

GS SCORE

Mock 2 (Paper - I)
TEST - 07

126
20

HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- There are (EIGHT questions divided in TWO SECTIONS and printed in ENGLISH.)
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE question from each Section.
- The number of marks carried by a question/ part is indicated against it.
- Answers must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

Name Dinesh Pratap Singh

Mobile No. _____

Date _____

1. Invigilator's Signature _____

REMARKS

GS SCORE

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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. 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) Mehgarh

- ↳ Baluchistan province in Pakistan.
- ↳ settlement since 6th millennium BC earliest
- ↳ a flourishing village in 5000 BC (earliest)
- ↳ hunting, gathering, domestication, and early agriculture
 - ↳ wheat and barley were main crops.
- ↳ underground brick houses

2) Kayatha

- ↳ Distt. Madhya Pradesh.
- ↳ a flourishing chalcolithic site between 2000 - 1800 BC
- ↳ stone tools: microliths (geometric - non geometric) blade tools etc.
- ↳ copper goods: copper axe, rectangular plate, clippers.
etc.
- ↳ buff coloured shining pottery

3) Paithan / Pratiasthan

- ↳ In Maharashtra
- ↳ Capital of Satavahans.
- ↳ trade linkages to east as well as north
- ↳ flourishing center of art and culture
 - ↳ many temples, Buddhist monasteries

4) Uttara

↳ in Telangana.

9) ↳ in valley of river Godavari

↳ early agriculture - major crops: wheat, millet,
pea etc.

↳ Blade tools made of igneous rocks, hand axes.

↳ Wattle daub and mud huts.

5) Dhauki

↳ in Puri district in Odisha

9) ↳ referred major rock edict

↳ two edicts numbered 12th and 13th are missing.

↳ talks about Asoka's victory over Kalinga army
in direction.

↳ It faces the Hathigumpha inscription of
Kharavela

↳ describes various facts of Shama.

6) Lakhudiyas

9) ↳ in Pithoragarh district, Uttarakhand.

↳ name means - 1 lakh caves

↳ several groups of palaeolithic, mesolithic caves.

↳ Numerous paintings: scenes of hunting gathering,
community life, dancing, animals etc.

7) Suttogen - Soc

↳ In Baluchistan province, Pakistan

↳ Near the famous Makran coast

↳ Western most Harappan sites

↳ An important Harappan trade center
with Mesopotamia and Egypt

↳ Numerous Harappan seals with pictographic scripts

8)

9) Hiran Valley

↳ In Jamnagar district of Gujarat

↳ stone tools - cores and flakes made of chert

↳ hunting gathering economy.

↳ Near the Gir wildlife sanctuary

↳ lived in rock shelters of Girnar.

10) Nalanda

- ↳ In Nalanda district of Bihar
- ↳ a world famous ancient university and Buddhist center.
- ↳ Chinese traveller Faxian visited in 7th century
- ↳ Kumargupta I established it
- ↳ Harshvardhan of Thanesar donated 100 villages to it
- ↳ Bakhtiyar Khilji destroyed in 1200 CE

11) Amri

- ↳ In Sindh Province of Pakistan
- ↳ early and mature Harappan settlement
- ↳ houses made of burnt bricks with characteristic Harappan grid pattern
- ↳ terracotta figurines, beads of carnelian and lapis lazuli
- ↳ evidence of gold and silver

12) Alamgirpur

- ↳ in Meerut in Western Pradesh
- ↳ earliest settlement from 1000 BC - 500 BC
- ↳ iron tools, chariots, fortifications

↳ large scale PGW-patchwork with painting in black.

13) Karla/Bedaee/Bhaja

(13)

↳ in Pune district, Maharashtra

↳ famous for the Buddhist rock cut caves.

↳ Chaityas and Mahavihara for Buddhist monks.

↳ cut during 5th - 7th c. AD

↳ decorative paintings of bodhisattvas

14) Vallabhi

(14)

↳ in Bhanagar district of Gujarat

↳ A mahajanpada era ancient city

↳ established by Maitraka dynasty

↳ Birth place of a Jain tirthankar

↳ Jain temple with intricate sculptures

↳ second Jain council was held here

15)

16) Madurai

↳ In Tamilnadu

↳ Capital of Pandya Kingdom

↳ Mentioned in Tamil epic Silappadikaram

↳ cult of Kanagga - is based here

↳ world famous - Meenakshi Temple

↳ a world heritage site

↳ excellent example of Dravida style

temple architecture

17. Badami

↳ In Karnataka's Bijapur district

↳ later capital of Western Chalukyas

↳ shifted from early capital Aihole

↳ an important temple site

↳ Varaha style architecture

↳ earliest standing temples

18) Paiyampalli

9

↳ In Tamilnadu

↳ settlements as well as stone burial sites↳ cist burial, pit burial↳ circular arrangement of megalithic stones↳ iron tools, B&W pottery↳ Roman coins are also found19) Avantipur↳ In Pulwama district of Jammu and Kashmir↳ Capital of Avantivarman of Utpala dynasty
in 9th AD.↳ 2 major templesa) Temple of Shiva↳ Panchayatana style↳ high gatewayb) Vishnu temple↳ pycarnial style sanctum sanctorum↳ Mentioned in Kalhana's Rajatarangini

20)

- 2/ (a) "The inscriptions clear the myth related to the ancient history of India". Examine the given statement and give suitable examples. (15 Marks)
- (b) Cultural uniformity does not necessarily mean political unification; therefore, there is the additional question of whether the evidence suggests the existence of one or many states. Critically evaluate the statement with respect to the polity of Indus Valley Civilization. (20 Marks)
- (c) How was the relationships among kinsmen getting more complicated in the Vedic period? (15 Marks)

2a) Inscriptions fall under archaeological as well as literary sources both. They have provided very handy tools to unravel the truth about ancient history.

Following are the major myths about ancient India and role of inscriptions to clear them:

a) Fragmented polity: Colonial historians put forward the view that Indian political system was divided in various small kingdoms; fighting among themselves. There was never a uniform empire.

↳ Ashokan inscriptions across the subcontinent from Kandhar in west to Shahi in east show that India had a unified political empire under Mauryas

b) Secluded society: Based on some religious beliefs, historians concluded that India was a secluded society. It did not maintain any contact with outside.

↳ Bernagar's Heliodorus inscription of Bernagar of 2nd century BC; shows India maintained contact since ancient times. Heliodorus was a Greek ambassador.

c) About achievements of King Harshavardhan: Court poet Banabhatta and Chinese traveller Foscion gave an overwhelming account of King Harshavardhan. They over-emphasized victories and ignored defeats.

↳ Aihole inscription of Ravikirti shows that Harsha lost in battle to Pulakesin II. This puts things in more accurate perception.

d) Geographical spread: As believed by colonial historians ancient Indian polity was not limited to Ganga Valley and north of Vindhyas.

↳ Spread of Ashokan inscriptions show the wide geographic spread across the subcontinent.



These inscriptions are great authentic sources which not only verify historical sources but also counter myths of interpretation.

good objectivity and clarity
Correct

2b)

Harappan civilisation was most advanced and most expensive civilisation of its times. It observes a near uniform culture. The political structure of Harappa is often debated.

Various interpretations about Harappan polity

a) Centralised state: Historians like John Marshall and Maximilian Wheeler claim that it was a tightly controlled despotic and centralised state.

↳ They base this argument on the uniform town pattern planning, uniform brick size, similar archaeological findings (pottery, beads etc).

b) Federation: Harappa and Mohenjodaro acted as capitals while other regions were divided in provinces.

↳ Members of central ruling family acted as provincial governors. They ensured uniformity.

c) Village level governance structure: The same historians say that local self governance institutions at level of village and city managed governance.

Nice objective

critical examination of theories

Though cultural uniformity do suggest a uniform state structure but;

- Harappans live in very expansive geography.

A despotic central rule can not effectively control except there is a provincial/local arrangement.

- There are certain aspects which deny single central authority

↳ citadel in every mature settlement

↳ No mechanism to force central rule via army or police

Thus taking the view that it was a politically unified empire only on basis of cultural uniformity is not correct.

Harappan polity was more like a mixed polity with a central authority with loose control

Things at local level were managed by merchant guilds who also acted as administrative and local bodies

Good analysis
Substantiate it with proper examples

10 types of Seal
g & h → Central authority
indus valley Region

- 8) c) Vedic period extending from 1500 BC to 500 BC can be divided in later Vedic (1000 BC to 500 BC) and early Vedic (1500-1000 BC)

Relationship among kinships in early Vedic period

* The family books of Rigveda (book 2 to 7) mention about a tribal and nomadic society.

* Family was smallest unit called kula.

There was close connection between various families which formed tribe or jana.

* There was lack of hierarchy. Tribal chief was first among equals. His main role was to lead the tribe in case of war.

* Kinship relations were informal. Community life had not started yet.

But in later Vedic period these relationships get more complicated. Later Vedic sources like Samveda, Yajurveda, Atharvaveda tell us that:

* Start of sedentary life. Community life began and dependency among tribes increased

* Disputes among tribes and kinship also increased. Territorial wars used to happen.
 ↳ eg. 10 tribal chiefs formed a confederacy
 which was beaten by Sudas
 (War of 10 kings)

* Place of tribal chief compared to others
got elevated.
 ↳ He enjoyed greater powers and
privileges.

Egalitarian nature of society started
diminishing.

↳ subjugation for territory, creation
of privileged class created hierarchy
in the social structure.

Thus from early Vedic period to later Vedic
 period kinship relationship got complicated.
 From free, egalitarian relations it became more
 formal and hierarchical.

Will meet

Concept of
 Varna
 Gotra
 *

Indicate
 division

Remarks

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Remarks

3. (a) How far do you agree that the period of Sixth and Fifth Century BCE was revolutionary in many aspects? (20 Marks)
- (b) One may not have any doubt about the relationship between Ashoka and Buddhism, but the relationship between Dhamma and Buddhism can be questioned. Examine. (15 Marks)
- (c) Religion is not always about a separate identity but discourse among various religions can be seen among them. Elaborate on the statement with respect to the post-Mauryan period. (15 Marks)

3a)
12/10

Period of Sixth and fifth centuries was of great importance in ancient Indian history. It saw some widespread changes in level of urbanisation, polity, social structure, religious aspects among others.

The major changes of this period were

a) Urbanisation:

A large number of urban centers grew in Ganga-Yamuna Doab and eastern part of Ganga Valley.

↳ eg. Uttichitra, Alangipur, Mathura, Magadh, Kasi

b) Changes in polity: Large scale geographic political entities called Mahajanpadas emerged.

There were sixteen major Mahajanpada in northern part of India.

↳ They created elaborate state structure in their respective kingdoms.

Remarks

e) Changes in subsistence: The agriculture surplus gave boost to secondary and tertiary activities.

A merchant and traders class emerged. Various arts and crafts also came to be popular.

d) Socio-religious changes: In the four fold

Varma system; status of Vaishyas increased

↳ They acquired better economical status due to surplus agriculture.

↳ They emerged as trading class and organised themselves in guilds.

↳ emergence of Heterodox sects: As many as 62 heterodox sects emerged with Buddhism and Jainism being major of them.

↳ They born out of changes in social structure and evils of existing system.

But, calling these changes is revolutionary which means sudden, fundamental change in society is

not completely true because:

a) Urbanisation was not for the first time in ancient history.

↳ New we know: that Harappan urbanisation was much more sophisticated.

b) Political system changed but they were on extension of early system of Janapada.

↳ geographical extent of kingdoms increased but there was no change in political structure.

↳ Kshatriya-Brahmans ruled

c) Social changes saw emergence of Vaishyas but;

- Varna system remained intact

- condition of Shudras was still poor

d) Religious changes brought new sects but they were also not completely void of evils.

↳ condition of women was not enhanced and addressed.

Thus though fifth and sixth century witnessed large scale changes in every sphere of life; but calling them revolutionary is not completely accurate.

good
conceptual
class

Carry on

26)

Dhamma was a set of socio-moral precepts propagated by Mauryan ruler Ashoka. It propagated ideas of peaceful coexistence and an ethical behaviour.

Dhamma's relation with Ashoka is clear as;

- Ashoka's inscriptions and major rock edicts connect Dhamma with him.
- It shows the change in attitude of Ashoka after Kalinga war and his peaceful turn.

But relationship between Dhamma and Buddhism is debated by historians as;

- * Historian J.F. Fleet said that Dhamma was cause of Buddhism.
- * A.S. Taripathi interpreted Dhamma as a combination of good things of all religions.
- * French historian Emily Smart called Dhamma an comprehensive form of Buddhism.

* Romila Thapar suggested that it was neither
related to Buddhism nor a separate religion

↳ it was a code of conduct based on
ethical values to enhance the quality of
life of his subject.

When we examine further we see that though
Dhamma got inspired by various aspects

of Buddhism; it in itself was an independent
identity as;

good fact II major rock edict calls Dhamma a doctrine
of peaceful coexistence.

- It was used by Ashoka to enhance its
left power.
- It included aspects of other religions
of time also - eg. focus on non-violence
from Jainism

Thus it is clear that Dhamma was just
inspired by certain values of Buddhism. It was
not derived totally from it; but stood as
an independent entity.

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Remarks

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Remarks

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Remarks

4. (a) The Sangam states (Chola, Chera and Pandya) were not states in real sense. Examine. (15 Marks)
- (b) Agrarian structure in the Gupta period experienced many changes as compared to previous periods. Delineate the characteristics of agrarian structure during the Gupta period. (15 Marks)
- (c) Discuss the origin and development of painting as an art form throughout the ancient and early medieval India. (20 Marks)

Remarks

Remarks

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Remarks

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Remarks

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Remarks

Section - B

5. Critically examine the following statements in about 150 words: (10 × 5 = 50 Marks)
- (a) The construction and embellishment of religious establishments between the 8th to 12th century in India was the result of patronage from diverse sources. Elaborate. (10 Marks)
- (b) To what extent do you believe that the Bhakti movement was a reflection of feudalism in the religious sphere? (10 Marks)
- (c) Did the Vijayanagar Empire represent a Hindu kingdom? (10 Marks)
- (d) Evaluate the writings of Barani as a source of information on the Delhi Sultanate. (10 Marks)
- (e) The ignorance of Rajput rulers towards the developments in Central and West Asia was the most important factor for their defeat against the Muslims. Evaluate. (10 Marks)

a)

The architectural and sculptural art saw great advancement between 8th to 12th century AD. These were mainly religious in nature.

Diverse patronage to religious establishments

a) By rulers : Royal patronage was the biggest source for religious establishments

↳ eg. Chandelas of Bundelkhand in Khajuraho.

↳ Cholas of Kailashnath temple in Kanchipuram

↳ Shore temple

b) By merchant and traders : They such merchants and traders gave large scale

donation to religious establishments.

↳ eg. Ranakpur Jain Temple in Pali

Rajasthan

↳ eg. late rock cut caves at Ajanta and

Ellora.

↳ Common Brahmanas:

Brahmanas of Brahmadeya

villages gave patronage to many temples.

↳ They maintained and enhanced the grandeur of religious establishment.

Thus the architecture of religious establishment was based on different patronage. It is evident from the donation inscription on temple walls.

Govt

3 b) Origin of Bhakti Movement is a topic of debate among historians. There are diverse views regarding it.

Bhakti movement as result of feudalism

- Historians A.S. Sharma and D.D. Kulkarni give arguments in favour of it.

- as per them, the direction of devotion towards god is inspired from direction of peasant to his feudal lord
- They emphasize that total subjugation of peasants to feudal lord; inspired similar bhakti towards god.

But this view is not completely accurate as;

* In India feudalism was different than Europe

↳ Here there was no self - master relationship.

↳ peasants were fairly independent

↳ they only maintained traditional and reverence relationship

* Bhakti movement had spirit of equality and egalitarianism

↳ In Indian feudal setup; this kind of equality was non-existent.

Thus Bhakti movement had only limited aspects from feudalism. It was a much diverse and multi-faceted phenomenon.

So no part worth
the role of other
factors. no reason
of Bhakti movement.

3 c)

Vijayanagara empire holds a major place in medieval period. It flourished for more than two centuries and its later emperors were followers of Hinduism.

Arguments in favour of Vijayanagara as Hindu kingdom

* Historians like Nilakant Shastri support this argument because;

- The faith of kings was Hinduism
- They constructed large scale temples; gave donation to temples and Brahmins.
 - ↳ eg. Vishupaksha temple
 - ↳ eg. Hazara Rama temple
- They fought against the muslim Bahmani kingdoms.

Remarks

Arguments against Vijayanagara as Hindu kingdom

*) Its founders Bukka and Harihara initially converted to Islam.

↳ They re-converted to Islam only later under influence of their guru Valabkha-charya.

*) Apart from religious structures they constructed secular structures too.

↳ Lotus temple and queen's bath at Hampi

*) Mosques existed in major cities of Vijayanagara empire (including Hampi).

↳ significant muslim population lived in empire.

*) Muslim army commanders served in Vijayanagara army and led some of most important campaigns.

Thus Vijayanagara kingdom can not be termed as Hindu kingdom. Its rulers adopted a largely secular and tolerant outlook.

Well tried to cover all aspects

3d) Ziauddin Barani was a great medieval historian who wrote history of sultanate from 1349 AD to 1359 from Sultan Balban upto 6th regnal year of Firuz Shah Tughlaq.

Positive aspects of Barani's writing

* Authenticity :

Barani belonged to aristocratic class. He himself was part of court of Muhammad bin Tughlaq. His uncle Alauddin Mulk was close associate of Alauddin Khilji.

↳ This gave Barani direct access to authentic information.

* Analytical style: He viewed history not as series of chronological events; rather he took an event and provided analysis from different aspects.

↳ eg: In Tarikh-i-Firuzshahi - describing rule of Balban

* Philosophical aspect :

In his book Fatawa-i-Jahandari he delves upon philosophical aspects of politics and governance.

Good clarity and structure

Limitation of Baroni's writing

a) Chronological mistake: Baroni's writings were not chronologically correct always; as he wrote mostly from remembering from memory in last stage of his life

b) Biasness towards Mehd. bin Tughlag: He deliberately distorted facts about the rule of Mehd. bin Tughlag. He is criticised by historian Md. Habib and Majidi Hasan for it.

c) Class consciousness: Baroni was very aware of his aristocratic class privilege; this created a subjective bias.

d) Flattery: specially in mentioning account of Piruz to please him to get back his privileges.

But overall; Baroni was foremost of historians of medieval age and those who understand his personal limitation; can truly appreciate his work.

add more

3e) Indian polity was divided among various

Rajput kingdom when Ghaznavid and Ghur attacks invaded India. There are many factors for defeat of Rajputs with their ignorance of north-west frontier being foremost as;

a) Tripataite struggle among Rajput rulers made them ignore the north-west frontier.

b) Rajput rulers lacked strategic vision to understand the development in Central Asia.

c) Effective safety mechanism for N.W. frontier was not put in place.

So when, Alpigin and Subuktigin attacked in 10th century; Rajput rulers didn't come to defend the Hindustani borders of N.W.

Though this factor was crucial; other factors did played very important role as well;

a) Tripataite struggle and loss of internal unity.

b) Rajput concepts of Shamyudha

c) Difference between social structure of Rajput and Muslims.

d) Military strategies, army (cavalry) differences.

6. (a) What was the legal, political and social character of the state under the Delhi Sultanate? (20 Marks)
- (b) Discuss the main teachings and broad impacts of Sufism on the Indian society? (15 Marks)
- (c) Briefly discuss the administrative policies of Tughlaqs with respect to contemporary society. (15 Marks)

6a) Delhi Sultanate ruled in Indian subcontinent from 13th century to 16th century. Various sultans of Sultanate gave it a distinct legal, political & social character.

Legal character of Delhi Sultanate

- * Despotic nature: Word of king was rule of law. The Sultan maintained supremacy in terms of all decisions. Islamic law (sharia) was broadly followed.
- * Legitimacy: Initial sultans sought investiture from Caliph.
 ↳ from Balban onwards; no such investiture was sought.
- * Theory of kingship: Developed as per the wishes of different sultans to give legitimacy to their rule and provide a legal structure.
 ↳ e.g. Balban's Theory of kingship
 Khilji theory.

Political character of Sultanate

- * Monarchical: Sultan was head of political system. He exercised his authoritarian power.
- * Aristocratic: Nobility considered important place in political structure.
↳ eg. Turk-i-Chalghi
- * Centralised: strong central rule was imposed with strict uniform orders.
- * Elements of decentralisation: Iqtadars acted as provincial governors of land allocated to them.

Social character of Sultanate

- a) Religious division: A muslim majority ruling the largely Hindu population. Islamic rule was imposed.
↳ exploitation of non-muslims
- b) later assimilation: Due to rise of Sufism and Bhakti movement, an assimilation between Muslims and non-muslim occurred.

c) position of women, shudras, untouchables

~~was poor~~

↳ a more conservative outlook prevailed.

Delhi sultanate thus established itself strongly and was a unique phenomenon in Indian history. It touched the various aspects of Indian life.

Global trend

to answer all

aspects of

questions

3b

70

Sufism was a religious philosophy with moderate version of Islam. It came to India via turkish invasions and accompanying Sufi Sileilas.

Main teachings of Sufism

a) Extreme devotion to God: A variant of Bhakti marg to achieve salvation.

b) Peaceful coexistence: By spreading love and diminish hate within oneself and outside.

c) Humanism: To respect every human without discriminating based on various identities.

d) Egalitarianism: To remove the social divide of caste, class, religion. To live in harmony and peace.

Major impacts of Sufism

Sufi saints like Nizamuddin Auliya, Christi saints, Amir Khusrow added great efforts to spread teachings of Sufism.

*) Syncretism: Sufi teachings created an assimilatory syncretic Indian culture by healthy intermixing.

*) Reduced aversion to Islam: In minds of Hindus of India. Their moderate approach to Islam presented alternate view.

*) Acceptability of Turkish and Mughal rule: was enhanced among the subjects

- * Reduced social divisions helped in creating more equal society and less conflict.
- * Condition of women was improved due to coming of female sufi saints like Lal ded.

Thus Sufism had big role in giving social stability, syncretism and assimilation in Indian Society.

① Add

①

Compare with Bhakti

Discuss the contrast

②

3C

6/10

Tughlaq rule in India started in early 14th century with Ghiyathuddin Tughlaq and ended in 15th century. Tughlaq rulers were great administrators who gave strong administrative setup.

Administrative policies of Md bin Tughlaq.

- 1) Centralisation : strengthen the control on Iqtadars. Strict centralisation of rule of law.
- 2) Revenue settlement :
 - ↳ Revenue demand was enhanced in Doab.
 - ↳ New experiments were conducted to extend agriculture.

3) Strengthened the policing and judicial system

↳ responsibility of local rulers, village community for crimes.

↳ Chief Quazi of Delhi empowered.

— Administrative policy of Firuz Shah Tughlaq

a) Welfare orientation:

Large scale welfare works of irrigation, transportation housing etc were created.

b) Decentralisation:

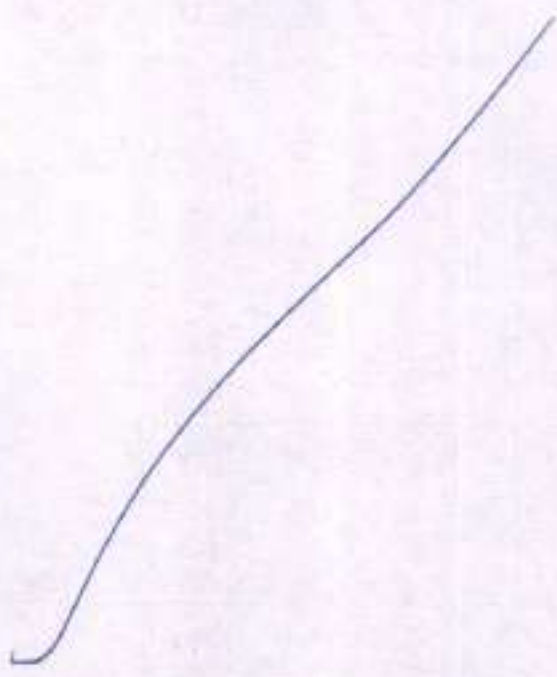
By giving hereditary rights to Iqtadars

c) Orthodox:

By involving Ulama in important administrative positions.

good approach

Substantive will
more fact



Remarks



Remarks

7. (a) What was the condition of domestic and foreign trade in India during Sultanate rule. (20 Marks)
- (b) Akbar's religious vision gradually developed and resulted in many social reforms in India. Elaborate. (15 Marks)
- (c) On the basis of available writings during the Mughals, discuss the condition of rural gentry or zamindars. (15 Marks)

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Remarks

Remarks

GS SCORE

Remarks

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Remarks

7

Remarks

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Remarks

8. (a) Discuss the Hindu system of education and its achievements during Medieval India. (20 Marks)
- (b) With respect to its administration, how far do you believe that the Maratha kingdom was a Swarajya? (15 Marks)
- (c) For the period upto 1750, one can divide historians into those who hold an empire-centric view and those who hold a region-centric view. Discuss. (15 Marks)

7

Remarks

Remarks

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Remarks

Remarks

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Remarks

Remarks

1

Remarks