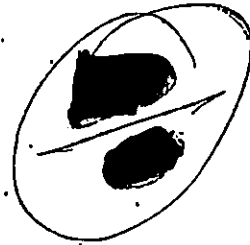


**GS SCORE**



Test - 01

## HISTORY

Time Allowed: 3 hr.

Max. Marks: 250

### Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are SIX questions divided in Two Sections and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question no. 1 is compulsory and out of the remaining, FOUR are to be attempted choosing at least ONE from each section.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

1. Invigilator Signature [Signature]

2. Invigilator Signature \_\_\_\_\_

Name Aparajita

Mobile No. [Redacted]

Date July 16<sup>th</sup>, 2017

Signature Aparajita

- First thing that you need to improve is the introduction part which is either very random or conclusiva. This is not the right way to start the essay.
- The second ~~thing~~ suggestion is to make the balance between facts and arguments.
- Ignored some in many places.

## SECTION- A

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your "Question-cum" Booklet. Locational hints for each of the places marked on the map are given below seriatim. (2.5 × 20 = 50 Marks)

1. A Palaeolithic site
2. A Neolithic site
3. A megalithic site
4. An Ancient capital
5. A Palaeolithic site
6. A historical site
7. A Harappan site
8. An ancient capital
9. A political and cultural centre
10. Megalithic site
11. A Mesolithic site
12. A Chalcolithic site
13. A Buddhist centre
14. A political and cultural centre
15. An ancient capital
16. A port site
17. Rock-cave art centre
18. An ancient capital
19. A political and cultural center
20. An ancient town

26

Remarks

gt

1. Nagaur - Paleolithic remains found in Sambhar Lake  
 - known for its Mica deposits  
 - Matrana Marbles sourced from here  
 - 'Antarkaran Ka Darwaza' built by Skandgupta in 12<sup>th</sup> c AD located here

2. Chopani Mandi - Mirzapur, UP  
 (1 1/2)  
 - Earliest evidence of pottery found  
 - Domestication of sheep, goat, cattle evidence  
 - Stone and bone tools found  
 - In Belan river valley

3. Pudukottai - Tamil Nadu  
 - Under East India Company presidency during British India  
 - Littoral caves (Tuna caves) built by Pallava Mahendravarma I and his son Narasimha Varman  
 - Flourishing centre of arts, trade and commerce during Pallava period  
 - Roman artefacts found from here.

Remarks

4. Viratnagar - Jaipur, Rajasthan (2.5)
- Also known as Bairat.
  - Capital of Matsya. ~~also~~ Mahajanapada in: 6<sup>th</sup> c BC
  - Bairat inscription of Asoka found here - describes that Asoka (Mauryan king) adopted Buddhism
  - Jaipur city estb by Sawai Raja Jai Singh.

5. Hungri - Yadgir, Karnataka (2)
- Evidence of Cattle, sheep, goat domestication
  - Stone & Bone tools eg. Antelope's horn found
  - Also a megalithic site.
  - rice, peas, millets evidence

6. Hampi - Bellary, KN (1.5)
- UNESCO World Heritage site
  - Virupaksha temple by Chalukyan Queen Lokamahadevi
  - Hazara Swami temple by Tuluva King Krishna-deva Raya

7. Kalibangan - Harumangarh, Rajasthan
- On the dried bed of river Ghaggar
  - Factory site - black bangles found on the mound
  - city divided into 3 mounds

Remarks

- Evidence of Pongpat field  
- Encountered by B.K. Thapar

8. Punthapur

Pulhama Lakshmi

9. (1)

- Capital of Gandhara Mahajanapada  
- Also the capital of Kushana King Kanishka  
- Lowest Kushana coins found  
- Part of the Sapta Sindhava region during big Vedic age

9.

Uchenawi

10. (2)

- Capital of Trade in the SW area  
- On the Bank of river Jangou  
- Indus, was from here  
- Birthplace of Pari Khatamban  
- Called as the 'Mino of the East' by Pompeii  
- Monuments for Minoical heritage  
- Excavated by Ponsom

Auchanabhan

- Ancient port site

11. (2)

- Roman coins Anphorae, artistic ware  
- found from here  
- Mentioned in Abangan texts

Remarks

- Undu Pandya Kingdom in early centuries of Christian era
- Several stone burials Topikal, Dolmens, etc found.

11. Koldihawa - Muzapur UP
- Balan. river valley
  - People were aware of both wild and cultivable varieties of rice
  - Earlier than Mehrgarh (6000 BC)
  - Evidence of cattle, sheep, goat domestication

12. Torwe - Ahmednagar, Maharashtra.
- Torwe Chalcolithic culture
  - On the bank of river Pravara
  - Black and Red Ware, and Red Ware Pottery
  - Evidence of Wheat, Barley, Lentils, peas
  - Domestication of cattle and sheep

13. Sarnath - Near Varanasi
- Known as Mriga-van during the age of Buddha
  - First Sermon by Buddha here - Dhanna-Chakka-Pravara Sutta
  - Dhamekh Stupa

Remarks

- Sainath school of art during Gupta age

14

Kannauj

- Part of ancient Panchala Mahajanapada
- Ancient name: Kanyakubj
- Capital of Pishyabhu King Harsha
- Charitable assembly convened by Harsha, mentioned by Hsien Tsang
- Fertile plain, cause for Tripartite struggle in early medieval age.

15

Vijayanagar

- Near Bellary, Karnataka
- Capital of Ruchavdeva Raya
- Vittalala Swami temple
- Visited by Domingo Paes, Nuniz, Barbosa

16

Tamralipta

- Tamruk, West Bengal
- Eastern most point of 'Uttarpatha' trade route.
- Hsien Tsang mentions that Asoka Mauryan King Asoka built Stupas here
- Asoka sent his children Mahendra and



Remarks



Sanghamitra to Ceylon from here.

17. Karle / Junnar - Lonavala, Maharashtra
- Karle Caves - largest rock cut Chaitya
  - Has inscriptions of King Mahapana (Saka)
  - Junnar has 200 caves. Also known as Ganeshkeri.
  - Both Hinayana and Mahayana patronage

18. Nagayunakonda - Guntur, Andhra Pradesh
- Capital of Ikshvaku
  - Buddhist Stupa
  - Part of Amravati School of Art
  - 2nd c BC Mahayana teacher Nagasena, born here
  - Nagayunakonda Power Project located here

19. Kanchipuram
- Capital of Pallava dynasty
  - Silk textile: Conjivaram. Famous
  - Evidence of trade with Roman empire.
  - Important trade, art and commerce centre.

Remarks

- Kanchi Kartasnata temple

20

Ujjain

- Capital of Avanti Mahajanapada
- Important town on the trade route of  
Satshinapatha
- Mahakal temple located here, part of  
12 Jyotirlinga
- Mentioned as 'Ujjayani' in Kalidasa's  
poem Meghadutam
- On the bank of river Shipra

Remarks

- |  |  |
|--|--|
| <p>2. (a) History is a gradual progress of defining the identity of society. Elaborate it with special reference to Indian history writing. (20 Marks)</p> <p>(b) There are numerous problems and issues while using Vedic literature as a source of history writing in India. (20 Marks)</p> <p>(c) Discuss the possibilities in the neolithic-chalcolithic cultures of the existence of chiefdoms in the Indian subcontinent. (10 Marks)</p> |  |
| <i>Remarks</i>   |  |

**GS SCORE**

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*Remarks*

*Remarks*

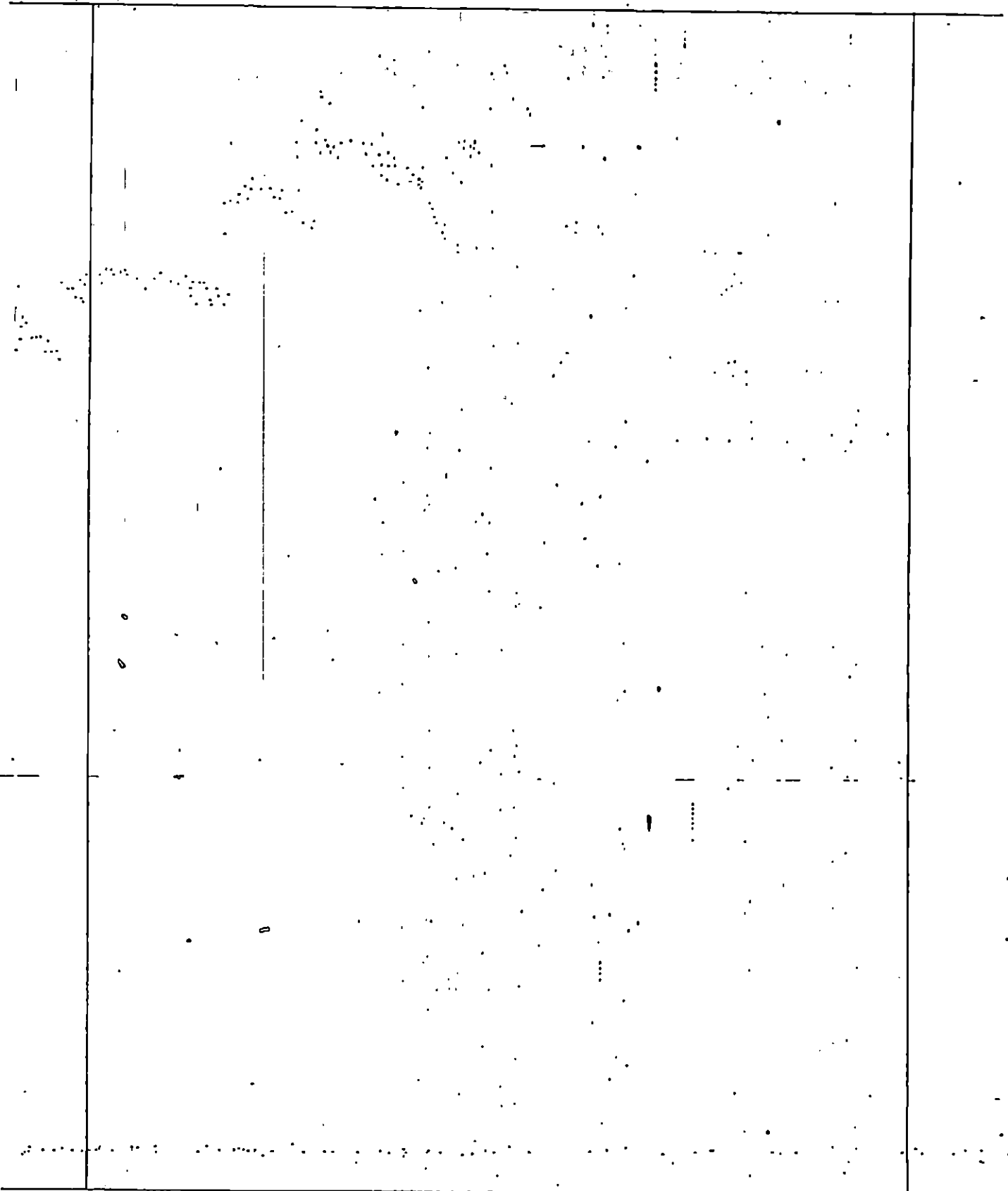
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*Remarks*

**GIS SCORE**



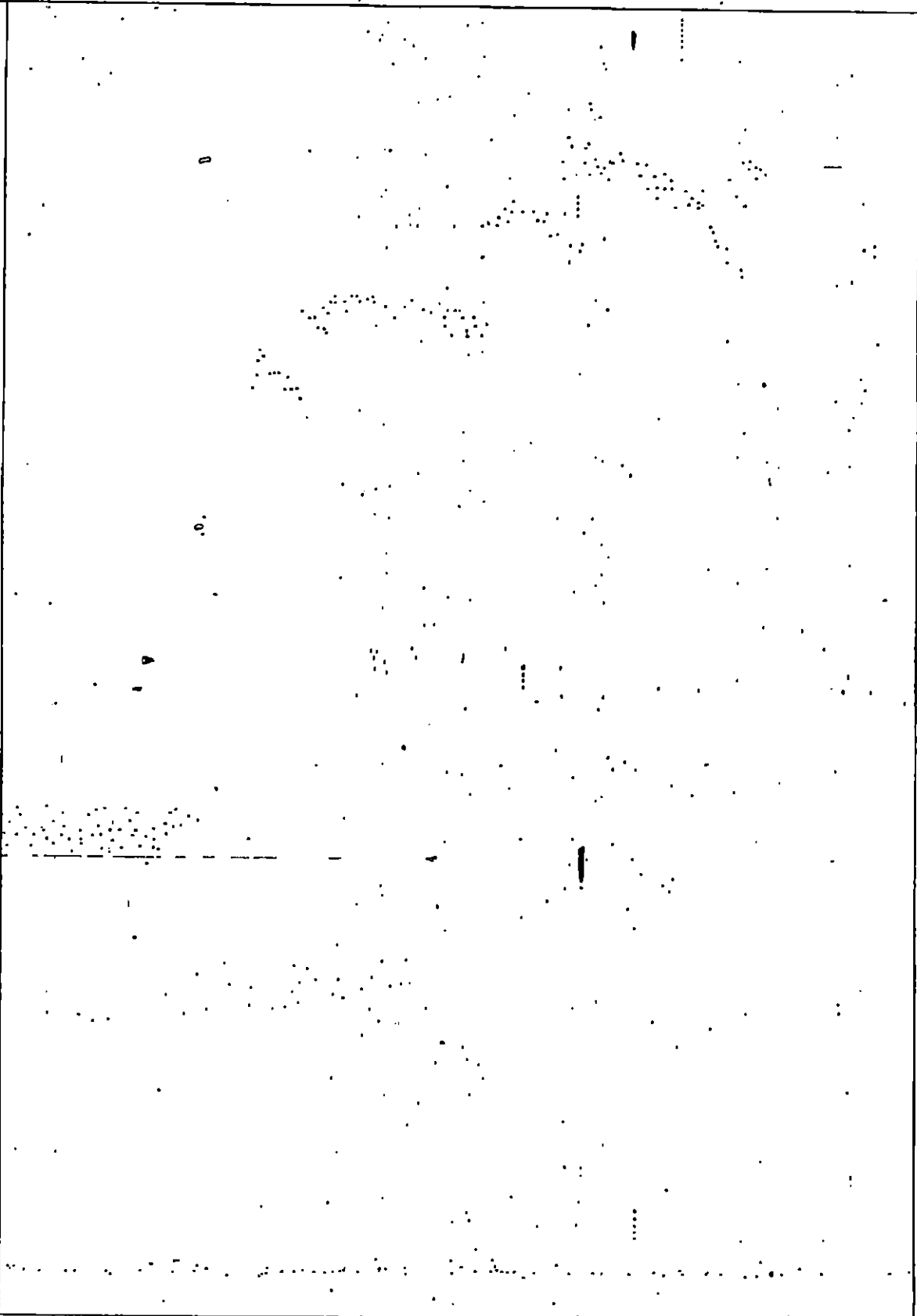
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*Remarks*

**GIS SCORE**



*Remarks*

3. (a) Write a short note on the Social organisation and Settlement Pattern of Megalithic culture in India. (15 Marks)
- (b) Discuss the social structure in the Harappan period. After the disintegration of the state, why did post Harappan societies revert back to tribal forms? (20 Marks)
- (c) With the transformations in Vedic society, rituals were also changing its significances. Explain. (15 Marks)

(a) The Megalithic culture flourished in India during (1100-100 AD), in the peninsular India. As it overlaps with the end phases of Neolithic-Chalcolithic era, the settlement pattern was fairly advanced :-

The Megalithic sites found on the banks of rivers like Krishna, Godavari etc, as the megalithic people practised agriculture, esp. wet paddy cultivation.

Due to the profuse use of stone in their burials, often they are found in the foothills of mountains.

Huts of mud, wattle and Doab were the general type of dwellings. At certain sites like Tekalkotta, circular huts have also been found.

Since the megalithic subsistence was agriculture dependent apart from hunting and fishing, the

How  
Can you  
be  
so  
sure

Try to  
make before  
between  
stress  
two

Remarks

people would have lived a sedentary life, and thus a congregation of colonies would have emerged.

- Further, the settlements were also located near Iron mines, eg Brahmagiri, Manki, as Iron was needed to produce tools and weapons.

### Social Organization

- (7)
- The megalithic society was fairly egalitarian, though social stratification is evidence through the types of burials and the artifacts found in them.
  - High status of women is evidence through the female figurines found in some burials, indicating some sort of goddess worship.
  - Presence of Hero Stones / Natukals / Veeragals with carving on them, indicates that chiefs who lost their lives in battles were highly revered.
  - The megaliths were essentially a tribal society, and even to this day they are found in many parts of

Remarks

Some aspects are missing.

India, eg. Todas of Nilgiri, Abyh Manas of Chhatisgarh,  
and Thasis of Meghalayas.

• Jangam texts, which correspond to the late phase of Megalithic culture, testify that the society was divided into Amrae (Ruling Class) & Velalar (agriculturists) during the late phase.

• Slavery may have also started, and degeneration of status of women, is indicated by presence of Kadimari (female slave labour).

\*

(b) The Harappan civilization was essentially a work of merchants, Conch in and traders. Thus, there was certainly social stratification based on economic strength; as indicated by:

- Upper town (Citadel) and lower town in most cities; and the presence of important buildings like granaries, College of priests (Mohenjodaro) etc, on the citadel.
- Difference in burials artifacts. - Some burials have hoards of jewellery, while some have only single pots.

Remarks

Therefore, indications of Chiefdom, as well as large scale labour mobilization (as indicated by uniformity in city architecture) are present, pointing towards wealth and power disparity.

There were varied classes of professions in Harappan civilization eg. toymaking, smeltery, carpentry etc. i.e. essentially an urban social pattern.

Further, terracotta mother goddess figurines, as well as Bronze dancing girl indicates high status of women in the society.

A high no. of 2/3 roomed houses indicates that the size of the family may have gotten smaller, i.e. unlike in a tribal society, family unit was not small, a characteristic feature of an urban society.

After the disintegration of state societies reverted back to tribal societies due to -

- Overuse of natural resources, caused a change in rainfall pattern, and changed the course of river, as hypothesized by historians like

Remarks

RE Mortimer Wheeler, and Gordon Child.

- Due to disruption of agriculture, large scale storage of grains were abandoned leading to house-based storage of grains.
- This led to nucleation of Harappan economy, and small congregation within the society began to be formed.
- Due to climate vagaries i.e. floods, inundation of cities, secondary economic activities also declined, and the entire urban character broke down and settlements began to be intercessed, therefore effectively leading to a reversal to tribal mode of sustenance.

→ In social organisation some more point regarding family, Religion - could be discussed

→ In the second part try to link the decline of IVC with trade & commerce

→ Indus was not up to the mark since conceptual part as well.

Remarks

Use  
forms  
such as  
mid of  
2nd Mill.  
BC

(c) The early Vedic Age (1500-1000 BC) was essentially an egalitarian society. Lack of understanding of natural forces like storm, thunder, rain, lead to development of rituals to please the associated gods.

Further, community-based sacrifices for the whole tribe were carried out for want of more children, for cattle wealth and for general well-being.

The householder was supposed to carry out small oblations called 'Agnihotra' for the welfare of his kula. Brahmins were only one of 16 classes of priests and their intermediation wasn't required in the normal rituals of a commoner.

(6) The King was a non-hereditary, chiefly figure elected by Sabha and Samiti and Yajnas like Ashwamedha and Rajasuya were symbolic of the expansion of territory and not of his exalted position.

However, the later Vedic age saw several socio-economic changes. Advent of

Remarks



agricultural surplus led to hierarchy formation in society. The Varna system had emerged during late Rig Vedic age (Aitareya Brahmana), but now it began to be ritually legitimized i.e. Parushasukta hymn in the 10<sup>th</sup> Mandala of Rig Veda stratifies society into Brahmins, Kshatriya, Vaishya, Shudra.

- Therefore, rituals became more elaborate. Ashwamedha and Rajasuya became symbols of social standing of the Rajar.
  - The hymns of the Sama Veda could only be chanted by 'Udgatri Priests', depicting assertion of dominance by Brahmanas.
  - Rituals became individualistic i.e. tribe based to kula based - Societal Transformation
  - Women could sit with the husband during a ritual, but couldn't conduct it on her own. Further menstruating women were considered polluting. Atharva Veda contains a list of rituals of converting a female fetus into a male one.
- Therefore, rituals came to signify, as well as

Remarks

Strengthen the prevailing social prejudices, and as  
the Vedic society transformed; so this the rituals.

- The changes in L.V.P. should be discussed properly such as
- integration of indigenous communities
  - Agricultural produce
  - tendency of Ciptan hoople

→ try to link these changes with the changing significance of rituals.

Remarks

## SECTION-B.

4. (a) "The social stratification was the most important prerequisite for the establishment of state system, which could be seen in the age of Buddha." Critically evaluate. (20 Marks)
- (b) What were the different trends of the thinking which emerged in the wake of the socio-religious ferment during Mahajanpada period? (20 Marks)
- (c) How far do you agree that extension of agriculture settlement supported the second urbanization in India? (10 Marks)

(a) Fertility of the Indo-Gangetic plain, use of iron led to agricultural surplus, which further gave a fillip to secondary economic activities. Mention of terms such as 'Ganapati' (rich landlord), Kshatriya & Vaisya in Buddhist texts indicates that the society gradually began to be divided based on economic strength.

Further, the advent of Kshatriya system towards the east (Kshatriya Brahmana), also strengthened the social stratification.

Gradually, the chiefs were able to mobilize the taxes, and the institution of kingship emerged, leading to state formation, and numerous Mahajanpadas e.g. Magadha, Avanti, Vajji, etc.

Remarks

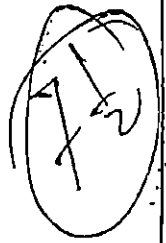
Stabilisation < Social Economic > Reason

However, the Varnaashrama Dharma system was not rigid in the eastern India, and dynasties like Nandas, Mauryas, who built empires, rose high despite the social stratification of society, as both did not belong to the Kshatriya Varna.

Further, the Janasanghas, too did not rigidly follow the system, and the society has only two classes, viz the Kshatriyas, and the commons.

Therefore, social stratification, even though aided legitimization of kingship and state formation, it was not a prerequisite for state formation in particular. The primary reason for beginning of kingship, was the king's ability to collect the surplus through the mobilization of taxes, and his ability to maintain an army using the taxes so as to have an effective control over the population.

Remarks



→ Could not convey the idea very effectively

Not properly organised

(b) The Meiji Restoration period saw the flowering of various activity, and simultaneously, the pervasion of Western system to legitimize kingship, maintenance of the social order was proclaimed as the duty of the ruler. This saw high rigidity in society, professions, and role as elaborate rituals and sacrifices which hindered socio-economic mobility. Thus several philosophical trends emerged during this period: -

Buddhism and Jainism both emerged out of discontent against formalism, dominance in the case of growing materialism, both displayed a strong reaction against private property, and emphasized on simple, ascetic, peasant living.

Ulling of animals and giving witness in court cases ritual were also reverted against, and both Buddhism and Jainism: advocate Non-violence towards both humans and animals.

- This is a feature of which reforms were left

Remarks

Q1

Further, the rigidity of Varna system, led to alternative thinking of assimilation. Where women and Sudras were allowed to join Buddhist and Jain Sanghas.

Buddhists & Jainism also refused to adhere to the Varna order and kept Kshatriyas above Brahmanas, in the social order.

Both emphasized on noble virtues such as love, compassion, kindness, and advocated that enlightenment is a personal experience and can be achieved through Jnana margi, as opposed to Brahmanical rituals.

• Ajivika School - Founded by Makkali Gosala, this trend of thinking believed in absolute determinism, or fatalism. It believed in the doctrine of kaama, but rejected that Niyati could be altered through it. It advocated the renunciation of material possessions, as the destiny for fixed and unattainable.

Remarks

(Q) The expansion of agriculture had a major role to play in the second urbanization of the 6<sup>th</sup> C B.C. :-

- The expansion of agriculture to peripheral regions brought in a steady supply of labour. Discuss the process of wet paddy cultivation in huge areas, led to an agricultural surplus, which in turn aided tax mobilization and state formation.
- Buddhist texts like Viraya Pitaka mention a rich class of landlords i.e. 'Gahapatis'.
- Mention of terms such as 'Mahapana' and 'Rathika' indicate monetization of economy on the backbone of agriculture.
- Merchant guilds called 'Puga' emerged, indicating a flourishing secondary economy. Guild heads known as 'Jethakas' and merchants called 'Setthi' are also mentioned.
- Trade routes such as Uttarapatha, Dakshinapatha and port towns such as Panvalipti, Brigukache, Kalyan also flourished.

Remarks

Professions like carpentry, stone-working, smithery, pottery were in a flourishing state.

Arthashastra mentions Panyadhyaksha (weights & measures), Pantavadyaksha (Port officer), Sitadhyaksha (agriculture land office)...

Further arts and crafts, artisans, edicts of Asoka, Stupas etc also testify to the fact that second urbanization had arised on the backbone of agriculture.

→ Not properly organised

→

Remarks



*Remarks*

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*Remarks*

5. (a) Chaityas and viharas played major role for the integration and consolidation of Buddhism during Mauryan period. Explain. (20 Marks)
- (b) Briefly discuss the nature of the Kushana state. (15 Marks)
- (c) What role is played by archeological sources in the reconstruction of the past in south India in early historical age? (15 Marks)

(a) Buddhist Chaityas and Viharas ~~have~~ had a major role to play in the consolidation of Buddhism - Define Chaityas & Viharas

- They were usually located on Trade routes, which helped spread Buddhism far and wide via Traders and merchants.
- They often acted as banking institutions for merchants and Traders as well as the laity. Since Brahmanism prohibited usury, and money lending patronage of the merchant class naturally went to Buddhism.
- They acted as a platform for intellectual discourse, thereby consolidating the Buddhist thoughts and precepts.
- Even women and Shudras were allowed to be a part of the Sangha, thus Chaityas and Viharas became symbolic of Buddhist egalitarianism.

Remarks

- 8
- The popularity of Buddhism was further amplified by the patronage of Mauryan kings such as Ashoka, towards the Chaityas and Viharas.
  - The simple and pious living in Chaityas and Viharas and rules based on honesty and truth, such as 'Patinokha', showed to people, that Buddhism is not merely a religion of preaching, but also of practice of the Buddhist values.
  - Chaityas and Viharas also acted as a conduit for popularizing and legitimizing kingship, through architectural contribution of the king in this sphere.
  - It also furthered the Mauryan empire's expanse, by through monks travelling from one place to place, preaching the policy of compassion, thereby, introducing a policy of systematic acculturation in the peripheral areas of the empire.

Remarks → Oneceptibility but very soon ↓  
 → Only factual details.

(b) Following are the features of Kushana state :-

- It was not a top-heavy state, and considerable autonomy was given to the local governors, or Satraps. The King was above the Satraps as indicated by titles like Shahanshahi, Rajadhiraja taken by kings.
- Divine origin of kingship was followed as indicated by titles such as 'Devaputra' on Kanishka coins, and 'Maheshwari' on the coins of Vima Kadphesis.
- Evidence of joint rule by father and son is also seen on the coins.
- The Kushana Kings were patron of all religions and were secular, as indicated by Gyria, Greek, and Hindu and Buddhist effigies of respective gods on the contemporary coinage. Elaborate this point
- The Kushana state maintained a strong army and used horses, coats of mail, boots etc.

Remarks

## ESSAY

They patronized art and architecture, as evidenced by sculptures found in Gandhara, and South in Mathura.

The economy was also in a flourishing state, as the capital Peshawar was being at Ujjainpur, and

Trade with China and Roman Empire was also carried out via the silk route. Kushanas issued the largest no. of copper coins, along with gold coins.

The state was essentially monarchical, with elements of proto feudalism.

→ Decentralisation should be

properly devised

Remarks

(c) The history of South India is largely compiled through archaeological sources: -  
appeared by printing

Advent of South in history is marked by late Mesolithic / Megalithic phase.  
The negative burials provide varied information about the occupations, and socio-religious beliefs of the inhabitants: -

→ Religion of life

→ Belief in the cult of ancestors: as found by presence of terracotta burials in the middle of settlements & agricultural fields.

→ Animism and nature worship: evidenced from paintings & petroglyphs at Murugan-chudra forest, Tasaka

→ The Dolmen and stone burials also yield female figurines, indicating a cult of the goddess.

→ The stone and terracotta burials of Harappans / Neolithic is believed in agriculture.

→ Social Life

- Social stratification is evidenced in burials.
- People were essentially tribal community life
- Gender-based labour division as evidenced in Paintings
- Classes of Arasai (Ruling) and Velalas (Agriculturists were present).

→ Economic life

- (5)
- Large no. of iron tools, copper, gold figures and beads indicate smithery and jewellery making were important occupations
  - Roman amphorae, arentine ware & coins from Kortai, Adichanahalli and Arikamedu indicate Trade with the West.
  - High level of cattle domestication as indicated by Ash mounds at Kuppai and Uthoor, indicates emphasis on pastoralism as well
- You have written it in a reverse order
- Mention the archaeological zones

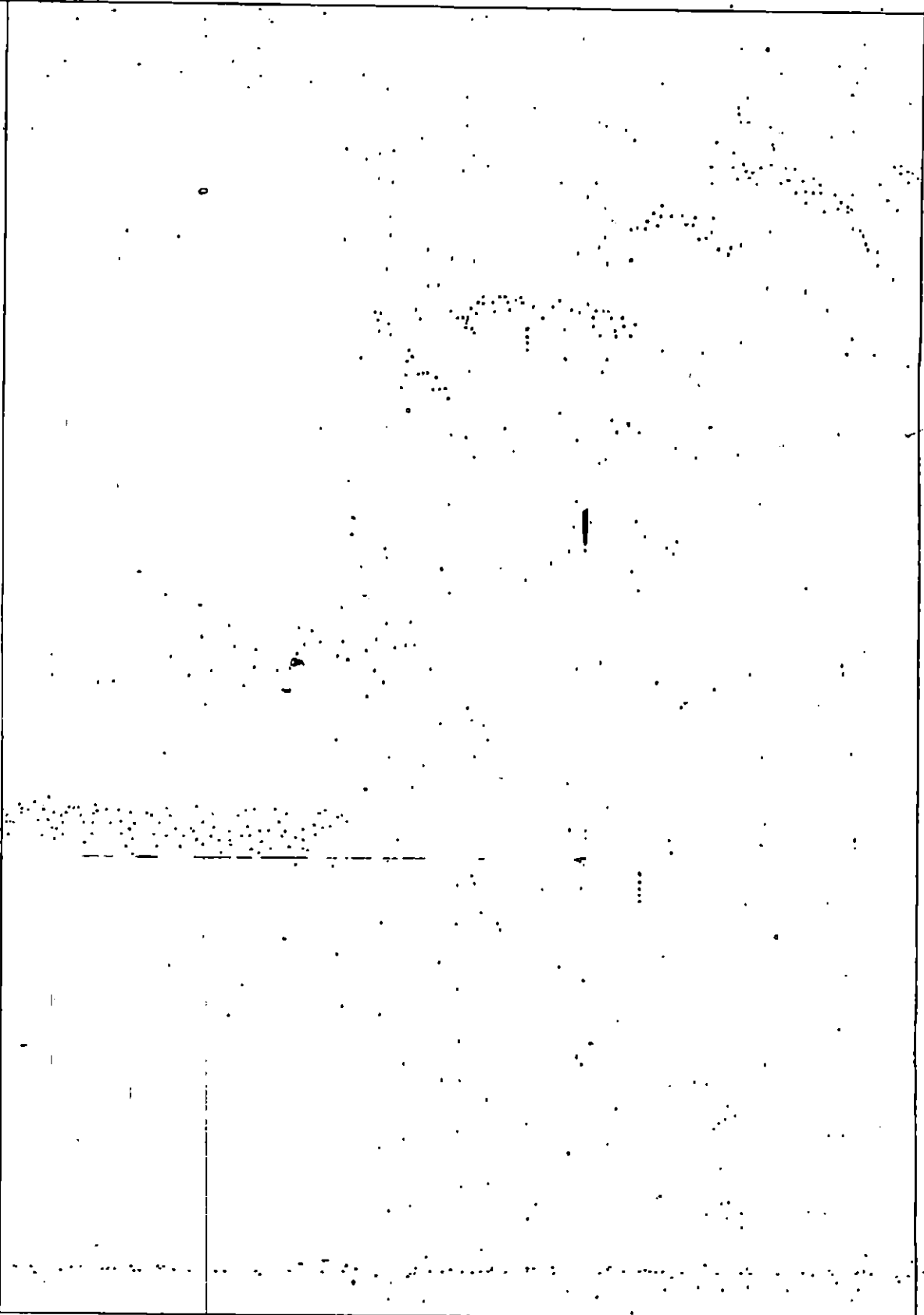
Remarks



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*Remarks*

**GIS SCORE**



*Remarks*

6. (a) Discuss the nature of Roman trade in India. What was its long term impact? (15 Marks)
- (b) "Rise of the feudatories was one of the major factors for the disintegration of the Gupta Empire." Evaluate. (15 Marks)
- (c) Discuss the changing social pattern in post Mauryan and Gupta period with special reference to varna and jati. (20 Marks)

(a) The Roman Empire was established in 27 BC and became a major cause of India's economic affluence in the post-Mauryan period.

No need to write such details

Trade with Satavahans and Kushans brought the Roman bullion into both North and peninsular India, and the Roman author Pliny complains of the drain of Roman gold to India.

The Trade was primarily in Indian cotton, pearls, spices, and aluminium ware, in exchange of gold, Roman artware, Amphorae and wine. India also acted as the middleman with Rome's trade with China in Chinese silk and the Indian merchants gained huge margins.

Discovery of monsoon by Hippalus in 45 AD,

Remarks

gave a jip to the exchange.

This resulted in the following :-

Respect of Ocean states such as Satevahan,

Shakawan, Pandya, Chola and Chera, and advent

of state formation in deep south in 6th c AD on

The backbone of flourishing trade.

Respect of the Gupta empire (319-467), which could

keep North India safe from the foreign invasions

by Huns for a long time.

Development of towns around ports such as Sopara,

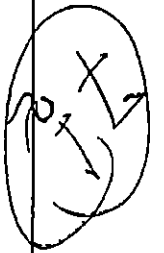
Tank Ponnacche etc and expansion of settlements.

India could also build trade relations with China and

South east Asia eg Java, Cambodia, Vietnam, in the

process of acting as a stepping point in the

Roman trade.



Decline of Roman empire in 456 AD led to decline of secondary economy during the reign of Skandagupta, leading to repeated Hun invasions, disintegration of Gupta empire, and strengthening of feudal tendencies in the 6<sup>th</sup> c. AD.

(b) Guptas had initiated the tradition of land grants to Brahmins in North India, which included not only economic rights, (Ashrayavisi), but, also judicial-administrative rights.

This led to a fragmentation of the political structure and within 6 months of the death of Skandagupta, the feudal elements came to fore.

Considerable freedom was given to these feudal elements during Gupta Age. Reading

Remarks

Discovery of a stash of coins bearing the name of the guild from Vidisha, indicates that they were allowed the right to strike coins.

Further, a new tradition of Brahma-khanda also emerged after the Brahmanas who were given the lands became considerably wealthy and powerful and started aspiring for kingship.

Moreover, the Gupta army was also assembled through the contribution of these feudatories to some extent, thereby making the Guptas militarily dependant on the feudatories.

By the time of the Huna invasions, the Guptas had become considerably weak, both economically due to the fall of the western Roman Empire, and militarily, due to a lack of dependence on the feudatories.

Remarks

Therefore it can be said, that the rise of the feudatories was a major factor for the disintegration of the Gupta empire.

Requiescunt in pace  
Some examples

Remarks

(c) The Mauryan period saw the rigidity in social structure and occupations became hereditary, based on the Varna system.

• The post Mauryan period saw an intermingling of various peripheral elements in the Varna system,  
Hence texts such as Manusmriti (2nd c BC), show a further stringency in attitude towards social mobility.

By proclaiming that Varna-Sankara should be prohibited, and as should <sup>be</sup> anuloma and Pratiloma marriages.

• In the Gupta age, the Brahmanical rigidity increased due to ~~the~~ expansion of the empire,  
• coming of foreign groups etc into the fold of the society.

The Dharmashastras of the age, proclaim the king to be the upholders of the social order or Varna system.

Remarks



# GIS SCORE

The Puranas echo the same sentiment, and texts such as Vishnu Purana propitiate the advent of Kaingy. When the social order will break.

Varahmihir propounds how lines according to the Varna of the individual, <sup>to</sup> Wrotya Stoma

surface is suggested & articulate <sup>in the Varna system</sup> as 'second class' <sup>category</sup> prignas

Numerous professions also gave way to numerous 'Jatis' which were assimilated in the Varna system.

in a way that most others were incorporated to the system.

System of Pancharama emerged when a section of the population of Chandala <sup>was</sup> <sup>incorporated</sup> to.

polluted & even be kept under the Varna system, based on their profession.

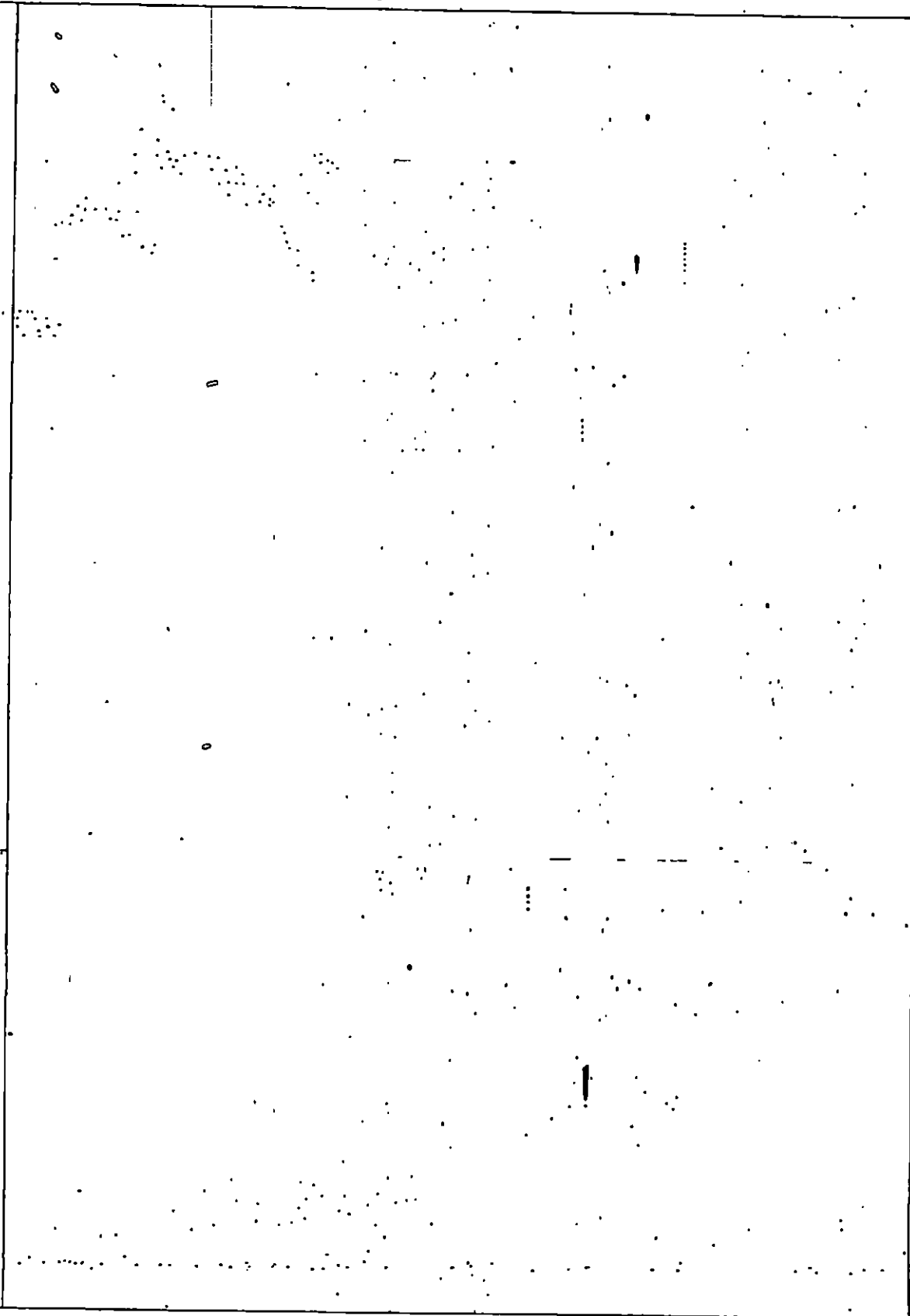
Concept of Varna and Jati, got further expanded as well as embraced in the Gupta age.

→ Few points - missed by you

→ S. Gupt the M-2-Unit

Remarks

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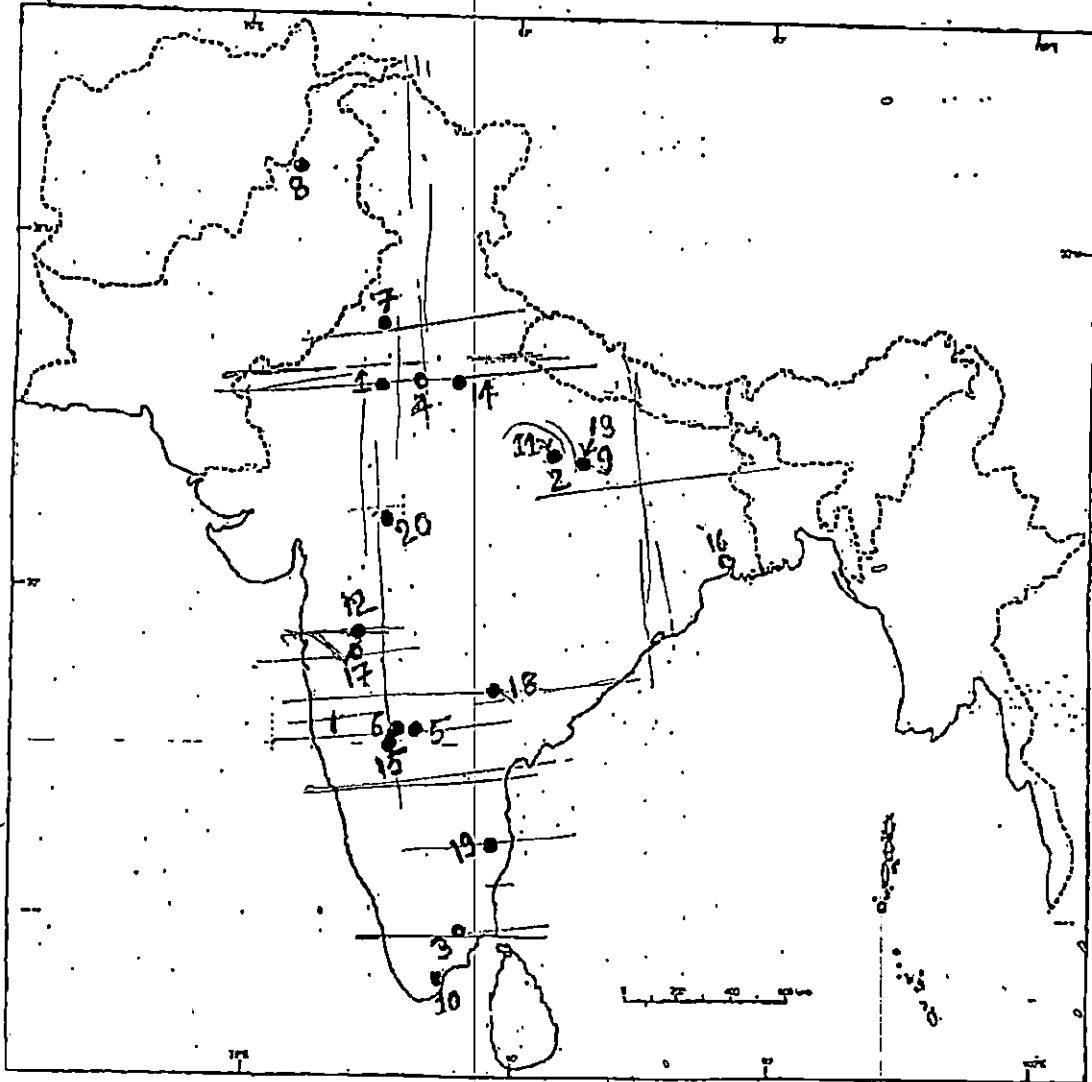


*Remarks*

HISTORY  
Test - 1: MAP - 1

**INDIA**

WITH AFGHANISTAN, BANGLADESH, BHUTAN, NEPAL,  
MYANMAR (BURMA), PAKISTAN AND SRI LANKA



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