

91/2  
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 SHASHANK SINGH

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

Date \_\_\_\_\_

Signature Shashank Singh

1. Invigilator's Signature \_\_\_\_\_

2. Invigilator's Signature \_\_\_\_\_

REMARKS

GS SCORE

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1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. (2.5×20 = 50 Marks)

- (i) Neolithic factory site — Randhwa
- (ii) Chalcolithic site — Graves near
- (iii) Cave paintings — Sattampal camp
- (iv) Paleolithic site — Chopani Nand
- (v) Political and Cultural centre — Indrapur
- (vi) Trade centre — Sopara
- (vii) Harappan site — Mohenjo-daro
- (viii) Vaishnava cultural site — Sankhara / Sampalga
- (ix) Painted Grey Ware site — Nandol
- (x) Chalcolithic site — Nandol
- (xi) Early agricultural centre — Koldihara
- (xii) Early Harappan site — Sallakhano
- (xiii) An ancient temple — Pur
- (xiv) Political and Cultural centre — Rajghat
- (xv) An ancient sea port — Muziris
- (xvi) Buddhist centre — Nalanda
- (xvii) Inscriptional site — Rihale
- (xviii) An ancient capital — Kanchi peram
- (xix) A Jain centre — Uruk
- (xx) An ancient capital — Pataliputra

1.) ~~Randhwa~~ - Location - Pakistan (Baluch area)  
 - Many Neolithic tools were found like handaxe etc.

2.) ~~Graves near~~ - Location - Rajasthan  
 - Famous for Graves culture  
 - Red pottery artefacts were found  
 - Artefacts of Harappan culture also found.

Remarks

iii) Cave painting - Sinharvasal Cave.

(13)

Location - Tamil Nadu

- vishnu and chaitanya has found,

iv) Paleolithic - Chopani Mandi

(14)

Location - uttarpradesh (Mirzapur)

- Hammer, chopper, chapping, culture found,

vi) Trade Centre - Sopara

(15)

Location - Mumbai (Maha Jantra)

- Port also, trade to Roman Empire.

vii) Harappan site - Mohenjo-daro

Location - Pak (Sindh)

(16)

Earlier and Mature Harappan phase.

- No. of Artefacts - like toy, seals of 'pasupati' etc.

vii) Vaisnava culture - centra -

- ~~ij~~ - Early Agrical Centre - Kaldihawan
- ~~ij~~ - Location - Allahabad (U.P)
- ~~ij~~ - Finding - Rice husk.

- ~~x~~ - Chalcolithic - Nandatal
- ~~x~~ - Location - Maharashtra
- ~~x~~ - Finding - Iron Calture, Pottery

- ix ~~ij~~ - PGW site) - Kampilga
- ~~ij~~ - Location - Uttar Pradesh
- ~~ij~~ - Finding - Iron Impurities

- x ~~ij~~ - Early Harappan site - Allahabad
- ~~ij~~ - Location - Singh Pak
- ~~ij~~ - Finding - Special hydrocarbon wastes

water system.

xiii) - Ancient temple - Puri.

Location - Bhubaneswar (Odisha)

(1/2)

- Famous for Jagannath temple.

xiv) - Political and cultural center -

(1)

- Pragjyot.

- Rangjyot Bihar.

xv) Ancient sea port - Muziri

(1/2)

Location - Kerala.

- First Port of Chera rulers.

xvi) Buddhist center - Nalanda Bihar.

(1/2)

Location - Bihar

Finally - Education center.

Remarks

xvii) Inscription - Aihole.

Location - Karnataka.

Finding - <sup>Aihole</sup> Inscription of of Pulakeshin  
I.

xviii) - An ancient Capital - Kanchi.

(1/2)

Location - Tamil Nadu.

Finding - Capital of Chola kingdom.

~~xviii~~

xix) Jain Center - Mound Abu.

Location - Gujarat.

Finding - temple of Jain.

xx) Capital - Paithan.

(1/2)

Location - Maharashtra.

Finding - Capital of Varhataker kingdom.

vi) Political and Cultural Center.

Location - Kannauj.

Present - Kannauj (U.P.)  
- Capital of Harshavardhan.

Remarks



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4 *Remarks*

*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)

Ans 2(a) - Earlier It was considered that

(9/2) Harappan civilization suddenly disappeared.  
 But according to new research - now it is considered - civilization went under deurbanisation phase.

- Earlier many theories like Aryan invasion, epidemic, flood, explosion etc. were given by many historians and scholars.
- But now it is proved that the civilization went to deurbanisation.

- Evidence -

1) Cemetery H caltars, red blacktars, caltars, yellow pottery caltars found from many places now

Remarks

✓ It is like the specific features

that they were carrying legacy of  
Mesopotam civilization.

- Archaeological evidence says that latest period standard weight and measures, urban planning, water system is not found from many sites
- When external trade is halted due to war like people settled in middle east - many settlements were found in semi arid area of Guyarat due to sea trade was still open.
- Excavation of Pakthigaurhi and Bhorinra shows that people adopting drought resistant crop this also shows that drought like situation led to deurbanisation of area.
- Later stages we find that urban features were at declining - eg. many houses were built in the middle of other

Remarks

Add - ① Context  
Work on Presentation

Nice clarity of  
at the last  
of underlining  
the dominant  
question

leads due to population explosion.

- In this case - historians opinate that civilization was not suddenly disappear from the continent - but material has changed. well tried

Q2 b) - <sup>Painting</sup> Mesolithic from Bhimbetkar and Adangarath gives the insight - into the life of this time.

- Painting depicting certain Animals - means people might be use hunting.
- In some of the painting people show sternness for dead people - also show their attitude toward after life.

Complete prosperity

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Remarks

4

↓ *Remarks*

*Remarks*



Remarks

f

<i>Remarks</i>
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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)

Ans. 3 a) - Vedas are considered as religious text yet they provide socio-cultural, political, administrative, economic view of the time.

- First phase is considered as Rig Vedic or early Vedic age [1500 BCE - 1000 BCE] and period between 1000 - 600 BCE considered as later Vedic period - during these phases multiple transformation of society, culture, political, economical can be seen through the insight of Vedic text

- Transformation -

Society - Early Vedic society was tribal in nature but later Vedic period tribal is identity transformed into somewhat more organised society - this identity became more organised during Buddha age.

- Social structure - Early Vedic society was divided on the basis of varna (colour)

Substantiated with source of books related to these changes

[source Rigveda samihita] - This 4 structure crystallised during Latest vedic period during Buddha age society was transformed into 4 fold varna system.

- Condition of woman was good in Rig vedic age they participated Sabha and Samiti [Rig veda Samihita] but latest vedic age condition was no deteriorated participation of woman in politics was less and during Buddha age more deterioration occurred.

else later  
vedic phase

Ancient

- ECONOMY - During Early age economy was only for subsistence - No agricultural surplus was there - but upto latest vedic age agricultural surplus was started that lead to formation of state during Buddha age - trade and commerce was well established during this age.

- Political structure - Early vedic age represented tribal structure - kingship was not determined but latest vedic age represented more divine and hereditary kingship - this

Remarks

kinship were strengthened upto Buddha age and issue of Mahajanpadas occurred.

- Religion - change in nature of religion also can be seen - early vedic age represent religion - on the basis of personification of nature but upto Buddha age - philosophical debate started in term of upanishad, buddhism, Jainism etc.

- So vedas provided good insight of history of this period - but we should cautious taken them as authentic source - because they don't represent populist view. but they are brahminical text. So information must corroborated with other archaeological sources - to verify the veracity of those text.

Nice approach

All more Context

In brief discuss about the factors of transformation which Reflected in Vedic literature

Remarks

Ans 3 b) - Varna evaluation can be seen according to changing nature of society.

- Early vedic society was tribal in nature varna was so varna was fluid and not based on birth. Later vedic age society was moving in organised manner. new art and craft was emerging - so division of society - crystallised upto Buddha period crystallisation was more strengthened and upto  Gupta period we 4 varna in term of social division occurred.

- Varna as social division - 4 type of varna Kshatriya, Brahmin, Vashya, udra.

- Varna as class division - During Buddha age economy flourished - so many new class emerged in term of iron smith, bronze smith, guilds etc. so these are rich aspirer work

Remarks

highest status in the society - that's why during this age new class was written - and new social division emerged.

-

You should focus on

Vedic age only

↳ Specially at the  
time of its (Vedic division)  
evolution

↳ Read question properly and try to understand the Context.

Remarks

Ans 3 c) - Ashoka dhamma represent unique ness  
in terms of policies.

- Some historians argue that this dhamma  
akin to buddhism - they gave certain  
clue about this -

- ~~to~~ Ashoka adopted buddhism after kelinga  
war so dhamma was the theme to propound  
Buddhism.

- Ashoka after his 9th magad year was  
to Kanakhumbh ashram and enlarge the  
size of stupa. (Barabar Inscription)

- Ashoka went to Lumbini and reduce  
tax (Nigaligaraj Inscription)

- But critical examination says that dhamma  
represent something else Ashok never  
talk about Astangik marg in his inscriptions  
(eight fold path)

- he never considered his subject to  
follow buddhism through dhamma,

- Also In his dhamma - he talked  
about welfare of all religion.

- He also so instinct dhamma was not  
to give donation to Brahmins and shramanic

Remarks

write the  
diff-  
B/w  
Buddhism  
and  
dhamma



- Romila Thapar said that dharma was the unique policy - to keep the huge @ millions unified - she said that he abandoned the policy of Varigash and picked up the policy dharma gash.
- she also said that to keep the large empire unified - whose many religion different society and class, different cast,  creed were living together - so it was the need of time to stick this diversified society to gether.
- So he propounded dharma - in form of certain code of ethics that was supposed to follow every.
- These moral laws the key to society cohesive not adhesive so that mutual trust could be maintain.

Remarks

quest

In this sense drama was unique policy  
of Ashoka to run the vast empire

good understanding

for better presentation

you can write in

Sub heading

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 (streni) 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)

Ans 4 a) - Kushana were Indo Greek rulers.

5) They were Indo Greek rulers information about them can be withdrawn from their coins and certain text.

- Secular state - depiction of different Gods shows they were secular in nature. - Coins of god of Roman Empire Buddha, Brahma etc. - found.
- So nature of state can be shown as secular. - but there is
- Konika, Patronage Buddhism, some other rulers patronage many other religions. Buddhism was quite
- Because of their syncretic cultural outlook - economical progress.

Remarks

Complete properly  
 why adopted secular policy  
 look at wealth  
legitimacy  
acceptance of  
masses

Can be seen.

Write in detail

also

signature

Remarks

Ans 4 b) - Many sources like Buddhical text, Buddhist text, Jaina text and certain archeological source - give information about present of guild in early India.

- coming of guild and changing political condition - from - during Mauryan age there were less number of guilds - because of more centralized nature of Mauryan state. But after Maurya we find numerous type of guilds during post Mauryan and later period.

- Guild and economical condition -

As economy flourished in some state of guild became more elaborate - during and urbanization there were guild at starting age - but during post Mauryan state of global economy - different type of guild can be seen like iron smith, hydraulic engine manufacturer

old market etc.

- Social condition and guilds -
- as society evolved - we find no. of guilds becoming more specific -
- Role played by Guilds -

General economic scale - we find guild were indulged in trade and commerce

- As a banker - Guild used to give loan and to debt merchants and take money for royal class and General public.

- As Judicial scale - At lowest level they work as civil court - Vishni smriti a type of court at lowest level shreni was among it of them.

- Charity work - Guild used to prepare food for Brahmins and poor

Remarks

Use & Content

used to give cloth to needy.

- Military work - they have their own  
military (shreni balla)

- Administrative work - many head of  
guilds work as advisors of king.

So Guild were important phenomena  
of ancient India age which change  
with changing milieu of social,  
political and economical conditions.

Work in detail  
the factors of  
evolution

4) c) - Jainism and Buddhism were heterodox sect and were part of Intellectual revolution of the time.

- Revolution in term of Ideas
- they represent unique Ideas like nonviolence, debate on god, cosmos, reason of cosmos, truth is no final and one etc. - these Ideas were anti - thesis of many earlier Ideas - so they gave challenged Brahminical views of the time.

f) Not a revolution in term of society.

Although they challenged Brahminical views and Ideas - but they failed to challenge the society eg -

1) Buddhism maintain dual nature for Shudra - although there was equality in term political condition. but



at social level we see terminology like highest class and lowest class. - which can be seen in the monasteries.

- 2) For women there were different scale for living and acquiring rituals.

- 3) Even Monasteries of Jainas were not inclusive - according to them.  
 Nice point Kaveya can only be achieved through male body.

- so in term of society they were not revolutionary.

Understanding of  
 Jainism

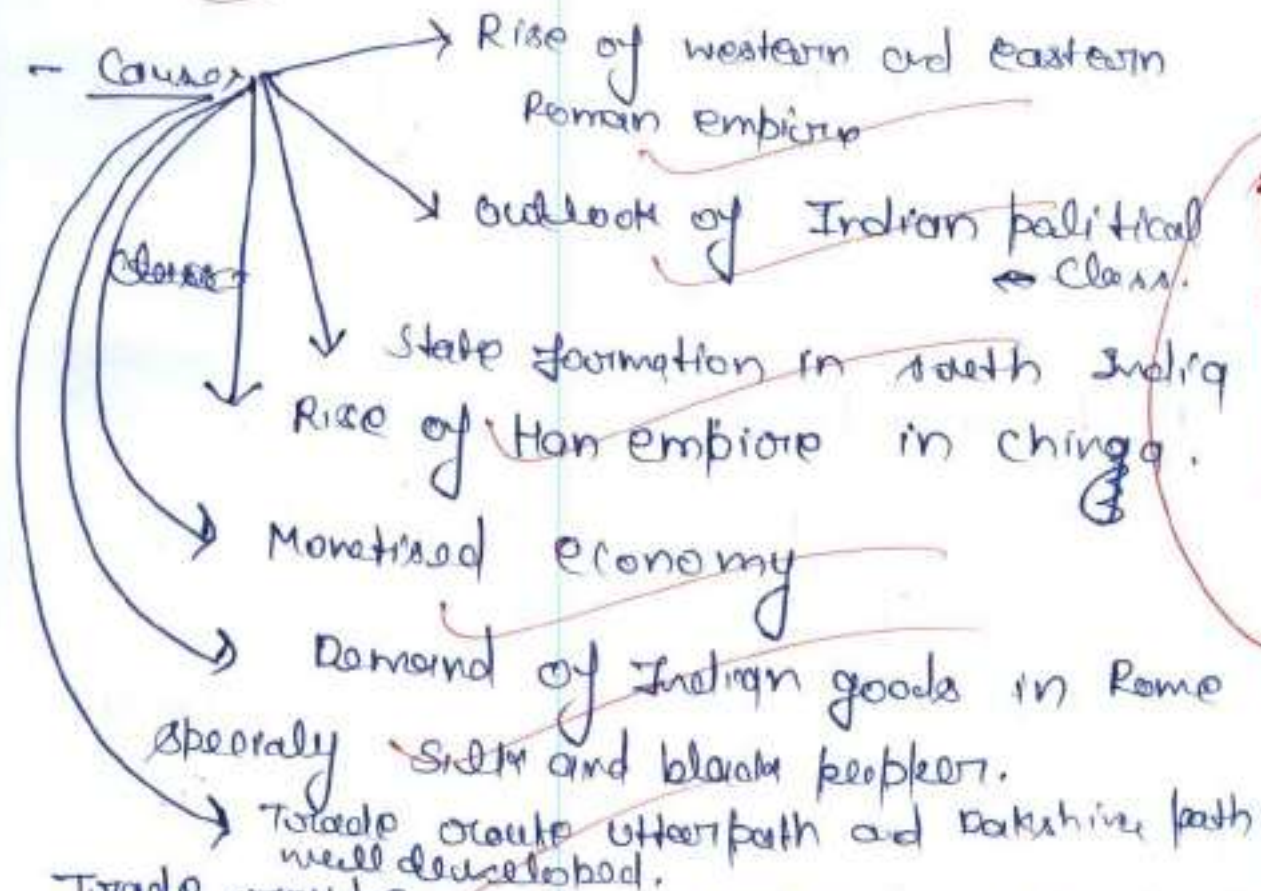
Substantiated with more  
 facts/cont.

Proper presentation

Remarks

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)

10 - Period of 2nd century BCE to 2nd century CE - there was rise of Roman Empire.



- Trade route - Both sea as well as land route.

Land route from north west region to roman region through Persia, Bactria.

Remarks

- Silk routes - Ports at Muziris, Arikmedy, Poompuhar, Bharigachcha etc. - then through Persian gulf to Mediterranean region.

- Commodities - Export - Silk (India) as mediator of silk routes, Black pepper, <sup>finished</sup> Jewellery, shell work, etc.

Import - Amphorae, Cutlery, coins, silver, gold, <sup>Pottery</sup> etc.

- Sources of the Information -

- 1) Roman gods on the coins of Kushanas.
- 2) Coins of King Augustus and Tiberius from Arikmedy.
- 3) Pottery, Amphorae from Arikmedy, etc.

- Balance of trade - The balance of trade was in India - as India was importing silk from China at cheap rate and exported to

- Roman empire at higher rate. Indian pepper was in great demand in Rome.
- (Piper nigrum) & was the name given.
  - On the other hand Roman product were not in India at great demand - so obviously balance of trade was favourable towards India. - that's why Pliny in Natural History - show sources for Roman gold and silver.
  - In this sense during <sup>the</sup> global economy India's share was huge, and its contribution was also high.

could forced to  
cover all aspects  
 for better presentation you  
 can draw map  
 and locate the important port sites

5 (C) - Harsha was considered <sup>by his court poet</sup> ~~by his poet~~ to Banbhakta and his protégé Hiuen Tsang -  
 Account of Banbhakta - and greatness

1) Jerom Allahbad pillar Inscription - He

talked about military achievement of Harsha - but not talked about defeat by Pulakeshin II of Harsha - This information comes from Inscription of Pulakeshin II.

2) He talked about his literary work - but new study say that literary work by Harsha was not done by him - but a person Blayak.

3) ~~He did not give~~ He talked about many temple and monasteries ~~were created~~ <sup>were</sup> ~~built~~ <sup>built</sup> by Harsha - but it is hard to corroborated by archaeological sources.

- Because He was his court poet so there might be some exaggeration in his account.

## Account of Hiuen Tsang —

- 1) Hiuen Tsang talked about huge cavalry charge infantry, large military — but did not give any information about defeat of Harsha by Pulakeshin II — also how he could be defeated if he would have the large army.
- 2) He also talked about many monasteries and temples during Harsha age — but these are not covered during archaeological excavation.
- 3) He talked about efficient administration — but he himself scribbled twice according to his account.
- 4) He was protégé and devotee of Buddhism so therefore there might be eulogy of his Harsha.

good — approach and understanding  
 Substantiate with more facts and analysis

Remarks

In this sense military, polity, cultural achievement of Harsha should cross be rated with other archeological sources like Inscription of Prabhakar II -

But mere discard of the 2 account is also not good - we should verify the veracity.

add forest



Remarks

t

*Remarks*