



An Institute for Civil Services

IAS TOPPER'S

TEST COPY

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Rank- 150

HISTORY

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 Abhinav Tyagi

Mobile No. _____

Date _____

Signature Abhinav

1. Invigilator Signature _____

2. Invigilator Signature _____

REMARKS

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Roll No. _____

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

1) Kalibangan

- Rajasthan state India
- bangle making site
- Kalibangan literally means black bangle
- however part of city also poated
- Along Ghaghra Saraswati Basin

2) Koldihua . Allahabad

- Uttar Pradesh, India
- neolithic - chalcolithic site
- first rice sample in India
- microlith with shining & polishing
- Black & Red pottery
- head of copper artifacts such as arrow
head, plough, utensil etc.

3) Pushtapur / Pushyapura / Pushyapura

- capital of Gandhara mahajanpado
- present day Peshawar
- important trade site
- Ulaqueathia passed
- Fa Hien visited

Remarks

4) Talikailla

- present day Karnataka India
- microlith along with celts
- in the Krishna basin
- sun burnt brick used for housing.

5) Bairat - Jaipur, Rajasthan India

- site of minor rock edict of Ashoka
- starts with addressing Sangha
- shows closeness of Ashoka with Buddhism
- found along a hill in Sevuali Range

6) Bhaja/Kaeli caves

- present day Maharashtra India
- Buddhist caves of post Maurya times
- viharas and chaityas both found
- chaityas lead to viharas in the back
- carving of Jataka stories on wall.

7) Harappa

- present day Pakistan
- mature Harappan site
- upper part of town fortified
- granaries found

8) Jangai Kondachalapucam

- Beahadeshwara temple
- imperial Chola capital
- found after victory of Cholas on northern Kingdom

9)

Remarks

10) Patalisthan / Pailtham

- Maharashtra India
- important trade center of Mausyan lines
- connected with shearasti with trade routes
- goods exported through Sarnas port
- capital city of Western Chalukyan rule

11) Mohan Jodaro

- present day Pakistan
- along Indus river
- lower reaches flooded
- Great Bath and large granary.
- western part of town fortified
- dancing girl copper statue & Beaded vest found
- largest city in Pakistan (Harappan)

12) ~~Atishchatter~~ Atisanchitkhes / Atichaitter

- present day Uttar Pradesh
- painted grey ware pottery found

Remarks

- deurbanised in around 7th century
- mud houses to baked bricks
- different pottery for storing grains, liquor, food etc

- 13) Mueachhapur / Sigur
- present day Sri Lanka
 - founded by Mahinda & Sanghamitra
 - Buddhist stupa
 - chautyan & vihara also found

- 14) Vaishali
- Uttar Pradesh

Remarks

15) Bhimbetka

- present day Madhya Pradesh India
- paintings from paleolithic to neolithic
- hunting - cooking & day to day activities
- a 'zoo painting' which shows various animals such as tiger, deer, elephant
- found in 20th century during train exc

16) Mamallapuram

- present day Karnataka India
- capital of the Rasthaputras
- temples of dravidian style
- large trade & craft centre of ancient time

17)

Remarks

15) Adichannalur

- present day Tamil Nadu India
- megaliths covering graves
- found in suer valley
- wheat, rice & maize were grown
- teach centre as material found which is not locally found

19)

Kot Diji

- proto Harappan site
- manufacturing of beads and figurines
- present day Pakistan
- excavated by Rafiq Mughal

20)

Danghnaz - Gujarat

- prominent mesolithic site
- microliths with made up of jasper, chert & flint
- neolithic evidence also present.

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) → 14
- (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) → 14
- (c) With the changes in the subsistence pattern the religious and cultic belief also changed in the Neolithic period. Explain. (10 Marks) → 7

2(a) sense of history among Ancient Indian people has been questioned by colonial historians such as J. Smith, James Mill & V.A. Smith. Al-Beruni in his book also stated that asking questions lead to story telling.

Different Views on sense of history among Ancient Indian People

1) They had no sense of history telling

→ It is difficult to find any text till 7th century AD which can be called a historical text

• Vedas were Brahmanical literature

• Buddhist literature such as Anguttara

Remarks

Niraya were more concerned in spreading Ideas of Buddhism

→ Similarly Jain text such as Bhagwati Sutra focussed on Mahavira

→ even texts after 7th century such as Harshacharita by Banabhatta & Kalhanas Rajatarangini seem to be mythic even if racial.

2) Indian historical sense was different

→ Romila Thapar has stated that Indian history is described history. where facts are described from stories and myth.

→ she further states that kin based society are bound to have this type of history while class based society have tradition of explicit history.

3) No event which described need of history telling

→ history writing of Greek, Roman and

even Arabs was result of external
fear of invasion and fear of annihilation

- Indian historical ancient history had no such event as the Indian consciousness did not develop till recent times and also foreign invaders got Indianised.

4) clear sense of history

- This point of view points towards Puranas and various other sources to show that sense of history was very much present
- Puranas give in detail genealogy of Gupta Mauryans, Satvahans etc.
- Buddhist text give detail about 16 Mahajanpadas
- inscriptions such as Ashokan 13th MRE tell about Kalings war and his foreign relations.
- Vedas are a source of socio-religious history

Thus although Indians had a sense of history it was certainly different. Indian ancient history has to be made out from stories myth & poems.

Therefore it is said that there is very thin line between 'history' & 'historical-fiction'

Remarks

2(b)

First urbanisation in India was that of Harappan times of around 2300 BC. while the second urbanisation refers to the formation of cities such as Kaushambi & Kushinagar in around 6th century BCE.

First urbanisation forced

- many historians such as John Marshall, M E Moolamoonchee and V Child have stated that Harappan civilisation was handwork of foreigners from southern mesopotamia.
- since these foreigners were already living in urban centres in mesopotamia they immigrated and led to city life in just 70 500 years
- The evidence which is given are :-
 - 1) Both Harappan & Mesopotamian had pictorial script
 - 2) use of bronze by both
 - 3) Urban centres

Remarks

4) Wheel turned pottery

5) Usage of seals.

6) Baked bricks

→ These evidences show that Harappan urbanisation was a forced urbanisation led by Sumerian immigrants.

However many historians feel Harappan was indigenous and natural urbanisation.

→ Historians such as Walter A Fairservis, G F Dales, Stuart Piggot, Rafiq Mughal and A N Ghosh have theorised that Harappan urbanisation was outcome of long decent process and thus natural.

→ Evidence

→ evidence from excavations in Sindh, North West subcontinent.

→ early settlements in form of Zhob, Quetta, Nal & Mundigak dating back to 6000 BC.

→ Small villages in form of Mehgarh in 5000 BC.

→ In around 4000 BC proto Harappan

Remarks

- centers such as Ames & Kot Diji
- These people moved to fertile land of Indus which lead to increase in agricultural productivity & food surplus
 - This lead to Harappan urbanisation thus a natural process.

second urbanisation - A natural process

- By the 1000BC the Vedic Aryans had cleared jungles of gangetic plain and started living in fertile land with water availability
- ↳ This ~~too~~ along with processes such as sir cultivation lead to food surplus.
- The discovery of iron in around 1000BC also increased trade & crafts and lead to new jobs.
- Punch marked coins also found for first time of these times.
- This was a time of intellectual revolution with 62 heterodox sects formed which had positive outlook toward urbanisation.
- The formation of Mahayana also helped

Remarks

in urbanisation as central control, law and order and interest in economic activities were important for urbanisation

so we can say that both the first as well as second urbanisation in India were natural. It would be incorrect to term 1st urbanisation of Harappan civilisation as forced

— X —

2(c) Neolithic period in India is said to commence in around 7th century BC. The period saw a number of changes and even called neolithic revolution by Jordan & Child

changes In Subsistence Pattern

- Neolithic period saw the advent of agriculture for the first time.
- Thus along with hunting & food gathering and domestication of animals, agriculture also became part of subsistence living

Remarks

- E.g.: Rice in Koldihua
- Wheat & Cotton at Mehgarh
- Fishing continued in areas where found specially in Eastern India e.g.: Kuchai.
- Bones of wild animals and of cattle-sheep and goat found in all neolithic centres.

Religious & Cultic Belief

- With the advent of community living and settled living religious beliefs also changed.
 - Belief in afterlife strengthened
 - ↳ Burying of goods along with body
 - ↳ Dog burial in Burzahom & Gufkral
 - At many places feet were cut as part of cultic belief.
 - Natural forces were prayed to as large fires in neolithic centres of South India
- Thus neolithic period not only saw change in subsistence pattern but also religious and cultic beliefs.

Remarks

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)

1:30 28

:43 37

:50

3(a) Knowledge of the Harappan civilisation

is mostly derived from archeology while that of Vedic times from literature - the books called Vedas.

What the literary sources tell

→ Historians have tried to find references to Harappan people in Vedas.

- Some of the references are said to be of Harappan people

1) Rig-Veda mentions Haryupriya a city which was occupied by spirits

2) Epithets of Indra

↳ Pusandara : the destroyer of foes

↳ Vaita Hara are who killed demon which stopped water

Remarks

3) Dasas & Dasyuz differentiated on the basis of colour are said to be dark coloured Harappan.

→ Using these references many historians such as Frederick Schlegel as John Marshall, Stuart Piggot have theorised that Vedic Aryans were responsible for the downfall of Harappan civilisation.

What the Archaeology tells

→ Although at some places such as Bhagwanpura both Harappan & Vedic culture examples are found.

→ There are very minimal and at most Harappan urban sites. There are no evidence of large scale war and invasion.

↳ The 37 skeletons given as evidence in Mohenjo-daro are of different stratigraphic levels.

→ Although historians have paralleled the PLW theory with Aryans based on geographic spread (between Indus & Yamuna) and material

Remarks

base (unequal), there has been no certainty
 - Also archaeological sources point that while
Harappan urban centres were left in around
1900 BC - Aryans only entered after 1750 BC.

Thus it can be said that whether Vedic
people co-existed with Harappan people or
 not is a problem of correlating archaeological
sources with literary sources.
 — x —

3(b) Chalcolithic culture in western India
 in areas such as Maharashtra, Rajasthan
 and Madhya Pradesh were formed in around
2000 BC.

Potential for these centres to become urbanised

→ Wide subsistence

→ dependent not only on gathering/hunting,
domestication of animals but also took
fish and grew crops such as wheat,
rice, barley - gram and rice.

→ large pots for storing grain show extra production.

Remarks.

- Metals & Crafts

- Not only were using copper tools but stone tools abound.
- Copper used for making utensils such as thalis, lotar etc.

- Pottery

- well developed pottery of around 12 types of both hand turned and wheel turned
- colours on pottery gives evidence of scientific know how

→ Social Stratification

- some sort of stratification had developed
- some lived in big houses some in small.
- some centres such as Jarvis large while other small.

- Trade & Commerce

- ~~strong~~ evidence of trade with Harappan culture eg: at Moha Harappan artifacts found.

→ Religious Beliefs

- Burying things of everyday use
- Indus evidence of male figurines

Remarks

and mother goddess.

These all evidence point towards potential of chalcolithic culture to develop urban centres. centres like Namgaon ~~are~~ are even termed as urban centres by historians.

However some limitations of chalcolithic culture

- No knowledge of iron was let alone which restricted crafts and also made difficult to plough seed soil.
- Domesticated animals were only used for food & milk from these animals not consumed.
- No knowledge of brass tin was another drawback due to which could not manufacture bronz.
- Deaths of large number of children evident from skeletons in Maharashtra also point towards some ~~draw~~ limitations.

So although the neolithic chalcolithic culture had potential for forming urban cities, they had some limitations which stopped

Remarks

the progress.

361 Use of iron, state formation and religious movements played an important role in supplementing each other. These interconnections lead to the 2nd urbanisation in around 6th century AD.

Use of Iron

- Iron was discovered in around 1000 BC.
- Historians like RS Sharma have closely related iron discovery with state formation
 - ↳ They say that iron ploughshare lead to better agricultural production
 - ↳ iron are used for clearing forest of plains.
- Historians like Nihar Ranjan Ray have opposed this view by stating iron found in North Indian plains could have been used for ploughing as only 2 iron plough found
- So although iron had less role in agriculture there is no doubt it lead to increase in

Remarks

craft - which lead to new social groups which supported the heterodox religious movements.

→ Also iron lead to manufacture of weapons which lead to increased warfare and formation of mahajanapada due to increased imperialism.

state formation

→ states like Magadha strengthened due to presence of local iron mines which lead to prosperity due to increased craft and security because weapons could be manufactured.

→ New states also gave patronage to new religious movements because there 62 heterodox sects allowed for high social status for these kings and also positive philosophy of this worldly success helped in better usage of human resources.

Remarks

Religious movement

- Religious movement such as Buddhism and Jainism could only prosper due to support of leader class which developed due to iron industry and royal patronage.
- Also philosophy of these movements and easy social mobility helped in kings attain high social status and form state.
- Eg: In Buddhism Kshatriyas at highest level in varna system.
- These religious movements also helped Varshyas gain social status in accordance with their economic status which gave impetus to iron usage & lead.

Thus use of iron, state formation and religious movements were running in parallel and were incomplete without each other.

Remarks

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)

4(a) Arthashastra by Kautilya is a political thesis written in Maueryan times. The book tells about an ideal political system of an undisputed empire.

Relationship between politics & religion

- Arthashastra states that one of the responsibilities of the king is to ensure that social system does not become corrupt. and the messenger king taking steps in ensuring the chatur varna system is upheld.
- Maueryan times saw undisputed success in territory activities as well as trade and commerce.
 - coinage, script and guilds took part in strengthening these activities

Remarks

- This had lead to Vaishyas gaining high economic status. They were looking to gain parallel social status.
- It was a time when Heterodox such as Buddhism and Jainism had gained large following.
- Kautilya in Meghalashtaka planned to face these challenges through action of king.
- Kautilya wrote about grants to Brahmanas and how steps should be taken for their upkeep.
- Brahmanas policy was to be strengthened and they be appointed in high office.

Was Kautilya successful

- It seems like even after his efforts shown in Meghalashtaka, the Kautilya was not able to challenge ground realities.

Remarks

→ The conversion of Chandragupta Maurya to Jainism and Ashoka becoming Buddhist were example of same.

→ The status of Brahmanas kept on falling and H.P Shastri even theorise Brahmanical reaction as reason for fall of Mauryan empire.

Thus Kautilya wanted king to interfere in religion to ensure social systems of past continued. However in reality he feared

— X —

4(b) Kushana period was the period after the downfall of Mauryan empire which saw crafts and guilds reaching new heights.

Reasons for high status of crafts and guild

- Kushanas had their capital in Afghanistan, this helped in land trade with central Asia

→ Monetisation under Kushanas reached

- new heights with Kushanas minting highest number of copper coin in ancient history
- establishment of western Roman empire (27 AD - 476 AD), which was huge consumer of Indian silk
 - monsoon were discovered in 45 AD, which lead to larger ship in 10 times the number coming to India
 - good relations with China under Han dynasty (220 AD) from where India imported cheap silk.
 - Mahayana Buddhist monasteries which were not only consumer of large quantity of goods but invested in trade.

crafts

- Various crafts developed
- gold, silver, iron, textile, silk, metals and metallurgy were some crafts.
- state gave attention to crafts because Pras

Remarks

important of tax.

- The large amount of money coming from Rome as stated by Pliny in Natural Indica, show high economic status of teachers
- Also Kushanas gave patronage to Buddhism especially Kanishka and Buddhist gave high status to vaishyas and thus crafts.

status of guilds

- Satakarni give evidence of guilds in all crafts from weaving to banking
- Satakarni tell us about 16 guilds.
- Also close relationship between guilds and kings is shown in Satakarni.
- Guilds had independent judicial and administrative powers.
- Also minted their own coin and kept soldiers (seni sala)
- Inscriptions such as Bharuch and Malthes

Remarks

show that even kings ~~interested~~ in guilds.
 → Thus surely guilds had high status.

Thus we can say that crafts and guilds had high status in Kushana period, which reached its peak in Gupta period before falling in early medieval times (750-1200 AD).

— X —

4E)

India has had a long history of progress in medical science. Starting from stone age medical science saw developments and reached its pinnacle in Gupta times.

Stone Age

→ paintings in caves have shown people eating tree leaves and grinding and making paste of leaves.

Remarks

- This hints towards knowledge of herbs.

Hacappan times

→ Hacappan civilisation near urban civilisation in which people lived a long life so surely had knowledge of medical science.

→ recent excavation found skull with some surgery

Vedic Times

→ different Vedic texts talk about herbs their usage and different diseases to people.

- Diseases, cure and medicines mentioned in Atharva Veda

Post Vedic times

→ This was the time when medical science saw a leap in progress.

→ Taksh University had numbers of famous medical science teachers

• Agnivesh who compiled the teachings of his teacher Pitreeya

• Charaka who wrote Charaka/samhita which talks about various diseases and

their ruler.

Mauveyan Times

- Megasthenes has stated doctor as one of the profession
- knowledge of Chiraka & Astanga would surely would have become widespread.

Gupta Post Mauveyan

- Central Asian contact would have given new impetus to medical knowledge

Gupta Times

- medical knowledge reached peak
- Charaka Samhita by Charaka
 - ↳ plants and herbs used for medical purpose
- Sushruta Samhita by Sushruta
 - ↳ even mentions surgery as a separate stream

Thus surely progress of medical science reached its peak in Gupta times

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)

49

55

10

5(a) Gupta phase which started around 3rd century AD progressed till middle of 6th century. Gupta phase has been marked as period of proto-feudal polity and

land donations

- land donations started from late vedic period itself when Beahamana were given land as dakshina

→ Initially land was only given to beahamana and big officials.

- It is stated that land donation reached new height during Gupta period because:-

1) It is said Gupta being Vaishnavites

Remarks

increase the status of Brahmanas which had fallen due to spread of Buddhism and Jainism.

2) late Gupta period saw process of decline of trade and commerce and deurbanisation because :-

- Hunas invasions from around 450 AD made land routes to central Asia unsafe.
- Fall of western Roman empire (476 AD)
- sericulture started in Europe (600 AD)

Evidence of land donation

- only gold coins found that to in hoards and in new condition which imply not used in trade.
- It seems village gave revenue in kind.
- carved inscriptions of land donation

Thus it is said Gupta period was period of proto feudal polity in which

- regional powers gained powers & decentralisation

Remarks

- downfall of trade & commerce in late Gupta times
- social order based on land holding
- extension of agriculture.

counter View

- Some historians do not accept the proto feudal polity hypothesis.
- Trade could not have stopped suddenly.
- only 1 ins copper inscription of land grant by of Gupta times
- Churni (mital records) and convey (shah) were used for transaction
- why would strong Gupta rulers give away power on their own.

Thus proto feudal polity of Gupta phase due to land grant can not be accepted

— X —

5(b) The phase between 3rd century BC and 5th century CE saw a number of

foreign rulers such as Indo Greeks, Shakas and Kushans ruling India. This along with number of internal factors lead to social transformation.

Reason for social transformation.

- 1) Foreign cultures of Indo Greeks, Shakas and Kushans were seen as challenge by Indians. They reacted by strengthening idealization and taking away social freedom.
- 2) Rise of trade and commerce lead to new caste formation which had to be given order in society.
- 3) Inter-caste marriages gave rise to new challenge of including in hierarchy.
- 4) Number of tribes also entered the mainstream and thus had to be given place in social order.

What were social transformation

- 1) Internal Reaction : A number of law books

Remarks

were written (1st: manumatti) which clearly stated roles and responsibilities of each varna.

↳ what is to be done

↳ to be fulfilled even if felt were low in status

→ Status of women degraded.

↳ child marriage & ~~is~~ selection on widow remarriage

↳ chastity & obedience were stated qualities

→ untouchability started

↳ people taking part in socially unacceptable practice called untouchable

2) Outside influences

→ Rise of trader class

↳ monetisation land trade with central Asia & sea trade with western Roman empires brought prosperity.

→ Buddhism saw Mahayana Buddhism taking forefront due to royal patronage eg: Kanishka

→ New wearing habits (coats, boots) and eating habit.

Thus can be said 2nd century BC to 5th

Remarks century AD was phase of social transformation

56)

sangam literature refers to literature written during 3 sangams held at capital of Pandyas. Sangam literature consist of some parts of Tolkapuyyam, some anthologies of Pattupattu and many other poems.

Why sangam literature gives good depiction of society

- The participants represented various section of society such as poets, knights, warriors, farmers etc. giving varying views. Even women participated

Society of early historical South India

→ Vertical stratification in the society was absent instead horizontal stratification was present.

→ Horizontal stratification was based on the type of place they inhabited

Remarks

- People living in plains Vellalar involved in agriculture
- People living in mountains were involved in hunting and gathering
- People living at coast were involved in fishing & Vaenu was their god
- People living in desert were involved in robbery.

- Brāhmana influence near in initial stage
 - ↳ Very small number in themselves
 - ↳ Divided society $\left\{ \begin{array}{l} \text{Brāhmana} \\ \text{Shudras} \end{array} \right.$
 - ↳ No Kshatriyas & Vaishyas

- The people living in different season had different god.
 - ↳ Kannagi cult shows women worship

Remarks

- community fairs were common where young boys & girls got married
- status of women was high
 - ↳ Kannagi cult
 - ↳ Women writers of sangam age
- Temples had not started playing any important role in politics
- Education was given by temples by special department
 - ↳ taught vedas, maths, grammar etc
- Tamil language usage was widespread

Thus sangam literature gives a good account of society in early historical south India

Remarks