 NAME	Mobile No.	Email ID
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Start Time: 9:30 pm End Time: 11 pm

ANSWER SHEET

(SECTIONAL TEST II- 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

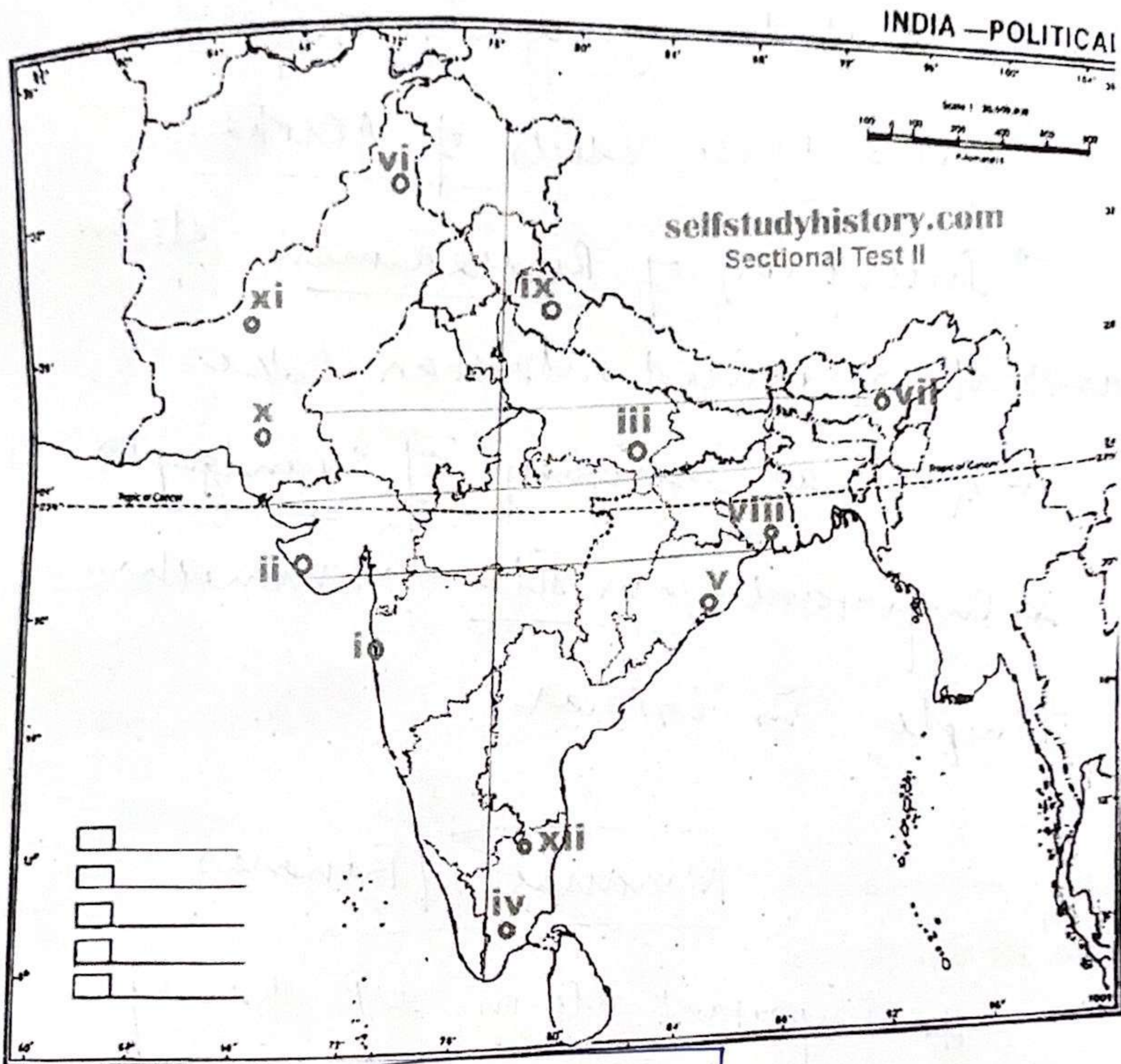
Marks:

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]

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) World Heritage Site

Elephanta Caves

विश्व धरोहर स्थल

(*) Also called Ashapuri,

located in

Mumbai

(*) Built by Rashtrakutas(*) Have sculptures like Totunuti, Mukhalinga

wedding of Shiva Parvati, Ardhanarishwar

* Paintings describing Hindu Mythology

(ii) Major rock edicts of Ashoka

Girnar

अशोक के प्रमुख शिलालेख

* Located in Junagadh, Gujarat

* Has Major edicts of Ashoka

* Inscription of Rudradaman I in Sanskrit → repaired Sudarshan Lake

* Also has inscription of Skandgupta

* Important Jain site - Nannamethi Temple in Girnar

(iii) Cultural and political centre

Varanasi / Banaras

सांस्कृतिक और राजनीतिक केंद्र

* Important site in UP having history from Mahajanapada period
Capital of Kashi, on banks of Ganga

* Known as important trade centre in age of Buddha.

Candidates must not write on this margin

* Sarnath Deer park of Dharmachakra
* Kashi Vishwanath Temple * Birth place of Buddha

(iv) Ancient capital city Madurai

प्राचीन राजधानी शहर

(*) Capital of Pandya kingdom in present day Tamil Nadu in Vaigai river

(*) Location of Third Sangam under Mudithiraman

(*) Mentioned in Sangam texts like Silappadikaram for bustling market & long distance trade

(*) Known for Nayaka Architecture like Meenakshi Amman temple

(v) Ancient Jaina Caves

Judagiri - Khandagiri

प्राचीन जैन गुफाएँ

(*) Located in Bhubaneswar, Odisha

(*) Has multiple caves - largest as Khandagiri, important cave called Hathigumpha

(*) Served as residence to Jain & Buddhist monks

(*) Hathigumpha inscription have 17 line inscription detailing greatness of Charavela

(vi) Ancient commercial and educational centre

Taxila

प्राचीन व्यापारिक एवं शैक्षणिक केंद्र

Candidates must not write on this margin

(vi) Located in Ranab-pindi, Pakistan

(vii) Political role - Capital of Gandhara
Mahajapade

(viii) Education - Taxila university with gurus like Chanakya etc.

(ix) Meeting point of 3 Trade routes - Silk route, Uttarpath, North west route

(x) Presence of stupa and Gandhara school art

(vii) Architectural remnants of an ancient temple

Da Paebatiya

एक प्राचीन मंदिर के स्थापत्य अवशेष

1. Located in Sonitpur, Assam

2. Earlier was a Gupta Temple

- remnants of Gupta architecture found, possibly during Chaskaravamen

3. Remains as 'Shiva Temple' during

Ahoms. Also has presence of 'Shakti Temple'

(viii) Centre of emporium of ancient trade

Tamralipta

प्राचीन व्यापार के एम्पोरियम का केंद्र

1. Located in Tamruk, West Bengal

2. Mentioned in contemporary text

for flourishing trade

3. Eastern End of Uttarpath from Taxila

4. Roman artefacts like roulette ware, amphorae pottery, coins found

(ix) Prehistoric cave painting site

Lakhudiyar Cave

प्रागैतिहासिक गुफा चित्रकला स्थल

1. Located in Uttarakhand

2. Cave paintings belonging to

Mesolithic period

3. Show day to day life of people, hunting & gathering, animals

4. Natural colours, animal fur and twigs as brush

(x) Mature and Late Harappan site

Amri

परिपक्व एवं उत्तरकालीन हड़प्पा स्थल

1. Located in Sindh, Pakistan

2. Known for land fortification

and multiple compartments possibly used for storing grains.

Candidates must not write on this margin

Candidates must not write on this margin

3. Harappan pottery & seals found
 4. Remains of granite, tool etc.

(xi) Neolithic and Chalcolithic site Rehman Deri

नवपाषाण और ताम्रपाषाण स्थल Kili-e-Gul Mohammed

- Located in Quetta valley, Pakistan
 - Culture of Kili-e-Gul Mohammed
- pottery with polished stone tool,
 microlith & copper artefact.

(xii) Megalithic site Paiyampalli

- महापाषाण स्थल
- In Tanjavur, Tamil Nadu
 - Neolithic - Megalithic site ⇒ cultural

- continuity
- Iron smelting plant & iron pieces
 - charred horse gram & mung
 - pottery, megaliths with grave
- goods

Q 2 (a)

"Roots of the concept of Ashoka's Dhamma can found in Vedic-Upanishadic literature."
 Discuss. [15 Marks]

"अशोक के धम्म की अवधारणा की जड़ें वैदिक-उपनिषदिक साहित्य में पाई जा सकती हैं।" चर्चा करें।
 [15 अंक]

The Ashokan Edicts provide information about Ashoka's Dhamma, which have been linked to Vedic-Upanishad ideas by historians like DN Jha and Romila Thapar

Vedic-Upanishad literature as Root of Ashoka's Dhamma

→ Commonalities in ideas of Ahimsa

• Vedic-Upanishad favoured 'Ahimsa' and harmonious life with animals
 written by Vanagrastha priests, supported
coexistence over violence

• Ashokan Edict → Major Rock Edict II supported non-violence towards animals
 → As per opinion about rituals

Upanishads opposed rituals for achieving salvation -

Rock Edict IX supported following Dhamma instead of performing rituals especially by women.

→ Mutual Tolerance

Both ideas display universalistic and inclusionist aspects regarding different beliefs.

→ Focus on righteousness

'satya' in 'satyameva Jayate' from Chandogya Upanishad adopted in U Bein Capital of Sarnath, built by Ashoka

→ Respect for elders & Brahmanas mentioned in Rock Edict III, justifying the Vedic-Upanishad texts regarding reverence to knowledgeable members of society

Candidates must not write on this margin

Distinction between Vedic-Upanishad literature & Ashoka's Dhamma

→ Supported by Upinder Singh → Ashoka's Dhamma, despite inspiration from Upanishads, have its specific aspects of reign & personal beliefs

→ Dhamma was for ethical life (MC Raya Chaudhury) or possible political stability (Romila Thapar)

while Upanishads focused on achieving 'Moksha' and respite relief from cycle of birth & death. Dhamma does not speak of Moksha

→ Dhamma, through Edict VI, VII and VIII support Buddhism (SI Tambiah) as underlying inspiration.

Pali Canon term Ashoka as devoted upasaka.

Thus, Vedic-Upanishad texts inspired Dhamma but with time it evolved its own identity as guide for Mauryan empire

Candidates must not write on this margin

Q.2 (b)

In the realm of religious doctrines and practices, the period c. 200 BCE to 300 CE reflects several continuities with the earlier centuries, but also some striking new developments. Comment. [15 Marks]

धार्मिक सिद्धांतों और प्रथाओं के क्षेत्र में, अवधि सी। 200 ईसा पूर्व से 300 ई.पू. पिछली शताब्दियों के साथ कई निरंतरताओं को दर्शाता है, लेकिन कुछ आश्चर्यजनक नए विकासों को भी दर्शाता है। व्याख्या करें। [15 अंक]

The post-Mauryan period was a period of flux in terms of religion seeing both continuity & change

Continuities of Religion in 200 BCE-300 BCE

→ Brahmenical Religion

Existed with prevalence of trinity

of God ⇒ Vishnu, Shiva, Brahma

Vaishnavite & Shaivite sects became very prominent

→ Buddhism

Expanded its contact beyond India with missionary work started during Mauryas and continued under rulers like Kanishka (Kanyupa Matanya)

Candidates must not write on this margin

Pali Canon was updated and Pali books like Muhindapansho written

(3) Jainism

Prominent under merchant community & spread to South India, mentioned in Sangam Texts.

(4) Minor Gods

Yaksha, Yakshini, Naga, Nagi were worshiped

Changes in Religion in 200-300 CE

→ Rise of Puranic Hinduism

1) Vaishnav sect → incorporated multiple local beliefs like Bhagavatism, Manava, Balaram etc.

2) Saivite sect → Rise of Shiva with trident represented in ingely.

Patronised by Kaj Vira Kadphus

3) Shakti sect - 'fertility cult' related to female Goddess

Candidates must not write on this margin

→ Buddhism: sects - Mahayana and Hinayana created by IV Buddhist Council in 78 AD.

Rise of idol worship with 'Greek-Roman' & Mathura school of art & foreigners & rise in population in India.

→ Jainism: Divided into Svetambare & Digambaras in terms of difference in belief.

→ Shrine worship ⇒ Early Temples in Nagara, sonkh reflect rise of shrine worship.

→ cohabitation of multiple religions (Eg: Nagayana had multiple religious establishments leading to competition).

→ New forms of worship with mythologies.

(Eg) Jataka tales emerged. Thus, post-Mauryan period inculcated new features in existing religious ideas showing distinctive period of religious history.

Candidates must not write on this margin

Q.2 (c)

"The monasteries and temples contributed as centres of education in early India." Elucidate. [20 Marks]

"प्रारंभिक भारत में मठों और मंदिरों ने शिक्षा के केंद्रों के रूप में योगदान दिया।" स्पष्ट करें। [20 अंक]

The ancient India had distinct systems of education promoted through monasteries and temples.

Education in Temples

→ Temples emerged in early Christian centuries served as centre for religious education.

→ Hindu temples taught about vedas, Upanishad and Brahmanical texts.

→ Education centres connected to Temples in South were called 'Ghatikas'.

(Eg) Established in Kanchipuram by Pallavas.

→ Agrahara villages established temples that provided education.

Candidates must not write on this margin

• Eq. Temple college in Sarathi
 housed around 150-200 students for
 vedic education

• Temple college / Vedic college in Ennaiyam
 provided residential facilities to 300
 students mastering vedas.

• Other colleges were Malkajgiri and
Tisruvoilar

→ Jains also established 'Basadis' as
 in Nagarjunakonda and Sipmu associated
 with temples

Monasteries as Educational Institutions

→ Establishment of Nalanda University
 by Kumargupta

• Large university that was also a
 monasteries where monks of 18 different
sects resided (Huang Tsang)

Candidates
 must not
 write on
 this margin

• Monks had division of labour and were
promoted based on merit and knowledge
 acquisition.

• visited by scholars from around the
world - Eq. Huang Tsang, I-Tsing

• Mentioned 100 villages (Huang Tsang) as
 revenue base.

• Had a storey long library - Dharmagani

• Huang Tsang learned 'Yogachara'
 under principle 'Shilabhadra'

• Also taught secular subjects of logic,
astronomy, mathematics

→ Vikramshila University

Established by Dharmapala

Had a large library and well
structured building. Housed monks

Candidates
 must not
 write on
 this margin

from and beyond India to learn
Buddhism

→ Sompura in Jagadala

Established by Pales as centre of
Buddhist learning -
Associated with 'Sri Dipankare'

Also taught 'Vajrayana Buddhism'
that became prominent by Early Medieval
period.

However the temples and monasteries
catered to small section of Indian
society. Monasteries catered to monks & nuns
while temples supported 'upper varna'
isolating women, shudra, antyajas.

Nevertheless they served as important
learning centres and developed such
philosophies

Candidates
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write on
this margin

Q.3 (a)

"The advent of the Mauryan dynasty marks the passage from darkness to the light for the historians." Explain the perspective of the historian V. A. Smith. [15 Marks]

"मौर्य वंश का आगमन इतिहासकारों के लिए अंधकार से प्रकाश की ओर जाने का प्रतीक है।"
इतिहासकार वी.ए. स्मिथ का दृष्टिकोण स्पष्ट करें। [15 अंक]

V.A. Smith appreciates Mauryan dynasty
as epochal moment in Indian history
due to rich sources available for understanding
them.

Mauryan Dynasty → Passage from Darkness
to Light

→ literary sources: like Arthashastra
for polity and statecraft, Indica by Mega-
sthenes, Mudrarakshasa for Chandragupta's
history. Diyavamsa & Muhavamsa for
Buddhist foundations in Mauryas

→ Establish Chronology: based on
information provided by literary and
archeological sources and genealogy of rulers

Candidates
must not
write on
this margin

→ Inscription by Ashoka : Direct view into mind of Ashoka as his edicts are in first person format

→ Extent of Empire : Ashokan edicts spread from south (Ptolemais) to North (Lampaka), west (Kandahar, Sopara, Gomar) to East (Jangade)

→ Foreign relations ⇒ Based on information in Greek texts (through Indica) → Justin and Strabo have given rich account of Mauryas

→ Archaeological Remains ⇒ like MBPW culture reflects rich material culture in Mauryan Empire.

→ Nature of state ⇒ Arthashastra talks about universalistic bureaucratic system reflecting

Candidates must not write on this margin

Centralised administration

Limitation of Mauryan sources for history

→ Authorship of Arthashastra - Upinder Singh reflects about whether 'Chanakya', 'Kautilya' & 'Vishnugupta' are same person. Debates by Patrick Olivieri and Mark Mcleish about period of Arthashastra as Post Mauryan due to 'coral trade' with west

→ 'Indica' of Megasthenes ⇒ Has many incorrect information like society in 1 class, money lending family

→ Nature of state ⇒ Historians like Gerard Ferguson do not accept centralised administration for Mauryas.

There are still some 'dark' aspects that need further analysis & discussions for clarity on aspects of Mauryan period.

Candidates must not write on this margin

Q.3 (b)

What were the factors responsible for the Arab conquest of the Sindh? What was its historical significance? [15 Marks]

सिंध पर अरबों की विजय के लिए जिम्मेदार कारक क्या थे? इसका ऐतिहासिक महत्त्व क्या था? [15 अंक]

Arab conquest of Sindh in seventh century referred to invasion by Qasim, under direction of Caliph of the Sindh ruled by 'Dahir'.

Factors responsible for Arab conquest of Sindh

→ Economic value of Indian Territories
Arabs were aware of richness and opulence of India and wanted a share in it -

→ Political significance
Expand territorial control beyond natural boundaries in Arab subcontinent

→ Religious Reasons

Candidates must not write on this margin

Had enthusiasm to spread Islam in Virgin territories

→ Immediate Reason

Ruler of Sri Lanka sent 2 girls as gift to Caliph, who escaped in Sindh port. Dahir refused to cooperate with Arabs, providing reason to undertake invasion.

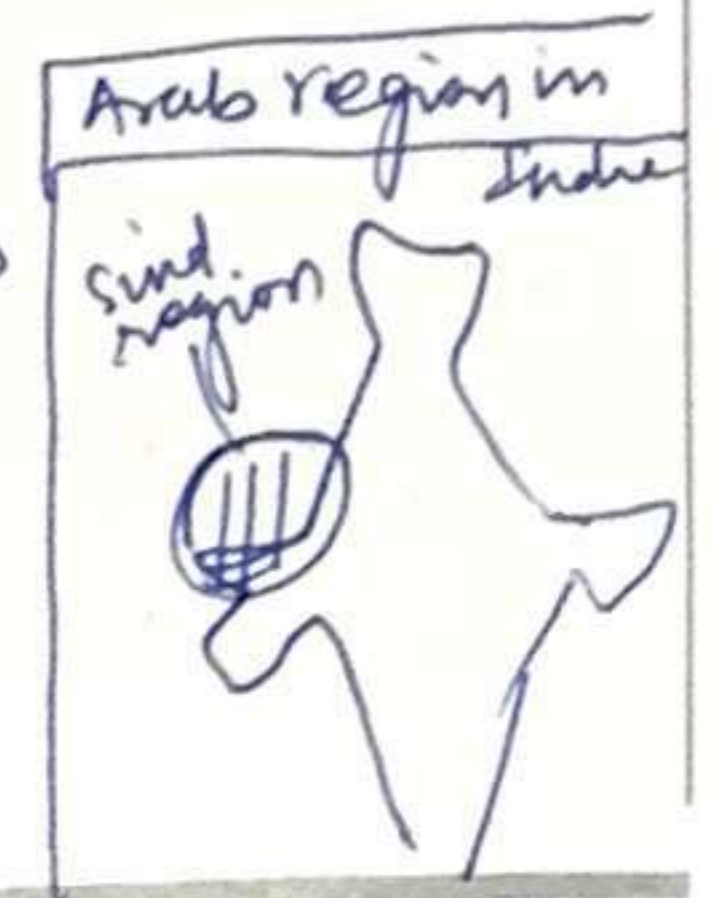
Impact of Arab Conquest of Sindh

→ Political Impact

• Stanley Lane-Poole called it 'triumph without results'.

• within decades the significance of conquest was nullified.

• Qasim was killed and Arabs did not extend control beyond Sindh.



Candidates must not write on this margin

However, Colonel Todd shed light on its significance

→ Economic Impact ⇒ promoted desert cultivation, leather tanning industries. Focused on urban planning and opened trade with west and currency introduction.

→ Religious Impact ⇒ spread of Islam in Ind. Mosque was constructed in Banthore in 17 years after Qasim's invasion

→ Knowledge exchange ⇒ learning about Greek philosophy and Indians knowledge systems.

Scholars like architects from India went to West; Arabs came to learn from India ⇒ Key presence of Arabs in Beraus statute for Indian learning.

Thus, Arab conquest opened India to the further Islamic invasions and integrating India to western world further.

Candidates must not write on this margin

Q.3 (c)

How did the Sangam literature act as a window into the social and cultural traditions of ancient South India? Discuss. [20 Marks]

संगम साहित्य ने प्राचीन दक्षिण भारत की सामाजिक और सांस्कृतिक परंपराओं में एक खिड़की के रूप में कैसे काम किया? चर्चा करें। [20 अंक]

Sangam literature refers to compendium of literary texts compiled in Pandy kingdom through assembly called Sangams in early christian centuries.

Window to socio-cultural tradition of South India: Sangam literature

Social life

→ Societal structure

- Based on 'kinship' organisation
- Hierarchy existed ⇒ mention of aresan (king), vellalar (peasant) and velir (chief)
- Aware of Brahman & Varna but was not directly applicable to Sangama society.

Rajan Gurukul mentions advent of

Candidates must not write on this margin

Brahmanas and rise of Agroaharas (land grants) transformed kinship based Sangama society to hierarchical production based society

→ women

• As per Kullitogai, women were free and had good quality life while Kurontogai mentions women as subordinate to men.

• Sangama texts mention women as involved in multiple occupations in agriculture & craft.

eg) Garland maker, bird searer etc.

→ Marriage

Tholkapiyam mentions about rules of marriage like priority to monogamy, marriage with Brahmanas.

It was not compulsory → Aranyas was Spinster

Candidates must not write on this margin

→ Tinai Based Classification

landscape	Name	Profession	Group
Hilly	Kurunjii	Hunting	Kuroran
Agriculture	Mamthum	Cultivation	Ulavam
Forest	Mallai	Spinning	Vedan
Coast	Meeyam	Fishing	Meenavam
Desert	Kallai	Robbery	Kuruman

Candidates must not write on this margin

→ Education was important.

• Desirable for all as per Tirukkural.

• Silapadigaram shows male & female characters reciting 'Kural' to substantiate their argument.

Cultural life

→ Multitude of Gods

• Tinai Gods — Murugan, Siva, Varuna, Kotravai etc for each community

• Rise of Vaishnava & Siva cult

• Yaksha & Yakshini have been mentioned.

→ Brahmanical practices & myths

• A king called him 'Palashai' ⇒ owner of many halls to conduct sacrifices

• Myths related to 'rulers' emerging from fire

• chola king fed both armies in Mahabharat.

→ Supernatural beliefs

eg) 'Ananki' used to take over women as a spirit.

→ Pattini cult by chera rulers to revive

'Kannagi' in Silapadigaram

→ supported 'Dance' & 'Music' ⇒ eg) Madari

in Silapadigaram was artist.

Sangam books mention many types of dances (11).

Thus, Sangam books give a vivid account of contemporary life of the 3 kingdoms of deep South