copper Hoard/OCP culture type weapons have proliferated throughout India in the archaeo record.

Krishna Kumar therefore assesses a fit between the culture that might have produced the Ramayana and the archaeo-record. (6/n)



Since Krishna Kumar published his weapon/archaeo/textual fitting paper in 1992, several events have overtaken us.

The finding of a grave buried chariot at Sinauli (OCP culture) has led to renewed discussions in the Indian archaeological community. (7/n)

Besides antennae swords, the shouldered axes and battle axes also represent important weapons of offence in the Copper Hoards. They have been reported from Sahadrabad,[69] Kheri Manpur,[70] Gandhauli,[71] Nasirpur,[72] Sarthauli[73] and Nakrahiya,[74] etc. in the Gaṅgā valley and a number of Chalcolithic sites in Central and Western India. In the *Rāmāyaṇa* shouldered axes and battle axes are referred to by terms *kuṭhāra* and *paraśu*, respectively. And, as it is well known, they were the favourite weapons of lord Paraśurāma, a senior contemporary of lord Rāma, the son of Daśaratha. (See Fig. 4.)

The world of the OCP was different from the Harappan world. This was a war-making culture that was technologically sufficient in weapon making.

The contrast with Harappans, who seemed to have exclusively concentrated on trade/urbanism, could not be greater. (8/n)

If viewed correctly, we see a concordance between the events of the Ramayana with a specific archaeo-attested culture that was dominant in weaponry. The time range is 2000-1500 BCE. The North-South progression that is evident in the OCP spread.

(n/n)