

ANSWER SHEET

FULL TEST IV

(ANCIENT INDIA)

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Time Allowed: 180 Minutes

Maximum Marks: 250

Name: Rajendra Bishnoi

Email ID: [REDACTED]@gmail.com

Mobile No. [REDACTED]

There are EIGHT questions in this paper.

Candidate has to attempt FIVE questions in all.

Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each section.

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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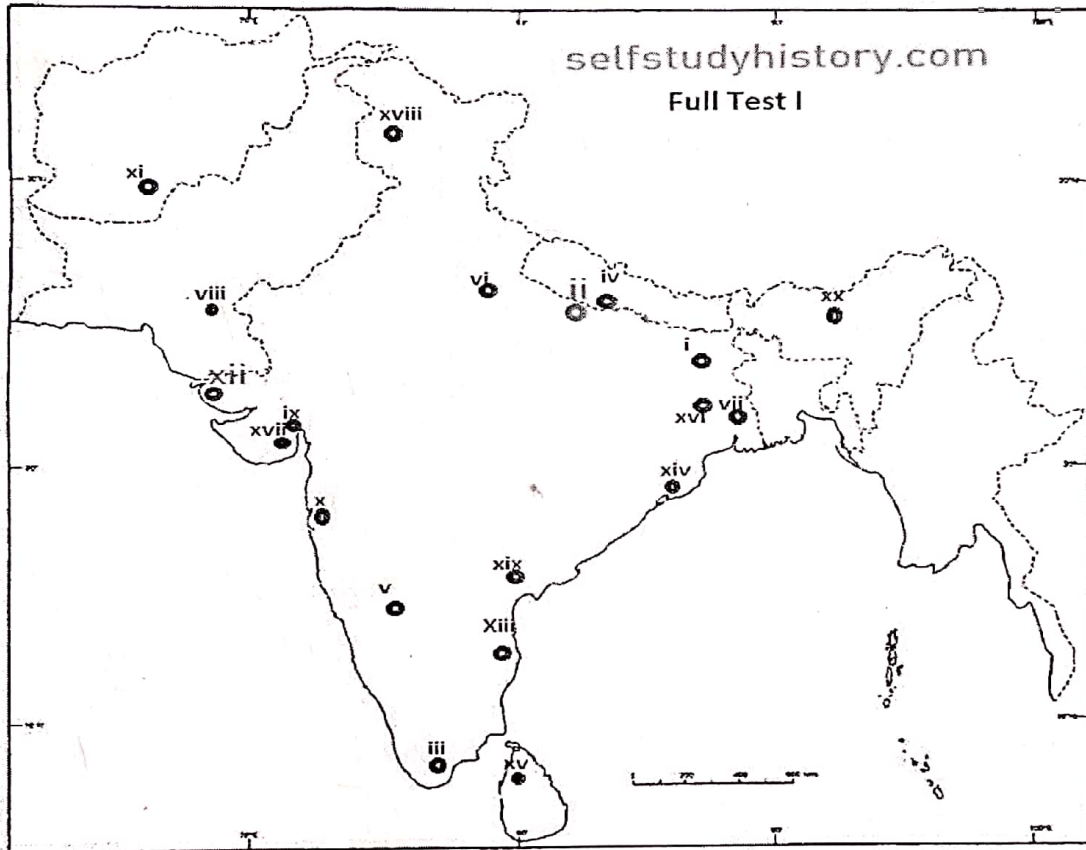
Comments for improvement after evaluation

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PART A

Q.1 Identify the following places marked on the map into question cum answer booklet supplied to you and right about short notes of 30 words on each of them in the space provided in the booklet.

2.5x20= 50 Marks



(i) A Palaeolithic site

Paisra

- Munger district, Bihar
- Palaeolithic and mesolithic site
- highly excavated site in Bihar
- tools like chert, celt, stone tools etc. found.
- one of the earliest settlement in the region.

(ii) A NBPW and PGW site

Shravasti

- In Shravasti district, UP,
- ancient capital of Vats Juncode,
- Fa-Hien visited this site,
- Also a Buddhist site,
- Painted and black pottery found
- Buddha also visited this site,

(iii) A Megalithic site

Adinschellur

- Tirunelveli dist., Tamil Nadu
- Evidence of Pit Burial and cremation also found,
- Stone tools like sharp knives also around Burial,
- evidences of materialistic culture,

(iv) A religious centre

Lumbini

- In Nepal,
- UNESCO Heritage site

- Buddha was born here
- site of Rumildai inscription of the King Asoka.

(v) A Neolithic site

Brahmgiri

- Chitradurg. dist, Karnataka
- Also mesolithic and Chalcolithic site.
- minor inscription of Asoka also found here.
- one of the important archaeological and cultural centres.

(vi) A Painted grey ware site

Atranjikheda

- In Uttar Pradesh
- Also an urban centre during 5-6th century (2nd urbanization)
- evidences of pottery like NBPW and PGW are found in abundance.

(vii) A Terracotta centre

- Mahisdal
- In Medinipur district, West Bengal
- A factory site, evidence of pottery, stone tools and even of copper metal found during Chalcolithic period.

(viii) Early Harappan site

Kot Diji

- Sindh, Pakistan
- earliest evidence of urban civilisation.
- evidence of agriculture also found.
- high development in sanitation and planning.

(ix) A Harappan site

Lothal

- Ahmedabad, Gujarat.
- A trade centre
- Port - site (dockyard)

- evidence of metal worker's shop.
- cobbler's shop
- Coastal site.

(x) A Hominid Fossil Sites

Pune

- in Maharashtra.
- evidence of a human skull found here.
- only a few sites hominid sites are found in India.

(xi) An Ashokan edict

Kandhar

- Central Afghanistan.
- in Kharoshthi script and written from right to ~~left~~ left.
- message of Dharm policy from Ashoka.

(xii) A Late Harappan site

Desalpur

- Kutch district, Gujarat.
- one of the trade centre during IVC civilization.
- evidence of rural to urban transformation of civilisation
- animal domestication also found.

(xiii) A Palaeolithic site

Attirapakkam

- Chennai, Tamil Nadu
- earliest evidence found in South India.
- tools like celts, chert etc. found.
- most excavated site.

(xiv) An Inscription Site

Udaygiri - Dholagiri

- Hethigumpha inscription
- By King Harvela
- 17 lines are written on it.
- It mentions his war with northern rulers, and his

Philonthropic works also.

(xv) An Ancient Capital City

Anuradhapura

- ancient capital of Sri Lanka
- A Buddhist centre as well
- Ashoka sent his son to this site to propagate Buddhism and Dharmic policy.

(xvi) A Chalcolithic Site

Chandraketugarkh

- Birbhanpur, west Bengal.
- evidence of agricultural practices found here.
- stone tools also prevalent.
- A factory site as well.

(xvii) An Ancient Education Centre

Vallechi

- Bhavnagar, Gujarat.

- during Maitreya dynasty,
- prevalent during 1st - 2nd century AD.
- important political and cultural centre in western India,

(xviii) A Temple Site

Martand sun temple

- Near Anantnag, J&K.
- 8th century temple
- Karkota dynasty
- earliest temple architecture.

(xix) A Buddhist Site

Amravati

- Guntur (district, Andhra Pradesh)
- ancient capital Dhanyakataka of Ikshvaku,
- school of art.
- Buddhist carv and architecture also evident.

(xx) An ancient Capital City

Pragjyotishpur, Near Guwahati

- ancient capital of Ahom ruler
of Bhaikarverma.
- one of the most important political
and cultural centre of North-
Eastern India,
- Komklaye temple is also nearby.
this.

Q.2 (a) Examine the main features of the city planning of the Indus civilisation. How far are these features found in modern city planning? [20 Marks]

Indus valley civilization (2600 BC to 1700 BCE) is considered as an urban civilisation due to its city planning and urban features. IVC is also considered as 1st urbanization in India.

Main features

- (i) Grid system → In IVC all the roads cut at cross angle (90°) and houses were settled according to it. Evidence in Mohenjodaro & Harappa.
- (ii) In IVC drainage system was very sound. There was no open wasted water. All the used water went out of the city through

drainage system. Evidence of it are found in Relisangan and Lottel.

(iii) Houses were not opened on main road. Main gate of house was used to the opposite side to avoid dust and sound. This type of evidence are found in Mehjodaro.

(iv) All the houses used to have separate washrooms and toilets in their houses.

(v) windows were kept in houses for sunlight to enter and to keep houses normal during summer. Evidence of it are found in Harappa.

features in modern city planning.

(1) Grid system is followed in

cities like Chandigarh and British architecture like Raiseenp Hilly,
 Even newly established cities try to follow this system wherever possible.

(ii) Separate toilets and washroom are made under "Swachh Bharat Abhiyan" in modern age. The importance of cleanliness and sanitation was shown in IVC which is very important to fight Covid-19 pandemic today.

(iii) Even in modern city planning, houses don't open an maid room and this kept for business compartment etc.

(iv) Urbanization and more so unplanned urbanization is a major problem

in India, Government and people can look towards IVC model of urbanization to learn and implement a sustainable model.

We can say that IVC was ahead of its time and still relevant in many fields.

Q.2 (b) "The Sixth century B.C. was a period of religious and economic unrest in India." Comment.
[15 Marks]

The 6th century B.C. was an important period in ancient age because of its religious, political and economic significance. During later vedic age (10th BCE to 6th BCE) ancient society degenerated in social mobility terms and religion. Brahman (vedic) orthodoxy was quite dominated and society was divided into Varne. This led to economic hurdles in trade and social unrest.

Religious unrest

→ Around 62^{new} sects emerged during 5-6th B.C. to challenge Brahman orthodoxy and found a way to mobilise society. Out of this

Jainism, Buddhism, Ajivikes, and Chervaks etc. very important and led to religious overhaul.

- Particularly Jainism and Buddhism provided an alternative from conservative and orthodox close vedic society to move out.
- This led to losing control by Brahmans over social institutions like Varney. This new religions were supported largely by guilds and community involved in economic activities.

Economic unrest

- Traditional later vedic age defined people occupation with Varney, such as Brahmans, Kshatriys, Vaishyey and Shudra. and social mobility upwards was not possible.

→ Vaishyas were involved in trade and they became rich but upward mobility was not possible in vedic society.

So they sponsored and supported Jainism and Buddhism to achieve social mobility.

→ The economic upset was also due to development of new urban centres (2nd urbanisation) and political unification under Mahejanepada.

So this religious and economic upset were not two separate process but complementary. 6th century B.C. can be termed as revolutionary century in terms of religion. It provided two new religion to the world Jainism and Buddhism.

Q.2 (c) "Utpanna dravide bhaktih, Karnate vriddhimagata I Sthita kinchit maharashtre gurjare jirnatam gata II" - Padmapurana. Account for the emergence of bhakti in Dravida desa. [15 Marks]

This line from Padmapurana means that Bhakti movement was born in dravid land i.e. South India, enhanced by the Karnateks, established by Maharashtras and famously prose by Gujarat. The Bhakti movement in India travelled from South India to North India in a phased manner and step by step.

Bhakti movement in Dravide desa

→ Earliest time Bhakti movement in South India was a reaction against Buddhism and Jainism. Later Alvars and Nayagar saints worshipped Vishnu and Shiva respectively infused a new energy into Bhakti movement. Saints

like Andal, Thiruvyar etc. propagated ideas of Bhakti movement

In Karnataka

→ Saints like Basavanna led Bhakti movement in Karnataka and formed Lingayat community through his "Vachana"

and modes of worship;

→ from Karnataka, movement ~~started~~ ^{went} ahead to Maharashtra.

In Maharashtra

→ Saints like Tukaram, Namdev, etc. propagated ideas of Bhakti movement to Maharashtra. Maharashtra became a base for Bhakti movement.

→ from Maharashtra lot of saints came forward.

In Gujarat

→ Saints like Narsi Mehta, and Miraj Bai followed the ideals of Bhakti movement. In North India, Krishan bhakti was quite prevalent and Miraj Bai was an ardent follower.

From here on movement was took over by Kabir, Ramdas, Surdas etc. and became a successful one. But credit for the emergence of Bhakti movement without any doubt go to South Dravid des.

Q.4 (a) Give an account of Alexander's invasion on India and discuss its effects. [20 Marks]

Alexander invaded India during the 326 B.C. from the North-western side and fight and stayed there for over 18 months. When his army declined to go ahead towards central India, he had to go back. Some historians like Wheeler, and V. A. Smith called Alexander's invasion as "non-event" which is not true. Because it had multiple effect in various field in India.

(i) Political impact

→ Alexander beat the north-western local ruler and established his sovereignty under Selucus Nicator. This

unification of north-west India helped Chandragupta Gupta manage to beat Selucus and take control over whole north-west. This led to unification of Maurya empire, and established metimonic relations.

(ii) Economic impact

→ Alexander's invasion led to formation of trade links with Macedonia and other countries. This furnished Indian trade with those countries.

→ This led to prosperity in India.

(iii) Cultural impact

→ Gandhara school and other impact of Satrapy rule on Indian subcontinent can be seen in dress, food etc.

→ Long coats, fire meditations etc. were there to be seen.

(iv) Alexander's invasion provided Indian history much needed Chronology. Historians of Alexander like Megethenes, Arrian etc. mentioned 326 B.C. as exact year.

(v) Megethenes stayed in Chandragupta Maurya's court of several years.

~~The~~ His Indica became a major source to analyse and explore Indian ancient history particularly Mauryan empire as it provides lot of info about political, social infrastructure.

(vi) Alexander's invasion showed the world that Indian boundaries are vulnerable.

in north-western part. This was exploited for centuries to come by Stakas, Parthians, Muslims, Arabs etc.

Alexander's invasion was a significant event, maybe not in terms of direct impact but its indirect impacts were huge.

Q.4 (b) Discuss the nature of Ashoka's Dhamma. Was it responsible for the downfall of his empire?
[15 Marks]

After the conquest in Kelings war, Ashoka was deeply affected by wrath and death of people in war. After this Ashoka announced his Dhamma policy. Dhamma derived from Sanskrit word 'Dharma'.

Different historians have different views about the nature of Ashoka's Dhamma.

- (i) J. Fleet and H. C. Raychadhari said that Dhamma was a new religion.
- (ii) Ramile Theppar argued that Ashoka's Dhamma was a soft power skill which was used for political aggrandizement.
- (iii) Historians like R. G. Bhandarkar and P. S. Sankar termed Dhamma as

new form of Buddhism

(iv) Some other historians like K.A.N. Sastri, R.S. Sharma termed this as the crux of all religions.

True nature of Dhamma

Ashoka in 3rd of his pillar at Khet " what is Dhamma?" and later in 7th pillar answer this question. Ashoka defined do's and don't of his Dhamma policy. In Do's, he included truth, benevolence, kindness, integrity, non-violence etc. and in Don't, he included stealing, violence, lust, greed etc.

so in a way we can say that the Ashoka's Dhamma was an ethical and moral tool to guide and empower

Citizens.

Responsible for downfall of empire

Some historians argued that Dharmya policy led to decline of Mauryan empire because he gave up on wars and donated too much which worsened his economic resources. He also ~~other~~ ignored issues like security of empire and only focussed on Dharmya.

But critical examination points out that Ashoka never disbanded his Army. Even 50^{year} after the Ashoka's death Mauryan empire declined in 185 BC. The theory of Brahmanical reaction is also not true.

The truth is that able ruler like Ashoka, only can manage Dharmya policy. Later rulers failed to understand this and were not qualified enough to manage

Q.4 (c) What were the privileges granted to the donees in land-grant charters of early India? How far were these charters responsible for integration or disintegration socio-political milieu? [15 Marks]

The first evidence of land grants are available in Naneghat inscription of 1st century AD by Satvahan rulers.

In Vedic and later vedic period, land was not considered as property, hence not much attention was paid to it.

In Sangam age and from 1st century AD land grants became prevalent. Rulers on rituals like Rajasyu, Vajapeya etc. donated land to Brahmans. Land grants to temples and schools were also prevalent.

Privileges granted to donee

→ As a whole, land was considered as a state property but individual ownership rights were given to donee.

- land grant charters provided them right to revenue
- donee could lease out his land in terms of revenue or product.
- donee was considered as the owner of the land
- donee could form himself / herself.
- land grant charters for temple and schools can used only for temple and schools,

Some historians like RS Sharma and DD. Kosambi argued that the these land grant charters led to the feudalism in India. These land grant charters increased the inequality in the society, Brahmans became more and more powerful,

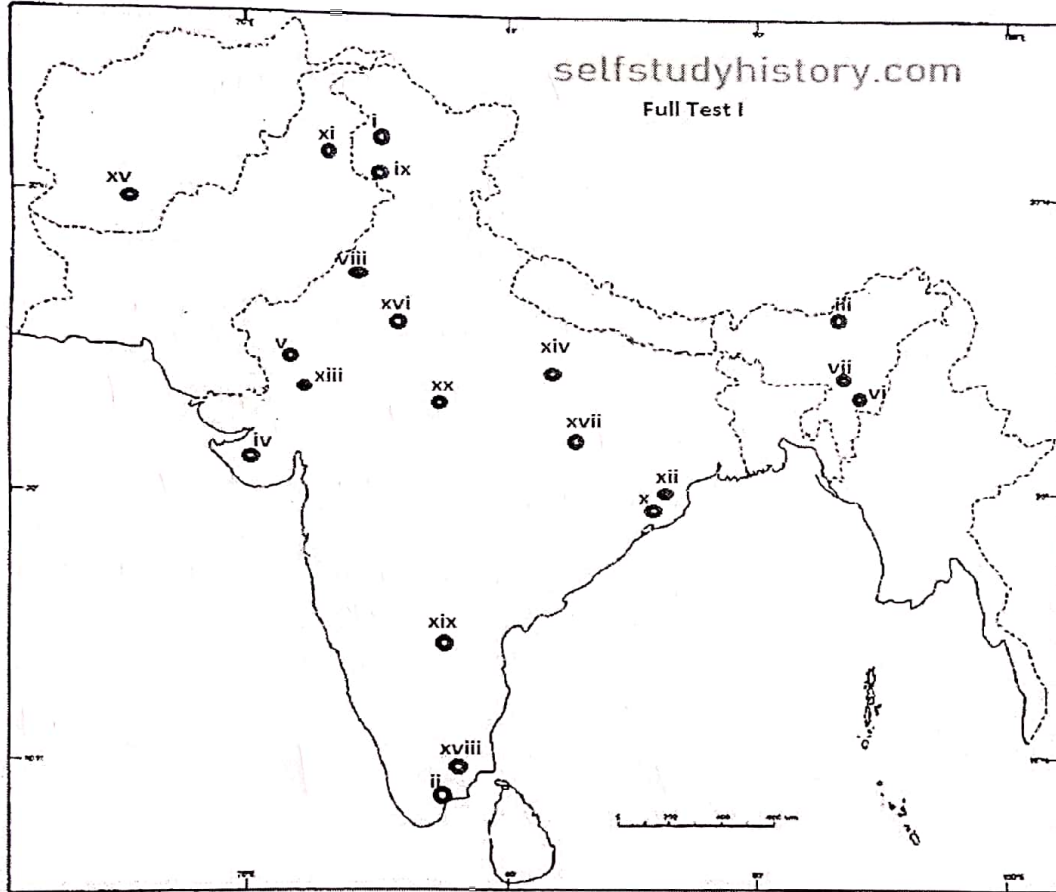
Land grant charters earlier were used as donative but later after 450 AD started to be used as salary to officials. This granting system led to system like feudalism.

Before 450 AD, land grant charters were provided to bring new fields under agriculture and economic activities but later this led to social tensions and fights when population ~~and~~ increased and quality of soil varied.

PART B

Q.5 Identify the following places marked on the map into question cum answer booklet supplied to you and right about short notes of 30 words on each of them in the space provided in the booklet.

2.5x20= 50 Marks



(i) A prehistoric site

Burzaham

- 16 km. North-west from Srinagar, J&K.
- Megalithic site as well, evidence of pit burial
- No evidence of agricultural practices.

→ earliest village settlement

→ only megalithic site in North-India,

(ii) A sea port

~~Pondicherry~~ Korkai

→ Tamil Nadu

→ ancient part of Pandya rule,

→ export item ⇒ Ivory, pottery, silk etc.

→ trade with Roman and South
East Asian countries like

Indonesia

(iii) An archaeological temple site

Dakshinapuriya

→ Tezpur, Assam

→ rare example of Nagara style
of architecture in North-East

→ images of Vishnu and Shiva
also found.

(iv) A palaeolithic Site

Rajdi

→ Rajkot, Gujarat.

- evidences like stone tools and earliest nomadic settlement are found here.
- due to dry climate, most of evidences are preserved here for archaeological information.

(v) A mesolithic Site

Tilwara

- Barmer, Rajasthan
- westernmost mesolithic site.
- evidence remained due to dry climate.
- evidence of nomadic life found.

(vi) A neolithic Site

Nepchik

- Manipur
- despite of being neolithic site, progress here was little late compared with other site.
- No example of large practice of agriculture.

(vii) A neolithic Site

Daojali Hading

- North Cochin dist., Assam,
- evidence of Rice is found here,
- earliest settlement in north-east India.
- one of the most excavated site in N-E India.

(viii) An early Harappan Site

Kalibangan

- Hanumangarh, Rajasthan.
- early and mature, late Harappan site.
- evidence of urban settlement like drainage, housing etc. found.
- Bagle's work also found

(ix) A Harappan Site

Mandla

- Northern most site in India
- Akhnor, J & K.

- Mandu fort built in 18th C
- ~~No~~ evidence of early Harappan settlement.

(x) A Chalcolithic Site

Gobai Sasan

- Sambalpur, Odisha
- evidence of agriculture and animal domestication practices found.
- copper-stone age tools like celt, sharp instrument etc.

(xi) A political and cultural centre

Taxila

- Rawalpindi, Pakistan
- on trade route (Uttarapatha)
- capital of Satyapya of Shakas & Puthanas
- education centre as well.
- Chanakya taught here.

(xii) An ancient Education Centre

- Pushpagiri
- Jajpur, Odisha,
- established as a branch of main schools like Nelande and Vikramaditya.
- subjects like astronomy, astrology, maths etc. taught.

(xiii) A temple Site

Mount Abu

- Sirohi, Rajasthan
- A hill station,
- Jain temple mainly built by Solanki and other rulers.
- rich heritage of Jain architecture.
- Dilwara temple.

(xiv) A painted Grey Ware Site

Kaushambi

- An urban centre
- Kaushambi dist, UP.
- settled on trade route during

ancient times.

→ Pottery of PGW, NBPW, BRW also found here.

(xv) A late Harappan Site

Mundigek

→ Central Afghanistan

→ evidence of earliest as well as late Harappan site.

→ decline of Harappan culture can be seen here.

(xvi) An ancient Capital City

Bairat / Viratnagar

→ Capital of Matsya Janapada.

→ modern day Jaipur.

→ an trade route and important political center.

→ time observatory established by Surya Jai sigh.

(xvii) An ancient capital

Sirpur

- in Chhatisgarh.
- Provincial capital of Guptas and Gaudes of Bengal.
- Also a temple site
- important terracotte centre as well.

(xviii) A megalithic Site

Sittanavesal

- Tamil Nadu (Pudukottai dist)
- Also a Jain cave site.
- evidence of stone burial and megalithic culture found.
- Jainism painting also present.

(xix) An Ashokan edict site

Yeragudi

- Andhra Pradesh (Kurnool dist)
- Ashoka name mentioned here in 'Piyadesi' etc.
- shows physical boundaries of Ashokan

empire,

→ mention Dharmy policy,

(xx) An ancient Cave Site

Sanchi

→ Maurya period.

→ Ashoka started the work of stupas.

→ later Sungas and Satavahanas
ruler extended support to the
work.

→ one of UNESCO heritage site.

→ Buddhist center.

Q.7 (a) How far do the coins of the Gupta's provide clues regarding trends in economy, polity, religion and arts? Discuss them in the light of corroborating evidence from archaeology and literature. [20 Marks]

Coins are the importance archaeological source to study and analyse ancient time. The study of coins is called Numismatics. From Kushan age to modern day we find a lot of evidence of coins.

Gupta age is considered as the Golden age of ancient India by the historians of nationalist approach. Coins as evidence corroborate the literature.

Economy =

→ High Abundance and high quality of coins speaks about the economic condition of Gupta Age. Till 450 AD, Gupta empire was economically very sound. This also can be verified from

sources like Fa-Hien's work or literary work of Kalidasa and Amersinhu.

→ After 750 AD, quality of coins worsened and this showed the decline of Guptas. RS Sharma argued that decline in trade was the main reason for it.

Polity

→ Images over the coins of rulers, and reach of the coins show the political impact of coins.

→ images of Samudragupta, Prabhavati Gupta, on coins show the ruler of time.

→ Boundaries of the empire are ascertained by evidence of coin in that area.

→ images of Gods and symbols etc.

also played a crucial role. Coins
 corroborate literary evidence like
Allahabad inscription of Samudragupta.

Religion

- religious literature of the time in Vedas (later), Ramayana and the Mahabharata etc. are also supported by coin evidence.
- images of gods over coins and their symbolic importance shows which religion was prevalent.
- on some coins, messages were also written. In some, coins of gold were donated to temples and Brahmins.
- In later Gupta period, donations declined and this showed decline of Gupta as well.

Arts

- images and writings ~~over~~ on the coins show the architecture and sculpture talent of the Gupta period.
- In one coin, Samudragupta is shown with veena.
- images of animals, gods, rulers also speaks the arts and culture.

Gupta coins are an important archeological source to get information and corroborate with literary evidence. But sometimes coins can be misleading too, so proper historical and archeological knowledge is necessary to extract vital information.

Q.7 (b) Give your comments on the achievements of Harshavardhana referring to BanaBhatta. [15 Marks]

Harshavardhana of vardhana dynasty made Kanauj his capital and ruled over north - India from 606 AD to 647 AD. He termed himself the "Sakkalauttarepithapathe (emperor of whole north India)".

Two important source to study achievements of Harshavardhan are.

- (i) Banabhatta's Harishchrite
- (ii) Xuan Xang's Si-yu-ki

Banabhatta was Harsh's court poet and provide all the vital information about Harsh's rule from close quarters.

Achievements

- (i) According to Banabhatta, Harsha ruled over the whole of north India and was greatest ruler of his time.
- (ii) He maintained huge army consisting 6 lakh cavalry, 50 thousand elephants etc.
- (iii) Harsha promoted Mahayana Buddhism and donated most of his treasure in an assembly.
- (iv) Harsha was paid tribute by Shashanka ruler of Assam.
- (v) According to Banabhatta, Harsha himself wrote a few exceptional work like Ratnavali.
- (vi) Achievements mentioned by Banabhatta didn't present the true picture when we compare these information with other sources. As Banabhatta

was the court poet, he exaggerated Harsha's achievement.

- (i) Banabhatta didn't mention about Harsha's loss to Pulakeshin II described in Aihole inscription. And also how he lost despite of such large army.
- (ii) Banabhatta also didn't mention about revenge was taken Harsha from Gaudes or not.
- (iii) Archeological and other literary evidence didn't support for his argument.

R.C. Majumdar said that Harsha was made great by Bans and Xuan Xang.

Although Harsha was a great ruled but all the facts and information provided by Bans is not acceptable in any case.

Q.7 (c) How far is it correct to say that the Indians of the ancient period indulged only metaphysical things and not in the development of pure sciences? [15 Marks]

This debate that Indians of the ancient period indulge only in metaphysical things and had no sense of history and never paid attention to pure science was put forward by Al-Beruni in medieval time and later pushed ahead by colonial historians. Colonial historians wanted to justify their rule and subjugate mentally as well.

Ancient Indian literature like Vedas, Upanishads, Buddhist literature, the Ramayana, Puranas etc. focused mainly on metaphysical things like God, soul, life, death - birth etc.. And absence of this type of literature

led to belief that Indians only indulged in metaphysical things, which is not true. Because,

(i) During Ancient Indian time from Harappan civilisation to 9th century AD, there are lot of evidences of Pure science.

(a) Grid and drainage system of IVC was based on scientific method.

(b) Different colors on NBPW, PAW, BRW pottery also evidence of chemical knowledge.

(c) Arjebhatta in Arjebhatiya talked about astronomy, invention of zero, calculus etc.

(d) Charak's Charak Samhita and Shushruta's Shushruta Samhita speak highly about medical and biological knowledge.

(e) Bhasker and Brahmgupte's work in the field of astronomy and astrology are exemplary.

So we can say that it is incorrect to say ancient Indians only indulged in metaphysical thing. Although after 8th - 9th century pure science declined and became a close society but there are no doubt that development of pure science was there during ancient time.