

## Chapter 2—Ancient India

---

### ESSAY

1. How did the geography of the Indian subcontinent influence the development of civilization there?

ANS:

Answer not provided.

PTS: 1

2. What were some of the main characteristics of Indian politics and government during the first millennium B.C.E., and how can they be compared and contrasted with those of ancient Egypt and Mesopotamia?

ANS:

Answer not provided.

PTS: 1

3. Discuss the possible impact of India's climate on the beliefs and practices of early Hinduism.

ANS:

Answer not provided.

PTS: 1

4. What opinions have been presented concerning the origins of the Aryans? Why is a proper understanding of the origin of the Aryans so crucial for the historian of India?

ANS:

Answer not provided.

PTS: 1

5. What are the major Indian castes? Was the caste system a stabilizing or a destabilizing factor in Indian society, or both? Give specific examples.

ANS:

Answer not provided.

PTS: 1

6. Why was India unable to maintain a unified empire in the first millennium B.C.E., and how was the Mauryan Empire temporarily able to overcome the tendencies toward disunity? What was the role of the Greeks under Alexander in the Mauryan ascendancy?

ANS:

Answer not provided.

PTS: 1

7. Discuss the concept of reincarnation as it is understood by Hindus, and then by Buddhists. Are there any differences? How did each religion influence Indian civilization?

ANS:

Answer not provided.

PTS: 1

8. Discuss the possible monotheistic elements in Hindu polytheism.

ANS:

Answer not provided.

PTS: 1

9. Were the beliefs of early Hindus and Buddhists fundamentally the same? Why or why not? Why was Buddhism able to make such inroads among the Indian people at a time when Brahmanical beliefs had long been dominant in the subcontinent?

ANS:

Answer not provided.

PTS: 1

10. In what ways did the events of Ashoka's reign mark the high point of Buddhism in India? Why?

ANS:

Answer not provided.

PTS: 1

11. In what way is the perspective on the role women presented in the Law of Manu ambiguous? How does this perspective compare with that found in early Mesopotamia and Egypt? What social convention undergirded the practice of Suti? How was this practice presented by the Greek writer Megasthenes?

ANS:

Answer not provided.

PTS: 1

## IDENTIFICATIONS

*Instructions: Identify the following terms.*

1. Arjuna and Krishna

ANS:

Answer not provided.

PTS: 1

REF: p. 37-38

2. Ganges and Indus rivers

ANS:

Answer not provided.

PTS: 1                    REF: p. 38

3. Harappans

ANS:

Answer not provided.

PTS: 1                    REF: p. 38-40

4. Mohenjo-Daro

ANS:

Answer not provided.

PTS: 1                    REF: p. 38-40

5. Harappan seals

ANS:

Answer not provided.

PTS: 1                    REF: p. 40

6. the Deccan Plateau

ANS:

Answer not provided.

PTS: 1                    REF: p. 38

7. Dravidians

ANS:

Answer not provided.

PTS: 1                    REF: p. 38

8. Aryans

ANS:

Answer not provided.

PTS: 1                    REF: p. 38

9. raja and maharaja

ANS:

Answer not provided.

PTS: 1                      REF: p. 43

10. Rigveda

ANS:

Answer not provided.

PTS: 1                      REF: p. 43

11. Alexander the Great

ANS:

Answer not provided.

PTS: 1                      REF: p. 44

12. Chandragupta Maurya

ANS:

Answer not provided.

PTS: 1                      REF: p. 44

13. Arthasastra

ANS:

Answer not provided.

PTS: 1                      REF: p. 44

14. varna/caste

ANS:

Answer not provided.

PTS: 1                      REF: p. 44-46

15. jati

ANS:

Answer not provided.

PTS: 1                      REF: p. 47

16. Brahmins

ANS:

Answer not provided.

PTS: 1                    REF: p. 45

17. Kshatriya

ANS:

Answer not provided.

PTS: 1                    REF: p. 45-46

18. Vaisya

ANS:

Answer not provided.

PTS: 1                    REF: p. 46

19. Sudras

ANS:

Answer not provided.

PTS: 1                    REF: p. 46

20. Law of Manu

ANS:

Answer not provided.

PTS: 1                    REF: p. 46

21. untouchables/pariahs

ANS:

Answer not provided.

PTS: 1                    REF: p. 46-47

22. the monsoon

ANS:

Answer not provided.

PTS: 1                    REF: p. 49

23. asceticism

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

24. sati

ANS:

Answer not provided.

PTS: 1                    REF: p. 48

25. Hinduism

ANS:

Answer not provided.

PTS: 1                    REF: p. 51

26. Vedas

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

27. Upanishads

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

28. Varuna

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

29. Dyaus and Indra

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

30. Vishnu and Siva

ANS:

Answer not provided.

PTS: 1                    REF: p. 52

31. Brahman

ANS:

Answer not provided.

PTS: 1                    REF: p. 52

32. karma

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

33. dharma

ANS:

Answer not provided.

PTS: 1                    REF: p. 50

34. reincarnation

ANS:

Answer not provided.

PTS: 1                    REF: p. 51-52

35. Buddhism

ANS:

Answer not provided.

PTS: 1                    REF: p. 52-54

36. Siddhartha Gautama

ANS:

Answer not provided.

PTS: 1                    REF: p. 52-54

37. sermon at the deer park at Sarnath/Benares

ANS:

Answer not provided.

PTS: 1                      REF: p. 54-55

38. Nirvana

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

39. bodhi

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

40. Atman

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

41. Four Noble Truths

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

42. Middle Path/Eightfold Way

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

43. Mahavira and Jainism

ANS:

Answer not provided.

PTS: 1                      REF: p. 55



44. Mauryan Empire

ANS:

Answer not provided.

PTS: 1                      REF: p. 44

45. Ashokan pillars

ANS:

Answer not provided.

PTS: 1                      REF: p. 56

46. Sanskrit and Prakrit

ANS:

Answer not provided.

PTS: 1                      REF: p. 58

47. Panini

ANS:

Answer not provided.

PTS: 1                      REF: p. 58

48. *Mahabharata* and *Ramayana*

ANS:

Answer not provided.

PTS: 1                      REF: p. 58

49. stupas and rock chambers

ANS:

Answer not provided.

PTS: 1                      REF: p. 54

50. "rule of the fishes"

ANS:

Answer not provided.

PTS: 1                      REF: p. 57



6. The Aryans
- were an Indo-European people who spoke the German language.
  - crushed Mohenjo-Daro when the Harappan Civilization was at its peak.
  - never controlled any of the Deccan Plateau.
  - were the first Dravidian people to settle in the Indus Valley.
  - were led by tribal chieftains who were called rajas.

ANS: E                      PTS: 1                      REF: p. 43

7. What army of occupation was driven from India by Chandragupta Maurya?
- the Akkadian army.
  - the army of Ramses IV.
  - the forces of the Assyrian king.
  - the Greek administrators who had remained after Alexander the Great.
  - the army of Tamir the Lame.

ANS: D                      PTS: 1                      REF: p. 44

8. The Indian term dharma referred to laws setting behavioral standards for which groups in Indian society?
- bodhis and kshatriyas.
  - rajas and maharajas.
  - the Dao.
  - the untouchables.
  - all inhabitants of India, of all classes.

ANS: E                      PTS: 1                      REF: p. 44

9. According to the *Arthashastra*,
- the king was required to rule solely in a despotic manner.
  - for the king, practical politics and results are more important than the divine law.
  - there was to be egalitarian use of political power in the society.
  - a primitive form of self-rule were to be given to peasants.
  - rulers were to be morally flawless.

ANS: B                      PTS: 1                      REF: p. 44

10. Chandragupta Maurya
- may have been a member of the army of Alexander the Great.
  - feared assassination and had a secret police.
  - was the last major Mauryan ruler.
  - worshiped the god Mithras.
  - abolished Buddhism in India.

ANS: B                      PTS: 1                      REF: p. 44

11. The caste system
- was applicable to every member of Indian society.
  - was a central element of Buddhist belief.
  - was actually more flexible than the Egyptian social structure.
  - originated in Macedonia.
  - was unsuccessfully opposed by Aryan warriors' wives.

ANS: A                      PTS: 1                      REF: p. 45-50



18. Women in ancient India
- were legally owned by their husbands and male children.
  - were never permitted to study the Vedas or own land, but could often serve as gurus.
  - never married before the age of twenty-one years.
  - were in theory required that a widow throw herself upon her dead husband's funeral pyre.
  - were barred from even viewing the ritual of sati.

ANS: D                      PTS: 1                      REF: p. 48

19. The third-ranked caste, usually viewed as the merchant caste, was the
- kshatriya.
  - pariah.
  - brahmins.
  - vaisya.
  - sudras.

ANS: D                      PTS: 1                      REF: p. 46

20. The term that refers to the system of large, joint families in India is
- jati.
  - varna.
  - guru.
  - sati.
  - boyar.

ANS: A                      PTS: 1                      REF: p. 47

21. All of the following are true about the jati system except
- it was the category of social classification with subdivisions within each for different castes.
  - it served to categorize large numbers of individual families.
  - it sometimes offered an opportunity for upward mobility.
  - it could serve as a stabilizing factor in Indian life.
  - a jati was obliged to provide for its poor and destitute members.

ANS: A                      PTS: 1                      REF: p. 47

22. Ashoka
- was the founder of Jainism.
  - was the only Indian emperor who tried to foster trade.
  - changed his personal values and governmental policies after becoming a Buddhist.
  - sent Buddhist missionaries to China and Japan to instruct the people.
  - was a vaisya.

ANS: C                      PTS: 1                      REF: p. 56

23. Which of the following accurately describes gender relationships in ancient Indian society?
- The practices concerning education, priesthood service, and property inheritance demonstrated egalitarianism between the genders.
  - The superiority of males over females was manifested in all areas of marital life.
  - Polygamy, child marriage, and divorce practices demonstrated the emphasis on gender equality.
  - Descent was matrilineal.
  - A woman achieved "free" status at the age of twenty.

ANS: B                      PTS: 1                      REF: p. 47-48

24. According to the *Atharvashasta*, a woman who had been deserted by her husband:
- was entitled to the return of double her dowry.
  - could seek a divorce.
  - had no recourse.
  - was immediately freed from all marital commitments.
  - could never remarry.

ANS: B                    PTS: 1                    REF: p. 47

25. A major religion that was founded by Mahavira in the sixth century was
- Daoism.
  - Jainism.
  - Chandrisim.
  - Zoroastrianism.
  - Hinduism.

ANS: B                    PTS: 1                    REF: p. 54

26. Asceticism in ancient Indian religion
- served as a substitute for sacrificial practices as a means to placate and communicate with the gods.
  - enabled priests to facilitate communication between believers and the gods.
  - enhanced sacrificial practices.
  - provided means of firmly establishing one's experiences apart from the realm of spiritual meditative processes.
  - reduced food consumption, as desired by Ashoka.

ANS: A                    PTS: 1                    REF: p. 50

27. Asceticism eventually evolved into the modern practice of body training known as
- karma.
  - satya.
  - yoga.
  - sati.
  - samsara.

ANS: C                    PTS: 1                    REF: p. 50

28. A set of commentaries on the Vedas that emphasized spiritual meditation were the
- Upanishads.
  - Kamasutra.
  - Rigveda.
  - Mahabharata.
  - Epistularias.

ANS: A                    PTS: 1                    REF: p. 50

29. Which of the following statements is a valid observation about Brahman?
- He was a contemporary of the Buddha.
  - He was the Creator.
  - He demanded monotheism.
  - He challenged the caste system.
  - He spread Hinduism to China along the Silk Road.

ANS: B                    PTS: 1                    REF: p. 52

30. The Indian term that refers to the impact of one's actions in life on a later life after reincarnation is
- satya.
  - dharma.
  - karma.
  - sati.
  - khalid.

ANS: C                    PTS: 1                    REF: p. 50

31. The ultimate goal of Hindus is to
- attain a blissful, eternal afterlife.
  - attain an ultimate spiritual reunion with Brahman and escape the pain of living.
  - attain eternal life by exchanging one's karma for Atman.
  - be reborn again and again.
  - achieve enlightenment in the Western Paradise.

ANS: B                    PTS: 1                    REF: p. 54

32. On a practical level, reincarnation
- destroyed the caste system.
  - provided hope for the lower class.
  - prevented the assimilation of the poor into Indian society.
  - weakened the authority of Jainism.
  - weakened the conceptual foundation of Indian society.

ANS: B                    PTS: 1                    REF: p. 50

33. The founder of Buddhism was
- Chandragupta Maurya.
  - Siddhartha Gautama.
  - Mahauira Krishna.
  - Ashoka Gupta.
  - Mahavira.

ANS: B                    PTS: 1                    REF: p. 53

34. A key difference between Hinduism and Buddhism was that Buddhism
- claimed that each individual possessed an individual, reincarnatable soul.
  - believed in an unyielding caste structure.
  - was simpler, as it rejected the numerous Hindu gods.
  - required belief in a different, two-tier caste system.
  - originated in Mongolia, Siddhartha's birthplace.

ANS: C                    PTS: 1                    REF: p. 54

35. Gautama said that the way to avoid suffering was to end desire by
- permanently isolating oneself from the rest of humanity.
  - practicing excessive asceticism.
  - following the "Middle Path."
  - practicing karma exercises.
  - avoiding agricultural projects.

ANS: C                    PTS: 1                    REF: p. 54









