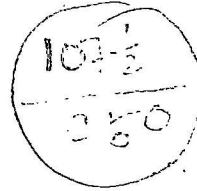


GS SCORE

TEST - 01

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.
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- 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 CHAVAN KUNAL M.

Mobile No. _____

Date _____

Signature 

1. Invigilator Signature _____

2. Invigilator Signature _____

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-Answer" Booklet. Locational hints for each of the places marked on the map are given below serially. (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 Palaeolithic site
10. A trade city
11. A Harappan site
12. A PCW 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

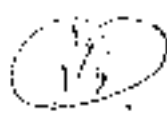
Q.1	Remarks
<p>1. Harappan site: Banawali</p> <ul style="list-style-type: none"> - important Harappan site in Ghaggar-Hakra region. Present in Punjab state. - recent excavations found artifacts such as red slipped pottery, terracotta toys seals - Use of Baked bricks in construction <p>2. A Neolithic - Chalcolithic site.</p> <ul style="list-style-type: none"> - first use of pottery in the world of this site. - It is located in Bihar <p>3. Ancient capital: Purushpura / Pushpapura</p> <ul style="list-style-type: none"> - located in present day Pakistan. - capital of Kushan - important trade centre on it - upon located on trade route connecting central Asia to Europe and India. <p>4. Neolithic site: Piklihal</p> <ul style="list-style-type: none"> - located in Karnataka state - Carbon dating of the artifacts provide information of site ground floor - Use of polished stone tools such as socketed axe - Ragi, wheat, Gram, Rice cultivated. 	<p>19</p>

5) Ashokan inscription : Topra
located in North India



- ~~is~~ written in Brahmi script.
- It was brought to Delhi by Firoz Shah Tughlaq.

6) Rock cut cave site : Karla



- One of the earliest Buddhist rock cut cave site.
- Chaityas and Viharas are found.
- Horse shoe ~~is~~ entrance with carved facade.
- Roof found is apsidal vaulted in shape.

7) Fortified City : Lahore



- located in present day Pakistan.
- major settlement of army and fortified city.
- mythology says, it was named after son of Rama, Lava.

Think properly

8) Ancient temple site : Tanjore



- located in state of Tamilnadu
- Various temples such as Brihadeshwara temple are found.

9) Paleolithic site : Dilwara :

- ①
- paleolithic site found in Rajasthan
 - Various stone tools such as hand axe, choppers, cleavers are found.

10) A trade city : Nasik
 - located in Maharashtra
 - important trade centre during ancient India :

- ①
- It was connected to port of Kalyana and Ujjaini

11) Harappan site : Mohenjodaro

- ①
- located on the bank of Indus river in Baluchistan province of Pakistan
 - one of the largest Harappan settlement
 - excavation found a well planned city consisting of citadel, tower town
 - Great Bath, Pillared Hall, Priest king statue.

12) PGW site : Ahichhatra

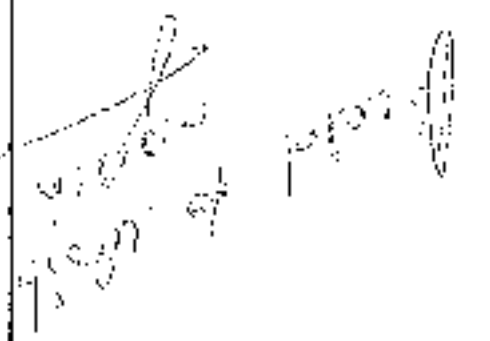
- ①
- An important painted Gray ware site.
 - located in Uttarpradesh.
 - capital of Panchala Mahajanapada
 - one of the earliest flourishing towns after 2nd urbanisation around 600BC

Remarks

16)

these paintings provide interesting insights of evolution of society.
 - In absence of literary text

Prehistoric Cave Painting site: Bhimbetka
 - located in Madhya Pradesh state.
 - Many natural caves are found containing paintings of early men from paleolithic, Mesolithic and Neolithic era.
 - Use of limestone, Gern, Chalcidony for colours



14)

Jaina site: Rajgirha/Rajgir

- sappling of Bodhi tree was planted there.
 - A Buddhist stupa was built by Sri Lanakan King.



Buddhist site: Anuradhapura

20) Mesolithic site : Bundi
 Site is located in Rajanpura
 artefacts suggest such as bones
 of sheep, goat indicate domestication
 of animals

19) Manufacturing site : Chahubari
 Important Harappan site
 manufacturing of bead making
 and terracotta toy making
 evidences of terracotta kilns,
 precious and semi-precious stones
 found.

18) Megalithic site : Adichanallur
 Important megalithic site from
 Tamil Nadu.
 Megalithic burials such as
 cairns, menhirs, dolmens found.
 Grave goods consist of iron tools,
 Roman coins which shows connection
 of these people with outside traders.

17) Satrahana city : Prasththana
 located in Aurangabad district of
 Maharashtra.
 capital city of Satrahana
 important trade centre.
 famous for cotton and silk
 garments.

Remarks

Indian subcontinent witnessed first urbanization during mature Harappan phase in 3rd millennium BC while second urbanization was witnessed during period of Mahajanapadas around 600 BC.

The origin of Urban Harappan civilization has remained a favorite topic of debate among historians. e.g. Sir Mortimer Wheeler called it a colony of Mesopotamians and not an indigenous civilization. Countering this view, Mr. Mehra, Amalananda Ghosh after meticulous study and research proved that the HC was an indigenous civilization. They provided evidence of beginning of neolithic settlements in the Northwest of Mehargarh, Jhob, Nal, Quetta, Gilgit which provided and also Sothi-Siswal culture in Rajasthan which provided agricultural backing to this modern civilization.

Q:1
b) 1/1

GIS SCORE

GIS SCORE

Thus, as shown by V. Gordon Childe this agricultural surplus led to the urbanization phase in cities such as Harappa and Mohenjodaro.

A forced civilization is one which is enforced from outside. The culture, socio-political and economical aspects of such civilization are totally alien.

However, in case of Harappan civilization, there are clear evidences that the civilization had many elements which were indigenous and various sites show the different phases of evolution such as early Harappan, Mature Harappan and late Harappan.

Also
Harappan
Civilization

Also
explained



The second urbanization was also the result of factors such as

- Demographic growth
- Wet ~~area~~ paddy cultivation
- Use of iron implements
- Rise of Heterodox sects.
- Agricultural surplus

This agricultural surplus could sustain non-agricultural groups such as carpenters, blacksmith, copper smith, goldsmith, potters etc.

This resulted in the rise of towns and cities such as Atichhatra, Kosambi in Ganga-Yamuna doab.

Thus, as observed above, Both of the urbanizations witnessed in India were of a natural progression and not a forced one.

Well listed
Nice
clearly
flow
excellent handwriting
exception

Remarks

objectivity
results & transitional

Neolithic period is characterised by a historian ~~as~~ as follows

- Use of grinding and polished stone tools
- Domestication of Animals
- Agriculture
- Seditary life style
- Use of pottery.

This was significant change from earlier phases of Paleolithic and Mesolithic period.

The subsistence pattern provides base to the religious and cultic beliefs as evidenced from Bhimbetka paintings, the prehistoric man used to worship nature since it provided him food during his hunting and gathering activities, provided shelter. With sedentary life style, better conditions were provided for mother and child. Thus, the population since women are ~~responsible~~ ^{responsible} for the progenitors, the natural force which

Use
Teeth

provide for food, crops, animals and birth to human beings was considered as a MOTHER GODDESS.

This can be seen from the terracotta figurines of mother goddess found at various Neolithic sites such as Mehrgarh, Rana Ghundai etc.

Also, the paintings from Neolithic pottery show this.

~~There was a change in the~~

Also, the burial practices also provide for religious and cultic beliefs.

Neolithic men started burying their dead ones with North-south direction, grave goods were put inside grave showing after death beliefs.

Thus, there is significant change in the religious beliefs with changes in subsistence pattern.

Well done!

Remarks

Cashy (27)

3. (a) Whether the Vedic people co-existed with the Harappan people or not, is a problem of correlating archaeological 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)

It remains an enigma that how the urbanized Harappan civilization declined suddenly among historians. Many historians provided explanation from mentions in Rigveda such as 'Harisudras' and city of Harappa in archaeological proofs. However, it is difficult to ascertain and validate these co-relationships.

Rigveda mentions Dasyas and Dasyus and characterise them as a coloured people with snubbed noses, thick lips. Dasyas also means slaves. This may indicate that Harappans after the civilization declined, got assimilated with local and regional settlements and later came in contact with Vedic people who were nomads.

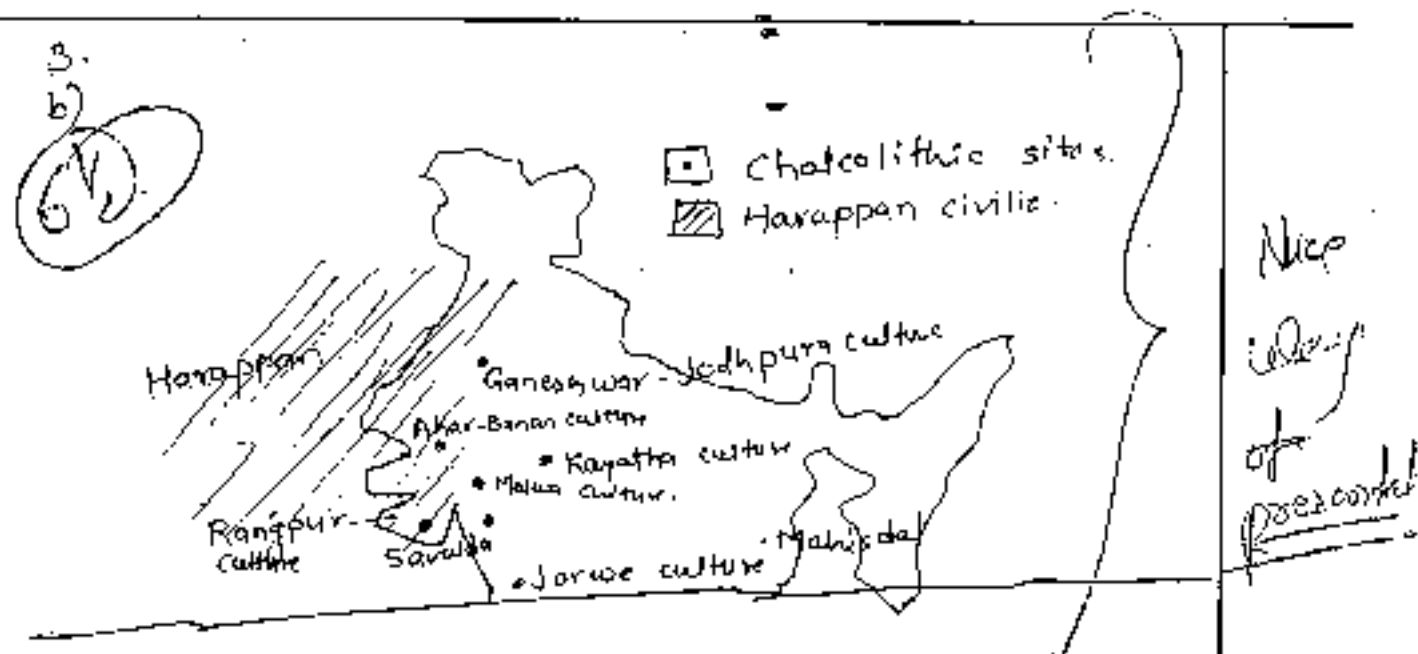
Professor D.D. Kosambi makes an interesting case of confrontation between Aryans and late Harappans by painting

to mention of fight between Indra and Vritra. However, Archaeology does not support it.

Recent excavations at Rakhigathi, a site from Haryana, show that the people were indigenous inhabitants of the area and not outsiders. Some of the sites such as Bhogwanpura have provided evidence of both Harappan and PGW culture.

The meticulous analysis of literary sources and corroborating it with archaeological source is the foundation of History.

However, in the absence of definite archaeological evidences, it becomes a problem to certify that vedic people co-existed with Harappan people based on literary texts at our disposal.



The ~~ed~~ Chalcolithic cultures developed along with Harappan civilisation. As shown in map, these cultures are present in the vicinity of Harappan sites.

When we trace the process of urbanization for Harappan civilisation, we find a the remarkable role performed by the invention and use of Bronze by the Harappans.

Bronze is an alloy of copper and Tin, and the tools made from bronze have helped Harappan civilisation to rise on the horizon of material culture.

Remarks

The chalcolithic sites are characterised by use of copper tools and stone tools.

The excavations at various sites ^{Harappan} indicate the trade between Harappan sites and chalcolithic sites.

e.g. Prof. D.K. Chakrabarti point to the import of copper to harappan sites of Kunal and Rakhi-gashi from Ganeshwar - Jodhpura mines.

This suggests growing trade relations.

The archaeological evidences provide for interesting potteries containing charred grains of wheat, barley, rice etc.

This means chalcolithic people were well aware of the agriculture, secondary activities as well as tertiary activities.

However, ~~as~~ it remains a mystery that why these people did not learn the various technologies from their contemporary Harappans such as

- Bronze making technology
- Bead making, ~~etc.~~

Remarks

Write in detail the factors due to which not developed in Chalcolithic phase.

Use of iron in the Indian subcontinent is attributed to beginning of 1st millennium BC. This was also the period of state formation in Northern India with various Janapadas in competition with each other. The religious movements began with the rise of material culture and disillusionment from Brahmanical order. The Brahmanical order in turn was largely responsible result of political patronage and cult of sacrifice. Thus, we see these three interrelated to each other.

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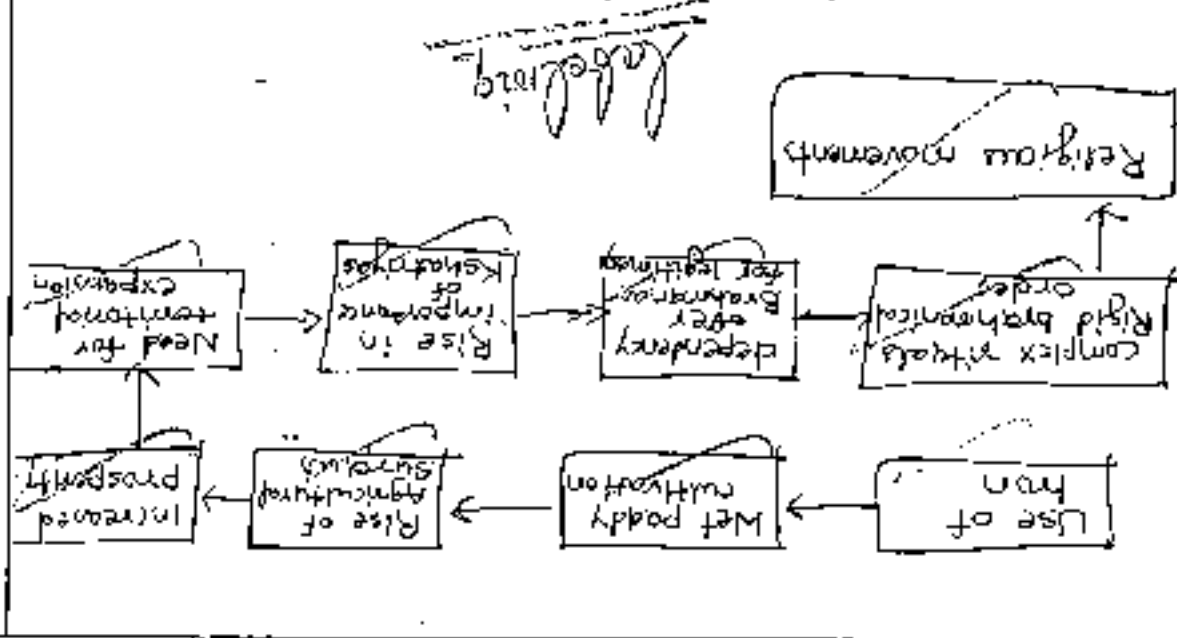
Thus, it can be seen that Chalcolithic cultures had all the potential to develop into an urbanized culture.

All the above points could have helped the Chalcolithic cultures to develop into an urbanized culture.

- Use of burnt-bricks
- Knowledge of scripts
- Use of seeds

Class - History, Unit - Sect
Topic - Development of Trade and Commerce

Thus, it can be seen, the use of iron had revolutionized the production process. It was very much important to make agricultural tools and implement. At the same time, it was important for making weapons. All this led to rise in material prosperity. With the prosperous situation, the lower elements of varnashrama system, vaishya, especially did not like their lower status. Also, the shudras required their animals for agricultural use. Violent attacks and sacrifices demand these animals to be slaughtered. Hence, they



were looking at a religion who can provide Non-violent philosophy as well as freedom from lower status of rigid Varnashramadharma system.

With ~~at~~ this background, we see rise of mentions heterodox sects, total 62 in no viz. Buddhism, Jainism and Ajivikas being prominent ones.

They provided non-violence as highest attribute and also equality in the society among its members.

The disillusioned masses got enticed with simple philosophy, charm of their propounders such as Gautam Buddha and Mahavira, and also the common Prakrit and Pali languages.

These sects opened their doors for all irrespective of ~~cast~~ ~~to~~ varnas. Gradually, these religious movements got political patronage as well and they spread to other parts of country. This indicate how the beginning of iron use led to state formation and which in turn led to religious movements.

Progress with emergence of Religious movements

Remarks

consider the base of for complete of question properly specially in the context of South Indian States (Tamil and State)

Remarks

4. (a) What kind of relationship between politics and religion has been gleamed 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 treatise which provides suggestions and teachings to princes and rulers about administration.

Arthashastra speaks about the co-operative relationship between politics and religion. It says

- A king should respect the religious institutions and should provide for their requirements.
- In turn, religious institutions would provide for harmonious activities and spread the glory of king.

Thus, it is the relation of mutual co-operation.

When this balance gets disturbed, it affects the administration. Religion plays an important role in cultivating the belief system in the society. However, if such cultivation gets damaged due

Remarks

Repair your fact and analysis

to over ambitious ruler, the societal disturbances increase and it leads to chaos and violence.

The post Mauryan period (200BC-300AD) witnessed remarkable rise in trade activities.

Various crafts and guilds played major role in flourishing the trade during this period.

This is

The period of Kushan (100-300AD)

known period of growth of Mahayana Buddhism.

The Mahayana Buddhist sanghas emerged as great centres of trade.

They started accepting donations and

also indulged in banking activities.

The Barhut sculptures indicate

mentions of rich merchants such as

Ancient traders who donated the

beautifully carved pillars and huge

donations to a monastery.

It also mentions names of various

persons their occupations in it.

Remarks
 Had some sources for Barhut sculptures.
 this photo.

Quality
 Quantity
 pay do work

5

① Look on faculty

The Kushana empire lay on the silk route. The towns and cities of Taxila, Pushpapura grew as major trading centres. The contemporary Buddhist text mention of vanik for merchants. The terms such as shreni, puga, sangha were used in Jatak Kathas. These were headed by sarthavaha, shreshthin, dyetha. Various crafts such as bead making, ivory, silk weaving etc. grew into prominence. The ~~guru~~ Dharmacharya also recognised their status. Guilds had their own rules - 'Shreni Dharm'. Even kings also did not interfere with the internal matters of the guilds. The guilds provided for the education of their members. Also, it used to take care of their protection.

classmate
classmate
classmate
classmate
classmate

2) With the arrival of Neolithic period, we get evidences in growth of knowledge in medical science.

1) During stone age, the knowledge of medical science was very general. The paintings at Bhimbetka, provide the knowledge of pre historical men about the birth, sexual union and funeral rites. Some of the paintings show injured persons during hunting getting treatment from the other members.

3) The history of medical science in the Indian subcontinent can be traced way back from stone age.

Many guilds used to have their own army to protect their trade interests. These were called 'Shreni badi'.

Thus, we can see the guilds rose into prominence and became state within a state during Kushana period.

c) The post Mauryan period witnessed composition of Charak Samhita - a treatise on medical science.

Bindusara as personal physician of Bindusara who learnt from Taxila university.

5) The period of Mahajagaddas was witnessed with second urbanization. Various Jataka leathar describe Jivaka

of various Puranas also contain knowledge of medical science.

4) The Vedas mention various floral details. Ayurveda provide details of medical science

3) Harappan were highly knowledgeable persons. Their knowledge in medical science remains unknown because of undecipherable script.

The archaeological evidences found at Mehargarh show the use of tooth drilling and filling of space with some material. This shows knowledge of dentistry with neolithic people.

Prehistoric
Archaeology
Science

5) The period of Gupta, was considered an epitome for medical science with composition of Sushruta samhita, Hanti Ayurveda, Ashvashashtra etc.

Thus, we see a progressive evolution in the knowledge of medical science since the stone age reaching to zenith during Gupta's age.

Add some examples related to Gupta period

Remarks

Remarks

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)

→
 (7) Prof. R. S. Sharma calls the period of Guptas as proto-feudal polity because of decentralisation of powers and rise of various intermediaries.

There were many factors responsible for the emergence of this situations, such as

- Land donations
- Increase in subordinate principalities
- Expansion of Kingdom and entry of various tribes in the society.

Among these, Land donation was a major reason for growth of feudal structure.

We find beginning of land grants from Satvahana period. It was continued by Guptas as well.

The land grants were given to religious institutions as well as

~~subordinate~~ military officials.

With the passage of time, the donees were given administrative and judicial rights along with the right to collect taxes.

We find references such as 'Akshaynividharna', 'Tannapathahyama' indicating permanent nature of land grant.

Also, an inscription point to the terms such as 'parihara' meaning exemptions from ~~the~~ paying taxes.

~~the~~ Also, right ~~to~~ over the treasures hidden beneath the earth was given.

Thus, with all the administrative, judicial rights with them, the donees accumulated considerable wealth and also rose in power.

The Dharmachakra also ~~always~~ show change in their attitudes towards the donees and provide them to become rulers.

Remarks

very good

The King's army was not allowed to enter the granted areas. Hence, ~~with~~ the feudal lords could grow in their respective areas.

The administration of Guptas mention ~~names~~ of various non-officials such as 'Ashdashkulikapramukha' 'Gramasthupramukha' as part of their administration.

Such dependency on lower officials led to gradual decline in the centralisation leading to proto-feudal society.

Try to connect ~~smoothly~~

aspect

not - proto feudal

Q. The Sangam literature belong to the period of (300 BCE - 300 CE). It provides interesting insights of early South Indian society.

The Sangam literature can be divided into two types

- 1) Pattu Pattu (10 Idylls)
- 2) Ettutokai (8 anthologies)

These poems are of two genres

- ① Aham or love songs
- ② Puram or war songs.

Aham songs provide details of the erstwhile South Indian society, the economy and political details.

Puram songs briefly describe the great achievements of heroes who fought battles, cattle raids or with pirates.

The Sangam literature also provides for five Tirais.

Remarks

There are total 2380 poems belonging to women. ~~They describe~~

~~per varnashrama system. and society was not stratified as in contact with North Indians. mentioned. This means they were Brahmanas and Shramanas are mentioned; however, reference to The term Varna is nowhere~~

~~to these areas. occupations of people belonging of Sangam literature - it provides The thus form central theme~~

- Palai
- Madurai
- Kurinj
- Hills
- And
- Forests
- Marutham - agricultural areas
- Neyyal
- Coastal area

~~Sangam era. These were. five ~~ecozones~~ ecotones during suggested these were actually~~

Historians such as A.K. Ramanujan

involvement of women in agriculture, weaving, fishing etc.

We find names of various deities differing on per Tinal region such as

- Ventan in Marutur
- Magan in Madai
- Vannam in Neytal
- Munggan in Kunji region.

Thus, religion played a great role in the society and it was

result of the socio-economic and geographical features of

that particular area.

Thus, the Sangam literature provides a picture of

- simpler society where women were not discriminated and society was not stratified.

Compare with - other

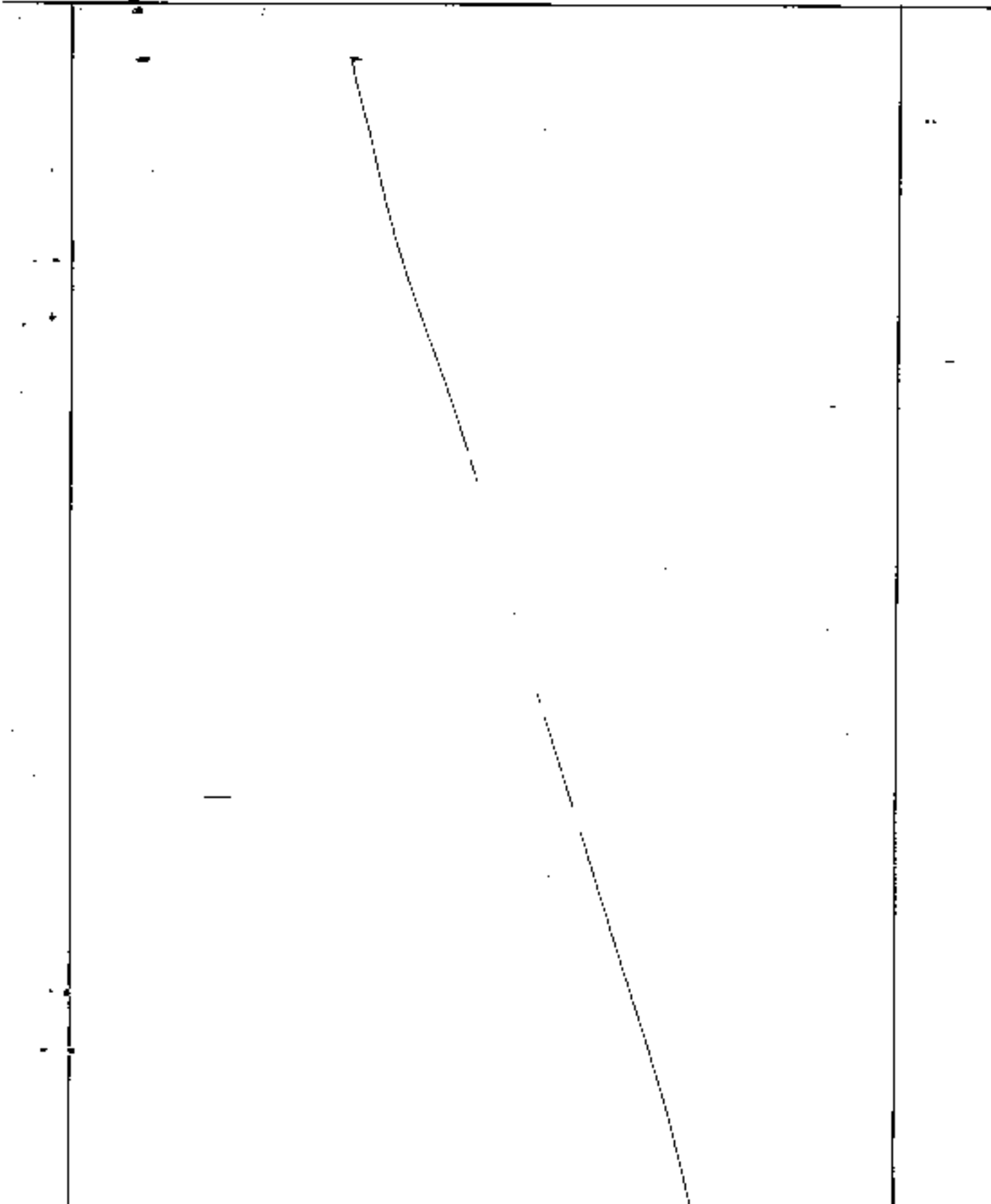
features

are also given

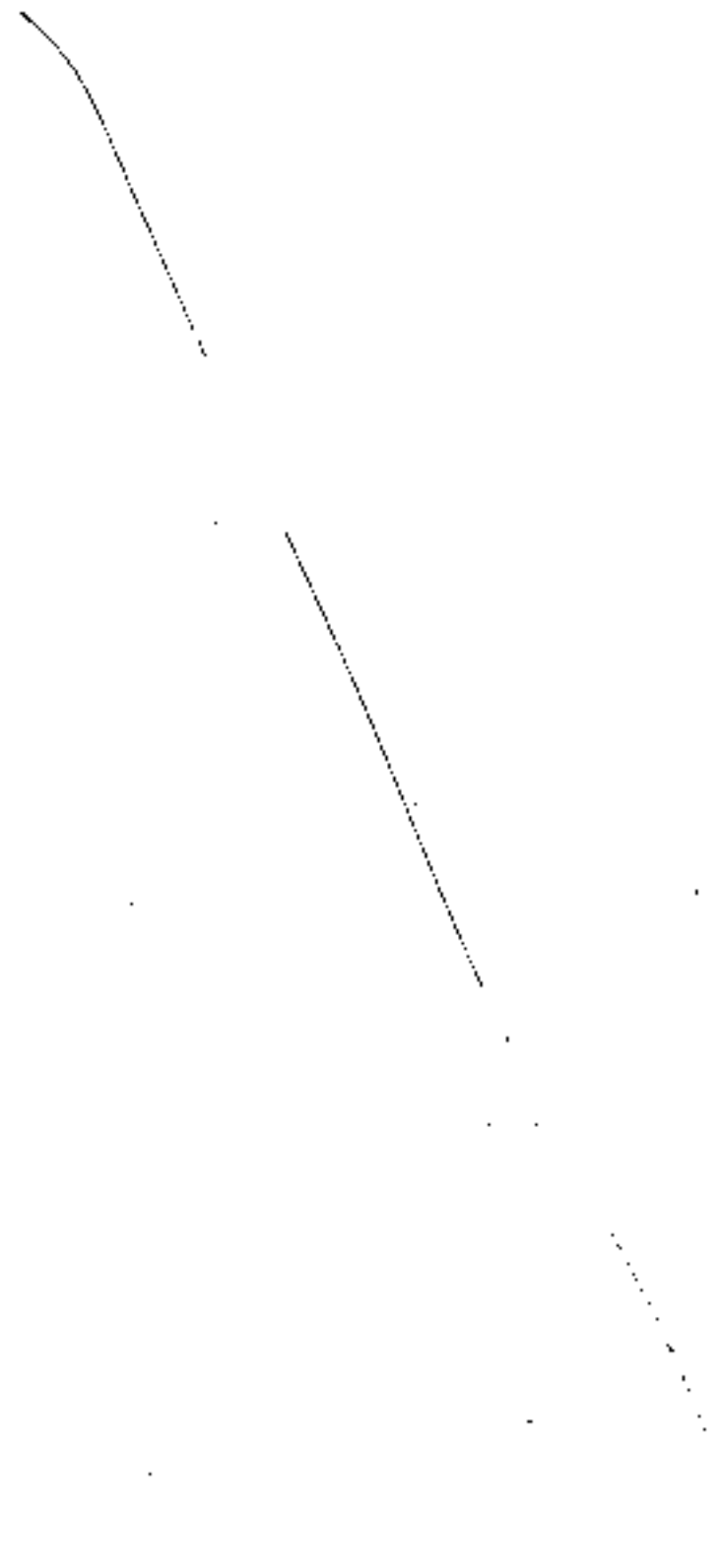
Remarks

try to write briefly & systematically

Sangam



Remarks



Remarks

GS SCORE

118
250

History Test Series 2018

Mock 1 (Paper-I)
TEST - 07

HISTORY

Time Allowed: 3 hr.

Max. Marks: 250

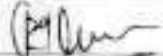
Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
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Name CHAVAN KUNAL M.

Mobile No. 8669011852

Date 25/08/18

Signature 

1. Invigilator Signature _____

2. Invigilator Signature _____

REMARKS

GS SCORE

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Roll No. _____

GS SCORE

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 × 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.

①

Rana Gundai / Damb Sadat

- located in Bolan river valley of Balochistan province, Pakistan.
- Harappan site.
- transition from P. Neolithic to Harappan site.
- Agriculture. Barley, wheat was cultivated
- Pastoralism also followed by people.

2)

Kayatha / Nagda

- located in Ujjain, Madhya Pradesh
- chalcolithic - Kayatha culture.
- located in Kalasindh river valley
- excavations found use of copper tools, artefacts, spoon, ladle.
- connections with other chalcolithic cultures such as Banas culture, Malwa culture.

3)

Pratishthana

- located in Aurangabad district Maharashtra
- capital city of Ashmaka Mahajanapada
- present day Paithan
- also occupied by Satvahanas
- connected to Uttarapatha and Dakshin patha
- helps in understanding urbanization during Ancient India.

Remarks

4)

5) Dhawali

- located near Bhubaneswar, Odisha.
- Ashokan Rock edict is found here.
- In this inscription, he mentions of his Kalinga war and conversion to Buddhism.
- His concept of Dhamma Vijaya is mentioned.
- Dhawali Elephant cut out of rock is an example of Art during Mauryan period.

6) Almora / Lakhudiyar

- located in Uttarakhand state.
- It contains prehistoric rock cut caves.
- Paintings - hunting, animal rearing, dances, fire and celebrations found.
- helps in understanding nomadic subsistence life and social aspects from prehistoric period.

7) Sutkagendor

- located in Balochistan province, Pakistan.
- Port city belonging to Harappan period.
- located on sea route to Persian gulf.
- artefacts found are Mesopotamian plates, Harappan seeds, thus shows importance of city in Ancient trade.

Remarks

8)

9)

10) Nalanda

- located in Nalanda district Bihar
- An educational centre.
- Nalanda University - globally recognized. was here.
- Education - philosophy of Buddhism, Mathematics, Grammar etc.
- Huen Tsang had visited and stayed here.
- destroyed by Bakhtiyar Khilji.

11) Jhukar

- located in Sindh province, Pakistan
- later Harappan site.

Remarks

12) Harappan site Bhagwanpura

- located in Haryana
- ② - A painted Gray Ware site from Vedic Age.
- excavations reveal practice of agriculture and pastoralism.
- Historians found a co-habitation of Harappans and Aryans here.
- helps in understanding later Harappans and starting of Vedic age.
- characteristic BRW pottery.

13) Junner / Karla

- located in Pune district, Maharashtra in Sahyadri ranges.
- ② - Buddhist site
- Buddhist viharas, Chaityas were constructed on patronage of Satvahanas
- various merchants also patronized these caves
- helps in understanding cave Architecture in ancient India.

14) Vallechi

- located in Kathiawar peninsula Gujrat
- Jaina site.
- ① - A grand jaina assembly was organized here and various Agamas were composed.
- An educational centre - preserved scripts in Vidya mathas
- helpful in understanding Jaina philosophy, evolution of Prakrit language.

Remarks

15)

Dam Durga / Mahadaha

- located in Pratapgarh district Uttarpradesh
- Mesolithic site.
- It also has prehistoric cave paintings
- helps in understanding life during mesolithic era
- continued as neolithic site.

16)

Madurai

- located in present day Madurai district Tamilnadu
- Capital site of Pandya
- known for various temples, art work
- helps in understanding political dynasties, socio-economic condition during Sangam era and later Pandya period.
- Sangam literature composed here.

17)

~~Chalukya~~ Pattadakal

- located in Bijapur district of Karnataka
- temple site - Vesara architecture
- patronized by Chalukyas of Vastapi
- It also contains few cave temples
- Jaina, Hindu temples found.

Remarks

18) Paiyyampalli

(2)

- located in Arcot region
- Megalithic site
- excavations here found ~~are~~ both chambered and non-chambered tombs such as cists, Dolmens, Cairn circles, menhirs.
- Various iron artefacts, tools found from the graves.
- helps in understanding craft patterns and social systems in megalithic era.

19)

20) Tilwara :

(1/2)

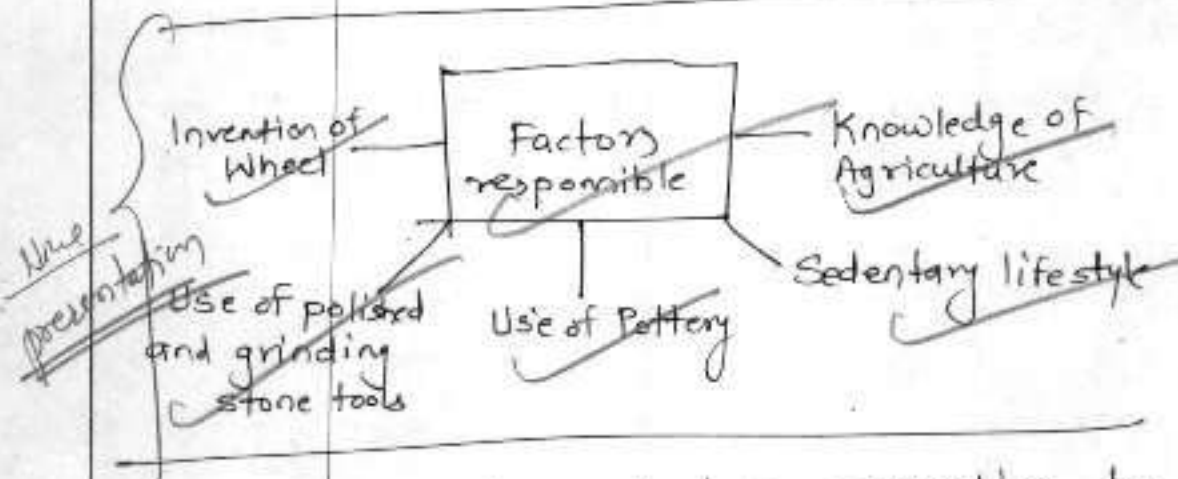
- located in Barmer district Rajasthan.
- one of important mesolithic sites in Rajasthan.
- factory site when microlithic tools such as Quartz knives, Lunets are found.
- helps in understanding mesolithic peoples subsistence pattern - pastoralism activities.

Remarks

Remarks

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 civilisation. Analyse. (20 Marks)
- (c) To what extent it is correct to call the process of urbanization as an urban revolution. (15 Marks)

a) (B) The transition of mesolithic man to Neolithic man is an important phenomena in life of prehistoric man. There were several factors that motivated or compelled in this transition such as -



The above factors, according to V. Gordon Childe played an important role and he called it a 'Neolithic revolution'.

(i) It helped man to cultivate various crops - Wheat, Barley, Rice etc. in alluvial plains and hence, he moved from Hilly areas to agricultural plains.

Remarks

② The agriculture also made him to stay near his farms. Hence, he left his nomadic life and formed sedentary lifestyle.

This gave rise to community life. It also provided better maternal and child-care, thus leading to increase in population.

③ Increased population led to growth in demand, further agriculture extension, and expansion of society.

④ The grains had to be stored, hence, it led to invention of pottery for storage and cooking purposes.

⑤ New Areas with river valleys provided boulders and hard stones and they were used as polished stone tools.

⑥ finally, the invention of wheel helped neolithic man to move from one place to other place efficiently.

This helped in contact with other communities from different region.

Thus Neolithic man, totally changed his life of Mesolithic man who was nomadic, pastoralist to a life which

Remarks

Wrote the
various
factors
change

① due to
climate
change

② Rising population

③ started understanding
environment

was sedentary and mixed farming economy.



b) 10 Harappan Civilization (HC) was at the zenith of urban phase. Its unique planning and designing of city structures distinguished it from contemporary Mesopotamian and Egyptian civilizations.

However since its script remain undeciphered, there were many unsolved enigmas with respect to HC which are now getting resolved with modern research and excavations.

- Origin of HC
- Decline of HC
- Prosperity in Arid region
- Contacts with the outside civilization
- state formation

Remarks

The modern research has helped in understanding the above concepts with logical proofs.

Old concepts such as

- foreign colonization as a reason for its origin
- foreign Invasion for decline
- Epidemics or floods as reason for decline
- Harappans same as Aryans etc

have now been concluded satisfactorily.

Recent excavations in Balochistan province at sites such as Quetta, Nal, Diji, Mehrgarh have provided early neolithic sites rising as prosperous agricultural towns.

These towns ^{and many others} provided surplus required for the secondary activities such as pottery, lapidary, toy and bead making etc. to grow.

The invention of Bronze helped these neolithic societies to shed their old gown and rise new one of urbanity.

Remarks

Also, the findings of various terracotta plaques belonging to Mesopotamia proved their contacts with outside world. This is substantiated by Mesopotamian records which mention Land called 'Meluha' from which people brought various urban artefacts, goods to sell. Hence, it was trade and not the colonization and the civilization was indigenous. (Gregory Passelt)

With respect to its sudden decline, theories of Aryan invasion as given by Sir Mortimer Wheeler have been sidelined.

There were many reasons for its decline. Earthquake at Dholavira, floods at Mohenjodaro and Kot Digi. ~~as a result~~ the climatic changes and increase in aridity, draughts are also found from pollen analysis from the salt lake.

Recent findings of proto-historic caves in Meghalaya indicate widespread draught experienced before 4200 years ago can also provide the reason for decline of civilization.

The focus has now shifted to the continuity and survival of Harappan. Various sites such as Ropar, Bhagwanpura

Conclusion

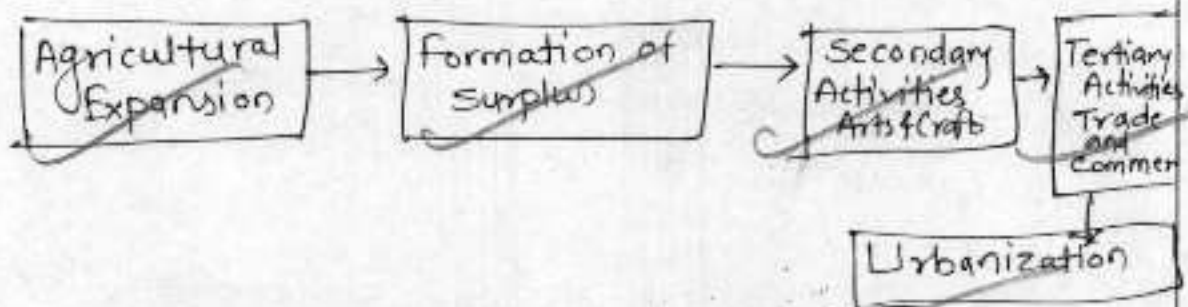
Remarks

write about new interpretation of structures - eg. great granary dockyard

have given proofs of simultaneous inhabitation of both Aryans and Harappans.

Thus, we can conclude the technological use by historians, archaeologists and Anthropologists with faunal and floral analysis, analysis of grave goods and various mounts have helped in changing the old concepts regarding HC.

c) The process of urbanization is preceded by the growth of population, Agricultural expansion and formation of surplus. It results into change in the socio-economic condition in lives of people, thus, bring a revolution. However, the phenomena of urbanization is carried over a large period and very slow.



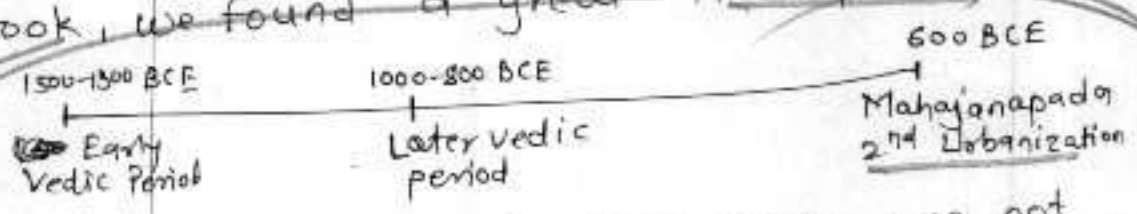
In Ancient India, during later Vedic period, we see gradual formation

Remarks

Define the term urbanization

of monarchies and state system.
 The Jana referred in early vedic period
 is changed to Janapada in later vedic
 and with 2nd urbanization became
Mahajanapada.

But if we consider the time it
 took, we found a great time period



Thus an span of 1000 years can not
 be called as revolution.

Indeed, there are remarkable changes
 taken place during this period. The
standards of life of people have changed
 with urbanization.

Also, state craft i.e. polity, Economy,
society, social relations, culture - languages,
Art and Architecture witnessed a great
change.

Require objectivity

But this is the evolution and not
revolution. Hence, it would be better
 to call it an Urban evolutionary process
 and not revolution.

Require more clarity

These are
 Remarks

Keep in mind — change of process — — — evolutionary
 Impact — — — Revolutionary

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Remarks

3. (a) The Aranyak and Upanishadic philosophy would have become popular like Buddhism or Jainism if they would have been provided the same circumstances. Critically analyse. (20 Marks)
- (b) Ashoka's Dhamma was not a religion but was a universal religion and a means to get legitimacy by his subject population. Critically analyse. (15 Marks)
- (c) To what extent the Shungas, Kanvas and Satvahanas marked the brahminical revivalism during post Mauryan period. (15 Marks)

a) 12 The Aranyakas and Upanishadic philosophy is called an final phase of Vedic literature where rationality and reason dominates over rituals and meaningless sacrifices.

The same can be observed in Buddhism and Jainism which grew as a reaction to orthodox Brahmanical order and gave people the purpose of life.

However, Aranyakas and Upanishads did not become same popular as that of Buddhism and Jainism.

Reasons being:

- 1) Charismatic personality such as Gautam Buddha and Mahaveera was not there.
- 2) No establishment of sangha or monastery
- 3) No political patronage
- 4) Not available in common languages

Remarks

The above factors handicapped the growth of Aranyakas and Upanishadas to become famous among common masses.

The Sanskrit language was incomprehensible to the commoners.

Political patronage was not there and hence, no publicity was organized.

Upanishadas did not talk about any particular institution, neither any famous personality took its cause.

However, it should not be exaggerated in its reasons.

Upanishadas even though condemned meaningless rituals, it did not totally negate it. It emphasized on both the rituals and personal devotion to attain Moksha or salvation.

The Brahmanas who were the masters of Sanskrit would themselves object to any philosophy which would cancel out their role as intermediary. Hence, there was no one to tell commoners what actually is contained in Upanishadas. There was no attempt made to translate them in common language.

Remarks

More aspects

Also, the Aranyakas were seen with great suspicion since these were compiled by the Brahmanas after contacts with forest tribes which emphasized on various Tantras.

Thus, they lacked the ability to strike chord with people, and could not become popular as that of Buddhism and Jainism.

excellent facts
and analysis

- b) ③ Ashoka's Dhamma was an invention in the realm of polity and not a religion. It contained the elements which can be described as universally applicable to all religions and good elements of all. As many historians such as B.D. Chattopadhyay, it was a master strategy to consolidate his empire and gain legitimacy of the people.

Ashoka's Dhamma spoke of

- Non-violence - Ahimsa
- Tolerance and respect towards all
- Respect to elders
- Compassion to weak
- Patronage to all sects
- Ban on excessive rivalry - Samaj
- appointment of Dhamma mahamatras, Dhammarajaya and Dhammaghosha

Positive the
message

Concept

Remarks

Thus, it contains elements preached by Buddhism, Jainism and even Upanishads.
 Kautilya in his Arthashastra mentions qualities of King and calls him Rajarshi if he achieves them and the maintenance of order as his duty which is given in Rigveda.

Ashoka mentions that one who follows the Dhamma would get peace in his life.

He calls his subject as his own children showing paternalistic attitude of the King.

However, the policy of Dhamma was also a great political move. His inscription in the Northwest in Kharoshthi script mentions that the people should respect and follow their King as first prime duty.

He also mentions that he has followed Dhamma towards all including foreign powers, Tribes living in south, however, if they create trouble, he would not hesitate to use force against them.

Remarks

⊗ write in debate form
 mention the main → historical

Thus, Ashoka was very clear in his policy. It was the need of time that he had to consolidate his empire and provide peace and harmony as well as legitimize his rule as a protective and caring ruler.

Well noted

9 (7)



The execution of last Maurya King Dandharatha by Pushyemitra Shunga led to the establishment of Shunga dynasty.

Satvahanas ruled the Deccan area in post Maurya period and Shungas were replaced by Brahmana King Vasudeva who formed Kanva dynasty.

Remarks

All of these three were Brahmana dynasty.

While Shungas provided great attempt to eradicate ~~Brahmana~~ Buddhism from their territory,

Satvahanas patronized all religions.

The Shungas were ~~centralized~~ ^{eulogized} in Puranas. The contemporary ~~Buddhism~~ Buddhist texts mention that Pushyamitra Shunga put an award on Head of Buddhist monk.

This loss of patronage ~~and~~ provided for decline of Buddhism and revival of Brahmanism.

In the field of Art and sculpture, Mathura school of Art started producing images of Hindu gods and goddesses.

However, It was not the only reason for revival of Brahmanism.

There were underlying socio-economic and religious factors as well.

① The rise of Mahayana Buddhism and commercialization of Buddhist sangha, adoption of Sanskrit turned away

Remarks

the common people who formed the base of Buddhist and Jainist philosophy and they came under Brahmanical order.

② Various Upanishadas and Puranas accommodated and changed positions of Kshatriya so that they could patronize Brahmanism.

③ The mythology preached in Puranas and rise of temple building activities also attracted masses towards them.

Thus, along with political reasons, there were socio-economic reasons for revival of Brahmanism.

well tried

Remarks

Remarks

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)

Remarks

Remarks

Remarks

Remarks

Remarks

Remarks

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Remarks

Remarks

SECTION-B

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

(10 × 5 = 50 Marks)

- (a) Malfuzat literatures not only throws light on the cultural aspect but the political aspects as well.
- (b) Shankaracharya and Ramnujacharya, 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.

(4/5)

- Malfuzat literatures contains the discussions of the great sufi saints -
- their observations about society
 - Economic conditions
 - thoughts on philosophy
 - Mystic ideas.

They are an important source to know about the medieval India.

Cultural aspects:

- i) information about various religions that people followed.
- ii) Art and Architecture patronized by sultans.
- iii) Folk cultures - songs, paintings, dances adopted by different regions.
- iv) Languages spoken by different regions.
- v) Festivals, celebrated by people.

e.g. Malfuzat of Nizamuddin Aulia talks about celebration of Holi, Dussehra around Delhi.

Remarks

Political Aspects:

Explain

- ① Various policies of sultans
- ② their impact on common people
- ③ Meetings with sultans and their thoughts about welfare of people.
- ④ Foreign attacks on Sultanate.
- ⑤ Administration, Military, Judiciary (Qazis) during Sultanate.

e.g. Malfuzat of Chirag-i-Delhi ~~mentions~~ mentions about the policies of Alauddin Khalji and its positive and negative impacts.

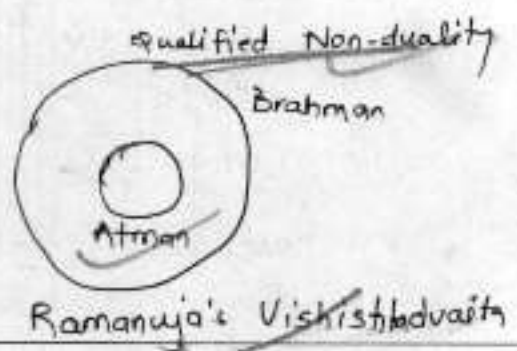
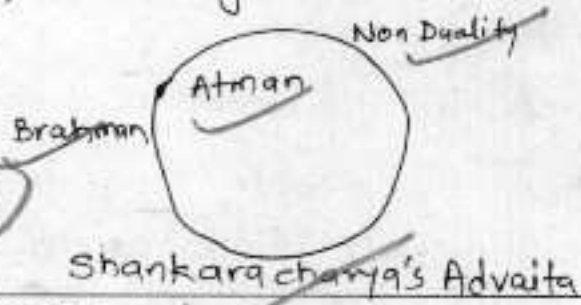
well noted

b) ⑥ The Bhakti movement emphasized on Bhakti i.e. extreme devotion to the God. Shankaracharya and Ramanujacharya are the first two great Acharyans of Bhakti traditions from south India.

Differences:

1) Ideologies:

More clarity



Remarks

ii) Shankaracharya's Advaita talks of Non-duality i.e. there is no distinction between Atman and Brahman. The differences are apparent are due to ignorance.

~~Shankara~~ Ramanuja spoke that though they are the same but yet differences are there. It is relation of infinity and nothingness.

iii) Path to attain 'union with God':

Shankaracharya - Dnyana Marga
i.e. true knowledge of Vedas is required to understand Brahman.

Ramanujacharya - Bhakti Marga
i.e. Religion is personal affair of an individual and true devotion leads to unity with god not alone knowledge.

iv) Shankara Institutionalized Bhakti through establishment of Mathas.

Ramanuja's Bhakti was very simple, it was relation between God and individual. there is no intermediary.

v) Shankara's ideology was 'Nirguna' i.e. God with no attributes.

Ramanuja's ideology was 'Saguna' i.e. God with special appearances, attributes.

Remarks

well brief

5/12 c) The South Indian architecture, called as Dravida architecture took birth during Pallavas while it grew and matured during Cholas during Early medieval period.

good

Pallava Architecture : Mahabalipuram cave temples
Kanchipuram temples

Chola Architecture : Brihadeshwar temple @
Tanjore
Gangaikondacholapuram Rajarajeshwar temple.

Similarities :

- both belong to Dravida style of Architecture
- Pyramidal vimanas with various sculptures decorating it.
- Large Mandapa for congregation of devotees
- Boundary wall with various Gopurams or entrances
- Deity in Garbhagriha with Sandhara type i.e. no light in Deity room.

Differences :

- Pallava architecture consisted of pillars with lions on its top
Cholas did not have such feature.

Remarks

- Pallavas early temples carved out of monolithic rocks.

Cholan - temples are constructed with various material.

- Pallavas temples do not contain painting of monarchs while Cholas temples houses paintings of King with his queen.

- Bronze sculptures in Chola temples was unique characteristic of Cholas and absent in Pallavas.

Substantive with examples

d) Babur was the founder of Mughal dynasty in India after defeating Ibrahim Lodi in the battle in 1526. He was not only a great military general but also a writer. He had written his memoirs, experiences in a book called Baburnama.

Knowledge of contemporary society:

1) Babur is very candid about his observations. He talks of his battle and experiences with the people of India.

2) contempt of Rajputs:

he describes how Rajput Princes, Rulers saw him with suspicion and how the society was divided into various strata.

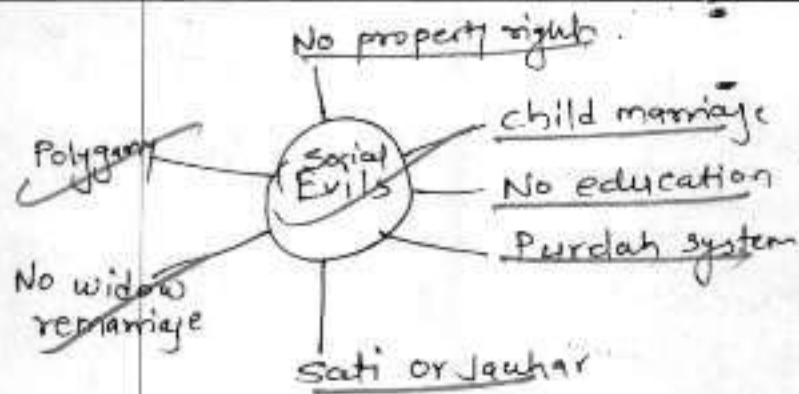
Remarks

- 3) He speaks about the religious authorities - Brahmanas and the wealth of temples and their influence on people and agriculture as main profession of people.
- 4) He ~~did not~~ speaks of various flora and fauna in India and how beautiful Indian society was with efflorescence of various festivals, cultures in it.
- 5) He talks about strange restrictions on women, lower class and also practice of untouchability and yet he had no choice but to allow it in order to maintain peace in society.

Thus, Baburnama helps in understanding the social conditions of 16th c. India.

c) Women in India, since later vedic period, lost their position and status due to dominance of patriarchal mentality. Mughal period was no exception to that.

There were various attempts made by rulers to reform the society such as Akbar's ban on sati, increasing age of girls for marriage, yet it was stuck in various social evils.



Rural women were also facing same evils except the Purdah and ~~fracton~~ Sati system.

~~They~~

Life of Rural Women:

- 1] considered ~~these women~~ as property of their husbands, hence various restrictions
- 2] involved in household activities - cooking, taking care of children
- 3] participated largely in agricultural activities. Weaving, separating seeds from cotton, fishing etc.
- 4] Participated in crafts such as textile - chintz, khassa making, bamboo crafts, Kashmiri shawl etc.
- 5] No political freedom.
- 6] No ~~basic~~ educational right
- 7] She was considered as a burden when born ~~and~~ by parents, on marriage by husbands and as liability by sons once they became old.

Remarks

Thus, their lives were no better than the slaves and untouchables.

Compare

with -

Western Society

Remarks

6. (a) The Indian feudalism was a more political, economic and less social system which was super imposed. Critically analyse. (20 Marks)
- (b) Agricultural expansion was one of the key factors which could hold the regional powers. Evaluate. (15 Marks)
- (c) To what extent you think that Bhakti movement failed in its objectives. Examine. (15 Marks)

→ a) 18 The early medieval period is marked with growth in regional powers, decentralization of powers, various principalities and divisions in regions. Hence, it was called as an age of feudalism.

Political: The beginning of this period, as called by Prof. R. S. Sharma is with the issuance of practice of Landgrants. The central authority issued various landgrants to secular as well as non-secular donees.

This led to the formation of regional powers when the donees were also assigned administrative and judicial powers.

The royal authorities prohibited central army from entering the areas donated to Brahmanas.

For officials who were donated lands, they were also given powers to raise army and administer areas.

Remarks

Thus, it was ~~superimposed~~ from central authority.

Economy:

During early medieval period, it was necessary to expand agriculture to ~~an~~ increase the surplus and taxation to maintain army.

This led to more land donations and expansion of agriculture. The temple institutions became hub of financial activity and provided employment.

Not social:

It ~~is~~ is said that the land grants was not given to accommodate new tribes which gave birth to new centers, but it was an indirect result.

The cultural integration of these tribes and cult appropriation gave birth to new social system.

Critical Analysis:

According to B.D. chattopadhyay, this theory of Indian feudalism lacks many points. If central Authority was aware of its decline due to decentralization of power, it would never give such land grants.

Remarks

The landgrants was issued to integrate various regions. The causes were mainly economical and social.

More territorial expansion means more glory and rise in status of King.

In order to gain legitimacy, he was to issue landgrants to donees.

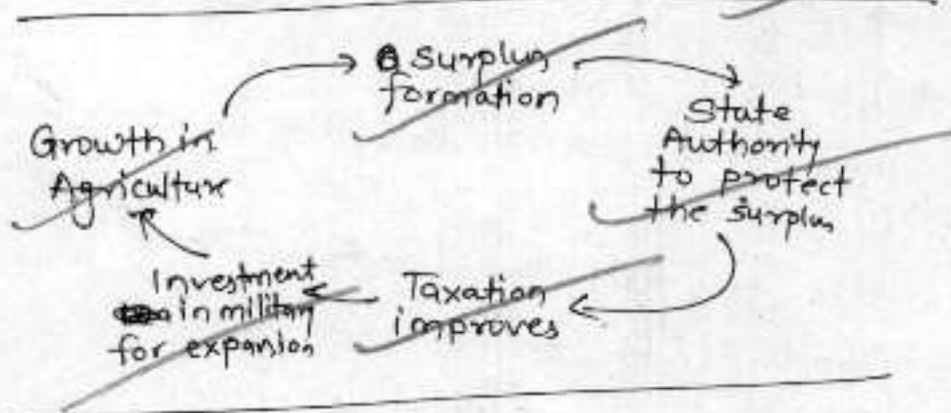
Thus, it was a complex phenomena and do not actually support the same feudal meaning as in European feudalism.

Analys is good

Explains properly the
"Super imposed" word of
question

b)
6)

The evolution of a state includes:



The state formation is done with the help of regional powers. The centralised authority reigns over a core territory and the remaining provinces are controlled by feudatories or regional powers.

This theory belongs to the integrative method of Rule of polity.

With increase in the agriculture, state could concentrate on secondary activities which leads to urbanization. The urbanization helps in more tax collection and authority could maintain more military.

However, it is not the only

Remarks

factor. There is also requirement of legitimacy from the people.

Hence, in order to gain the legitimacy, Rulers patronize the religious authorities who in turn provide sanctioned legitimacy.

The Rajputisation in early medieval era is one such phenomena.

The tribal communities grew in size and later became ruling authorities. Since they did not have any place in social hierarchies, they were given title of fallen kshatrigas and they called themselves

Rajputs.

This process becomes reality only with surplus formation ~~and~~ which helps in increasing power of central authority.

Require more
fact and analysis
regarding agricultural
expansion

7) Bhakti movement was a socio-religious movement began in early medieval south India by Nayanars and Alvars saints.

The famous Acharyas such as Shankaracharya, Ramana Acharya, Madhavacharya took it to different corners of country.

Objectives:

- good points
- 1) social equality
 - 2) Bhakti - various paths
 - 3) preservation of culture.
 - 4) Non-violence
 - 5) Purpose of life
 - 6) Women status - equality in gender

failure

1] It could not achieve the social equality. The failure to condemn the ~~society~~ caste system and its urgent removal was not preached by saints even though they themselves were egalitarian in nature.

Remarks

2] Knowledge vs. devotion: Paths of Bhakti

The Jnyana marga by true knowledge of Brahman was not possible for commoners. It was limited to ~~castes~~ Brahmanas only.

But Bhakti marga made common man to integrate himself with true god.

3] The onslaught of muslims and the conversions of lower caste ~~peas~~ Hindus to Islam was a failure of Bhakti movement.

4] The violence in form of Hindu-Muslim rivalry and battles that took place.

5] The status of women remain very low in society.

However, it indeed helped to provide peace and harmony in society.

Sant Kabir, Guru Nanak, various female saints such as Andal, Meerabai, Lal Ded provided important contributions to Bhakti movement.

It helped to preserve multiple religious diversity and its secular thread in India.

Nice clarity and objective

Remarks

7. (a) The real consolidation of the Saltanate was done by Balban not by Iltutamish. Critically examine. (20 Marks)
- (b) The rural society was stratified due to various reasons in medieval India. Comment. (10 Marks)
- (c) Discuss the status of trade and commerce in medieval India. (20 Marks)

Remarks

Remarks

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Remarks

Remarks

Remarks

Remarks

<i>Remarks</i>	
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Remarks

8. (a) Architecture of Mughals demonstrate their capability of mobilizing resources. Discuss. (15 Marks)
- (b) How far do you think that Din-i-Ilahi 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)

Remarks

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Remarks

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Remarks

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Remarks

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Remarks