

CHAPTER 1

The Harappan Civilisation

SYLLABUS

The Harappan Civilisation

Sources: Great Bath, Citadel, seals, bearded man, dancing girl, dockyard, script.

Origin, extent, urban planning, trade, art & craft, and its decline.

BRONZE AGE CIVILISATIONS

From using stone tools, man gradually came to know the use of metals. Metals were more durable than stone and could be used for making a variety of tools, implements and weapons. The first metal to be discovered was copper. For a long time stone implements continued to be used along with copper. **The period when man used both stone and copper tools is known as the Chalcolithic Period.**

Later on, man learnt the art of mixing copper with tin or zinc to produce the alloy called Bronze. Bronze is harder and more ductile than copper and is, therefore, more suitable for the manufacture of tools and weapons. Because of the importance of bronze in the growth of the first civilisations, these civilisations are known as the Bronze Age Civilisations.

By about 2500 BC, four bronze age civilisations emerged. These were:

- (i) the Harappan Civilisation in northern and western parts of India and Pakistan;
- (ii) the Mesopotamian Civilisation on the banks of river Euphrates and Tigris in modern Iraq;
- (iii) the Chinese Civilisation in the valley of Hwang Ho and Yangtze rivers; and
- (iv) the Egyptian Civilisation on the banks of Nile river in Egypt.



THE HARAPPAN CIVILISATION

The Harappan Civilisation is considered to be the first civilisation that arose in the north-western regions of the Indian subcontinent. It is so called after the name of the first major site of this civilisation, i.e., *Harappa*, which was discovered in 1921 in the province of West Punjab in Pakistan. It is also known as the Indus Valley Civilisation because some of its important sites, which were excavated first, are located in the valley of the river Indus.

The discovery of Indus Valley Civilisation in the 20th century was an important event in the history of India. Up to this time it was believed that the history of India began with the advent of Aryans. However, the discovery of the Harappan Civilisation pushed back the history of India by at least a thousand years, so as to put it at par with the other oldest Bronze Age civilisations of the world, namely Mesopotamian and Egyptian Civilisations.

The Harappan Civilisation is also referred to as the *Harappan Culture*. **The term 'Culture' is used by the archaeologists for a group of objects distinctive in style, that are usually found together within a specific geographical area and period of time.** In the case of Harappan culture, these distinctive objects are seals, weights, stone blades and baked bricks.

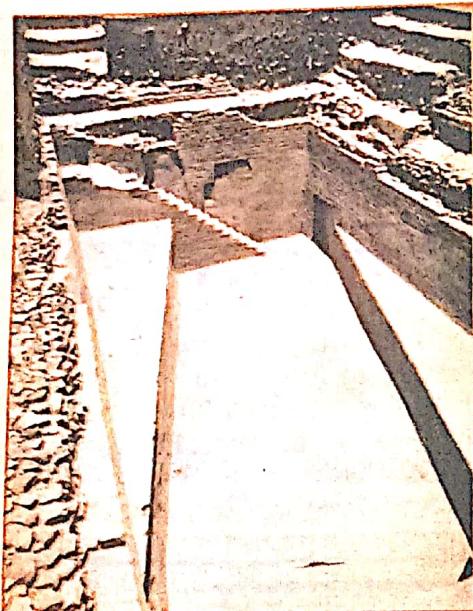
SOURCES

Our knowledge of the Harappan civilisation is based entirely on the archaeological remains such as buildings, pottery, sculpture, seals and cemeteries. This is so because no adequate written records are available. A number of seals were discovered with a few letters engraved on each, but the script has not been deciphered as

Dholavira

The Harappan city of Dholavira in Gujarat's Rann of Kutch has been designated as a World Heritage site by UNESCO. It is one of the very few well-preserved urban settlements. Spread over 22 hectares, the Harappan-era metropolis is the fifth largest archaeological site of the Indus Valley Civilisation, dating back to around 3000 BC and is believed to have been occupied till 1500 BC. It draws its name from present-day village Dholavira.

Locally known as *Kotda Timba*, the site was discovered in the 1960s by archaeologist Jagat Pati Joshi. It was excavated under the supervision of ASI archaeologist Ravindra Singh Bisht in the 1990s.



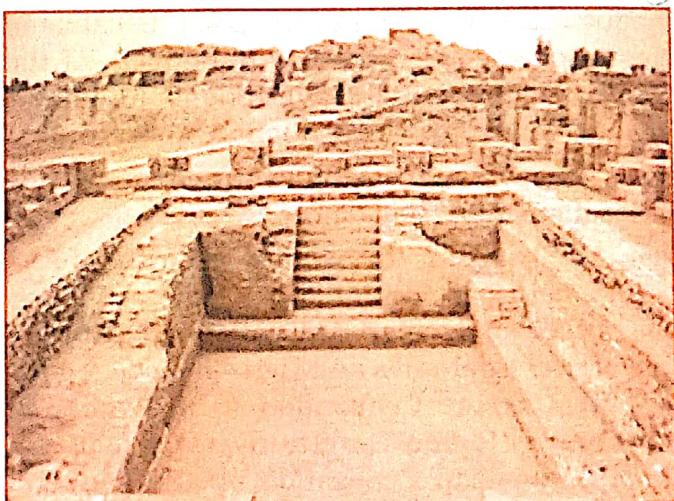
Reservoir at Dholavira

rooms were provided for the members of some kind of priesthood, whereas others think that the rooms were provided for changing clothes. This structure, with several distinctive features, has led scholars to suggest that it was meant for some kind of a ritual bath.

The Great Bath is an important source of information that throws light on the life of the people and culture of the Harappan Civilisation:

- The construction of the Great Bath indicates that the art of building had reached a high degree of perfection at that time.
- The massive structure points out that there might have existed a ruling class that could mobilise labour, collect taxes and build such a huge structure for the public.
- The design of the Great Bath portrays the efficient planning in the structural features relating to water supply and sewage disposal.
- Most of the scholars agree that the Great Bath might have been used for religious purposes. This indicates the importance attached to ceremonial bathing in sacred tanks, pools and rivers since time immemorial.
- A lot of planning must have been made to construct such a huge structure. This is indicated by the use of bricks, whether sun-dried or baked, which were of a standardised size.

2. The Citadel: The raised area of each city was called the *Citadel*. It owed its height to the buildings constructed on mud brick platforms.



The Great Bath



Pashupati Seal



Unicorn Seal

The citadel had the houses of the ruling class and important buildings like the Great Bath, the granary, the assembly hall and the workshops.

The Citadel provides useful insights about the following:

- The Citadel points to the elaborate planning that went into the development of cities and justifies that the Harappan civilisation was an urban civilisation.
- The presence of specific buildings and houses of the ruling class, indicate some sort of political organisation and social classification.
- There were buildings on the Citadel probably meant for public purposes like the granary and the Great Bath.

3. Seals: The seals used by the Harappans show their artistic skills. About 2000 seals have been discovered. Of these a great majority comprise short inscriptions with pictures of the one-horned bull, buffalo, tiger, goat, elephant and rhinoceros. Material used in making the seals comprise terracotta, steatite, agate, etc. Most of the seals are rectangular or square but some of them are circular in shape.

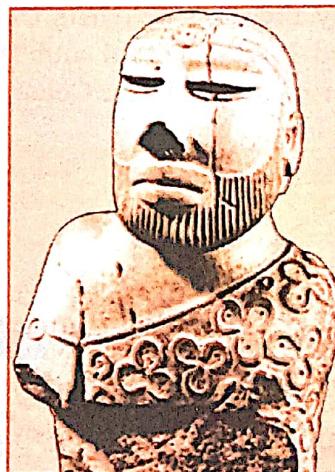
Harappan seals provide useful information about the script, trade, religion and beliefs of the Harappans:

- Seals of *Pashupati* show that people believed in Shiva. It is shown as a three-faced deity wearing a buffalo-horned head-dress, seated cross-legged on a throne and surrounded by an elephant, a tiger, a buffalo and a rhinoceros, with two deer at his feet. This deity has been identified as *Pashupati Mahadeva*.

- The *unicorn* seal shows their mythical beliefs. The seals bear some kind of script which has not yet been deciphered.
- The seals were produced mainly for commercial purpose. The seals were used by traders to stamp their goods. After a bag with goods was tied, a layer of wet clay was applied on the knot, and the seal was pressed on it leaving an impression. If the bag reached its destination with its seal intact, it indicated that it had not been tampered with. It also conveyed the identity of the sender or the owner. These seals were found in different regions. This indicates that the Harappan trade had spread over a vast area.
- Probably seals were also used as amulets, carried on the persons of their owners, as modern-day identity cards.

4. Bearded Man: The stone sculpture of a man with a beard was discovered from Mohenjo-daro. The statue has a shawl worn over the left shoulder and the eyes are half-closed as if in a state of meditation.

- Some scholars believe that this is the statue of a yogi or a priest.
- This sculpture is of high artistic value and points to the existence of skilled artisans in the Harappan Civilisation who could make beautiful three-dimensional figures.



Bearded Man

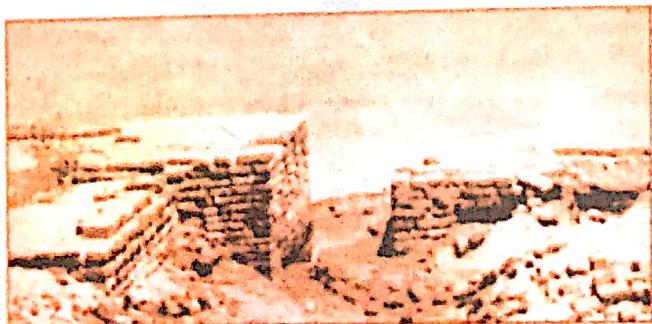
5. Dancing Girl: The bronze statue of a dancing girl, which has been found at Mohenjo-daro, is a masterpiece of art and it shows a high degree of development in the art of sculpture. The figurine shows vigour, variety and ingenuity. The right arm of the dancing girl rests on the hip and the left arm is heavily bangled. It holds a small bowl against her left leg.



Dancing Girl

6. Dockyard: A rectangular dockyard was discovered at Lothal in Gujarat. This dockyard is believed to be one of the oldest dockyards in the world. It was surrounded by a massive brick wall, probably as a protection against floods. The dockyard made of baked bricks, was connected by channels to the Gulf of Cambay. Archaeologists have also found the remains of stone anchors, marine shells and seals, which can be traced to the Persian Gulf. These, along with a structure identified as a warehouse, strongly suggest that Lothal was a port with a dockyard.

According to the historians, the town planners here had studied tides in detail to be able to leverage connecting rivers at high tide for ships to come into the port. The dockyard is most scientifically designed to withstand the flow of water and its current. It also had a water locking to keep the water in. It has been suggested by the archaeologists that a coastal route existed linking Lothal and Dholavira to Sutkagendor on the Makran Coast.



Lothal—Dockyard

Lothal was an important trading and manufacturing centre of the Indus Valley civilisation and was used for carrying out overseas trade. The dockyard provides the following information:

- It indicates the existence of trade both internal and external.
- It testifies the hydraulic knowledge of the Harappans as the boats could dock at Lothal.



Letters on an Ancient Signboard showing Harappan Script

7. Script: The Harappans used a script which is regarded as pictographic since its signs represent birds, fish and varieties of the human form. The number of signs of Harappan script is known to be between 375 and 400. The script is found inscribed on a number of seals, copper tools, rims of jars, copper and terracotta tablets, jewellery and on an ancient signboard.

The script provides following information about the Harappans:

- The script used by the Harappans was not alphabetical as it has too many signs.
- The script was written from right to left as is evident from a seal which shows wider space on the right than the left; indicating that the engraver might have started from the right and he ran out of space when he reached the left hand side.
- The availability of the script on a wide variety of objects indicate that probably many people were literate.



THINK
ABOUT IT.

In 1875, the first seal which had the engraving of a humpless bull and six signs above it was discovered. More than a hundred years later, we don't know what is written on these seals. What is the script? What is the language? What is the subject matter? Who were the Harappans? — All these questions remain unanswered.

ORIGIN OF THE CIVILISATION

There are several theories about the origin of the Harappan Civilisation. These can be categorised into two groups:

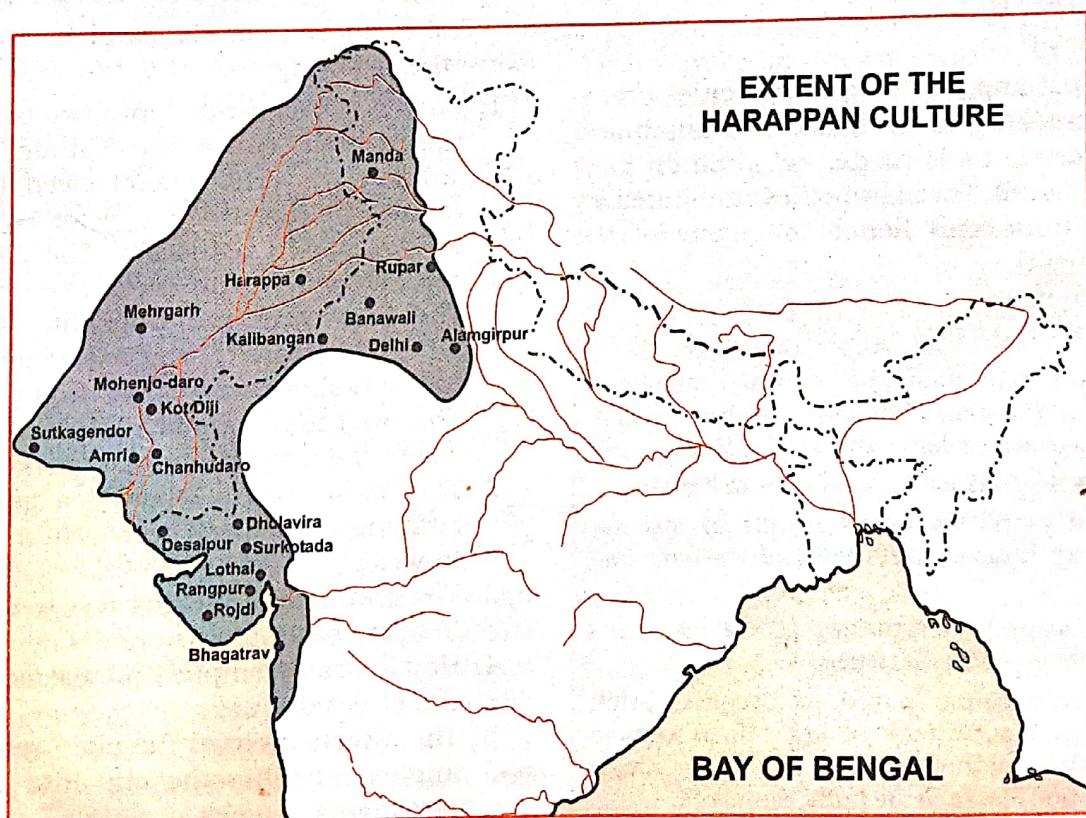
Foreign Origin: Some scholars believe that this civilisation came into existence as a result of a sudden migration of people with an urban civilisation to the Indus basin. According to these scholars, the Harappan Civilisation was an offshoot of the Mesopotamian Civilisation. However, excavations at various Harappan sites have indicated striking differences between the Harappan and the Mesopotamian Civilisations. Some scholars also held the view that trade with Mesopotamia played an important role in the transformation of the Harappan Civilisation from the early stage to the mature phase. But this theory has been rejected on the ground that no evidence of trade with Mesopotamia during the early Harappan period has been found.

Indigenous Origin: The recent researches show that roots of the Harappan Civilisation lie deep in the Indian soil. According to some historians, the urban Harappan culture was only an outgrowth of the extensive local

Discovery of Harappan Sites

Site	Year of Excavation	Leader of Excavation
Harappa	1921	Daya Ram Sahni
Mohenjo-daro	1922	R.D. Banerjee
Chanhudaro	1931	N.G. Mazumdar
Kalibangan	1953	B.B. Lal and A.N. Ghosh
Kot Diji	1955	Fazal Ahmad Khan
Lothal	1957	S.R. Rao
Surkotada	1972	J.P. Joshi
Dholavira	1990-91	R.S. Bisht

village cultures and not of foreign origin. These cultures probably contributed to the growth of the Harappan Civilisation, together with the external stimulus provided by trade contacts with Mesopotamia. These historians found some marked similarities between the pre-Harappan and proto-Harappan cultures at Kot Diji, Amri and Kalibangan in terms of granary, defensive walls and long distance trade in these settlements. From this historians concluded that the Harappan Civilisation evolved from these agricultural communities.





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EXTENT OF THE CIVILISATION

The entire area of the Harappan civilisation is triangular in shape and accounts for about 1.3 million sq. km and was the largest area amongst the ancient civilisations. It extended from Sutkagendor (on the sea-coast of South Baluchistan) in the west, to Alamgirpur (in the upper Ganga-Yamuna Doab in western UP) in the east and from Manda (in Jammu) in the north to Bhagatav in Narmada estuary in the south.

The Harappan culture covered parts of Punjab, Haryana, Sindh, Baluchistan, Gujarat, Rajasthan and the fringes of Western Uttar Pradesh. Consequent to the partition of India, the main centres of civilisation, i.e., Harappa, Mohenjo-daro, Chanhudaro and Sutkagendor are now in Pakistan. Some of the centres of this civilisation in India are Manda, Banawali, Kalibangan, Alamgirpur, Lothal, Rupar and Rangpur. In recent years, many more extensions of this civilisation in Gujarat and Punjab have been discovered. Dholavira in Gujarat is the most prominent among them. The largest sites of the Harappan Civilisation however, are Mohenjo-daro, Harappa, Kalibangan and Lothal.

URBAN PLANNING

HARAPPAN CITIES

The two most important Harappan cities are — *Harappa* in Montgomery district of Punjab and *Mohenjo-daro* in Larkana district of Sindh (now both in Pakistan). These two cities are linked by the river Indus and hence the name of the

COMMON ELEMENTS BETWEEN MOHENJO-DARO AND HARAPPA

- Both are located on river banks— Mohenjo-daro on the right bank of the Indus, and Harappa on the left bank of the Ravi.
- Both measured around 5.0 km in circuit.
- Ground plans including layout of streets, blocks of houses were common to both the cities.
- Water supply, drainage, granaries were common in both the cities.
- Indoor plumbing, paved bathrooms, brick drainpipes, a network of brick-lined sewage channel (something unique to the Harappan Civilisation) is seen in both the cities.

civilisation is the *Indus Valley Civilisation*. A third city lies at *Chanhudaro*, about 130 km south of Mohenjo-daro. The fourth city is at *Lothal* in Gujarat, at the head of the Gulf of Cambay. The fifth city lies at *Kalibangan* in northern Rajasthan and the sixth called *Banawali* is situated in Fatehabad district in Haryana.

The Harappan culture has been found in its mature and flourishing stage not only in these six cities but also in the cities of Sutkagendor and Surkotada, each of which has a citadel. The later Harappan phase has also been discovered in Rangpur in Khathiar in Gujarat.

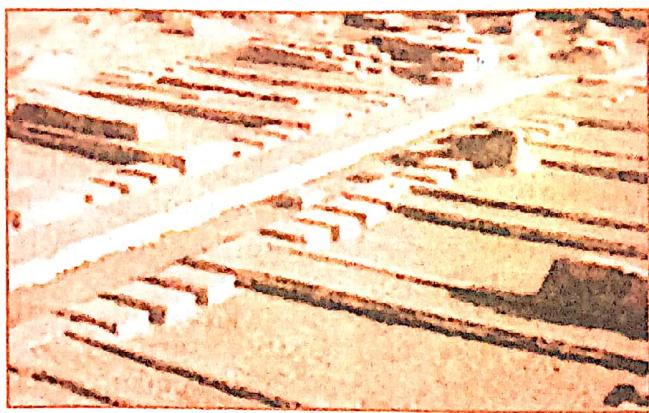
(The ruins of Mohenjo-daro were designated a UNESCO World Heritage site in 1980.)

FEATURES OF URBAN PLANNING

The most striking feature of the Harappan civilisation is its urban planning. The Indus cities differed from the Sumerian cities in Mesopotamian civilisation, in modern Iraq. While the Sumerian cities developed around the temple and followed a circular pattern, the Indus cities followed a grid pattern. This is indicated by the regularity of the divisions, the alignment of streets, the planning of the houses and public buildings with the provision for thoroughfares.

The main characteristics of town planning were the following:

1. Each city was divided into two parts — the raised area, called the 'Citadel' and the 'lower town.' The citadel owed its height to the buildings which were constructed on mud brick platforms. The citadel was separated from the lower town by a wall. The important buildings like the Great Bath, the granary, the assembly hall and the workshops were located on the citadel. The lower town had the residential buildings where the people lived and worked.
2. The main streets followed a grid pattern running from north to south or from east to west.
3. The houses at street corners were rounded to allow carts to pass easily.
4. House drains emptied all waste water into the street drains.
5. The streets crossed the main road at right angles, dividing the city into square or rectangular blocks.



Granaries

Houses

The main characteristics of houses were the following:

1. The residential buildings were built according to a set plan on a high mound in order to protect them from floods. Their foundations were deep.
2. There were variations in the size of houses from single room tenements to bigger houses with courtyards, up to twelve rooms, private wells and toilets. Each house had covered drains connected with street drains.
3. The entrances to the houses were from the narrow lanes which cut the streets at right angles.
4. The kitchen was placed in a sheltered corner of the courtyard and the ground floor contained storerooms and well chambers.
5. The houses were made of brick and wood. Each house had doors, windows and ventilators. Doors and windows opened on the side of the streets and not on the main roads.

MONUMENTAL ARCHITECTURE

The contribution of the Harappans to architectural design is evident from the following public buildings.

(a) **The Great Bath:** For details refer to the Sources in this Chapter.

(b) **Granaries:** Granaries have been found at several sites—Mohenjo-daro, Harappa, Lothal and Kalibangan. However, at Harappa there were two rows of six granaries each. To the south of the granaries at Harappa working floors consisting of rows of circular brick platforms were discovered. It is believed that these floors

were meant for threshing grain because wheat and barley grains were found in the crevices of the floors. Two-roomed barracks, which possibly accommodated labourers have also been found at Harappa. The location of Harappa near the river Ravi suggests that food grains were brought to this place by boat. It was built on a raised platform to protect it from floods. The granary had ventilation to prevent grains from becoming mildewed.

TRADE

The elaborate social structure and standard of living confirmed by the presence of granaries, numerous seals, uniform script and regulated weights and measures in a wide area indicate the existence of a highly developed system of trade. There is abundant evidence that the Harappans traded not only with other parts of India but also with many countries of Asia.

Internal Trade: The Harappans carried on considerable trade in stone, metal, shell, etc., within the Indus civilisation zone. In some cases common products have been found in all the areas, indicating some kind of trade. They, however, did not use metal money but carried on all exchanges through barter.

The cities like Mohenjo-daro, Harappa and Lothal were important centres for metallurgy, producing tools and weapons as well as kitchenware and other objects for wide distribution. Rice seems to have been imported to Punjab from Gujarat. Lothal and Surkotada provided cotton for the expanding townships of Mohenjo-daro, Harappa, Banawali, etc. Balakot and Chanhudaro were centres for bangle-making. Lothal and Chanhudaro were centres for the manufacturing of beads.

External Trade: Besides internal trade, the Harappans also had commercial contacts with their western neighbours. Lothal, Surkotada and Balakot were some of the important trading coastal towns which carried on trade with Mesopotamia and other West Asian sites. They had also set up a trading colony in northern Afghanistan which facilitated trade with Central Asia.

The Mesopotamian records from about 2350 BC onwards refer to trade relations with Meluhha, which was the ancient name given to the Indus region. The Mesopotamian texts refer to

two intermediate trading stations called Dilmun and Makan, which lay between Mesopotamia and Meluha. Dilmun has been identified with Bahrain on the Persian Gulf. Possibly the trade with these countries used to be carried out by sea. Mesopotamian texts refer to Meluha as a land of seafarers. Besides, the depictions of ships and boats on seals also indicate this.

The Harappan merchants were exporting to and importing goods from the West and Central Asian sites. Gold was imported from North Karnataka and Afghanistan; copper from Rajasthan, South India, Baluchistan and Arabia; lead from either East or South India.

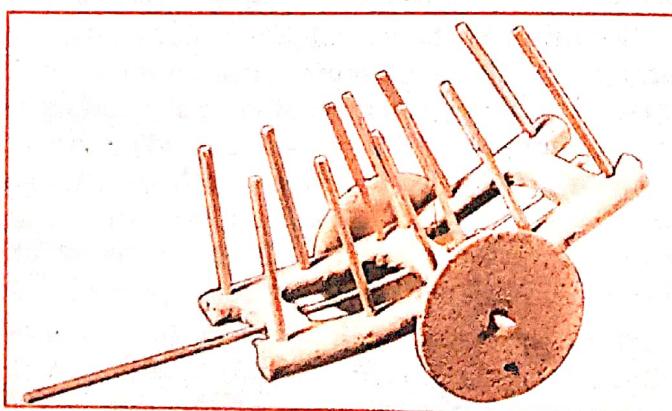
Weights and Measures: A number of stone weights were discovered from the excavations.

The Harappan people used sets of cubical stone weights. The basic unit was 16 (equal to modern 14 grams). The larger weights were multiples of 16 like 32, 48, 64, 128 and so on. The smaller ones were all fractions of 16.



Seal Depicting a Ship

Transport: Several representations of ships were found on seals at Harappa and Mohenjo-daro. A terracotta model of a ship was discovered from Lothal, pointing to the use of ships. Boats were also used to carry goods from production centres to cities. For inland travel, there is enough evidence from terracotta models of bullock carts. Copper or bronze models of carts with seated drivers were also found from Harappa and Chanhudaro. Carts used in those days resemble the modern *Ekka* (horse-cart).



Terracotta Model of Cart

ART AND CRAFT

All the works of Harappan art, including figurines of clay and terracotta, stone and bronze sculpture, seals and beads, are products of skilled craftsmen. A piece of woven cotton was discovered from Mohenjo-daro and textile impressions were found on several objects. This shows weaving was an important craft. The Harappans practised boat-making. Seal-making and making terracotta articles were important crafts. The subjects portrayed on the seals and terracotta figures include human beings, animals and birds. The human figurines were shown wearing heavy ornaments and jewellery and elaborate headgear. Among the inanimate objects the most common were terracotta models of bullock carts and ploughs.

The goldsmiths made jewellery of silver, gold and precious stones. The Harappans also knew the art of bead-making.

Harappans produced their own characteristic pottery which was made glossy and shining. Earthen vessels and pottery, crafted on the potter's wheel, were decorated with black geometrical designs. The large jars with narrow necks and red pots with black decoration bear evidence of their artistic skill.

Sculpture: The Harappan artists were skilled sculptors. Their portrayal of human and animal figures was highly realistic in nature with detailed anatomical details. The statues were made in stone, bronze or terracotta. A large number of stone images have been found. Among these, the bust of a bearded man found in Mohenjo-daro is well known. (for details refer to the Sources in this Chapter.)



Harappan Pottery

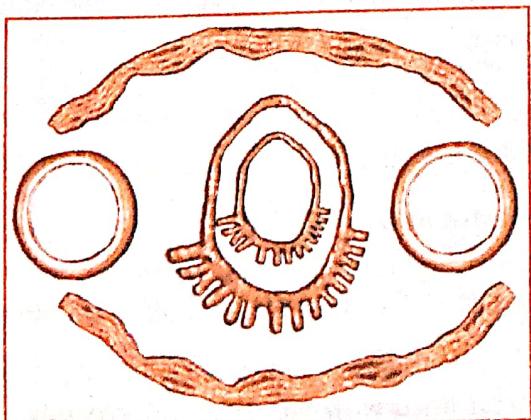
Terracotta figurines have been found in large numbers from the Harappan settlements. The most important terracotta image is that of the Mother Goddess. Besides, there are a few figurines of bearded males with coiled hair, standing rigidly upright. It is believed that since these male figurines of exactly same type are found, they might be of a deity. They were perhaps used as toys or cult figures. A large number of male and female figurines have also been found.



Mother Goddess

The art of bronze-casting was prevalent on a wide scale. The bronze statues were made by using the special lost wax process. In this process wax figures were covered with a coating of clay. Then the wax was melted by heating and the hollow mould thus created was filled with molten metal which took the original shape of the object.

The bronze statue of dancing girl (for details refer to the Sources in this Chapter) found at Mohenjo-daro is another masterpiece of art. Besides the dancing girl, a number of bronze figures of animals, buffalo and rams and some models of carts have been unearthed.



Ornaments

Dress: The Indus Valley men used to wear a dhoti as is depicted on a potsherd from Harappa. They wore a shawl as an upper garment as shown by the famous figure of the priest from Mohenjo-daro. The women wore a skirt and used a cloak to cover arms and shoulders. The discovery of needles and buttons at some sites show that at least some of the clothes were stitched.

Ornaments: Ornaments were worn by both men and women. Some of the common ornaments were necklaces, finger-rings, bangles, armlets, anklets, nose rings, fan-shaped head-dress and earrings. They were made of gold, silver, precious stones and ivory.

Toys and Amusements: People played games and had many other forms of entertainment. They played dice and went on hunting and fishing expeditions. Their main musical instruments were the drum and the lyre. Toys of birds, animals, figurines, carts and whistles were also made.

DECLINE OF THE CIVILISATION

The Harappan Civilisation declined sometime around 1800 B.C. Some of the likely causes for the decline are the following:

(a) **Floods and Earthquakes:** It is held by some scholars that floods in Mohenjo-daro led to the abandonment of this settlement. They have inferred this from the fact that the houses and streets at Mohenjo-daro were found covered with silty clay left by the flood waters which had submerged the streets and houses. The people of Mohenjo-daro again built up houses and streets on top of the debris of the previous buildings, after the floods had receded. But a time came, when the impoverished Harappans at Mohenjo-daro could not take it anymore and simply abandoned the settlement.

According to a famous hydrologist, R.L. Raikes, such flooding could not be the result of normal flooding in the river Indus. Earthquakes might have raised the level of the flood plains of the Indus river. This uplift of the plain of the Indus blocked the passage of the river to the sea and the rising water levels of the river led to the inundation of the hinterland of Mohenjo-daro.

(b) **Increased Aridity:** According to renowned historians, D.P. Agarwal and Sood, the Harappan

civilisation declined because of increasing aridity in the area and the drying up of the river Ghaggar. Sutlej and Yamuna used to be the tributaries of the river Ghaggar and because of some tectonic disturbances, the Sutlej stream was captured by the Indus river and the Yamuna shifted east to join the Ganges. This change left the Ghaggar waterless. The ecological disturbance caused by the increased aridity and shift in the drainage pattern led to the decline of the Harappan civilisation.

(c) Deforestation: Since Indus valley civilisation was a Bronze Age culture, enormous quantities of wood was needed to produce bronze. Wood was also needed to produce jewellery, to bake bricks, pottery, stoneware and to make boats and furniture. This could have led to deforestation leading to climatic change in the region.

(d) Attack: Some historians like Mortimer Wheeler believed that the Aryans destroyed the Indus settlements. According to Mortimer

Wheeler in the last phase of Mohenjo-daro, men, women and children were massacred in the streets and houses as is evident from the skeletons of 13 males and females and one child found lying in a room.

HERITAGE

The decline of the physical aspects of the Harappan civilisation did not lead to the total disappearance of all the traits of this civilisation. Many of its features were found in the later cultural development. The Harappan way of making baked pottery, bricks, beads, jewellery, textiles, etc. was adopted by the later civilisations. One of the most remarkable achievements of the Harappan people was the cultivation of cotton, which was adopted by the Egyptians after several centuries. In the religious sphere, the worship of Pashupati Shiva, the female deity as Mother Goddess, sacred trees, animals, serpents, religious symbols, etc., which were prevalent during the Harappan period, some of them have continued to this day.

EXERCISES

I. Multiple-Choice Questions

A. Choose the correct answers to the questions from the given options.

1. The period when man used both stone and copper tools is known as:
(a) Bronze Age Period
(b) Chalcolithic Period
(c) Mesopotamian Civilisation Period
(d) Egyptian Period
2. Name the term archaeologists use for a group of objects distinctive in style, usually found together within a specific geographic area and period of time.
(a) Civilisation
(b) Culture
(c) Period
(d) History
3. Which of the following insights about the Harappan Civilisation was provided by the citadel?
(a) There were public buildings for specific purposes.
(b) There was ceremonial bathing.
(c) There was overseas trade.
(d) The people were literate.
4. Which of the following is NOT a feature of the Dockyard at Lothal?
(a) World's oldest dockyard
(b) Presence of mud brick platform
(c) Surrounded by wall of baked bricks
(d) Connected by channels to Gulf of Cambay.
5. What made the pool at the Great Bath watertight?
(a) Burnt bricks
(b) Mortar lined with bitumen and gypsum
(c) Mud brick platforms
(d) Both (a) and (b)

6. Which of the following is a feature of the Great Bath?
(a) tank in a courtyard.
(c) porticos and rooms.
7. Bronze statues were made by a special process called
(a) moulded clay process
(c) clay wax process
8. Features of the Indus script include
(a) Alphabetical order
(c) Written from left to right
9. Seals were made of
(a) Steatite (b) Terracotta (c) Agate (d) All of the above.
10. Seals are not a source of information for
(a) script (b) trade (c) beliefs (d) society
11. Bearded man, found in Mohenjo-daro is a statue of a meditative man wearing
(a) an amulet (b) a shawl (c) a bangle (d) an elaborate headdress
12. 'The Dancing Girl' has which of the following features?
(a) stone sculpture (b) heavily-bangled left arm
(c) half-closed eyes (d) seated cross-legged.

B. *Read the two statements given below and select the option that shows the correct relationship between (A) and (B).*

1. (A) The period when man used both stone and copper tools is known as the Chalcolithic Period.
(B) The Harappan Civilisation emerged in the Chalcolithic Period.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
2. (A) The Harappan Civilisation is considered as the first civilisation that arose in the north-western regions of the Indian subcontinent.
(B) The Harappan civilisation is also known as the Indus Valley Civilisation.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
3. (A) The Harappan Civilisation is also known as the Harappan Culture.
(B) The term 'Culture' refers to a group of distinctive objects such as seals, weights, stone blades and baked bricks found within a specific geographical area and time period.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
4. (A) One of the important sources of information about the Harappan Civilisation are the seals.
(B) The script used for the letters engraved on seals has not been deciphered.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
5. (A) The Great Bath has a large rectangular tank in a courtyard surrounded by a corridor on all four sides.
(B) The water for the Great Bath was provided by the Indus river.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.

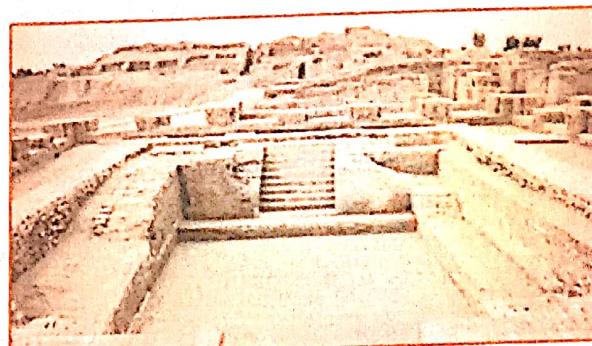
6. (A) The Great Bath is one of the largest public buildings at Mohenjo-daro.
(B) The massive structure of the Great Bath indicates the existence of a ruling class.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
7. (A) About 2000 Harappan seals have been discovered.
(B) The seals were mainly used for religious purposes.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
8. (A) The Bearded Man is a three-dimensional stone sculpture discovered from Mohenjo-daro.
(B) According to some scholars it is a statue of a yogi or a priest.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
9. (A) Overseas trade was carried out at Lothal.
(B) Lothal was a port with a dockyard.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.
10. (A) The lower town had the residential buildings where people lived and worked.
(B) The residential buildings were built on a high mound to protect them from floods.
(a) (B) contradicts (A) (b) (B) is the reason for (A)
(c) (A) is true but (B) is false (d) (A) and (B) are independent of each other.

II. Short Answer Questions

1. Name two important sources of information about the Harappan Civilisation.
2. Name one important public building of Indus Valley Civilisation and its importance.
3. Give any two characteristic features of the citadel.
4. How were seals used? What information do they give about Harappan trade?
5. Briefly describe granaries at Harappa.
6. Briefly describe the ornaments worn by the Harappans.
7. Briefly describe the statue of the dancing girl.
8. Mention the types of dress worn by the Indus Valley people.
9. State two features of the internal trade in the Indus Valley Civilisation.
10. State any two evidences that show the Harappans also had trade relations with foreign countries.
11. Name the four animals depicted on the Pashupati seal.
12. State any two causes that led to the decline of the Harappan Civilisation.
13. What types of weights and measures did the Indus people use?
14. State any two ways to show the value of Indus Script as a source of historical information.
15. In what two respects is Harappan Civilisation our greatest heritage?
16. How did Indus pottery reflect the potter's artistic skill?
17. Name and briefly describe the process by which sculpture in metal was done.
18. Briefly describe the social classification of Harappans as pointed out by the citadel.

III. Structured Questions

1. With reference to Harappan Culture, answer the following questions:
 - (a) Discuss briefly the indigenous origin of the Harappan Civilisation.
 - (b) Describe the extent of the civilisation.
 - (c) Name any four cities of the Harappan Civilisation and a significant feature of each city.
2. With reference to the chief features of the Harappan Civilisation, answer the following:
 - (a) Any three characteristic features of town planning.
 - (b) Three special features of the houses of the people.
 - (c) Mention any two common elements between Mohenjo-daro and Harappa.
3. Study the picture given on the right and answer the following questions:
 - (a) Identify the structure. List any two of its characteristic features.
 - (b) State the importance of this structure as a source of information about Harappan Civilisation.
 - (c) Name another architectural structure of this period. How does this structure show that Harappan Civilisation was highly developed?



Picture for Q3.

4. Study the picture of the seal given on the right and answer the following questions:
 - (a) Identify the seal in the given picture. Which animal is depicted on this seal?
 - (b) Of what material were these seals made? Why were the seals used?
 - (c) What do the seals reveal about the Harappans?



Picture for Q4.

IV. Thinking Skills

1. Suppose you visit the ruins of a deserted ancient civilisation. What evidences would you collect and how would you trace the development of civilisation?
2. You went for an excursion to a site belonging to the Harappan Civilisation in India. From the ruins, how can you conclude the presence of granaries, the crops grown and the type of agriculture practised by them?
3. Imagine that you met a person belonging to the Harappan Civilisation. You enquired about the characteristic features of society prevalent during that era. From the reply received by you, which features of society during the Indus valley civilisation do you think have continued till today?
4. Make a list of both similar and dissimilar features that existed between the Harappan Civilisation and its contemporary Bronze Age Civilisations.
5. What can you interpret about the religious beliefs and practices of the Harappans from the depictions on their artefacts?

