Chapter 2—Ancient India

ESSAY

| SSA | Y |
|-----|--|
| 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 |
| IDEN | TIFICATIONS |
| | 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 Maury | a | |
| | 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 |
| | | | |

| | 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 |
| | | | |

16. Brahmins

| | 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 |
| | | | |

23. asceticism

| 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/Eightfol | d Way | |
| | ANS: Answer not provided | | |
| | PTS: 1 | REF: | p. 54 |
| 43. | Mahavira and Jainisn | ı | |
| | 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. | PTS: 1 Mahabharata and Ra | | |
| 48. | | mayan | |
| 48. | Mahabharata and Ra | mayan | a |
| | Mahabharata and Ra ANS: Answer not provided | mayan REF: | a |
| | Mahabharata and Ra ANS: Answer not provided PTS: 1 | mayand REF: | a |
| | Mahabharata and Ra ANS: Answer not provided PTS: 1 stupas and rock cham ANS: | . REF: | a |
| 49. | Mahabharata and Ra ANS: Answer not provided PTS: 1 stupas and rock cham ANS: Answer not provided | . REF: | а р. 58 |
| 49. | Mahabharata and Ra ANS: Answer not provided PTS: 1 stupas and rock cham ANS: Answer not provided PTS: 1 | . REF: | а р. 58 |
| 49. | Mahabharata and Rai ANS: Answer not provided PTS: 1 stupas and rock cham ANS: Answer not provided PTS: 1 "rule of the fishes" ANS: | . REF: | p. 58 |

MULTIPLE CHOICE

ANS: A

| | a. Ganges River Valley. b. Indus River Valley. c. Deccan Plateau. d. Kara Korum. e. Hindu Kush. |
|----|--|
| | ANS: C PTS: 1 REF: p. 38 |
| 2. | The two major cities of the Harappan civilization a. were Gujarat and Panini. b. were both located near the Indian Ocean coast. c. each had over 500,000 inhabitants. d. were Harappa and Mohenjo-Daro. e. were established on the bank of the Ganges River. |
| | ANS: D PTS: 1 REF: p. 38 |
| 3. | Which of the following correctly describes Harappan civilization? a. It showed no similarity to the civilizations of ancient Egypt and Mesopotamia. b. Its culture never attained the status of a true civilization. c. It was much more agricultural than its contemporaries in Egypt and Mesopotamia. d. It was a collection of over fifteen hundred towns and cities, ruled by landlords and rich merchants. e. It never developed an urban center of over 3,000 people. |
| | ANS: D PTS: 1 REF: p. 40 |
| 4. | The Harappan economy a. was based upon war and conquest. b. is unknown, due to the lack of physical or written evidence. c. was devoted to the maintenance of the god Seth. d. was based primarily on agriculture. e. was exclusively involved in manufacturing and trade. |
| | ANS: D PTS: 1 REF: p. 40 |
| 5. | The Aryans a. dominated ancient India after their arrival from the north. b. assimilated with the Dravidians to form an egalitarian India. c. introduced agriculture to India. d. created a unified system of tribal alliances and kingdoms within ancient India. |

REF: p. 42

e. came originally from Persia and the Arabian peninsula.

PTS: 1

1. The southern area of the Indian subcontinent, a region of hills and upland plateau, is called the

| | b. crushed Molc. never controld. were the first | nenjo-Daro when the I lled any of the Deccar | settle in the Indus Valley. | |
|--------------------------|--|--|--|--|
| | ANS: E | PTS: 1 | REF: p. 43 | |
| 7. | a. the Akkadiab. the army ofc. the forces of | n army. Ramses IV. The Assyrian king. Iministrators who had | rom India by Chandragupta Maurya? remained after Alexander the Great. | |
| | ANS: D | PTS: 1 | REF: p. 44 | |
| 8. | society? a. bodhis and k b. rajas and ma c. the Dao. d. the untoucha | shatriyas. harajas. | ws setting behavioral standards for which groups in Indian ees. | |
| | ANS: E | PTS: 1 | REF: p. 44 | |
| 9. | b. for the king,c. there was tod. a primitive f | required to rule solely practical politics and be egalitarian use of p | y in a despotic manner. results are more important than the divine law. political power in the society. to be given to peasants. | |
| | ANS: B | PTS: 1 | REF: p. 44 | |
| 10. | b. feared assassc. was the lastd. worshiped thee. abolished But | en a member of the ar sination and had a seconajor Mauryan ruler. ne god Mithras. uddhism in India. | | |
| ANS: B PTS: 1 REF: p. 44 | | | | |

11. The caste system

6. The Aryans

a. was applicable to every member of Indian society.

- b. was a central element of Buddhist belief.
- c. was actually more flexible than the Egyptian social structure.
- d. originated in Macedonia.
- e. was unsuccessfully opposed by Aryan warriors' wives.

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

| 12. | b. curtailed by an irc. unlimited by lawd. established by A | actical aspects of admi- nstitutionalized bureau | eracy o | ng a numerous independent city states. If powerful governors and ministers. |
|-----|---|---|--|--|
| | ANS: B | PTS: 1 | REF: | p. 44 |
| 13. | a. so holy that theyb. given extensive ofc. required to haved. composed prima | caste known as the unto would be contaminated opportunity to achieve a minimum of five child rily of priests and finarties handling dead bodies | d if tou social r ldren d ncial pla | ched even by high priests. mobility. uring their lifetimes. anners. |
| | ANS: E | PTS: 1 | REF: | p. 47 |
| 14. | The three "twice-bor a. Sikh, Hamar and b. sudras, brahmins c. vaisya, kshatriya d. brahmins, bodhi e. sudra, ashakan an | Maltese. and kshatriya. and brahmins. and mahayana. | | |
| | ANS: C | PTS: 1 | REF: | p. 46 |
| 15. | b. the rulers showedc. women were abledd. Ashoka created a | extensively regulated ed d no interest in major re | eligious nd and | s developments. one, Omione, even reigned for years. |
| | ANS: A | PTS: 1 | REF: | p. 49 |
| 16. | The Indian priestly c a. kshatriya. b. pariah. c. brahmin. d. vaisya. e. volcana. | aste was known as the | | |
| | ANS: C | PTS: 1 | REF: | p. 45 |
| 17. | The Indian warrior ca a. kshatriya. b. pariah. c. brahmin. d. vaisya. e. jati. | aste was known as the | | |
| | ANS: A | PTS: 1 | REF: | p. 45 |

| 18. | Women in ancient India a. were legally owned by their husbands and male children. b. were never permitted to study the Vedas or own land, but could often serve as gurus. c. never married before the age of twenty-one years. d. were in theory required that a widow throw herself upon her dead husband's funeral pyre. e. were barred from even viewing the ritual of sati. | | | | | | | | |
|-----|---|---|---|---|---|--|------|--|--|
| | ANS: D | PTS: | 1 | REF: | p. 48 | | | | |
| 19. | The third-ranked casa. kshatriya. b. pariah. c. brahmins. d. vaisya. e. sudras. | | | | | ras the | | | |
| | ANS: D | PTS: | 1 | REF: | p. 46 | | | | |
| 20. | The term that refers a. jati. b. varna. c. guru. d. sati. e. boyar. | to the sy | ystem of large, | joint fa | milies in Indi | a is | | | |
| | ANS: A | PTS: | 1 | REF: | p. 47 | | | | |
| 21. | All of the following are true about the jati system except a. it was the category of social classification with subdivisions within each for different castes. b. it served to categorize large numbers of individual families. c. it sometimes offered an opportunity for upward mobility. d. it could serve as a stabilizing factor in Indian life. e. a jati was obliged to provide for its poor and destitute members. | | | | | | rent | | |
| | ANS: A | PTS: | 1 | REF: | p. 47 | | | | |
| 22. | Ashoka a. was the founder b. was the only Inc c. changed his per d. sent Buddhist m e. was a vaisya. | lian emp sonal val | eror who tried lues and govern | nmental | policies afte | r becoming a Buddhis le people. | t. | | |
| | ANS: C | PTS: | 1 | REF: | p. 56 | | | | |
| 23. | a. The practices codemonstrated egb. The superiority | oncerning galitariar of males I marriag trilineal | g education, prinism between the over females vege, and divorce | iesthood ne gend was man practic | d service, and ers. nifested in all es demonstra | os in ancient Indian so I property inheritance I areas of marital life. ted the emphasis on g | · | | |

ANS: B

PTS: 1

REF: p. 47-48

| 24. | According to the <i>Atharvashasta</i> , a woman who had been deserted by her husband: a. was entitled to the return of double her dowry. b. could seek a divorce. c. had no recourse. d. was immediately freed from all marital commitments. e. could never remarry. | | | | | | |
|-----|---|-----------|-----------------|----------|----------------------------------|--|--|
| | ANS: B | PTS: | 1 | REF: | p. 47 | | |
| 25. | A major religion thata. Daoism.b. Jainism.c. Chandrism.d. Zoroastrianism.e. Hinduism. | was fou | inded by Maha | vira in | the sixth century was | | |
| | ANS: B | PTS: | 1 | REF: | p. 54 | | |
| 26. | Asceticism in ancient Indian religion a. served as a substitute for sacrificial practices as a means to placate and communicate with the gods. b. enabled priests to facilitate communication between believers and the gods. c. enhanced sacrificial practices. d. provided means of firmly establishing one's experiences apart from the realm of spiritual meditative processes. e. reduced food consumption, as desired by Ashoka. | | | | | | |
| | ANS: A | PTS: | 1 | REF: | p. 50 | | |
| 27. | Asceticism eventually a. karma. b. satya. c. yoga. d. sati. e. samsara. | y evolve | ed into the mod | lern pra | actice of body training known as | | |
| | ANS: C | PTS: | 1 | REF: | p. 50 | | |
| 28. | A set of commentariea. Upanishads.b. Kamasutra.c. Rigveda.d. Mahabharata.e. Epistularias. | es on the | e Vedas that en | nphasiz | ed spiritual meditation were the | | |
| | ANS: A | PTS: | 1 | REF: | p. 50 | | |
| 29. | Which of the following statements is a valid observation about Brahman? a. He was a contemporary of the Buddha. b. He was the Creator. c. He demanded monotheism. d. He challenged the caste system. e. He spread Hinduism to China along the Silk Road. | | | | | | |
| | ANS: B | PTS: | 1 | REF: | p. 52 | | |

| | a. satya.b. dharma.c. karma.d. sati.e. khalid. | | | |
|-----|---|---|--|--|
| | ANS: C | PTS: 1 | REF: p. 50 | |
| 31. | a. attain a blissful,b. attain an ultimatec. attain eternal lifed. be reborn again a | eternal afterlife. e spiritual reunion with e by exchanging one's | | |
| | ANS: B | PTS: 1 | REF: p. 54 | |
| 32. | c. prevented the assd. weakened the au | | • | |
| | ANS: B | PTS: 1 | REF: p. 50 | |
| 33. | The founder of Budo a. Chandragupta M b. Siddhartha Gaut c. Mahauira Krishr d. Ashoka Gupta. e. Mahavira. | Iaurya. ama. | | |
| | ANS: B | PTS: 1 | REF: p. 53 | |
| 34. | a. claimed that eachb. believed in an urc. was simpler, as itd. required belief in | | us Hindu gods. caste system. | |
| | ANS: C | PTS: 1 | REF: p. 54 | |
| 35. | | lating oneself from the sive asceticism. Middle Path." a exercises. | ing was to end desire by e rest of humanity. | |
| | ANS: C | PTS: 1 | REF: p. 54 | |
| | | | | |

30. The Indian term that refers to the impact of one's actions in life on a later life after reincarnation is

| 36. | According to tradition, Ashoka's son: a. abdicated the throne in humility to a wise advisor. b. died because Ashoka refused to commit a violet act. c. sought to convert Ashoka to Jainism. d. was responsible for converting the island of Sri Lanka to Buddhism. e. was an academic and found no interest in politics. | | | | | | |
|-----|---|---|--|--|--|--|--|
| | ANS: D | PTS: 1 | REF: p. 56 | | | | |
| 37. | After the decline of Bactria was the a. Macedonian E b. Chan Empire. c. Kushan Kingd d. Shungas Repu e. Xiongnu Empire | empire. om. blic. | pire, the new kingdom that was founded by nomadic warriors in | | | | |
| | ANS: C | PTS: 1 | REF: p. 57 | | | | |
| 38. | a. statement of Bb. view that warfc. development ofd. desire of Hind | uddha about the ne fare is glorious and of a major marine fi us to eat fish rather | ed to abstain from killing reptiles. was the primary activity of kings and aristocrats. shery program under Ashoka. than cattle. by the Sea Peoples from South Asia. | | | | |
| | ANS: B | PTS: 1 | REF: p. 57 | | | | |
| 39. | The earliest of the a. Brahmanas. b. Upanishads. c. Rig Veda. d. Ramayana. e. Bodhiyara. | Vedas was the | | | | | |
| | ANS: C | PTS: 1 | REF: p. 58 | | | | |
| 40. | The purpose of the Vedas was to provide a. the unchanging theological dogma of Hinduism. b. hymns and ritual sacrifices for tribal Aryan religious ceremonies. c. the historical legacy of the Hindu tradition. d. commentaries on the tribal Aryan religious beliefs. e. the story of the decline of Harappa. | | | | | | |
| | ANS: B | PTS: 1 | REF: p. 58 | | | | |
| 41. | The language of the a. Prakrit. b. Sanskrit. c. Hindi. d. Gujarati. e. Farsi. | ne Vedas was | | | | | |
| | ANS: B | PTS: 1 | REF: p. 58 | | | | |

- 42. A famous grammar was written by the Indian scholar a. Panini. b. Ashoka. c. Gandhi. d. Jawaharlal. e. Arjuna. ANS: A PTS: 1 REF: p. 58 43. The *Mahabharata* a. describes the peaceful relations between Aryan cousins. b. primarily details the activities of Hindu rulers. c. provides an elaborate discussion of the ethics of the dharma. paramount objective in all activities. e. sharply attacks belief in the dharma as being irrational.
 - d. contains Krishna's sermon in which he advocates the value of success or failure as the

ANS: C PTS: 1 REF: p. 58

- 44. The *Ramayana*
 - a. is a presentation of Indian values.
 - b. ignores the relationship of gods and animals in human life.
 - c. is a realistic depiction of Indian life.
 - d. describes an Aryan attack on Delhi.
 - e. is the name of the warrior caste.

ANS: A PTS: 1 REF: p. 57

- 45. The purpose of Ashoka's great polished sandstone pillars was to
 - a. commemorate events in Buddha's life.
 - b. mark pilgrim routes to Daoist holy places.
 - c. warn aliens to leave India.
 - d. provide propaganda for Kautilya's government.
 - e. celebrate his victories over Alexander the Great.

ANS: A PTS: 1 REF: p. 60-61

- 46. Stupas
 - a. originally housed a relic of Ashoka.
 - b. ultimately became a place of devotion.
 - c. was the site where painting first developed in India.
 - d. were believed to be the homes of Vishnu.
 - e. were pillars, exactly fifty meters high and thirty meters deep.

ANS: B PTS: 1 REF: p. 61

- 47. Which of the following is not true about the rock chambers?
 - a. Ashoka originally built them to house monks and wandering ascetics.
 - b. They were carved out of the sides of mountains.
 - c. Ashoka prohibited their use for religious ceremonies.
 - d. Their structural format was similar to that of a Roman basilica.
 - e. One of the most famous rock chambers is at Ajanta.

ANS: C PTS: 1 REF: p. 61

| 48. | a. b. c. | the the the im | e patterns for e three state e fact that the aportant obs | ormed by some soft matterners are sun is a servations of the sun is a servation of the sun is | tars, or o : star. of the or | constell bit of M | ations. Iars. | and mathematics was: r system which we use today. |
|------|----------------------|-------------------------|---|--|---------------------------------------|-------------------------------|--------------------------------|--|
| | AN | S: | E | PTS: | 1 | | REF: | p. 61 |
| 49. | a. | sci sal a r an | e ordinary In ientific curic lvation and reward for o active fanta e final phase | osity. fulfillment utstanding asy life. | achieve | | ise that | adorned ancient Indian religious art represented |
| | AN | S: | В | PTS: | 1 | | REF: | p. 61 |
| 50. | a. b. c. d. | we ind we | ere much mo | ideas mud lacking in a levelopment ore signific | ch like the astronor of the cant than | nical in idea th Indian | terest. at the e religio | earth was a sphere. Sous innovations. Their world domination in alchemy. |
| | AN | S: | C | PTS: | 1 | | REF: | p. 61 |
| TRUI | E/FA | LS | SE | | | | | |
| 1. | Haı | rapj | pan civilizat | tion evolve | ed along | the Ga | nges Ri | iver. |
| | AN | | • | | 1 | | REF: | |
| 2. | The | e A | ryans introd | luced agric | culture to | the In | dian su | bcontinent. |
| | AN | S: | F | PTS: | 1 | | REF: | p. 40 |
| 3. | The | e A | ryans were | a Semetic- | peoples. | | | |
| | AN | S: | F | PTS: | 1 | | REF: | p. 41 |
| 4. | | | ding to the A | | a, sacred | l law to | ok prec | bedence over history and evidence, but even sacred |
| | AN | S: | T | PTS: | 1 | | REF: | p. 44 |
| 5. | | | rthasastra, a avelli's The | | with the | Maury | an coui | rt official Kautilya, has been compared to |
| | AN | S: | T | PTS: | 1 | | REF: | p. 44 |
| | | | | | | | | |

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| 6. | The caste system was in part a reflection of the light-skinned Aryans' conquest of the dark-skinned Dravidians. | | | | | | | |
|-----|---|---------|------------------|---------|--|--|--|--|
| | ANS: T | PTS: | 1 | REF: | p. 44-45 | | | |
| 7. | Siddartha denied the had to be transcended | • | of the material | or phys | sical world, claiming that it was all an illusion that | | | |
| | ANS: T | PTS: | 1 | REF: | p. 54 | | | |
| 8. | In comparison to Hinduism, Buddhism was much less egalitarian. | | | | | | | |
| | ANS: F | PTS: | 1 | REF: | p. 54 | | | |
| 9. | After the fall of the M Gupta dynasty. | Mauryar | n dynasty, the I | ndian s | ubcontinent was immediately reunified under the | | | |
| | ANS: F | PTS: | 1 | REF: | p. 57 | | | |
| 10. | . The language of the Vedas was Prakrit. | | | | | | | |
| | ANS: F | PTS: | 1 | REF: | p. 58 | | | |
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