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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.

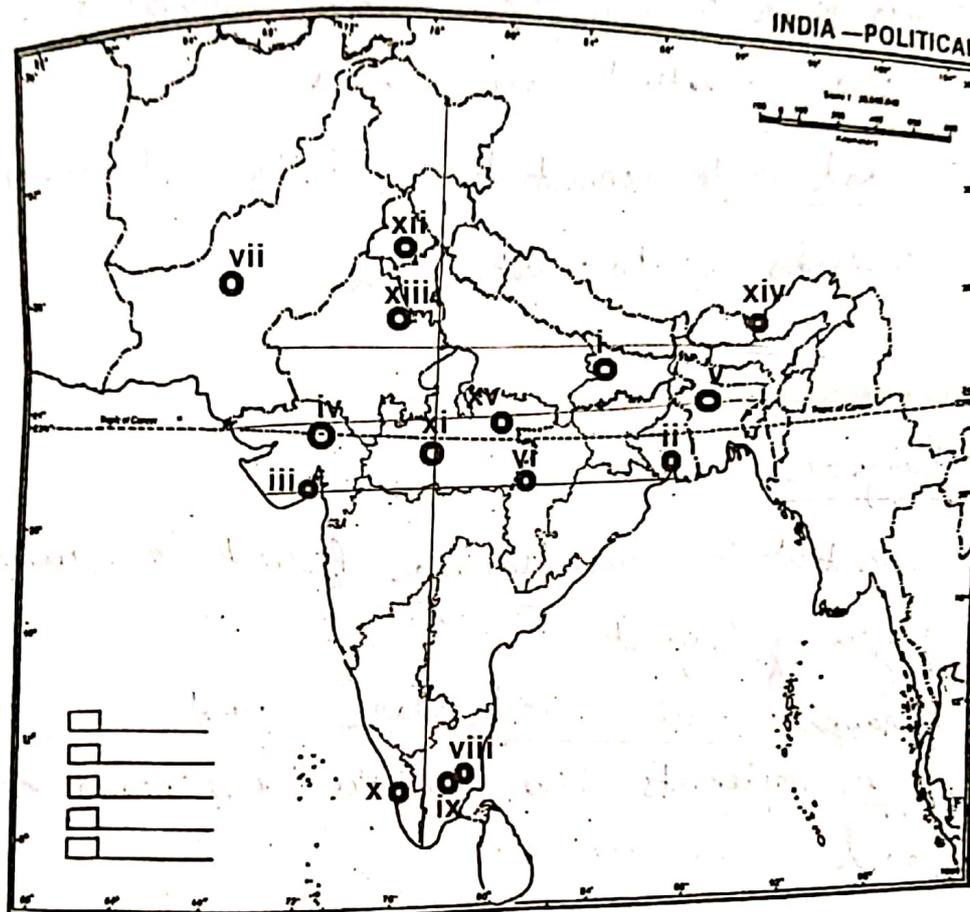
Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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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

- Located in Saran district of Bihar
- Practiced agriculture in neolithic period - evidence of rice, moong, peas found
- Domesticated animals such as cattle, sheep,

goat, pig

- Black and red ware (BRW) from Chalcolithic age found

(ii) Ancient port and NBPW site

Tamralipti

- Located in Midnapur district of West Bengal
- Was major trading port between 200 BC to 300 CE
- Roman rouletted ware found
- Land route connected to Taxila and sea-route towards south-east Asia

(iii) Early and Mature Harappan site

Rangpur

- Located in Surendranagar district in Saurashtra region of Gujarat
- Harappan black on red ware found
- Copper implements like fishhooks, arrowheads, knives found
- Marine origin fish, molluscs were consumed

(iv) Mesolithic site

Langanaj

- Located in Mehsana district, Gujarat
- Microoliths found - triangle and trapezoid type

- Skeletons found with cut-marks on forehead
- Had symbiotic relationship with Harappan culture - traded honey and meat

(v) Ancient capital city

Mahasthangarh

- In present-day Bangladesh today
- Was the capital of Pundra Kingdom
- Artifacts like silver punch marked coins, Gupta period coins, terracotta plaques found
- Buddha stone sculptures have been found

(vi) Temple Complex dedicated to Shiva

(vii) Neolithic and Chalcolithic site

Mehrgarh

- Located in Baluchistan, Pakistan
- Among first centres of agriculture in 7000 BC
- Evidence of wheat and barley cultivation in neolithic period
- Animals domesticated - bones of cattle, goat, pig
- Evidence of dentistry from 500 BC context

(viii) UNESCO World Heritage site

Kanchipuram

- Was capital of the Pallava dynasty
- Centre of education - famous for residential colleges in ancient period
- Centre of silk weaving and trade
- Temple city: Kailashnath temple, Varadaraja Perumal temple

(ix) Jain site

Sittanavansal Caves

- Located in Pudukottai district of Tamil Nadu
- Megalithic and Jain site

- Jain cave paintings from time of Pallava king Mahendravarma
- Fresco-secco technique used
- Paintings include - pond with lotuses, swans
- Jain significance

(x) Place of oldest Mosque

Methala

- Located in Kerala, built in the 7th century CE
- Oldest mosque in India - called Cheraman Juma Mosque

(xi) Paleolithic and Mesolithic site

Bhimbetka

- Located in Raisen district, Madhya Pradesh
- It is a UNESCO World Heritage Site.
- Was inhabited during Paleolithic and Mesolithic periods continuously

- Cave paintings - of animals, hunting scenes, dancing etc - mostly in red and white colours
- Famous for "auditorium cave" - ritualistic significance

(xii) Site of Coin and Seal Moulds

(xiii) Painted Grey Ware site

Jodhpura

- Located in the state of Rajasthan
- Chalcolithic and PGW site
- Black and Redware (BRW) found
- Centre of copper metallurgy
- Traded with Harappan culture sites - mainly copper implements

(xiv) Famous Buddhist Monastery

Tawang Monastery

- Located in Tawang district, Arunachal Pradesh
- It is largest monastery in India
- Centre of Tibetan Buddhism
- Vajrayana Buddhism is also practiced

(xv) Palaeolithic site

Baghor

- Located in Siddhi district, Madhya Pradesh
- Palaeolithic stone tools like cleavers, choppers, hand-axes found
- Tools mostly made of quartzite
- Bone of animals like wild ass, cheetal, deer, wild buffalo found
- Evidence of mother Goddess worship - circular rock platform with concentric triangles found

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

The huge urban agglomerations like Harappa, Mohenjodaro, etc. depended on the strong agricultural backbone of contemporary sites to ~~fuel~~ fuel their rise.

Role of Agriculture in Rise of Harappan Cities

- Early sites of agriculture in the Baluchistan region such as Mehrgarh are believed to be precursor of the Harappan culture
- Development of agriculture and animal husbandry gave rise to sedentary living, better chances of survival, higher population, ultimately leading to urbanisation
- V. Gordon Childe has suggested strong relation of the 'neolithic revolution' with 'urban revolution' - growth of neolithic cultures, with

surplus production of food grains ensured food security. This in turn gave a ~~phitip~~ rise to alternate vocations not related to food gathering - such as traders, potters, masons, artisans, rulers, priests, planners, etc, which must have existed in the urban Harappan milieu

- The large Harappan centers must have traded with contemporary rural centres. This includes buying of agricultural produce from smaller sites like Atahdino, Chanhudaro, etc. There is evidence of supply of animals from Chalcolithic sites like Pitkhal
- Findings of evidence like "ploughed field" in Kalibangan, reservoirs in Dholavira indicate practice of agriculture within some Harappan urban centres
- Scholars like Shireen Ratnagar argue Harappan' trade with Mesopotamia, that included grains,

- was a major reason behind their rise
- Presence of huge "granaries" in Harappa and Mohenjodaro show the importance given to food security
 - Findings of catfish, molluscs within inland zones like Harappa shows a thriving fisheries industry in coastal Harappan zones
 - Animal husbandry must have been a major agro-based livelihood as suggested by recent findings of milk products, bones of cattle, goat, sheep in sites of Ropar, Dholavira, etc

Hence, the founding as well as the continuous rise of Harappan culture had a strong agriculture backing - which ensured not only food security, but also a vibrant trade and commerce.

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

The growth of urbanisation in the period 600 BCE-300 BCE across the middle and lower Gangetic plains and its relationship with iron technology has remained a sticky point among historians.

Impact of Iron Technology: Really Major?

- D.D. Kosambi argued that Aryans moved east towards Bihar for rich source of iron in Chota Nagpur plateau
- He asserts iron played major role in rise of Magadha kingdom as it was used to manufacture weapons
- R.S. Sharma argues iron technology and tools helped Aryans clear the dense forests in the Gangetic plains for agriculture
- Iron implements used in agriculture helped in generating higher levels of produce

Impact of Iron: Challenging Views

- It has been argued that iron was available across many parts of India and not concentrated only in eastern India
- During megalithic period in south India, despite awareness of iron technology, there was no decisive shift towards urbanisation immediately
- Mukherjee has argued that forest clearance could have been done by fire as not necessarily using iron tools
- Archaeological evidence of iron in NBPW sites is not so overwhelming so as to suggest its intensive usage
- It is argued that gangetic plains remained in fact heavily forested till the beginnings

of colonial period in India

Final Verdict

- While iron played important role in agriculture, weaponry, etc, it cannot be accorded sole credit for the second phase of urbanisation or Rise of Magadha
- Prevalent socio-economic conditions and development in trade and commerce must have a deterministic role
- Factors like fertile soil, resources like wood, beasts of burden, etc must have provided a strong economic backbone to the urbanisation process

Hence, scholars like D.D. Kosambi or R.S. Sharma might have overestimated role of iron technology as a variety of factors must have interacted to shape the post later-Vedic milieu.

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]

Towards the end of the late Vedic period in 600 BCE, two major forms of politics started to appear in Northern India - the monarchies (rajyas) and the so called "republics" (Ganas or Sanghas).

Factors Responsible for Rise of Republics (Ganas/Sanghas)

- With increasing vestiges of tribal organisation, many states approached towards the 'sangha' politics
- Many states which were earlier monarchies, such as Videha or Kurus, also later transformed into sanghas
- The presence of strong ruling Khshatriya clans in a single state could be a reason for their rise
- Also sanghas with their corporate element, might have led to lesser conflicts among aspiring rulers
- due to sharing of power

- Sanghas also embodied the communal ownership of resources - which provided a continuity with the erstwhile tribal politics
- Also, sources like Ambaltha Sutta indicate, that Sanghas enabled the ksatriya elite to maintain dominance against Brahmanas

Factors Responsible for Decline of Republics (Ganas/Sanghas)

- Majority of Sanghas were located along foothills of Himalayas which were subdued by nearby monarchies
- The vocabulary of the period such as "samrat", "samrajya", "chakravartin" indicates the ambition of monarchs which gradually absorbed Sanghas into the Rajyas
- Sanghas were prone to internal dissensions and discord as reported about the Licchavis in the Lalitavistara - This might have led to lack of decisive actions at time of need

- Sanghas lacked a permanent standing army
- Location of Rajyas along gangetic plains enabled access to huge pool of resources - wood, iron, elephants, etc necessary to fight a decisive battle
- Hence, the number of Sanghas showed gradual decline and with aggressive campaigns by Samudragupta in the 4th century CE, last vestiges of Sanghas came to an end.

Were the "Republics" democratic?

- Nationalist historians like R.C. Majumdar, H.C. Mukherjee exalted Sanghas as "~~republic~~" "republics" for their "democratic" character
- These were compared with republics of ancient Greece and Rome
- But recent scholarship has moved to a dispassionate approach as nationalist theories were based to a large extent on countering colonial stereotypes

- It is now widely accepted that Sanghas/ Ganas were oligarchic in nature - where power was held and exercised by men from leading Kshatriya families
- These men were termed as "rajas", who elected a chief among themselves. The chief was given title of "ganajyestha", "sangha-mukhya", etc
- They met at a hall called "santhagaras", where decisions regarding declaration of war, peace, punishment to culprits, public works, etc were taken
- Decisions were generally ~~held~~ taken by voting using wood pieces called "salakas"

Therefore, despite having a corporate element, power was held by a restricted group of men in Sanghas, thus not making them a true democratic rule.

Q.3 (a) Analyse Vedic sacrifice as a ritual and a form of social exchange in ancient India. [15 Marks]

The Vedic religion largely centered around rituals of sacrifice, which apart from a form of practice of religion, was also a medium of social exchange.

Vedic Sacrifice as a Ritual

- The importance given to sacrifice rituals in Vedic religion of Ancient India is known from corpus of Vedic literature itself
- The 'samhita' portions of Vedas contain elaborate instructions for ~~ritu~~ sacrifices, the 'Brahmanas' (text) provide directions on how sacrifices are to be held, 'Aranyakas' contain philosophical interpretation about the sacrifices
- Even the Uparishads, which deal mainly with meta-physical aspect, also accept sacrifices

- As a form of earning punya (merit)
- Later vedic texts like Atthorva Veda also contain sacrifice rituals for various ends to achieve
 - Sacrifices were considered as a window between the 'yajamana' (the one for whom it is conducted) and God, the sacrificial fire representing 'Agni' (the god of fire)
 - The oblations given to the sacrificial fire are supposed to be received directly by Gods, who in turn grant wishes to the Yajamana
 - Sacrificial rituals could be the simpler morning and evening fire involving only the Yajamana or the grand 'shrauta' sacrifices involving ritual specialists.
 - Both archaeology and literature point towards ^{while} primacy of sacrifices as a ritual ~~and~~ institutional religion involving temples, 'tirthas' (pilgrimage) of later Hinduism seem to be absent.

Vedic Sacrifice as a form of Social Exchange

- Vedic sacrifices formed a window of social exchange between the priestly Brahmana class and the "dwija" varnas - Kshatriyas, vaishyas
- The giving of 'dana' (sacrifice fees) and 'datshina' (ritual fees) to the Brahmanas by the Yajamana was a method of social exchange
- The grand "shrouta" sacrifices involving ritual specialists must have involved large number of participation, thus cementing social relationships
- The exclusion of Shudras ~~an~~ must have acted as a means for the "dwija" varnas to maintain their social hegemony through such sacrifices

Hence Vedic sacrifice acted not just as a vehicle of religious practice, but also in forming social bonds.

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 above statement was given by Mortimer Wheeler, who argued strongly that an Aryan invasion was the cause of decline of the Harappan civilisation.

Aryan Invasion Theory: Myth or Reality?

- Originally the theory was proposed by historian Ramaprasad Chanda and later elaborated by Mortimer Wheeler
- Wheeler presented several arguments to support the claim such as reference to place 'Harigupriya' in Vedas
- Overwhelming references to wars, chariots, weapons, horses, etc in Vedic texts has been said to reflect war with Harappans
- Epithet of 'Purandhara' - the breaker of forts, for God Indra was said to signify the same
- Rig Vedic references to Dasas and Dasyus has

- been said to denote the Harappan peoples
- A set of graves in upper layers of Mohenjodaro has been said to belong to the defeated Harappans
 - Wheeler has argued that Cemetery-H culture at Harappa belonged to first set of Aryan invaders
 - Hence according to this theory, the Aryan invaders with their superior military and technological advancements were responsible for the sudden decline of the Harappan civilisation

Recent Trends

- Recently, the Aryan invasion theory has been under attack due to lack of compelling evidences
- Archaeological evidence doesn't indicate presence of large scale weapons, chariots, horse bones across major Harappan sites
- Citadels - where a major fight could be expected - lacked graves, weapons, etc
- KAR Kennedy's analysis of skeletal remains at Mohenjodaro indicates they belonged to different times

- The Cemetery-H culture doesn't show continuity with Harappan culture
- Scholars like George Dales, PV Kane have questioned evidence from Vedic sources as they are religious texts with unclear age and authorship
- Recent scholarship has rather moved towards environmental causes and climate change as the major reason for the decline
- George Dales has argued that flooding of the Indus due to change in course could be a key reason.
- M.R. Mughal's analysis shows drying in the Ghaggar-Hakra region

Recently, even study through mathematical models has revealed changes in climate towards end of the Harappan mature period, and the Aryan invasion theory for decline of Harappan civilisation largely stands rejected by scholars.

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

The megalithic period, existing between roughly 1200 BCE to 100 CE, was remarkable for its unique burial techniques involving large dressed pieces of stone.

Social Organisation

- The megalithic people lived in a tribal society and were related to each other via networks of kinship
- Construction of elaborate burials like cave burials, hood stones, mehnis, etc indicates the community's ability to work in a co-operative manner
- The society, though not urban, lacked absolute equality
- This is seen from difference in quantity and quality of grave goods

- Some graves, such as in Hallur or Piklihal, containing gold indicate higher social status
- The size of houses also show difference - for example, at Maski both single-roomed and multiple-roomed houses are found.

Settlement Patterns

- Initially settlements were along hill tracts, but gradually they occupied plains, especially near perennial sources of water
- Being pre-dominantly agricultural community, they lived near rivers or constructed tanks for irrigation purposes
- Process of urbanisation was slow in peninsular India, where majority of megalithic settlements existed
- Houses were made of wattle and daub - using a combination of wooden poles,

mud and reed - ex. post holes as evidence found in Brahmagiri and Mastki in Karnataka

- The burial sites were located outside the residential areas in a specialised location

Political System

- It was a tribal polity based on kinship networks
- This stage is often called chiefdom stage, where tribal chiefs held power
- The construction of elaborate pit burials containing expensive goods like gold, copper indicates power of the person
- Also, co-ordinated works carried out to create megalithic structures must have had planners who could direct such activities
- Sangam texts, which coincide with late Megalithic period mention terms like 'perumalan' (great son) which could indicate a tribal chief

Religious Beliefs and Practices

- The elaborate burial practices show respect and veneration for the dead
- They probably believed in after-life as indicated by food grains, pottery, jewellery placed in the graves for the dead person to use in next life
- Animal bones found in grave sites show possible rituals involving animal sacrifice when a person died - bones of cattle, goat, sheep found
- Could be possible that megaliths were a spot for veneration and prayer on a regular basis

The Megalithic period was a distinct phase of pre-historic India which provides deep insight into life-ways of people, especially in peninsular India during the first millennia BCE.