Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions

- There are EIGHT questions, printed in ENGLISH & HINDI

- Candidate has to attempt FIVE questions in all

- Question 1 & 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least TWO 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.

Name ____________

Mobile No. ____________

Date ____________

Signature ____________
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: (2.5 x 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. A Port city
8. An ancient temple site
9. A Paleolithic site
10. An Ancient Education center
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 cultural center
18. A Megalithic Site
19. A Medieval Temple city
20. A Mesolithic site

Remarks
1. Rana Ghundai - Harappan Site
   - located near the Bolan pass
   - in close proximity with Neolithic Mehrgarh
   - presence of Harappan weights of chest
   - tara cotton fibres found.

2. Kavatha - Chalcolithic Site
   - presence of Kavatha pottery culture of B&W
   - located on banks of Narmada basin
   - copper hoards unearthed by K.D. Sankalia

3. Manyakheta - Ancient Capital
   - capital of Rashtrakutas of the Deccan
   - located in the Dharwad system of rocks
   - ash mounds and sandstone sculptures found.
4. NAGARJUNA KONDA - Neolithic Site
   - Located at erstwhile capital of Ikshwaku site
   - Salvage archaeology used to protect site from Nagarnamasagar dam.
   - Presence of celts, harpoons, antemae sword
   - Buddhist monastery present.

5. DHAVLI - Ashokan inscription
   - Brahmin Prakrit inscription deciphered by James Prince
   - Mention of South Empires - Cholas, Keralpatruvaka
   - Dhavli elephant sculpture found.

6. LAKHUDIVAK - Rock Cave Site
   - Located on banks of Cuyal river in Kumaon
   - Presence of natural pigments eg. Limestone for white, ochre for red.
   - Interestingly, very minor bone tool industry evidence present.
7. SUTKAGEN-DOR - Port City
   - Trade outpost of Harappa to Sumer.
   - Westernmost mature Harappan site.
   - Seals, beads, bangles found.
   - Terracotta toys of boats & carts also found.

8. TIGAWA - Temple Site
   - Earliest evidence of structural temple.
   - Built of sun-dried & baked bricks.
   - Square sanctum cella with austere walls.

9. HIRAN VALLEY - Palaeolithic Site
   - Excavated by S.R. Rao of ASI.
   - Exquisite Acheulian tool industry.
   - Hand axe, choppers, cleavers found.
   - Dated to two phases between 200,000-180,000 B.P.
10. **NALANDA** - Ancient Education Center
   - Buddhist Mahavihara located in Kosi floodplain
   - Founded by Kumara Gupta
   - 'Bandhankosa' of books present here.
   - Visited by Huen Tsang & Ispag in 7th Cent AD.

11. **AMRIT - Karappan Site**
   - Confluence of Kulli and Thikan pottery.
   - Chanhu-daro lies in close proximity.
   - Located on banks of Indus River.
   - Sells of quartz found.

12. **BHAGWANAPURA - PGW Site**
   - Also a late Harappan site.
   - Located in the Upper Gagetic plain.
   - Excavated by archaeologist J.P. Joshi.
13. **KARLE** - Buddhist Site
   - India's biggest Chaitya built here.
   - Cave stupas built by mercantile community.
   - Patronized by Satavahanas & later Chalukyas.
   - Located on the slant slope of Sahyadris.

14. **VALLABHI** - Buddhist Site
   - Hinayana Buddhist Learning Centre.
   - Also held 2nd Jaina Council.
   - Capital of Maitrakas.

15. **CHOPANI, MANDO** - Prehistoric Cave
   - Excavated by G R Sharma of ASI.
   - Located in Betul Valley of UP.
   - Also an exquisite Palaeolithic site.
   - Flake & Core tools found.

Remarks
16. MADURAI - Ancient Capital
   - Capital of Pandyas
   - Location of Meenaxi Temple
   - Cultural centre of Mathas in Tamil Nadu
   - *Raja Copuram* found here.

17. AIMOLE - Cultural Centre
   - Location of Lad Khan Temple
   - Patronized by Chalukyas esp. under Pulakesin II
   - Ramkunti's Prashasti found here
   - Vesara & Nagara Style temples

18. BRAHMAGIRI - Megalithic Site
   - Cairns, pit burials, topikas found
   - Mathills with transepts found
   - BW pottery & iron implements found
   - Excavated by archaeologist Amalananda Ghosh
19. MARTAND - Temple Site

- Sun Temple located here.
- Popular Hindi film 'Haider's' song Bismil was shot here.
- Nagara temple with Kashmiri regional style alterations found.

20. TILWARA - Mesolithic Site

- Located towards southern Thar desert.
- Microliths & composite tools found.
- Early evidence of goat domestication.
- Later became centre of Nagori Sufis.
2. (a) There were several factors which either motivated or compelled the stone age people for the transition from Mesolithic to Neolithic. Discuss. (15 Marks)

(b) The modern research has changed various old concepts regarding Harappan civilization. Analyse. (20 Marks)

(c) To what extent it is correct to call the process of urbanization as an urban revolution. (15 Marks)

The transition from Mesolithic to Neolithic Ages was witnessed tentatively during the period 10,000 - 8,000 BP. There were several factors that motivated this.

1. V. Gordon Childe called it a "neolithic revolution" by emphasizing the importance of changing food pattern and industrial capabilities of the prehistoric man.

2. Robert Braidwood stressed on the theory of "nuclear zones" where animals, plants and Mesolithic man could collaborate.
3. Kent Flannery claimed the positive feedback mechanisms of food cultivation led to the transition.

4. Raymond and Bridget Altshuller remarked the 'convergence theory' to be the main factor. It said that all Mesolithic cultures of the world were bound to adopt cultivation, domestication and storage mechanisms.

5. Climate conditions that led to this transition. Gurdeep Singh's pollen grain analysis in Rajotka shows: 2 million years ago to 10,000 BP the end of Pleistocene glacial period to give rise to Holocene warmer, wetter and wilder phase made soil fertility and precipitation levels increase.

6. Sophistication in tool making: from the
microoliths, now man could make better composite tools eg. celts, harpoons, antlered swords, spear.

7) Animal domestication pattern, canes familia
Hapax were seen in Indian subcontinent due to its suitable vegetation. Dog, sheep, goats were domesticated.

8) Plant domestication, for example, wheat corn, emmer corn as well as einkorn wheat were predominant to suit better cultivation.

9) F.J. Jarrie’s excavation at Mohenjo-daro clearly show 8 phases of transition and evidence of rice in Koldihwa suggest more presence of water in Ganga Valley for production.

10) Jassu paintings and BRW Pottery provide further explanation of transition from food getting to production to storing. B.P. Lal called this transition ‘habitual’ & ‘autoclitous’ to human civilization.
The modern research on the Harappan Civilization has provided us with several analytical views on the subject that have led to further revision of older concepts.

1. Regarding Location & Naming:
   - John Marshall called it "Indus Valley Civilization" whereas M. Wheeler called it "Indus civilization."
   - However, recent excavations at Rakhigarhi, Daimabad etc. show it goes beyond a specific region. Therefore, R. Thapar prefers "Harappa Civilization" after its first excavation by Dr. Sahni.

2. Regarding Periodization:
   - Recent excavations show a comprehensive layering of different stages - "Early," "mature," and "later" Harappan phases. Thus, 2600 - 1900 BCE is fixed for mature phase with
3. Regarding Social milieu:
   - Evidence of 'sati' at Lothal questioned.
   - Morphed 'house' seal of penalaka questioned by M. Witzel.
   - Five altars suggested to be 'hearths' recently.
   - Evidence of 'hopscotch' of Renawali found recently.

4. Regarding Political setup:
   - Martimn Wheeler had called it a 'theocracy' of a priest by earlier.
   - But recent research of consistent pattern of town planning, drains, 1:12:4 bricks suggests a connected 'urban' polity (Malik argues).
   - Kenoyer & Fosselt argue it to be a 'multi-polar' and 'mercantile' dominated civilization respectively.

5. Regarding Origin:
EJH Mackay had earlier said Harappa was an extension of Sumerian civilization.
Wheeler had agreed for a Mesopotamian Migration.
Recent analysis by Am Ghosh & M.K. Vidyarthi proposed a local emergence from Neolithic to Harappan culture e.g., Mehrgarh, Kulli, Sothi etc.

6. Regarding Decline:
- Wheeler’s ‘Aryan Invasion’ theory questioned.
- Rathnayak’s ‘Trade Decline’ theory questioned.
- Recent studies by Gurdev Singh shows dry phase & alteration of Ghagradalava route.
- Lately, the ‘Monsoon-Link Theory’ of K.
  Adhikari blames weather pattern for decline.

The recent ‘Meghalaya Age’ classification of Holocene provides more insights into climate-determined nature of Harappan civilization.
In order to ascertain the extent to which urbanization i.e. case of 1st urbanization (Harappa civilization), 2nd urbanization (Ma-hayan, ponda phase) we must analyze the universal themes of historical ‘urban revolution’.

Urbanization as revolution

1. V. Gordon Childe argues for the following features to be intensely ‘revolutionary’:
   - production of surplus
   - emergence of state to control trade
   - appropriation of surplus & reciprocity of security
   - origin of crafts-agriculture sector
   - science, literature, and art
   - urban centers as location of grains, political & social institutions
   - heterogeneity in population.
2. Argument of 'division of labour' was considered revolutionary from the past 'hand-based' society.
3. Emergence of aristocracy and intellectual class is touted as a huge change.
4. 'Innovation of script' agreed Raymond Alladi was a revolutionary act.

CRITICAL VIEW:
1. Tiwari agrees it was a 'gradual' process of thousands of years & thus not revolutionary.
2. B.B. Lal said that it was an indigenous development rather than 'universal' revolution.
3. The aspects of 'division of labour' and development of 'heterogeneity' could be seen in several prehistoric tribes like the Allen society of Africa - thus it was not revolutionary said Southall.

Thus, we must restrict our understanding of urbanization to certain developments as revolutionary.

Remarks:
- 'Agenda' as a process - urbanization as a reaction, but as a trend - revolution.
4. (a) Discuss the trade of southern India with the Roman empire during the Sangam age on the basis of archeological sources. (15 Marks)
(b) Discuss the role and functions of guild during ancient India. (15 Marks)
(c) From the beginning of the Christian era to the 7th century CE, was really the period which transformed the society drastically. Evaluate. (20 Marks)

The Sangam Age (300 BCE - 200 CE) was marked by intense trade between South India and Roman Empire. This is affirmed by archeological sources.

Trading ports made for ideal archeological site for evidence of Indo-Roman trade. Example: Korkai hosted a Roman settlement.

Remarks
2. Numismatics: Evidence of several gold, silver coins present in hoards have been found at Tanjaikey and Kanikale.

3. Pottery: Roman 'amphorae' of wine have been found at Assam. Mentioned in accounts of Cornus indicus.

4. Artifacts: A statue of Poseidon found at Koepemun suggests the extent of inland penetration of mercantile community.

5. Textile: Roman exports like locale of Benzara, Sicily have yielded Indian cotton (sindora), Muslin (Marsale) and later even jute.

6. Epigraphy: Copper plate inscriptions in Nuruzi.
show the presence of Roman traders and Rome calls India - the drain of Roman wealth. Utterance in inscription of Chola prohibit 'outsiders' to take part in local assemblies thus affirming presence of integrated traders.

Remnants of Geographer of Dioscorus Strabo. Indices of Assimilation and Pliny's accounts corroborate the above.

A flourishing trade of figs, wine, textile and minor consumer goods, especially ivory was thus taking place between Rome and India in the South till 3rd century CE.

Impact of this Eco-policy & Science.
"Shrenis" were prominent guilds along with others like 'puga', 'marigana' and more that played a pivotal role in ancient Indian socio-economy.

**Role:**

- "Anguttara Nikaya" lists the names of several guilds that play a commercial role in regional and interregional trade.

- Jatakas refer to 'purvani' and 'aparanta' traders signifying their pan-Indian role.

- Romila Thapar delineates that they not only contributed to economic development but also played social as well as political roles.

- 'Shreshthin' and 'Sasthrache' played major roles in local as well as caravan-based society.
FUNCTIONS:

1. Economic
   - Collection & payment of taxes and levies.
   - Contribution to local building activity of temples.
   - accept land grants & establish trade centres.

2. Political
   - Functional autonomy from the king's authority.
   - Enact their own rules & regulations.
   - Legitimacy & currency of the royalty as well as authority.

3. Social & Cultural
   - Specialization of crafts & evamath, dhatka.
   - Sequestered living and livelihood & Dashapura wearny.
   - upward social mobility & jati proliferation.

S00 Simnas of Aryavada and Meigram
are primary examples of renowned guilds.

Remarks: [Handwritten notes]
The changes in society between 1st century CE and 7th century CE were comprehensive. It was a period of political, economic, and social transition.

1. Political institutions became more centralized but proliferated disparately according to B. D. Chatterjee and this led to social alteration of centralized structure.

2. Hermann Kulke argued that the alienation of the state through secular and religious land grants under Guptas led to transformation of pre-state society into state society.

Remarks: Detail the factors of change.
3. Mrigi and Varasankara processes were prominent during the 11th-13th century CE due to absorption of foreign elements (vikaecha) as well as the non-state societies (nishades).

4. occupational roles of 'jati', argued Gerard Figes. led to multiplication of social classes.

5. N. S. Sharma used the 'Kali Age Thesis' to explain the rise of social disorder and obstruction of varnaashramadharma.

6. D.D. Kosambi termed it to be a start to the Indian feudal
Decline of trade, self-sufficient villages and decline of money economy led to subjugation and exploitation of the peasantry, argued Narasimha Mudali on a basis of Hieun Tseng's accounts.

However, the alternate view favours the "integrative policy" and social development in South India with new matrigna, varadig and "wheara" etc. Thapar argued that the inherent nature of society had several features of change as well as continuity.
SECTION-B

5. Critically examine the following statements in about 150 words each:

\[ (10 \times 5 = 50 \text{ Marks}) \]

(a) Malfuzat literature not only throws light on the cultural aspect but the political aspects as well.

(b) Shankaracharya and Rammujacharya, both had huge differences in their ideologies.

(c) Delineate the similarities and differences between Pallava and Chola architecture.

(d) Evaluate Baburnama as a source to know the contemporary society.

(e) Discuss the life of rural women during the Mughal period.

Malfuzat literature includes the records of conversations of the Sufi saints in their khangahs. It developed exquisitely during 13th - 18th centuries CE.

*CULTURAL ASPECT*

- Malfuzat literature reflects the social milieu of the Deccan as well as the Gaya plain in the light of aspect of 'wahdat al-wujud' (unity of existence).
- *Fawaid al-Fawaid* shows the interaction of Sufis with the local populace, particularly Sayyids of Nizamuddin Auliya with Amir Khusraw.

- *Mafzurat* also highlights the counter-cultural aspects between the Bhakti sects and their counterparts in Sufi Khangals.

**Political Aspect**

- The politics of Delhi Sultanate can be witnessed through the *Maktubat* (letters) of Mafzurat literature. Example, Auliya's curse on Muhammad Tughlaq.

- The Bahamani kingdom's theory of kingship can be seen due to their patronage of Nagori, Qadiri Sufi literature.

Apart from the above, *Tazkirat* (biographies) of saints also reflect Sufi interactions.
Shankaracharya and Ramanujacharya were the primary 'acharyas' of early medieval
mathas in 8th and 11th century CE respectively.

Differences in ideologies:

- Shankaracharya proposed 'absolute monism'
in his 'Advaita' philosophy while Ramanujacharya
proposed 'qualified monism' in his 'Vishishtadvaita' philosophy.

- The former said that 'jnana' or 'knowledge'
was the true path of 'salvation' whereas
as the latter said 'bhakti' or devotion
to God was the true path of salvation
or 'moksha'.

- Shankara focussed more on the elite circle
of brahmans as guides, teachers and intellec-
tuals whereas Ramanujacharya argued for
A wider entry of caste in religious affairs.

Critical view:
- Both focussed on maintaining hierarchy & upholding 'varna shrama dharma' argues B.D. Chattopadhyaya, and thus both were equally reactionary.
- Raja Guruchal argues that both agreed on the concept of 'moksha' and Ramana accepted 'bhakti' as well as Shankara's 'jiva' for it. Thus both differed as well as agreed on several points of their ideologies.

The Pallava and Chola architecture mark the cultural advancement during the early medieval South India, particularly 7th-11th century.

Similarities:
- Susan Huntington while studying South Indian
architecture argues that both Pallava and Chola led to evolution of Dravidian style of temples.

* The basic structure of patronage was similar as it was usually royal agents of commemoration of victories. Example: Shore Temple of Kanchipuram and GangaiKondaCholapuram, temples were both symbols of victory in North.

* Other similarities included use of granite, sandstone, presence of square garbaghriha and concentric pyramidal vimana.

** Differences:**

<table>
<thead>
<tr>
<th>Chola</th>
<th>Pallava</th>
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<tbody>
<tr>
<td>Prominence of sutaadhana</td>
<td>Prominence of Pancha-Mahal style</td>
</tr>
<tr>
<td>Temples became centres of administration</td>
<td>Temples became education centres, eg. Kanchi Kailash</td>
</tr>
<tr>
<td>Dominate of sculptures of bronze eg. Natraj</td>
<td>Sculptures of stone, eg. Kailashnatha Kanchi temple</td>
</tr>
<tr>
<td>Us, sabha, nagara centered</td>
<td>Governance of architectural complexes centralized</td>
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</table>

Thus, Cholas & Pallavas continued to inspire other architecture of the Southern region.

Remarks: \[ X \]

*For better presentation, you can draw rough sketch of temple.*
"Baburnama" or "Tuzuk-i-Baburi" remains a primary source of history to study political and social milieu of early Mughal empire in India.

- Stephen P. Blake argues that Baburnama presents a view of an 'alien ruler' with an objective perspective of Indian society.

- IH Qureshi stresses on Babur's narrative skills to present social implications of Khanna and Chandari battles of 1527 & 1528.

- Vincent Smith of the Colonial School refers to it as a foremost source to know the difference between Central Asian & Indian populace — the former he said was "martial" and latter "spiritual."
However, there are several limitations:

- Babur used the term 'Baburi' as an alter-ego which confuses the historiography.
- The style of narration is based on biased view of 'Golden Lands' of Ferghana & Samarkand.
- It is written in Persian style of history writing tradition and thus focuses on 'Divine Kingship' rather than circumstances of society.

Alex Rutherford recently wrote a contemporary fictionalized account of Baburnama.

The conditions of rural women during the Mughal period are reflected by several contemporary sources of history.

- 'Ain-i-Akbari' of Abdul Fazl writes of the women agriculturalists and those involved in weaving & handicrafts.
- The 'Rejoice Princess' portrayed in oral tradition collected by James Tod shows a socio-cultural policy of toleration by the Mughals with respect to female population in villages.
- Irfan Habib agrees that women were an economically significant yet sociologically weaker section in rural areas.

- The 'purdah' system is highlighted by Badami.
- Practice of 'sati' is referred to in Akbar's policy for abolishing it especially in rural areas.
- Female education in madrasa system is known and emphasized. E.g.: Gulbadan Begum.
- Edba Koch highlights the relative freedom of non-Muslim regent women with respect to Muslim regent women by citing their absence from miniature paintings of Khurshids.

Therefore, M. Ather Ali remarks it to be a 'cultural as well as political ignorance.'
8. (a) Architecture of Mughals demonstrate their capability of mobilizing resources. Discuss. (15 Marks)

(b) How far do you think that Din-i-Iftah was an absurdity done by Akbar? (15 Marks)

(c) The Marathas had certain strengths which made them successful against their enemies and at the same time they had certain weakness which stopped them from forming an all India empire. (20 Marks)

As per Architectural development by the Mughals exhibits socio-cultural as well as political authority and capability of their state.

1) Patronage: the expenditure on architectural development was accommodated through the land revenue settlement of jagirdari system.

2) Raw materials: Sandstone of Agra fort marble of Taj Mahal as well as
lime and water were mixed and acquired.

3. Artistry: Arabesque decoration, jaalis, chhatri, as well as Pietra Dura, remarked. Annemarie Schimmel was done to a great level.

4. Support from the regional kings was taken as the Rajput princes as well as the diverse Vanshras, argues Infor Habits.

5. Theory of kishish was visible through its vibrant and out worldly spiritual design. e.g. Jana Masjid.

6. Foreign influences, argues Coba Koch, seen in Kala Durga of Lahore.

Remarks
Regional architecture like Shergi, Fateh
a Begul was also influenced by the
Mughal style as a result of his
devotion to the Mughal empire.

Therefore, the Turko-Mughal
idea of sovereignty that was encapsulated
in development of architecture was
patronized by mughals to exhibit their power.

Elaborate the

Financial Resources
Din-i-Illahi of Akbar was a loosely organized religious movement that had its own critical and positive aspects for its own sustenance.

Appreciative View:

1. Blockmann argued that Akbar's Din-i-Illahi was a 'new religion' acc. to his policy of 'Sulli khil' (universal peace) that benefitted his accommodative approach to empire.

2. Jadhavath Sarker praises the tolerance of 'Din-i-Illahi' to spread good will between Muslims & Non-Muslims.

3. S.I.A Rizvi calls it a positive step
for preservation of rule.

Critical View:

- Dimai-ulahi was idealistic and did not consider real treaties to the religious policy of state.
- It was to be based only on non-wearing & non-meeting & hence just a minor sect, not a religion.
- It alienated Ulema as well as nobility especially after "Mazaaftane" declaration.
- It portrayed Adbus as a spiritual rather than military storyOLDER,

Abdul Qadi, Badami, thus remarks the religion policy of Adbas as 'blasphemy'.
Ulema even issued a fatwa against him.

Remarks: Try to write your own version and substantiate it with the opinion of historians.
The Maratha Empire was seen as a successor to the Mughal throne due to several positive features of its policy, but it failed due to several weaknesses within it.

**STRENGTHS:**

1. Andre Wick signed the 'fitna'—a series of alliances as a strategy of policy for Maratha growth.

2. Smt. Jadedath Sirkar agreed on strong leadership of Shivaji to be a personal epitome of sovereignty against the Mughals.
③ Expansion of the power of Marathas was wide, argued Bhat, as it had a confederacy of Peshwas, Kolahans, Scindias, Bhaides etc.
④ A tart system of administration through 'Ashtapradhan' worked in their favour.
⑤ Revenue collection through 'chaud' & 'sandeshmakhi' was high.
⑥ Auxiliaries of army & story Navvy was present or seen from raids at Jiji, Konkan, Ponda etc.
⑦ The declining Deccan Mughal Campaign, successors states like Baroda, Hyderabad as well as Jot, Sikh, Sethani rebellions favoured it.
⑧ MG Ranade called it 'Maratha Nationalism'.
WEAKNESSES:

1. Weak aristocracy and disunited feudalism among the houses of princes.

2. Bargains & plunder formed major part of Maratha army - there were plunderers & robbers seeking personal gain.

3. The so-called 'Hindu reaction' to Muslim Mogul state did not manifest due to diverse interests among several local regimes.

4. Conq. of Afghans under Abdali crushed the aspect of a superior Maratha state at Peshawar in 1761.

Apart from the above, Smith argued that Marathas lacked a state per se. Habib & Ashar Ali said their nature was more of a peasant conflict.

Remarks: Above the weakness of economy -

Strength of -
INDIA

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