

82 1/2  
250

# GS SCORE

TEST - 02

## 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 all the FIVE questions.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

1. Invigilator Signature \_\_\_\_\_

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

Name Chandrajyoti Singh

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature [Signature]

REMARKS

GS SCORE

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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

ns.1 (1) Sutka-girdar

- Important Harappan centre for trade with Mesopotamia, Dilmun and Magan.
- It was linked to Lothal and Dholavira by sea route.
- Representations of ships on seals have been found here, indicating that sea trade was carried out by means of ships.

(2) Inamgaon

- Evidence of Black and Red Ware pottery.
- Many copper tools and weapons have been found such as fish hooks, spearheads etc.
- There is evidence of sedentism as wattle and daub huts have been found.
- There is also a degree of social differentiation as a big house has been found, probably of the chief of the settlement.
- There is evidence of agriculture as well.

(3) Ujjayini/Ujjain

- This site was the capital of the Avanti Kingdom.
- It was annexed by the state of Magadha under Ajatshatru.
- Later when it came under Mauryan control Ashoka was appointed the Kumaramatyā (governor).
- Kaundinya belonged to this place.

Remarks

(4) Burzahom

- It is characterised by pit dwellings.
- Evidence of agriculture - barley and wheat was grown.
- Domestication of animals - burial of dog with the skeleton of his master.
- Use of bone tools.

(5) Kalinga

- Rock Edict XIII is located here.
- Here, Ashoka expresses remorse over the killing of thousands in the war to annex Kalinga.
- He also announces that he will give up violence and win over new lands by Dhamma Vijaya.
- It was later an independent kingdom under Kharavela, about whom we know from Hathigumpha inscriptions.

(6) Bagh-e-Chauk Ajanta caves

- It is known for the representations of stories from the Buddhism, especially from Jataka.
- It was built during Rashtrakuta rule.

(7) Pataliputra

- It is associated with present day Patna.
- It was the capital of Magadha and then Mauryas.

Remarks

- The palace of Kumrahar is located nearby.
- As the Greek ambassador to Mauryan court, Megasthenes stayed here and wrote at length about the city and its administration.

8) —

9) Sanghvi

- It has stone tools of Acheulian type such as handaxes and cleaver.
- There is evidence of hunting and gathering from this site as bones of animals with cut marks (scraping) on them have been found.

(10) —

(11) Kalibangan

- This site was excavated by the Italian archaeologist Luigi Pessitani.
- Earlier bricks are in the ratio 3:2:1 and later they were the standardized 4:2:1.
- There is evidence of fire altars which has been used by some scholars to suggest links with Vedic religion.
- Burials such as urn burials, ritual burials and grave burials with bodies in N-S direction have been found.

Remarks

(12) Kurukshetra

- Here, the war of Mahabharata between Kauravas and Pandavas was fought.
- The Bhagavad Gita was recited here by Krishna to Arjuna.

(13) Bamiyan

- Here, the 2 huge statues of Bamiyan Buddhas were located which were then destroyed by the Taliban in 2001.
- It was a centre of Mahayana Buddhism & developed under Kanishka's rule.

(14) -

(15) -

(16) -

(17) -

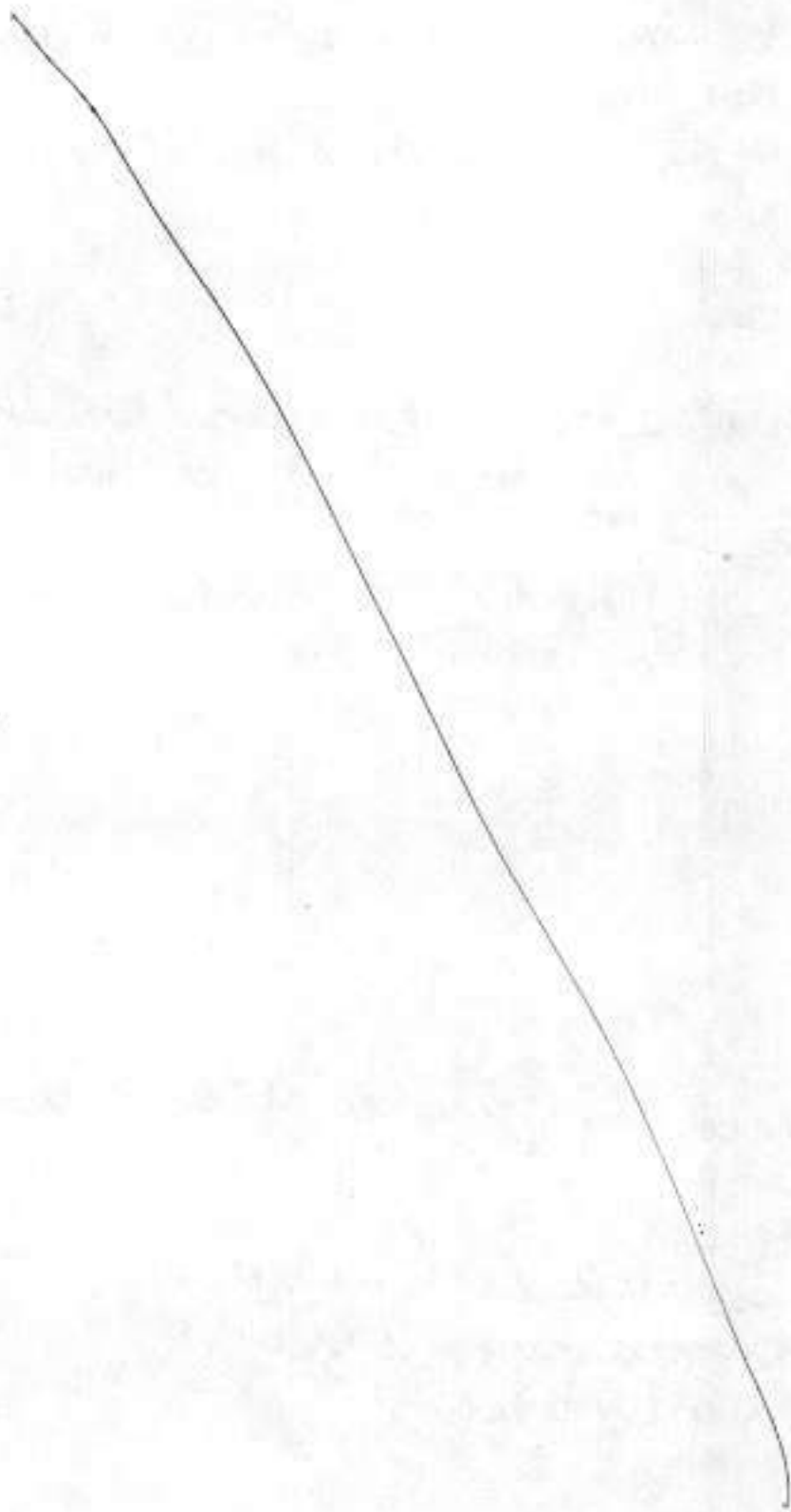
(18) Uttar

- It is characterised by presence of ashmounds and consheds.
- Use of iron tools.
- Use of Presence of huge rock burials.
- Presence of bead making factories.
- Use of tank irrigation found.

(19) -

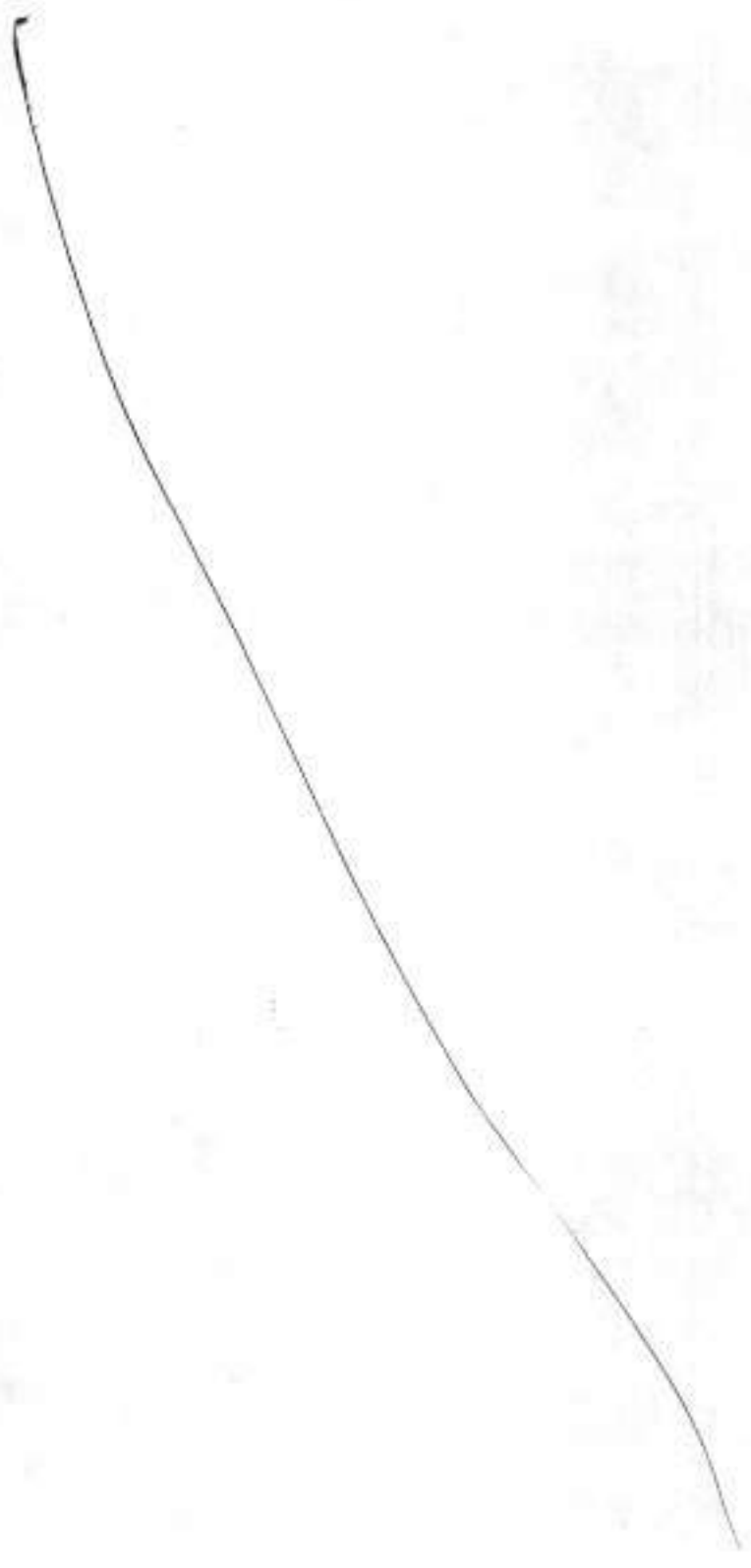
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Remarks

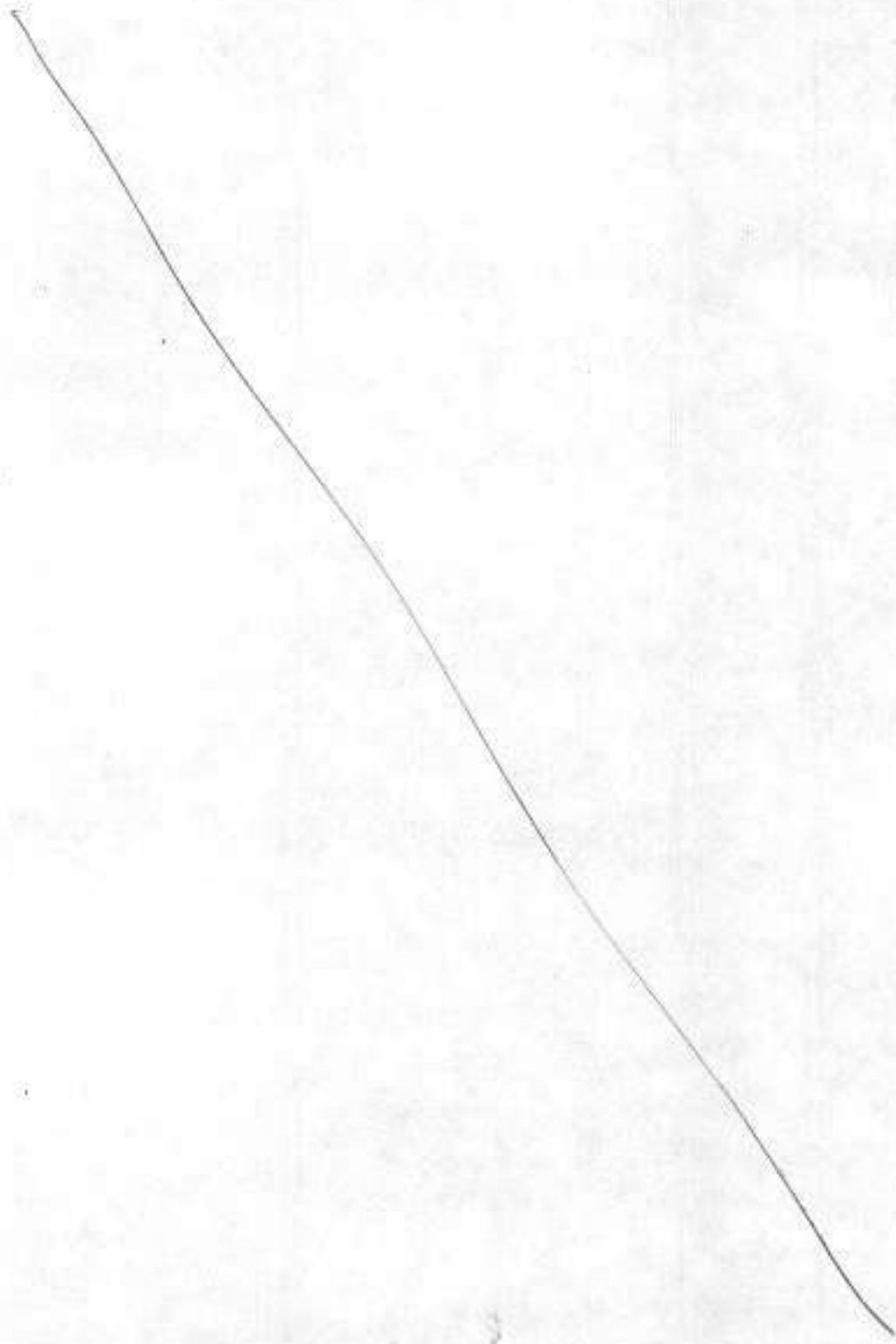


Remarks





*Remarks*



Remarks

2. (a) How far do you agree that the Mauryan was a new form of government, which was marked by centralized control and planning. (20 Marks)
- (b) What were the impacts of Persian invasion in India? Is the impact could be noticed in Ashokan pillars as well? (15 Marks)
- (c) Guilds have played very important role in Ancient India. Evaluate the role of guilds, especially as bankers on the basis of the sources available to us. (15 Marks)

(a) <sup>10/12</sup> The Mauryan empire emerged c. 324 BCE and lasted till c. 187 BCE. It included vast parts of Indian subcontinent under its rule as Ashoka's rock and pillar edicts have been found as South as Brahmagiri. During the colonial period, there was a perception created by the colonial historians that Indians had never been capable of self rule as there was a lack of centralised states in ancient India. In order to counter this perspective, nationalist historians asserted the centralised nature of Mauryan and Gupta empires. They presented the fact that such a large empire could be held united only by a centralised rule as evidence for their claim. They also stated that the content of Ashokan edicts was similar across the subcontinent.

However, present day historians have offered differing viewpoints. Historian Gerard Fussman argues that Mauryas superimposed their rule on pre-existing political system in the newly conquered areas. He also argues that while Ashoka proclaimed his message through his edicts in Tamil and other distant areas, the

Remarks

actual day-to-day administration was under the control of local governors & amatyas. He cites differences in the translations in Greek edicts as an acknowledgement on the part of the ruler of the differences that existed at the regional level & his way of accommodating them.

Romila Thapar earlier argued for a centralised control of the Mauryan empire. However, she later gave a different explanation for the nature of the Mauryan empire. She used Immanuel Wallerstein's division of world into core, metropolitan and periphery to explain Mauryan empire.

The core was represented by areas in and around Magadha, where there was a strong degree of imperial control. Then came metropolitan areas such as Tosali, Suvarnagiri, Ujjayini, Tamila where governors exercised control in accordance with the king's commands. Lastly, the peripheral areas, which probably must have included forested areas, were under very limited control.

Using primary sources such as Ashoka's inscriptions, one does notice

Remarks

good

परिष्कारित  
 objective  
 structure  
 articulation

an imperial ideology at play. Similarly, Kautilya's Arthashastra visualises a very centralised state based on the concept of saptanga rajya and this was only possible if there was a real example available for the author.

Therefore, the debate regarding the nature of Mauryan state rages on but till we have better understanding, Shapur's explanation seems the most appropriate - Centralized control in core & metropolitan areas with limited control in peripheries.

all time of

(b) The Persian invasion to India was led by 3 Persian rulers, Xerxes, Cyrus and Darius. There were a number of perceptible impacts, especially in the sphere of trade, culture & further invasions.

First and foremost, the knowledge of India and its riches spread to Europe, which then later inspired Alexander the Great to invade India.

Secondly, it allowed in India to become a part of the network of trade that stretched till West Asia and beyond to Europe. This increased the

Remarks

Articulation is good

economic prosperity during the period and led to the ~~formation of~~ rise of merchants and traders.

Thirdly, in the sphere of culture, the impact can be seen in the field of art and architecture. The Mauryas, taking inspiration from the Greeks, started erecting pillars and constructed opulent palaces such as the one at Kumrahar.

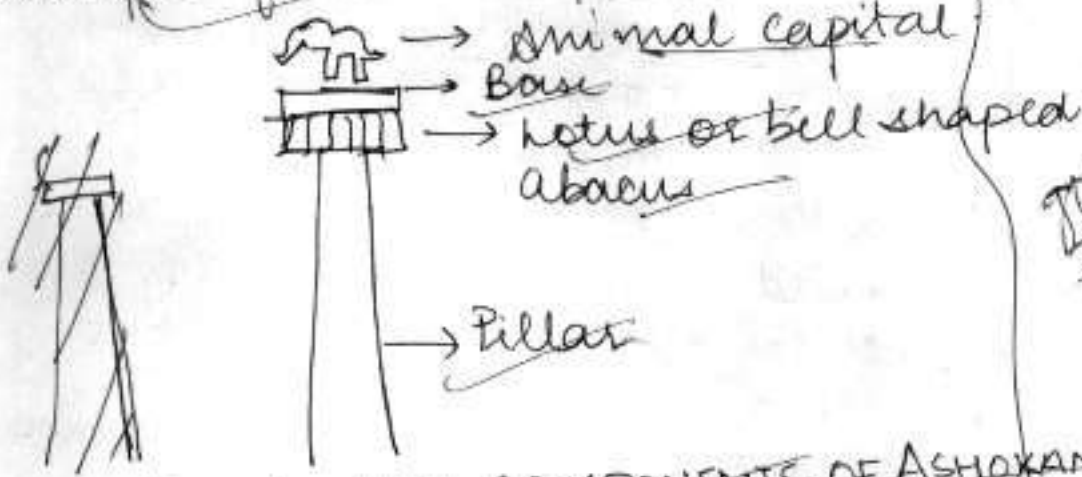
The ~~idea~~ imperial ideology demonstrated in Ashokan pillars was probably borrowed from Achaemenid pillars. The stiff, heraldic posture of lions and other animals also seems to be a result of Persian influence. The use of polished sandstone is also an evidence to Persian influence.

However, Niharayanjan Ray, a famous art historian, points that while Achaemenid pillars were erected along with palaces and other state buildings, Ashokan pillars were erected on their own. Similarly, he argues that Ashokan pillars were made of several components while Persian ones were monolithic.

Remarks

⊗ Require more examples of difference

Example of Ashokan pillar at - Jamnath pillar



THE MULTIPLE COMPONENTS OF ASHOKAN PILLARS

(67)

(c) Guilds of merchants, traders, artisans were an important consequence of economic prosperity of ancient India during c. 200 BCE to c. 300 CE, but they existed prior to this period as well. They were called shrenis and functioned according to a set of rules.

Rulers were supposed to provide protection to shrenis and also accepted their internal functioning (settling out justice to members).

Guilds have been mentioned in various texts of the period such as Jatakas, Mahavastu - which mentions the guilds of Kapilavastu etc, Merrichkatika etc. as well.

inscriptions from Mathura, Bharhut and Western India which talk of guilds of bead makers, leather workers, iron workers etc. An important inscription is the Mandasa inscription which talks about iron workers.

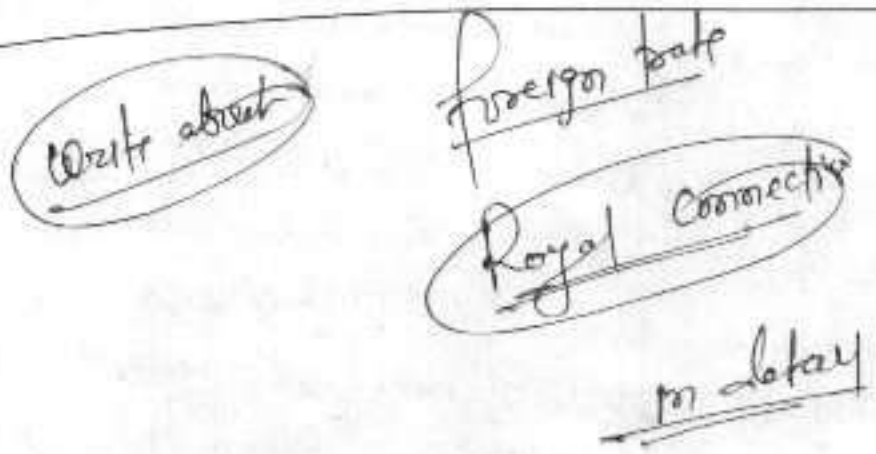
Remarks

good facts

Guilds often donated a part of their wealth for the construction of stupas or other religious sites. ~~Eg - The Mondavir~~  
 Eg - The Sanchi Stupa has various inscriptions which declare that a particular guild was responsible for the construction of a trana or another part of the stupa.

As bankers, guilds advanced money as loan to its members, gave commercial papers as well as discounted such commercial papers as well.

Thus, one sees that guilds played an important role as donors to religious establishments, forming a union of sorts to protect interests of its members as well as bankers to its members and rulers too.





*Remarks*

Remarks

3. (a) Briefly discuss about the intensification of trade contacts between the Indian subcontinent and East and Southeast Asia In the period between 200 BCE and 300 CE. (20 Marks)
- (b) Critically analyse the land ownership and the complications associated with it In Ancient India With special reference to Gupta Empire. (20 Marks)
- (c) Evaluate the status of women in India during Gupta period. (10 Marks)

(a) <sup>18</sup> During c. 200 BCE and c. 300 CE, Indian subcontinent was a part of trade networks that stretched from East and South East Asia to West Asia and further to Europe.  
 Sources for the study of trade with East & South East Asia include Jatakas, Buddhist texts such as Dipavamsa, Mahavamsa as well Tamil Sangam <sup>epic</sup> texts such as Sillapadikaram and Manimekalai.  
 At the same time, archaeological evidence for the materials traded has also been found.

According to the Jatakas, trade was carried out with regions such as Suvarnadripa, Ratnadripa and Babru, probably referring to East Asia, Sri Lanka and Babylon respectively. Accounts of Fa Xian mention the port of Tamralipta as an important one for carrying out trade with China. Similarly, Tamil Epics emphasize on the importance of the Coromandel coast for trade with South Asia and ports such as Kaveripattinam.

Remarks

Nicely explained  
 Time & Space

Korkai were important ports. The epics also refer to ships of various commodities reaching and leaving these ports from and to China and <sup>South</sup> East Asia.

With China, the goods that were imported to India included Chinese silk, frankincense and styrax.

Since overland routes were turbulent, these commodities reached the Roman empire through the sea route from ports such as Barbaricon and Barygaza.

From India, pearls, coral, glass & fragrances were quite popular in China and were sent from the port of Tamrapkti.

With South East Asia, the magnitude of trade was huge as spices such as clove, pepper and cinnamon were imported along with gold and camphor. The demand for spices was so huge in Roman empire that Indian spices were not enough and South East Asian ones had to be imported.

From India to South East Asia, items such as beads of agate, carnelian, cotton textiles, pottery and glass were

Remarks

for better presentation you can draw map of this area.

sent.

The intensification of trade with East and South East Asia was due to the rise of 2 major empires in East & West - Han empire and Roman empire, which created the demand for the products. Indian merchants gained substantially by exporting East & S.E. Asian goods to Rome leading Pliny the Elder to complain about the drain of wealth to India from Rome. Similarly, India exported many items to the East & South East, leading to huge economic prosperity in the subcontinent.

Need discussion

in brief discusses about the decline of interest of trade

Remarks

(9)

(b) The texts of ancient India such as the Dharmaśāstras convey a complicated picture of land ownership during the Gupta period. There is a certain degree of confusion regarding the nature of ownership of land. Generally, there are 3 categories of ownership - royal ownership, private ownership and community ownership.

The evidence of community ownership comes from Vishnu Smṛiti and Gautama Smṛiti which convey that common land cannot be divided and land which provided livelihood (yoga-kshema) cannot be taken away.

Similarly, evidence for royal ownership comes from the various land grants given in the period.

The ruler often gave grants of land in return for service to 'feudal' lords. These were the vassals of samantas of the ruler. The king also gave grants to Brahmanas.

Certain scholars argue that this shows a decrease in the power of the ruler. However, other scholars

Remarks

Nice approach

and  
conceptual clarity

But Require  
facts to substantiate  
argument

argued that lands given as grants were probably those which were not completely under his control & this brought them under his control.

There is also evidence for the presence of private ownership of land as often Sethis and traders, Sarthavahas etc. ~~had~~ bought land and donated it to Brahmana donees.

Therefore, one notices 3 types of land ownership under Gupta rule. well tried

(c) <sup>4 1/2</sup> During the Gupta period, women faced continued degradation of their position in the society. However, there are certain exceptions in the period such as royal women who may have enjoyed access to resources and power.

Royal women such as Kumaradevi, wife of Chandragupta I, often appear on coins and seals on the reverse side. Similarly, Prabhavati Gupta, a Gupta princess married into Nakataka dynasty owned land which she then donated to a Brahmana & for this there is inscriptional evidence.

The Dharmashastras and Vatsyayana's Kamasutra argue for a lowering of age of a bride and ensure she is chaste.

The Kamasutra discusses the various qualities of a wife, which include dutiful and submissive to her

husband. He also discusses the subjects royal women should be taught - music, literature, dance etc.

He also discusses the ganika, referring to courtesans. There is an ambivalent attitude towards them. They were admired honoured for their wit, beauty & grace but the fact that their sexual favours could be bought meant that they could not gain much social respect.

Widows were supposed to remain unmarried. Brihaspati Smriti contains one of the earliest mentions of Sati, recommending it for widows. Widow remarriage was looked on with contempt though there are references to it in Amalakesha

Generally, one sees greater preoccupation with women's chastity & marrying her off in the same vana though the idea of



stridhoma became popular.

Thus, the conception of Gupta period as 'golden' can be challenged as it was certainly not golden for women & only women of royal families enjoyed a limited degree of power.

Chalukya

Nice

Articulation

Copy on

*Remarks*

4. (a) What were the major nastika philosophies in Ancient India and in what ways it differed from astika philosophies. Write with special reference to Lokayat sect. (15 Marks)
- (b) 'The religion preached by Ashoka in his edicts was a universal religion'. Examine in light of his policy of dhamma. (20 Marks)
- (c) "After the Kushanas Mahayana Buddhism deviated a lot from the original Buddhism, but even though it attracted the mass a lot." Critically analyse. (15 Marks)

①  
 (a) Nastika usually means a non-belief in God or non-existence of a supreme being.  
 The various nastika philosophies prevalent during this period were Jainism, Buddhism, Ajivikas and Lokayata school. They were characterized by the fact that they were against Vedas, Vedic rituals and Brahmanas' dominance. ~~the~~ ~~sa~~

Jainism concerned itself with individual action and so did Buddhism. In fact, Buddhism went a step further in rejecting the varna hierarchy given by Brahmanas.

The Lokayata school also called the Charvaka school is known ~~on~~ mainly through the writings of its svata, who may offer a negative perspective. They were also anti-Vedas, Vedic rituals and the need for middlemen such as Brahmanas.

They believed in gaining knowledge through what can be seen & perceived. They believed in living in here and now and did not believe in the idea of birth & salvation. Rivals decided this school as 'hedonistic' and stated that it functioned according to the 'pleasure principle'. They aimed at enjoying life at present.

Astika schools included schools such as Mimamsa, known through the writings of Jaimini, Vedanta known through Badarayana's works, Yoga, known through Patanjali's works, Nyaya, known through Gautama's works and Vaisheshika, known through Kanada's works\*. These schools, unlike Lokayata/Charvaka, left records of their philosophies.

They believed in Vedic rituals and/or texts, believed in a superior supreme being and salvation. For instance, Mimamsa believed in Vedic rituals while Vedanta in Upanishads.

Remarks Well tried. But for better presentation you can write diff. ex. in table form.

therefore, the 2 schools were extremely different in their ideologies and the nastika school became popular amongst the common people who confused by the complex rituals and dominance of Brahmanas

(b) (ii) Ashokan ~~religion~~ dhamma has been the subject of a debate regarding its nature, message and impact on the Mauryan empire. From the various rock and pillar edicts, the message of Ashoka's dhamma can be divided into 4 categories - ahimsa or non violence, welfare of subjects, social responsibilities and mutual respect and tolerance.

In the first Rock Edict (RE), Ashoka bans the killing of animals and birds for food and/or pleasure. He also bans religious processions, as these could site of violence.

In the 13<sup>th</sup> RE, he renounces war and instead of conquest by force, he aims to conquer using 'dhamma' i.e. dhammanijaya.

In the 2<sup>nd</sup> RE, Ashoka talks about establishing medical centres, <sup>medicinal</sup> herbs, shady trees for travellers on roads - evidence for social welfare.

In the 6<sup>th</sup> RE & PE, he discusses that he has established the edicts for the happiness of his subjects & they would be happy if they followed the edicts.

In the 3<sup>rd</sup> RE, Ashoka advises his subjects to behave with respect to elders, liberality to shramanas & Brahmanas, restraint with all living beings and courtesy to slaves & servants.

In the 9<sup>th</sup> RE, he mentions the importance of liberality to Brahmanas and shramanas while in 11<sup>th</sup> RE, he describes the gift of dhamma as the best gift. He goes on to define dhamma in the 2<sup>nd</sup> PE stating that it involves performance of virtuous deeds and behaving with kindness & compassion.

Remarks

Excellent ✓

Propose the presentation

equal distance from both side of margin

Finally, in the 7<sup>th</sup> RE & PE, he emphasises on the need for tolerance and mutual respect for members of different sects. He also advises his subjects that they should exercise restraint while praising one's own religion and criticizing others.

In another RE, he mentions that viharayatas (pleasure tours) will be replaced by dhammayatas of the Suler. This will involve gifting Brahmanas & sramanas, visiting the elderly, questioning and instructing people on dhamma.

This has led many scholars such as Upinder Singh to argue that actually Ashokan dhamma was a version of Buddhism. She gives the Kumhinder Pillar inscription where Ashoka exempts Kumbhineri for taxation as evidence, as well as the Nigalisagar one where he threatens to expel trouble causing monks. However, Thapar argues that this was probably his personal belief and he separated the state from his beliefs.

Remarks

② Paragraph change should & visualize clearly

She states the controversial circumstances of his accession to throne made it necessary for him to seek support from heterodox sects.

Nevertheless, one does see that Ashokan dhamma ~~is~~ including general precepts for living a more socially productive life and thus, can be considered a universal religion.

(c) Mahayana Buddhism developed during c. 200 BCE & c. 300 BCE.

It differed from earlier Buddhism as it preached that the image worship of Buddha as well as Boddhisattvas.

Boddhisattvas were those generous being who had accumulated enough merit to attain ~~moksha~~ <sup>nibbana</sup> but instead helped other attain nibbana.

Mahayanism gained followers during the rule of Kushana ruler Kanishka. The image worship enabled the masses to view the divine and worship it.

Remarks

To substantiate how diff you can write it in point form



The mass appeal of Mahayana religion can be seen in the fact that sculptures of Buddha were popular in the Gandhara, Satavahana, Mathura & Amravati school of art.

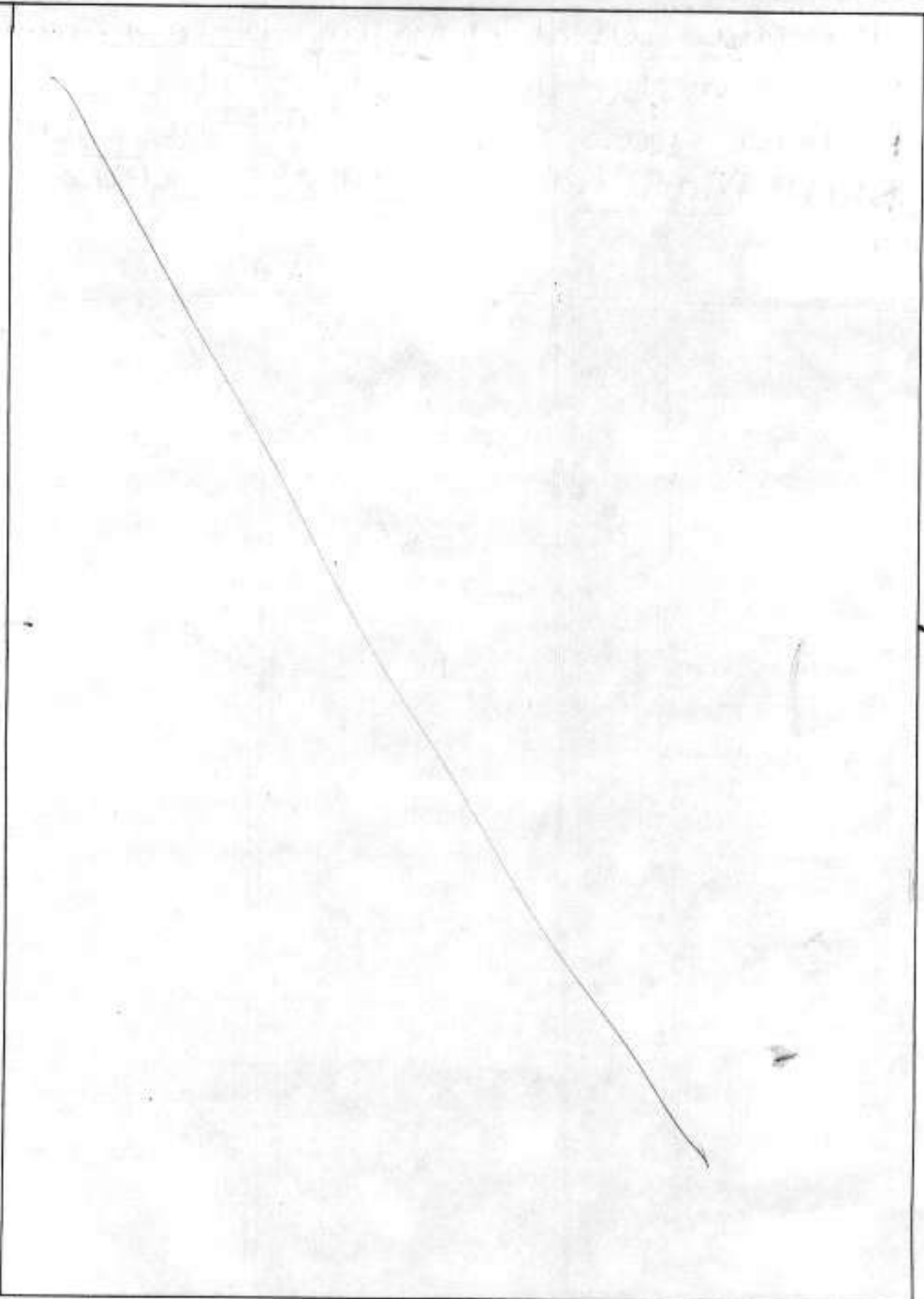
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about.

① why devoted

② why attracted the masses

③ Impact



Remarks

5. (a) Is it right to say the Gupta architecture as 'Gupta style' or 'classical age of architecture'? Give reason in support of your argument with some examples. (15 Marks)
- (b) Evaluate the knowledge on medical science of Ancient Indian People. (20 Marks)
- (c) On the basis of the Ancient literature examine the Indian view on the conservation of the environment. (15 Marks)

(b) In ancient India, medical sciences were highly developed as plastic surgery (rhinoplasty) was possible and the knowledge of ayurveda helped in curing several diseases. The treatise of Charaka & Sushruta show the development of surgery and medicine in India.

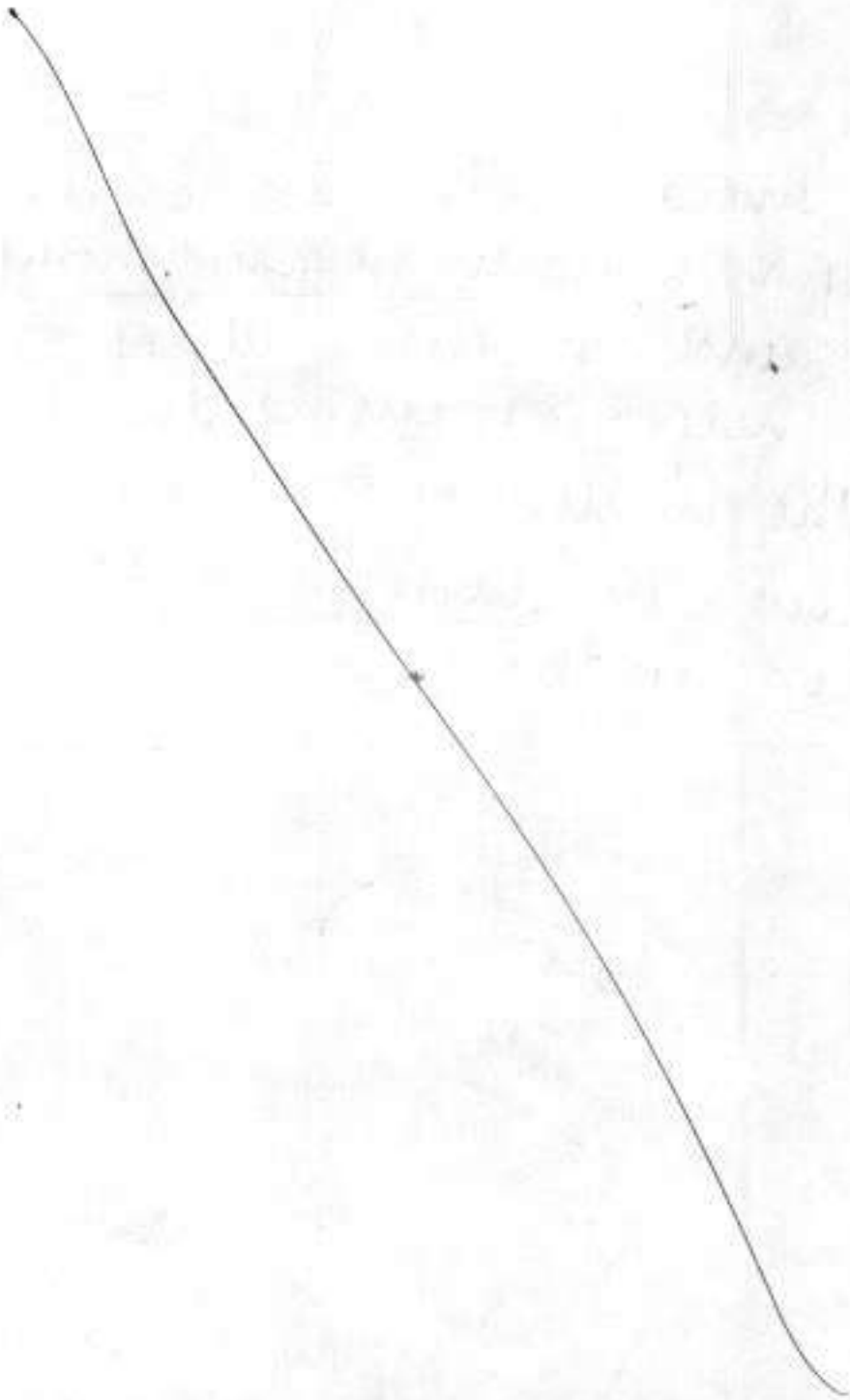
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~~good answer in asked question necessary for selection.~~

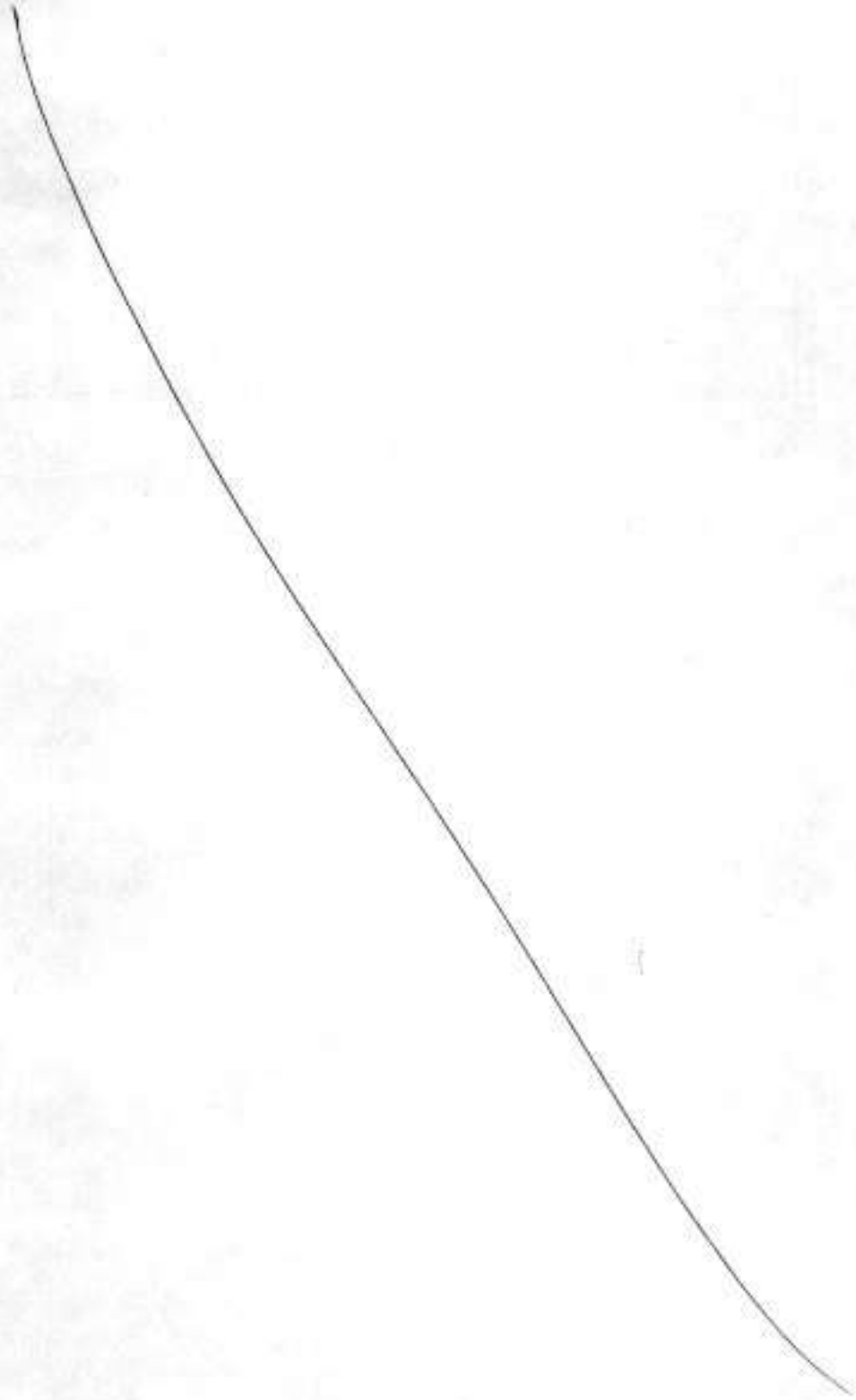
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Remarks

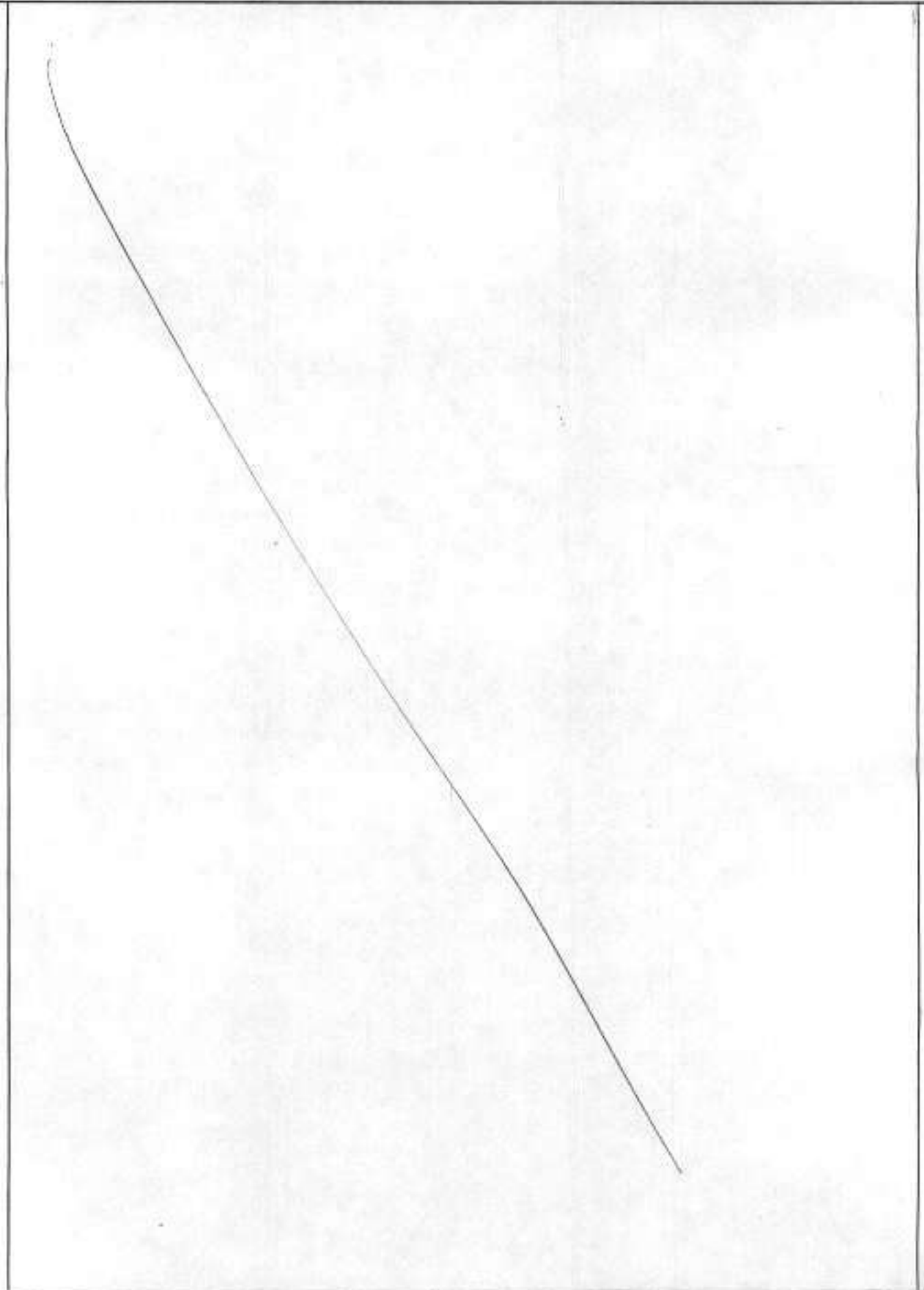
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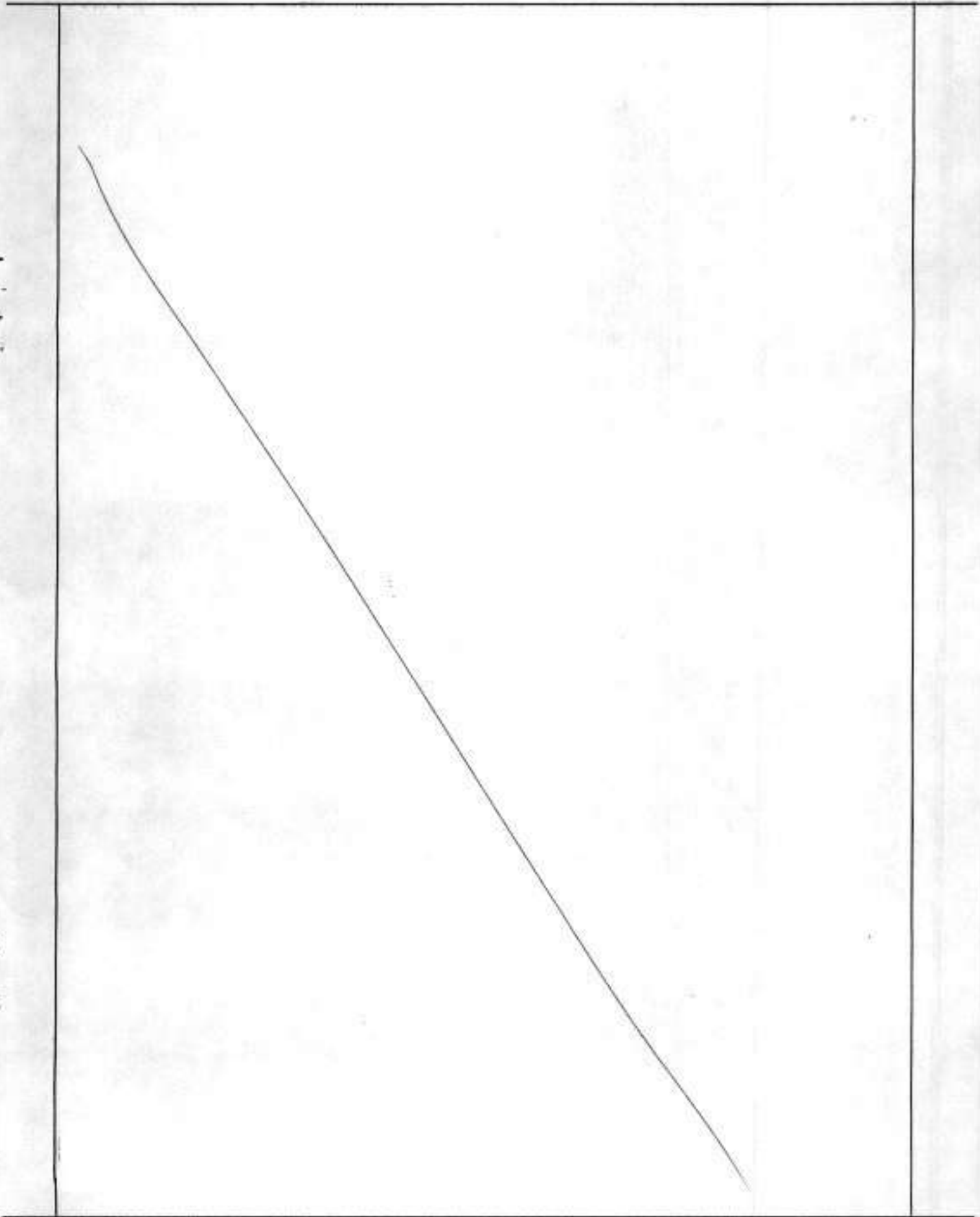
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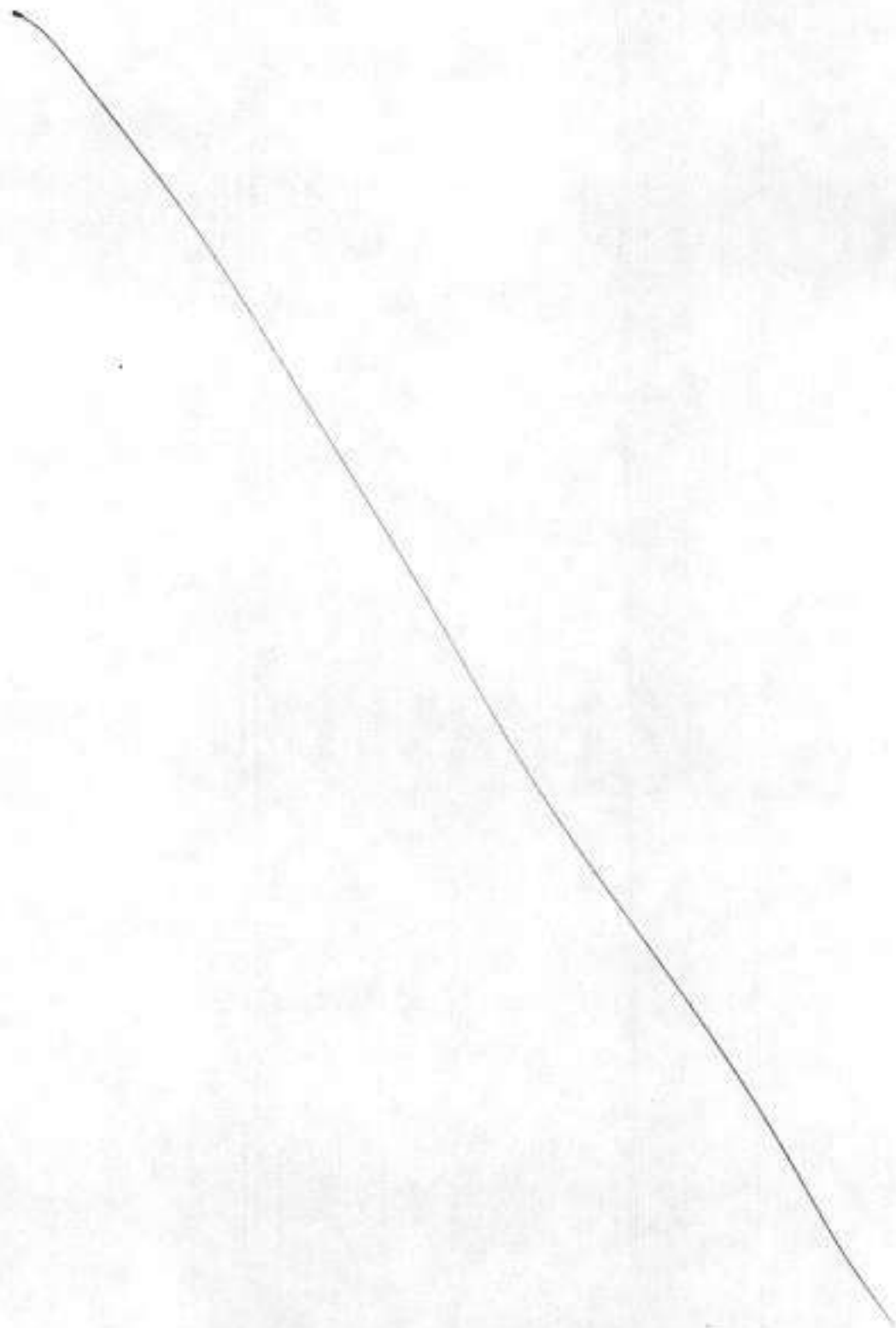
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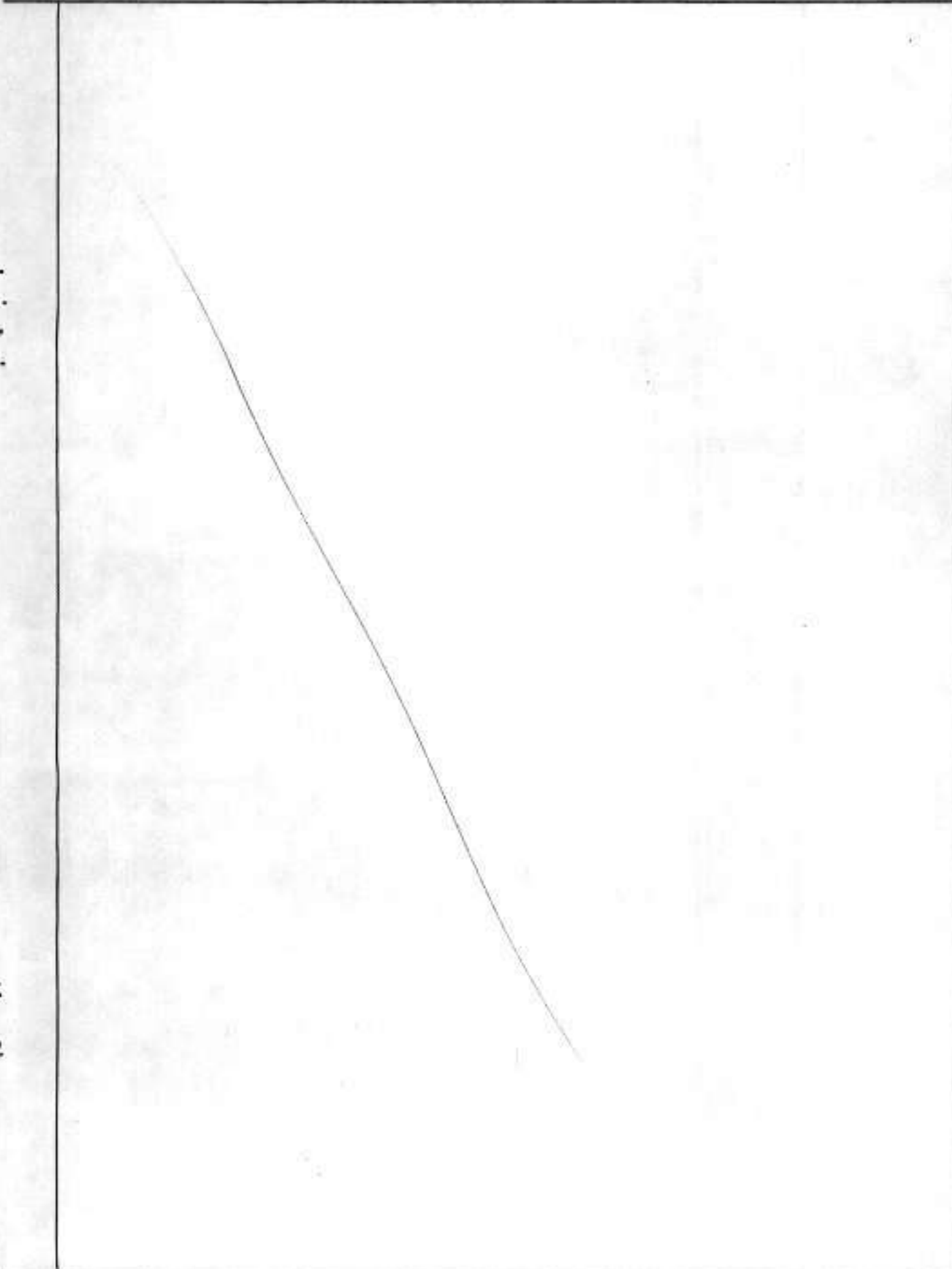


*Remarks*



Remarks





*Remarks*

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*Remarks*

# INDIA

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

