

GS SCORE

TEST - 01

113
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.

1. Invigilator's Signature _____
 2. Invigilator's Signature _____

Name Smilna Sudhakar
 Mobile No. _____
 Date _____
 Signature Smilna

Roll No. 17776

GS SCORE

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
- (ii) Chalcolithic site
- (iii) Cave paintings
- (iv) Palcolithic 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

Remarks

1) Mehargarh

- It is on the Baluchistan region of Pakistan
- Cultivation began around 6000 BC
- 3 phases - phase 1 - ceramic, phase 2 - Hand made pottery, phase 3 - wheel made finally merged in to Harappan civilisation
- Important finds - celts, Grammaries, Sousema walls.

2) Viratnagar

- It is in modern day Rajasthan region
- Continuous occupation from Chalcolithic, PGW and MBW sites
- Capital of Matsya Mahajanpada
- Important trade centre in later period

3) Sittanavasal

- Pudukkottai district of Tamil Nadu
- Jaina caves with painting from Post Maurya to early medieval times
- It indicates spread of Jainism to S. India

4) Baghor

- On the Belan valley of UP.
- Religious belief of Palaeo people - triangulas stones on platform.
- Continuous occupation upto Mesolithic period - microliths are found

5) Mathura

- (14/12)
- Capital of ~~Sushanera~~ Mahajanpada
 - Located in ~~of~~ Uttar Pradesh.
 - Mathura school of ~~sculptural~~ art during Post Maurya period onwards
 - At the meeting point of Uttarapatha and Dakshinapatha.

6) Sopara

- (14/12)
- ↳ - Maharashtra - Mumbai district
 - Important port for Graeco Roman trade mentioned Periplus of Erythraean sea
 - Ashokan major edict indicate important Mauryan site.

7) Kotdiji

- ↳ - Continuous occupation from early Harappan to mature Harappan period
- Kotdijian pottery reaching all areas ~~upto~~ of Sindh indicating uniformity
- Black and Redware pottery, blades etc are also found.

8) Vidisha

- Location of ~~steps~~ of Garuda pillar of Heliodorus and inscription belong to post Maurya period
- Madhya Pradesh.
- Ashokan inscription indicating his visit is also found.

9) Atranjikhera

- Uttar Pradesh
- Continuous occupation from ochre coloured phase → Black and red ware and Painted Greyware site
- Important find are Paw pottery, ringwells etc.

10) Naudatoli

- On the bank of Narmada river.
- All variety of grains ~~also~~ cultivated here during Chalcolithic phase
- Jar with female figurine has religious significance

11) Chopani Manto

- Early evidence of rice cultivation in Neolithic period.
- Belan valley of Uttar Pradesh region
- Occupation from Mesolithic period onwards.

Remarks

12) Allahabad

- Transitioned from early Harappan phase to matured state
- small centre but urban features like the citadel, trade etc are found.
- Black on redware pottery, weights and measures, mother goddess and other variety of terracottas, seals and stamping are there

13) Jaganatha temple - Puri

- It was established by Eastern Ganga.
- Nagara style of architecture but differences there - wheels and Jagmohana.
- Eerie sculptural art like Kandaria Mahadeo temple at ~~Chajwaha~~.

14) Patliputra

- Capital of Magadha Mahajan Padas, Maurya, Gupta etc
- Most important city in ancient period
- Imperial architecture of Maurya - Pillard hall are found
- Megasthenes visited here.

Remarks

15) Muziris

- (1/2) - Important port ~~at~~ under Cheras.
- ~~Gwaeco Roman trade~~ is indicated by coins, ~~Gwaeco Roman artefacts~~, mentions of travellers.
- o like ~~Pyptus~~ of Erythraean sea.

16) Nalanda

- (1/2) - Early Budhist university established by ~~Kumara Gupta~~
- ~~Huan Tsang~~ visited here.
- All sects of ~~Budhism~~ inhabited here.

17) Sarnathi

- ~~Ashokan~~ major edict indicating Mauryan control of the region.
- Important trade centre.
- Edict indicating the propagation of Dhamma.

18) Kaveri Pattinam (Puhar)

- Capital of Cholas
- Important trade centre as mentioned by Silapathikaram.
- Graeco Roman artefacts, coins etc found
- Sangam mentions it.

19) Vallabhi

- Place of second Jain Council
- An ancient university located here
- Important trade and Political centre
- Huan Tsang visited here.

20)

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)

The history writing has changed over time which characterise imperial colonial history to social and economic history.

Many new questions indicate the changing focus - from king/queen to common people, political history to social and economic history.

Recent changes in historiography

1) More emphasize on socio-political history as seen in the writings of D.D. Kosambi, Satish Chandra, Romila Thapar.

2) Questions regarding new areas.

Eg:- concentration to South India as an independent and socio cultural and political entity.

In brief discuss about factors of these changes

Remarks

3) Question on the extent of control and the element of decentralisation
 Eg:- discussion regarding the nature of Chola state

5) Role of woman, especially gender context of the Indian household.

Change in the nature of subject

All these new questions have given way for changing history to ~~as wider~~ widen dimension with different view point. It also help it to come out of the function of giving legitimacy to the ruling regime.

However the limited ~~as~~ evidences, biased reading of history from the beginning make it extremely difficult to have such

a discuss.

well known
good clarity and
objectivity

Remarks

2(b)
7/7

Paintings in Indian subcontinent began from upper Palaeolithic period as indicated by caves of Lakhudijar, Bhimbetka and others. By Mesolithic period art form become diverse, mature and proliferated through out the subcontinent.

It is an important source of history especially social history in the absence of any written evidences.

1) Paintings in Bhimbetka represent different instants of life such as birth, marriage, sexual union, death etc. It indicates the development of good perspective of life in the Mesolithic ~~was~~ people.

2) Paintings indicate the community celebrating marriage of a woman. It indicates the development of a community life which was substantiated by the peachive like settlement in Koldihwa in ~~was~~ Neolithic period.

Remarks

- 3) Another painting indicating ~~husband~~, ~~with~~ one man and woman along with children having food indicate development of the concept of a family as a unit with mother, father and children.
- 4) In the paintings, ~~the~~ woman is represented is less ~~difficult~~ ^{dangerous} tasks such as food processing, gathering etc - It shows the development of gender content in society.
- 5) The community activities such as the group hunting (eg: - hunting of Bison at Bhumbelka) indicate development of Clan based society.
- 6) Cultural activities such as dancing, by stick like human figures shows the development of society with cultural tradition. It also indicate free time of early humans due to assured food supply due to

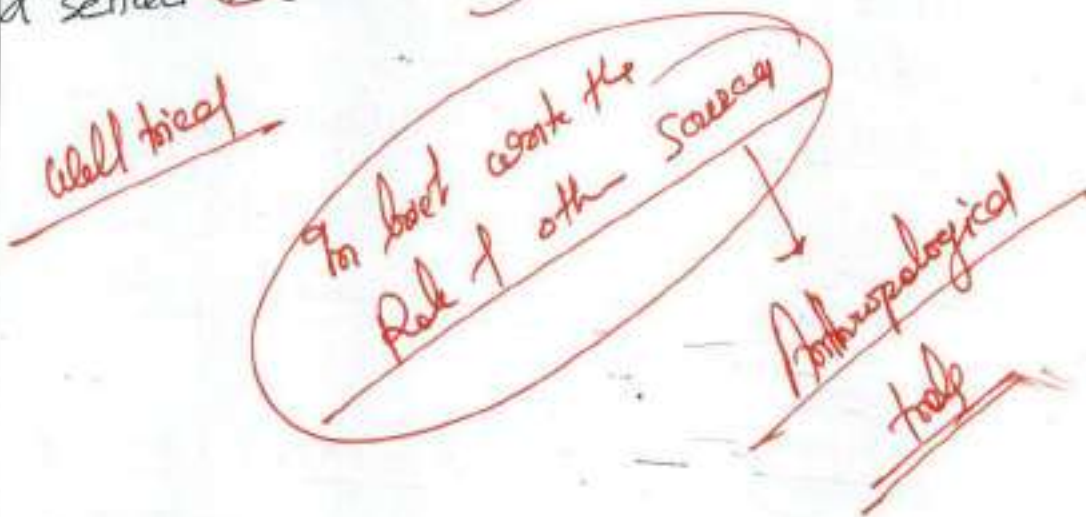
Remarks

Use clarity in thought process

microliths and herding activities

7) Some of the paintings away from habitation site show specially dedicated ritually significant places which also indicate maturity of society

Mesolithic painting, being the first evidence of dedicated artistic activity clearly indicate how well a society is in transition from hunters and gatherers of Palaeolithic to a settled neolithic community



Remarks

2(C)

10/10

Decline of Harappan civilisation, one of the highly debated area of Indian history, still remain speculative. The sites shows great variation in declining trend like Mohenjodaro taking 200 years for decline where as Kalibangan met with sudden end. New studies indicate various trend in the character of the decline.

9 in best
write the
important
features

Character of Harappan decline

- 1) Harappan cities shows westward and southward shift in its decline
- 2) Many rural culture was replaced existing Harappan civilisation sites such as Thukar culture, cemetery - H culture etc.
- 3) Later ^{Harappan} ~~vedic~~ culture shows great varieties of artefacts continuing but the uniformity of Harappan artefacts were lost.
Eg:- Characteristic Black on Red ware.

Remarks

Harappan potteries were replaced by local varieties such as Thulka pottery, Lustrous red ware pottery etc.

4) The planned cities of Harappan civilisation was replaced by haphazard settlements. Evidence of houses on the street in Harappa can be seen in this context.

5) Complete disappearance of script.

6) No evidence of trade after 1800 BC especially long distant trade was completely absent as indicated by absence of any mention of Meluha in Mesopotamian texts. Evolution of Elam state also acted as the factor for decline of trade.

Hence the decline of Harappan civilisation is interpreted as continuity by various historians like Romilla Thapar.

Remarks

good student

and considered as the decline of its urban features like script, planning, standardisation, uniformity etc.

However the features which related to urbanisation was the one which defined Harappan civilisation. Hence decline of those features surely represent decline of Harappan civilisation. Hence it can be concluded that the urban Harappan civilisation is declined is the by 1500 BC and was replaced by various chalcolithic cultures.

Well tried

Remarks

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 dharma was neither Buddhism nor a new religion but a measure to keep the huge empire unified. Critically analyse. (20 Marks)

3(a)

10/2

The beginning of historical period in India from 1500 BC was clearly indebted to Rigveda as historical source. Though it suffers many disabilities due to its religious nature, it throws light on social, economic, political and cultural practice of 1500 BC - 500 BC.

Insight on Transformation in vedas

Comparative analysis of Rigveda and Later vedas gives information about transformation.

Politically Rigveda speaks about various chiefdoms inhabited by semi nomadic tribes. chiefs were tribal leaders who survived with voluntary bali provided

Remarks

Explain how it was purely Religious

by clansmen. His ~~is~~ duty was protecting the law. But by later vedic text indicate the chief (gopam) getting powerful and transition to monarchy with compulsory bhaga (tax).

The importance of Rigvedic assemblies got declined. like Sabha, Samiti, Vidhata

Also there are evidence of settlement (Jana to Janpada) in this period.

Socially

- Rigveda indicate more or less egalitarian society. By the end of Rigveda, ~~with~~ there are Parushasukta which indicate evolution of varna system. But the system was fluid, but the increase in rigidity can be seen in later vedas.

- The position of woman also got transferred in the period - Equal status of woman to woman being equated with Sudras and denied Gayatri can be seen in later vedic.

Remarks

To brief discuss the factors of transformation

Economically

- The pastoral nomadic society of Rigveda got converted to a settled agricultural society in the later vedic time.

- Trade, craft specialisation etc mentions transition towards ~~agric~~ urbanisation.

Culturally

- Atharva veda represent acculturation and assimilation of indigenous community.

However, Vedas as historic source has

Some deficiencies such as

- 1) Difficulty in interpreting various texts
 - 2) It present only the point of view of brahmins, Not clear how far it was practiced.
 - 3) Limited geographic reach.
 - 4) Lack of correlation with archaeological finds
- Nevertheless, being the only written

Source in a period with limited material archaeological material, Vedas clearly act as very good historic material for the period

*Very Nice
chronologic*

Remarks

Good point

3(b)

5) Varna system finds mention in the Purushasukta of Rigveda which indicate a time period where there was a transition from semi-nomadic pastoral society to a settled villages. It indicate the attempt to define a social code.

Class nature of varna system

1) Varna system was deeply tied to hereditary economic role. For instance Kshathria - protection, Brahmans - performance of sacrifice, Vyshya - productive activities as Sudra serving others.

2) It also indicate hierarchical positions of various classes in the society.
Eg:- Airateya Brahmana list
Kshathria, brahmana, Vyshya and sudra
in the veds

Remarks

3) It recruits tribes to perform manual jobs in the form of Antyaja classification

It regulated the society in various ways such as

1) By fixing rules of marriage, commensality, control of woman etc.

2) It set the ground for social exchanges through sacrifices

Hence the varna system was surely an attempt to represent class division and the attempt to regulate society and its interactions

Varna → Varna of class division

- ↳ Readily available - Surplus of labour
- ↳ Differential access to labour
- ↳ legitimising inequality in society
- ↳ Notion of purity & pollution

Remarks

Varna of Social division

① Ensured hierarchy in society with strict Regulation

2(c)

(iv) Ashoka's dhamma was interpreted differently by various historians. ~~Some time~~ Ashoka used his edicts mainly to propagate ~~his~~ dhamma, where ahimsa, dual toleration Paternal kingship based on welfare measures becomes its cardinal features.

Ashoka's Dhamma as a universal religion.

Historians argued that Ashoka's dhamma has the feature of universal religion by accepting good provision from different religions. This can be reflected from Rock edict - 2 which asks people to respect both brahmanas and sramanas.

It was also part of his Rajadhamma.
it.

Remarks

Ashoka's Dhamma and Buddhism

Many cardinal features of Buddhism can be seen in Dhamma which include importance given to ahimsa, dual toleration, care for happiness of every one.

There is a striking similarity between duty oriented ethics of Dhamma and Buddhist upasaka-dhamma.

Moreover Ashoka himself declared as a Buddhist follower, the so called schism edict, Kumudhri inscription, Dhammayatras explain this.

However direct relation between Ashoka's Dhamma and Buddhism cannot be taken.

- 1) Appointment of Dhamma mahamatras instead of using Sangha indicate separation.
- 2) Ashoka adopted toleration with all sects not only Buddhism.
- 3) Nowhere he directly asks people for dual toleration following Buddhism.

good analysis

Remarks

Hence historians such as Romulo Thapas stressed political dimensions of Ashoka's Dhamma

1) It was described as Ashoka's attempt to win unorthodox sects of the population as he enjoyed limited support from the beginning

2) Ashoka's empire reached the natural limit of expansion by the conquest of Kalunga. Hence Dhamma was an attempt for consolidation

This view was supported by:

1) Though Ashoka followed ahimsa, he did not abolish capital punishment, neither he dissolved standing army

2) His warring against Atavikas (forest dwellers), appointment of Dhamma mahamatras indicate certain amount of coercion

Hence Ashoka's Dhamma has political significance rather than its role as universal religion or attempt to spread Buddhism

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)

4(a)

Establishment of Kushana empire in the Post Maurya period [3rd CENT BC - 3rd CENT AD] lead to connection of the empire with Central Asia and also assimilation of heterogeneous population.

Nature of Kushana state

The secular nature of Kushana state can be highlighted by the following evidence.

- a) Kushana coins represent deities - Indian (Buddha, Shiva), Iranian (god of sun and moon) and Greek (Apollo, Zeus)
- b) Patronage provided to different arts such as Gandhara school, Mathura school, which represent various religions.

Remarks

Why Secular - correlate it with legitimacy and acceptance.

you can show through map

2) The state represent strong assimilatory tendency

1) Kanishka playing important role 4th Buddhist Council indicates his relation with Buddhism

2) Vima Kadphises adopted shawls

3) The divinity of kingship was adopted by Kushana state.

It can be considered as an attempt to legitimise the state for different communities.

4) It was a centralised empire and king was at the centre of Power.

5) Elaborative administrative system would be in place which ensured political stability and promoted trade and commerce.

6) Use of high sounding divine title is

Remarks

indicate ~~feudal~~ nature of the state.

To conclude, Kushana's state represented centralised empire based on divinity of kingship. Large empire was maintained by the toleration and secular practices.

well maint

Remarks

4(b)

9

The guild (sreni) evolved in the ancient Indian context from Maurya period onwards and reached maturity by Post Maurya period. It played various roles as given below.

Guild as educators

Guild provided hereditary craft training to its members and act as an alternate to Brahmanic learning

Guild's role in Trade

Guilds procured raw materials and also bargained for better price. Guild laid down the norms for the trade and craft people hence provided leadership. E.g. Manigramam

Guild as bankers

Guilds lend money to people and collected interest. It also provided investment opportunity to people.

Remarks

Work in detail the factors of arising keep in mind overcome question. It should be part of study.

Guild as donors

The evidence of donation at Sanchi gateways by the guild of ivory workers indicate community donations given by guilds.

Guild as Tax collector

Arthashastra advocate close ^{consultative} ~~relation~~ between the king and the guilds. Various evidences are there which guild enjoys fiscal powers and administrative

Eg:- Damodarapur Copper plate indicating guild leader as an important functionary

Guild to support during difficult times

Mansore inscription indicate the migration of silk workers from Gujarat in search of new opportunities as it indicate guild facing difficult time together

Remarks

All this indicate that guild
played important role in all aspect of
ancient Indian life

Master the
art of Sovereign

Remarks

4(c)

7

Budhism and Jainism was part of the enlightenment in the 6th century BC and brought revolutionary ideas in social domain.

- 1) Budhism and Jainism was open to all despite of their varna status hence challenged varnasrama dhamma.
- 2) It opened spiritual path to woman and propagated equality.
- 3) It questioned usefulness of sacrifices and stressed importance of virtuous life.

However the ideas preached by Budhism and Jainism had limited practical role.

The membership of Buddhist Sangha was conditional on the permission of husband, creditors, masters for woman, debtors and slaves respectively indicate bias against this etc.

Nice content

Add some content

Content

Remarks

2) Buddhist and Jaina texts represent woman as a barrier to spiritual liberation hence go against the proclaimed equality

Eg:- Buddha's conversation with Ananda about women's entry to ^{Sangha}

3) Later period Buddhist Sangha adopted many ritual practices such as image worship. Jaina also followed the same.

4) Aversion of materialism was also diluted by monasteries accumulating wealth and saints and nuns making donations.

Hence Buddhism and Jainism failed to convert the ideas fully in to reality. Nevertheless the ideas of this religion was revolutionary and they got various level of success in materializing it.

Nicely concluded in five days

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)

5(a)

The period 2nd CENT BCE - 2nd CENT AD famously called age of mercantilism saw flourishing trade with India and Rome. Main characteristics of this trade given below.

1) It was highly profitable to India

India exported spices, agricultural items, craft etc where as Rome was drained out of gold

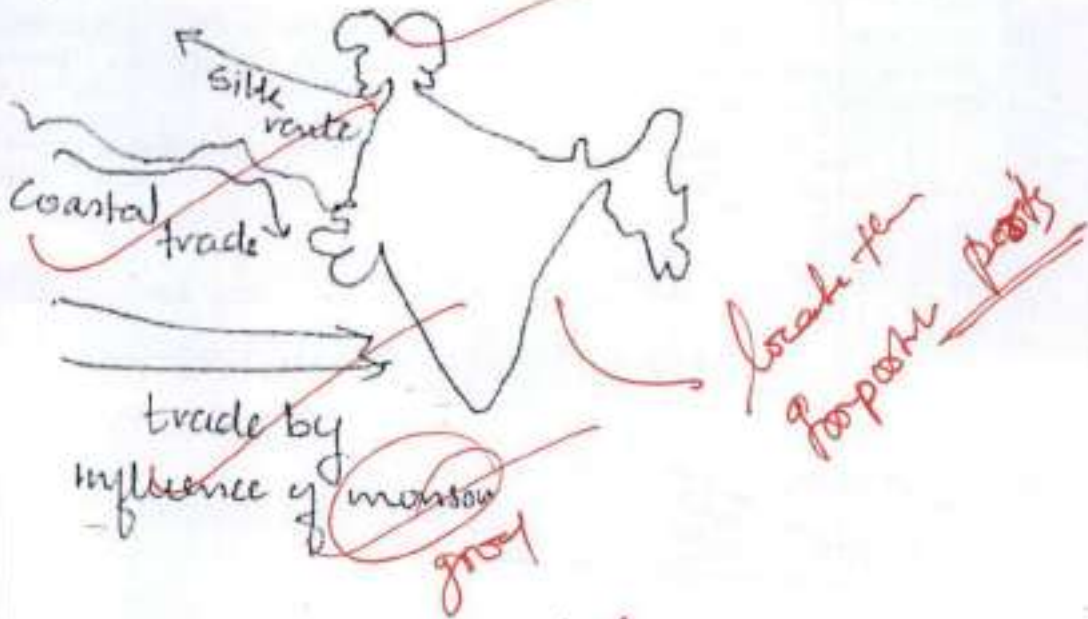
2) Indian merchants were directly involved in this trade. It was not the monopoly of any single person

3) Guilds were actively participated in the trade.

Remarks

Wasit properly
Factor of flourishing
trade

4) It was an all India phenomenon



Add more characters

Import of this trade

Remarks

5(b) (7) Dynastic label refers to labelling art work on a particular dynasties indicating their patronage of it. It is opposed by various historians during Gupta period due to.

1) Due to prevalence of feudalism patronage to cultural work can be attributed to multiple dynasties

Eg:- ~~state~~ Ajanta caves by both Guptas and Vakatakas

2) Unlike Mauryas where court art was dominated cultural sphere, Gupta period was dominated by community patronage.

3) dynastic labels ignores the contribution of commonman towards the artwork.

4) Art work ~~are~~ has longline evolution dynastic work ignores that.

Remarks

Substantiate with more facts

However art historian supports dynastic label due to

1) It is easy to study the stylistic evolution and uniformity with a proper dynastic label

2) The dynasty still played an important role as seen in Sultangay Buddha etc by Gupta patronage.

Hence dynastic labelling cannot be do away with completely and beneficial in the macro view of history

Write the
Role of other
contemporary
dynasty or
Regional Powers

Remarks

510

② The evidence of Harshavardhana's rule was mainly based on the account of Harsha Charita by Banabhatta and the accounts of Huan Tsang.

1) Banabhatta eulogise harsha's rule and give evidence about his conquest, administrative system, diplomatic relations economy etc.

2) Huan Tsang was part of Harsha's court and highlights his connection with Buddhism, Buddhist assembly at Prayag, grandeur of Harsha's assemblies, his virtues as a good king.

Since both Banabhatta and Huan Tsang was under the patronage of Harsha, historians suggest that Harsha is the creation of these two individuals. However it is.

Remarks

impossible to subscribe this view point

- 1) Aihole inscription of Pulakeshin-II mentions Harsha. Though it talks about his defeat at the hand of Pulakeshin, it ~~indicates~~ Harsha reaching Kannada indicate no greater.
- 2) Harsha's diplomatic relation with Bhadrasa Varman of Kanauj can be understood from their letters.
- 3) Budhist text also mentions Buddhist Council at Prayag.
- 4) Harsha himself wrote books like Priyadarshika.

Although account of both Huan Tsang and Bhānabhata are eulogued Harsha's achieve; ~~but~~ he cannot be taken as the creation of these individual

Remarks

good - understanding
Presentation

Regulator 2020/2021