

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
- Candidate has to attempt FIVE questions in all.
- 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.

1. Invigilator's Signature _____

2. Invigilator's Signature _____

Name ASHISH KUMAR

Mobile No. _____

Date _____

Signature Ashish Kumar

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-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. (2.5×20 = 50 Marks)

- (i) Neolithic factory site
- (ii) Chalcolithic site
- (iii) Cave paintings
- (iv) Paleolithic site
- (v) Political and Cultural centre
- (vi) Trade centre
- (vii) Harappan site
- (viii) Vaishnava cultural site
- (ix) Painted Grey Ware site
- (x) Chalcolithic site
- (xi) Early agricultural centre
- (xii) Early Harappan site
- (xiii) An ancient temple
- (xiv) Political and Cultural centre
- (xv) An ancient sea port
- (xvi) Buddhist centre
- (xvii) Inscriptional site
- (xviii) An ancient capital
- (xix) A Jaina centre
- (xx) An ancient capital

① Neolithic Factory site : ~~KULI GUL MOHD~~
 Pakistan
 → Baluchistan,
 → Microliths of bone, quartz found
 → Post holes indicate habitations

Remarks

(ii) CHALCOLITHIC SITE : JODHPUR / GANESHWARA

(7) → Rajasthan

(iii) CAVE PAINTINGS : Sittanavasal

→ Tamil Nadu

(7)

→ Jaina site

→ Painting showing Jaina teacher near pond of lotuses

→ Foreign coins found

(iv) Paleolithic site : Chopani Mandi

(7)

→ Allahabad district

→ Tools made of quartz, chalcedony

→ Bones of wild animals found here

Remarks

(v) Political and cultural centre : Indraprastha

- Near Delhi
- Mentioned in Mahabharata
- currently part of NCR

(vi) Trade centre :

(vii) Harappan Site : AMRIT

- Dholavira
- Pottery - Black and red ware, red ware
- Harappan symbols or graffiti
- Post holes found
- §

Remarks

(viii) Vaishnava cultural site : DEOGARH

- (12) → Madhya Pradesh
→ Dashavatara temple
→ Early example of Nagara style

(ix) palu site : Hastinapur

→ UP

(x) Chalcolithic site : Rangpur

→ Mehargarh Gujarat

Remarks

(xi) Early agricultural centre : Koldihewa

- Allahah district - UP
- Rice, wheat grain found
- Cray ware pottery
- Bone, stone tools.

(xii) Early Harappan site : Suktagera

(xiii) Ancient temple : Jagannath temple

- Puri district
- Also called Black Pagoda
- One of 3 gems of Odisha
- Lord Krishna, his sister Subhadra and Balaram worshipped
- Jagannath cult integrated into Hinduism

Remarks

(iv) Political & Cultural Centre : Pataliputra

- Bihar
- Later capital of Mauryas
- Imp land and river routes passed from here
- Mauryan wooden palisade found here
- 3rd Buddhist council under Ashoka held here

(xv) Sea Port : Quilon

- Kollam district, Kerala
- Imp for trade with Roman, West Asia, SEA
- Mentioned in works of Marco Polo and Al Idrisi
- Intermediate stop for silk trade from China to the West

(xvi) Buddhist Centre : Pataliputra

- Bihar
- Capital of Mauryas
- Imp land & sea routes passed here
- Mauryan wooden palisade found
- 3rd Buddhist council under Ashoka held here

marks

(vii) Inscriptional site : ~~Hampi~~

(xvii) Ancient Capital : ~~Kanchipuram~~

- (13)
- Kanchipuram district, Tamil Nadu
 - Many temples found here
 - Pilgrimage site
 - Mentioned in Sangam Texts

(xix) Jaina Centre - ~~Prabhav Patan~~

Remarks

(*) Ancient Capital : Dainobad

- > Maharashtra
- > Mohammad Bin Tughlaq's 2nd capital
- > Ibn Batuta describes it as big as Delhi
- > High Quality cotton textiles manufactured here

Remarks

- (a) There are now many new questions being asked to history, which is changing the nature of the subject. Comment. (15 Marks)
- (b) Mesolithic paintings give a very good description of the society in the contemporary period. Elaborate. (15 Marks)
- (c) It was not decline of Harappan Civilisation but only about the absence of certain specific features in the culture. Critically analyse. (20 Marks)

64
 History as a discipline has evolved over the ages. From the ancient times, when history was had different axis and questions to recent times, the subject has changed completely.

Earlier nature of history

→ The Islamic writers often wrote with objectives like spreading the light of Islam, glorifying muslims. However some like Barani, Al Buni did try to show the subject as one of change and continuity. They tried to analyse events dispassionately.

→ Kalhana ~~was~~ brought a new meaning of looking at history. He said history was a discipline that allowed wisemen to learn from the mistakes of the past and not repeat-

Remarks

How again.

New questions being asked to history

→ A major question being asked is if the history we read today representative of what actually happened. Was Gupta age really a golden age? How could it be so when the common man still suffered, argues some historians.

History from perspective of common man, women, is still unexplored and lot of questions are being asked whether history is an elitist discourse or not.

→ It is being asked whether history is merely about change of kings and dynasties, or also about change in myriad sectors like post society, culture, economy.

→ Is it merely about change or continuity? Or is it Can history have lessons for us today and is it

underline the Main points

Remarks

Attention the other fact → change is not

Prob. of technology

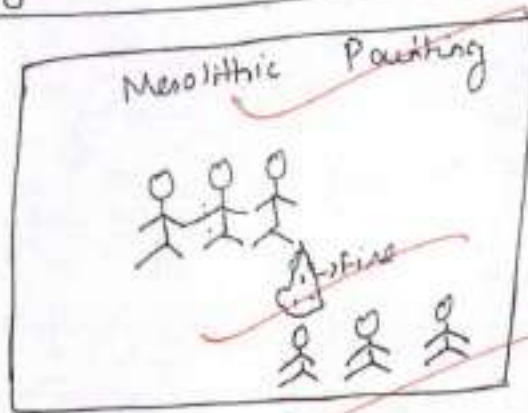
still relevant today? The an

The answer to most of these questions is changing today thus redifining the nature and objectives of studying history

Approach is going for Requirin correct clarity at the level of expression

⑦ Mesolithic period (10,000 BC - 6000 BC approx) was a period of transformation manifested in their paintings.

How they give a good description of society?



They often show men as hunting, women as food gathering, maybe depicting gender specialisation of roles.

Remarks

- Community activities like dancing, hunting, festivals are shown, ~~also~~ showing how ~~our~~ culture was evolving, and society was becoming more sedentary.
- Hunting scenes in which either animals are chasing men or wounded humans show acceptance of the danger of livelihood.
- Some paintings show events like childbirth, children playing showing evolution of a community.
- These paintings (e.g. at Bhimbetka, Adangarh) also show creative yearnings of the neolithic people.
- The fact that paintings still survive today show presence of a certain scientific outlook among society as knowledge of chemistry.

Remarks

Work properly to
 restore of finding sites
 and try to locate
 as the crop of
 ...
 ...

→ fact that most paintings are in caves, show that communities lived there and more artificial permanent habitations hadn't evolved.

These mesolithic paintings paint a distinct and rich contemporary life of the mesolithic people.

Wall painting

Alcohol He
name of the Jan to
know the society

(18) The Harappan civilisation was the 1st great civilisation that existed in the Indian subcontinent from approximately 2600 BC - 1750 BC.

It began declining in the 18th century was soon no more. However it wasn't really a decline as:

- Harappan practices and cultures continued in later periods as well!
- villages in the Harappan region continued as before.
- Harappan pottery, graffiti, symbols were

marks

found in sites of later period also.

→ Techniques of bronze making, copper usage continued into later centuries.

→ Continuity in Religious sphere

- Pashu worship is still present.
- Mother Goddess worship also present.
- Some historians say the image of a deity with 4 animals around him is that of 'proto Shiva'.
- Fire worship still continues.

→ Continuity in social sphere

- Heterogeneous society continues.
- Multi ethnic society in form of Dravidians, Australoids, etc continued.

→ Continuity in Political sphere

- Municipal institutions that continued urban activities continued till today.
- Centralised political control seen in later periods.
- Practice of having twin capitals (Harappa, Mohenjodaro) was followed by ~~Atchannad~~

Remarks

Britishers.

→ Trade with the West continued in later periods.

→ Arts & Crafts of Harappan also did the same

So why was it termed a 'decline' of Harappan civilisation? This was due to absence of specific features like:

→ Urban character of civilisation

→ secondary and tertiary activities declined.

→ Huge centres like Harappa, Mohenjodaro were no more.

However Harappan civilisation never really 'declined' as its culture could diffuse into many areas due to the gradual and spatially variant nature of its decline. Many of its elements continued

into future periods and are even

seen today.
good linkage

with prosperity

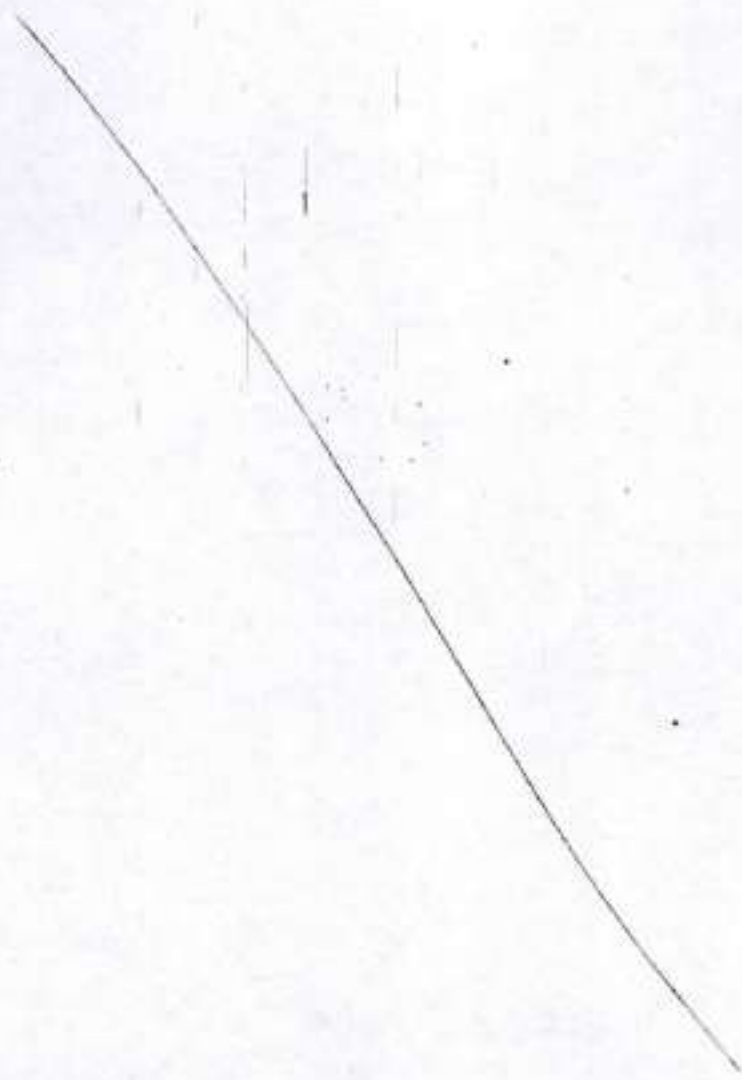
↳ Chalcolithic sites

and then decline

or change

marks

GS SCORE



Remarks

3. (a) Though Vedas are purely religious in nature, yet they also provide a very good insight on the transformation between the mid of the second millennium BCE to mid of the first millennium BCE. Comment. (20 Marks)
- (b) Varna division was not only a social division but also a class division which was required during the time of its evolution for running the society in a smoother way. (10 Marks)
- (c) Ashokan dhamma was neither Buddhism nor a new religion but a measure to keep the huge empire unified. Critically analyse. (20 Marks)

9

vedas are an important source of history for the Vedic times. though it is contended that they only tell us about religious history of the times, closer examination reveals otherwise.

How they provide info on transformation?

(i) SOCIETAL Transformation

- Vedic texts show how as population increased, sedentary communities arose and tribal characters diminished in later Vedic times.
- How varna system began being linked to profession and birth is witnessed in these texts.
- They tell us how the condition of women worsened in later Vedic times.
- Social rigidity increased in the later Vedic age.

Remarks

Explains properly how it was Purely Religion

(ii) Political transformation

→ Later Vedic texts show transformation from tribal polity to a less tribal one.

→ Show how monarchy became more entrenched with greater emphasis on power and prestige. Divine origin was emphasized. e.g. King Purukhita is called Sudhadra in Atharvaveda.

→ Rashtra emerged as the highest political unit.

→ Dameaucratic nature of state increased as late Vedic texts mention 16 types of officials.

→ Wars were earlier fought for cattle raids, but later began to be fought for territorial gain. This led to emergence of few powerful states.

(iii) Economic transformation

→ Agriculture became more advanced during the later Vedic age as Aryans used hardwood/iron in the Gangetic plains, crop rotation, etc.

→ Arts and Crafts got a boost in late Vedic

Remarks

Worth property factor + land + power

period due to discovery of iron.

→ Although monetisation was absent, exchange networks developed due to use of nishka & satanahana (ornaments)

⇒ Religious transformation

→ Earlier Vedic age had most important gods as Vauna, Indra. Later Vedic age had Prajapati, Vishnu as major gods.

→ Earlier, Priestly domination was absent but later Brahmanical dominance over religion increased.

→ Early Vedic Religion was more focused on material benefits like cattle wealth, soma while later religion began dealing with moksha, heaven-hell and so on.

⇒ These Vedic texts while being religious in nature, also show transformations in other fields.

Substantial with Key words
Written in Vedic literature

which provides the insight of transformation

Remarks

4) Varna division initially meant division on basis of colour between the Aryans (original inhabitants) and Dravids (Aryans who lost color due to intermingling).

Later it changed to a social division based on as:

→ It divided society into four varnas.
 → Each varna was to fulfill certain societal roles to ensure a harmonious society.

However it also turned into a class division:

→ Each varna was assigned certain economic roles.

→ Birth began to be linked to certain professions. e.g. Varishyas were associated with business, Brahmanas with teaching, Kshatriyas with warriors, shudras with agriculture, etc.

→ This was done to ensure specialisation and lack of contention regarding economic

Remarks

Explain how

Varna as

↳ acceptance of

" "

" "

hierarchy

inequality

differential access to Resources

idea so that society could be self sufficient and harmonious.

This was necessary to ensure smooth evolution of society. But when these divisions became rigid in the form of caste system, it actually stifled societal and economic growth and led to cleavages in society.

element of Capitalist Reflection in Upanishads
Buddhism

(12) Ashoka's name is among the greatest rulers of ancient India and a major part is because of his innovative ~~and~~ propounding of the profound idea of Dharma.

NOT BUDDHISM

→ Scholars like Senart have argued that Dharma was merely Buddhism because their tenets were similar.

→ However examination of edicts shows that this was not the case.

→ Historians like RS Tripathi, Amalq

Remarks

Thapar have also argued otherwise.

NOT A RELIGION

- RS Tripathi argued that Dhamma was not religion. It was merely a universal code of good practices.
- Ponila Thapar argues that it was Ashoka's innovation as an ethical-moral code of conduct.
- Moreover, an analysis of edicts and Ashoka's nature clearly tells us that he was a secular leader and wouldn't impose a religion on anybody.

One of its major aims was to keep the empire unified:

- Ashoka was a pragmatic ruler. He was aware of the limitations of laws, spies, officials in checking the behaviour of the people. He was aware of the role of ethical-moral guidance in controlling behaviour of people. This would ensure

Remarks

harmonious empire.

→ Moreover, Ronita Thapar argues that since Mauryan empire was already so vast, Ashoka wanted to consolidate his gains. This could be done by creating a conducive and friendly atmosphere with neighboring kingdoms. They were to be won over by cultural conquest i.e. Dharmagharita.

However there were other aims / purposes:

→ Ashoka was a paternalistic ruler. In his edicts he says that his subjects were like his sons and daughters and in their progress by his progress.

→ Material progress was occurring but Ashoka wanted to ensure moral progress of his subjects as well.

→ Ashoka also dreamed of a world where 'right was right' and not the other way round.

Carry on

good objectives →
dimension

Remarks

Thus Dharma was a idea far ahead of its times with complex origins and myriad objectives in mind, that are debated by scholars till date.

Wall text

Remarks

4. (a) Kushana state was not a sectarian state but a secular state. With respect to the above given statement examine the nature of Kushana state. (15 Marks)
- (b) Coming of guilds (shreni) was a natural outcome of the changing socio-political and economic condition of society. In the light of above given statement evaluate multiple roles played by guilds in Ancient India. (20 Marks)
- (c) Jainism and Buddhism seem to be a revolution but only in terms of ideas not in society. Critically evaluate the given statement with special reference to the social composition of the Monasteries. (15 Marks)

Q Kushanas ruled during the post Mauryan period (200 BC - 300 AD)

How Kushana state was a secular state

- Religious freedom was shown to all sects and religions.

→ Kings adopted Indian religions e.g. Kujala Kadphises coin have epithet 'Dharmothidava' - meaning follower of Buddhism.

→ Similarly, Kanishka's coins have symbols of Hindu gods (Shiva, Surya, Parvati, etc), Buddha, as well as Iranian deities like Mithra.

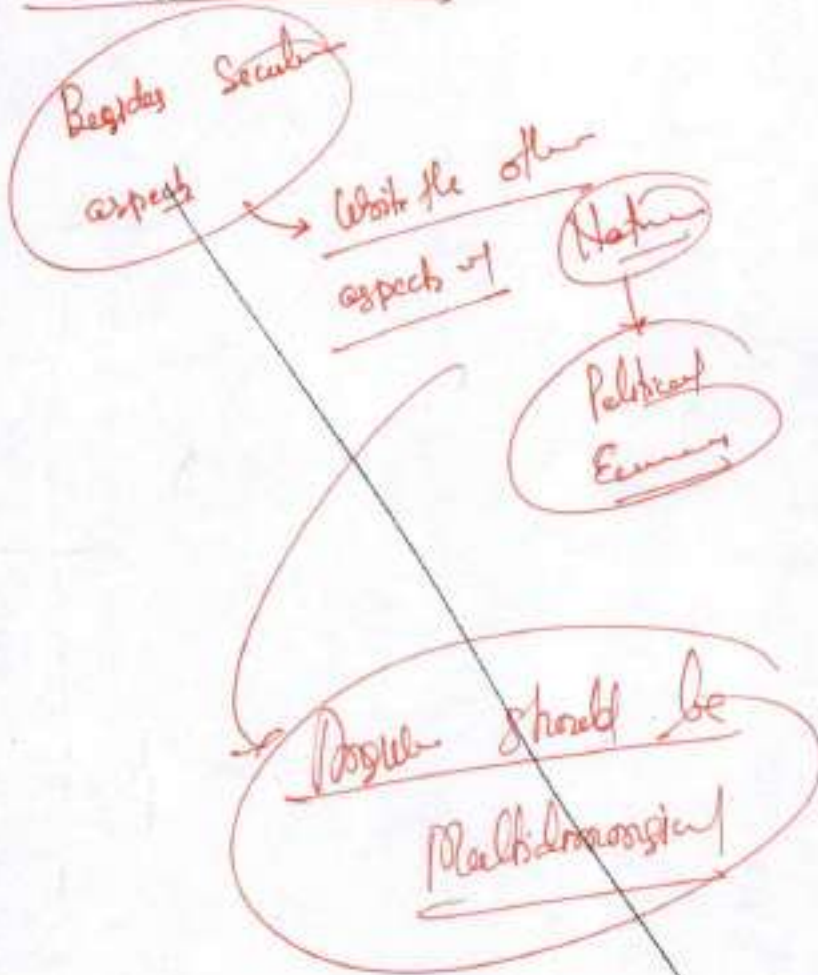
→ This shows the tolerant nature of Kushana rulers and this was reflected in their administration.

→ Corroborate
with Legitimacy
as a factor
of being
Secular

Remarks

→ The Kushana state was not intrusive in character.

→ The state was despotic and guided by King's dictate and not religious obligations / norms.



Remarks

10/2

(b) Guilds refer to socio economic organisation of persons indulged in similar profession. They started becoming influential in the post vedic period and are still seen in modified form. e.g. FICCI

How they were an outcome of changing socio-political conditions?

→ Rise of Mahajanapadas, especially Magadha led to political unification, law and order, allowing commerce to flourish.

→ Moreover to better interact with the state, traders and merchants had to increase their bargaining powers by forming guilds.

→ Rise of heterodox sects created favourable atmosphere for emergence of guilds. Moreover monks and monasteries often lent invested in guilds, thus further promoting them.

How outcome of economic conditions?

→ Growing surplus in agriculture, increasing

good observations and facts

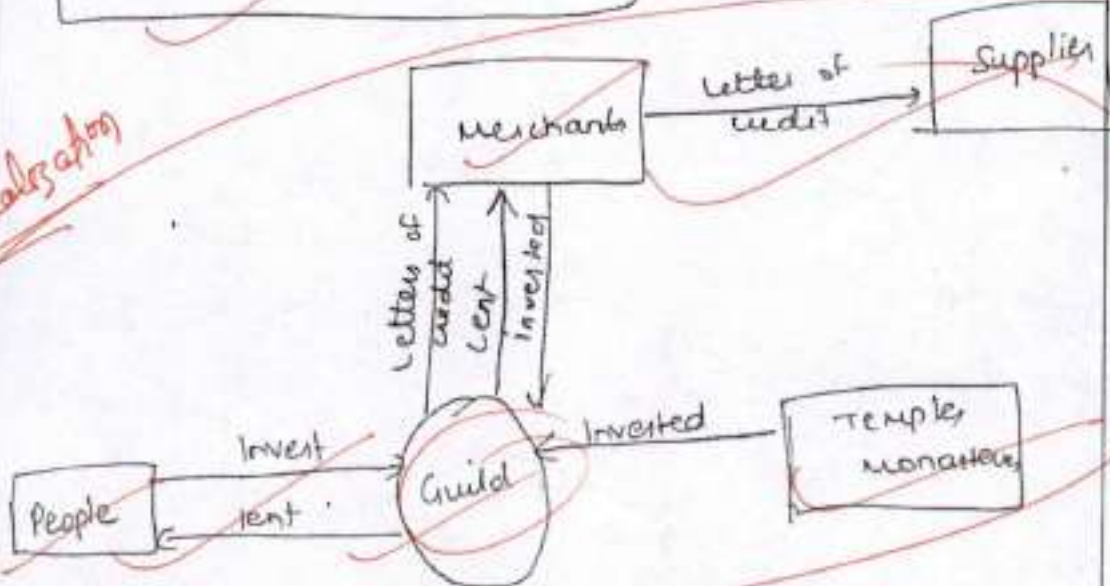
Remarks

crafts, traded commerce led to massive economic progress. There was greater specialization and in order to better channelize their efforts, guilds were formed.

→ Greater monetization = development of trade routes also helped.

ROLE OF GUILDS

good visualization



① Economic role

- often decided entry of new players, quantum of production, pricing range.
- issued coins, letters of credit
- Acted as bank - accepted deposits or interest

Remarks .

and lent money on interest. □

(i) Social role

→ Often regulated social behaviour of members

(ii) Judicial role

→ Managed disputes of members.

(iii) Political role

→ Guild heads often interacted with local authorities - state officials to protect their interests.

(iv) Security role

→ Maintained small armies to protect goods, commitments and members.

(v) Religious role

→ Often donated to temples, monasteries.

(vi) Welfare role : Donated / built resthouses,

deep wells, helped during famines, etc.

Guilds thus were the mainstay of

Indian economy and a major reason for its success.

Remarks

Wait properly for
name of source

70
 (c) Jainism and Buddhism arose in the past Vedic Age as a reaction to the complex, costly and violent Brahmanical religion.

How they seemed to be revolutionary in terms of ideas?

- They condemned complex Brahmanical rituals, practices.
- They was against the rigid varna system advocated by Brahmanical religion.
- They didn't believe in excessive focus on outworldly ideas like heaven, hell, etc.
- Their monasteries were open to all.
- They had a positive socio economic outlook to activities like moneylending, etc which were condemned by Brahmanas.
- Jainism even denied existence of god - which was a radical idea during the time.

Remarks

However in reality, these ideas weren't as revolutionary as they seemed because:

→ Social composition of monasteries:

- Despite being open to all, these mostly contained the Kshatriyas and Vaishyas.

- Lower castes often didn't join due to the fear of social ostracisation.

- Women composition was low and path for women monks was often

- In fact, Buddha himself was against women joining the Sangha.

- Patriarchy was still visible in the monasteries as even senior monks had to stand for younger monks.

→ Didn't aim at abolishing varna system:

These faiths aimed at reforming it to meet societal needs.

Remarks

→ The same evils that they fought against soon entered their ranks. e.g. Monasteries became wealthy, places to enjoy luxury rather than religion.

→ They failed to create an egalitarian society as social evils of caste system, patriarchy, etc existed.

Despite these caveats, their ideas had remarkable progressiveness for those times and played an important role in society becoming more inclusive and tolerant.

Well noted

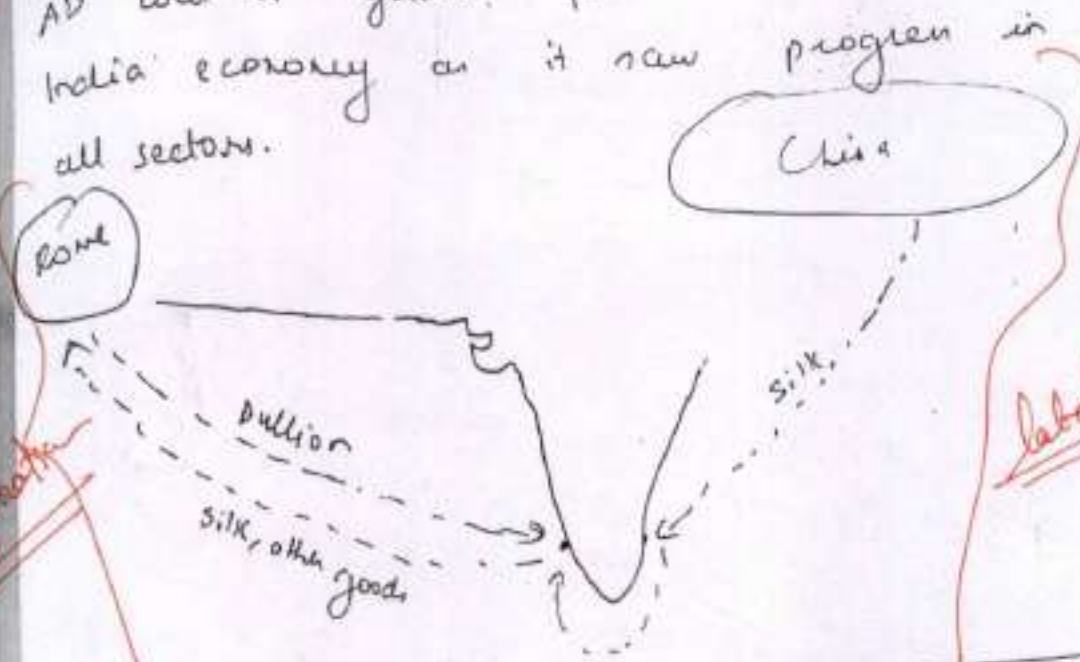
good objectivity and conceptual clarity

Copy

Remarks

- (a) The period between the 2nd century BCE and 2nd century CE saw flourishing trade between India and the Roman Empire. Delineate characteristics of this trade. (20 Marks)
- (b) Many historians are critical of using dynastic labels during the Gupta period, but art historians point out that in some cases, including this one, dynastic labels are appropriate. Examine. (15 Marks)
- (c) "Harsha owes his greatness largely not to any real achievements but to formulate descriptions by two famous men." Discuss. (15 Marks)

The period between 2nd c. BC - 2nd c. AD was a golden period for the India's economy as it saw progress in all sectors.



Reason for increase in Indo-Roman trade

→ The arrival of Indo-Greeks, Sakas, Kushanas who had a positive outlook towards trade

→ Greater monetisation. Kushanas issued gold coins for the 1st time and largest

Remarks

number of copper coins. led to development of extensive, trade/exchange networks.

→ Discovery of monsoon winds by Hippalus in AD 45. This made travel easier, faster, safer. Contemporary Greek Roman sources inform us that after this discovery, 200 ships from India came to Rome annually.

→ Rise of Eastern Roman empire

CHARACTERISTICS OF TRADE

→ Products

- Most lucrative was intermediate silk trade between China and Rome.
- Indian products like spices, textiles, also reached Rome.
- Imports from Rome were mostly luxury items like beads, jewellery.

→ Positive Balance of Trade for India

Pliny remarks that the Greeks were addicted to luxury Indian goods. Especially

textiles. Huge amounts of gold left for India regularly.

→ Trade was through both land and sea routes.

→ Trade in common items wasn't very expansive. Common people didn't benefit much from this trade.

→ Involved mutual settlements. Roman merchants settled at Muziris, Arikamedu, etc.

→ Facilitated cultural contacts. Knowledge of astronomy came to India which was mentioned in the 'Kauyika Siddhanta'.

→ Guilds, individual merchants played an important role along with states.

It was a major reason for economic progress of India in the 2nd c - 2nd AD which laid the basis for developments in the Gupta age.

~~Write the Impact of~~

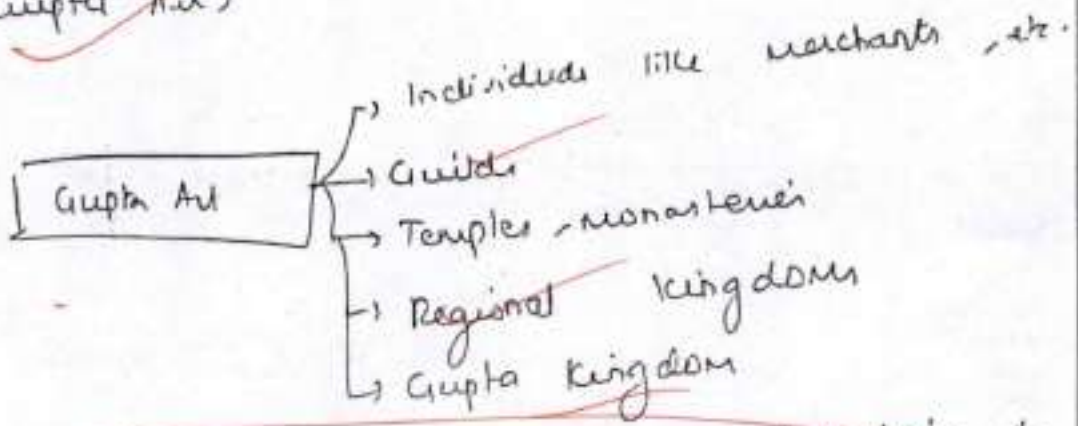
Remarks

For this context write - SE Asian trade

70

⑤ The Gupta period is often called the 'Golden age' referring to all encompassing progress. This progress was especially marked in the field of art and architecture.

~~Art to~~ Art during this age, despite having regional patrons and sources, is called Gupta Art



good content

Then, ^{some} art historians argue that labelling it as Gupta Art is injurious to other patrons and architects, and is incorrect also as.

- > Ignores ~~the~~ contribution of other
- > Looks at art history of this period from Gupta angle only
- > Simplifies complex artistic trends
- > Shows elitist bias towards by only

leave the name

Remarks

recognising contribution of major power.

However other historians argue for using
dynamic labels as:

→ The art of shows remarkable continuity
 and uniformity.

→ Gupta had an extensive empire and
 their artistic vision influenced whole of
 India.

→ They were the biggest patrons.

→ Some historians argue that Gupta
 at least set the standards as their
 influence can even be seen in
 'non Gupta' art.

→ It is convenient for the commoner to
 understand when such labels are
 used.

Thus the need is for discompanionate
 analysis and looking at Gupta Art as
 Gupta dominated, but with various

good - effectiveness
and conceptual
clarity

Carry on

Remarks

other influences and undercurrents.

② Hauha was the greater ruler of the Purjabhuta dynasty and consolidated his empire in the face of myriad challenger.

How Huien Tsang glorifies him?

→ Huien Tsang says Hauha ruled over 5 Indias, indicating an extensive empire. Closer analysis reveals those probably referred to 5 regions of Mithila, Bengal, Kalinga, Kannara, Saurashtra.

→ He says Hauha had 5 lakh foot soldiers, 1 lakh cavalry and 60,000 elephants. Had

this been true, he wouldn't have lost to Purkhis II.

→ Huien Tsang says law and order was so good that people slept with their doors open. However on 2 occasions in his work, Huien says he was robbed.

→ Huien Tsang mentions that Hauha maintained

Remarks

huge archives of happenings in empire, but nothing such has been found.

→ Hsien Tsang also mentions how $\frac{2}{3}$ of Harsha's time was spent on religious activity, $\frac{1}{4}$ of resource on proselyting men of religion.

→ Such biases were probably because Harsha patronised Hsien Tsang, both were followers of Buddhism.

Banabhatta's glorification

→ Mention how Harsha prepared extensively to exact revenge on the Saranka of Bengal. However, Bana never mentions the outcome or place of battle, thus indicating Harsha's failure / lack of success.

→ Bana says Harsha's kingdom extended to the land of ^(Kashmir) ~~India~~. However, contemporary records show that Kashmir was ruled by Durlabhvardhana.

→ Bana also says Sind was part of his kingdom, but this wasn't the case.

Remarks

How Ashoka Maurya is great without glorification?

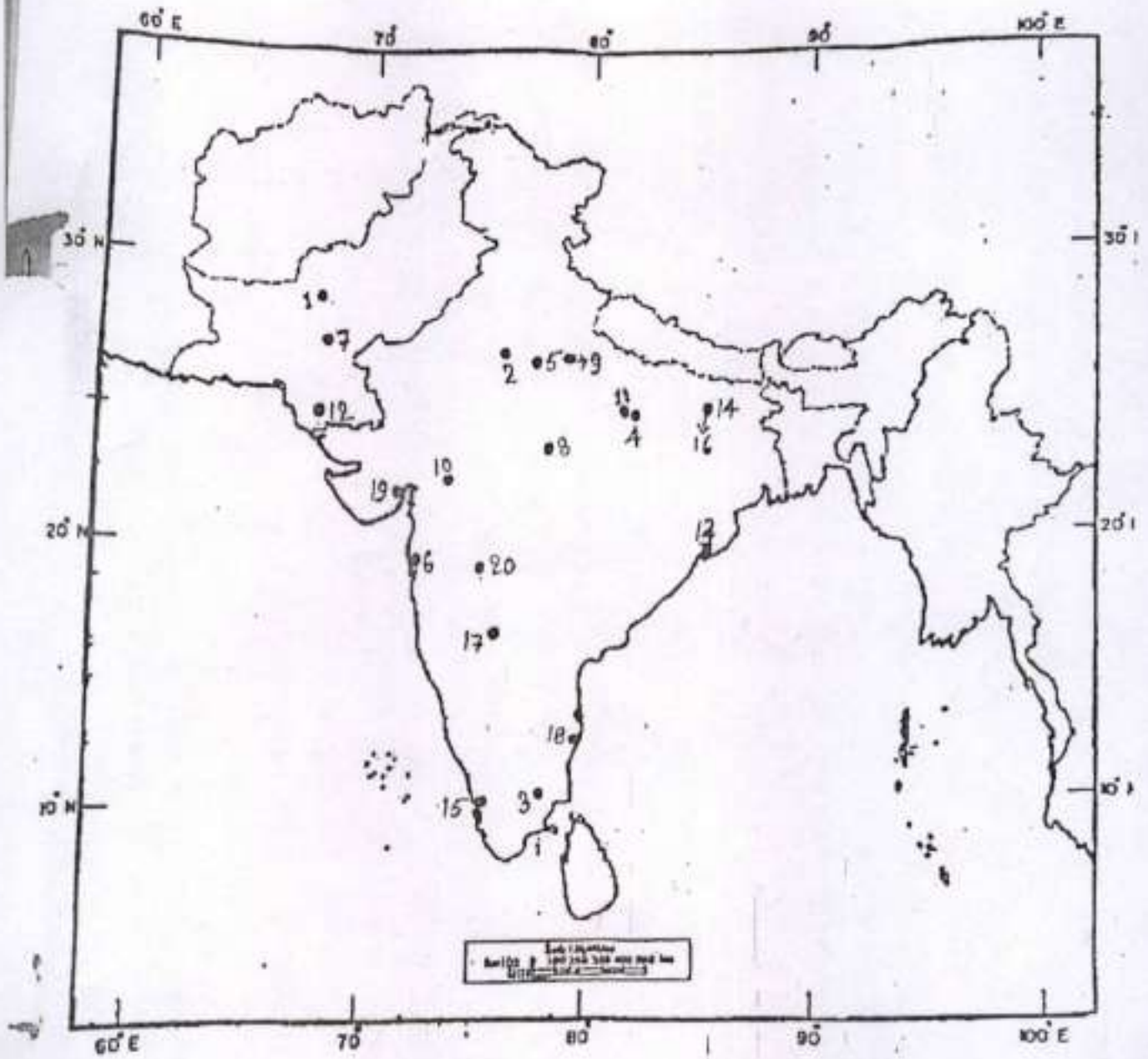
- Ruled over both the areas of Punjabhuti and Mauryan dynasty.
- Suppressed feudal elements.
- Adopted elements of welfare state.
- Created an effective centralised administration.

⇒ However although their accounts may be exaggerated, Maurya's achievements are still no less in such turbulent circumstances.

With respect to
 literature - Both Sanskrit
 & in this context
 both the names of other
 Konkarni / Sanskrit
 for a cooperative
 study

Remarks

Map-Test: 1



HS-2019-2/1

