

11th History Lesson 15 Questions in English**15] Early India: The Chalcolithic, Megalithic, Iron Age and Vedic Cultures**

1. The Painted Grey Ware Culture of which Age has been identified by archaeologists at many excavated sites, is associated with the Later Vedic culture?

- a) Stone age
- b) Iron age**
- c) Copper age
- d) All the above

Explanation

The Later Vedic culture is dated to the period between 1000 BCE and 700–600 BCE. The Painted Grey Ware Culture of the Iron Age, which has been identified by archaeologists at many excavated sites, is associated with the Later Vedic culture. This period witnessed political, social, economic complexity and developments.

2. Which among the following were composed after the Rig Veda?

- a) Yajurveda
- b) Samaveda
- c) Atharvaveda
- d) All the above**

Explanation

The Later Vedic texts were composed after the Rig Veda Samhitas. The Yajurveda, Samaveda and Atharvaveda were composed after the Rig Veda.

3. Which among the following statement is correct

- 1) The Aryan speakers expanded from the Punjab to Western Uttar Pradesh in the Ganga Yamuna doab in the Later Vedic period. The history of ancient India was thus marked by the movement of cultures, and interactions and battles among various groups for territories and resources.
- 2) It has been suggested that while the Aryans migrated to the region of western part of the Ganga valley, the Indo-Iranians migrated from the region of Iran to the region of Punjab. The later Vedic texts speak about the region of kamsala which falls in the Indo Gangetic divide and the Upper Ganga Valley.
 - a) Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

It has been suggested that while the Aryans migrated to the region of eastern part of the Ganga valley, the Indo-Iranians migrated from the region of Iran to the region of Punjab. The later Vedic texts speak about the region of Kuru Panchala which falls in the IndoGangetic divide and the Upper Ganga Valley.

4. The area mentioned as the south-eastern boundary of the Aryans in Rig Veda is listed in which among the following book?

- a) The Ashtadhyayi
- b) Arthashastra
- c) **Aitreya Brahmana**
- d) Mahabhashariya

Explanation

The area mentioned as the south-eastern boundary of the Aryans in Rig Veda is listed in Aitreya Brahmana as the midland, which indicates the movement of Aryans into the Ganga valley in the Later Vedic period. Perhaps this expansion was induced by the need for water and land resources, fresh, less occupied territories and population pressures.

5. Which among the following is not the tribes of later Vedic period?

- a) Kurus
- b) Panchalas
- c) Vashas
- d) **Keraites**

Explanation

The Kurus, Panchalas, Vashas and Ushinaras are the tribes of later vedic period.

6. References to which rivers occur in the later Vedic texts?

- a) Kaveri
- b) Penna
- c) **Sarasvati**
- d) Krishna

Explanation

References to the Saraswati and Dhristavati rivers occur in the later Vedic texts also.

7. Around 1000 BCE, the Vedic Aryans in Kosala region in eastern Uttar Pradesh and Videha in North Bihar encountered the local people following which material culture?

- a) Copper
- b) Gold
- c) **Chalcolithic**
- d) Brass

Explanation

Around 1000 BCE, the Vedic Aryans moved towards Kosala region in eastern Uttar Pradesh and Videha in North Bihar, where the Vedic people encountered the local people following Chalcolithic material culture.

8. Which among the following statement is correct?

- 1) In the Upper Ganga valley, the Vedas acquired Munda words indicating that Munda speaking-people lived in the Ganga valley. The region of Kosala and Videha were the northernmost territories of the Aryan expansion during this period. By the end of the Vedic period Panchala and Videha were Aryanised.
 - 2) The area beyond this region in the east was seen as an alien territory. In the Atharva Veda, the people of Anga and Magadha (Bihar) were seen as enemies. Similarly, the Pundras of Bengal and the Andhras were seen as outside the Aryan identity in the Aitareya Brahmana.
 - 3) This suggests that these regions were not influenced by Aryan culture. What we gather is that the process of Aryanization gradually spread from the north-west to the south-east mainly into the Ganga Valley.
- a) Both 1 and 2
 - b) Both 1 and 3
 - c) **Both 2 and 3**
 - d) All 1, 2 and 3

Explanation

In the Upper Ganga valley, the Vedas acquired Munda words indicating that Munda speaking-people lived in the Ganga valley. The region of Kosala and Videha were the easternmost territories of the Aryan expansion during this period. By the end of the Vedic period Panchala and Videha were Aryanised.

9. Which was an important metal used for implements in later Vedic period?

- a) Iron
- b) Copper
- c) Coal
- d) Gold

Explanation

Iron was an important metal used for implements in this period. Iron is believed to have played an important role in the conversion of the forests of the Ganga Valley into agricultural lands. By the end of Vedic period, the knowledge of iron had reached eastern Uttar Pradesh and Videha.

10. In Later Vedic period iron was called as _____

- a) Bojan-ayas
- b) **Syama-ayas**
- c) Mudhi-ayas
- d) All the above

Explanation

In later Vedic period iron was called syama-ayas or krishna-ayas or the dark metal. Earlier it was believed that iron originated around 700 BCE, but recent research dates the beginning of iron to around 1200 BCE or even earlier. The early views gave excessive emphasis to iron to the colonization of the Ganga Valley, but new scholars argue that iron was not the only factor behind the expansion of the population.

11. Which term referring to territory, which is found in the Brahmanas dated to ca. 800 BCE?

- a) Purohita
- b) **Janapada**
- c) Samrat
- d) Vajapeya

Explanation

With the intensification of agriculture, the Later Vedic people led a settled life leading to formation of territorial units. The term janapada, referring to territory, is found in the Brahmanas dated to ca. 800 BCE. There are more than 1000 sites of painted Grey Ware culture in this area, suggesting that new settlements came up and the Upper Ganga Valley was densely populated.

12. Which among the following statement is correct regarding later Vedic period

- 1) People lived either in mud-brick houses or houses with wattle and daub walls. The foundations for the towns must have emerged during the early Vedic period. This was a period of intense interactions. The term salai, referring to commercial quarters, is found in the later Vedic texts.
- 2) However, large towns appeared only at the end of the Vedic period. The sites of Hastinapura and Kausambi are considered proto urban (urban-like) settlements. The material culture of this period shows more diversity and is an improvement over the Early Vedic period. It can be surmised that there was surplus production to support various classes such as chiefs, princes and priests.
 - a) Only 1
 - b) **Only 2**
 - c) Both 1 and 2
 - d) None

Explanation

People lived either in mud-brick houses or houses with wattle and daub walls. The foundations for the towns must have emerged during the later Vedic period. This was a period of intense interactions. The term nagara, referring to commercial quarters, is found in the later Vedic texts.

13. In the Later Vedic period the influence of assembly which once (early Vedic) elected kings is called) _____

- a) Kumba
- b) Stupa
- c) **Vidhata**
- d) Kalasa

Explanation

In the Early Vedic Age tribal polities were dominant. The king was elected by assemblies. In the Later Vedic period, the assemblies became less important and the power of the king increased. The influence of assembly called vidhata disappeared, while samiti and sabha continued in the period. The development of large kingdoms reduced the power of the assemblies.

14. Who was the leader who led the army in the battle in later Vedic period?

- a) **Rajan**
- b) Chakra

- c) Sena
- d) Parichit

Explanation

The Rajan was the leader who led the army in the battle. The concepts of Samrat/Samrajya developed and they suggest the increase in the power and ambition of the king.

15. The legitimization of kingship became important with the performance of which among the following sacrifices?

- a) **Vajapeya**
- b) Kanaseya
- c) Ramasaki
- d) Purojeya

Explanation

The legitimization of kingship became important with the performance of various sacrifices such as vajapeya and rajasuya. The king developed more control over the territory, people and resources.

16. Which among the following means 'one who places the king in the forefront', became important in the establishment of polity and kingship?

- a) Gurujan
- b) **Purohita**
- c) Asanan
- d) Pithasora

Explanation

Purohita, which means 'one who places the king in the forefront', became important in the establishment of polity and kingship. Monarchy developed. The Rajan became the controller of the social order. Srauta sacrifices (sacrifices to achieve some benefits) were carried out to control the resources.

17. Which among the following book says that king has to provide 1000 pieces of gold and cattle to the Brahmana who anoints him?

- a) Aranyaka
- b) **Mahabhasya**

- c) **Aitreya Brahamana**
- d) Arthashastra

Explanation

The kings presented cows, horses, chariots, gold, clothes and female slaves to the priest. The Aitreya Brahamana says that king has to provide 1000 pieces of gold and cattle to the Brahmana who anoints him. Thus, the priest became important in the formation of polity and royalty.

18. The king received voluntary or compulsory contribution from the people is called ___

- 1) Rajya
- 2) Rajanya
- 3) **Bali**
- 4) Pura

Explanation

The king received voluntary or compulsory contribution called bali from the people (vis). Such voluntary contributions became tributes. The Mahabharata offers clues to historical development and is suggestive of the power struggle to control the territories. The Ramayana too is suggestive of the Aryan expansion and the encounters with native people in the forest.

19. Which among the following means sovereign power appeared?

- 1) Rashtra
- 2) **Rajya**
- 3) Asveda
- 4) ooru

Explanation

The terms such as rashtra, to denote a territory, and rajya, meaning sovereign power appeared.

20. Who among the following characterises the developments in the first millennium BCE as the movement from lineage to state?

- a) Bipan Chandra
- b) Irfan Habib
- c) **Romila Thapar**
- d) Sumit Sarkar

Explanation

The territorial formations and the development of lineages became stronger during the Later Vedic period. Romila Thapar characterises the developments in the first millennium BCE as the movement from lineage to state.

21. Which among the following statement is correct

- 1) The development of state level political organization emerged only after 500 BCE, and the Later Vedic society was therefore in transition. Several lineages became more territorial and settled in the Later Vedic Age. This is evidenced by the term janapada, as we saw earlier.
 - 2) The mid-first millennium BCE had political organisations such as rajya and ganasanghas (oligarchies) and these institutions developed in the later Vedic period.
- a) Only 1
 - b) Only 2
 - c) **Both 1 and 2**
 - d) None

22. Which two clans combined to form the Kurus, and along with the Panchalas they occupied the central part of the Ganga-Yamuna doab?

- a) **Bharatas and Purus**
- b) Gandara and Purus
- c) Nishada and Gandara
- d) Nagara and Nishadas

Explanation

As we saw earlier, the clans of Bharatas and Purus combined to form the Kurus, and along with the Panchalas they occupied the central part of the Ganga-Yamuna doab.

23. The Kuru-Panchalas became one major ethnic group and their capital was _____

- a) Dwarka
- b) Magadh
- c) **Hastinapur**
- d) Kausambi

Explanation

Panchala territory was in north-western Uttar Pradesh. The Kuru-Panchalas became one major ethnic group and Hastinapur became their capital. The war between the Kauravas and Pandavas was the theme of the Mahabharata and both of them belonged to the clan of Kurus.

24. Where the Kuru clan moved after the Hastinapur was flooded according to tradition?

- a) Magadh
- b) Dwarka
- c) **Kausambi**
- d) Gandhar

Explanation

Traditions say that Hastinapur was flooded and the Kuru clan moved to Kausambi near Allahabad. Sacrifices and rituals gained importance in the Later Vedic society. The king became more independent. Rituals dominated kingship, and this increased the power and influence of the Rajanyas and the Brahmanas, while distancing the king from the vis.

25. Which among the following involved letting a horse loose into areas where it moved freely?

- a) Pumsavana
- b) Jatakarma
- c) Vajapeya
- d) **Asvamedha-yaga**

Explanation

The Asvamedha-yaga involved letting a horse loose into areas where it moved freely; this was an assertion that the authority of the king was recognized, and a battle ensued when the horse was challenged.

26. Which among the following ritual involved a chariot race?

- a) Pumsavana
- b) Jatakarma
- c) **Vajapeya**
- d) Keshanta

Explanation

The vajapeya ritual involved a chariot race. Such innovative modes of rituals helped to increase the power of the king. The formation of social distinctions became prominent.

27. In later Vedic period teaching was seen as the occupation of whom?

- a) **Brahmans**
- b) Vaishyas
- c) Kshatriyas
- d) All the above

Explanation

The social transformation in the Later Vedic Period is much more clearly reflected in the references in the Vedic texts. The social divisions of varna became more established. Teaching was seen as the occupation of the Brahmanas. The wives of Brahmanas and cows were given important status.

28. Who among the following refers to Rajanya?

- a) Brahmans
- b) Vaishyas
- c) **Kshatriyas**
- d) Shudra

Explanation

Rajanya refers to kshatriyas and they were the warriors and rulers who received bali as tax.

29. In which among the following the Kshatriya is placed first, higher than the Brahmana?

- a) Satapatha Brahmana
- b) **Panchavimsa Brahmana**
- c) Vanaprastha Brahmana
- d) None of the above

Explanation

Striking changes took place in the Varna System. There was an increase in the privileges of the two higher classes, the Brahmanas and the Kshatriyas at the cost of the Vaisyas and Sudras. In the Panchavimsa Brahmana, the Kshatriya is placed first, higher than the Brahmana but in the Satapatha Brahmana, the Brahmana is placed higher than Kshatriya. In later Vedic society the importance of the purohita (priest) is stressed, as mentioned in the Vedic texts.

30. Who challenged Brahmanical supremacy and their exclusive privilege of entering the asramas, a regulated four stage life namely brahmacharya, grihasta, vanaprastha and sanyasa?

- a) Vaishyas
- b) Kshatriyas**
- c) Shudra
- d) All the above

Explanation

The Kshatriyas challenged Brahmanical supremacy and their exclusive privilege of entering the asramas, a regulated four stage life namely brahmacharya, grihasta, vanaprastha and sanyasa. The outcome of this was the birth of Jainism, Buddhism and Ajivakam.

31. Which among the following was limited to the upper sections of the society?

- a) Vivaga
- b) Upanayana**
- c) Pancha Maha
- d) All the above

Explanation

The system of four Varnas had taken deep root and became rigid in the course of time. The popularity of rituals helped the Brahmanas to attain power. Brahmanas became important and the kings supported them, although they had conflicts with Rajanyas, the warrior nobles. The concept of dvija (twice-born) developed and the upanayana (sacred thread) was limited to the upper sections of the society. This ceremony marked the initiation for education.

32. Who among the following was denied Gayatri mantra?

- a) Children
- b) Men
- c) Women**
- d) Both Children and Women

Explanation

The fourth varna was denied education privilege and the Gayatri mantra could not be recited by the Sudras. Women were also denied upanayana and Gayatri mantra. The king asserted his authority over the three varnas.

33. Which refers to the Brahmana as the seeker of support and he could be removed by king from his position?

- a) Satapatha Brahmana
- b) Panchavimsa Brahmana
- c) Vanaprastha Brahmana
- d) **Aitreya Brahmana**

Explanation

The Aitreya Brahmana refers to the Brahmana as the seeker of support and he could be removed by king from his position.

34. Which among the following statement is correct

- 1) Certain craft groups managed to attain higher status. For example, the Rathakaras, the chariot makers, had the right to wear the sacred thread. Vaisya referred to the common people. They were involved in agriculture, cattle breeding and artisans. Later they became traders.
 - 2) Shudras paid tax to the kings. Some social groups were placed in ranking even below the Sudras. However, cross varna marriages did not happen. The idea of gotra emerged in the Vedic period. Gotra literally meant 'cowpen' and it referred to a group of people from a common ancestor.
 - 3) Persons of the same gotra were considered as brothers and sisters and could not therefore intermarry. Several unilineal descent groups existed with common ancestors. Several related clans formed the tribe.
- a) Both 1 and 2
 - b) **Both 1 and 3**
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

Vaisyas paid tax to the kings. Some social groups were placed in ranking even below the Sudras. However, cross varna marriages did happen. The idea of gotra emerged in the later Vedic period. Gotra literally meant 'cowpen' and it referred to a group of people from a common ancestor.

35. In later Vedic period the married man with his wife was _____

- a) **Yajamana**

- b) Suhamana
- c) Prohimana
- d) Hanamana

Explanation

The married man with his wife was the yajamana in later Vedic period.

36. Which among the following statement is correct

- 1) The household became more structured, which means it became more organised. The family was an important social unit. The family was matriarchal with matrilineal descent. The relations within the family were non-hierarchical.
 - 2) Polygyny (taking many wives) was prevalent. Several household rituals were also developed for the welfare of the family. The concept of asramas, referring to various stage of life, was not well established in this time. While brahmacharya, grihasta and vanaprastha are mentioned, sanyasa had not developed.
- a) **Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

The household became more structured, which means it became more organised. The family was an important social unit. The family was patriarchal with patrilineal descent. The relations within the family were hierarchical.

37. Who are spoken of as a source of trouble in later Vedic period?

- a) Sons
- b) **Daughters**
- c) Husbands
- d) Purohita

Explanation

The status of women declined as the society became more structured and the patriarchal family became more important. In the family the father was the head. The right of primogeniture was strong. Though women had participated in rituals in the Rig Vedic period, they were excluded in the later Vedic period. Daughters are spoken of as a source of trouble. Their work was to look after the cattle, milking animals and fetching water.

38. Which among the following contributed to the economic development in later Vedic period?

- a) Agriculture
- b) Pastoralism
- c) Craft Production
- d) **All the above**

Explanation

The economic activities of this period were quite diversified. Agriculture, pastoralism, craft production and trade contributed to the economic development. Agricultural activities increased during the Late Vedic period.

39. Which among the following mentions rituals related to ploughing undertaken by the kings?

- a) **Satapatha Brahmana**
- b) Panchavimsa Brahmana
- c) Vanaprastha Brahmana
- d) Aitreya Brahmana

Explanation

The Satapatha Brahmana mentions rituals related to ploughing undertaken by the kings. This suggests the importance given to cultivation by the rulers, and the shift to agriculture to support the increasing population.

40. Which god is depicted with a plough, which suggests the importance of cultivation?

- a) Shiva
- b) Durga
- c) Krishna
- d) **Balarama**

Explanation

The god Balarama is depicted with a plough, which suggests the importance of cultivation.

41. Which among the following was the staple food of Punjab region?

- a) Rice

- b) **Wheat**
- c) Barley
- d) Millet

Explanation

The Vedic people cultivated barley and rice, and wheat. Wheat was the staple food of Punjab region. The Vedic people began to use rice in the GangaYamuna doab. The use of rice, rather than wheat, is noticed in the Vedic rituals.

42. Which among the following statement is incorrect

- 1) Pastoralism continued to be important. Cattle were considered sacred. They became part of exchange and redistribution. The offering of cattle as part of dakshina continued. Pastoralism supplemented agriculture.
- 2) Arts and crafts proliferated during the Later Vedic age and craft specialization took deep roots, when compared to early Vedic period, since more occupational groups are mentioned in this period. Evidence of iron work is noticed from about 1200 BCE.
 - a) Only 1
 - b) Only 2
 - c) Both 1 and 2
 - d) **None**

43. Which among the following metals was not mentioned in later Vedic period?

- a) Copper
- b) Tin
- c) **Platinum**
- d) Lead

Explanation

Metals such as copper, tin, gold, bronze and lead are mentioned in later Vedic period. These metals were smelted and worked by specialized groups.

44. Which among the following objects were used for making weapons for war and hunting in later Vedic period?

- a) Tin
- b) **Gold**

- c) Bronze
- d) Copper**

Explanation

The copper objects were used for making weapons for war and hunting in later Vedic period.

45. The term Kulala refers to whom?

- a) Weavers
- b) Potters**
- c) Carpenters
- d) Leather workers

Explanation

Weaving was undertaken by women. Leatherwork, pottery and carpentry were well known. Terms such as kulala referring to potters and urna sutra referring to wool appear.

46. Which among the following statement is correct

- 1) Bow makers, rope makers, arrow makers, hide dressers, stone breakers, physicians, goldsmiths and astrologers are some of the specialized professional groups mentioned in the later Vedic texts. Professions such as physicians, washerman, hunters, boatman, astrologer and cook are mentioned.
 - 2) References to the elephant are often found in the Rig Veda, along with the elephant keeper. The increase in references to such groups indicates a society in transformation. The performers of Vedic sacrifices were also a type of service providers.
 - 3) The priest played an important role in legitimizing the role of king through various rituals. Wealth was measured in terms of cattle and animals. There is a mention of offerings of 20 camels, 100 gold necklaces, 300 horses and 10,000 cows as dakshina.
- a) Both 1 and 2
 - b) Both 1 and 3**
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

References to the elephant are often found in the Atharva Veda, along with the elephant keeper. The increase in references to such groups indicates a society in transformation. The performers of Vedic sacrifices were also a type of service providers.

47. Which among the following statement is correct

- 1) Trade and exchange had developed in the Later Vedic age. The material culture found in the archaeological sites reveals the movement of commodities and materials. Specialised caravan traders existed.
 - 2) The evidence of coins has been found in various sites and therefore barter must have been eliminated from the practice. The introduction of coins took place in early Vedic period. The coins used are copper with Indra seal.
- a) **Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

No evidence of coins has been found and therefore barter must have been the medium of exchange. The introduction of coins took place after about 600 BCE.

48. Which among the following god became the main deity in later Vedic period?

- a) Agni
- b) Indra
- c) **Prajapati**
- d) All the above

Explanation

During the Later Vedic period the upper Ganga Doab was the centre of the Aryan culture. This region is described as the land of Kuru-Panchalas. The Vedic gods Agni and Indra lost their importance. Prajapati became the main deity in later Vedic period.

49. Who is the god of rituals, identified with Siva, became important?

- a) Varuna
- b) **Rudra**
- c) Durga
- d) Vayu

Explanation

Rudra, the god of rituals, identified with Siva, became important.

50. The Satapatha Brahmana lists the names of Rudra as what?

- a) Pasunampatih
- b) Sarva
- c) Bhava
- d) All the above

Explanation

The Satapatha Brahmana lists the names of Rudra as Pasunampatih, Sarva, Bhava and Bahikas. Vishnu was conceived as the protector of people. There is no reference to Vishnu's incarnations. Each varna had its own deities.

51. Which among the following statement is correct regarding rituals in later Vedic period

- 1) Rituals became important in society. It was believed that rituals and sacrifices could solve many problems. The rituals became more complex, required more resources, and took longer time. This indirectly reflects the demand for rituals and the formation of elite groups who could spend more resources on rituals and sacrifices.
 - 2) The correct performance of rituals was stressed. Stress was laid on paying dakshina. Numerous rituals were prescribed for solving all kinds of day-to-day problems. The resort to rituals and sacrifices as a solution for problems led to the view that material wealth could achieve anything.
 - 3) The ideas in the Yajur-Veda argue against such a view, and stress the importance of realising the atman or inner self. Such degeneration of rituals and the material-oriented nature of the priests created dissension and led to the development of heterodox faiths such as Buddhism and Jainism which emphasized correct human behaviour and discipline.
- a) Both 1 and 2
 - b) Both 1 and 3
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

The ideas in the Upanishads argue against such a view, and stress the importance of realising the atman or inner self. Such degeneration of rituals and the material-oriented nature of the priests created dissension and led to the development of heterodox faiths such as Buddhism and Jainism which emphasized correct human behaviour and discipline.

52. Which among the following statement is correct

- 1) The disciplines of philosophy, literature and science developed in this period. Various branches of learning such as literature, grammar, mathematics, ethics and astronomy developed. Education was limited to males and females of both Brahmana and Kshatriyas.
- 2) Teacher-pupil relationship was cultivated through person-oriented training. The development of Vedic texts and the importance given to pronunciation, grammar and oral transmission suggest training in utterances and memorization, as part of the Vedic system of education.
- 3) The development of various types of texts could be considered as developing solutions for certain mundane issues and a quest for knowledge. They lay stress on knowledge and the realization of the self or atman and Brahman (the Supreme Being), meditation, cycle of birth and death. They convey the ideas of karma, and good conduct, self-restraint, mercy and generosity as virtues. Despite the ritual dominated aspects of Vedic life, some seers were in pursuit of knowledge and virtuous conduct.
 - a) Both 1 and 2
 - b) Both 1 and 3
 - c) **Both 2 and 3**
 - d) All 1, 2 and 3

Explanation

The disciplines of philosophy, literature and science developed in this period. Various branches of learning such as literature, grammar, mathematics, ethics and astronomy developed. Education was limited to males.

53. Upanishads (which means to sit nearby) texts with philosophical enquiries, were also refer to as what?

- a) **Vedanta**
- b) Karuda
- c) Prithvi
- d) Mitra

Explanation

Upanishads (which means to sit nearby) texts with philosophical enquiries, were composed during this period. They were also referred to as Vedanta, since they were attached as the last part of the Vedic texts.

54. Which Mughal prince, translated the Upanishads into Persian in 1657?

- a) **Dara Shikoh**

- b) Murad Bakhsh
- c) Azam Shah
- d) Shah Shuja

Explanation

Dara Shikoh, the Mughal prince, translated the Upanishads into Persian in 1657, much before the colonial scholars developed any interest in ancient Indian literature.

55. Which among the following music instrument is not referred in late Vedic period?

- a) Lute
- b) Flute
- c) **Sitar**
- d) Drum

Explanation

The Late Vedic culture has evidence of music and fine arts. Music instruments such as lute, flute and drum are referred to in the texts. With the development of cultivation and pastoralism, different types of food and drinks made of grains, milk and ghee and plants were consumed.

56. Which among the following was not used in later Vedic period?

- a) Gold
- b) Silk
- c) Glass Beads
- d) **None of the above**

Explanation

Evidence of the use of silk and ornaments of metal, gold and copper is found. Metal mirrors were also used. The archaeological sites have uncovered beads and ornaments and the fabrication of glass beads was also developed in the later part of the Vedic period.

57. Which among the following statement is incorrect

- 1) Later Vedic period is marked by lineages of clans, and small kingdoms developed in many parts of the Indus valley, leading to the development of the state after 800 BCE. The idea of janapada and rashtra as territorial units had developed.

- 2) The raja wielded much power and the social divisions began to strike deep roots. The varna system had developed well and Sudra identity became more marked during this period.
- Only 1
 - Only 2
 - Both 1 and 2
 - None

Explanation

Later Vedic period is marked by lineages of clans, and small kingdoms developed in many parts of the Ganga valley, leading to the development of the state after 600 BCE. The idea of janapada and rashtra as territorial units had developed.

58. Which among the following statement is correct

- The history of India, after the decline of the Indus Civilization around 200 CE, is characterised by the presence of nomadic microlith-using hunter-gatherers and pastoral, semi-sedentary and sedentary agro-pastoral communities of the Neolithic, Chalcolithic, Iron Ages and Vedic Cultures.
 - We have two main types of sources for this long span of time (c. 3000 to 600 BCE) in Indian history. One source is the archaeological sites and material culture including pottery, plant remains and metal objects. The other is Vedic literature. There are no written documents for this period, since the Vedic texts were transmitted orally.
 - At this point of time, people had not developed a script in India, except the symbols of the Indus script which are yet to be deciphered. Correlating the archaeological cultures and the information related to various groups of people from the Vedic texts is not an easy task. There are various theories on the identity of the originators of the Indus Civilization, and various other archaeological cultures.
- Both 1 and 2
 - Both 1 and 3
 - Both 2 and 3**
 - All 1, 2 and 3

Explanation

The history of India, after the decline of the Indus Civilization around 1900 BCE, is characterised by the presence of nomadic microlith-using hunter-gatherers and pastoral, semi-sedentary and sedentary agro-pastoral communities of the Neolithic, Chalcolithic, Iron Ages and Vedic Cultures.

59. The Early Vedic culture is correlated with some of the which cultures of India?

- a) **Chalcolithic culture**
- b) Mesolithic culture
- c) Paleolithic culture
- d) Neolithic culture

Explanation

The Early Vedic culture is correlated with some of the Chalcolithic cultures of India, while the Later Vedic culture is correlated with the Painted Grey Ware Culture of the Iron Age in North India. Unlike the age of Indus Civilization, when the urban sites and farming cultures were in a limited area, we notice cultural, agricultural and technological expansion and developments in many parts of India in this period accompanied by the growth of craft production and population.

60. How many Vedas are there?

- a) Two
- b) Three
- c) **Four**
- d) Five

Explanation

The Vedas (Vid = to know, Vidya) are one of the earliest known texts to have been composed in India. The language of the Vedas is described as Vedic Sanskrit. The Vedas are four types. They are Yajur, Rig, Atharva and Sama.

61. Which among the following is the oldest among the vedas?

- a) **Rig**
- b) Sama
- c) Atharva
- d) Yajur

Explanation

Rig is the oldest, and the others being Yajur, Sama and Atharva. The Vedas were written down in the later period, after the introduction of writing. The earliest known written manuscripts of the Vedas date to the 10-11th century CE.

62. Which among the following information does Vedas contain?

- a) Polity
- b) Religion
- c) Philosophy
- d) **All the above**

Explanation

Vedas contain information about the polity, society, religion and philosophy, and hence they are a source for writing history.

63. The main collections of Vedic hymns are called _____

- a) Sruti
- b) **Samhitas**
- c) Mahayana
- d) Abhidharma

Explanation

The main collections of Vedic hymns are called samhitas. The Rig Vedic samhita is the earliest text. The Rig Veda is dated to between 1500 and 1000 BCE.

64. The Rig Veda contains how many books?

- a) Four
- b) Six
- c) Eight
- d) **Ten**

Explanation

The Rig Veda contains 10 books. Books 2 to 7 are the earliest and the Books 1, 8, 9 and 10 are assigned to a later period.

65. Which among the following statement is correct

- 1) Samhitas are philosophical texts, and they explain the social and religious importance of Philosophy. Each Samhita has added texts called Aranyaka, which have commentaries on the hymns and rituals. Each Aranyaka has a brahmanas (forest text) and an Upanishad.

- 2) The Aranyaka contain mystical ritual instructions to be undertaken in secret by the sages who live in the forests. Upanishads deal with philosophical enquiries. The Yajur, Sama and Atharva Vedas are dated to a slightly later period.
- 3) The Samhita of the Sama, Yajur and Atharva Vedas, and the brahmanas, Aranyaka and Upanishad attached to the Vedas are the Late Vedic texts. The Vedic texts were memorized and orally transmitted by Brahmins from generation to generation.
- a) Both 1 and 2
 - b) Both 1 and 3
 - c) **Both 2 and 3**
 - d) All 1, 2 and 3

Explanation

Samhitas are ritualistic texts, and they explain the social and religious importance of rituals. Each Samhita has added texts called brahmanas, which have commentaries on the hymns and rituals. Each brahmana has an Aranyaka (forest text) and an Upanishad.

66. Which Veda was composed in musical notes which are considered to constitute the basis of Indian music?

- a) Rig
- b) Atharva
- c) **Sama**
- d) Yajur

Explanation

The Sama Veda was composed in musical notes which are considered to constitute the basis of Indian music.

67. Which Veda contains charms and magical spells?

- a) Rig
- b) **Atharva**
- c) Sama
- d) Yajur

Explanation

The Atharva Veda contains charms and magical spells.

68. The Zend Avesta is the text of which among the following religion?

- a) Hinduism
- b) Jainism
- c) **Zoroastrianism**
- d) Confucianism

Explanation

The Zend Avesta is a Persian/Iranian text of Zoroastrianism. This book speaks about the lands and gods of the people speaking the Indo-Iranian languages. It has references to the regions of northern and north-western parts of India. It has terms which show linguistic similarity with the Vedas. This text is an indirect evidence that the early home of the Aryans was outside the Indian subcontinent.

69. Which among the following Vedas has rituals and hymns?

- a) Rig
- b) Atharva
- c) Sama
- d) **Yajur**

Explanation

The Yajur Veda has rituals and hymns.

70. Which among the following statement is correct

- 1) The Pre-Harappan cultures are the earliest Chalcolithic cultures of India, and they are found in the time before the beginning of the mature phase of the Harappan culture, and continued to exist in the later period. The other Chalcolithic cultures of India are more or less contemporary to this phase of Harappan culture and they continued even after its decline.
 - 2) Unlike the mature urban phase of the Harappan civilization, Chalcolithic cultures were pastoral and based on farming, generally rural in nature. They used stone blades and pottery and also low-grade copper in the later period. Irons were unknown to these people. Their settlements were dynamic or semi-dynamic.
 - 3) The houses were made of stone, mud bricks, mud and perishable wooden materials, and built on a stone foundation. Silos (well-prepared pits) meant for storage of grains have also been found. In the north-western and western regions of India, the early farming cultures are associated with the Chalcolithic cultures rather than the Neolithic cultures.
- a) Both 1 and 2
 - b) **Both 1 and 3**
 - c) Both 2 and 3

d) All 1, 2 and 3

Explanation

Unlike the mature urban phase of the Harappan civilization, Chalcolithic cultures were pastoral and based on farming, generally rural in nature. They used copper and stone blades and pottery and also low-grade iron in the later period. Their settlements were sedentary or semi-sedentary.

71. Which among the following animal evidence has not been found in settlement of Chalcolithic people?

- a) Turtles
- b) Hyenas**
- c) Fowls
- d) None of the above

Explanation

The Chalcolithic people also began to domesticate animals in addition to agriculture. They had cattle, sheep, pigs and goats and buffaloes. Evidence has been found of turtles and fowls in their settlements.

72. The walls were made with which among the following frames in Chalcolithic culture?

- a) Teak frames
- b) Neem frames
- c) Sandal frames
- d) Bamboo frames**

Explanation

The walls were made with bamboo frames in Chalcolithic culture. People used black and red ware and black on red ware pottery.

73. In Chalcolithic culture houses were made of what?

- a) Stone
- b) Wooden material
- c) Mud
- d) All the above**

Explanation

The houses were made of stone, mud bricks, mud and perishable wooden materials, and built on a stone foundation in Chalcolithic culture. Silos (well-prepared pits) meant for storage of grains have also been found.

74. The Chalcolithic sites have produced a large quantity of which objects?

- a) Iron
- b) Mica
- c) **Copper**
- d) Glass

Explanation

The Chalcolithic sites have produced a large quantity of copper objects. They used copper objects such as flat axes, bangles, rings, antimony rods, knives, blades, socket-less axes, barbed and tanged arrow heads, choppers and chisels.

75. Which among the following statement is correct

- 1) Ochre Coloured Pottery Ware culture is found in northern India dating to the Chalcolithic period. The OCP pottery has red slip and appears ochre in colour (the ochre colour comes off when the pottery is touched) and hence, it is called Ochre Coloured Pottery.
 - 2) The OCP pottery has black painted designs. The OCP comes in the form of jars, storage jars, bowls, and basins. The OCP culture dates to 2600- 1200 BCE and is found in the Indo Gangetic plain and may have had some associations with early Vedic culture.
 - 3) The OCP culture is seen as an impoverished Harappan culture and some scholars see it as unrelated to the Harappan culture. The OCP sites produced stone figures and objects and therefore it is also known as "stone hoard culture." It is a rural culture and has evidence of the cultivation of wheat, barley, and legumes.
- a) **Both 1 and 2**
 - b) Both 1 and 3
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

The OCP culture is seen as an impoverished Harappan culture and some scholars see it as unrelated to the Harappan culture. The OCP sites produced copper figures and objects and therefore it is also known as "copper hoard culture." It is a rural culture and has evidence of the cultivation of rice, barley, and legumes.

76. The OCP culture used which among the following ornaments?

- a) Stone and copper ornaments
- b) Terracotta and Iron ornament
- c) Iron and copper ornaments
- d) **None of the above**

Explanation

The OCP culture also had pastoralism with evidence of cattle, sheep, goats, pigs, horses, and dogs. The villages had wattle-and-daub houses. They used copper and terracotta ornaments. Animal figurines have also been found.

77. Which among the following statement is correct

- 1) The southern part of India has not produced cultural evidence of a full-fledged chalcolithic culture. Perforated and spouted vessels have been found in some sites. Copper bronze tools like chisels and flat axes occur at these sites.
 - 2) Stone tools were unknown to this area. Red on black and grey ware pottery is found. These people survived through animal rearing and agriculture. Millets, rice, pulses and horse gram were cultivated, and fruits, leaves and tubers were collected.
- a) **Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

Stone tools continued to be used in this area. Black on red ware pottery is found. These people survived through animal rearing and agriculture. Millets, pulses and horse gram were cultivated, and fruits, leaves and tubers were collected.

78. The Iron Age in North India coincides with the which painted culture?

- a) Red Ware culture
- b) Blue Ware culture
- c) **Grey Ware culture**
- d) Black Ware culture

Explanation

The Iron Age in North India coincides with the painted Grey Ware culture. The painted grey ware is dated to from. 1100 to 800 BCE. More than 1000 sites have been identified with painted grey ware pottery in northern India, with a major concentration in the Ganga-Yamuna valley. These ceramics succeeded the Black and Red Ware Culture in the eastern Ganga valley and Central India.

79. Which among the following statement is correct

- 1) The pottery was fine grey in colour with painted geometric designs during Iron age in North India. The painted grey ware laid the foundation of the early political formations. It correlates with the Kuru-Panchala kingdom known from the Vedic texts.
 - 2) The Painted Grey Ware cultural phase is followed by Northern Red Polished Ware culture (NRPW), which is associated with the Ashoka and Haryanka periods. The Painted Grey ware sites reveal the development of agriculture and pastoralism, and the settlements of this period grew in dimension.
 - 3) They show a large-scale population increase in the northern part of India. The Iron Age in North India was coeval with Painted Greyware Culture, and in South India it was associated with Megalithic burial mounds.
- a) Both 1 and 2
 - b) Both 1 and 3**
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

The Painted Grey Ware cultural phase is followed by Northern Black Polished Ware culture (NBPW), which is associated with the Mahajanapada and Mauryan periods. The Painted Grey ware sites reveal the development of agriculture and pastoralism, and the settlements of this period grew in dimension.

80. A circular tomb using big stone slabs built upon the place of burial is known as _____

- a) Neolith
- b) Megalith**
- c) Paliolith
- d) Mesolith

Explanation

The burial system followed by the people of Neolithic period continued into the Megalithic period. A circular tomb using big stone slabs built upon the place of burial is known as a megalith. Such megaliths have been found in many parts of Tamil Nadu.

81. The urn burial system was another type of practice and is evidenced in which area?

- a) Sittanavasal
- b) Adichanallur**
- c) Virinjipuram
- d) Adichanallur

Explanation

The urn burial system was another type of practice and is evidenced in Adichanallur (present Thoothukudi district). Black-ware is peculiar to burial sites in Tamil Nadu. Interestingly, black-ware is found mostly in burial mounds and not in human habitations.

82. Which among the following statement is correct

- 1) In a majority of urn burials, the use of stone is almost non-existent. However, urn burials are grouped under megalithic because the materials - the pottery, iron objects, beads of semi-precious stones kept in them - are identical to those found in the stone burials.
 - 2) The end of Megalithic burial practice is assigned to third-second centuries CE. During this period Pali writing akin to Vippasi has been discovered in Adichanallur (Thoothukudi District). There is also evidence of the megalithic tradition continuing into later centuries. During the Sangam period people still remembered urn burials.
- a) Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

The end of Megalithic burial practice is assigned to third-second centuries CE. During this period Brahmi writing akin to Ashokan Brahmi has been discovered in Kodumanal (Erode District). There is also evidence of the megalithic tradition continuing into later centuries. During the Sangam period people still remembered urn burials.

83. The four-primitive hero-stones with Tamil Brahmi inscriptions, datable to third to second centuries BCE found in the upper part of which valley?

- a) Kaveri valley
- b) Vaigai valley**
- c) Palar Valley

d) Amaravati valley

Explanation

The four-primitive hero-stones with Tamil Brahmi inscriptions, datable to third to second centuries BCE found in the upper part of the Vaigai valley, support the authenticity of the hero stone tradition described in the Sangam Tamil literature in the context of cattle raids.

84. Which among the following statement is correct

- 1) Scholars infer, based on such evidence, that the some of the Sangam poems could be assigned to the early first century BCE or a little earlier. The tradition of erecting hero stones in memory of dead warrior-heroes is considered to be an extension of the menhir type of megalithic tradition.
- 2) Menhirs, upright monumental stones, and dolmens made of big slabs or boulders are megalithic tombs found in Tamil Nadu. Black and red ware, along with partial human remains and iron objects, were unearthed recently at Vadamalkunda in Krishnagiri, Tamil Nadu.
- 3) A few stone slabs were also found at the site. A centuries-old menhir at Singaripalayam excavated near Kundadam in Tiruppur district points to the existence of an ancient settlement along the banks of River Uppar.
 - a) Both 1 and 2
 - b) Both 1 and 3
 - c) Both 2 and 3
 - d) All 1, 2 and 3

85. Who among the following conducted an excavation at Adichanallur in 1876?

- a) Howard Carter
- b) **Andrew Jagor**
- c) Arthur Evans
- d) John Soane

Explanation

Adichanallur, 22 km from Tirunelveli, is located in Thoothukudi district. In 1876, a German ethnologist and naturalist, Andrew Jagor conducted an excavation at Adichanallur. He carried with him samples of backed earthenware, utensils of all sizes and shapes, a considerable number of iron weapons and implements, and great quantities of bones and skulls. These are now housed in a Berlin Museum.

86. Which among the following statement is correct

- 1) The British India district Collector of Tirunelveli A.J. Stuart and the famous linguist Bishop Robert Caldwell visited Adichanallur subsequently, found it was a quartz site. Quarrying was immediately banned and archaeological excavation commenced under the supervision of Alexander Rea.
- 2) Rea prepared a comprehensive account of his findings, illustrated by photographs, and was published in the annual report of the Archaeological Survey of British (ASB), 1902–03. Nearly a hundred years later, the ASB carried out another excavation and brought out more information.
 - a) Only 1
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

Rea prepared a comprehensive account of his findings, illustrated by photographs, and was published in the annual report of the Archaeological Survey of India (ASI), 1902–03. Nearly a hundred years later, the ASI carried out another excavation and brought out more information.

87. Which among the following is not yielded from burial mound at Adichanallur?

- a) Urns and pottery of various kinds in large numbers. Traces of cloth and wood.
- b) Iron implements, including spades and weapons (daggers, swords, spears and arrows). Some stone beads and a few gold ornaments
- c) **Terracotta objects representing the domestic animals such as buffalo, goat or sheep and cock, and wild animals like tiger, antelope and elephant.**
- d) None of the above

Explanation

Bronze objects representing the domestic animals such as buffalo, goat or sheep and cock, and wild animals like tiger, antelope and elephant.

88. Which among the following statement is correct

- 1) The engraving of animals on bronze and on ornaments is indicative of the primitive workmanship. (Caldwell could stumble upon a copper bangle during his inspection at the site.) The people were evidently skilful in moulding pottery, in casting or brassing metals, in weaving and in working stone and wood.

- 2) The presence of husks of rice and millet indicates domestication of these grains. Iron weapons were used for both wars, and for animal sacrifices. The discovery of sacrificial implements prompted Caldwell to conclude that the people of Adichanallur were not adherents of Vedic religion.
- a) Only 1
 - b) Only 2
 - c) **Both 1 and 2**
 - d) None

89. Which among the following is not the megalithic Sites in Tamil Nadu?

- a) Adichanallur
- b) Paiyampalli
- c) Kodumanal
- d) **Kookal**

Explanation

The Megalithic sites in Tamil Nadu are Adichanallur, Paiyampalli and Kodumanal.

90. Paiyampalli is a village in Tirupathur taluk located in which district?

- a) Trichy
- b) **Vellore**
- c) Cuddalore
- d) Madurai

Explanation

Paiyampalli is a village in Tirupathur taluk, Vellore district. The Archaeological Survey of India carried out an excavation in the 1960s and unearthed black and red ware pottery in this megalithic site. A large number of urn burials were also found in this region. The date of this culture, based on radio carbon dating, is 1000 BCE.

91. Kodumanal, 40 km from Erode, is located on the northern bank of which river?

- a) **Noyyal River**
- b) Palar River
- c) Vaigai River
- d) Bhavani River

Explanation

Kodumanal, 40 km from Erode, is located on the northern bank of Noyyal river, a tributary of the Cauvery. A series of excavations were carried out during the 1980s and 1990s. The most recent was in 2012.

92. In habitation trenches and megalithic burials of Kodumanal, the goods unearthed included pots, weapons, tools, ornaments, and beads, particularly carnelian, akin to those found at where?

- a) Mesopotamia
- b) Egypt
- c) **Mohenjodaro**
- d) China

Explanation

In habitation trenches and megalithic burials of Kodumanal, the goods unearthed included pots, weapons, tools, ornaments, and beads, particularly carnelian, akin to those found at Mohenjodaro. Since carnelian was not known to this region in ancient times, it may have been brought to Kodumanal from outside.

93. In which Sangam work a place called Kodumanam belonging to the Chera king, is praised for gemstones?

- a) Puarananuru
- b) Akananuru
- c) Nalatiyar
- d) **Pathitrupathu**

Explanation

In the Sangam work Pathitrupathu, a place called Kodumanam belonging to the Chera king, is praised for gemstones and therefore some archaeologists argue that Kodumanam is the ancient name of Kodumanal.

94. Hoard of which coins have been discovered in Kodumanal?

- a) Egypt coins
- b) Mesopotamia coins
- c) **Roman coins**

d) Babylonia

Explanation

Hoard of Roman coins have been discovered and it is believed that this is a result of the export of gemstones to the Roman world, resulting in return a huge inflow of gold from the latter into the region.

95. Which among the following statement is correct

- 1) Conches and bangles, remnants of furnaces, a kiln floor filled with ash soot, and potsherds with Sanskrit inscriptions are other finds in the site. Pit burials, urn burials and chamber tombs of different types excavated at Kodumanal and the names inscribed on potsherds may indicate habitation by similar ethnic groups.
- 2) The graffiti etched on potsherds give a lot of information about the people and their activities. A menhir found at a burial site is assigned to the Megalithic period. According to Y. Subbarayalu, Kodumanal is coeval the Sangam anthologies (second century BCE to second century CE).
 - a) Only 1
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

Conches and bangles, remnants of furnaces, a kiln floor filled with ash soot, and potsherds with Tamil-Brahmi inscriptions are other finds in the site. Pit burials, urn burials and chamber tombs of different types excavated at Kodumanal and the names inscribed on potsherds may indicate habitation by multi-ethnic groups.

96. Which among the following statement is correct

- 1) The attempt to write a history of India began when the Europeans colonised India. They compiled the archaeological and literary sources, as well as oral traditions. Certain notions, for example the Aryans, were developed and used in the colonial context, when many parts of Asia and Africa were under the influence of the European powers.
- 2) The concept of race was widely prevalent at that time to classify and categorize people. Some of the views reflect the racist ideas of colonial times. The Aryan theory was linked to the brown-eyed yellow race and its connection with Europeans. Russians used the Aryan concept for their political agenda, ultimately leading to the War.

- 3) The recent studies have established that the word Aryan does not denote race, but only refers to the original speakers of Indo-Aryan languages. Though the Rig Veda is in Sanskrit, about 300 words of the Munda and Dravidian languages have been identified in it, suggesting cultural mix with earlier inhabitants.
- a) Both 1 and 2
 - b) Both 1 and 3**
 - c) Both 2 and 3
 - d) All 1, 2 and 3

Explanation

The concept of race was widely prevalent at that time to classify and categorize people. Some of the views reflect the racist ideas of colonial times. The Aryan theory was linked to the blue-eyed white race and its connection with Europeans. Nazis used the Aryan concept for their political agenda, ultimately leading to the Holocaust.

97. Which among the following is incorrect about Aryans?

- a) Aryans used domesticated bulls and chariots was circular wheel with diamond head**
- b) They practiced agriculture and pastoralism
- c) They buried and also cremated the dead.
- d) The cult of fire and the use of soma drink were prevalent among the speakers of the Indo-Aryan languages

Explanation

From the Vedas it is evident that Aryans used domesticated horses and chariots. Their chariots had spoked wheels and they used bows and arrows. They practiced agriculture and pastoralism. They buried and also cremated the dead. The cult of fire and the use of soma drink were prevalent among the speakers of the Indo-Aryan languages.

98. Which among the following statement is correct

- 1) The home of Indo-Europeans and Indo-Aryans is still a matter of debate. Many scholars are of the view that the Aryans came to India as migrants from Central Asia. It is also believed that several waves of Indo-Aryan migration might have happened. There are several factors which support this hypothesis.
- 2) The traits of the culture of Aryans cover Eastern Europe and Central Asia which is geographically interlinked with India and West Asia and Europe. One of the accepted areas of the Aryan home is Eastern Europe-Central Asia, north of the Black Sea. The Bactria-Margiana Archaeological Complex is closely related to Aryan culture dated to 1900 BCE–1500

BCE. Ceramics of South Central Asian archaeological sites resemble those found in the Swat valley.

- a) Only 1
- b) Only 2
- c) **Both 1 and 2**
- d) None

99. Which among the following inscription does not refers name similar to the Vedic gods?

- a) Anatolian inscriptions
- b) Kassite inscriptions
- c) **Inga inscription**
- d) Mittani inscriptions

Explanation

References to the names of Indo-Europeans languages are found in an inscription dated to 2200 BCE discovered in modern Iraq. Anatolian inscriptions of 1900-1700 BCE and Kassite inscriptions of 1600 BCE (Iraq) and Mittani inscriptions of 1400 BCE (Syria), Bhogaz Goi inscriptions referring to names similar to the Vedic gods (1400 BCE) have the common features of the Indo-European languages, but no such inscriptions are found in India.

100. In the Rig Veda the term vrishabha means what?

- a) Horse
- b) **Bull**
- c) Dog
- d) Rabbit

Explanation

The term asva and several other terms in Rig Veda have common roots in various Indo-Aryan languages. In the Rig Veda, the term asva (horse) occurs 215 times and vrishabha (bull) 170 times. Tiger and rhinoceros, which are tropical animals, are not mentioned in the Rig Veda. There is no trace of the urban way of life in the Rig Veda. Hence, the identity of Aryans is not correlated with the Harappan culture, where there is no evidence for horse.

101. Which genetic marker (DNA) is said to have been found among the speakers of Indo-Europeans?

- a) M04
- b) M12
- c) M15
- d) **M17**

Explanation

Nowadays, DNA studies are also used for understanding ancient migrations. M17 a genetic marker (DNA) is said to have been found among the speakers of Indo-Europeans.

102. In which among the following region in Indian subcontinent the early audience didn't lived?

- a) Afghanistan
- b) Punjab
- c) Pakistan
- d) **Bhutan**

Explanation

In the Indian subcontinent, the early Aryans lived in the area of eastern Afghanistan, Pakistan, Punjab and fringes of Western Uttar Pradesh.

103. The Early Vedic culture is placed between which period?

- a) Between 4500 BC and 3000 BC
- b) Between 3000 BC and 2000 BC
- c) **Between 1500 BC and 1000 BC**
- d) Between 1000 BC and 500 CE

Explanation

Rig Vedic Samhita is the earliest text that relates to the Early Vedic period. The Early Vedic culture is placed between 1500 BCE and 1000 BCE. The political, social and economic aspects of life of this period are reflected in the Rig Vedic hymns.

104. When the Rig Vedic people moved into India, they came into conflict with people whom they referred to as what?

- a) **Dasyus**
- b) Krivi
- c) Mahina

d) Paktha

Explanation

The Rig Vedas speak about not only the Aryans, but also about the non-Aryan people, whom the Aryans encountered in India. When the Rig Vedic people moved into India, they came into conflict with people whom they referred to as Dasyus or Dasas. Evidently the Aryans differentiated themselves from the dark native people who had different cultural practices, and sought to maintain their distinction.

105. Which among the following groups are grouped with dasyus as mentioned in Rig Veda?

- a) Mahina and Paktha
- b) **Simyu and Kikata**
- c) Simyu and Mahina
- d) Gungu and Paktha

Explanation

The Rig Veda has references to several other groups. Simyu and Kikata are grouped with the dasyus as mentioned in Rig Veda.

106. Who is the son of Kulitara mentioned in Rig Veda as a chief with 90 forts or settlements?

- a) Divodasa
- b) Methera
- c) **Samabara**
- d) Guhandha

Explanation

Sambara son of Kulitara is mentioned as a chief with 90 forts or settlements. Varchin was another chief with many troops.

107. The Rig Veda mentions the defeat of a chief called Sambara by whom?

- a) **Divodasa**
- b) Methera
- c) Trithusa
- d) Guhandha

Explanation

The Rig Veda mentions the defeat of a chief called Sambara by Divodasa of the Bharata clan.

108. Which among the following statement is incorrect

- 1) The concept of polity developed in the Rig Vedic time. Various units of habitation and divisions such as the janas, vis, gana, grama and kula are referred to in the Rig Veda. The Vedas speak about the Aryans and their enemies and the battles they fought with them.
 - 2) The battles were fought more for land and material wealth and the war booty acquired was shared. They fought with the non-Aryans mostly, but not among themselves. They invoked the support of the gods in their battles. They strongly believed that prayers, sacrifices and rituals could offer support in their mundane life.
- a) Only 1
 - b) Only 2**
 - c) Both 1 and 2
 - d) None

Explanation

The battles were fought more for cattle and material wealth and the war booty acquired was shared. They not only fought with the non-Aryans, but also fought among themselves. They invoked the support of the gods in their battles. They strongly believed that prayers, sacrifices and rituals could offer support in their mundane life.

109. Which among the following god is called as Purandara?

- a) Agni
- b) Rudra
- c) Siva
- d) Indra**

Explanation

The god Indra is called Purandara, which means destroyer of settlements, which were perhaps fenced or planned townships.

110. Which were the ruling Aryan clans who were supported by Vasishta, the priest?

- a) Bharatas and Rusama

- b) Rusama and Bhalanas
- c) **Bharatas and Tritsu**
- d) Parsu and Yadu

Explanation

The Bharatas and Tritsu were the ruling Aryan clans who were supported by Vasishta, the priest. The region of India was named Bharata Varsha after the tribe of Bharatas. The Bharata clan was opposed by ten chiefs and five out of them were Aryans. This battle was known as the Battle of Ten Kings.

111. The battle of Ten Kings took place on the banks of which river?

- a) River Kusava
- b) River Krumu
- c) River Sutudri
- d) **River Paurushni**

Explanation

The Battle of Ten Kings took place on the banks of the river Paurushni, identified with the river Ravi. In this battle, Sudas won and he became important leading to the dominance of Bharata clan. The Purus were one of the defeated clans.

112. The Purus and Bharatas formed an alliance and later they formed which clan?

- a) Dasa clan
- b) **Kuru clan**
- c) Mahina clan
- d) Paktha clan

Explanation

The Purus and Bharatas formed an alliance and later they formed Kuru clan. Later the Kurus allied with Panchalas and established their control over the Upper Ganga Valley.

113. Which among the following statement is correct

- 1) The Vedic people distinguished themselves from the non-Aryan people. Varna was the term used by Aryans to refer to colour and category. The Rig Veda refers to Arya varna and Dasa

varna. The Dasas and Dasyus were Merchants. They came to be considered Vaisyas in the later period.

- 2) Social classes were classified as warriors, priests and common people. Sudras as a category of people appeared at the end of the Rig Vedic period. Slavery was common and slaves were given as gifts to the priests, but there is no reference to wage labour. Horse-drawn chariots and bronze objects were possessed by a few, suggesting social distinction.
- 3) Vedic society was largely egalitarian initially, and social distinctions emerged later. According to the Purusha Sukta of the Rig Veda the various varnas emerged thus: Brahmanas from the mouth, the kshatriya from the arms, the vaisya from the thighs and the sudra from the feet of Purusha, when he was sacrificed.
 - a) Both 1 and 2
 - b) Both 1 and 3
 - c) **Both 2 and 3**
 - d) All 1, 2 and 3

Explanation

The Vedic people distinguished themselves from the non-Aryan people. Varna was the term used by Aryans to refer to colour and category. The Rig Veda refers to Arya varna and Dasa varna. The Dasas and Dasyus were conquered and treated as slaves. They came to be considered sudras in the later period.

114. Who among the following were itinerary traders or perhaps caravan traders?

- a) **Panis**
- b) Giris
- c) Mups
- d) Gajjas

Explanation

Various professional groups such as warriors, priests, cattle-keepers, farmers, barbers are also mentioned. Panis were itinerary traders or perhaps caravan traders. Panis are also seen as enemies in some verses.

115. The term Jana means what?

- a) Village
- b) King
- c) **Tribe**
- d) Desert

Explanation

Kinship was the basis of the social structure of Rig Vedic society. People were identified with specific clans and the clans formed the tribe or jana. The term Jana means tribe. The term jana occurs in the Rig Veda 21 times but janapada does not occur even once.

116. In Rig vedic society which was the main social unit within the tribe?

- a) Homam
- b) Griha**
- c) Vaisha
- d) Vivah

Explanation

The term vis, which refers to the common people, occurs 170 times and they lived in gramas (villages). The family (griha) was the main social unit within the tribe.

117. In Rig Vedas, the family (griha) was headed by whom?

- a) Sapatni
- b) Grihapati**
- c) Vivah
- d) Gowla

Explanation

The family (griha) was headed by the grihapati and his wife was known as sapatni. And the family at that point of time was perhaps a joint family.

118. Which among the following statement is correct regarding Rig Vedic period

- 1) Women had a respectable position but it is not possible to generalise about this. Society was essentially patriarchal with a preference for male children and cattle. The birth of a son was preferred perhaps because of the martial nature of the society, which required male members for their clashes to establish dominance over the territories.
- 2) Having ten sons was considered as a blessing. Women was prohibited to attend assemblies and offered sacrifices. Marriage was common but primitive practices were also continued. Polyandry seems to have existed, and widow remarriage was not seen possible. People

married at the age of 16–17, according to scholars, and there is little evidence of child marriage.

- a) Only 1
- b) Only 2
- c) Both 1 and 2
- d) None

Explanation

Having ten sons was considered as a blessing. Women attended assemblies and offered sacrifices. Marriage was common but primitive practices were also continued. Polyandry seems to have existed, and widow remarriage was also known. People married at the age of 16–17, according to scholars, and there is little evidence of child marriage.

119. During Rig Veda period the field was known as _____

- a) Krishi
- b) Langla
- c) **Kshetra**
- d) Sura

Explanation

Archaeological evidence points to the development of agriculture among the Rig Vedic people. The ploughshare is mentioned in the Rig Vedas. The field was known as kshetra and the term krishi referred to ploughing.

120. Which among the following term meant the furrow created by ploughing during Rig Vedic period?

- a) Sura
- b) Langla
- c) Krishi
- d) **Sita**

Explanation

The terms langla and sura referred to plough and the term sita meant the furrow created by ploughing. Water for irrigation was probably drawn from wells by cattledriven water-lifts using pulleys.

121. The term yuvam was refer to which among the following grains?

- a) Wheat
- b) Barley**
- c) Paddy
- d) Millet

Explanation

Rig Vedic people had knowledge of different seasons, sowing, harvesting and thrashing. They cultivated barley (yavam) and wheat (godhuma).

122. The term for war in the Rig Veda was _____

- a) Poran
- b) Gavishthi**
- c) Nishak
- d) Malyad

Explanation

Cattle rearing was an important economic activity for the Aryans, although they practiced agriculture. Cattle were considered wealth. The term for war in the Rig Veda was gavishthi which means search for cows (which is the contemporary term (goshti) for factions as well). The donations to the priests were mainly cows and women slaves but not land, which reveals the importance of pastoralism. There was no private property in land.

123. The term ayas in the Rig Veda refers to what?

- a) Gold and Silver
- b) Copper and Bronze**
- c) Iron and Copper
- d) Gold and Iron

Explanation

The Rig Veda mentions artisans such as carpenters, chariot-makers, weavers and leather-workers. Copper metallurgy was one of the important developments of this period. The term ayas in the Rig Veda refers to copper and bronze.

124. Which among the following term used to refer blacksmith in Rig Vedic?

- a) Siri
- b) Takshan
- c) **Karmara**
- d) Danas

Explanation

Karmara, (blacksmith), is mentioned in the Rig Veda.

125. Which among the following term is used to refer carpenters in Rig Veda?

- a) Siri
- b) Yarn
- c) Danas
- d) **Takshan**

Explanation

In Rig Veda there are references to siri or yarn, indicating spinning which was done by women and to carpenters, takshan. Weaving of clothes of wool is also referred to and obviously it was necessary in the cold weather. Some of the crafts were fulltime crafts, involving specialists.

126. Which among the following was a gold or silver ornament used in barter during Rig Vedic period?

- a) Nau
- b) Danas
- c) Dakshina
- d) **Nishka**

Explanation

Nishka was a gold or silver ornament used in barter. A priest received 100 horses and 100 nishka as fee for sacrifices.

127. Which among the following statement is correct

- 1) Trading activities were limited though traders were present during the Early Vedic period. Panis are referred to as traders and they were perhaps caravan traders. The word pan means barter, which was a mode of exchange.

- 2) The danas and dakshinas offered to people were means of redistributing resources. The dakshina was both a fee for a specific service and also a means of distributing wealth. The distribution of cows helped spread pastoral activities and economic production.
- a) Only 1
 - b) Only 2
 - c) **Both 1 and 2**
 - d) None

128. Which among the following term refers to boats?

- a) Siri
- b) **Nau**
- c) Samudra
- d) Yani

Explanation

Bullock carts, horses and horse-drawn chariots were used for transport. There are references to the sea (Samudra) and boats (Nau). Boats driven by 100 oars are mentioned.

129. Which among the following statement is correct

- 1) The polity of the Rig Vedic period was that of a tribal society. The chief of the tribe was the main political head and he was called Arasa. The kings lived in multipillared palaces. They offered gifts of cattle, chariots and horse ornaments and gold to the priests
 - 2) In the Rig Veda, the natural forces sun, moon, rivers, mountains and rains were defined as divinities. The religion was naturalistic and polytheistic. Indra was the most important god and he was called Purandara.
- a) Only 1
 - b) **Only 2**
 - c) Both 1 and 2
 - d) None

Explanation

The polity of the Rig Vedic period was that of a tribal society. The chief of the tribe was the main political head and he was called rajan. The kings lived in multipillared palaces. They offered gifts of cattle, chariots and horse ornaments and gold to the priests

130 The assembly that elect the Rajan in Rig Vedic period incalled as ____

- a) Sarat
- b) Samiti**
- c) Guhan
- d) Rana

Explanation

Rajan was a hereditary chief. He was perhaps elected by the assembly called samiti. The main duty of the king was to protect the tribe. He protected wealth, fought wars, and offered prayers on behalf of gods. The king had authority over the territory and people.

131. Which among the following was the main weapon of Vedic society?

- a) Boys
- b) Daggers
- c) Axes
- d) All the above**

Explanation

Vedic society was militaristic. Bows, daggers, axes and lances were the main weapons of war. Tributes and booty collected from war were redistributed by the king. There are also references to gift of dasas or slaves.

132. Who among the following was the chief of the Purus, gave away 50 women as a gift?

- a) Prithvi
- b) Trasadasyu**
- c) Kasan
- d) Maharthiya

Explanation

The king Trasadasyu, the chief of the Purus, gave away 50 women as a gift. The chief was known as gopa or gopati which means, chief of cattle.

133. Which among the following is not the assemblies mentioned in the Rig Veda?

- a) Sabha
- b) Amar**
- c) Samiti

d) Gana

Explanation

The assemblies called Sabha, Samiti, Vidhata and Gana are mentioned in the Rig Veda.

134. Which among the following was the assembly of elders or the elites?

- a) **Sabha**
- b) Samiti
- c) Gana
- d) Vidhata

Explanation

Sabha was the assembly of elders or the elites, samiti was an assembly of people, and vidhata was the assembly of tribe. They performed military and religious functions.

135. Women attended which among the following assemblies?

- a) Sabha and Samiti
- b) Gana and Sabha
- c) **Sabha and Vidhata**
- d) Samiti and Gana

Explanation

Women attended the sabhas and vidhata. The king sought the support of the samiti and sabha for his activities. There are debates about the exact nature of these assemblies and functions. Most of our understanding of the conditions of Vedic society depends upon the interpretations of various terms. Sometimes it is hard to reconstruct the original meaning.

136. Who was the chief of army in Rig Vedic period?

- a) **Senani**
- b) Purush
- c) Mahath
- d) Gosh

Explanation

The purohita or priest offered advice to the king. Vedic priests advised the kings, inspired them and praised their deeds. In turn they received rewards for their services. Senani was the chief of army. There is no evidence of tax collecting officers.

137. Which among the following statement is correct

- 1) The people made voluntary contribution called kali to the king. Some scholars say that kali was an imposed tax, and not voluntary. There is no reference to the administration of justice.
 - 2) The officer who controlled the territory was called Vrajapati. He helped the kulapas or heads of fighting groups called gramini. Gramini was the head of the village and fighting unit. Religion and rituals played an important role in Vedic society.
- a) Only 1
 - b) Only 2**
 - c) Both 1 and 2
 - d) None

Explanation

The people made voluntary contribution called bali to the king. Some scholars say that bali was an imposed tax, and not voluntary. There is no reference to the administration of justice.

138. Who was seen as intermediary between god and people during Rig Veda?

- a) Indra
- b) Aditi
- c) Agni**
- d) Surya

Explanation

Agni was seen as intermediary between god and people. Surya was a god who removed darkness.

139. Who was the goddess of dawn?

- a) Durga
- b) Ushas**
- c) Aditi
- d) Sita

Explanation

Ushas was the goddess of dawn. Aditi, Prithvi and Sinivali are other goddesses.

140. Who among the following was the god of water?

- a) Soma
- b) Indra
- c) Asura
- d) **Varuna**

Explanation

Varuna, the god of water was next in importance. This god was the upholder of natural order.

141. Who among the following was the god of plants?

- a) Indra
- b) Rudra
- c) **Soma**
- d) Maruts

Explanation

Soma was the god of plants and the drink was named after him. Soma drink was part of the ritual and the preparation of this intoxicating drink is explained in many hymns.

142. Which among the following statement is correct

- 1) In the early Vedic period lineage and tribes constituted society, and the king had ultimate power. The various tribal groups of Aryans and non-Aryans fought to control the territories. Social divisions started to take deep root, although the concept of varna and Aryan identities existed.
 - 2) Pastoralism was predominant and cattle centred clashes were common, although agriculture did play an important role. The archaeological sites suggest different types of craft production including metal, carpentry, pottery and clothes.
- a) **Only 1**
 - b) Only 2
 - c) Both 1 and 2
 - d) None

Explanation

In the early Vedic period lineage and tribes constituted society, and the king had limited power. The various tribal groups of Aryans and non-Aryans fought to control the territories. Social divisions did not take deep root, although the concept of varna and Aryan identities existed.

143. Who among the following was the god of strength?

- a) Indra
- b) Rudra
- c) Siva
- d) **Maruts**

Explanation

Maruts was the god of strength. Interestingly there are few references to Rudra or Siva. Rituals were adopted as a solution to many issues and the problems of day-to-day life and thus the priests had an important role in the society.