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NAME	Mobile No.	Email ID

Start Time:

End Time:

ANSWER SHEET

SECTIONAL TEST- VIII

(ANCIENT INDIA)

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Time Allowed: 90 Minutes

Maximum Marks: 130

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There are FOUR questions in this paper.

Candidate has to attempt THREE questions in all.

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

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

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

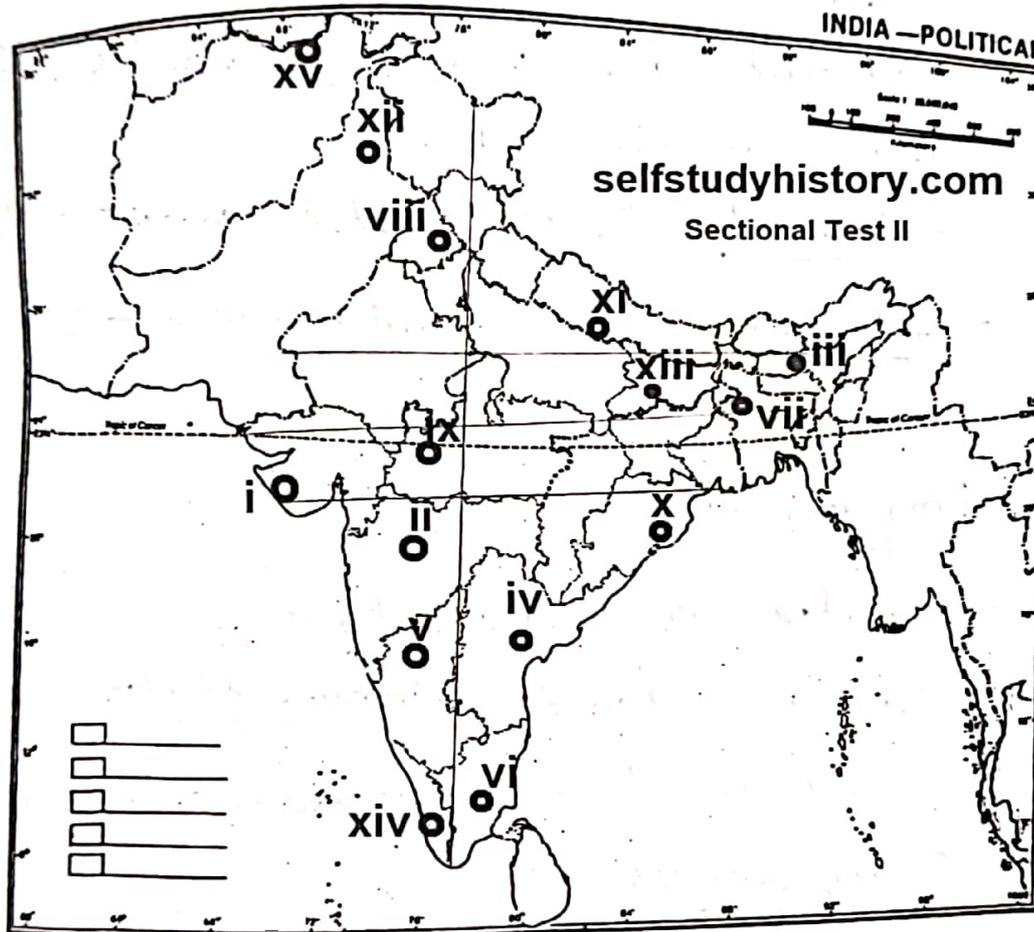
Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

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Comments after evaluation

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. [15x2.5= 30 Marks]



(i) Major Ashokan rock edict

Tunagarkh

- Located on Girnar hill near Tunagarkh
- Mentions construction of Sudansara lake reservoir and subsequent repairs
- Inscription by Western Kshatrapa ruler Rudradaman I and later of Gupta King Skandagupta

- One of the earliest Sanskrit inscriptions

(ii) Site of rock cut architecture

Ellora

- Present in Aurangabad district, Maharashtra
- Rock-cut caves belonging to Buddhist, Hindu as well as Jain pantheons
- Kailasanatha Temple located - by built by Krishna II
- Indra Sabha and Jaganmutha Sabha - Jain caves

(iii) Ancient capital city

Pragjyotishpur

- Located in Govahati, Assam
- Capital of Ancient Kamrupa Kingdom
- Visited by Huiwen Tsang during time of ruler Bhaskaravarman
- Means 'city of eastern light'

(iv) Political and religious centre

Amravati

- Located in Guntur district of Andhra Pradesh

- Was site of ancient Dhanyakataka, capital of Satavahana
- Megalithic, BPW and MBPW site
- Site of ancient Buddhist Mahachaitya
- Buddhist relig art found from 200 BCE - 300 CE period

(v) Political and religious centre

Badami

- Located in Bagalkot district, Karnataka
- Capital of early Chalukyas
- Site of many temples - Mukteswara temple, Melagutti Sivalaya, Bhutanatha temples
- Inscription of Pulakesin I found

(vi) Jain site

Sittanaramsal

- Located in Pudukkottai district, Tamil Nadu
- Megalithic and Jain caves site
- Stone burials and cist burials found
- Cave paintings from period of Pallava King Mahendravarman

- found
- Shows pond with lotuses, people, birds and animals

(vii) Mahavihara site

Sompura

- Located in Nagarn district, Bangladesh
- Built by King Dharmapala
- UNESCO World Heritage site
- Centre of Mahayana and Vajrayana studies

(viii) Buddhist site

Sanghol

- Located in Fatehgarh district, Punjab
- Buddhist stupa containing relics and bones of monk discovered
- Votive stupas found
- Kushana sculptures of Mathura school found
- Site mentioned by Hien Tsang

(ix) Political centre

Ujjaini

- Located along bank of Shipra river in Madhya

Pradesh

- Capital of ancient Avanti Mahajanapada
- Ashoka was its Governor during Maurya times
- Kalidasa was probably from Ujjaini
- Site of Mahakaleswar Temple and also for Kumbh mela

(x) Famous inscriptional site

Hatigumpha Inscription

- Located in Udaygiri hills, Bhubaneswar, Odisha
- 17 line inscription in Prakrit and Brahmi script
- Inscribed by King Kharavela of Mahameghavahana Dynasty
- Mentions retrieval of statue of a Tirtha
- Site of dwelling caves for Jain monks

(xi) An ancient capital

Kapilavastu

- Located in Kapilavastu district, Nepal
- UNESCO World Heritage Site
- Capital of Sakya kingdom

- Birthplace of Buddha
- Visited by Fa Hien as well as Hien Tsang

(xii) Political and commercial centre

Taxila

- Present in Rawalpindi district, Pakistan
- At junction of trade routes leading to West Asia, North India and Central Asia
- A centre of education
- Charaka, Panini, Chanakya are students of Taxila university

(xiii) Cultural and educational centre

Nalanda

- Located in Nalanda district, Bihar
- Location of ancient Mahavihara
- A seal identifies Sakraditya (Kumaragupta) as founder
- Hien Tsang and I-Tsing studied here
- Was destroyed by Bakhtiyar Khilji

(xiv) An ancient port

Muziris

- Located in Kerala
- Port during Ancient Chera Kingdom
- Trade with Western Asia and Roman Empire
- Mentioned in classical accounts of Pliny as well as Sangam texts

(xv) An ancient trading post

Shortughai

- Located in Afghanistan
- Harappan Civilisation trading post
- Remains of an ancient canal network found
- Harappan seals, pottery found

Q.2 (a) With the help of literary and archaeological sources, critically evaluate the hypothesis that there was urban decay during c. 300-600 CE. [15 Marks]

R.S. Sharma has argued that there were two phases of deurbanisation after 3rd century CE - first one between 300-600 CE and second one ~~but~~ after 600 CE.

Yes: There was Urban decay - 300-600 CE

Archaeological Evidence

- R.S. Sharma has highlighted lack of archaeological evidence in terms of structures, roads, palaces, etc that are markers of urban life from the 300-600 CE period
- City of Varshali (modern Basark in Bihar), which has yielded large number of coins in other phases, but very few in 300-600 CE period
- Inscriptions from the period contain lesser references

to traders and merchants

- Large number of land grants in the period suggest agricultural expansion and hence - ruralisation of economy

Literary Evidence

- Varahamihira's Brihatsamhita contains prophecy of depopulated and desolate cities.
- In Ramayana, Ayodhya is said to have undergone urban decay after Rama's exile
- Kalidasa's Raghuvansa also describes desolated cities

No: There was no urban decay in 300-600 CE

Archaeological Evidence

- The large scale building of temples like at Bhitargaon (Kanpur) or Udaygiri (M.P.) suggests an urban milieu
- Excavations from Bhita reveal seals and sealings in large numbers from this period - markers of trade and commerce

- Buddhist establishments like at Ajanta, Karheri, Karle, etc contain numerous donation inscriptions from merchants and traders from this period

Literary Evidence

- The same Brihatsamhita contains descriptions of splendid cities replete with magnificent palaces
- Mrichhakatika describes the gold and diamond studded gates and palace of Vasantasera in the city of Vijaini
- Harasutra contains vivid descriptions of the suave, sophisticated and affluent city-dweller called 'nagaraka'

Given the vast expanse of the country, urban decay might have been a feature at few regions, while some regions might have flourished simultaneously.

Q.2 (b) Critically examine the notion of the Mauryan state being a highly centralized system. [15 Marks]

In Nationalist historiography, the Mauryan state has been presented as a centralised state having overarching control over its people.

Maurya State as a Centralised State

- Verses from the Arthashastra have been cited to support this claim
- Arthashastra talks about the all powerful king who exercised absolute control through an elaborate administrative machinery
- High ranking officials like amatyas (ministers), adhyakshas (head of departments), samahartri (chief accountant), samnidhatri (chief treasurer) assisted the king
- Arthashastra talks about state-owned land where farmers and labourers were hired to work and state-owned enterprises like armouries, chariot-

- building, ship-building, stone-working, etc
- Elaborate wage control measures and even specific wages for both state-owned enterprises and private enterprises are mentioned
 - Princes were appointed as Governors ^(Uparika) of the provinces to maintain the centralised structure
 - Spies like pativedakas and pulisani dispersed throughout the empire to inform king about seditious activities
 - Finding of Ashokan and other Mauryan inscriptions ^{across} the empire also gives evidence of the centralised control
 - Romila Thapar has recently changed her initial opinion of Maurya empire being centralised and now proposes it ~~was~~ consisted of (1) a metropolitan area (immediate area around Magadha) (2) Core area (areas of state formation) (3) Peripheral areas (areas ^{not} under going transformation to state)

Recent Studies

- Gerrard Fussman has rejected above arguments and insists Maurya rule was superimposed above

existing states

- In the absence of communication systems, some amount of local autonomy is inevitable
- The kind of control envisaged in Arthashastra is difficult even in modern nation-states
- Ashokan inscriptions across regions show minor differences - in terms of language, expressions, etc which show autonomy in local initiative
- Upinder Singh argues that interpretation of Mauryan empire as centralised state is largely based on an uncritical reading of the Arthashastra

Given the huge empire that covered almost entire India and also north-western regions, the nature of control must have varied across time and space in the Mauryan empire.

Q.2 (c) Examine the nature of political control of the Gupta kings. Also underline the main features of their government. [20 Marks]

After a brief recess in the post-Maurya period, the rise of the Gupta period marked the shifting of political power back into the Magadha region under able kings like Chandragupta and Samudragupta.

Nature of Political Control

- Gupta kings drew inspiration from Smriti and Puranic traditions and invoked a divine connection - for e.g. Samudragupta in Allahabad Prasasti is described as equal to Gods Dhanada (Kubera), Indra, Varuna and Yama.
- Regions of northern India which lay in the vicinity of Magadha - across the Indo-Gangetic plains were brought under direct control of the kingdom.

- But as per Allahabad Prasasti, far-flung empires such as those on Dakshinapatha were allowed to retain autonomy on the condition of accepting the Guptas as sovereign power
- The King was at the helm of all political affairs and took important decisions such as declaration of war, appointment of provincial Governors (Uparikas) and an army consisting of infantry, cavalry, chariots and elephants was maintained
- Gupta age was marked by granting of land to powerful chiefs, officials and Brahmanas. This started the process of sub-infeudation and decentralisation, thus reducing political control of the king
- There were also feudal lords who were subjugated and made to ^{pay} regular tribute, provide army for assistance and accept Gupta sovereignty and in return, were allowed to rule their territories without much interference

Main Features of Government

King

- He sat at the helm of all political, military and judicial affairs
- Took decision regarding declaration of war and peace
- As seen from Bhitari pillar inscription, also was duty-bound to protect person and property of subjects
- Was assisted by Council of ministers

Important Functionaries

- Manu-amanayas - heads of various departments
- Sandhivigrahika - minister of war and peace
- Baladhikrita - Commander of army
- Mahapratihara - Chief of palace guards

Provincial Administration

- Provinces called Deshas or Bhuktis
- Headed by Governors called Uparikas and Goptas

Districts (Vishayas)

- Were headed by Vishayapatis

- Committees consisting of Nagara-sreshthas (^{chief} merchant), Sarthavaha (caravan trader), Prathama-kulika (chief artisan), prathama-kayastha (chief scribe) assisted him

Villages

- were called as gramas
- Officers like ashtakula-adhikarana consisting of village elders called grama-vriddhas
- were headed by the gramadhyakshya

Judiciary

- Officials called Mahadandanayakas held judicial power
- King was highest authority for appeal

Army

- Mahabaladhikrita (commander); Pilupati (for elephants) ashvapati, narapati worked under him

Here, the Guptas had an elaborate administrative structure consisting a hierarchy of officials to assist them.

Q.4 (a) On the basis of non-literary sources, discuss the relation between Ashoka's Dhamma and Buddhism. [15 Marks]

While Buddhist literary sources such as Mahavamsa, Dipavamsa, Ashokavadana, Divyavadana exhort Ashoka's connection to Buddhism, it is the epigraphic sources that reveal true relation between his Dhamma and Buddhism.

Ashoka's Dhamma and Buddhism

- Ashoka's dhamma has been described variously as a universal religion, Buddhist upasaka (lay) religion or just a code of ethics
- Romila Thapar has stressed that dhamma was a political strategy to weld together the far-flung empire and wasn't actually Ashoka's personal religious belief
- But analysis of epigraphic remains in the form of minor rock inscriptions, major rock inscriptions, pillar inscriptions reveals a different story

- In Minor rock edict 1, Ashoka himself confesses of being a lay follower for over two and a half years
- He admits initially of not exerting himself much but lately admits of his increasing conviction
- At the Bairat inscription, he explicitly professes faith in the Buddha, dhamma, sangha (Tri-ratna) and asks people to read six texts - all of them Buddhist texts
- In pillar edict 6, he mentions that it was after his visit to Crava, he started Dhamma tours
- The Rummindei pillar inscription reveals his visit to Buddha's birthplace and grant of several concessions
- Nigali Sagar inscription mentions his effort to enlarge Buddha Karakamuni's stupa
- The Sanchi 'Schism' edict shows Ashoka supervised over the Buddhist Sangha
- The contents of the dhamma have Buddhist philosophical undertones - ahimsa, forbearance,

morality, respect to parents, friends and elders, helping Shramanas and brahmanas, etc.,

- The motifs such as the elephant, lion, horse, bull used in Ashokan pillars have Buddhist significance
- While it is true that core Buddhist principles like eight-fold path, anicca, patichha sammutpada, etc are absent in his dhamma messages, other evidence points towards strong connection between dhamma and Buddhism.
- Further Ashoka's dhamma was not sectarian, as it asked adherents of all faiths to know about each other's beliefs and show mutual respect

Hence, as implied by literary sources, the non-literary sources also attest strongly the close connection of Ashoka's dhamma and Buddhism.

Q.4 (b) Give a brief account of the pattern of trade between the Roman Empire and the southern region of India. [15 Marks]

Trade between Roman empire and India, especially southern region, reached its peak during the 100 BCE - 200 CE period.

Pattern of Trade

Roman Empire & Southern India

Trade Items

- The Sangam texts say that the 'yavanas' (foreigners) brought perfumed wine and gold amassed in huge ships.
- Ports like Puhar, Muziris, Maidurai, etc were major termini
- Chinese silk brought to India was a major export to the Roman empire
- The 'Periplus Maris Erythrae' and the Vienna Papyrus give an elaborate list of items

exchanged between India and Rome

- Findings in Arikamodu such as gold coins called aurei, silver coins called denari are from Roman empire.
- Pottery such as terra sigillata and amphorae ware was brought by the Romans
- Major items of export from India included silk, pepper, sandalwood, cotton textiles and ivory
- Sites in Coimbatore region and Krishna valley have yielded Roman items like clay bullae, bronze statuettes and faceted glass

Trade Routes

- Items of export were brought to cities like Uraiyur, Pohar, Madurai, Kanchipuram etc from land routes
- Routes from the Dakshinapatha connected further to south Indian cities apart from brisk coastal

trade from ports like Bharukaccha, Supparalea and Tamralipta.

- Due to disturbances in Parthia, Chinese and Central Asian goods were routed into India through southern section of the silk route.
- Roman ships sailed from the ports of eastern and western Indian coasts to various parts of West Asia and along Red Sea such as Aden, and from there goods were carried overland.

Hence, trade between India and Roman empire was intense and also, heavily in favour of India, leading to famous contemporary commentators like Pliny that Rome was drained of its gold to India.

Q.4 (c) Discuss the experimentations with art and architecture during the Gupta-Vakataka period.
[20 Marks]

The Gupta-Vakataka period is often described as the "classical age" for art and architecture in India's history due to the high refinement, beauty and sensuous appeal of the specimens of this period.

Experimentations with Art

17 Sculpture

- Various schools of sculpture flourished such as Sarnath School, Mathura School and Nalanda School
- Life-size images of Buddha, Shiva, Vishnu made of red sandstone found at Mathura
- Standing Buddha image made of copper found at Sultangarij in Bihar

➤ - Relig. sculpture also found such as Vishnu
in Boar incarnation at Udaygiri

2) Painting

- Ajanta and Bagh Caves paintings belong to this period
- Fresco-secco technique was used
- Images included Jataka tales, Buddha in meditation, Parinirvana scene, etc
- Bodhisatva images include those of Manjushri and Padmapani

Architecture

1) Temples

- This was the beginning phase of Nagara style
1st Phase

- Temples were square in plan
- The roof was flat

- Temple only consisted of garbagriha where image of deity was kept - with a pillared portico sometimes
- Ex. Parvati temple at Nachna-Kuthara

2nd Phase

- Panchayatana or cruciform plan started to be used
- A higher platform was used for the temple
- An 'antarala' or vestibule was added between the 'mandapa' and 'garbagriha'
- The roof was raised and given a pyramidal shape - an earlier rendition of the 'shikhara'
- Ex - Bhitargoon temple at Kanpur (UP)

2) Cave Architecture

- Includes mostly Buddhist caves at Ajanta, Karle, Bhaja, Bagh, etc

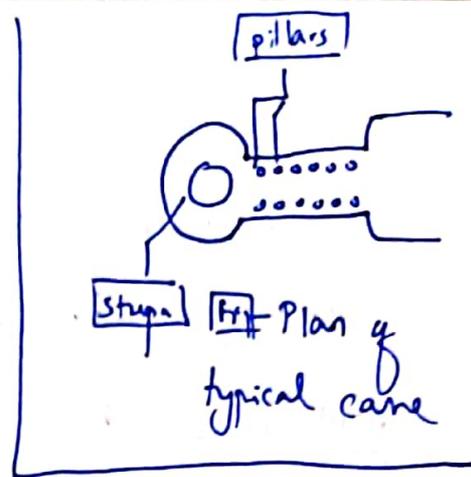
- A row of pillars were added along the rectangular entrance

- It opened into a circular room containing a stupa

- The pillars helped create a circumambulatory passageway

- Roofs were barrel-vaulted with wooden ribs for support

- Sometimes a sculpture of a seated Buddha or a sleeping Buddha was made as in Cave 26 at Ajanta



Here, experiments in art and architecture during the period resulted in rich artistic creativity that captures attention of art lovers across generations.