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NAME	Mobile No.	Email ID

Start Time:

End Time:

ANSWER SHEET

SECTIONAL TEST- VII

(ANCIENT INDIA)

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Time Allowed: 90 Minutes

Maximum Marks: 130

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There are FOUR questions in this paper.

Candidate has to attempt THREE questions in all.

Question No. 1 is compulsory and out of the remaining, TWO are to be attempted.

The number of marks carried by a question/part is indicated against it.

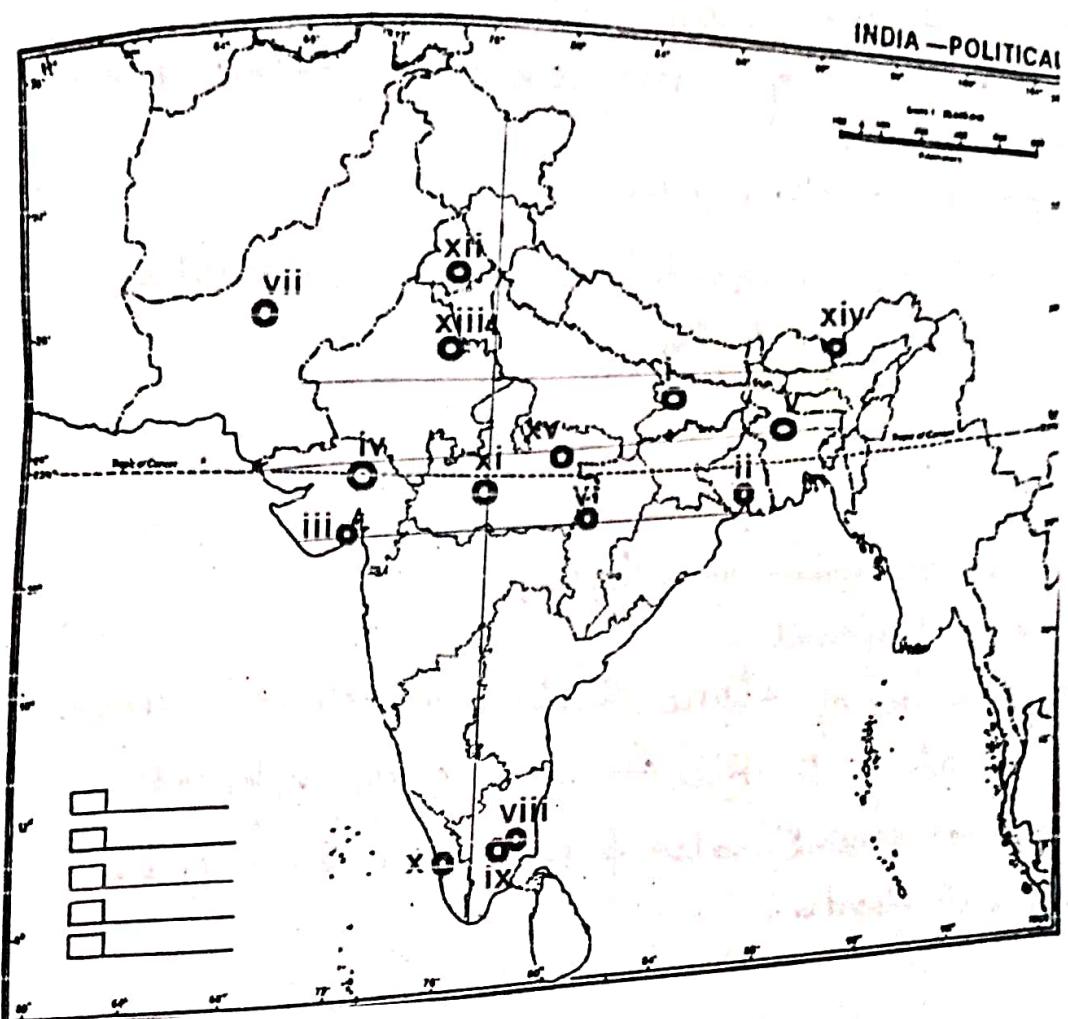
Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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Comments after evaluation

Q.1 Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. [15x2.5= 30 Marks]



(i) Neolithic and Chalcolithic site

Chirand

- In Saran district, Bihar
- A factory site where neolithic and chalcolithic tools were made.
- presence of BRW pottery
- one of the earliest pre-historic site Gangetic plains

(ii) Ancient port and NBPW site - Jamnalipi

- In Burdwan district, W.B.

- end point of Uttarapatha during Mahajanapada period.

- presence of NBPW pottery.

- vital port for establishment of trade relations with South-East Asia.

(iii) Early and Mature Harappan site - Lothal

- in Gujarat.

- presence of stone rubble structure as floor.

- vital port site during Harappan period

- embankment also present which suggests frequent floods.

(iv) Mesolithic site - Laquaraj

- in Mehsana district, Gujarat

- presence of microliths tools of agate, chert and jasper.

- (v) Ancient capital city - Mahasthangarh
- capital of Pundra kingdom.
- presence of NBPW pottery.

- (vi) Temple Complex dedicated to Shiva - Sisipur
- In Mahasamand district, Chhattisgarh.
- presence of Shiva, Vishnu and Buddhist structural temples.

(vii) Neolithic and Chalcolithic site - Mehrgarh

(viii) UNESCO World Heritage site - Brihadeeswara Temple

- In Tamil Nadu.
- Built by Raja Raja Chola.
- Temple complex is surrounded by huge gopuram.
- reflects the developed form of Dravida style of architecture.

(ix) Jain site - Sittanavasal caves.

(x) Place of oldest Mosque — Cheraman Juma mosque

- In Kerala
-

(xi) Paleolithic and Mesolithic site — Bhimbetka

- In Raisen district, MP
- presence of paintings on the walls of caves which represents some religious significance of the place.
- The audience hall of cave complex is unique structure here.
- discovered by VS Wakankar.

(xii) Site of Coin and Seal Moulds - Sunet

- In Ludhiana, Punjab.

(xiii) Painted Grey Ware site - Jodhpura.

(xiv) Famous Buddhist Monastery - Tawang Monastery

(xv) Palaeolithic site - Bagher

- In Sidhi district, Madhya Pradesh.
- presence of chopper chopping tool, hand axe, cleavers etc.
- worship of goddess represented by concentric circles on stone.

Q.2 (a) How did the agriculture help in the rise of Harappan towns and cities? Discuss. [15 Marks]

For rise of towns and cities, surplus is provided by the villages that are engaged in agriculture. This surplus is used to support craftsmen and other economic activities.

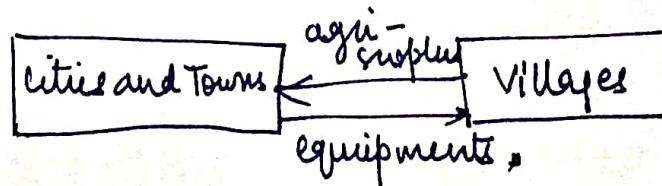
Agriculture helping in the rise of Harappan towns and cities

① Harappan civilization included in its area various types of soil conditions and irrigation that supported varied crops.

For e.g. Barley, wheat, rice, gram, lentil etc.

② crops such as cotton henna etc. were also grown.

These crops were sustained by the silt brought by Indus river. The fertility provided by it helped form agricultural surplus that sustained city population



Gordon E. Childe argues that the agricultural surplus was one of the factors contributing to the growth of city life but he cannot tell about the importance of different factors like craft specialisation, trade relations in relative terms.

George Mc Adams argues that cities cannot emerge with the agri-surplus on their own. There must be socio-political factors that prompted the village residents in giving them surplus.

Some other historians argue that it was the growth of cities which functioned as political centre, economic centre (trade) and cultural centres that collected surplus from the villages.

Therefore, only agricultural surplus alone cannot contribute to the rise of cities rather a convergence of socio, economic and political factors led to its rise.

In addition to this, various other economic activities were present that provided

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diversity of subsistence base to the Harappan civilisation. These activities are:-

- (i) Animal Husbandry → domestication of dog, cattle, buffalo, sheep etc. provided them with food source in case of failure of crops.
- (ii) Fishing of marine animals also provided them alternative.

These factors helped in sustaining the city life well and made "first urbanization" took place in Indian subcontinent.

Q.2 (b) Critically examine the Impact of Iron technology on post-Vedic ancient India [15 Marks]

Post vedic ancient India (6th c. BCE onwards) witnesses second urbanisation. It is often being argued that iron contributed to it immensely.

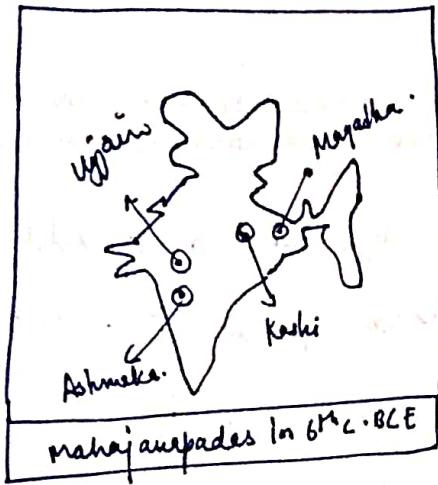
Iron Technology and its impact

- According to historians like R.S Sharma, D.N. Jha, the gangetic plains were cleared using iron tools. This area was densely forested area which didn't allow its inhabitation as wooden or copper-bronze tools could not be used in clearing it. With coming of iron technology, these areas were cleared making room for urbanization.
- This provided fertile plain for cultivation and iron tools were used in ploughing the field.

However, this proposition has been refuted by historians such as Niranjan Ray, Ranbeer Chakrabarti and DK Chakrabarti on following grounds :-

- (i) Iron ploughshare has been found at only four places → Takshila, Atranjikhera, Vaishali and Ropar. This does not reflect its wide usage leading to the clearance of field.
- (ii) Also, the forested areas could very well be cleared with copper-bronze tools and fire as was done for Khandava forest of Mahabharata.
- (iii) Mere presence of iron cannot be the guarantee of its usage unless some central direction is provided for producing surplus.

The mahajanapadas that emerged in 6th c. BCE provided this central direction.



Thus, the debate on iron remains inconclusive. However, it was certainly one of the factors contributing to the rise of cities in 6th c. BCE.

Q.2 (c) What were the factors responsible for the rise and decline of the republics (Ganas or Sanghas) during the time of Gautam Buddha? Were they democratic in nature? [20 Marks]

During the time of Gautama Buddha, two types of polities were present - monarchies and republics. The sources for the period are: Sutta Pitaka, Vinaya Pitaka, Sutta Nipata, Milindapanha, Asthashastra of Kautilya etc.

Factors for their rise :-

① Political factors

- They were formed against the monarchical state.
- Formed as the result of subversion of monarchical rule.

② Social factors

- They represented some vestiges of tribal organisation which had not yet integrated into monarchical structure.



- They also represented Kshatriya reaction to Brahmanism as gana-sanghas were led by former while monarchies were led by latter.

③ Economic factors

The emergence of city life caused huge differentiation in wealth of population. These inequalities were not liked by few sections of the society who formed republics.

Factors leading to its decline

① Political reasons

- Yana-sanghas were form of corporate organisations. The decisions were taken by few elites in otherwise large assembly.
- There was no voting system for the selection of rulers and later it became hereditary.

② Military reasons

- They did not have large standing army.

and were mostly overpowered by the monarchies.

③ Internal reasons

Since the decisions in republics were collectively taken through discussions, they were susceptible to internal dissension. Athashashtra tells about this method to overpower them.

④ Social reasons

The ganas or sanghas were led by Kshatriya families only. Brahmins and other varnas were not allowed to take part in the assembly.

For instance; Upali, the barber of Saka kingdom could not take part in the assembly.

⑤ Economic reasons

These ganas - sanghas were present at the bases of hills, outside the fertile zone; this prevented them in developing agriculturally.

There has a debate among historians about the nature of these polities.

Nationalist historians like KP Jayswal, exaggerated the republic element of these ganas and sanghas. This was done to prove the presence of republic ideals in ancient India.

However, few of their features were undemocratic too.

- They were ruled by elites amongst the larger assembly.
- Did not include all castes and economic groups.
- no voting system in election of rulers of these polities.
- no means of presenting grievances to the elite assembly.

All these factors led to their usurpation by the monarchical states but they were certainly a move by ancient people in India to form a democratic structure.

Vedic sacrifice was one form of religious practices and belief propagated by the vedas along with Kathenotheism, monism, polytheism etc.

Vedic sacrifice as ritual

- Vedic texts considered this world to be born of sacrifice of prehistoric man. This view is highlighted in Tatniya Upanishad.
- They argue that for maintenance of world order it is necessary to perform sacrifices well.
- Dharmasutra texts like Yajnyasutra expected the people to perform sacrifices at their homes on various occasions.
- In addition to this, sacrifices such as ashwamedha, rajasuya, vaypaya was performed by the kings on their coronation. This provided legitimacy to their rule.

Vedic sacrifice as a means of social exchange.

- The Vedic sacrifices were performed by priests on behalf of householders. They were bestowed with immense gifts.
- The householders expected grace from god in return of those sacrifices.
- Also, the sacrifices performed by the kings had contribution of all the people of territory which were used as ablutions.
- Vedic sacrifice also provided legitimacy to the rule of kings.

This in this way, vedic sacrifice was a ritual and form of social exchange in ancient society.

Q.3 (b) "On circumstantial evidence Indra stands accused." Discuss the given statement in the context of the decline of Harappan Civilisation. [15 Marks]

The given statement is made in context of Indra causing the decline of Harappan civilisation.

Decline of Harappan civilisation

- ① Mortimer Wheeler argues that Harappan civilisation was destroyed by Aryans as there is reference of Indra - as destroyer of forts in Rig Veda.
 - ② He also identifies 39 skeletons in Harappan cultural mound arguing that they were killed during skirmishes with invading Aryans.
 - ③ Moreover, he identifies Harappa as Hariyupiya mentioned in Rig Veda.
- This proposition has been refuted by B.B. Lal and G.F. Dales on various propositions :-

- ① The 39 skeletons found in Harappan

cultural layer do not belong to the same period. They were of different period.

- ① The arguments of Wheeler is not substantive as it is based upon Vedic texts without any clear archaeological evidence.
- ② There is clear evidence of Harappan culture. This suggest gradual waning of urban phase of civilisation and beginning of rural phase with eastward expansion.

Other reasons that could have caused decline are :-

- ① Flood theory by G.P. Dales, R. Raikes :- They argue that fracturing in the earth caused Indus to change its course leading to flooding of Harappan civilisation.
- ② Environmental changes → Pollen analysis of Yudhish Singh presents the case of drier weather that prevented production of crops.

③ Exploitation of resources : The resources in Indus region was constantly exploited by people resulting in the inability of the area to sustain the population.

However, no single factor can explain the cause of Harappan decline comprehensively. Rather, one should see a gradual shift from urban Harappan culture to rural post-Harappan culture that expanded eastward.

Q.3 (c) Give a brief account of the social organisation, settlement pattern, political system and religious beliefs & practices of Megalithic period. [20 Marks]

3(c). Megalithic is made up of two words :-
mega means huge and lithic means stone.
The megalithic period in India is said to exist from 2000-1500 BCE to around 600 BCE.

Social organisation during megalithic period

The megalithic period is characterised by the presence of huge stones erected on the graves of dead people. These stones are known as dolomite or menhirs.

The differentiation in size of grave stone and goods present in it point to the social stratification. Larger grave and more precious metals inside it point to the person who is higher in ~~the~~ authority and wealthy.

However, the social stratification did not correspond to development of hierarchy as

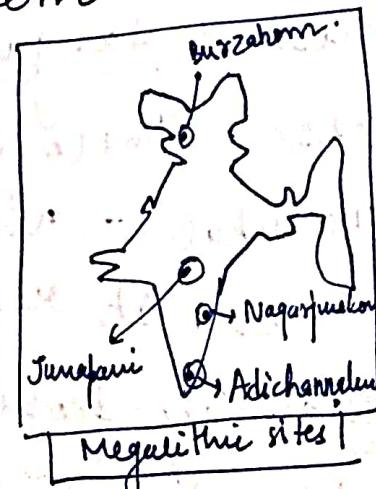
was the case with varna system.

Settlement pattern of Megalithic culture:

- Mostly ~~was~~ rural with slight urban bias.
- Marked by the presence of structure of thatched roofs and huts made of mud.
- They were outside the ^{vedic} Harappan cultural zone but had trade contacts with them.

Political system

- It was in chiefdom polity with head as chief. No development of monarchy and the culture was mainly tribal in structure.



Religious beliefs and practices

- Belief in animism: The grave goods consisted of bones of animals such as dogs. They were either killed in sacrifice or were buried as worship - goods.

- Belief in life after death: They believed that life existed even after death and it is the responsibility of people who are living to provide for their needs. Thus, the grave consisted of food, jewels and other such luxuries for enjoyment.
- According to Champaklakshmi, the early phase of Sangam literature represents megalithic phase. There is mention of 'viraskal' or 'natukal' - which were stones erected on graves. It represented warrior ethic of megalithic people who used to venerate the people who died in the war.

Thus, it can be said that megalithic culture represented early historical phase of ancient period.