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Start Time: 8:40 PM End Time: 10:10 PM.

ANSWER SHEET

(SECTIONAL TEST II- 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

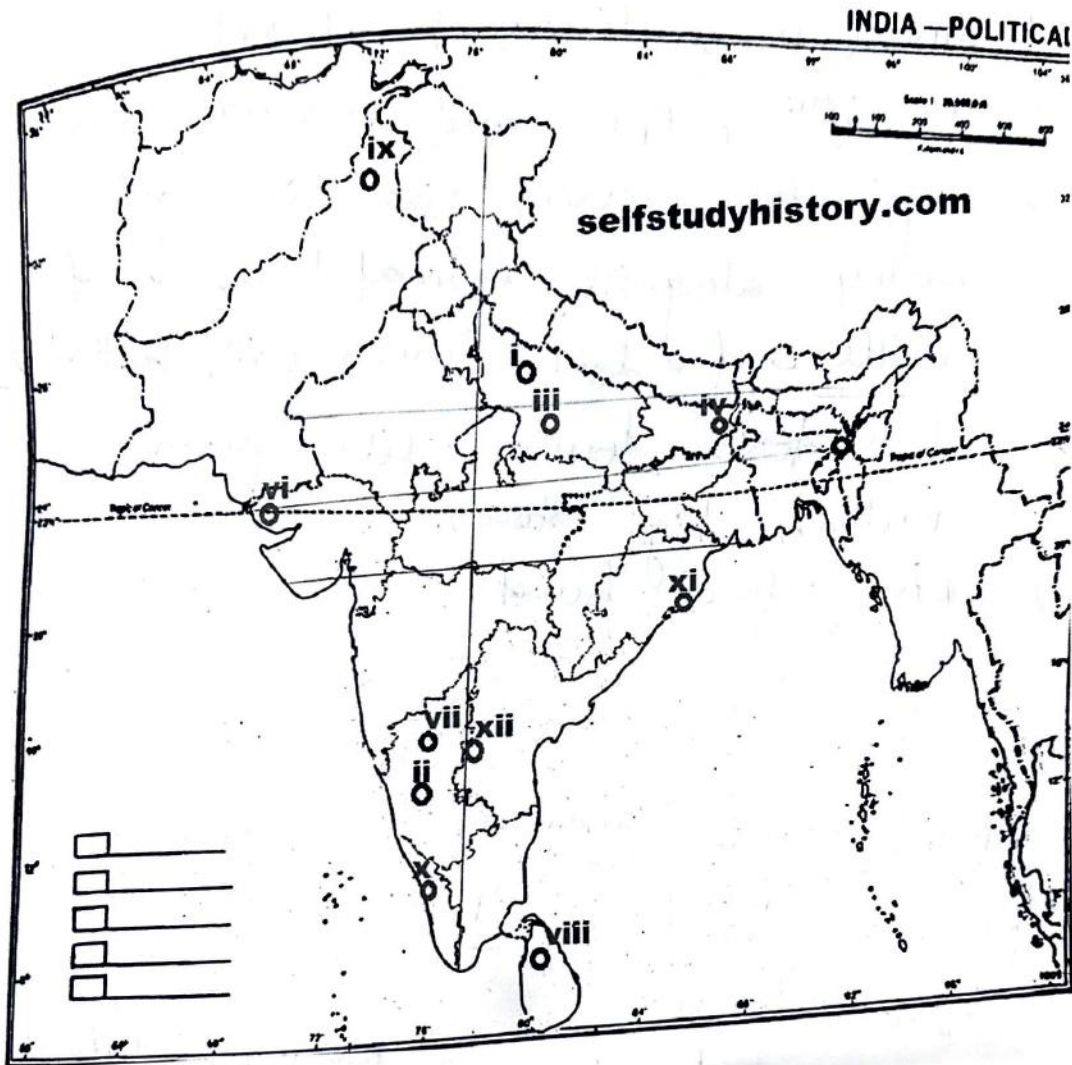
Marks:

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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(i) Painted Grey Ware site

- Sankissa - Farukhabad district, UP
- Paw site and small village site
- Buddhist site - stupas found
- terracotta figurines found
- lies on Uttarpathy trade route

- Hsuan Tsang visited during 7th century

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(ii) Megalithic site

Hallur (Haverly district, Karnataka)

- Megalithic, Bronz and iron age site
- agriculture remains like rice and barley alongwith animal bones found
- wattle and daub houses with postholes
- Stone tools found like quern - mullers, big stones.
- Ring stones found

(iii) Gupta temple site

Buitargaon temple

Kanpur district, UP

- Brick temple
- Finest specimen of Nagara style built in 5th-6th century
- Cruciform plan of garbhagriha along with torana structure
- pyramidal top shikhara
- dedicated to Vishnu

(iv) Ancient education centre

- Vikramshila university
- Buxar district, Bihar
 - Built under Pala ruler Dharampala
 - Mahayana and vajrayana buddhist centre
 - studies of astrology, astronomy, tantra
 - Destroyed by Bakhtiyar Khalji in 1200
 - visited by I-Tsing

(v) Neolithic site

- Dajali Hading
North Cachar (Dima Hasao district) Assam
- Early village settlements
 - Agriculture very basic of rice
 - Animal bones found
 - No bone tools but only stone tools.
 - microlith tools found like scraper burin etc.

(vi) Mature and Late Harappan site

- Dholavira (Kutch)
- UNESCO world

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- known for water drainage system
- city divided in 3 parts = citadel, middle town and lower town.
- found agriculture remains
- burnt brick structure

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(vii) Ancient cave site and political centre

- Badami (Bagalkot district, Karnataka)
- Capital of western Chalukyas
 - earlier capital of here later shifted here
 - Destroyed by Harshavardhana of Palavas also called himself Vatapikonda
 - Rock cut caves found
 - temples like Vishnu temple found.

(viii) Ancient Capital city

- Anuradhapura (Sri Lanka)
- capital of early Kingdom of Devanampiya Tissa
 - emissaries sent by Ashoka to spread Buddhism
 - Sanghamitta arrived with part of Bodhi tree.

- Later Buddhism patronised by Sri Lankan kings and queen.
- Dipavamsa & Mahavamsa created

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(ix) Site of Major Ashokan Rock edict

- Shahbazgarhi (Peshawar district)
- Ashokan edict in Kharoshthi script.
 - lies near other major rock edicts of Mauryas
 - under the control of Kushanas later.
 - Buddhist site and lies on trade route
 - centre of halt for the traders
 - connected to silk route via Taxila towards Kashmir.

(x) Ancient Church site

- St. Thomas Church
- Built early during the visit of St. Thomas in early centuries
 - various churches built along the Malabar coast and Coomandur coast
 - Built in plain style
 - Later repaired by Portuguese

(xi) World Heritage site

Sun temple, Konark (Puri)

- Built during early medieval period
- Also called Black pagoda.
- Destroyed later due to disaster
- Represents nagara style and pyramidal shikhara and long flight of staircase
- Chariots also built

(xii) Petroglyph site

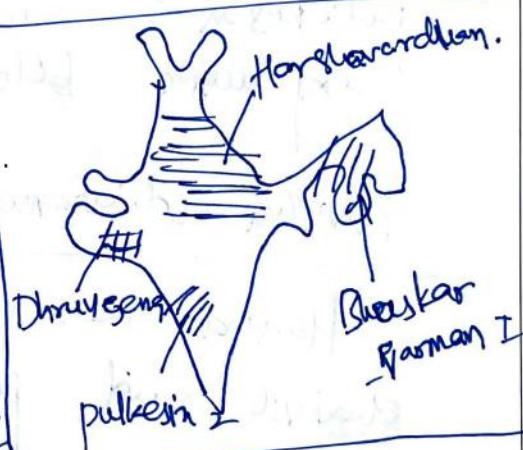
Q.2 (a)

Discuss the relations of Harsha with the contemporary rulers. Can Harsha be called a great conqueror? [15 Marks]

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Harsha was ruler of North India of Pushyabhuti's dynasty from 606 to 647 AD. The sources of his period are writings of Hien Tsang (Si-huan-tsi) and Banabhatta's Harshacharita. The Baukhara inscription also throws light on achievements.

Harsha had cordial relation with neighbouring rulers. The Kannauj Kingdom under Bhasikarnoman I



was ally of Harsha against Bengal campaign. The ruler of Gujrat also was ally but later relation turned sour for the conquest and struggle of Malwa. Harsha conquered the Malwa region. During his 6 years of period (606-612) he

annexed great part of North India Punjab, Uttar Pradesh, MP, Odisha, Bengal under his rule dominating whole North India. He assumed the title of param - bhaktaraka - maharaj - Adhiraja and it reflects the feudal relationship with subordinate Rajas.

Harsena was defeated by Pulakesin 2 who checked his expansion below Vindhya.

Harsena's achievements in other fields

Harsena was himself a great Shaivite and patronised Brahmanas and temples and gave land grants. According to Hien Tsang, he was liberal towards all religions and later converted to Buddhism. He built thousands of stupas along rivers, built viharas and patronised Nalanda University. He organised assembly in 'Varanasi' and 'Kausambi'.

He gave 1/4 of revenue for patronage of scholars. His court was adorned by great scholars like Bauq, Han, He himself was scholar and composed Priyadarshini, Ratnavali and Nagananda (dedicated to Shiva).

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But scholars says that all the glory of Harsha is because of 2 persons - Bauq and Hien Tsang. Hien Tsang exaggerated about the king that he was fully busy full day in duties and every day gave up his clothes to donate. Bauq was friend and court poet, so he wrote gloriously about Harsha and only his achievements and excluded the limitations. Harsha despite limitations was great king which united India and after his death, confusion prevailed.

Q.2 (b)

Give an account of the polity and economy of the Sangam age in Ancient India. [15 Marks]

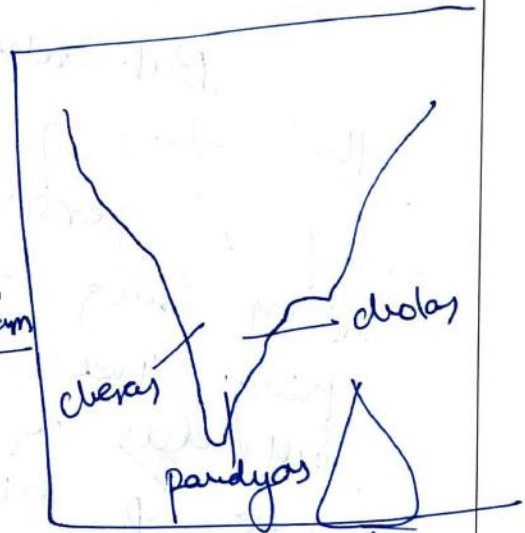
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Sangam Age (300 BC to 300 AD)
is known through sangam texts and
classical greek texts like Pliny
Natural History and periply of
erythraean sea. Tamil - Brahmi
inscriptions also provide information.

Tamil Polity

During 1920s - 1950s,
Subrah. Natarajast
Historian like Subramaniam
gave the view that
Tamil and sangam
society had all the elements of mature
polity like centralised administration,
standing army, organised revenue
and judicial system.

Later, R. Champakbami gave
the view that sangam age was
consists of tribal chiefdom and 3 tribal



chiefs - cheros, cholas and pandyas were at top and other feudal rulers subordinate to them. There was no organised revenue but raids and loot was the system. The period was full of hero cult referred in Akash poems and viragals.

Later revision view provided that polity was proto-state type. The existence of trade and commerce activities with Roman and Greek world would not have been possible without centralised authority.

Sangam texts mentions about cities like Puhar and Madurai and activities like garland selling, flowers, pearl and jewelry. Greek text mentions port cities like Podukka which is Arikamedu and it was great Roman emporium. Other ports like Korkai, Muziris, and Uraiyur cities existed.

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Imports from Rome consisted of Terra sigillata, Roman Amphorae, wine and gold and precious metals. Pliny lamented about drain of wealth of Rome. Exports from India consisted of silk, muslin, spices, black pepper, ivory and pearls.

India was both extra part of transit trade and trade in original products. The disturbance in silk route overland due to Parthians transferred the route to South India.

The economy also consisted of agriculture, fishing, trade within India by Dakshinapatha and money and lending activities.

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Q.2 (c)

Q.2 (c)

The economic achievements of the Guptas were the culmination of a process which began during the Kushanas. Comment. [20 Marks]

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Gupta period saw the zenith of development in the field of economy, art, culture and trade activities. The sources include Sanskrit texts like Puranas, plays by Kalidasa and Vishakhadatta, inscriptions and coins.

Kushana period during post-Mauryan times saw the connectivity of Indian North-west part with silk route. India became part of Chinese silk route and saw flourishing of craft, trade and commerce.

The agricultural surplus paved the way for ~~so~~ rise of number of crafts and craftsmen. Menu Smriti mentions 61 types of crafts.

These led to growth of urbanisation. The socio-economic forces within India supported by external

Trade stimulus saw rise of cities like Vaishali, Kausambi, Varanasi, Mathura, Ujjain etc. The urbanisation reached its peak in Gupta period with port town like Bhrigukachch, Sopara, Tamralipi. The trade got connected with Uttarapanch from Purnavapura to Tamralipi.

Guild system, which was the base of craft activities was supported by rules and minted their own coins. The donation by guilds to build stupas, caves and viharas for buddhist monks. These guilds directed the craft and trade.

The rise of trade led to growth of moneylending and banking. The monasteries were donated by rich merchants and they also became consumer of luxury products.

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Rise of land grants under Satavahans reached its peak under Guptas. The Brahmadeya grants provided ideological support to Gupta rulers. The Brahmins were very powerful during this age and became the proprietary owner of land grants.

The rise of land granted to feudal tendencies. The later part of Gupta saw declining trade and commerce trend.

The coinage began during Indo-Greek and Kushan period. Gupta period saw huge no. of coins of various types. The coins issued by state, city, guilds with various different designs.

But after middle of Gupta and upto their end, their was decline of urbanisation as per KS Sharma. The 2nd urbanisation reached its peak and then began fragmentation

of Indian polity. The rise of regional powers like Maitrakas, later guptas, ganges, Rashtrakutas, pushyabhutya saw fragmentation of polity and decline of large scale trade and commerce.

The development in gupta period witnessed in other fields also like literature (classical Sanskrit), temples (Magadha style), puranic literature, etc.

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Q.31

Q.3 (a)

The word 'Dhamma' figures prominently in the Edicts of Asoka. Is he justified in calling them Dhamma-lipi? Elucidate. [15 Marks]

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Asoka Dhamma refers to the message provided on Asokan edicts throughout vast empire to his subjects.

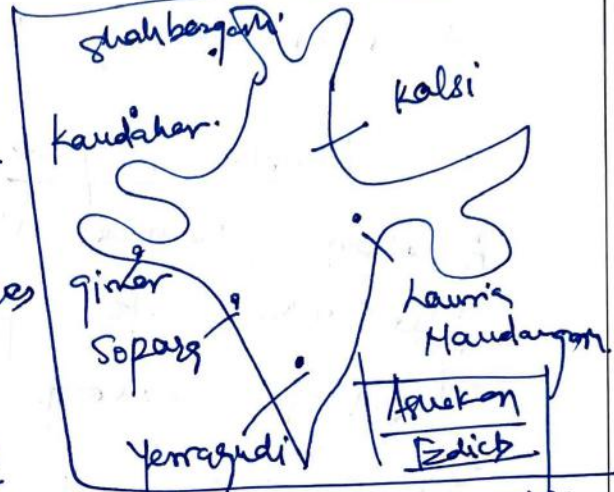
Asokan Dhamma

The major rock edict 13 provides the message of remorse on Kalinga

war, warning to tribals to not raise revolt and welfare of subjects.

Asokan new approach of paternalistic ideology and welfare approach was reflected in the edicts. Dhamma has been a matter of debate among historians.

Historians like R. S. Majumdar equate it with Buddhism because of message spread by Dhamma mahamatras and Ahimsa.



The word Dharma as derived from upanishadic Dharma. But upanishadic Dharma is about Karma, righteous Karma, following the assigned role to uphold the varashrama Dharma. Ashrama dharma is more than that.

Ramaj Tapan provides that Ashrama Dharma was a political ideology to provide social harmony among the diverse empire. The ethical and moral code provided for peace and tolerance among subjects and was a tool to control vast empire.

The ethical code can be seen through Major Patak edict 1 and 11 which provides for Ahimsa (Non-violence), ban on killing of animals. Ceremony of Dharma provides for respect and tolerance

towards slaves and servants, respect to elders, generosity and liberal attitude.

Pillar edict 6 provides for construction of wells, shelter house, medical services. Similarly, the different sects were asked to maintain social harmony and tolerance for each other.

Dhamma lipi refers to the political message of Ashoka.

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Q.3 (b)

How did Indian Philosophy and tradition play a significant role in conceiving and shaping the monuments and their art in India? Discuss. [15 Marks]

Indian philosophy mainly refers to the 6 schools of Indian philosophy — Sankhya, Yoga, Nyaya, Vaisheshika, vedanta (Uttar Mimamsa) and Purva Mimamsa. Apart from these, the philosophy also consists of Buddhism, Jainism, Hinduism and ~~not~~ other heterodox sects.

Buddhism philosophy of Dukha, renunciation and 8-fold path provided for movement from one place to other. The similar renunciatory tradition existed in India like Jainism, Ajivikas etc. Buddhist Vihara were constructed like Ajanta, Ellora, Karla, Kaushambi, Pandana Devi caves. The Hinayana school believed in Buddha as human and reverence for Buddha. So, stupas were constructed by

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sculptures like sandhi, Bharhut etc. These did not have Buddha images. Mahayana thought led to Buddha images in seated form, Kayotsarga etc. Later stupas like Amravati, Nagarjuna reflect this. Banian Buddha statues were constructed in Kushan period.

Jain basadis were constructed in Karnigumpha, Sittanvesel cave, Sirpur. These were for Jain monks. Later, Jain statue of Bhadra-bahu at Srivastava reflects changing thoughts.

Brahminism was earlier form of Vedic sacrifices. Rise of neo-brahminism and crystallization of Hinduism during Gupta period led to growth of Bhakti movement. Pantheism of Vaishnavism and Shaktism led to new temples.

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Gupta period saw temples like Dashavatara temple (Vishnu), Bhitorgon temple.

The prestige was associated with temple and rulers built great temples like Kalashrath temple Kanakpuram, Brihadeshwar temple (Tanjore) by Cholas.

The sculptures like Nataraj of Cholas where Shiva in tender dance shows the changing outlook. Panchayatana style temple with subsidiary shrines reflect the idea of Bhakti and subordinate gods.

Philosophy had profound impact on every segment of life be it society, polity, art and literature.

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Q.3

Q.3 (c)

"The changes in the field of art from the Kushana period to early medieval period are mere reflection of changing outlook." Comment. [20 Marks]

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Kushana period saw transformation in Art accompanied by change in other dimensions. The change in economy with rise of trade and commerce, urbanisation, and social changes led to impact of on Art.

Religious dimension saw coming of bhakti as mode of worship instead of method of Vedic sacrifices. This led to image worship and construction of temples in rudimentary form. The image worship also entered Buddhism. The rise of Mahayana sect of Buddhism and split with Hinayana happened at 4th Buddhist council. The stupa were now also built with Buddha images instead of symbols like umbrella, lotus, elephant of earlier times.

Rock cut caves were constructed like Bhaja, Karli caves. These acted as Vihara for Buddhist monks. The rise of trade and commerce was reflected in sculptures.

Bharhut stupas sculptures show long distance trade, merchants and caravans. The rise of Avalokitesvara as protector of merchant caravans. The interaction with Romans and Greeks led to rise of Gandhara school of Art. Buddha face was like Apollo god, Roman toga, curly hairs and Hellenistic features. The curls in Buddha dress are like Roman inspired.

Jataka stories are full of stories of trade, merchants and foreigners. The Yavanas migrating and assimilation in

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Indian society. Many smritis gave them the status of Vraty Kshatriyas. They adopted the Shaktism, Buddhism and Brahmanism. ~~Saka~~ ~~ambassador~~ Heliodorus erected Besnagar pillar dedicated to Vishnu.

Land grant system led to assimilation of tribal societies and the tautric practices were codified by Brahmanas and led to rise of Tautric cult. This period witnessed rise of various religious cults.

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