

A Comprehensive Bibliography of the Indus Civilization and Related Subjects and Areas

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ROBERT H. BRUNSWIG, JR.

INTRODUCTION

THE INDUS civilization, most extensive of the world's three primary civilizations, is also the least known and studied. In the half century since the first excavations of Indus sites, the essential form and extent of the civilization have gradually emerged. But even today little is really known about its actual inhabitants or their social, economic, political, and religious institutions. We do not even know the civilization's original name since its most common designations, Harappan and Indus, come respectively from the first excavated site, Harappa, and the Indus River.

Of Harappan history practically nothing is known except for purely archaeological evidence of cultural evolution and decline, possible indications of limited warfare, and a sequence of disastrous floods that seems to have plagued most Harappan sites.

At least two major factors have contributed to our lack of knowledge of the Harappan culture and civilization. The first concerns the problems of conducting archaeological research of Harappan culture remains. In the first three decades of the civilization's discovery, excavations were necessarily conducted in a relatively unsystematic and uncoordinated manner. Any well-planned and coordinated study of Harappan sites was hampered by a paucity of funding for archaeological research, the relative lack of interest in South Asian archaeology in relation to that of Egypt and the Near East, and a total unfamiliarity with the Harappan culture. The Near East, on the other hand, had several advantages in attracting large foreign expeditions to its ancient tells. In the first place, excavators in the Near East and Egypt had had hints of the names and locations of ancient cities and temples from biblical

The author is affiliated with the South Asia Regional Studies program at the University of Pennsylvania.

and classical writings as well as from early deciphered cuneiform and hieroglyphic texts. In addition, the Near East is dotted by enormous distinctive mounds whereas the Indus civilization is characterized by only a sprinkling of large mounds, the majority of its presently known sites being less easily defined village and town sites. Other advantages included the association of many Near Eastern and Egyptian sites with biblical history, guaranteeing the interest and financial support of the Christian West. Finally, excavation in West Asia has yielded more knowledge than Harappan research simply because the former has been going on much longer.

From the surveys and excavations of the nineteen twenties, thirties, and forties gradually came the experience and knowledge resulting in the more confident and systematic archaeology of the past two decades. But three decades of increasingly competent Harappan archaeology was hampered by the partition of the subcontinent into Pakistan and India in 1947. As a result of partition, the major Harappan sites ended up in Pakistan while many smaller but important ancillary sites were scattered throughout Northwest and West India. The problems presented to South Asian archaeology can well be imagined with the two newly independent, and relatively unstable, nations having few readily available resources with which to pursue archaeological research. It is a tribute to both countries that despite such difficulties, they have been able to mount strong programs of research which have greatly expanded our knowledge of the form, extent, and cultural history of the Indus civilization.

Since partition, Indian and Pakistani archaeologists, with the aid of American, British, and French scholars, have uncovered such important sites as Kalibangan, Lothal, and Kot Diji, and have broadened the confines of the Harappan culture as far south as Bombay to Mitathal and Rupar in the northeast, and Sotka-Koh and Sutkagen-Dor far to the west along the Makran coast.

Probably the main obstacle today in the study of Harappan society and its history is the lack of headway being made in the decipherment of the Indus script. Over the years there have been many attempts at decipherment, but all except the most recent have failed to withstand the test of time. Recent attempts have been made by the Soviet Institute of Ethnology and by a Finnish team of scholars at the Scandinavian Institute of Asian Studies in Copenhagen. The decipherment efforts of both teams are computer-assisted, and are generally viewed in a positive and hopeful light by most South Asia scholars. If important breakthroughs do come during the next decade, reliable decipherments of the numerous, although short, Indus inscriptions should give us a much deeper insight into Harappan society than is now possible through purely archaeological means.

THE INDUS BIBLIOGRAPHY

The following bibliography was compiled for varied and thorough studies on the many aspects of the Indus civilization. The division into categories is intended to assist the researcher in quickly finding references to particular subjects. The thirteen categories constitute partial bibliographies on various aspects of the Harappan culture and civilization. The bibliography is entitled “. . . the Indus Civilization and Related Subjects and Areas” for definite reasons. In my own research I have found various cultures which either are related in some way to the Harappan

culture or seem to have had contact with it during its existence. These relationships not only extend into India, West Pakistan, and Afghanistan, but also can be traced to Iran, Turkmenistan, Mesopotamia, and the Persian Gulf. The various category headings reflect these relationships and provide partial bibliographies for their study. Still other sites in Afghanistan, Baluchistan, and Iran hold clues as to the early culture origins and urban evolution patterns of the Indus civilization.

Other categories are those dealing with certain aspects of the Harappan culture such as chronology, the decline and eclipse of the civilization, religion, script, and so forth. The first, or general, category which immediately follows this introduction deals with less specific writings on the civilization, and includes a number of miscellaneous articles. The fourth and fifth categories, respectively entitled HARAPPAN CULTURE AND THE VEDIC ARYANS and THE ORIGIN, DECLINE, AND ECLIPSE OF THE INDUS CIVILIZATION, may prove useful in providing research materials for studying the connections between the Aryan migrations and the fall of the Harappan civilization.

The bibliography itself is as comprehensive as possible, being updated through 1972, and includes sources dating back to the early nineteenth century. It is hoped that this bibliography will prove to be comprehensive enough to provide a solid foundation for multiple lines of research on the Indus civilization.

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