



An Institute for Civil Services

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VIKRAM GREWAL
RANK-51 (CSE 2018)

GS MAINS 2018: HISTORY



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HISTORY

Time Allowed: 3 hrs.Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions.
- There are FIVE questions, printed in ENGLISH and HINDI.
- All the questions are compulsory.
- 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.

Name VIKRAM GREHAL

Mobile No. _____

Date _____

Signature Vikram

1. Invigilator Signature _____

2. Invigilator Signature _____

REMARKS**GS SCORE**

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 Harappan Site
2. A Chalcolithic Site
3. An ancient Capital
4. A Neolithic Site
5. A site of Ashokan Inscription
6. A Rock cut cave site
7. An early fortified city
8. An ancient temple site
9. A Paleolithic site
10. A trade city
11. A Harappan site
12. A PGW site
13. A Buddhist site
14. A Jaina site
15. A Prehistoric cave painting site
16. An ancient capital site
17. A Satvahana city
18. A Megalithic Site
19. A manufacturing site
20. A Mesolithic site

Remarks

Q1:1. KALIBANGAN - Harappan Site

- period of occupation roughly 2600-1900 BCE.
- excavated by B B Lal.
- Findings include fire altars, ploughed field and exquisite terra cotta figurines.

2. CHIRAND - chalcolithic site

- comprehensive bone tool industry in Gaya-Son flood plains unearthed.
- Copperhoards and ~~pit~~ burials of 'man-with-dog' found.
- two phases of upper & middle chalco- found.

3. PURUSHPURA - an ancient capital

- capital of Kushanas dated 1st cent. BCE - 2nd cent. CE.
- located in the Swat floodplain
- Kanishka's stupa and inscriptions have been found.

Remarks

4. MASKI - Neolithic site

- ~~• located on the banks of river Maski.~~
- excavated by Robert B. Foote & studied by Anandalalade Ghosh.
- comprehensive tool industry: celts, harpoons, spears etc. found

5. KALSI - Ashokan inscription

- ~~• located in the Indo-Gangetic upper reaches of Northern alluvial plains.~~
- inscriptions in Brahmi - Prakrit of Mauryan period.
- granitic system of rock.

6. KARLE - Rock cut cave site

- (14/2)
- Largest wall chaitya of India.
 - Dates back to 2nd cent. BCE.
 - Supported and financed by Mercantile community.
 - later patronized by Vakatakas.

Remarks

7. TAXILA - early fortified city.

- ~~• one of 'Saptanya raja' elements of Arthashastra - 'durga' (fort) applied by Ashoka.~~
- governed by official called 'Kumara'.
- one of 4 outpost-cum-principalities of Ashoka.
- educational centre.

8. MADURAI - ancient temple site.

- ~~• Located in the Vaigai floodplains.~~
- Meenakshi temple present here with largest 'Gopuram' of Dravidian style.
- Ancient capital of Pandya's.
- Sangam literature composed here.

9. DIDWANA → palaeolithic site

- ~~• located west of Aravallis.~~
- ~~• centre of Sufi Nagori sect.~~
- Acheulian tool industry - hand-axe, cleavers and choppers found.
- Dated 200,000 - 100,000 B.P. (Before Present)

Remarks

10. DAMABAD - trade city

~~(10)~~ outpost in south - of Harappan Mature phase.

- terracotta industry found.
- nodal point in Dakshinapatha trade route during Post-Mangar phase.

11. MOHENJO DARO - Harappan site

~~(11)~~

- Discovered by R.D Banerjee
- Citadel fortified & contains granary, assembly hall etc.
- Evidence of cotton and hoard of skeletons suggesting Aryan invasion found.

12. AHICCHATRA - PGW site

- ~~(12)~~
- Comprehensive advanced pottery of mid-Gangetic phase.
 - Ancient capital of Panchales.
 - Also contains some NB PW phase pottery.

Remarks

13. ANURADHAPURA - Buddhist site

- ~~111~~
- Contains Buddhist monasteries esp. of Hinayana sect.
 - Statuette of Avalokiteshvara found.
 - Sanghamitra brought a branch of Bodhi tree here to lay foundation of Buddhism in Lanka. (Mahavamsa mentions)

14. BHARABAR CAVES - Jaina Site.

- ~~J~~
- Donated by Ashoka in 3rd cent. BCE.
 - Ajivika and Jaina sect established caves.
 - Lomasahishi and Nagajuni Caves also within the complex.

15. BUIMBETKA - cave painting site

- ~~J~~
- Very close proximity to Adangarh rock shelters.
 - Discovered by VS Wakankar.
 - Within RetaPani Wildlife Sanctuary.
 - 'Bhimbetka Boai' & 'Auditorium Cave' prominent.

Remarks

16. MANYAKHETA - Capital site

- (112)
- Capital of Rashtrakutas under Dantidurga
 - Evidence of land grants on copper plates
 - Located in Krishna-Tungabhadra Doab.

17. PAITHAN - Satavahana City

- (113)
- Also called 'Pratishthana' - capital of Satavahanas.
 - Dharmawad system of rocks.
 - Cultural centre of Sahyadries in early medieval time also.

18. ADICHANALLUR - Megalithic Site.

- (114)
- Closely studied by Nagaraja Rao.
 - BRW and topikals, kudeikels found.
 - One location yields iron implements & sancophagus burial.

Remarks

19. ~~A~~ CHANHU DARO - manufacturing site.

- (11) • Comprehensive bead manufacturing and bangle industry suggested by Harappan scholars.
- Succession of erstwhile Amri phase of pottery.
 - Located on banks of Indus River.

20. LOTESHWAR - Mesolithic Site.

2. • Earliest dated 10,000 - 8,000 B.P.
- Microliths and composite tools found
 - Animal bones unearthed - suggest late domestication.

Remarks

2. (a) "There is a very thin line between 'history' and 'historical fiction' in Ancient Indian literature." With respect to above given statement, evaluate the sense of history among Ancient Indian people. (20 Marks)
- (b) To what extent it is correct to say that the first urbanization in India was a forced one whether the second one was natural. (20 Marks)
- (c) With the changes in the subsistence pattern the religious and cultic belief also changed in the Neolithic period. Explain. (10 Marks)

O2:
(a)

10 1/2

The colonial historians were of the opinion that Ancient India had no sense of history? This notion led to a debate among historians which explored the 'thin line' between 'history' and 'historical fiction'.

Nice articulation

- Ancient India had a sense of cycles as well as linear timeline which presents the dichotomy of their historical acumen. While former presents 'historical fiction', latter is considered 'history' as per the western concept.
- Romila Thapar argues that there is a difference between the concept of

Remarks

'embedded histories' and 'externalized histories' in Ancient India. While danastitis, naris-
housis and akhyanas have embedded 'histori-
cal fiction'; prashastis and genealogies present
history of the times.

- For example, history needs to be derived from didactic and narrative literature such as Dharmashastras and Religious literature such as Mahavansha & Deeparvita.
- However, texts like Arthashastra and Nitisara do have an implied sense of historical causation that separates their elements of history from the aforementioned examples of historical fiction.
- The consciousness of matrialism is another subtle element to distinguish

Remarks

history from historical fiction. Eg: Jatakas are mostly fiction but they have a certain awareness regarding material aspects of life in ancient times with respect to trade and economy.

- Most importantly, biographies such as Buddha Charita and Hanshacharita do have elements of fiction but are based on 'predominant facts' of history in their corresponding times.

Therefore, inference of history as D.N. Jha argues, is the practice of deducing and corroborating history from historical fiction - a thin line indeed.

Remarks

① Well tried
(to write answer regarding this line)

② You should focus on
Sense of history
(elaborate it with proper facts)

(b)

10

In Ancient India, scholars describe the Indus Valley Civilization as the first Urbanization and the Mahajanapadas period as the second Urbanization respectively.

FIRST URBANIZATION WAS FORCED WHILE SECOND ONE WAS NATURAL:

- Stuart Piggott argued that Harappa was a centralized state and the priest-king dominated by force - to regulate trade and economy and thus urbanize the State with respect to other bronze age civilizations. Possehl argues that IVC was forced in the sense that a consistent effort by merchants to expropriate surplus from agriculture was done - to sustain

Remarks

the nearby cities.

- On the other hand, DD Kosambi remarks Mahajanapadas - second urbanization to be natural due to development of iron metallurgy and transition from bronze to iron axes for forest clearing and agriculture. Thus improving virgin lands' surplus in a naturally progressive way and building empires such as Magadha with a permanent army & tax regime. All this naturally intensified further urbanization of middle and eastern gangetic plains, where HS Sharne argues more natural resources and water were available.

* CRITICISM

- According to V. Gordon Childe's tenets of Urbanization - a natural 'Neolithic'

Remarks

how natural
C Substantiate it
with proper example

GS SCORE

Revolution is conducive to city building.
M R Majahel supported this and remarked that
 with natural correspondence with Mesopotamia
 and fertile lands of Indus Valley, even
 first urbanization ought to have been natural.
Amalananda Ghosh corroborates this with
 archaeological evidence.

Therefore, it is debated that both
 urbanizations did depend on natural
 resources that were found in proximity,
 however, the spatial and temporal distribution
 was much larger in case of the second
 one - the question of 'force' remains contentious.

Ans.
Ans. of good

more information

Add

Remarks

(C)

(6)

The transition of Mesolithic period to Neolithic period witnessed changes in religious and cultic belief due to changes in subsistence patterns:

- The huntergatherer lifestyle had now shifted to a sedentary culture with cattle rearing and agriculture. Thus, beliefs of kinship tribal groups as represented in Blimbetha cows changed to a more organized religious phase - though yet not structured.
- Megalithic Burials showcase the shift to iron technology leading to different perspective on afterlife. Funerary antiquities changed from perishable goods to artefacts.

Nice example

Remarks

~~Nice
facts and
analysis~~

- Animal domestication led to further change in beliefs. Fractional, complete and pit burials of dogs with men and women have been found at Budhzahan and even Chirand.

- Separate regimes of the 'living' and the 'dead' are noticeable in 1600-1000 BCE dated Megalithic burial. It was no longer the care, V.K. Jain suggests, that 'dying and living' were to be common realms. Sequestered topikals, kudikals - chambered tombs suggest that.

~~Nice Dodd,
Very good!~~

Religious beliefs also became more 'Anthro
pomorphized' in form of Mother goddess,
fertility cults of 'yoni' & 'lingams' as well as representation of gods in the form of Pashupati Seal of the Indus Valley Civilization.

Remarks

① Nice fact in answering

3. (a) Whether the Vedic people co-existed with the Harappan people or not, is a problem of correlating archeological sources with literary sources. Explain. (15 Marks)
- (b) How far do you agree that the chalcolithic cultures in western India had the potential to develop into an urbanized culture? (15 Marks)
- (c) Use of iron, state formation and religious movements were running parallel and were incomplete without each other. Critically examine. (20 Marks)

Q3:(a)

(8)

The 'Aryan Invasion' debate is a hotly contested historical debate. At the centre of it is the correlating of archaeological with literary sources, to determine whether Vedic people co-existed with the Harappan people or not.

- The Rig Veda mentions 'Harupiya' - a fortified city destroyed by Indra who has been referred to as 'Purander' or 'destroyer of forts'. Mortimer Wheeler suggested that this symbolized a raiding conflict between the incoming Aryan tribes and the settled Harappan civilization.

Remarks

• Mohenjodaro yields a hoard of skeletons along with patchy instances of dead bodies at public places. For eg: a woman skeleton at a public well. These skeletons have marks of injuries on them and date about 1900 - 1500 BCE.

• The dates correspond to the Early Vedic Age which Vincent Smith suggests, was established by overthrowing the Indus Valley Civilization.

Nice fact
Further archaeological evidence shows signs of floods at Bhagatpur and drought at Kalibangan. Fairweather claims that to be of ecological origins rather than an 'impending Aryan invasion'. Moreover, the evidence of 'Horse' and 'four-wheeled' cart date in the transition phase of late Harappa.

Thus, all these archaeological findings need to be corroborated with Vedic literature to come to a conclusion.

Remarks

(Very Cooper
author
Nice clarity
understanding
expressed on

(b)

81/2

Chalcolithic Cultures in India are divided into two spatial regions that correspond to each other in their evolutionary phases. These are the Bronze Age Harappan Civilization and the Non-Harappan Chalcolithic Cultures. The former developed into urbanized societies whereas the latter did not.

Though they had the potential :-

- ~~Chukar pottery~~ in Sindh along with Anri culture suggests that the degree of sophistication was promising. Thapar argues that these cultures did have a transition from food gathering to food producing and to food storing. The profundity of these pottery cultures exhibit far more skill than the Harappan Black-on-Red Ware.

Nice clarity

Remarks

Nice Points

- Gurdeep Singh's analysis of pollen grains in western India tells us that the region had semi-arid but fertile soils.
- Charred grains found across Ganeshwar and Jodhpura show that Western Chalcolithic cultures indulged into food producing at a large scale.
- Copper hoards at Aher and Navdatoli suggest a deep knowledge of copper smelting. However, absence of sturdy copper implements is also observed.
- Finally, the art and crafts of the cultures in western India - from Jhukar, Kayatha, Malwa and Jorwe shows potential of being urbanized.
- Moreover, Inangao and Daimabad have comprehensively stratified phases of habitation.

Remarks

They yield wattle-and-daub huts as well as cattle pens. V.K. Jain points out high amount of nitrogenous waste in it - a robust cattle rearing economy perhaps.

CITICISM:

- Ronnie Thapar categorically states that these cultures could not learn mixing of copper and tin to manufacture bronze and hence couldn't urbanize like their Harappan neighbours.
- Rainfall in these regions was below average and hence a surplus couldn't be produced to urbanize.
- Kenoyer blames the absence of a "state polity" beyond Harappa for no urbanization.

Thus, chalcolithic cultures, having potential couldn't urbanize.

Well foiced
Carry on

Remarks

(C)

12

The period of transition between Later Vedic Age and the rise of the Mahajanapadas witnessed currents of state, religion and economy running parallel to each other.

- Iron was being manufactured at a massive scale at the eve of rise of Magadha. D D Kosambi claimed 'sham eyes' (black metal) mentioned in ~~Vedas~~ Yajur and Sama Vedas to be 'iron' and main factor behind the change from vedic chieftainship to Mahajanapada state formation.
- Clearing of forests by iron axes and bringing of virgin lands into cultivation boosted the surplus manifold, leading to a permanent army which could

Remarks

be paid in land and cash. Light weight, multiple-punch coins of Magadha show this.

- Rise of an army facilitated a robust tax regime and intensification of surplus. Bali and bhaya were prominent and obligatory.
- Shift from nomadic pastoralism to sedentary agriculture in the Gangetic plains led to growth of trade and commerce. Thus Vedic religion based on sacrifice was no more compatible with the aspirations of the growing trading classes and agriculturalists that wanted to maintain cattle wealth.
- The varna system had alienated Vaishyas and shudras further who were closer to material culture than upper classes of Brahmanas & Kshatriyas. Thus, an alternative to Vedic Brahmanism was

Remarks

required. Buddhism, Jainism, Ajivikas and Charvaka allowed the religious sentiments of these classes to be beneficial towards their material life as well.

Therefore, religious and social movements grew in the form of Shramanic sects and these were rooted in the state formation process. All this stemmed from Iron technology, suggests R.S. Sharma, and kept circularly re-intensifying in the 16 Mahajanapadas that we find mention of in the Anuttar Nikaya. Iron, state and religion cohesively encouraged each other's growth to a great extent.

Remarks

Well tried
But properly analyse it
Good Incomplete
of the question
It will make you answer
multidimensional

4. (a) What kind of relationship between politics and religion has been gleaned in Arthashastra by Kautilya? (15 Marks)
- (b) Delineate the status of crafts and guilds during the Kushana Period. (20 Marks)
- (c) The progress in medical science which began during the Stone Age reached its paramount during the era of Gupta's. Elucidate. (15 Marks)

Q4:(a)

(7)

Kautilya's Arthashastra provides insights into the Mauryan state polity while addressing the relationship between politics and religion in it.

- It puts forward the concept of 'Saptanga rajya' which hinges on the svami (King) and remarks that svami's religious views must be in alignment with the beliefs of the empire.
- It says, though they may not be identical the religious thoughts of the ruler must be conducive to the janapada's development.

Remarks

- Taxation of religious institutions is mentioned.
Kautilya suggests this only during emergency.
- Arthashastra emphasizes on religious toleration
which aids 'digvijaya' conquest and fanaticism
in case of preservation of the empire's identity. ['Samsara' (fairs) must be organized]
- Politics is the 'trunk of a tree' rooted in religion, but free above the ground.
This analogy of Kautilya highlights that politics is the ultimate aim and administration must remain eternal and stable - for this religion can be used as an instrument or as a base to achieve stability.

Thus, Vincent Smith's argument of a Mauryan 'theocracy' is nowhere corroborated in the Arthashastra's ~~so~~ mention of politics-religion nexus.

Remarks

"The word 'What kind of Relationship' requires more
fact and analysis"

(b)

12

Kushana Period in the Post-Mauryan phase was a period of vibrant trade and crafts.

Specialization of crafts in the 1st century BCE to 1st century CE is seen in texts of Dharmasutras and Jatakas.

Several artisans formed separate guilds and this led to co-habitations. e.g.: villages of 'dantakarasi' (ivory worker), 'suvarna kena' (gold worker), 'malakara' (florists) come up within towns.

It is defined as 'secondary Urbanization' with a predominant sethi-gahapati alliance. Sethi was the chief of the trade guild. Also referred to as sheshhi.

Remarks

Meenam the name of
more literate Son

Want about Celk
detail

note by

while gahapati was a well-to-do landowner.

The economy was based on widespread trade inland and foreign. Uttarapatha and Dakshinapatha were used by Guilds to travel across the subcontinent.

Mandham inscription records a migration of a guild weavers and highlights huge intercourse between regions.

Kanishka's gold coins recur at places such as Mathura and Bactre which became guild centres.

Craftsmen & guilds were also involved in financing construction of monuments. Kanishka built Devakules and Stupas where mention of guild donations is clear. Most importantly, Karla Chaitya was solely built by western trade and crafts guilds.

Remarks

~~Pliny and Strabo~~ do not particularly mention Kushanas but they document widespread Roman trade with South India which did have trading relations with Northern frontiers under Kushanas.

- Vema Kadphises' gold coins are still the first ones of their kind and provide us further information on the numismatic economy that developed among trade guilds in Kushana period.

- Along with that, guilds enjoyed functional autonomy and had authority to appoint its own members.

- Rabatak inscription, Ara inscription, Kanra and Purushpura stupas and Mathura's prominence as craft centre exhibit Kushana period's crafts.

Thus, an open economy nurtured a profound guild culture during Kushanas.

Remarks

Well tried

(C)

~~(A)~~ Progress in medical science passed through several phases of evolution from stone age to Gupta Age:

- Early rock paintings at Lakhnudiyar and Bhimberka highlighted the knowledge or perhaps stone belief in biological diagrams of animals and humans.
- An X-Ray style painting in the Auditorium projects the understanding of medical science in very rudimentary terms.
- Taora painting of elements of the earth provides further evidence.
- Yajur and Atharva Veda contained mystical knowledge of medical science. Atharva

Remarks

work about
MC

Veda contained black & white magic spells to treat diseases.

- The belief of medical condition being a product of nature was first challenged by Charaka in his 'Charaka Samhita' on medicine.
- Gupta Age's biggest ambassador of medical science was Sushruta, as Jivaka the physician and Charaka were of Post-Vedic and Post-Maryan Ages respectively.
- Sushruta-Samhita contains comprehensive explanations of rhinoplasty and plastic surgical procedures. It also mentions implements of variegated types to aid medical surgeries.
- Charaka's 'Vata, pita, kapha' theory of human wellness was further explored

Remarks

during Gupta Age and commentaries were written on it.

- Medical science also borrowed heavily from Greek concepts as well as 'jyotisha' by Aryabhatta and Brahmagupta. Varahamihire's Brihat sambhita contains references to well-being of universe though not specifically of the human biology.

Thus Gupta Age medical science was at zenith in terms of its development since stone age.

Nice facts and

analysis

Remarks

5. (a) The Gupta phase was the period of proto-feudal polity and land donations was one of the responsible factor for this. Examine. (15 Marks)
- (b) How far do you agree that the period between 2nd Century BCE and 5th Century CE was a phase for social transformations? (15 Marks)
- (c) On the Basis of Sangam literature analyse the society in early historical South India. (20 Marks)

Q.S.:

(a)

11
 The theory of Indian feudalism postulated by RS Sharma begins its journey from the Gupta phase.

- Sharma argues 300 - 600 CE was a phase of proto-feudalism as state polity was being extended to non-state regions. And land donations played a significant part in this process.

- The crisis of surplus which some Marxist historian mentions pushed

Remarks

Why explain it.

the Gupta polity towards paying in land rather than cash.

- Therefore secular grants of land as a part of agrahara system - to state officials led to fudelization later.
 - Brahmadeyas were land grants given to temple institutions and priests - this intensified fudelism.
 - The 'Kshetrapa policy' exacerbated the process of landed intermediaries and now peasants were now bound to the land that could be transferred - 'hala badha' ('bound to the plough').
- However, we must examine that land grants solely didn't lead to fudelization as Harbans Mukherjee suggests, quoting fall in trade & collapse of money economy

Nich
Woodroffe

Remarks

Mention
the source

B. D Chattopadhyay remarks that Gupte's proto-federal polity was not corroborated by any self-sufficient villages. He gives examples of new educational centres that grew on land grants and ports that began to flourish.

Well brief

Remarks

Q.S.:

(b)

②

Period between 2nd century BCE and 5th century CE was, without a doubt, a phase of social churning. Overarching social transformation in this period is debated among scholars.

- Religious currents saw the rise of Buddhism, Jainism in pockets of Indian Subcontinent. Unorthodoxy gave way to consolidation.
- Tantrism was a huge influence on society in this period. It altered perspectives.
- Social changes from Jati proliferation due to several nuances that were introduced such as :-

Remarks
write in detail about the factors of transformation

- absorption of forest-dwelling nishades into the Varna structure.
- assimilation of Indo-Greek and North western 'mlecches' into the social fold.
- Sanskritization of Vashyes & shudras.
- Moreover, 'Varna Samkara' occurred which led to complexity rising in the Brahminical order of society. Misrajatis proliferated due to further marriages between misrajatis.
- Concept kula, varna, gotra and jati were consolidated and enlarged.
- Patriarchy grew manifold. Women were subordinate to men in every way (by: Manusriti, Naradasmriti etc.)
- Occupational distinction added to colour & speech differentiation.
- Consolidation of Purana religion & 'Smarta' Bhagvatism led to further social transformation.

Remarks

Some history is a study of change and continuity. So in belief don't ignore the elements of continuity.

(c)

10

SANGAM LITERATURE : (300BCE - 300CE)

at Madurai, Kapalapuram assemblies of poets.

SOCIETY:

- 'Akan' and 'Puran' poetry highlight the 'love' and 'war' perspectives that were glorified by the society.
- Tinai: Kuni (mountains), Pallei (desert), Neytal (coastal) and marutam (riverine) and nulla (pastoral) — were the 5 landscapes in the Akan literature that provide insight into the society & economy.
- Tolkapiya nations a civilized Tamil society with focus on literary &

Remarks

artistic talents.

- Silappadikaram and Manimekala were written later but - these tell us about the city life and the social interactions. Buddhism and Jainism are mentioned prominently.
- Champakalakshmi argues it was a highly patriarchal society.
- 'Anarkali' - bad/evil soul/energy was considered to be present in lower castes and women.
- Thus, untouchability is considered to be of southern origin, says V. Smith, only to travel up north later.
- Dravidian culture prominent in Ettuttogai & Pattupattu.

Remarks

- Affinity with Northern Epics (Mahabharata) is cited and Varna System along with Vaishnavism & Shaivism are argued to have migrated from north to south.
- Ultimately, three Murundes regimes - Chola, Chera, Pandya are covered by Sangam literature, thus telling us about the society in early South India.

Remarks

Well toied

This question is based on the
Sangam Source so other
 compare it with foreign
 account

eg. a → Archaeological
 Survey
 Survey

Map-Test: 1

INDIA

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

