

# **DAYAWATI MODI ACADEMY**

## **MODIPURAM MEERUT**

**Class XII**

### **ASSIGNMENT AND NOTES – HISTROY**

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#### **NOTES AND ASSIGNMENTS OF CHAPTER-1**

##### **Ancient Authority**

- Different arguments put forwarded by the archaeologists over the central authority of Harappa
- There are three major views about the existence of a central authority in the Harappan society.
- Some archaeologists are of the opinion that there were no rulers in the Harappan society and that everybody enjoyed equal status.
- Others are of the opinion that there was no single ruler but several rulers. Mohenjodaro had a separate ruler, Harappa had separate and so on.
- Some others suggest that there was a single state. This theory was based on the similarity of artefacts, planned settlements etc.
- The last opinion considers being more plausible as it is doubtful that such complex decisions were made and implemented collectively by entire communities.

##### **The End of the Civilization**

- The Evidences that reflected the disappearance of Harappan civilization by 1800 BCE
  - By 1800 BCE most of the mature Harappan sites were abandoned.
  - The expansion of population and its migration took place towards Gujarat, Haryana, Western U.P. etc.
  - After 1900 B.C. sites which existed marked the transformation of material culture i.e.
  - disappearance of distinctive artefacts of civilization like weights, seals, distant trade, etc. Writing,
  - long-distance trade, and craft specialization also disappeared.
  - House construction techniques deteriorated and large public structures were no longer produced.
  - This indicates a rural way of life named late Harappan.
  - Several explanations for the decline of Harappan civilization
- The reasons responsible for the end of the civilization is still unknown. But probable reasons are:**
- Climatic Change
  - Deforestation
  - Excessive floods
  - Over use of the landscape
  - The shifting and or drying up of rivers
  - Invasion most probably by the Aryans
  - Harappan state might have ended because there are evidences of absence of distinctive artefacts like seals, pottery, etc

## Discovering the Harappan Civilization

Cunningham and his Confusions:

- Cunningham was the first Director General of ASI (Archaeological Survey of India).
- He was known as the father of Indian archaeology.
- He began archaeological excavations in the mid 19th century.
- His main interest was in the archaeology of early history from 6th century BCE-4th century CE, and later periods.
- He used the accounts left by Chinese pilgrims who had visited the subcontinent between the 4th and 7th centuries CE.
- He also collected, documented and translated inscriptions found during his surveys.
- Site like Harappa did not fit well in his area of investigation.
- Although Harappan artefacts were found during the 19th century and some of these reached Cunningham.
- But he did not realize how old these were as they were not part of the itinerary of Chinese pilgrims and was not known as an Early Historic city.
- An English man gave a Harappan seal to Cunningham.
- But he was unable to place it in the time frame with which he was familiar. He thought that Indian history began with the first cities in the Ganga valley.
- So, it is assumed that he missed the significance of Harappa.
- Different methods were adopted by Marshall and Wheeler in reconstructing Harappan civilization.
- Based on these finds, in 1924, John Marshall, Director General of the ASI, announced the discovery of a new civilization in the Indus valley to the world.
- Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring stratigraphy of the site.
- R.E.M Wheeler rectified this problem. He recognized that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.
- Harappan script is not helpful in understanding the Harappan civilization. The script remains undeciphered till date.
- Material remains help the archaeologists to reconstruct Harappan life.
- Organic material such as cloth, leather, wood and reeds generally decomposed while stone, burnt clay, metal etc. survive. Materials such as pottery, tools, ornaments, and house hold objects are available.
- Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.
- The second, and most complicated, is in terms of function: archaeologists have to decide whether, for instance, an artifact is a tool or an ornament, or both, or something meant for ritual use.
- 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.
- Archaeologists also try to identify the function of an artefact by investigating the context in which it was found. Whether it was found in a house, in drain, grave or in kiln.
- The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.
- 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.
- 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.

### Archaeologist's attempts to reconstruct the religious practices of Harappan people

- The discovery of pots, querns, beads etc in the Harappan sites and their graves provide enormous information
- Traces of cotton and dresses depicted on seals and sculptures, give us an idea about the dressing style of the Harappan people
- The terracotta figurines of women indicate the worship of mother goddess.
- Plant motifs seem to suggest the practice of nature worship.
- The conical stones indicate linga worship
- In Some seals a figure shown seated cross legged in a 'yogic' posture, sometimes surrounded by animals has been regarded as a depiction of proto-Siva that is an early form of one of the major deities of Hinduism.
- Some animals such as the unicorn depicted on seals seem to be mythical, composite creatures.
- The two important structures that have been found by archaeologists are: The fire altars found at Kalibangan and Lothal and The Great Bath at Mohenjodaro, something meant for ritual use.

### Assignment:

Q1. Give any two views about Government and Rulers of the Harappan society.

Q2. Mention the attempts made by the Archaeologists to reconstruct the religious practices of Harappan people .

Q3. Discuss the functions that may have been performed by rulers in Harappan society.

Q4. What were the differences in the techniques adopted by Marshall and Wheeler in studying Harappan civilization ?

Q5. What were the confusions in the mind of Cunningham while studying Harappan civilization?

Q6. "Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations". Explain it by your arguments?

Q7. What are the reasons responsible for the end of the Civilization?

Q8. On the given political outline map of India locate and label the following -Harappa, Mohen Jodaro, Lothal, Nageshwar, BalaKot, Dholavira, Kalibangan.