

GS SCORE

TEST - 01

120/2
250

HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

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

Name Dinesh Pratap Singh

Mobile No. _____

Date _____

Signature [Signature]

1. Invigilator's Signature _____

2. Invigilator's Signature _____

REMARKS

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

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

i) Mehrgarh

(10)

- Balochistan province, Pakistan
- earliest settled village in 5000 BC
- Houses made of sun dried bricks
- Major crops: wheat, barley.
- In valley of Balan river

Remarks

ii) Ganeshwari

(2)

- ↳ North-eastern part of Rajasthan.
- ↳ Near the Khetri copper mines
- ↳ a late indus valley site
- ↳ major supplier of copper to indus valley civilisation
- ↳ copper tools like blades, arrowhead, spearhead etc.

iii) Sittanvalal caves

(1/2)

- ↳ situated in Tamilnadu
- ↳ Natural caves mainly of Sandstone
- ↳ Intricate paintings from Chola and Pandya period
- ↳ high level of refinement

iv) Balgha

- ↳ Siddhi district, Madhya Pradesh
- ↳ Lower paleolithic and mesolithic site
- ↳ evidence of mother goddess worship
- ↳ a rock with concentric circles and triangles on a circular platform
- ↳ similar worship continues till day by tribes

Remarks

v) Mathura

(2)

↳ Mathura district, in Uttar Pradesh↳ southern capital of Kushanas↳ Important trade and cultural center↳ connected to Uttarapatha and Bahinipatha↳ BAW, PGW, ASBPW pottery↳ Mathura school of sculptural art

vi) Sopara

(2)

↳ Thane district in Maharashtra↳ Important port↳ Trade with Arabs, Europeans etc.↳ Major export items: cotton, handicrafts, silk.↳ Major import items: gems, gold, horses

vii) Mohenjo-daro

(2)

↳ in Sindh province of Pakistan↳ one of the largest Indus valley sites↳ a flourishing megalithy↳ Major architectural features:→ Citadel → great water→ grid pattern → 2 level of housing↳ art discovery: Dancing girl of bronze

viii) Deogarh:

(12)

- ↳ In northern Madhya Pradesh
- ↳ Major Visknu temple
- ↳ Nagara style of architecture
- ↳ intricate sculptures on walls of temple

ix) Hampiya

- ↳ In Farrukhabad district of U.P.
- ↳ southern Panchala capital
- ↳ one of the Mahajanpada in 6th c. BC
- ↳ Hard pottery, geometric designs, floral designs.
- ↳ iron implements and weapons.

x) Navadoli

- ↳ Native culture of Chalcolithic site
- ↳ situated in valley of Narmada in Madhya Pradesh
- ↳ one of the largest Chalcolithic site
- ↳ copper axes, blades, beads
- ↳ stone tools like cleavers, burning made

Remarks

of short

↳ different sizes of houses : made of mud,
stone.

xii) Kaldihua / Chapari-Mando

2

↳ in Allahabad district of U.P.

↳ earliest site of domestication of animals in 6th millennium BC.

↳ wild and domestic variety of rice.

↳ domesticated animal: sheep, goat, buffalo

↳ hunting, gathering also continued.

xiii) Amri :

1/2

↳ in Sindh province of Pakistan.

↳ House made of mud bricks

↳ terracotta toys, beads etc.

↳ Major crops: wheat, barley, pea.

↳ emergence of early urban centres of
Indus Valley civilisation

Remarks

xiii) Puri

(2)

↳ In Puri district of Odisha.

↳ famous for Jagannath Temple.

↳ Temple made under the Gajapati ruler of Odisha.

↳ Annual Jagannath yatra is held

↳ Major deities: Krishna, Balanama, Rubhadra

xiv) Vaishali

↳ In Vaishali district of Bihar.

↳ important political and cultural center - in the Mahajanpada period

↳ Lichchavi dynasty ruled with Vajji confederacy

↳ Lichchavi princess later married Magadhan king Ajatshatru

xv) Muziris

(2)

↳ Near Ganapore in Kerala

↳ an important trade center during time of Cheras

↳ major trade with Arabs and Romans

Remarks

- ↳ later portuguese also used this
- ↳ an important point to export spices
like black pepper

xvi) Nalanda

20

- ↳ an Nalanda district in Bihar
- ↳ a large spanning university and major Buddhist learning centre
- ↳ Kumargupta I (Gupta ruler)
established it
- ↳ later Harshavardhana of Thanesar
donated 100 villages
- ↳ Chinese traveller Hsien Tsang studied
here
- ↳ Babbar Khilji destroyed in 1200 CE

xvii) Sarnath

- ↳ an Belgaon district of Karnataka
- ↳ Major rock edict of Ashoka
- ↳ first portrait of King Ashoka drawn on
stone
- ↳ Ashoka named 'Pillar Ashoka'
- ↳ near another site: Kangrahal

Remarks

xix) Vallabhi

(2)

- ↳ Shavnagar district of Gujarat
- ↳ Important Jainism and Buddhist center
- ↳ One of the Jaina Tirthankars was born here
- ↳ Near the Paragash hill temples of Jainism.
- ↳ Capital of Maurya dynasty during 6th c. BC

xx) Paitan / Pratihana

(17)

- ↳ In Aurangabad district of Maharashtra
- ↳ Capital of Pratihara ruler
- ↳ Important cultural center with many temples. eg Vitruva
- ↳ Near the bank of Bhima river

Remarks

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

2. a) History is the chronological study of

important events of past. This study is based on evidences such as archaeological, literary, numismatic etc. and are interpreted scientifically.

With advances of technology and extraction of more resources has changed nature of subject in following way:

a) Dating: Techniques of radioactive decay, carbon-half life method has provided more accurate details of chronology.

↳ eg. Exact date of decline of Indus valley civilisation and its nature with later period.

b) Biotechnology: DNA based technology to get detailed knowledge of the racial, biological composition of skeleton of earlier period.

↳ eg. DNA based research declining any Aryan invasion theory.

c) Extensive interdisciplinary research: Historical

Remarks

research has more inter-disciplinary with confluence of archaeology, linguistics, biology, biotechnology etc.

↳ eg. Origin of Indo-European languages combined with archaeology and biotechnology give strong evidence of out of India theory of migration.

iv) New Discoveries: Newer excavations, detailed evidences, geographical collaboration in excavations is helping formation of new ideas on history.

↳ eg. discovery of Indus Valley Civilisation pushed Indian history by 2000 years.

↳ eg. Discovery of evidence of chariot in Senauli (Bhagpat, UP); date it before 1000 BC This poses new questions.

v) Political interpretations: With rise of conservatism across world combined with diverse opinions there is politicisation of history. This is to stroke national pride and hegemonise past.

↳ eg. Greece-Macedonia dispute and

Remarks

consequent Prepa agreement

History is a dynamic subject. It is not purely subjective story writing but interpretation of evidences objectively. So it is natural that as the time changes, with more evidence, more knowledge and changing social context interpretation of history will also change.

good clarity understanding and objectives

Carry on

2B)

3) Mesolithic period is dated between 10000 year BC to 8000 BC. This is the period of important change in human history because of start of community, life, domestication of animals etc.

Mesolithic people took great interest in art especially paintings. This is evident in large number of mesolithic painting found in rock shelters of Bhimbetka in Madhya Pradesh. They provide important aspect of society as following:

a) Subsistence Base: Most paintings at Bhimbetka Adangarh depict animals like sheep, goat, buffalo

Remarks

This shows that domestication of animal
started, also scenes of hunting, killing
 are also plenty. This means hunting, gathering
also continued.

b) About cultural life:

→ Men are shown in hunting, gathering
 and women are shown doing household
chores. Throws light on gender roles

→ Many scenes depict community dance
 with people in circular fashion. This
 shows their rituals, entertainment.

→ Kids are shown playing with animals.
Shows close relation between humans
and animals.

c) About religious life:

→ Centrality of trees, rivers, animals
emphasise the animal and nature
worship.

→ No idol or deity worship

d) Technological advances.

↳ diverse materials were used in making paintings. This shows their advance knowledge of chemistry.

↳ eg. White color from lime stone
Red from gess etc.

↳ Many paintings show geometrical designs - this shows early knowledge of symmetry and shapes.

e) ↳ also depicts tools and weapons used for hunting - gathering.

Thus mesolithic paintings provide a wholesome view of various social aspects of early life. The large number of paintings and their survival till date speaks volumes about high advances of painting art.

Wall Art

Art

Role of other sources to know

Remarks

2 c)

(12) Harappan civilisation reached its zenith during mature phase of 2600BC to 1900BC. After which, some hallmark features of civilisation started disappearing. This has been interpreted differently by different people.

Decline of a civilisation means a comprehensive reduction in advance levels of progress achieved by a civilisation. In case of Harappan civilisation;

→ Historians like Sir John Marshall, A.E. Huxley, V. Gordon Childe proposed theory of sudden decline.

↳ As per them, warlike groups from central asian steppe region descended the Harappan region and destroyed civilisation.

→ Other historians attribute some catastrophic events to the decline of Harappan civilisation.

Remarks

↳ eg. KAR Kennedy: Malaria was region of large scale epidemic in Harappan region.

↳ eg. A.D. Pusalkar, S.R. Rao: Large scale floods in Indus river system destroyed the Harappan civilisation.

But these theories fail to satisfy the full picture of later Harappan period, because

↳ Harappa civilisation's urban phase declined by 1750 BC; But ura-like indo-european groups did not enter India before 1500 BC

↳ ~~Evidence~~ Evidence of floods have been found at Mohen-jodaro and ~~Dalluistan~~ Dalluistan. But this can not be region of decimation of whole civilisation.

↳ Gunderp Singh's research of plant remains at Kumharwasa shows no major draught during that time

Historians like M.A. Mughal, G.F. Dale, W.A. Fairservis support a view that it was not the decline but missing of some features. eg:

- a) Large urban centres declined into the rural settlements
↳ But settlement pattern material continued.
- b) Agriculture became major source of livelihood Trade and commerce declined.
- c) The large number of trade and crafts reduced.
- d) Shift in the geographical spread eastwards.

Thus the above theory bases its reasoning from a mature phase to a late phase. This was due to various factors like climate change, shift of course of river Ghaggar etc.

But when seen comprehensively, we observe that during the late phase of Harappan civilisation there were elements of both decline and absence of some features. Catastrophic natural events, over exploitation of resources, climate change resulted in civilisational changes.

Remarks

Articulation
Fact
Structure
Dimension

Copy

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

A)

Vedas are essentially religious texts dated between 1500 BC to 600 BC. They are a very important literary source to understand the historical development in 2nd millennium BC to 1st millennium BC.

Role of Vedas in understanding society

1) Vedas tell about the social organization of the period.

↳ Rig Veda book 2 to 7 tells about

early Vedic age where society was tribal and nomadic

↳ Later Vedas (Yajurveda, Atharvaveda etc.)

tells about a more sedentary society.

Remarks

2) It tells about the social relations and organisation.

↳ eg. Early Vedic: Evolution of Varna system - based on occupation/merit

↳ eg. Late Vedic: rigidity in Varna system.

Role of Vedas to understand economic life

i) They tell about subsistence base

↳ early Vedic: Domestication of animals, hunting gathering.

↳ Late Vedic: Sathpatha

Boahmana mentions about agriculture and settled life.

ii) Important form of property.

↳ early Vedic: Cows

↳ Late Vedic: land and horses.

Role of Vedas to understand political life

i) Yajurveda and 4th Mandala of Rigveda
mentioned as it.

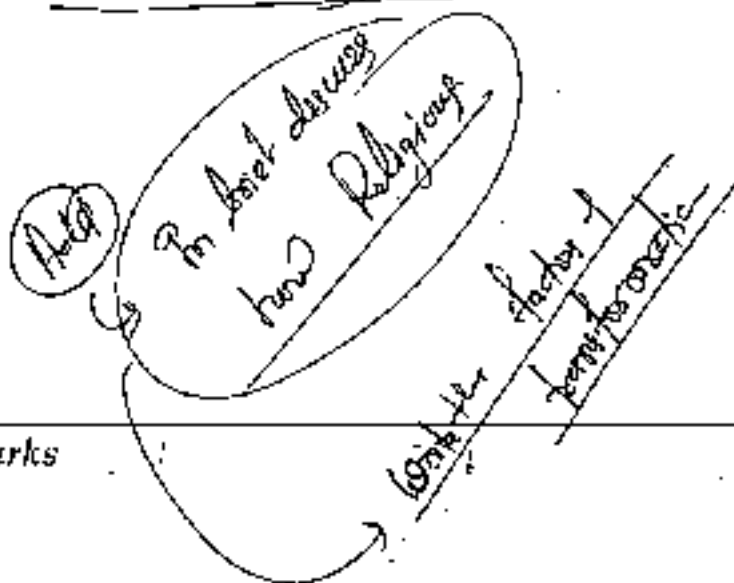
↳ early Vedic:

- tribal war groups
- No state system.

↳ later Vedic

- ↳ rise of state system
- ↳ elaborate form of kingship
- ↳ territorial expansion

Thus Vedas despite being religious
sources provide very good view of
social transition



Remarks

9
 (10) Ashoka's Dhamma has been point of
controversy among various historians
 as for its exact nature. Some views
 are;

* J. F. Fleet said that Dhamma was
a state religion. Used by Ashoka to
spread his dominance.

* R. S. Tripathi mentioned that Dhamma
was nothing but crux of main
tenets of Buddhism.

* French historian Emily Senart
 explained Dhamma as a comprehen-
sive form of Buddhism

* Romila Thapar said that Dhamma
was not a religion. but sois-moral
percepts to raise the life of
his subject.

Thus by evaluation of these views and major rock edicts of Ashoka we find that Dhamma was not a new religion or Buddhism. The nature and objective of Dhamma:

- 1) In II major rock edict Ashoka himself asks what is Dhamma and answers in II & VII major rock edict.
- 2) Dhamma was the set of ethical moral codes to guide his subjects.
- 3) It was used by Ashoka to promote ideas of non violence and spiritual enhancement of subject.
- 4) Ashoka's Dhamma was utilised as soft power to influence his

Remarks

subject as well as ~~other~~ ~~titles~~.

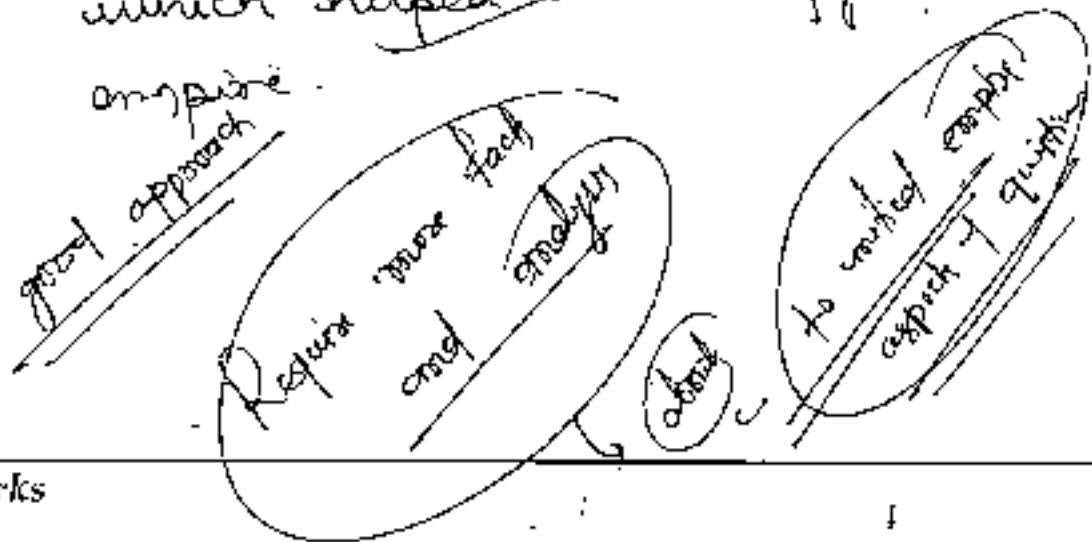
↳ he exchanged ambassadors with
Archamedion and Persian empire

4) Ashoka's Dhamma helped him
to enhance peace in his
empire.

↳ he promoted idea of
peaceful coexistence.

5) It also helped him to reach
out to deepest part of his empire

Thus Ashoka's Dhamma was a
set of concept and code of conduct
which helped him unify his
empire.



Remarks

Remarks

Remarks

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

A) Kushanas were central Asian in origin

7) who ruled both central Asia and North-west, North India. Kushana rule was established around 1st century A.D. by Kanishka.

Kushana state as sectarian state

* Kushana ruler Kanishka himself was follower of Buddhism.

* Kanishka made great effort to spread Buddhism

↳ fourth Buddhist council in Kashmir

↳ Taxila as a Buddhist center

↳ Constructed many stupas at Punjab, Mathura etc.

good
approach

Remarks

But when we examine it further
we find that there were secular
elements present;

Factors behind
Secularism
Consolidate it
with Legitimacy

* No evidence of repression of Hinduism,
destruction of shrines etc.

* No evidence of forceful conversion

* Secular economic and political
system

↳ Kushana coins shows high
development of material culture

↳ No emphasis on Buddhism
via coins images etc.

* The school of sculpture art developed
during Kushana period (eg Gandhara,
Mathura) were having large number
of buddhist sculpture; But there
were secular sculptures too

Thus based on above arguments it can
be concluded

Remarks

that Kuchana state was a secular state with a preference of its ruler for Buddhism.

Besides Secular aspect

Let's about other aspect

Nature

Argument should be Multi dimensional

B)

12

Guilds (shrenis) were the organisation of merchants, traders, craftsmen. These organisations got dominance after 6th century BC and became dominant during Maurya period.

Role of socio-political factors in coming of guilds

- * Rise in status of Vaishyas and Shudras vis-a-vis Brahmanas pushed the former to form their groups
- * Vaishyas and other merchants, crafts-men etc. wanted to collectively bargain privileges.
- * Rise of heterodox sects was another reason for their coming as these sects supported merchants and guilds

Remarks

iv) Patronage by rulers: Magadhan rulers, Mauryans supported merchants and gave them patronage as they were important source of revenue.

Role of economic factors in coming of guilds

* Rise in trade and commerce: Role of agriculture in economy declined and secondary and tertiary activities increased. This gave way to strengthening of craftsmen, merchant and their guilds.

* Rise of urban centers: As urban centers were largely occupied by merchants, craftsmen, a need of certain organisation was felt which was provided by guilds.

* External trade. This required huge manpower, high quality, and standardisation. Thus organisation of guilds became essential.

Mention the source

Remarks

Roles played by guilds in ancient India

- * Skill training: They provided skill and vocational training in their specific crafts and trade.
- * Banking functions: They also acted as lending institutions to their members.
- * Quality control: In manufacturing of goods, they ensured collective supervision of quality of crafts and goods.
- * Urban management: Shrenis acted as the management or governance bodies at their urban centres.
↳ eg. Magadhan city of Patliputra.
- * Patronising religion: Shrenis had important role in the propagation and spread of Buddhism and Jainism. Monasteries receive huge financial support from shrenis.
- * Minting coins: Shrenis minted coins.

Remarks

and thus helped in monetisation of economy

Hence guilds proved to be very important

and in social, political, economic

institutions which pushed for social
mobilisation and later progress.

Classmate

point clearly

Political
Coery

9...

70

Jainism and Buddhism were introduced
religions which arose in around 6th
century BCE,

Work for
back ground

Role of Jainism and Buddhism in terms
of new idea revolution.

convergence
BQ 3

* Propagated non-violence and tolerance
in the times when religious space was
dominated by violent rituals of Brahminism

* They simplified the religion for
people. They were very liberal

and progressive in their approach.

↳ Less emphasis on complex rituals

↳ No discrimination based on caste

* They provided an altruistic vision of religion with austere life

↳ No need of spending money on religious affairs.

↳ Buddha and Mahavira lived as frugal

* They gave equal representation to women (in religious activities)

↳ women could be part of monasteries and monks.

But role of Jainism and Buddhism to revolutionise society was limited because:

* Violence continued in name of imperialistic ambitions of rulers who supported these religions.

↳ eg. Chandragupta Maurya

↳ Ashoka.

↳ Monasteries supported rulers in advising politically. Buddha advised Ajatshatru.

*) Though they were against huge spending; in later times elaborate rituals came in their fold.

↳ Monasteries got land grants in early medieval period.

↳ Monasteries acted as banking institution and acquired wealth.

*) Position of women :

Buddha initially was against women's entry as monks but later agreed.

↳ But in monasteries status of women monks was lower. An old lady monk had to stand up and pay respect even to a novice male monk.

This role of Jainism and Buddhism was limited and mixed in bringing long term societal changes.

Remarks,

6/11/2019

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

(a)

12 The period between 2nd century BCE to 2nd century CE; widely known as Post-Mauryan period, achieved remarkable progress in terms of India's external trade with Roman empire.

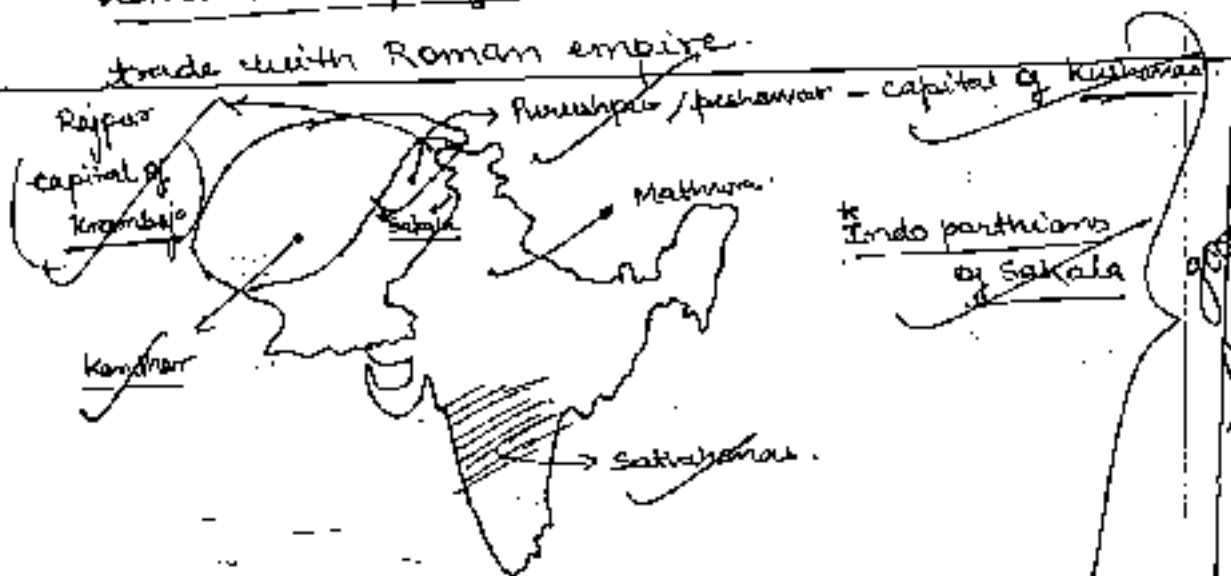


Figure: Major dynasties during 2nd BCE to 2nd CE
Major trading centers.

Indo-Roman trade got boost because rise of central Asian power like Kushanas, Huns, Indo-Parthians in North west.
It was both over-land (North West India) and sea-
route (South India)

Remarks

Major characteristics of this Indo-Roman trade are:

i) Goods of trade

↳ Imports to India: precious stones, gold, horses, lapis lazuli, silver, exotic goods etc.

↳ Exports from India: Silk, cotton, spices, sugar, iron tools, wooden carvings, stone sculpture etc.

ii) Mode of trade

↳ In north west part: It was via land routes from current Pakistan, Afghanistan via central Asia.

↳ In south India: It was via sea route of Arabian sea.

iii) Mode of exchange: Large part of these trade was in monetised currency.

↳ Large number of gold and silver Roman coins in North west as well as South India are evidence.

Remarks

Work properly
the nature of
Source

↳ some part of trade also happened through tartar.

ii) Balance of trade: It was largely in India's favour. Large number of gold coins with very high percentage of purity show that India received huge wealth. Pliny even commented that

"India was sink of gold of world."

Thus Indo-Roman trade during 2nd sc to 2nd c. ce was very developed which led to huge material prosperity in India.

iii) c)

8) Harshavardhan was a great ruler of India who led to unification of Northern India in 7th century A.D. Details about Harsha's reign are found in works of contemporary court poet Banabhatta and Chinese traveller Hsuan Tsang.

Impact of this trade - on Econ & Polt of India

In brief discuss the features of decline

But when we analyse this information with other sources, we find that it is a bit exaggerated.

Banabhatta's account of Harsha in Harishcharam:

* Banabhatta writes that Harsha ruled Shashanka of Bengal in first decade of 7th century A.D. But contemporary sources tells us that Shashanka ruled upto 635 A.D.

↳ Thus it seems Banabhatta over-
emphasised Harsha's military achievements.

* Banabhatta does not write about Harsha's encounter with king Pulakeshin II

↳ But Aihole inscription of Ravikirti shows that Harsha lost battle to Pulakeshin II.

* Banabhatta shows Harsha's rule upto snowy mountains that means Kashmir Valley and Nepal Valley.

↳ But no archaeological source match this

Hieun Tsang's account in Si-yu-ki

* Hieun Tsang says that Harsha ruled over 5 countries i.e. 5 Indies of South Asia

↳ But on examination we find that these 5 Indies are actually 5 regions of North India eg. Magadha, Kannauj etc.

* Hieun Tsang describes Harsha's army size comprising 5 lakh infantrymen, 1 lakh cavalrymen, and 1 lakh elephants

↳ This force is huge in comparison of that of Pulkestin II (Aihole inscription) so there is little chance that Harsha could lose with this large army which actually happened.

Thus it seems that there exist certain errors of omission, and of exaggeration in these two works. But despite these; when we see Harsha's achievements

in light of prevailing situation (handling two capitals); we realise that his rule was remarkable with establishing strong politico-administrative system in North India.

B) good approach and analysis

Copy

All the best

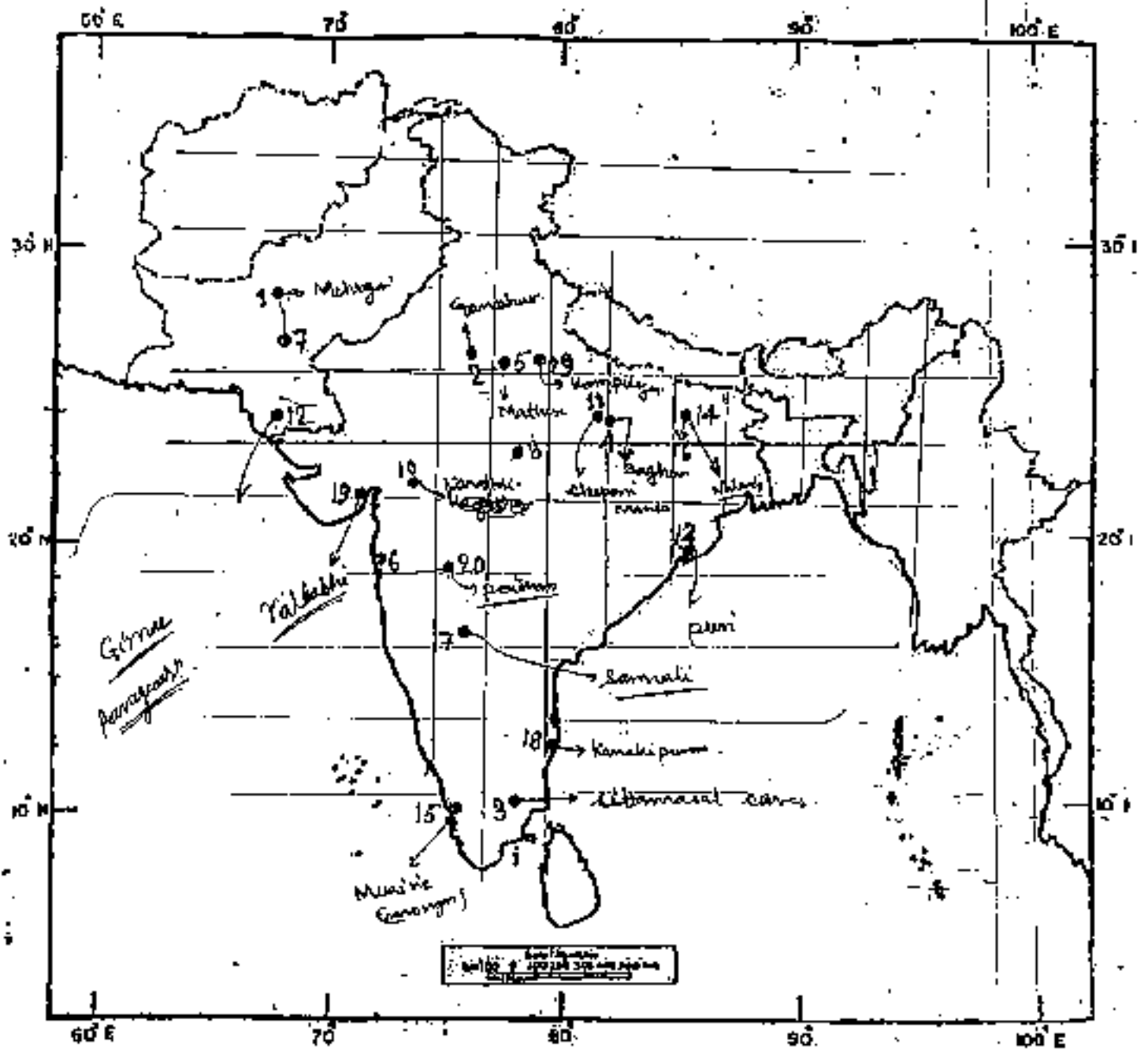
Over all you

Articulation
Presentation
Fact & analysis good

Remarks

Remarks

Map-Test: 1



$$\begin{array}{r} 130 \\ 5 \overline{) 650} \\ \underline{65} \\ 0 \end{array}$$

32.5

12