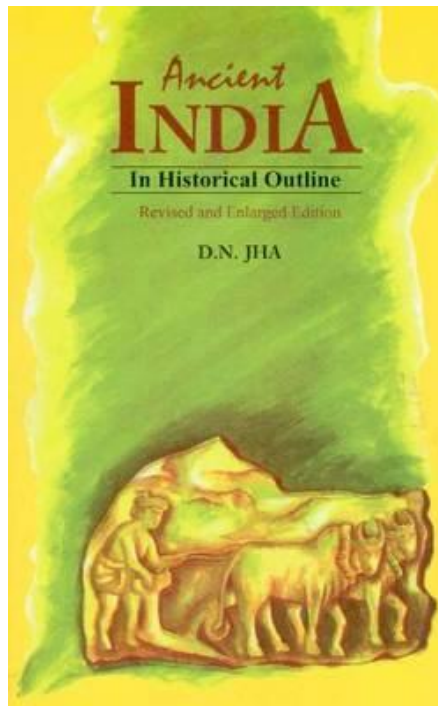




Ancient India: in Historical Outline

D.N. Jha

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This book is a substantially modified and enlarged version of the 1977 original. It surveys the major developments in Indias social, economic and cultural history up to the end of the ancient period and the beginning of the early middle ages and explains the rise and growth of states with reference to their material basis. Special attention has been paid to the elements of change and continuity in society, economy and culture, and to the changing forms of exploitation and consequent social tensions as well as to the role of religion and superstition in society.

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Abha says

It is a satisfactory book and i would give it 4 stars as it has incorporated few details in different chapters without altering it . the beginning chapters have come up with interesting facts where the europeans have done an empirical study of our past which is all prehistoric and concluded with the life styles in every spheres .there are certain things based on speculation which is a bit complicated and elucidates the axioms of superstitions and false understanding of people . i feel the embarkation of two new religious dissent Jainism and Buddhism had enlighten the society to an extent but comprising certain policies which has no legal acceptance in reality . then comes the rise of empires which embody assorted institutions , monetization ,urbanization ,counter- urbanization ,art and architecture, sculpture and painting which remits a very idea about our ancient past and how golden was the golden age .so over all good book but vague informations .

Arundev says

One reading is not sufficient. This book changed my view of history of India. Initially I have lot doubt and criticism on author when start reading this book, later it changed. The history of India is not just an imagination, it is a lesson to study and investigate deeply.

Palak Mathur says

It is a wonderful book for those who want to read and understand Ancient India. A nice book for starters as it gives you a feel of Ancient Indian History. Ancient History being weird in the sense that there are no personalities involved and the only source that remains is archaeological evidences, it is difficult to comprehend these things. There is a logic involved and to understand that logic the presentation must be great and unique. This is the case with Ancient India by D N Jha!!

Chandan Kumar Jha says

A good book to make yourself aware of early indian history till Gupta Period.
Author has written the book in lucid manner so a good read for easy readers.

Abhishek Shandilya says

I have been told, since childhood, that the colonial powers rewrote Indian history. Then there were stories I heard from people around me, on television and there was no explanation given onto how to distinguish between a myth and reality. Thus, it can be inferred that, people, including me, were oblivious to the real facts and mythology was the real history and vice-versa.

Then there was the history taught in school. It contained elements of british history, some the chauvinistic ideas of nationalism (owing to the importance of Freedom Struggle and importance of national identity in the near post Indian independence), and also that of the fact based historian's history.

This book, thus is a impeccable work of historical research which is independent of any political character and owes nothing to neither the early British remodeled forms nor to the nationalist forms of ubiquitous history, and provides a concise glimpse of fact based reality than any other assumptive explanation of the past. It rekindles human inquiry out of logic and questions our basic faith, while being totally disrespectful (and rightly so) to the seemingly perpetual social evils of Indian society - the caste system. It takes on several ideas of vedic sacrifices and rituals, and directly quests against the myth of the 'holy cow'. Very importantly, it decimates the popular belief of the 'Golden period of Gupta's. It rightly end with the comment that 'far from Gupta's reviving nationalism, nationalism revived the Gupta's. Personally, it solidified my personal understanding that, at certain point, ritualistic religion was questioned by spiritualistic philosophy.

I recommend this book not just to any inquiring mind about 'our' truth, but also invite all those, who are in the veil of egregious politics and find it fashionable to quote anything and everything, without reading the reference of any.
