BHIC 101: HISTORY OF INDIA-1
(TUTOR MARKED ASSIGNMENT)

Course code: BHIC-101
Assignment Code: BHIC-101/ASST/TMA/2026-2027
Marks: 100

Note: There are three Sections in the Assignment. You have to answer all questions in the Sections.

Assignment - I

Answer the following in about 500 words each.

1) Examine the literary and archaeological sources in the recunstruction of ancient Indian History. 20

2) What is Neolithic revolution? Describe the major sites of Neolithic culture in India. 20

Assignment - II

Answer the following questions in about 250 words each.

3) Discuss the changes that occurred in the religion society and economy from the Pre-vedic to the post vedic phase? 10

4) Write a essay on Science and Technology in ancient India. 10

5) Write a brief note on Maurya administration. 10

Assignment - III

Answer the following questions in about 100 words each.

6) Rock pantings. 6

7) The famous iron age site of north India. 6

8) Indian philosophy and its vision of environment. 6

9) The Saptang theory. 6

10) Position of women in early India. 6

1) Examine the literary and archaeological sources in the recunstruction of ancient Indian History. (20)

Answer

The history of ancient India cannot be reconstructed from a single continuous historical chronicle. Historians bring together literary texts, inscriptions, coins, monuments, excavated objects and environmental evidence to understand how people lived, governed, traded and expressed their beliefs. Each source supplies a different kind of information and has limitations. The most reliable reconstruction emerges when independent types of evidence are compared.

Literary sources

Religious literature is a major starting point. The Rigveda gives information about the religious ideas, pastoral economy, social groupings and conflicts of early Vedic communities. Later Vedic works, including the Brahmanas and Upanishads, indicate developments in ritual, kingship, social differentiation and philosophical thought. These compositions were transmitted orally for generations; their date of composition and their descriptions cannot simply be treated as the record of a single year. They also reflect the interests of the groups that preserved them.

The epics, the Mahabharata and the Ramayana, reveal ideals of kinship, rule, duty and moral conduct. They developed through long periods of oral and written transmission, so a reference in an epic does not by itself establish that a particular event happened exactly as narrated. Dharmasutras and Dharmashastras prescribe social behaviour, inheritance, duties and punishment. They are especially useful for understanding normative ideals, but historians must distinguish what a text prescribed from what ordinary people actually practised. The Puranas preserve genealogies, traditions and religious geography, though their dynastic sequences need independent checking.

Buddhist texts such as the Tripitaka and Jataka stories offer evidence for monastic institutions, merchants, towns and everyday ethical concerns. Jain canonical traditions illuminate the spread of ascetic movements, social debates and urban centres. Sangam poetry is important for the chiefdoms, warfare, gift-giving, trade and landscapes of early historic south India. Secular works, including Panini's grammar and Kautilya's Arthashastra, provide information about language, administration and political ideas; the Arthashastra is a layered prescriptive work rather than an uncomplicated description of one ruler's government.