

THEME : 01

**BRICKS, BEADS AND BONES
THE HARAPPAN CIVILISATION**

Key concepts in nutshell

Period :- (I) Early Harappa culture – Before 2600 BCE

(II) Mature Harappa culture-2600BCE to 1900 BCE

(III) Late Harappa culture- After 1900 BCE

Extent of Harappan civilisation :-

**Northern boundary-Manda Southern Boundary-Daimabad
Eastern boundary- Alamgirpur Western boundary-Sutkagendor**

Characteristics of the Harappan Civilisation :-

Two Sections :- (I) The Citadel

(II) The Lower Town

- **Carefully planned drainage system.**
- **At burials in Harappan sites the dead were generally laid in pits.**
- **Seals and sealings were used to facilitate long distance communication.**
- **Exchanges were regulated by a precise system of weights, usually made of a stone called Chert and generally cubical, with no markings.**
- **Some archaeologist are of the opinion that Harappan society had no rulers, whereas other archaeologist feel that there was no single ruler but several rulers.**
- **Several explanation for the decline of Harappan civilisation are Climatic changes, deforestation, excessive floods, the shifting and/or drying up of rivers.**

Metals known :- Gold, Silver, Copper, Bronze.

Scripts :- The Harappan scripts are undeciphered. There are 375-400 signs. The script was written from right to left.

Craft :- The place Chanhudaro was totally involved for craft production. There were experts in bead makings, shell cutting, seal making, weight making. Lothal was also one of the important place for craft production.

Modes of Transportation :- Bullock carts and Boats.

Q.1 List the raw materials required for craft production in the Harappan civilisation and discuss how these might have been obtained. (2)

Ans. The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

Two methods of procuring materials for craft production :-

1. They established settlements such as Nageshwar, Shortughai and Balakot.
2. They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

Q.2 “Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations”. Explain it by your arguments? (2)

Ans. Yes, our knowledge about the Indus Valley Civilization is poorer than that of the other because of the following reasons:-

- The script of that age has hitherto not been deciphered.
- The easy method behind seeking knowledge about other Civilizations such as that of Egypt, Mesopotamia, China etc. was the deciphering of their scripts. Scripts is that sole basis through which we can gather through knowledge about the art, literature, customs, dresses, function and religion etc. of any Civilizations

Q.3 What were the confusions in the mind of Cunningham while studying Harappan civilization ? (2)

Ans.

- He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE.
- He thought that Indian history began with the first cities in the Ganga valley.
- In fact, Cunningham’s main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

Q.4 What were the differences in the techniques adopted by Marshall and Wheeler in studying Harappan civilization ? (2)

Ans.

- Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.

- This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about the context of these finds was irretrievably lost.

R.E.M. Wheeler, rectified this problem. Wheeler recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines

Q. 5 “Burials is a better source to trace social differences prevalent in the Harappan civilization”. Discuss. (2)

Ans.

1. Studying burials is a strategy to find out social differences.
2. At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made – in some instances; the hollowed-out spaces were lined with bricks.
3. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.

Q. 6 Write a note on the Drainage system of the Harappans. (5)

Ans. One of the striking features of this town was a well planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus Valley people took great care to keep their cities neat and clean.

Q. 7 Discuss the functions that may have been performed by rulers in Harappan society. (5)

Ans.

- Some archaeologists are of the opinion that Harappan society had no rulers and that everybody enjoyed equal status. Others feel there was no single ruler but several.
- There are indications of extraordinary uniformity of Harappan artefacts as evident in pottery seals weights and bricks.
- Notably bricks though obviously not produced in any single centre, were of a uniform ratio throughout the region, from Jammu to Gujarat.

- Under the guidance and supervision of the rulers plans and layouts of the city were prepared. Big buildings palaces forts, tanks wells, canals, granaries were constructed.
- Roads lanes and drains were also constructed and cleanliness was maintained under the over all supervision of the ruler.
- The ruler might have taken interest in economy of the state or city states. He used to inspire the farmer to increase agricultural production.
- He used to motivate the craftsmen to promote different handicrafts. Internal as well as external trade was promoted by the ruler.
- He used to issue common acceptable coins or seals, weights and measurements.
- During the natural calamity such as flood earthquake, epidemic etc. the ruler used to provide grains and other eatables to the affected people.
- He used to play active role to defend cities or state from foreign attack.

Q. 8 How can you say that the Harappan culture was an urban one. (5)

Ans. We can say that the Harappan culture was an urban one, due to the following reasons:

- The cities were well planned and thickly populated.
- The roads were straight and wide.
- The houses were made of burnt bricks and contained more than one storey.
- Every house had a well and a bathroom.
- The drainage system was excellent with house drains emptying into street drains.
- The citadel of Harappa had public buildings.
- Lothal had a dockyard and was an important trading centre.
- After the decline of the Harappan culture, town planning was forgotten and there was absence of city life for about a thousand years.

Q.9 Write a note on the agricultural technology of Harappans. (5)

Ans. Agriculture was the chief occupation of the Harappans. The prevalence of agriculture is indicated by finds of grains. But it is more difficult to reconstruct actual agricultural practices. Archaeologists have found evidence of a ploughed field at Kalibangan. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolate from this that oxen were used for ploughing. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.

Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira may have been used to store water for agriculture.

Q.10 Discuss how archaeologist reconstruct the past.

(10)

Ans.

1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc.
2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.
3. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use.
4. An understanding of the function of an artefact is often shaped by its resemblance with present-day things – beads, querns, stone blades and pots are obvious examples.
5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found
6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.
7. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship.
8. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.
9. Remains of crops, saddle querns or pit are studied to identify food.
10. Archaeologists observe the different layers of site and try to find out different things which give picture of socio-economic conditions, religions and cultural life of the past people.

Q.11. Passage based question:-

(8)

Read the given passage carefully and answer the questions that follows :-

“Evidence of an “invasion”

Deadman Lane is a narrow alley, varying from 3 to 6 feet in width ... At the point where the lane turns westward, part of a skull and the bones of the thorax and upper arm of an adult were discovered, all in very friable condition, at a depth of 4 ft 2 in. The body lay on its back diagonally across the lane. Fifteen inches to the west were a few fragments of a tiny skull. It is to these remains that the lane owes its name.

FROM JOHN MARSHALL, Mohenjodaro and the Indus Civilisation, 1931.

Sixteen skeletons of people with the ornaments that they were wearing when they died were found from the same part of Mohenjodaro in 1925.

Much later, in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote:

The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer.

Where are – or were – these citadels? It has in the past been supposed that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilisation of essentially non-Aryan type, now known to have employed massive fortifications ... What destroyed this firmly settled civilisation?

Climatic, economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.

FROM R.E.M. WHEELER, “Harappa 1946”, Ancient India, 1947.

In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist named George Dales. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter,....the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence.

FROM G.F. DALES, “The Mythical Massacre at Mohenjodaro”, Expedition, 1964.

As you can see, a careful re-examination of the data can sometimes lead to a reversal of earlier interpretations.

(i) Name the archaeologist who presented this source? 1

Ans. John Marshall

(ii) Which argument of the destruction of Harappa civilization, this excerpt indicates? 1

Ans. This exert indicates that the Harappa civilization was destroyed by foreign invasion.

(iii) Who co-relate this evidence with Rigveda ? Why ? 3

Ans. R.E.M. Wheeler. Because, the Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer.

(iv) Who and how propounded the theory opposite to this ? 3

Ans. George Dales. He hesitates to accept that this invasion was carried on by the Aryans. . He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war.

THEME – 2

Kings, Farmers and Towns

Early states and economics (C 600 BCE – 600 CE)

Key concept in nut shell

Several developments in different parts of the subcontinent (India) the long span of 1500 years following the end of Harappan Civilization:-

- Rigveda was composed along the Indus and its tributaries.
- Agricultural Settlements emerged in several parts of the subcontinent.
- New mode of disposal of the dead like making Megaliths.
- By C 600 BCE growth of new cities and kingdoms.
- 600 BCE major turning point in early Indian history.
- Growth of 16 Mahajanapadas. Many were ruled by kings.
- Some known as ganas or sanghas were oligarchies
- Between the 600 BCE and 400 BCE Magadha became the most powerful Mahajanapada.
- Emergence of Mauryan Empire Chandragupta Maurya (C 321 BCE) founder of the empire extended control upto Afghanistan and Baluchistan.
- His grandson Ashoka, the most famous ruler conquered Kalinga.
- Variety of sources to reconstruct the history of the Mauryan Empire – archaeological finds especially sculpture, Ashoka's Inscriptions, Literary sources like Indica account of megasthenes, Arthashastra of Kautilya and Buddhist, Jaina and puranic literature.
- Five major political centres – Pataliputra, Taxila, Ujjayani, Tosali and Suvarnagiri to administer the empire.
- Ashoka's Dhamma to hold his empire together.

New Notions of Kingship

- By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent.
- Cholas, Cheras and Pandyas in Tamilakam, known from Sangam text.
- Most of these states including Satavahanas and Shakas had control over long distance trade networks.
- Kushanas (C First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to north West India.

- Their history has been reconstructed from Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.
- History of the Guptas (4th century CE) has been reconstructed from literatures, coins and inscriptions including Prashastis.
- What did subjects think about their rulers? Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra.
- Strategies for increasing agricultural production – use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.
- Land grants to religious institutions or Brahmanas, to extend agriculture to new areas or to win allies by making grants of land.
- Emergence of urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc.
- In the towns different types of people used to live such as washing folk, weavers, scribes, carpenters, potters, religious teachers, merchants, kings.
- Artisans and traders organized themselves in guild or shrenis.
- Trade both in the subcontinent and with east and north Africa, West Asia, South East Asia, China.
- India used to export spices, fine pearls, ivory, silk cloth, medicinal plants.
- Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used. The first gold coins were issued in (first century CE) by the Kushanas.
- James Prinsep an officer in the mint of the East India Company was able to decipher Ashokan Brahmi in 1838.
- Limitations of Inscriptional evidence- letters are very faintly engraved, damaged or letter missing, not sure about the exact meaning of the words.

Questions and answers carrying two marks

1. What are megaliths? 2
Ans. a- Megaliths were elaborate stone structures in central and south India in first millennium BCE.
b- These were kept on the burials. Dead were buried with a wide range of iron tools and weapons.
2. Why six century BCE often considered as a major turning point in Indian history? 2
Ans. a – It is an era associated with early states and cities, growing use of iron, the development of coin.
B - It also witnessed the growth of diverse system of thoughts including Buddhism

and Jainism.

3. Define Dhamma Mahamatta?

Ans. a- Special officers appointed by Ashoka.

b- Appointed to spread the message of Dhamma.

4. Write any two sources of Mauryan history?

Ans. a- Arthashastra of Kautilya.

b- Ashoka's inscriptions.

5. Who were Kushanas?

Ans. a- Kushanas were a clan of nomadic people living in China.

b- Kushanas ruled over a vast kingdom extending from Central Asia to North-West India.

c- First to issue gold coins in India.

6. In which languages and script, Ashokan script were written?

Ans. a- Language- Prakrit, Aramaic and Greek.

b- Script- Prakrit in Brahmi, Greek, Aramaic and Kharosthi.

7. Who was a Gahapati?

Ans. 1. Gahapati was the owner, master or head of a household.

2. He was the owner of the resources- land, animals and other things that belonged to the household.

Short Questions (5 Marks each)

8. Discuss factors responsible for the rise of Magadha -

- Powerful rulers- Bimbisara and Ajatasattu
- Availability of iron.
- Fertile soil
- Availability of elephants in forest.
- Strong capital – Rajgir and Pataliputra

9. Describe five features of Mahajanapadas?

- Maximum Mahajanapadas ruled by kings but some ruled by Ganas or Sanghas.
- Each had its own capital often fortified.
- Permanent army recruited from the peasantry regular bureaucracies.
- Dharmasutras laid down norms for kings and other people.
- Function of king to collect taxes and tributes from people.

10. Explain main features of Ashoka's Dhamma?

- Respect to elders, love for young and kindness to servants.
- Religious tolerance to other religions.
- Liberal policies towards Brahmanas, Shramanas.
- Appointment of Dhamma mahamattas.

11. Important changes in agriculture during the period between 600 BCE to 600 CE .

- For increase of agricultural production use of plough with iron tipped ploughshare.
- Introduction of transplantation of crop (paddy).
- Irrigation by wells, ponds and canals.
- Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.
- Land lords and heads of village were more powerful and had control over farmers.
- Land grants by kings to extend agriculture to new areas.

12. How do inscription help in reconstruction of history?

- Knowledge about the rulers and their achievements.
- Scripts and language of that time.
- Land grant and economic condition.
- Extent of the empire.
- Social and religious condition of kingdom.

13. Main features of Mauryan administration? 10

- Central administration- King had control over legislative, executive, judiciary, army and finance.
- Provincial administration- The Empire was divided in to many provinces.
- Local Government- There was a committee of 30 members to maintain rules and regulations in Pataliputra.
- King used to run the administration with the help of high officials.
- Five major political centres in the empire
- Law and order system setup.
- Organised army- a committee with six subcommittee for coordinating military activity.
- To spread Dhamma , appointment of Dhamma Mahamattras.
- Officers were appointed to manage the land revenue, irrigation and roads

- Institution of spies was very strong and working effectively.

14. Source based questions:-

Read the following passage and answer the questions given below:

What the king's officials did?

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that every one may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.1- Explain the duties of the officers of state. 3

Ans- 1. Some superintended the rivers, measured lands and inspected the sluices by which water was let out from the main canals into their branches, so that everyone would have an equal supply of it.

2. They had also charge of huntsmen, entrusted with the power of rewarding or punishing them according to their deserts.

3. They collected the taxes, and superintended the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q2.- Explain the role of the sub-committees for coordinating military activities. 3

Ans- 1. Megasthenes mentioned a the committee with six subcommittees for coordinating military activity.

2. They looked after navy, transport and provisions, foot soldiers, horses, chariots and elephants.

3. The second committee had to arrange bullock carts to carry equipments procure food for soldiers and fodder for animals and recruit servants and artisans to look after the soldiers.

Q3- What did Ashoka do to hold his empire together? 2

Ans- 1. Ashoka tried to hold his empire together by propagating dhamma.

2. Special officers called dhamma mahamattas were appointed to spread the message of dhamma.

THEME 3

KINSHIP, CASTE AND CLASS IN EARLY SOCIETIES

(600 BC-600CE)

Key concepts in nutshell

- Many rules and different practices were followed by the people.
- Very often families were part of larger networks of people we define as relatives.
- Blood relations can be defined in many different ways.
- Manusmriti is considered the most important Dharma Sutra and Dharmashastra. It was compiled between 200 BCE and 200 CE. This laid down rules governing social life.
- During Mahabharata age gotras were considered very important by higher varnas of societies.
- Social differences prevailed and integration took place within the framework of caste system.
- According to the sutras only Kshatriyas could be a king.
- The original version of Mahabharata is in Sanskrit.
- It contains vivid descriptions of battles, forests, palaces and settlements.

Q1. What do you mean by the term epic? 2

Ans. Epic means a larger poetic text which narrates the life and achievements of the heroes or the past of a nation.

Q2. Give Two Importance of Manusmriti? 2

Ans. (i) It gives vital information about law and social practices.
(ii) It influences the Hindu way of life even today.

Q3. Why the war Mahabharata was fought? What was its result? 2

Ans. The war of Mahabharata was fought to acquire land and authority. The war was won by the Pandavas.

Q4. What do you mean by term kula and Jati? 2

Ans. Sanskrit texts use the term kula to designate families and jati for the larger network of kinfolk.

Q.5 What is endogamy? 2

Ans. Endogamy refers to marriage within a unit. This could be a kin, group, caste or a group living in the same locality.

Q6. What did B.B.Lal note about the houses in the second phase of Mahabharata period
Explain? 5

Ans. B.B.lal has given a description about the houses in the second phase. He noted that within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud bricks were duly encountered. The discovery of mud plaster with prominent reed marks suggested that some of the houses had reed walls plastered over with mud.

Q7. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta? 5

Ans. (I) The Purusha sukta says that four varnas emerged from the Purusha sukta .
(II) These varnas were Brahmanas, Kshatriya, Vaishya, Shudras.
(III) The Brahmanas enjoyed the supreme position in the society.
(IV) The Kshatriyas were warriors, they ran the administration.
(V) The Vaishyas were engaged in trade. The Shudras were destined to serve the three Varnas.
(VI) Only the birth was the basis of status and respect in the society.
The Buddhism did not accept this concept. They believe that the inequality in the society was artificial and temporary. They rejected birth as the basis of social prestige.

Q8. Explain the relationship between the Varna system and the occupation according to Brahmanical texts. How did the Brahmanas reinforce these? 5

Ans. Relationship between the varna system and occupation according to Brahmanical texts:
(I) Brahmanas- study and teach the vedas, perform sacrifices.
(II) Kshatriyas –study the vedas , get sacrifice performed and engage in warfare , protect people and administer justice.
(III) Vaishyas-study the vedas, get sacrifices performed and engaged in agriculture and trade.
(IV) Shudras-assigned only one occupation-that of serving the three higher varnas.
The Brahmanas enforced these by:
(a) Divine origin.
(b) Advising kings to enforce the order.
(c) Caste based on birth.

Q9. The rules of the Brahmanical texts were not universally followed in ancient time. Justify giving five evidence. 5

Ans. Brahmanical texts were not universally followed in ancient times:

- (i) Women were expected to give up the gotra of the father after marriage. However the women married satvahana rulers continued to have names derived from others gotra. They did not adopt husband's gotra.
- (ii) According to the shastras only Kshatriyas could become rulers. But there were many ruling families that claims to be Brahmanas or Vaishyas.
- (iii) There were population whose practices were not influenced by Brahmanical ideas such as Nishadas, nomadic pastoralists.
- (iv) There were instance of multiple occupations of the same caste such as silk weavers of Mandasor.
- (v) Instances of chandalas not accepting the life of degradation prescribed in the Shastras.
- (vi) Generally marriage took place within the caste. Sometimes marriage took place outside the caste such as Bhim and Hidimba.
- (vii) Women were not allowed to share the property of their father. Exceptions are there such as Prabhavati Gupta.

Q10. The Mahabharata is a good source to study the social value of ancient times Prove it.?

10

Ans. Yes, Mahabharata is a good source to study the social value of ancient times.

- (I) The Mahabharata gives a vivid description of the social values of the period as essential it is story between two set of warnings cousins and thus centre around conflict in the society.
- (II) Patriliney succession it emphasized
- (III) The Mahabharata reinforces the relations between the caste and the occupation prescription between the caste and the occupation prescribed in the Dharmashastras through stories. For example, the story of Eklavya.
- (IV) The Mahabharata gives a vivid description of the caste system and interrelation of the different caste group. This is evident from the story of Hidimba's marriage with Bhima.
- (V) The Mahabharata also provides evidence to patriarchal society, for example Yudhishtira staking Draupadi, his wife in the game of dice.
- (VI) Kanyadan or gift of daughter in marriage was considered an important religious duty of the father.
- (VII) Different types of marriages were practiced in the society.
- (VIII) The Mahabharata also gives two contrasting social norms in the relationship between the mother and son for example (i) relationship between the Pandavas and their mother example (ii) the Kauravas and their mother.
- (IX) It provides information about varna and different professions.

(X) Elders were dominating in the family.

Q11. Read the following passage given carefully and answer the question that follows: 8

Draupadi's Marriage

Drupada the king of Panchal organised a competition where the challenge was to string a bow and hit a target : the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them asked them to share whatever they had got .she realized her mistake when she saw Drupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Drupadi would be their common wife.

When Drupda was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other.

Vyasa added that in another instance a young woman had prayed to shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi and Shiva had fulfilled her desire. Convinced by these stories, Drupada consented to the marriage.

- (i) What was the competition organized by the Panchala king Drupada for the marriage of his daughter? 2
- (ii) What two explanations were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandvas? 3
- (iii) What form of the marriage was Draupadi's marriage to the pandvas? Give two views of historians about the form of marriage. 3

Ans.(i) Drupada organized a competition where the challenge was to string a bow and hit a target.

Ans.(ii) Vyasa told that Pandvas were in reality incarnations of Indra. He also told that a woman was blessed by Lord Shiva to have five husband was now reborn as Draupadi.

Ans.(iii) It was an example of polyandry. Some historians believe that such kind of marriage were perhaps prevalent in some section of societies. Some historians believe that such tradition was present in the Himalayan region

THEME -4

Thinkers Belief and Buildings

Culture Development

(600 BCE – 600 CE)

Key concepts in nutshell

- Buildings of sanchi Kannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- Buddhist, Jaina and Brahmanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE.
- Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum to preserved the ancient sites.
- The Rigveda is a collection of hymns, praise of many deities like Agni, Indra, Soma etc.
- The basic philosophy of Jainism already existed in north India even before the birth of vardhamana Mahaveera.
- Tha Bhuddha was the most influential teachers of his times.
- Two traditions were including in modern Hinduism – Vaishnavism and Shaivism.

QUESTIONS ANSWER –

Q1. Mention four places associated with the life of the Buddha. 2

Ans.1. Lumbini (birthplace of the Buddha)

2. Kapilvastu (the Buddha was brought up here)
3. Bodh Gaya (the Buddha attained enlightenment here)
4. Sarnath- (the Buddha delivered his first religious discourse here).

Q2. What do you mean by Tri –ratna? 2

Ans- According to Jainism, Moksha or salvation can be attained by observing Tri- ratna or three jewels. These are-

1. Right knowledge
2. Right faith
3. Right action.

- Q3. Into how many categories the religious sects that originated during the 6th century B.C. can be divided? 2
- Ans- The religious sects of the 6th century. B.C. can be divided into two categories:
1. The faiths which were openly against Vedic religion,
 2. The faiths which did not oppose Vedic religion openly but propagated new principles venerating one or the other old divinity.
- Q4. What do you mean by “Dharma Chakra Pravartana”? 2
- Ans- Dharma Chakra Pravartana means ‘sitting in motion the wheel of Dharma’. The first religious discourse or sermon delivered by Mahatma Buddha after attaining enlightenment at Mrig dav or Deer Park of Sarnath near Varanasi , is known as ‘ Maha chakra Pravartana’.
- Q5. Mention the various incarnations of Vishnu according to Vaishnavism. 2
- Ans. According to Vaishnavism there are ten incarnations of Vishnu. These are: Matsya , Kurma, Varsha, Narsimha, Vamana, Parsurama, Rama, Krishna, Buddha, and Kalki.
- Q6. Mention the teachings of Mahatma Buddha? 5
- Ans - According to Buddhist philosophy the world is transient (anicca) and constantly changing it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles.The Buddha regarded the social world as the creation of humans rather than of divine origin. According to Buddhist tradition, his last words to his followers were: “Be lamps unto yourselves as all of you must work out your own liberation”.
- Q7. What was the Budha Sangha? Discuss its characteristics. 5
- Ans. 1. Budha founded organization of monks called “Sangha”.
2. These monks served as teachers of “Dhamma”. They believed a simple life.
3. They possessed only the essential things which were required for their survival.
4. Earlier only men were allowed to joined the ‘Sangha’, later on the women were allowed for admission to the Sangha.
5. All the members were regarded as equal in the Sangha.

Q8. How Buddhist text were prepared and preserved?

5

Ans. The Buddha used to give teachings through debate and discussion. Men, Women and children attended these discussions and discussed what they heard. None of his teachings were written down during his life time. After his death, his followers called a council of elders at Vaishali. This council compiled all of his teachings. These complications were known as Tripitaka which literally means the tree baskets to hold different types of text. Firstly they were transmitted orally and then written and classified according to their subject matter and length. When Bhuddism spread to new lands like Srilanka, other texts like Mahavamsa and Dipavamsa were written. Many Pilgrims like FaXian and Xuan Zang carried Buddhist texts with them to disseminate the teachings of Buddha.

Q9. Discuss how and why Stupas were built?

(6+4)=10

Ans.

1. Inscription found on the railings and pillars of stupas record donations made for building and decorating them.
2. Some donations were made by kings such as the Satavahanas; others were made by guilds,
3. Such as that of the ivory workers who financed part of one of the gateways at Sanchi.
4. Hundreds of donations were made by women and men who mention their names.
5. Sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.
5. Bhikkhus and bhikkhunis also contributed towards building these monuments.

Stupas were built for many reasons -

1. There were other placestoo that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or object used by him were buried there. These were mounds known as stupas.
2. The tradition of erecting stupas may have been pre- Buddhist, but they came to be associated with Buddhism.
3. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.
4. By the second century, a number of stupas, including those at Bharhut , Sanchi and Sarnath had been built.

PASSAGE BASED QUESTIONS-

Q10. Read the given passage carefully and answer the question that follows –

Why were Stupa's built

“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)?”

The Buddha replied : “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”

But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

Questions –

Q1. What are the Stupas ? Who advised the Ananda to build the Stupa? 2

Ans. The Stupa were the sacred places. They preserved the relics of the Buddha such as his bodily remains or the objects used by him. All these things were buried in the stupas.

Q2. From which chapter has this excerpt been taken? It is a part of which book? 1

Ans. This excerpt has been taken from the “ Mahaparinibbana Sutta.” It was a part of the “Sutta Pitaka.”

Q3. Who was the Tathagata? What had he told about the importance of the stupa? 3

Ans. Tathagata was another name for the Buddha. He told Ananda that the honour to his worldly remains was not important. He laid stress on the importance of one's good deeds. The stupas should be erected on the holy places. If anybody placed garlands or perfume or saluted them, he will not only get the peace of mind but also profit and joy.

Q4. Name any three places where the Stupas have been built. 2

Ans. The stupas were built at many places. The most important stupas existed at Bharhut, Sanchi and Sarnath.