

Roll No. _____

GS SCORE

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1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below serialim. (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

117½

250

Remarks

① Mehragarh :

- ① Site near Bahuchistan in Sind, Pakistan.
- First sign of wheat cultivation is found here.
 - Terracotta objects and toys are found
 - Site later developed into Harappan site.

② Baerpat : Didwana :

- Site near Nagaur in Rajasthan
- Tools from paleolithic times are found
 - Quartz tools are prominent
 - Mandar and chopping tools are found.

③ Sittanvasal :

- 2nd century Jain complex

- ④ Remains of frescos from 7th century found here, painted with vegetable & mineral dyes in black, green, yellow, etc.
- Contemporary of Pallava king Mahendravarman
 - Inscription describes renovation by later Pandya king

Remarks

④ Chopani Mandoli:

- In Allahabad, Uttar Pradesh near Betan.

⑤ valley

- It is also a mesolithic and neolithic site

- Shows transition from hunting-gathering to agriculture society

- Earliest site of domestication

⑤ Delhi:

- Seat of power in North India since 13th century

- Presently, capital of India

- Evidence of 7 layers of construction found

- Throne of Sultanate & Mughal empire

- Architectural sites such as Lal Qila & Qutub Minar.

⑥ Sopara:

⑦ Near modern day Mumbai, Maharashtra

- Important port and trade centre

Remarks

- Mentioned in Periplus of Arrian sea
- Ashokan Edict found here.

⑦ Mohenjo Daro:

- Situated on the bank of Indus.
- Excavated by R.D. Banerji & John Marshall in 1922.
- Great bath, granary, college and assembly hall were found.
- Seal of Pashupati has been found along with a bronze dancing girl.

⑧ Vidisha:

- Also known as Besanagar.
- Situated near Bhopal in Madhya Pradesh.
- A Gāndhāra Dhruvaja by Heliodorus is found here.
- Famous for ivory carvers.

Remarks

⑨ Aihichatrad?

- Near Hastinapur in modern day Uttar Pradesh.
- Pottery with grey slip, geometric patterns, parallel lines is found here.
- Handmade shallow dishes and bowls are major findings!

⑩ Nagda:

- Situated near Ujjain in Madhya Pradesh
- Post Harappan evidence is also found
- Pots of Mahua found
- Channels of unbaked bricks found here.

⑪ _____

Remarks

(12)

(13) Puri :

- In Odisha
- Famous for Jagannatha Temple
- Lingaraja Temple built in 1000 AD
- Raja Rani Temple has Yanshis.
- Panchajanya temple are found here

(14) Pataliputra :

- Patna in modern day Bihar
- Ajatshatru moved capital of Magadh here in 5th century BC
- On the banks of Ganga, Gandhara & Son

Remarks

- Administrative capital of Nandas, Mauryas, Sungas, Guptas & Palas.
- Accounts found in Megasthenes' writing

15) Muziris:

- On the Malabar coast
- mention found in Periplus of Eritrean sea and in Sangam literature
- key port for trade with Persians, Egyptians, Greeks & Romans.
- Muziris heritage project started by Kerala government.

16) Bodhi Gaya:

- situated in Gaya District, Bihar.
- Siddharth Gautama attained Nirvana here
- Famous Bodhisattva temple is situated here
- Part of the Buddhist tourism circuit.

Remarks

⑦ Aihole :

- In Bagalkot district in Karnataka
- Pulakesha II's Prashasti is found here
- 70 temples of Chalukyan period are found
- Lad Khan temple is famous
- It is a world heritage site

⑧ Gangaiwada Cholaeswari :

- Founded by Rajendra Chola to commemorate victory over Palas
- City has two fortifications
- Dravida temple of Shiva with carvings in hard granite
- Dancing Natraja figures were found

Remarks

① Vallabhi :

② In ~~Saurashtra, Gujarat~~

Jain Council under Shraman Devadasi held here

- Also ~~is~~ Buddhist centre

② Paitnan :

- Also known as Pratishtan

- Near Aurangabad on the banks of

Godavari in modern Maharashtra

- Capital of Satavahanas from 2nd C. BCE to 2nd C. CE

- Ashokan edicts mention it.

- Saint Renukh beheaded to Paitnan

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)

Nature of History

2) (a)

①

History is the branch of knowledge that analyses past events based on factual evidence available. 'Itihas' is the Indian term which means 'This is what happened.'

Nature of History

- ① Predominantly, history involved analysing the political history and writing about the rulers till the 19th century.
- ② History writing also gave primacy to archaeological and literary sources and focussed on the contemporary sources.
- ③ The shift in focus happened with the

Remarks : History → Ruler b/w Post and Present

↓
change in present
sources need

advent of marxist and subaltern historiography which focussed on socio-economic history and history of the people.

Questions being asked

Explains why New question arise

① Sources:

The validity and authenticity of sources is being examined. Historians are also looking at folk literature on the one hand and DNA data on the other, to analyse past events. e.g. excavations at Rakhigarhi.

② Narrative:

Local histories and histories of various groups within a large era are being examined closely. e.g. focused studies of women during the vedic periods.

③ Bias

Approach is good
But Add

more facts to substantiate

Remarks

It is being questioned whether truly impartial writings of the events of the past is possible without influencing them by contemporary biases.

For this, the focus of modern historiography is shifting. From ~~analyzing~~ interpreting to ~~discovering~~ and evaluating; thus changing the nature of history.

3) b)

Mesolithic Paintings

Mesolithic period or the middle stone ages is a period roughly between 10,000 BC to 4,000 BC. Paintings at Shimbetka, Adangarh, etc. give variable information regarding the mesolithic period.

Some more sites
and look on map of India

Remarks

① Residence:

These paintings are painted on the roofs of caves, which indicate that the mesolithic man lived in permanent caves and his shifting of residence was less frequent than the paleolithic man.

② Science:

Paintings in Bhimbetka use natural pigments like red, white, ochre and green, signalling the knowledge of chemistry.

③ Culture:

There are paintings of a group dance which suggests that the mesolithic man knew about music and dancing and enjoyed a community based living.

Remarks

④ Subsistence :

The paintings have picturised scenes of hunting. These are pictures of a group of people using spears to hunt.

This ~~fact~~ ^{fact} ~~validates~~ ^{validates} the fact that mesolithic ~~was~~ ^{was} of hunter-gatherers.

⑤ Gender :

women are rarely shown during the hunting scene. But, there are evidences of a woman giving birth and engaging in child rearing. This shows the development of gender based roles.

The pictures at Enlène are a window in the lives of mesolithic people but care must be taken while interpreting them of not imposing modern ideas into the ancient paintings.

Remarks

20)

(11)

End of Harappan civilisation

The Indus Valley or Harappan civilisation spanned the era from around 3500 BCE to 1500 BCE and is divided into Early, Mature and Late Harappan phases.

This civilisation occupied a vast area from Punjab and Sindh to Gujarat.

End of Harappan civilisation

This is a widely debated topic in Indian history with diverse viewpoints.



Fig: Area of Harappan civilisation

just approach
But require more practice

- ① Mortimer Wheeler propogated the theory of Aryan invasion resulting in the end of Harappan civilisation. But, the different

Remarks

stratigraphic eras of 37 skeletons in Mohenjodaro do not support this theory.

② Shireen Bhatnagar stated that the decline in trade with Mesopotamia resulted in the decline of Harappa.

③ Gunacharan Singh stated that the aridity in the region resulted in its end.

④ Some others have claimed the shifting of course of Indus to be the result.

It is not possible for a civilisation so vast and advanced to end because of a single reason. Thus, historians like M.R. Mughal and Shrihant Talwar have talked about the later Harappan phase and change in the nature of this civilisation.

[continued civilisation with changed features]

① Advanced Black and Red ware pottery

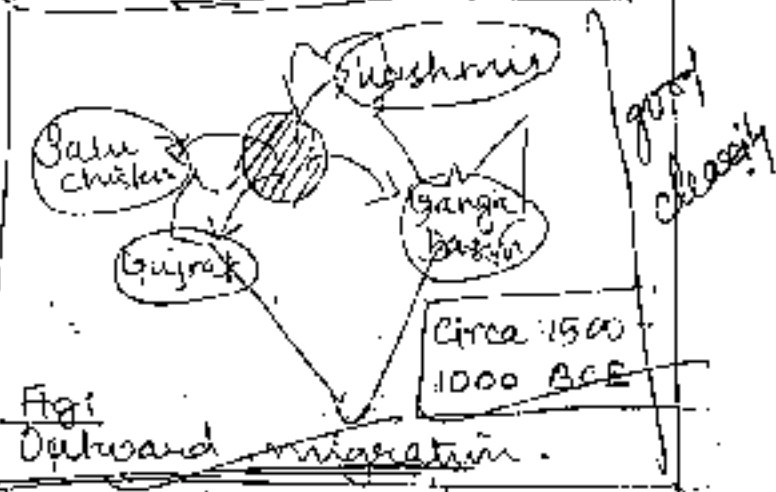
Remarks

urbanisation, use of wheeling and city planning with bricks of 4:2:1 proportions are defining features of Harappan civilisation

② It is believed that these features slowly started disappearing and people moved away from the urban centers to outskirts and started a rural life.

③ The result was continuation of the Harappan civilisation in a rural form.

④ The reasons for this shift were the declining craft specialisation, declining agriculture and fall of central authority.



This change in nature and overlap with the period and place of the vedic literature have prompted scholars like

Remarks Nicolaus Haranz to believe that the ryan civilisation is nothing but a continuation of the Harappan civilisation.

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

3(a)

Vedas as a source of social history

18

The Vedic literature consists of the Rigveda, Samveda, Yajurveda, Atharvaveda and the Brahmanyas, Aranyakas, Upanishadas of each of them. They were composed around 1500 BCE to 1000 BCE and the first written script is available from the 11th century.

Nature of Vedic literature

The Rigveda is a religious document which talks about the three realms of the universe, various gods and the hymns to praise the gods.

Remarks

② The vedas, though predominantly dealing with matters of religion, also give valuable insight into the period.

Source of history

① Tribal nature of society:

The Rigveda mentions 30 different tribes including the Yanuyas and Bharatas. The later vedic literature talks about the coming together of these tribes to form the Kurus → which Herman Kottler calls the first empire in India.

② Polity:

The Rajan in Rigveda is a tribal leader and there is no compulsory taxation. Later vedic literature talks of Bali and Bhaga as obligations and Rajan becomes someone who leads a tribe in war, signaling the

Remarks

Ullal toref

(Hold)

① Factors of transformation

② Ullal key term of Vedic which should be transformation

Formalisation of polity

③ Society:

The society in Rigveda is family based and kula, gotra, Jana are the words often found. The later vedas give primacy to Janapada and kulapa.

④ Economy:

The Rigveda has given importance to cattle evident from words like Duhita, Godhumi, etc. Nishka is used as a mere piece of gold. In the later times, shift can be seen towards landed property. eg. the evidence of land grant in Aitareya

Brahman

⑤ Culture:

The vedic literature gives evidence of a transformation from wandering, clan based culture to a settled culture with varnas & gotras.

Thus, it is necessary to look beyond it

Remarks religious nature and assess its importance

6/6/21/150

30b)

(4/2)

Varna division

Varnas are a quintessentially Indian social construct of dividing the society into four groups. The first evidence is from the 10th Mandala of Rigveda in Purushasukta.

Varna system

The system started evolving in the late vedic period and it divides the society in 4 varnas i.e. Brahmana, Kshatriya, Vaishya, Shudra. These varnas later became more rigid and developed into caste system.

Evolution

① Varnas were not merely social divisions but class divisions as well and were based on one's profession. A person could

Remarks

change his varna based on his/her profession. e.g. Snatpath Brahmana has a story of a family with Brahman's Son, Vaishya Mother & Kshatriya Father.

② The Shudras were considered the last varna and were required to serve the other three varnas. The references to Dasas and Dasyus in Vedas suggest that they were probably the first wave of Aryans or the defeated / subjugated original inhabitants.

③ The varna system, in the beginning, was essential in the division of labour and resources and this was flexible. e.g. Vajraspathya Smriti places Kshatriya before Brahmana.

Thus, the story in Purushsukta also can be viewed as the four varnas being part of a symbiotic whole body, which signals cooperation and cohabitation.

Remarks you should wait critical evaluation, so write

Verba

-- legitimization of inequality, acceptance of hierarchy

differentiated access to Resources

3) (c)

Nature of Ashokan Dhamma

(10)

Ashoka, the great Mauryan emperor is known as much for his administration as for his religious policy known through Ashokan Rock Edicts and Pillars.

Dhamma

Ashoka called himself 'Devanam Piya' and believed in Dhammabhava rather than Brahmabhava. His Dhamma was largely influenced by Buddhism and consisted of various practical sermons.

- ① Ashoka propagated non-violence. Major Rock edict 2 talks of the reduced amount of meat in the royal households and the ban on sacrifice.
- ② It talks of the Dana of Dhamma.

Remarks

Nice way
of propagating

being the greatest gift and showing the rituals done by women.

③ Difference from Buddhism:

Ashokan Dhamma does not talk about noble truths, Ashtanga Marga, etc. The only similarity is non-violence and Ashoka's patronage to Buddhism.

④ New Religion:

It wasn't a new, formalised religion as Ashokan inscriptions talk about respecting the Dhamma of others.

Way of unifying the empire:

Ronika Thapar has stated that Ashoka's Dhamma policy was a way of keeping the huge empire united.

① The Ashokan inscription near Taxila are in Kharoshthi and Aramic while others are in Brahmi and Pralhit.

② Ashoka describes the duties of Dhamma.

Remarks

Mahamattas and asked them to spread the message of Dhamma

③ As per Rock Edict 13 Ashoka has undertaken many welfare measures and has asked provincial officials to tour their areas every five years.

④ As per the Maurya pillar inscription, Ashoka has threatened the tribals if they do not obey the rule.

This suggests that Dhamma was being used as a tool to control the kingdom.

But Raychoudhuri stated that it is the non-violent Dhamma policy that ultimately led to the end of Mauryan Empire.

There are many facets to the Dhamma of Ashoka and it wouldn't be appropriate to look at it with only one glasses.

Remarks

Well noted

Mind
Month
Source

Good
Dhamma

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)

4(a)

Nature of Kushana state

① The Hyu-chi tribe came to India and created what is known as the Kushana empire by defeating the Shakas in the 1st century AD. Kanishka (c. 78 AD) was the greatest Kushana emperor.

The information about the Kushanas is known through their coins.

Nature of empire

- ① The Kushana coins have the name of the king in two obverse, and different Indian, Persian and Greek diets on reverse. These are the sun, Vasuna, Mithrae, etc.
- ② This suggests that the Kushana kings

Remarks

were followers of different religions
sects and the state did not discriminate
between different sects.

③ The different sects also represent the
difference in religious practices prevalent
within the Kushana kingdom and
the state paying attention to them to
maintain and unify the kingdom.

④ The Kushanas produced the finest
and most number of gold coins
in India before the Gupta which
suggests that the empire was prosperous
due to their location on the silk route
and the economy was highly monetised.

⑤ The Kushana state was spread
across Central Asia with its base in
India and thus the nature of

Remarks

Barley Seeds
Aspect (Date) to
aspect of
Nature

The state was thus outward looking.

6) For its representation of diverse
diecies on coins; economic prosperity
and contacts with the outside world,
the Kushana state became a secular
pragmatic state and did not
indulge in sectarian biases.

Requires
More
Knowledge

Roles played by guilds

10/10

Guilds are a group of trades
and merchants organized on the basis
of their profession. There are trade
guilds and merchant guilds and they
are an important feature of ancient
Indian economy, starting from 200 BCE.

Emergence of Guilds

It was a natural outcome of

Remarks

transformation of a rural-pastoral society into the phase of 2nd urbanisation, during the time of the Mahajanapadas.

Creation of a strong Magadha empire and trade through Uttarapath and Dakshinapath gave impetus to the guilds. But their scope was not limited to trade and commerce only.

Roles played by guilds

① Organised commerce:

The guilds were organised based on a particular trade. e.g. Silapuddhistas

mentions guilds of pearl merchants. This resulted in craft specialisation giving impetus to urbanisation.

② Economy:

Remarks

The guilds used to ~~not~~ mint their own coins. e.g. Coins marked 'Panchanama' are found near Taxila. They also gave Hundi's resulting in formalisation of the economy. The ~~Mandir inscription~~ signals the spread of economy through migration.

③ Judicial Role:

Arthashastra mentions that the guilds had power to settle disputes and even the king had to respect the rules of the guilds. It also mentions the 18 guilds represented six Manuyan courts.

④ Education:

Guilds were important channel of spread of craft specific vocational education.

⑤ Religion:

Guilds have played an important role in the spread of Buddhism.

Remarks

and Jainism, even ~~outside~~ India. The description of Buddha on a horse or Avalokitesvara as a saviour of travellers.

Finally this symbiotic relationship.

Small text

① More some samples

② Plots the different

On this way, the Shrenis of ancient India have contributed

almost all walks of public life.

4) c)

Jainism, Buddhism: Revolutionary?

①

In the 200-200 BCE, two powerful ideas emerged as opposition to the predominant Brahminical religion in the form of Jainism and Buddhism.

Revolutionary Ideas

① Both Jainism and Buddhism rejected the idea of one form Brahman or God.

Remarks

They believed in multiple realities and attaining Nirvana through knowledge.

② They opposed the prevalence of sacrificial religion and wedding of priests.

③ For them, caste/varna was made by man and was thus subject to change. e.g. Mahavira believed that Kshatriya was a higher varna than Brahmana.

④ They challenged the infallibility of Vedas.

However these challenges did not always reflect in practice; as evident from the social composition of Buddhist & Jain monasteries.

Social Revolution

① Buddhism and Jainism didn't want to disturb the prevalent social structure. Debtors were not allowed in the monasteries until the debt was fully paid.

Remarks

② There were 129 rules of Bhikkhuni Sangh and 18 rules for Bhikkhu Sangh.

③ A pregnant women or married woman couldn't be a part of the monastic without the permission of her husband.

④ Jainism believed that to achieve Moksha, a woman must first become a man.

⑤ Although there are examples of Brahmins and Kshatriya disciples of Buddha, the number of Shudras is few and far between.

⑥ In later times, with the schisms in these two thoughts, the monastics became a status quoist structures. e.g. evidence of spirit duality in Buddhist monastics.

Thus, the philosophical revolution wasn't 100% successful in practical sense.

Good thing

Remarks

good conceptual clarity.

Best

Concludes with the content

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)

9/5 (10/2)

Indo-Roman Trade

India had flourishing trade contact with the Roman Empire from the 2nd century BCE to the 2nd century CE.

Pliny has mentioned that the trade was so vast, Roman gold was literally being emptied in India.

① Trade Routes

India was at the centre of the ancient silk route and thus was an important pit-stop. Chinese silk used to go to the Roman

Remarks

Empire via India.

The Uttarapath and Dakshinapath were two important trade routes and they were essential for transporting Indian goods to Rome.

② Ports :-

Ancient ports like Sopara, Muziris, Puhave played a very important role in the Indo-Roman trade.



Pliny mentions that Indian boats were made of inferior quality lumber and they had a special kind of bind to bind the land routes.

③ Items of trade

India exported pepper, incense, textile, fine quality gem stones, spices, etc.

Remarks

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Write properly the impact of trade
Trade Equilibrium

5) b)

Dynastic labels for Gupta period

(77) The Gupta empire was a pan-India empire during the 300-600 AD and is known as the 'Golden Age' of Indian history. However, there are debates whether that age can solely be called 'Gupta Age'.

Arguments Against

① It is stated by authors like Ranjit Gupta and Romila Thapar that history is not limited to dynastic polity and thus shouldn't be known as such.

② There were other kingdoms like the Valabhatahs and Satvahianes who started their kingdoms during the Gupta times.

Remarks

good class

GS SCORE

③ South India was not a part of the Gupta Empire. Chola, Pallavas and Pandyas were powerful dynasties.

Arguments in favour

Art historians like Louis Comaroff believe that dynastic labels help in identifying and classifying various art and architectural happenings and thus are useful in history writing.

① It was the era of large development in the field of art and literature.

Authors like Kalidasa were given royal patronage. Thus, identifying them with the dynastic name of their patron is essential.

② The various dynasties and their geographic locations influenced the

Remarks

emergence of regional architectural styles
i.e. Nagara, Dravida & Vesara.

③ Some temples like the Ellora temple were built in multiple eras by different dynasties.

good objectives and discussion

Thus dynastical naming has its importance, but may not serve as the only suitable label for the era.

5) 0

Greatness of Harsha

71

Harshavardhan was a ~~Harshavardhan~~ king who created a powerful empire in North India after the fall of Gupta empire. Writings of Banabhatta and Huen Tsang are an important source of Harsha's period.

Writings about Harsha

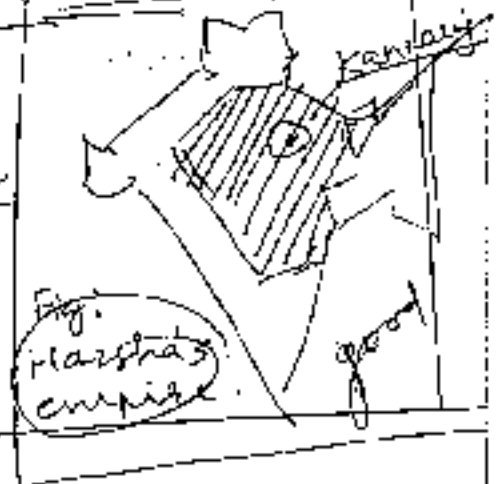
Remarks

① Banbhhatta is/was Harshacharita while being a great poet of Harsha. Huen Tsang visited north India and was a part of Harsha's court. Thus, there writings are biased towards his achievements.

② They talk about the peace and prosperity in his kingdom. Huen Tsang mentions about the law and order situation. But is Ambedkar by his own accounts of being robbed twice.

③ Banbhhatta mentions Harsha's military greatness but fails to mention his defeat at the hands of Pallavas.

Because of these biases, Harsha's importance is elevated than what he actually achieved but



Remarks

this does not mean he was not a ~~achiever~~

Harsha's achievements

- ① He united a strong and stable north India after a chaos of almost 100 years.
- ② Harsha's reign is evidence of flourishing trade during his time.
- ③ He was not able to create a stable administrative system and the dynasty ended with him. But, he inherited a troubled kingdom and emerged successful.
- ④ He was a literary scholar himself and wrote books like Nagavardan, Ratnavali.

Harsha's history is a mix of reality and exaggeration.

Remarks

for this aspect
Pls note for
purpose of
Source

Map-Test: 1

