

<p><i>Samiksha Dwivedi</i></p> <p>NAME</p>	<p>Mobile No.</p>	<p>Email ID</p>
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Start Time:

End Time:

ANSWER SHEET

(SECTIONAL TEST I- ANCIENT INDIA)

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Time Allowed: 90 Minutes

Maximum Marks: 130

समय: 90 मिनट

अधिकतम अंक: 130

There are FOUR questions in this paper.
इस प्रश्नपत्र में 4 प्रश्न हैं।

Candidate has to attempt THREE questions in all.

उम्मीदवार को सभी में 3 प्रश्नों का प्रयास करना होगा।

Question No. 1 is compulsory and out of the remaining, TWO are to be attempted.

प्रश्न सं 1 अनिवार्य है और शेष में से कम से कम 2 का प्रयास किया जाना है।

The number of marks carried by a question/part is indicated against it.

किसी प्रश्न / भाग के अंकों की संख्या उसके विरुद्ध इंगित की गई है।

Word limit in questions, wherever specified, should be adhered to.

प्रश्नों में शब्द सीमा, जहाँ भी निर्दिष्ट हो, का पालन किया जाना चाहिए।

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.

प्रश्नों के प्रयासों को क्रमबद्ध रूप से गिना जाएगा।

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Comments after evaluation

Marks:

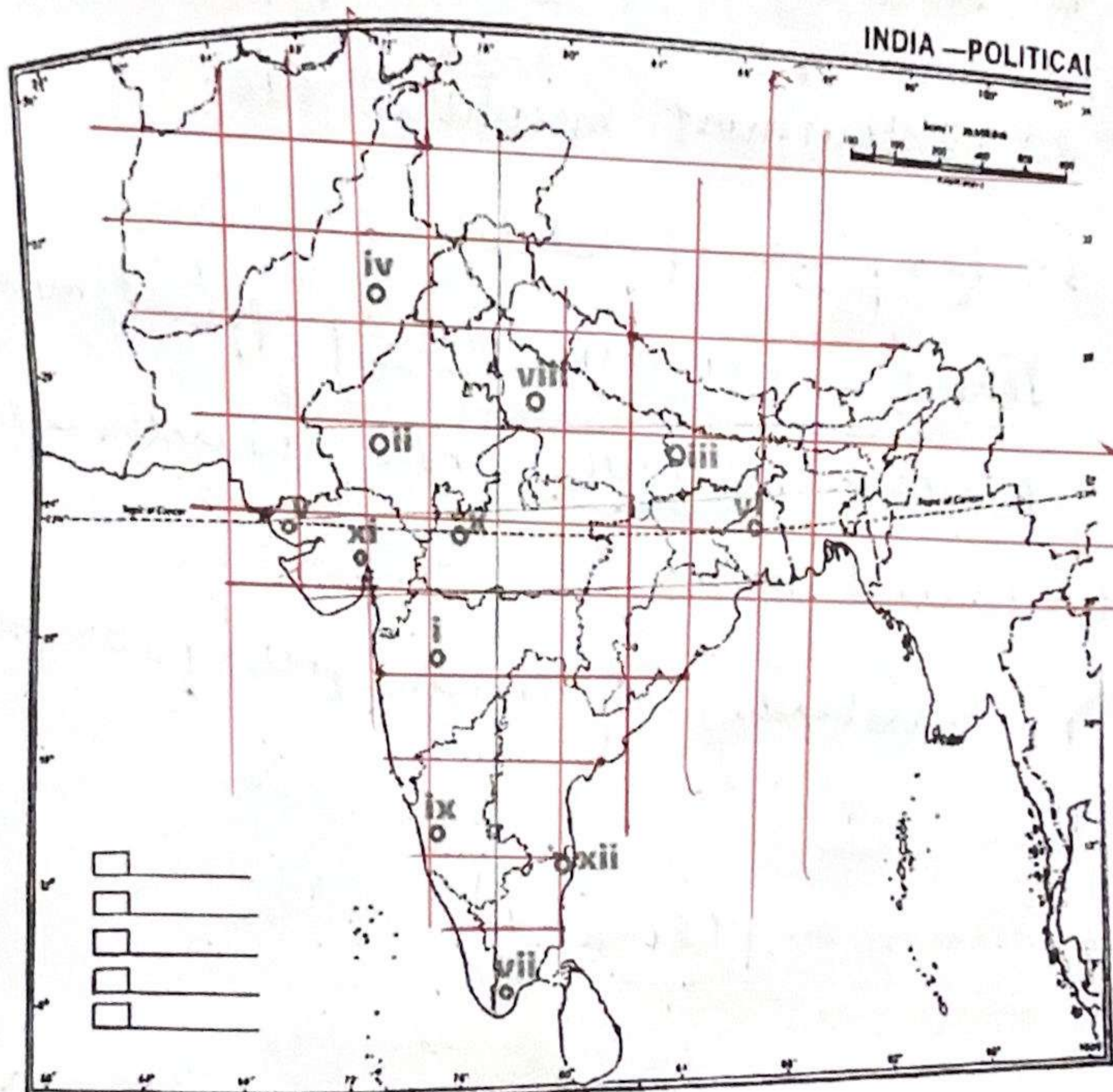
Comments for improvement:

Q.1
Q.1(a)

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. [12x2.5= 30 Marks]

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आपको दिए गए मानचित्र पर चिह्नित निम्नलिखित स्थानों को पहचानें और उनमें से प्रत्येक पर अपनी प्रश्न-सह-उत्तर पुस्तिका में लगभग 30 शब्दों का एक संक्षिप्त नोट लिखें। मानचित्र पर चिह्नित प्रत्येक स्थान के लिए स्थान संबंधी संकेत क्रमवार नीचे दिए गए हैं। [12x2.5=30 अंक]



(i) Palaeolithic and chalcolithic site

Nevasa

पुरापाषाण और ताम्रपाषाण स्थल

1. Located at Ahmednagar, Maharashtra
at Pravara River as a 'Factory site'
2. Paleolithic tools like chert + blades, axes etc found

3. Copper Artefacts -

4. Pottery related to Jorwe culture - Black and Red ware

(ii) Mesolithic site

Tilwara

मध्य पाषाण स्थल

1. Located in Baermer, Rajasthan

2. Westernmost mesolithic site

3. Two phases of habitation

Phase 1 - ceramic pottery found, microliths

Phase 2 - microliths and firehearths excavated with charred bones

4. Glassbeads, wheelmade pottery, iron pieces

(iii) Neolithic and Chalcolithic site

Chikand

नवपाषाण और ताम्रपाषाण स्थल

1. Located in 'Saran', Bihar on Ganga

river system

2. Presence of finished and semifinished

beads - Bead-making industry

3. Continuous culture from Neolithic - Chalcolithic - iron age. Pottery with terracotta

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artefacts found w/ Paddy husk impressions in pottery

(iv) Early, mature and late Harappan site

Harappa

प्रारंभिक, परिपक्व और उत्तरकालीन हड़प्पा स्थल

1. Located in Punjab province, Pakistan
on the banks of 'Ravi'
2. Inferred as one of the capitals of Harappan
civilisation (Stuart Pigot)
3. Artefacts → Red Sandstone Torso, terracotta
items like human mask, Faience pottery
4. Set of 6 granary - for storage found
adjacent to workman's quarter & threshing floor

(v) Harappan site

Desalpur

हड़प्पा स्थल

1. Located in Kutch, Gujarat
2. Prominent for late Harappan period
culture
3. Set of 3 seals - gold, steatite and copper
found → with Harappan script
4. Harappan artefacts like faience
pottery and bronze items

(vi) Chalcolithic site

Pandu Rajar Dhibi

ताम्रपाषाणिक स्थल

1. Located in Burdwan, West Bengal

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2. continuous culture - Neolithic & Chalcolithic
 site \Rightarrow first significant stone age sites of West Bengal

3. Pottery like OLP, BRW found in 6 phases

4. Stone and Bone tools excavated

5. faunal remains of domesticated animals

(vii) Megalithic site

Adisachanallur

महापाषाण स्थल

1. In Thootikudu, Tamil Nadu (Tuticorin)

(M) Thamirabarani River

2. Important Neolithic - Megalithic site

- presence of menhirs, stone circles, pit-urn burials

3. Found Tamil-Brahmi script

4. Iron artefacts excavated and Potter's

Kilns found

(viii) Painted Grey Ware site

Atranjikheda

चित्रित धूसर मृदभांड स्थल

1. Located in Etahra, Uttar Pradesh

2. Evidence of continuous culture from

Chalcolithic to PGW \Rightarrow OLP, BRW, PGW and
 NBPW pottery. Wattle & Daub Houses

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3. Agricultural remains, presence of fire pits & furnace, iron tools excavated.

4. Both wild & domesticated animal remains found

(ix) Neolithic-Chalcolithic site

Hallur

नवपाषाण-ताम्रपाषाण स्थल

1. Hallur, Karnataka

2. One of the first sites of Iron usage in South India & Iron artefacts found

3. Double-urn burial

4. Floral & faunal remains → crops cultivation and domestication of animals

5. continuous culture → Neolithic, Chalcolithic, Megalithic sites

(x) Chalcolithic site

Kayatha

ताम्रपाषाणिक स्थल

1. Located in Ujjain, MP

2. Presence of multiple cultures - Malwa, Kayatha, Ahar, NBPW to Gupta & post Gupta period

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3. Clay-horse figure found
4. Copper and stone tools found

(xi) Ancient port site

Lothal

प्राचीन बंदरगाह स्थल

1. Located in Ahmedabad, on Bhogavo River, Gujarat
2. Beadmaking industry
3. Dockyard → Lehnik calls it irrigation structure → no evidence found
↳ Trade with Mesopotamian
4. Five hearths excavated
5. Ivory scale found

(xii) Palaeolithic site

Attirapakkam

पुरापाषाण स्थल

1. Chinglepet, Tamil Nadu
Korattayar River
2. Stone tools & artefacts - made of quartz, chert → quartz not local, sourced from outside
3. Tooth fossil of animals
4. Animal footprints → first discovery with Acheulian tools in South Asia

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Q.2 (a)

"Though Archaeological evidence does not give direct access to the possible social and political dimensions of the decline of the Harappan civilization, it does indicate that the Harappan culture underwent a gradual process of de-urbanization". Comment. [15 Marks]

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"यद्यपि पुरातात्विक साक्ष्य हड़प्पा सभ्यता के पतन के संभावित सामाजिक और राजनीतिक आयामों का प्रतक्ष्य पता तो नहीं देते, लेकिन यह संकेत देते हैं कि हड़प्पा संस्कृति वि-शहरीकरण की क्रमिक प्रक्रिया से गुजरी थी।" टिप्पणी करें। [15 अंक]

The discovery of Harappan Civilisation in 1924 pushed the urban history of India by two millenniums to 2600-1900 B.C., post which there is evidence of deurbanisation.

Archaeological Evidence in Indus Valley Civilisation

→ Evidence of Decline & Deurbanisation

1. Mohenjodaro and Harappa lost their urban features by 1900 B.C.

2. Writing became less frequent even if not entirely abandoned

3. Quality of artefacts saw decline in richness → regional cultures like Jhukar, Cemetery H became more prominent.

4. The construction material became degraded. Architectural marvels like Great Bath and Great Granary fell to disuse

5. Rise of regionalisation and reduction in uniformity of artefact, that was seen in 2000-1000 BC

Eq. weights & measure standardisation lost, pottery degraded

6. Multiple theories for such decline

- Marshall & Rakhes \Rightarrow Flood & Tectonic

Theory: Damming of Indus caused multiple floods in Mohenjodaro

- Fairbridge - Huge burden on Harappan areas and ecosystem \Rightarrow reduced carrying capacity

- Ramajoy Adhikari - Monsoon link Theory

\rightarrow Absence of socio-political evidence

1. Unable to decipher accurately without deciphering script

2. The archaeological evidences do not provide clear idea about existing polity & social structure — eg. Stuart Piggot ⇒ centralised administration

SC Malik ⇒ chiefdom ; Kenoyer ⇒ rule of aristocracy

• Debate on matriarchal structure (Mother Goddess)

However,

• Rise of regional cultures ⇒ erosion of political authority in control over distant regions

• The decline in trade with Mesopotamia reflects loss of political coordination

• As per Vedic Records, the indigenous occupants of India in 1600BC were termed anrita & akrita — possible socially backward

The precise picture can be found with deeper analysis and excavations to reduce the mystery associated with Harappan culture and civilisation.

Q.2 (b)

Examine the various views regarding the role of iron technology in ushering Second Urbanisation in Ancient India. [15 Marks]

प्राचीन भारत में द्वितीय शहरीकरण की शुरुआत में लौह प्रौद्योगिकी की भूमिका के संबंध में विभिन्न विचारों का परीक्षण करें। [15 अंक]

The debate of significance of iron technology in 600 BC leading to second urbanisation was initiated by DD Kosambi.

Perspective of DD Kosambi & R.S Sharma

1. Supported iron technology allowed deforestation (clearing forest tracts) → availability of fertile land for cultivation.

2. Alluvial plains allowed agricultural surplus and supported increase in population.

3. Rise of non-agricultural workforce like mining class, artisans and craftsmen and traders.

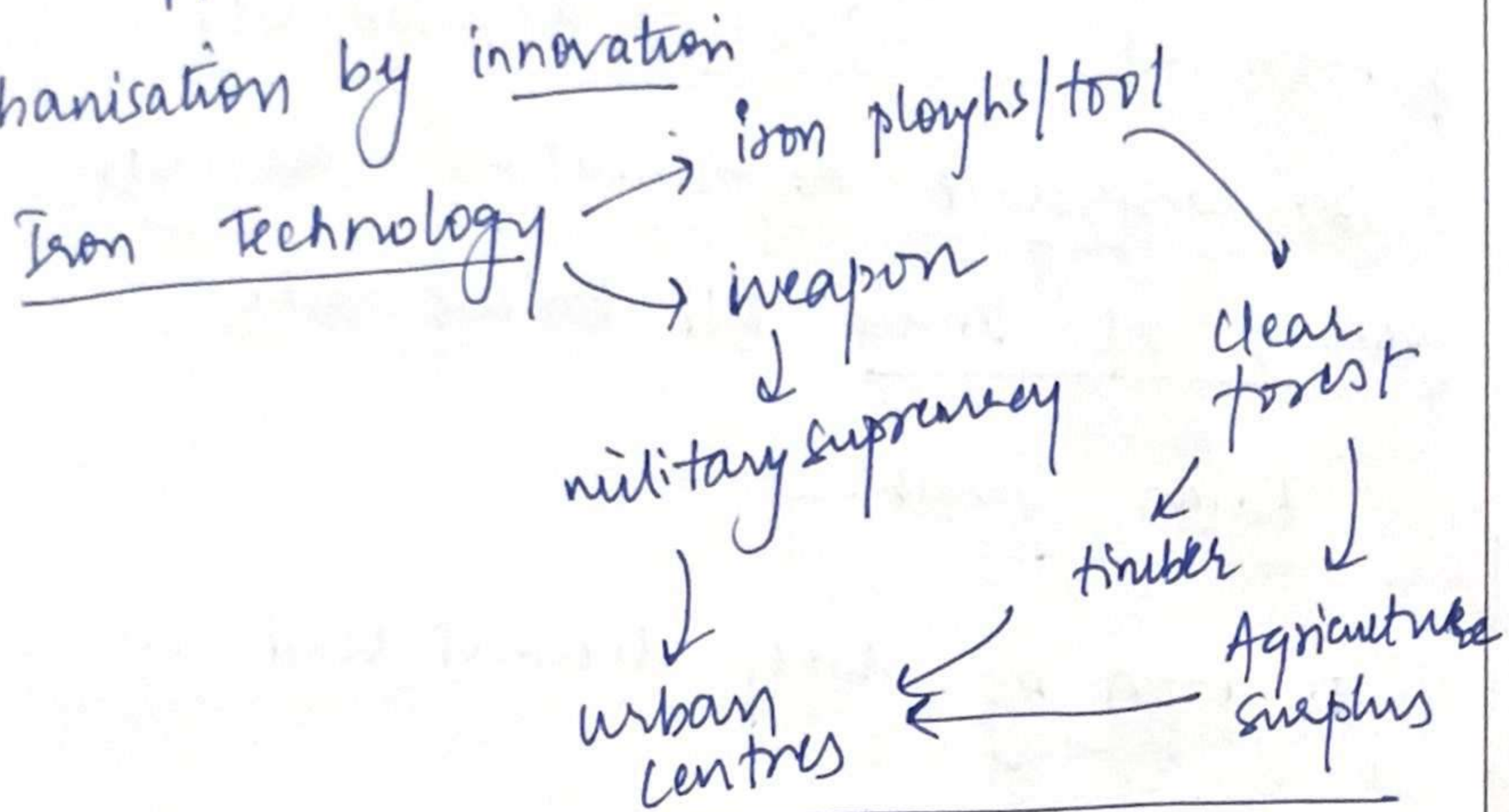
Sought to gain access to surplus by exchange or territorial control

4. Established political centres like Rajagriha,

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Trade centres like Cravasti and Urvashi

5- Supported V Gordon Childe's theory of
urbanisation by innovation



Opposed by A Ghosh and Miharsanjan Ray

1. The forest clearance by burning the forest not iron tools
 2. Iron use not at initiation of urbanisation but helped in sustaining during middle phase
 3. Emphasised importance of sociopolitical factors in urbanisation
- Political consolidation and social organisation supported urbanisation, even if iron did not initiate, it helped in sustaining it.

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Makhan Lal

1. Did not find any increase in use of iron in 600-200 BC (substantially)
2. Largescale deforestation was not feature of India till British rule

Rajan Gurukul

1. Iron by itself does not lead to urbanisation
2. The iron technology with South India were rural and could not urbanised due to conflicts & tribal warfare

Dhavalikar

Provides different perspective by connecting environment change and favourable climate for urbanisation in Ganga Plain.

It is generally accepted iron technology supported military supremacy initially and complemented socio-economic & political transformation for urbanisation.

Q.2 (c)

Comment on the process of social change during the age of Buddha. [20 Marks]

बुद्ध-युग में सामाजिक परिवर्तन की प्रक्रिया पर टिप्पणी कीजिए।

The age of Buddha coincides with the Mahajanapada period with saw multitude of social transformations in contemporary period

Social Change during Age of Buddha

1) Urbanisation

considered period of Second Urbanisation

by DD Kosambi, RS Sharma.

Rise of important political, economic and religious centres.

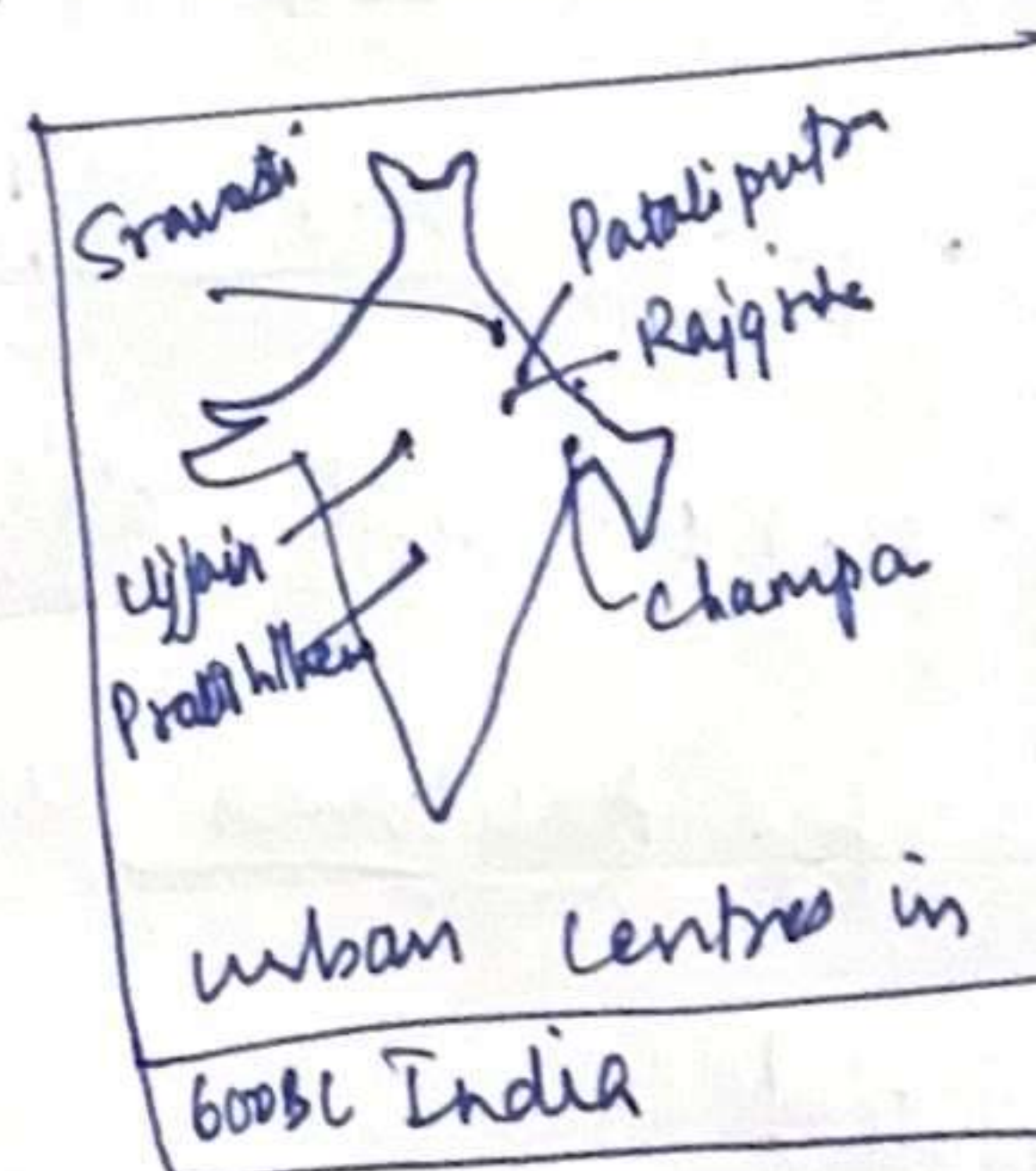
2) Literary Tradition

Rise in number of literary texts and learning

Eg. Sutapittaka and Vinaya Pittaki in Bali;

Sanskrit Texts like Itihasa-Purans, Upanishads

3. Heterodox Sects



Reduction in dominance of vedic religion

Buddhism and Jainism became viable

alternatives.

eg. many merchants became Jainia
Ajatasatru adopted Buddhism

4. Society

• Shift in kinship based social structure

— Kinship existed but based on varna and

jati hierarchy

• varna and jati formed important 'Dharma'

for people. but displayed flexibility

eg. Anuloma and Pratiloma marriage

existed

• Inherently patriarchal - The 'grihapati' was head of household as production unit.

5. Women

• Buddhism and Jainism provided alternative

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to patriarchal Brahminical setup

Eg. women monks in Jainism were around

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36000 opposed 14000 males

'Therigatha' - Buddhist text under Khandaḍḍika
written by 72 bhikkhuni detailing about
past life; widow remarriage (niyoga) allowed.

6. Marriage

- Vinaya Pitaka mentions 10 types of
marriage (Upinder Cirgi)

- and Dharmasastha mention 8 types.

- some allow choice to women - Eg. Gandhara
marriage, widow remarriage

Stagnancy during Age of Buddha

* Heterodox sects mainly concerned
with individual liberation not social reforms

Eg. Buddhist Text - Anguttaranikaya mainly
addresses first three varnas

Society was divided into 'high' class & 'low' class - poor were called 'daliddas'

2) Slavery continued to exist.

3 types - antajatako, dhannakito, koranikitto mentioned

Slaves could not join Sanga without master's position.

3) Women - 'Diana Paul' mentions the women's negative portrayals as temptress in Buddhist texts.

Marriages suppressive of women like Paishacha and Rakshasa existed, gave streedhana

Young mothers could not join Sanga & ~~women~~ were subjected to larger number of rules than male bhikkus -

Thus, the age of Buddha saw some solace to marginalised sections like women and lower varna but inherent structure remained patriarchal and segmentary.

2(a)

Aryan problem of Indian history refers to question about origin of the Aryans and whether they were indigenous or migrants to Indian subcontinent.

Archaeological Evidence

① PGW Remains

Associated with Aryan

Culture

found in Indus and

Gangetic valley locations. Reflects cultural

② discontinuity from Harappans.

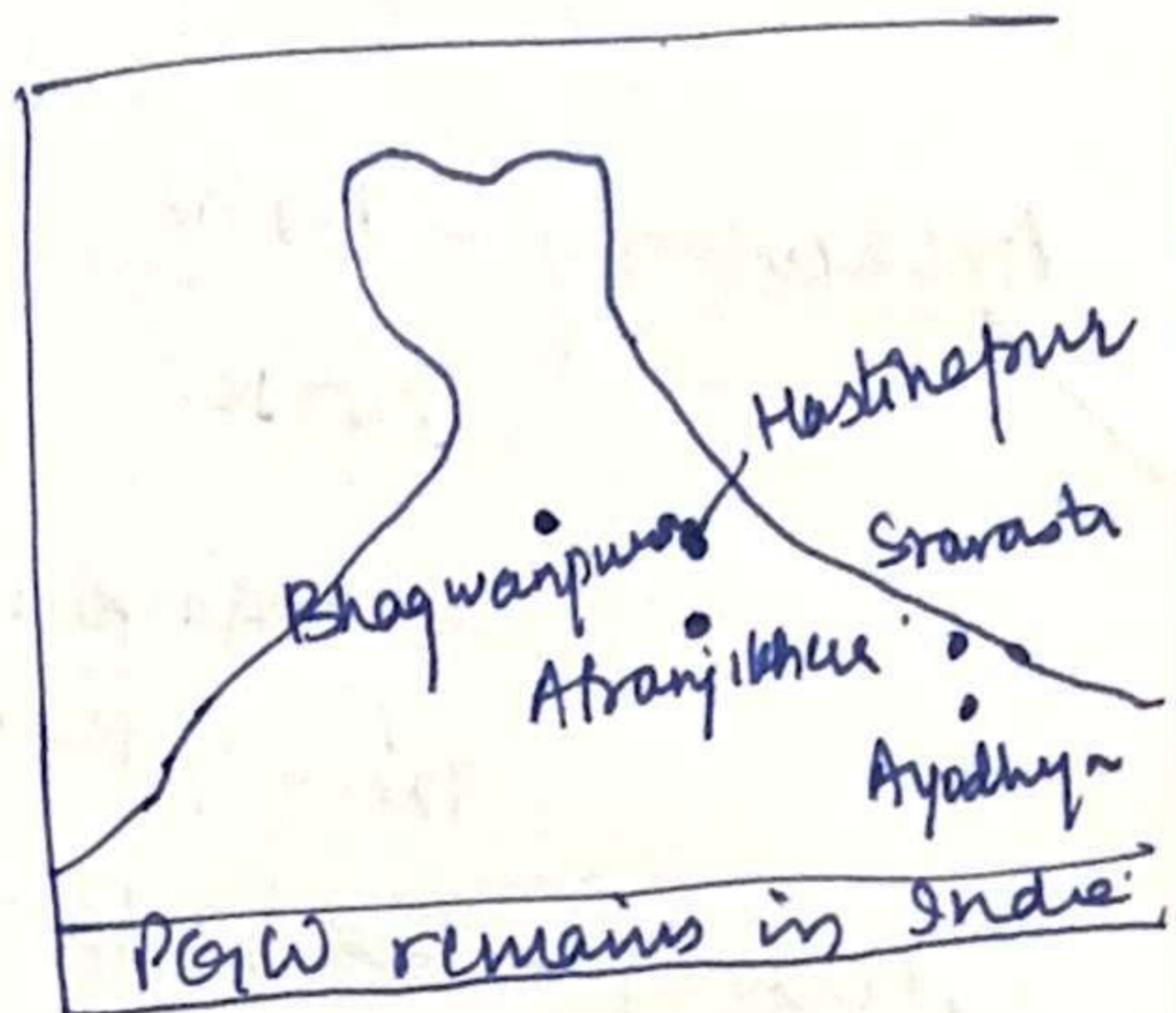
② Pongarkai inscription - Treaty of 2 Aryan

tribes invoking 4 Gods

→ Absence of Agni → reflects 'theory of Double Invasion' (CJ Vaidya) → signed before second invasion by Aryan tribe worshipping Agni

③ Horse remains & Iron use

connected to Central Asia & West Asia



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However

1) Coexistence of Harappan & PAW

culture negates cultural discontinuity

2) Theory of Invasion discarded - long gap

between Harappa & Aryans (PV Kane, BBIal)

3) No evidence of largescale migration

Literary Evidence

Primarily vedic Text (Rigveda, Epics)

- Point to indigenous origin

* Sapt Sindh as home of Aryans

* high level of philosophical thought

not seen in other contemporary cultures

* Information about Aryan settlement
and sites Eg. Hastinapur - Mahabharat

However

→ literary information not corroborated

archeologically

→ Rigveda and Avesta show similarity, connects

it to Iran

→ mention of 'dasa' and 'dasyus' - with different culture than Aryans reflects migration,

dasa as pre Aryan

→ Battle of 10 kings - victory of Aryans over natives

Comparison of languages

Max Mueller termed Aryans as linguistic

group not race

→ connection to Indo-European Group of

languages.

→ loan words in Sanskrit eg. maitri, piti

However

→ linguistic connection does not mean

connection of groups

→ often considered way to justify European

colonialism

The Aryan problem requires deeper historical investigation. The general accepted view is of migration from Central Russia but need more evidence.

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Q.3 (b)

Q.3 (b) "As a source of ancient Indian history, foreign accounts have advantages as well as shortcomings." Substantiate with proper examples. [15 Marks]

"प्राचीन भारतीय इतिहास के स्रोत के रूप में, विदेशी खातों में फायदे के साथ-साथ कमियां भी हैं।" उचित उदाहरण सहित पुष्टि कीजिए। [15 अंक]

Foreign Accounts serve significant source of Indian history, comprising of records of the court Ambassadors (Megasthenes) and foreign travellers (Fa Hein, Huan Tsang).

Advantages of Foreign Accounts

Nilakanta Sastri appreciated foreign account for clarity in Indian History:-

1) Provided information on position of India in contemporary international affairs
 Eg. Greek Texts mention strength of Manda Empire during Alexander's invasion

2) Provided external view of India
 - lens of an outsider
 Eg. Megasthenes mentioned about simplicity

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of Indians, power of Pataliputra

Pliny mentioned 'India as sink of gold'

3) Helps in filling chronological gaps

in Indian history

Eg. Macedonian Invasion accounted in

Greek texts allowed dating Mauryan empire

4) Presence of heterodox sects and their

prevalence

Eg. Fa Hien mentions prosperous Buddhist

centres like Sravasti, while Huan Tsang

mentions decline

5) Political and economic information

and personal character of rulers - Harsha, Chandragupta

6) Architecture - Eg. Fa Hien - wooden

Palace of Mauryas.

Buddhist sculptures and buildings built

by Harsha → not found yet.

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Disadvantages of Foreign Accounts

DN Jha warns of complete dependence on foreign accounts

- 1) Presence of Bias and Prejudice - Huan Tsang's prejudice for Buddhism and Chinese antecedents
 - 2) Patronage - Megasthenes glorified Greeks & Chandragupta, Harsha by Huan Tsang
 - 3) Understanding of Language & Culture
Megasthenes → 1 class, no slavery & moneylending
Fa Hien → absence of crimes & punishment during Guptas
 - 4) Targeted Study - Fa Hien Focused only on Religion, not polity
 - 5) Original Texts - Greek texts derive information from Indica, whose original version not found
 - 6) Incorrect Information - E.g. Fantastic info by Megasthenes → gold digging ants, absence of famine
- Thus, the foreign texts should be used carefully and corroborated with other sources

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Q.3 (c)

Q.3 (c) "The political and economic needs of rulers, combined with economic and status needs of the merchant class, together provided the receptive cultural milieu in which Buddhism flourished," Comment. [20 Marks]

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"शासकों की राजनीतिक और आर्थिक जरूरतें, व्यापारी वर्ग की आर्थिक और सामाजिक स्थिति संबंधी जरूरतों के साथ मिलकर, एकसाथ ग्रहणशील सांस्कृतिक वातावरण प्रदान किया जिसमें बौद्ध धर्म विकसित हुआ।" टिप्पणी करें। [20 अंक]

Buddhism emerged in 5th century millennium with philosophical ideas of Gautam Buddha in the background of Vedic religion and society prevalent at the time.

Factors for Rise of Buddhism

* Political Needs of the rulers

1) Political leaders opposed the Brahmanical

supremacy

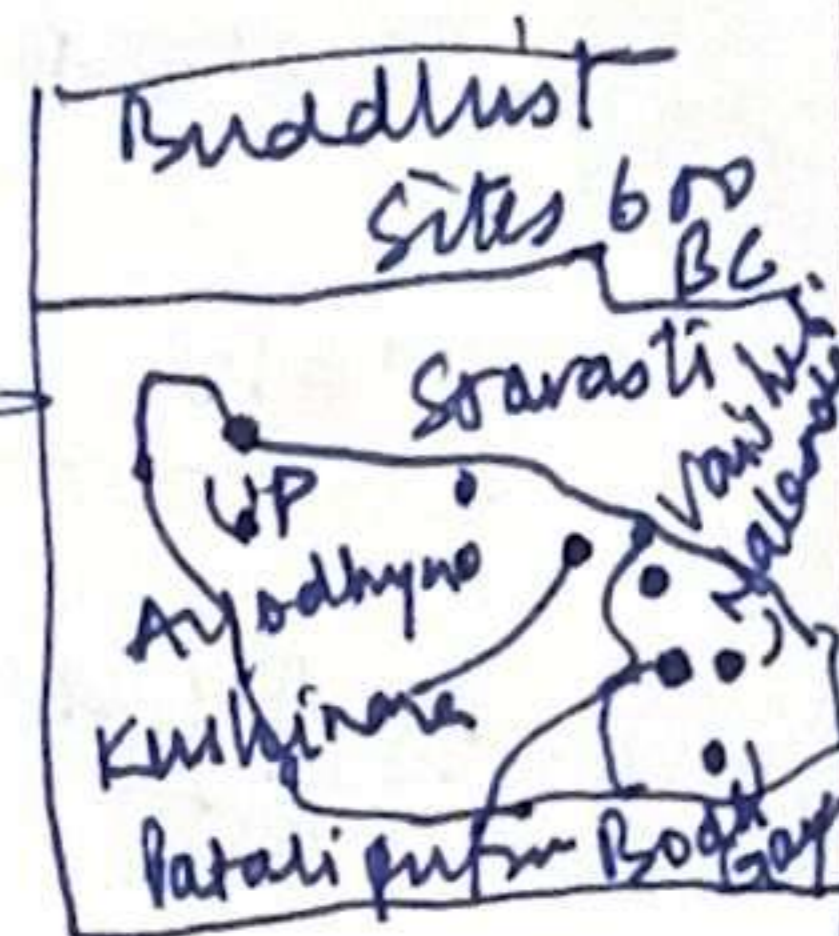
Engagement of priests / Brahmins caused

conflict with Ruler's authority

Vedic Texts → 'Relation of Brahmana & King as heaven and earth - ruler as more feminine aspect'

* Economic Needs of the rulers

Indulgence of rulers into 'Vedic sacrifices'



- Ashvamedha, Rajasya burdened the treasury.

Patronage to Buddhism shifted the revenue to other productive sections

Reduced need to reward Brahmins - Eg. had low status in Gana Sangha - Vajji, Malla

* Economic & Status Needs of Merchant Class

1) Agricultural surplus and Trade

relations

- Empowered merchant class economically
- lower status in Vedic Hierarchy
- search for religion that provided social

mobility

2) Vedic sacrifices = cow wealth

Engaged in cow sacrifices, opposed by vaishya community engaged in agriculture

3) Peace for Trade

Vedic religion supported war and aggression
 Merchants supported Buddhism for its
 'Animsa' and allowing smooth flow of
 trade.

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However, multiple other reasons for
 flourishing Buddhism

(*1) Social Tensions

• Brahman - Kshatriya nexus on tax-paying
Vaishya and enslaved Shudra

• women - suffered patriarchy, withdrawal
 from public life.
 Life as Bhikkhuni provided alternate to

'Family life' and 'independence'

Eg- Therivada by 72 nuns

• Literary Tradition - literate population
 able to question hierarchical, domination
 and power concentration of Vedic society

* Return To Simple Life

By certain conservatives, who opposed power concentration under monarchy and private property, instead return to tribal kinship framework

* Vedic Religion

Vedic Moksh only available to Brahmanas, Buddhism allowed other sections to seek 'nirvana' and practice religion in more resource efficient manner.

Nevertheless, prominence of ruling class and merchants provided necessary patronage and support to Buddhism allowing it to flourish in India and spread beyond frontiers.