

# Analysis of Conflict-Oriented Circumstances in the Social History of the Vedic Period: A Sociological Perspective

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## Analysis of Conflict-Oriented Circumstances in the Social History of the Vedic Period: A Sociological Perspective

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### ABSTRACT

**Purpose:** *The decline of the old and the emergence of the new; life and society involve a continuous series of conflicts within every social structure. Conflict has been a part of human civilization since ancient times, serving as a process for managing resources in socio-cultural structures. This article explores the different forms of conflict in Vedic social history, offering insights into an ancient civilization.*

**Design/Methodology/Approach:** *The research is based on a qualitative approach, using primarily secondary data. Information was gathered from Vedic texts, interactions with historians, historical documents of an ancient civilization, and research journal articles using historical content analysis. The content analysis method was used to analyze the collected data.*

**Findings/Results:** *The pattern of production was based on animal husbandry and the agricultural system in the Vedic period. Land and livestock were the major resources of the production system. The practices of conflicts were increasing in a way in the process of captured and extension of the land and livestock as the resources of the production system. In these surroundings of socio-economic circumstances, so many forms of conflicts are found in the Vedic period such as the conflict between the Aryans and the Dravidians, the Hind Aryan and the Vedic Aryan, the different Varna's of Vedic Aryan, between different race and class of Vedic Aryans, the animal owners and the traders/merchants (pani), different states and kings, and in different cultures. Similarly, due to the leadership of holding resources, family, and the Gotra system are found to be debatable and antagonistic in the form of the conflicts.*

**Originality/Value:** *It has been found that the conflicts are of various kinds found in the society of the Vedic period. Such conflicts have been found the conflicts between son and father, conflicts between the parents and the children, between Aryans and Dravidians, between Hind Aryan and Vedic Aryan, husband and wife, women and women, Pastoralist and trader, between wives in Polygamous, conflicts in war, cultural conflict and the so on. These different kinds of the conflicts have been found and dealt in the Vedic society. In fact, the conflicts of the society have been found as the central causes of disharmonious, chaos, restlessness, and the trouble and it has been found stressful life in the society of Vedic era and conflicts have been found to be the reasons of the suffering as well as hardship of not only individual life but of the entire social structure even in the Vedic era.*

**Keywords:** Aryan, conflict, social history, Veda, Vedic period of society.

### 1. INTRODUCTION :

Conflict, a term widely debated and analyzed in contemporary discourse, refers to a situation where two or more individuals or groups hold differing viewpoints or interests (Huan, & Yazadanifad 2012)[1]. It arises when the goals or interests of one party intersect with those of another, leading to a collision of ideas, sentiments, or tangible resources. This clash can encompass a range of intangible

aspects such as beliefs, attitudes, and feelings, alongside more tangible items (Cooper, 2003)[2]. Conflict is essentially a social interaction process marked by struggles over resources, power dynamics, status, and the pursuit of various preferences and desires (Bisno, 1988)[3]. It unfolds as a dynamic process, often triggered by perceived or actual disparities, disrupting the harmony and stability of interdependent relationships and societal structures. In essence, conflicts are inherent to the fabric of society, reflecting the complexities and divergent interests present within human interactions [4]. Conflict in society is closely intertwined with the distribution of resources, division of labor, power dynamics, role differentiation, and organizational structures. It can be defined as a clash between individuals or groups holding opposing needs, ideas, beliefs, values, or goals (Madalina, 2016)[5]. Conflict, essentially, embodies the unity of opposing elements and serves as a fundamental principle governing the dynamics of the universe, society, and human thought. This concept has evolved through the interpretations of ancient civilizations, including those of South Asia, China, and Greece (Thakore, 2013)[6].

## 2. STATEMENT OF PROBLEMS :

In ancient South Asian philosophical thought, such as the Baisheshik philosophy, conflict was conceptualized through the notions of unity and difference, coincidence and separation, general and special, and cause and effect inherent in atomic theory (Chattopadhyaya, 2006)[7]. Even as far back as the fourth century BC, thinkers like Aristotle distinguished between proven knowledge and probabilistic knowledge, hinting at dialectical reasoning. Marx and Engels (1848)[8] claim that the social context is dialectical and historical conflict form generates social civilization. The social circumstances are founded being formed in tangible as well as intangible way. While modern society often feels uniquely marked by conflict, historical perspectives and challenge this notion. This article seeks to explore whether conflict existed in social history of ancient Vedic period and, if so, what forms it took during that era.

## 3. OBJECTIVES :

This article is focused to explore the forms of conflict of Vedic social history in the ancient period regarding Veda and Vedic period of society and civilization.

## 4. METHODOLOGY :

### 4.1 Flow and Frame Work of Methodology

The article is guided by a qualitative research approach. To obtain the objective, majorly secondary data have been collected through historical content analysis methods from Vedas and ancient Vedic history-related references. The data have been derived only the conflict related stanzas from Vedas in revealing as the existing conflicts in the ancient Vedic period. The primary data have been analyzed and critically viewed through the lens of the conflict theory of Marx and Engels respectively. The historical facts have been explored on thematic analysis through the content analysis method.

#### Methodological Frame Work

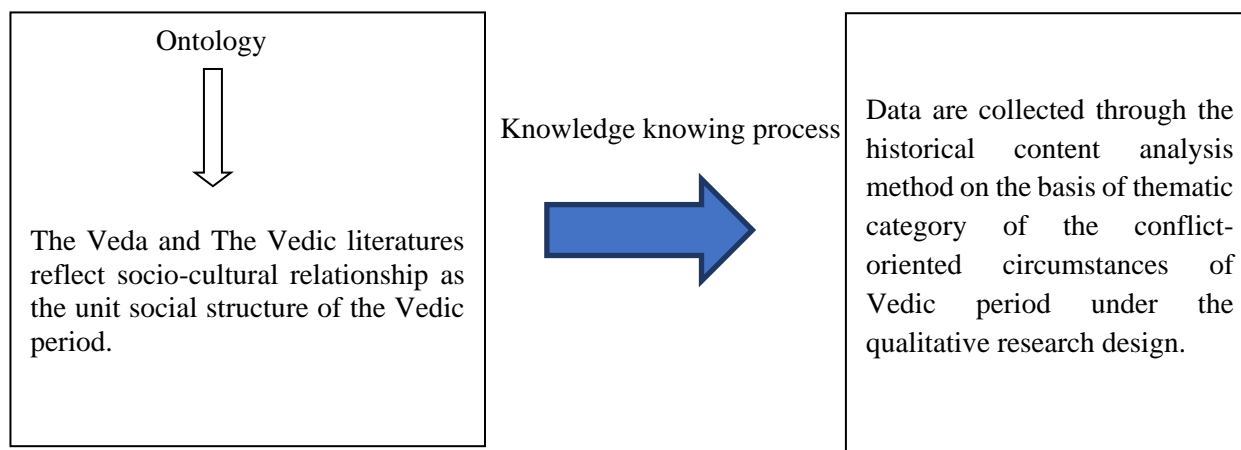
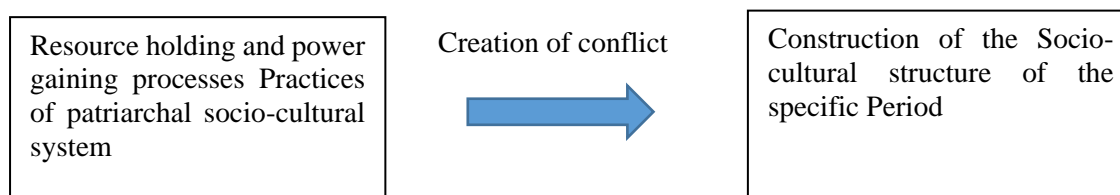


Fig. 1: Methodological Frame Work

#### 4.2 Theoretical Understanding

Marx and Engels (1848)[8] claim that conflict is the fundamental basis of the historical division. They state that the world simply doesn't change without obstacles, blocks, strife, and contradictions. From personality to class and world, from religion to science, from thought to behavior, from peace to war, all have faced conflict and have transformed and created history. According to Coser (1996)[9], Karl Marx has stated that the creation, development, and progress of every society is always due to the struggle between conflicting forces. Social structure is the relation between human consciousness and object. Life and the world are the endless series of conflicts, motions, novelties, the downfall of the old, and the origin of the new. Due to the conflict, the social structure develops from a low level to a high level.

#### Theoretical Frame Work



**Fig. 2:** Theoretical and Conceptual Frame Work

Marx believes that the process of development of goods is a struggle between the old and the new, the conquest or the emergence of the new and the defeat of the old, and the social and cultural structure is built on a permanent basis of historical change. Similarly, Ritzer (2000)[10] quoted to Karl Marx and states that social structure has undergone a gradual transformation from communism to the slave age, the slave age to the feudal era, the feudalist era to the capitalist era, and the capitalist era to the socialist era. During the primitive communism era, people did not have the experience of private property, all items were shared and those items were found to be community-based. With the establishment of private ownership of resources, landless people became slaves and landlords became masters after the disproportionate distribution of land. Over time, when the slaves were freed, they became land laborers for landowners (Engels,1902)[11]. With the development of technology, the capitalist era began, where machine-based production system started. Workers began to be exploited by the capitalists. The workers organized to develop collective forms of ownership of the means of production which gave rise to the development of the socialist structure and naturally the conflict between the owners and the slaves knowingly or unknowingly got established. The division of the class system initiated to generate the inequality and disparity between the two groups. When the inequality occurs, then the seeds of the conflicts naturally get to be sown in the society. As a result, the harmonious society of equality of pre-private ownership of property holding system got disrupted and created the chaos as well as disharmonious social structure of inequality and disparity by the system of holding the land, natural resources and the assets privately in the social structure.

#### 5. THE CONTEXT OF CONFLICT IN SOCIAL HISTORY OF VEDIC PERIOD :

The Aryans, credited as the architects of Vedic society, migrated into the Sindh region and asserted their superiority over other groups. The period from 1500 BC onwards is categorized into the Early and Late Vedic ages, each lasting around 800 years (Adhikari, 2020)[12]. The term "Vedic" refers to the Vedas, the sacred texts of the Aryans, which serve as primary sources of information about this era. During the Early Vedic age, there was a phase of conquest and settlement as the Indo-Europeans, crossing through the Hindu Kush passes into the Indus River Valley, traversed the Thar Desert, and eventually settled in the Ganga River Valley (Thapar,1992)[13]. The latter half of this period witnessed the emergence of a more refined sedentary culture (Fasale, 2012)[14]. Scholars, particularly in Europe, have posited theories suggesting that the Indo-Europeans, often termed as "Aryans" due to their race and language, originated from central or Western Asia or southeastern Europe. These scholars propose that the Aryans invaded India from the northwest, supplanting the local culture, and establishing themselves predominantly in the northern regions of India (Chandler, 2013)[15].

Upon their arrival in Sindh, the Aryans, who were pastoralists and did not practice settled agriculture (Adhikari, 2021)[16], perceived themselves as superior and distinct from other groups. They were more

involved in the pastoral culture like the animal husbandry and expanding their animal taming skills than that of agricultural production system (Kosambi, 2002)[17]. The Aryans attempted to recognize themselves the superior type of identifying as dignified class with the term "Aryans" as Thaper, 2008 A)[18] argued. They even argued that Aryans were not to be recognized as race but as the representative of language group (Thaper, 2008 B)[19]. However, the Aryans held a disdainful attitude towards the Dravidians and other local populations, often referring to them as "dasyus." Expanding their civilization through conflict and warfare, the Vedic Aryans asserted their dominance by overcoming various invaders and local communities. The scholars, Habib and Kumar (2009)[20] claim that the pastoralist Aryans, residing in rural areas and possessing warfare skills along with advanced weaponry and chariots drawn by horses, prevailed over the Dravidians. While the Dravidians excelled in various occupations, they lacked military prowess. Consequently, the Aryans subjugated the local populace and initiated the Vedic civilization, supplanting the previous civilization of the Sindh region (Singh, 2008)[21]. The dispute about the foundation and establishment of Vedic civilization has been argued as enhanced from Sindh through Vedic Aryans while others have claimed that Veda tradition and civilization was established by the aboriginal of Dravidians. Thus, the Vedic civilization has got its two different disputes. However, the commonly accepted dates for the origin of the Vedic tradition may be inaccurate by several millennia. Rather than being introduced by invading races from outside India, the Vedas were initially "cognized" by the people who had inhabited India for thousands of years continuously. Furthermore, Dube (2009)[22] states that Vedic Aryans learned agriculture due to association with those enslaved in war. Vedic civilization originated from conflict and is found to be full of conflict. There are various contradictory interpretations as to how exactly the Vedic Aryans entered the Sindh area or whether they were indigenous to that region, different scholars appear to have differing opinions in this regard. In any case, Vedic civilization seems to have developed due to mutual conflicts between various groups (Thapar, 2010)[23]. The pattern of the production system of that society was related to mainly animal husbandry and agriculture for which, livestock and land were very important. Due to this kind of production pattern, it is easy to assume that there would have been a conflict between different groups of people to keep those important resources under their control (Adhikari et. al, 2024)[24]. Along with this, many stanzas of Rigveda filled with mantras to conquer the enemy, prayer for giving birth to a heroic mighty son, reference to the Dasharajanya war, implies that there were various forms of conflict during the Vedic period.

## **6. RESULT AND DISCUSSION :**

### **6.1 Forms of Conflict in Vedic Society:**

The conflicts are of various kinds found in the society. They are the conflicts between son and father, conflicts between the parents and the children, between Aryans and Dravidians, between Hind Aryan and Vedic Aryan, husband and wife, women and women, Pastoralist and trader, among wives in Polygamous social structure, conflicts in war, cultural conflict and so on. These different kinds of the conflicts have been found and dealt in the Vedic social history. In fact, the conflicts of the society are the central causes of disharmonious, chaos, restlessness, and the trouble found in the society and conflicts are the reasons of the suffering as well as hardship of not only individual life but of the entire social structure in the Vedic period.

#### **6.1.1 Conflict between Vedic Aryans and Dravidians:**

There are different opinions as to whether the originator of Sindh civilization is Aryan or Dravidian. In the Sindh region where the Dravid was developing an urban society. The Aryans who were known as the Vedic Aryans entered the Sindh region in a semi-nomadic form. Thapar (1978)[25], Sharma (2005)[26], Kosambi (2002)[17] argued that there were many conflicts between the Dravid and Vedic Aryan. The Dravida was more involved in agriculture and trade in the Sindh region. They were more skillful in Agricultural production, and trade than war and fighting. But, Aryans were lived in rural areas as in semi-nomadic life. They were skillful in war and were always involved in the war and fighting to expand the resources for livestock. It is said that the destruction of the Sindh civilization was due to the conflict between these two groups. Vedic Aryan defeated Dravida in the war and originated the Vedic civilization. In Rig-Veda, many hymns are devoted to invoking the gods of the Aryans (Indra was the main god of the Aryans) for providing help in destroying the forts and settlements of these non-Aryans.



### 6.1.2 Conflict between Hind Aryan and Vedic Aryan:

Even before the arrival of the Vedic Aryans in the Sindh region, the Aryans had already settled who were known as Hind Aryans. Sankrityayan(2011)[27] mentioned, They were more influenced by urban civilization. Later, the Aryans entered the rural areas in a semi-nomadic state, which is referred to as Vedic Aryans. For the expansion of the resource and boundary, there was a conflict between Hinda Aryan and Vedic Aryan. Conflicts also escalated due to cultural differences between them, for instance, the Hind Aryans believed in the worship of Shiva Linga, some scholars find in the hymn's traces of the cult of the ShivaLinga (Fasale, 2012)[14] which Vedic Aryans hated. It was nothing but the conflict that existed in between Hind Aryan and Vedic Aryan.

### 6.1.3 Conflict between Varna and class of Vedic Aryans:

The Aryans considered themselves superior and began to differ castes and the non-Aryans including the Dravidians from the lower castes. At the same time, in the process of division of labor among the Aryans, there is a reference to the development of four Varnas as security and the caste-led group as Rajanya, knowledge and priestly group as Brahmins, farming and animal husbandry group as Vaishya and those lost in war as Shudras(Personal communication with Kumar Ananda, 2010).

According to tradition, the Aryans were organized into five tribes known as panchajana. Intra-tribal conflicts plagued Aryan communities for an extended period, occasionally leading to alliances with non-Aryan groups. The stanzas of the Vedas express the fact that during the Vedic period there were various classes and Varnas. Varna literally means color. The Aryans entered in Sindh area from the southern part of Europe and hence their skin color was white compared to skin color of Dravidian and hence the concept of race started to differentiate between the Aryans and the Dravidians based on skin's color. The Aryans considering themselves superior, divided themselves as upper class and all others including Dravidians as lower class(Adhikari, 2022)[28]. Along with this, there is a reference to the development of the Four-Varna between Aryans i.e. the savers and leaders as the royals (Kshatriyas), the diplomat, the knowledgeable and priestly working group as the Brahmin, the agricultural and herding group as a Vaishya, and the one who were defeated in war as Shudra (Ananda Kumar, personal communication, 2010). This kind of division is the division of the Varnas as described in the Vedic era and it was formulated on the basis of the works or the jobs of the people who had adopted from the long time before. Then such division of the verna system of the Vedic period turned out as the root cause of the conflict of the contemporary society.

The formation of the conflicts arose within the categories of the Verna system of the Vedic era. In fact, there existed conflicts between the four Varnas. The royals (Kshatriya) depending upon their preference, used to appoint Brahmins and priests and give donation to them, which led to conflicts between the Brahmins and the royals (Sankrityayan, 2000)[29]. People who were defeated in war and enslaved were called Dasyus (servants), hence, they were despised as Shudras. Since Aryans mostly conquered the war between them, Dravidians, as well as others and enslaved those who were defeated in war. So, there was prevalence of Aryans and Dasyus in Vedic period. There seems to be conflict amongst Aryans as well, on the issues regarding leadership, donations, etc. (M. Dixit, personal communication, 2010). Apart from this, there were various working classes in the Vedic period including labors, stockmen, shepherds, chariot makers, etc., and there seemed to be the conflict of interest between them as well (M. Prasrit, personal communication, 2010). The personal communication with the scholars too has revealed the conflicts functioning in one way or other due to Verna system's categorization of various classes in the Vedic time.

### 6.1.4 Conflict for Women:

In the tribal context, women, often regarded as the producers of future generations, held significant value, leading to their involvement in conflicts. As successive waves of Indo-Aryans migrated, it's plausible that women faced hardships and casualties during arduous journeys, resulting in the need for wives. Consequently, capturing women as slaves became a common practice, reflecting the enduring importance of women in wars. This legacy persisted, albeit transformed, as evidenced by later instances where kings waged wars to secure the hand of beautiful princesses. The women have become the center of the conflicts generating objects in the society (Sharma, 1977)[30].

### 6.1.5 Conflict between Husband and Wife:

During the Vedic period, conflict existed between husband and wife. For instance, in the Rigveda, there is mentioned of marital conflict between Urvashi and Pururava. In Rigveda, the dialogue between Urvashi and Pururava has been narrated as the concept of the conflict in between wife and husband. Urvashi came in contact with Pururava and they had sexual relationship. They begot a child but Urvashi discarded her child and left the child to her husband Pururava who attempted his best to convince her to stay with him but he failed in keeping her with him (Dixit, 2009a & 2009b) [31, & 32]. Urvashi and Pururava did not have their harmonious relationship as wife and husband. Such disharmony and conflict of the wife and the husband, between Urvashi and Pururava, has revealed that there was greater conflict between husband and wife in the Vedic period. Similarly, different characters' conflicts expressed in Vedic stanzas are of conflict between Apala and her husband, Shachi and her husband and such conflict of the husband and the wife like of the Vedic period has even been found in the modern society. It has revealed that the conflict between husband and wife of the Vedic era has been passed on and on society to society from generation to generation and as such conflicts have been observed in most of the houses even today.

### 6.1.6 Conflict between Father and Son:

The conflict between father and son takes place when they disagree in certain ideas and plans in the house. This kind of conflict has been observed even in the society of the Vedic period. However, the conflict of the father and son of the Vedic era is due to the greed of the father. The fact that Ajirgarta sold his son Shunshap for the greed of hundred cows, during the Vedic period reflects conflict between the father and son. Dixit (2009 b, pp 49) [32] has expressed:

.... 'While being naked and poor Ajirgarta family were sitting in the porch of their hut, Rohit says, 'I need an animal for sacrifice; I want to sacrifice to Varuna for my survival. I will give hundred cows if you give me your son for sacrifice. Father Ajirgarta separates the eldest son Shun:puch (the dog's tail) saying my son. His wife hugs her youngest son Shun: Langul (dog's tail), saying 'My son, I won't sell and hugs him'. The only remaining son was their middle child Shun:Shep. Father and mother jointly agree and sell their middle son for the greed of hundreds of cows; Rohit throws a rope in Shun:Shep's neck. The human being who has been bounded with rope resurrect as a slave and particularly according to this story resurrects as bounded cows. Rohit takes the boy who transformed into cows and leads the way. His father, Ajirgarta, also goes after him, to see the drama, taking the whole family '.

This extracted data reveals the conflict between the father and the son in the Vedic period. The king Harischandra did not have any sons and he did everything for the sake of the son but he could not have the son. The king Harischandra needed the son for the continuation of the heir and at last he reached to Varuna and requested to provide him the son through the Godly power and method of His own. Then the king Harischandra begot the son who name was put Rohit but the king Harischandra had promised to provide the son to the God Varuna. When the son was born and named as Rohit and the king did not provide his son to Varuna. Then the king started to search a son of a person, and he found Ajirgarta who had three sons and Rohit knew the fact and Rohit asked Ajirgarta to provide one his sons to provide to Varuna. Then the poor Ajirgarta sold his second son, Shunshap to the king Harischandra who provided Shunshap to Varuna. Then Shunshap was to be tied in alter of a wood (MAULO) and there was no one to sacrifice him in the altar. At this time, Ajirgarta was ready to sacrifice his own son Shunshap for gaining other hundred cows but Vishwamitra asked Shunshap to pray to Varuna to save his life. When Shunshap's life was saved, then Shunshap returned back to his father Ajirgarta who refused to accept him as his son once he was sold and his Gotra was too dismantled from his father. Then Vishwamitra accepted Shunshap in his shelter but Vishwamitra's sons too did not want to accept Shunshap to keep in their shelter. To sell the son by the father and not to accept Shunshap as his son once he was sold and when the sons of Vishwamitra too did not want to accept Shunshap to keep in the shelter of Vishwamitra is a greater conflict between the father and the son displayed in the Vedic period. Varuna was the most sublime deity of the early Vedic pantheon and people turned to him for forgiveness of sin (Fasale, 2012) [11]. The above-mentioned fact regarding the sale of son for the greed of hundred cows shows that conflict existed between the father-son during Vedic period. Similarly, after Vishwamitra taught Shunshap a way to avoid the sacrifice by praying to Varuna, Shunshap is freed from being sacrificed but as Shunshap's father does not accept him in his Gotra (Kinship unit) and hence Vishwamitra enters Shunshap into his Gotra. Dixit (2009 b) [32] and Adhikari (2021) [16] has even mentioned that the sons

of Vishwamitra of Kaushik Gotra opposed him for his act, which also shows conflict between the father and son of the time. The father, Ajirgarta, was too greedy for cows and sold his son, Shunshep, in hundred cows for the sacrifice but there was no one to sacrifice him-to offer him to the God by chopping him on the altar. At this time, Ajirgarta was ready to sacrifice his own sold son for other hundred cows but the sage Vishwamitra told Shunshep to pray for Varuna who saved his life from being killed for sacrifice. When the son was saved by Varuan, then the son wanted to come back to his father's shelter but his father too refused to take him back because his Gotra was over once he was sold. Then the son was taken by the sage Vishwamitra in his shelter. Such type of conflict between the father and son was there in the Vedic period.

#### 5.7 Conflict between Pastoralist and trader (Pani)

In the Vedas, the Aryans were pastoralist (Adhikari, 2020a)[33]. Other groups excluding Aryans were farmers and traders as it is mentioned in the Rig Veda as Pani. The 'Sarma' being sent as a messenger to Pani's with the intention of segregating cows from Pani's to bring cows into their group is mentioned in Rig Veda, with reference to which Dixit (2009 b)[32] writes:

.....in response to the threats of Sarma, Pani's implying towards war, try to show off their power saying - 'Look Sarma we are protected by mountains. We have many possessions in addition to bulls and horses. Our youths are guarding this place carefully, deployed around it. It seems like it's been in vain for you to come here to take our property'. The arrogant words of the Pani's make Sarma angry. She says angrily: "Look Pani, Ayasya of Angirus Gotra, who have become very strong after drinking nine different kinds of liquor, will come here, crush your pride and take away all of your cows, and then what will you do?" As Sarma didn't seem threatened and replied without any hesitation, Panis try to trick Sarma by tempting and bribing her, saying: 'The scared deities at home have sent you here, but don't talk about them. Don't go back to the gods and stay here as our sister and we will give you a share of the property as we give our sisters. It's Obvious, that it was not acceptable to Sarma. In response, she says, 'I don't care about being brother and sister. Angiras and Indra have sent me here with great protection to take your cows. So now get out of here. Brihaspati and Indra are already aware of the cows you have hidden. (Dixit, 2009 b pp. 43-44)[32].

The above fact has mentioned in Rig Veda referred by Dixit (2009 b)[32] states that having livestock mainly cows, was of great importance during the Vedic period, and it was customary to raise the cows as possession. Aryans, in effort of gaining cows owned by traders, send Sarma as an envoy to Pani and argument rises between Sarma and Panis. This shows that there was conflict between the Aryans and traders. This above extracted idea of Rig Veda has clarified that the conflict between Aryans and the traders was abundant in the Vedic period especially in possessing the cows as the source of power of property. To send Sarma as envoy by the Aryans to the traders (Pani) displays the contradictory condition of the Aryans and traders even in the Vedic period as the above extracted data has revealed.

#### 6.1.7 Dashragya war (Dāśarājāñya Yuddha):

In the Vedic period, there were various groups within the Aryans and there were groups of people except Aryans as well. Frequent war started for the expansion of power, boundaries, and resources. Dube (2009)[22] referring to war of ten kings with King Sudas named as '*Dashragya*' war, has described in Rigveda:

.... the war in which ten kings fought with king Sudas is mentioned as *Dashragya* war. It is considered to be the greatest strategic event of the Rigvedic period. Sudas was born in the Bharat dynasty and was ruler of the Tritsu people. His kingdom expanded to the mid portion of Saraswati and Drishdriti river of Punjab. Sudas's priest was Vishwamitra. Sudas, with the help of his priest Vishwamitra, conquered Bipasha and Shatudri river states by defeating enemies. Shortly after, due to various reasons, Sudas became angry with Vishwamitra and replaced Vasishta as his priest. With this act of Sudas, Vishwamitra became very angry and with the thought of taking revenge with Sudas, formed a powerful union of ten kings in Western Punjab against Sudas. Under the leadership of the mighty Vishwamitra, these ten kings' armies assembled on the banks of the present Ravi river to fight with Sudas. In Rig Veda, this war is referred to as the '*Dashragya*' war (Dube, 2009 pp 109)[22].





Picture of Battle of *Dasharajanya*

The result of the battle is a decisive triumph, as the enemies are either killed, scattered, or repelled. King Sudas emerged victorious in the *Dashrajanya* war, as well as another conflict where three non-Aryan tribes opposed him (Elst, 2015)[35]. His successive victories established him as the most influential Aryan king of his era. This fact shows that conflict between various groups existed during the Vedic period. The factual condition of the then society has been reflected through the battle of the king Sudas and his victories with number of other groups with whom the king Sudas had to battle time and again.

#### **6.1.8 Conflict between Wives in Polygamous:**

During the Vedic period, polygamous marriage was common. Due to polygamy, all the wives used to try their best to make the husbands close to themselves, and closeness with their husbands led to the strengthening of their physical and financial aspects and the failure led to performing acts which increased the hatred between wives. As it is mentioned in the Rig Veda, the wife prayed to gods saying, 'give me such an amulet which, after putting under my husband's pillow, will keep my husband far from other wives and make him focused towards me' (Gautam, 2010)[36]. This fact shows that conflict between wives in polygamous marriage existed in the Vedic period. It has been clarified from the above extracted data that polygamy itself was the root cause of conflict among the wives themselves to keep the husbands within their control or favor in competition. The data of the Vedic period has displayed that the polygamy brought the conflict between the wives themselves and the male members too had their own hegemony of patriarchy and they were unable to manage their wives to keep without their conflicts in the family. In this respect, even the males had maintained the contradictory relationship with their wives and it generated the conflicts within the wives in polygamous nature of the family.

### 6.1.9 Cultural Conflict:

The Aryans during the expansion from the Sindh area towards the Ganga's coast and the expansion of their livestock and agricultural fields came in contact with various groups. The Aryans started the Vedic civilization by defeating the Anarya (those including the Dravidians, and other groups whom they called dasyus) of Sindh province in the war (Dube, 2009)[22]. Before the entry of the Vedic Aryans into the Sindh area, the Hind Aryan were settled in the Sindh region. Some Indian scholars consider the Sindh civilization before pre-Vedic civilization was also created by Aryans. However, many refute this argument claiming though Aryans were in the Sindh region, and the creators of that civilization were the Dravidians. Vedic Aryans and Hind Aryans had different identities and cultures amongst them. During the Vedic period, there were frequent conflicts and war between Aryans and various other sub-groups, including Dravidians and other non-Aryan groups. Aryans enslaved those defeated in the war and engaged them in production works of grain, while wives of those defeated were made maids. The Vedic Aryans considered themselves superior to the Hind Aryans and it was believed that they shouldn't adopt Hind Aryan culture, and treated Dravidians and others as Dasyu. With social mobility, various conflicts were on the rise for establishing cultural identity among them. Basham (1991)[37] states that though Vedic Aryans, who, in the early period only depended on animal husbandry, came in contact with non-Aryan groups (especially Hind Aryans and Dravidians of the Indus civilization), and learned to worship Linga and produced crops from them, and they were in continuous conflict with them. The conflict between Aryans and Dravidians never came to the peace and in harmonious form in the Vedic period. Continuous research area shows the relevancy of the research in modern time[38,39&40].

## 7. CONCLUSION :

Conflict is introduced as the principle of unity of opposing elements. The concept of conflict has been developed through various interpretations over a long period of human civilization. Vedic society is even a kind of reflection of the ancient civilization of human beings. It is found that the Vedic civilization is the result of conflict between groups of Aryans and Dravid's. The pattern of production system was based on animal husbandry and the agricultural system in the Vedic period. Land and livestock were the major resources of the production system. The practices of conflicts were increasing in a way in the process of captured and extension of the land and livestock as the resources of the production system. In these surroundings of socio-economic circumstances, so many forms of conflicts had been generated in the social structure of the Vedic period. The various types of the conflicts such as the conflict between the Aryans and the Dravidians, the Hind Aryan and the Vedic Aryan, the different Varna's of Vedic Aryan, between different races and classes of Vedic Aryans, the animal owners and the traders/merchants (pani), different states and kings, and between different cultures. Similarly, due to the leadership of holding resources, family, and the Gotra system, there are found the debatable and antagonistic relationship between the wives in a polygamous family and conflict between the father and the son in the Vedic period. These facts are analog to the interpretation of the Marxist theory of conflict.

It has been found that the conflicts are of various kinds as observed in the society of the Vedic period. Such conflicts have been found the conflicts between son and father, conflicts between the parents and the children, between Aryans and Dravidians, between Hind Aryan and Vedic Aryan, husband and wife, women and women, Pastoralist and trader, between wives in Polygamous, conflicts in war, cultural conflict and so on. These different kinds of the conflicts have been found and dealt in the Vedic society. In fact, the conflicts of the society have been found as the central causes of disharmonious, chaos, restlessness, and the trouble and it has been found stressful life in the society of Vedic era and conflicts have been found to be the reasons of the suffering as well as hardship of not only individual life but of the entire social structure even in the Vedic era. In the end, it is concluded that the central cause of generating the conflicts is found to be resource holding and the expansion of the power in the Vedic period.

This paper will help us understand the conflict-oriented circumstances of ancient society. It will aid in formulating conflict resolution policies at micro and macro levels and managing family life within specific social structures.

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