

# **GSSCORE**

**An Institute for Civil Services**

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## **IAS TOPPER'S**

## **TEST COPY**

## **MUKUND SINGH CHAHAR**

**AIR - 273**

**(CSE 2022)**

## **HISTORY OPTIONAL**

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Sir please check Today.

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**GS SCORE**

History Test Series 2022

TEST - 02

Urgent

## HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

### Instructions to Candidate

- There are Eight questions divided in two Sections.
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each Section.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Illustrate your answers with suitable sketches/maps and diagrams, wherever considered necessary. These shall be drawn in the space provided for answering the question itself.
- 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.

88%  
250

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

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

Name MUKUND SINGH CHAHAR

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

Date \_\_\_\_\_

Signature \_\_\_\_\_



Roll No. \_\_\_\_\_

**GS SCORE**

**Section - A**

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them 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. An Ancient Capital *Roajjotahpura*
- ii. A Temple Site *Dah Rabiya*
- iii. An Ancient Education Centre *Kanchipuram*
- iv. An Inscription Site *Hathigumpha*
- v. An Inscription Site
- vi. A Major Rock Edict of Ashoka *Mausalera*
- vii. A Major Rock Edict of Ashoka *Lumbini Kurnaal*
- viii. A Pillar Edict of Ashoka *Lumbini*
- ix. A Rock Cut Cave/Cave Painting
- x. A Rock Cut Cave/Cave Paintings *Sitamarval*
- xi. An Ancient Port City *Tamilip*
- xii. An Ancient Port City *Get durala*
- xiii. An Ancient City and Trade Centre *Mahasthanpur*
- xiv. An Ancient City and Trade Centre *Shrawast*
- xv. An Ancient City and Trade Centre *Sanchi*
- xvi. A Temple Site *Malvada*
- xvii. A Temple Site *Hampi*
- xviii. An Ancient Education Centre
- xix. A UNESCO World Heritage Site *Elephanta*
- xx. A UNESCO World Heritage Site

**Remarks**



1) Pragjyotishpura:

- Location: • Near Guwahati, Assam.
- Features: • Capital of Varman dynasty.
- Visited by Buddhist scholars like Hiuen Tsang.
- Important political, trade, cultural centre.

2) Dak Parbatiya:

- Location: • Tezpur district, Assam.
- Features: • Nagara style temple of ancient age.
- Simplistic structure made of bricks.
- Belongs to Hinduism.

3) Kanchipuram:

- Location: • Near Chennai, Tamil Nadu.
- Period: • 4th century A.D to 9th century A.D.
- Features: • Belongs to Pallava dynasty period.
- Important Education centre with "Ghatikas".
- Important trade centre, famous for pearls, ivory, textile trade.



4) Hathigumpha :

- Location : • Near Puri, Odisha .
- Period : • 3<sup>rd</sup> century B.C - 2<sup>nd</sup> cent. B.C .
- Features : • Belongs to Kharvela dynasty .
- Mentions achievements of Kalinga king Kharvela .
- Important religious centre for Jainas .

5) Nanaghat :

- Location : • Maharashtra .
- Period : • 2<sup>nd</sup> century B.C - 2<sup>nd</sup> century A.D .
- Features : • Belongs to Satavahana dynasty .
- Mentions "land grant" made by Satavahana queen "Nagarika" .
- Portrays "Matrarchal" nature of Satavahana society .

6) Mahabudha :

- Location : • Khyber Pakhtunkhwa province, Pakistan .
- Period : • 3<sup>rd</sup> century B.C .

Remarks



- Features :
- Ashokan Major Rock edict in "Kharoshti" script.
  - Provides insight into "welfare measures" of Ashoka.
  - Provides information about "territorial extent" of Ashokan Empire.

vii) Kurnool :

- Location : • Yerragudi, Andhra Pradesh.
- Period : • 3rd century B.C.
- Features :
- Mentions "name" of Ashoka.
  - Provides information about "Southern" territorial extent of Ashokan Empire.
  - Written in Brahmi script.

viii) Lumbini :

- Location : • Nepal border.
- Period : • 3rd century B.C.
- Features :
- Provides information about "taxation" measure of Ashoka.

Remarks



- $\frac{1}{2}$  → Informs that Ashoka reduce tax burden from  $\frac{1}{4}$ th of produce to  $\frac{1}{8}$ th.
- Also indicates Ashoka's patronage of Buddhism.

### 9) Karle:

- Location: • Near Mumbai, Maharashtra.
- Period: • 5th century A.D. - 6th Cent. A.D.
- $\frac{1}{2}$  → Features: • Belongs to Gupta Age.
- Includes "Buddhist" architecture such as a pillared chaitya, Vihara etc.

### 10) Sittamahal:

- Location: • Near Madurai, Tamil Nadu.
- Features: • "Fresco" rock cave paintings.
- $\frac{1}{2}$  • Use of vibrant colours, most famous painting = "Lotus Pond".
- Important religious centre for Jainism.



11) Tamralipti:

- Location: • Near Burdwan, West Bengal.
- Features: • Important Trade centre of Ancient Age.
- Port city for Maurians, Sena dynasty, Palae
- Important trade link with South-East Asia.

12) Bet Dwarka:

- Location: • Near Dwarka, Gujarat.
- Period: • Late Harappan culture.
- Features: • Provides information about Indus valley culture fast decline of Mature Phase.
- Presence of Persian seal indicates trade links continued post decline.

13) Mahasthangarh:

- Location: • Begra dist., Bangladesh.
- ~~Re~~ Features: • Ancient capital city of Pundra Kingdom.



- Also served as provincial capital of Mauryas.
- Important ~~trade~~ links with South-East Asia.

#### 14) Shravasti:

- Location: U.P. - Nepal border, U.P.
- Features:
  - Capital of Kosala dynasty
  - Important ~~trade~~ centre, situated at trade link between Shravasti and Rajgir.

#### 15) Sanchi:

- Location: Near Bhopal, M.P.
- Period: 3rd century B.C onwards.
- Features:
  - Site of Ashokan ~~Red~~ "Stupa", addition of stone railings by Sungas.
  - Also an important trade centre located at juncture of trade routes.

#### 16) Mastura:

- Location: Himachal Pradesh.



- Features:
- Rock cut temple of Ancient Age.
  - Dedicated to ~~Hinduism~~.
  - Present day important religious centre.

17) Aihole / Badami

→ Location: Near Bagalkot dist., Karnataka.

→ Features: Badami: • Structural cave temples, belongs to Western Chalukyas.

Aihole: • Famous for Ravikirti's "Aihole inscription" mentioning Pulakesin II, belongs to Western Chalukyas.

18) Ujjain:

→ Location: Ujjain dist., M.P.

→ Features: • Capital of Avanti Mahajanapada.

- Important cultural centre, presence of famous temples, ex: Mahakaleshwar temple.
- Site of Kumbh Mela.



19) Elephanta ~~caves~~:

→ Location: ~~Mumbai~~, Maharashtra.

→ Features: ~~✓~~ • Famous rock cut caves of Rashtrakuta period.

~~✓~~ • Dedicated to Lord ~~Shiva~~, important present day religious ~~✓~~ ~~tourism~~ centre.

20) Hampi:

→ Location: ~~Karnataka~~.

→ Features: ~~✓~~ • Belongs to Vijayanagara period.

• Important cultural centre, temples like Vitthala temple, Hazara Rama temple.

~~✓~~ • Important site for ~~art~~, paintings from scenes of ~~epics~~ on temple walls.

37½



2. (a) How far do you agree that the Mauryan was a new form of government, which was marked by centralized control and planning. (200 Words) (15)

The nature of Mauryan polity has been a subject of heated debate, with multiple theories attempting to explain whether it was a heavily centralized - planned empire or a decentralized one. (Sources: Arthashastra, Indica)

### ★ Theory of Centralized Mauryan Empire :

- 1) This theory emanates from "Arthashastra" and "Indica".
- 2) According to Kautilya's Arthashastra, following features of Mauryan Empire emerge :
  - Presence of strong monarch. (ex: Ashoka)
  - Heavy, high sounding titles (ex: Maha-raja-dhiraja)



- Despotic rule, hereditary kingship based on divine authority.
  - ~~Excessive~~ Massive bureaucracy aided by strong spy system (ex: 6 committees handle city admin.)
  - strong control over economic system (ex: state monopoly over mining, metallurgy)
  - Strong authority over social structure (ex: based on Ashokan inscriptions directives given in).
- 3) This led many historians, including "Romila Thapar" to suggest that Mauryan Empire was centralised & planned.

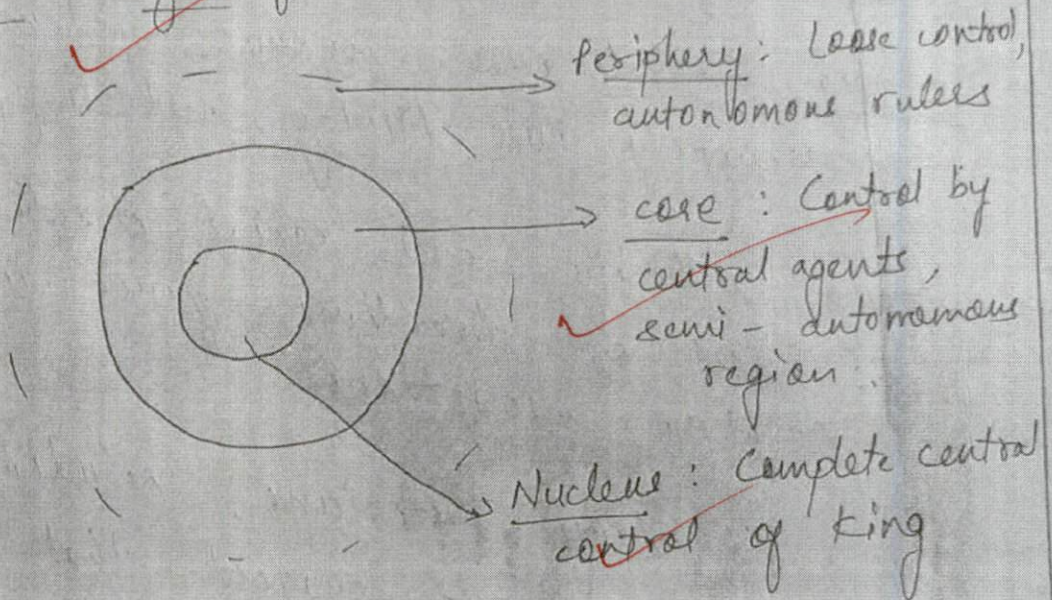
### ★ Theory of de-centralized Mauryan Empire

- 1) Gerard Fussman put forward this theory and suggested that the extensive boundaries of Mauryan Empire coupled with "lack of



advanced communication systems indicate that a completely centralized state was not feasible.

2) Ramita Thapar revised her theory to suggest 3 spheres of influence:



★ Fig. : spheres of influence

Approach is good but emphasise Mauryan political unity and strong spheres of autonomy. Thus, it can be concluded that though empire marked a new age of central authority, it also had spheres of autonomy within it.

7%  
15



2. (b) "Ashoka's Dhamma was aimed at generation of mutual respect and concord among people belonging to different sects or religious communities". Comment.  
(250 Words) (20)

The nature of Ashoka's Dhamma has remained a mystery, and its objective has been debated by many scholars. (Source: 2<sup>nd</sup> and 7<sup>th</sup> Ashokan Pillar Edicts)

### ★ Features of Dhamma

- 1) Dhamma can be deciphered from Ashoka's 2<sup>nd</sup> & 7<sup>th</sup> pillar edicts which lay down its principles.
- 2) Mutual respect: Pillar edicts describe need for respect towards father, elders, Brahmanas, etc.
- 3) Concord among people: Dhamma promotes egalitarianism and mutual love among people.



- 4) Non-violence, Toughness : Dhamma prescribes these values for people to follow.
- 5) Simplicity : Dhamma rejects ritualism, vanity and excess expenditure.
- 6) Paternal-welfare state : Dhamma prescribes Ashoka as "father of kingdom" & promote a welfarist social order.
- 7) Dhamma was propagated through an elaborate state machinery including Rajukas, Dhammamahamatyas, Dhammayatras by Ashoka etc.

### ★ Nature of Dhamma :

- 1) Tool for "political unity" : Renita Thapar proposes that after massive conquests, Dhamma was Ashoka's attempt at "consolidation" of his massive empire.



- 2) Code of Conduct : J.F. Fleet suggests that Dhamma was an attempt to establish a uniform ~~code~~ for Ashoka's bureaucratic officers.
- 3) Ethical code of Conduct : Proposed by H.C. Rayachandhary, who suggests that Dhamma incorporated positive elements of all religions. The resultant Dhamma was an ethical code of conduct for Ashoka's populace.
- 4) Simplistic Buddhism : D.R. Bhandarkar suggested that ~~Dhamma~~ is simply the neatered down version of Buddhism. He suggests that Ashoka patronised Buddhism and Dhamma was an extension of it.



A closer look at all these theories suggests that "Dhamma" was an "ethical-social code of conduct" prescribing duties for citizens of Mauryan Empire. However, it also simultaneously served as a "political tool" after an intense round of conquests to consolidate a massive empire.

Thus, it can be concluded that Dhamma was a unique device promoted by Ashoka for the all-round holistic development & security of his empire.

Try to be more analytical

$\frac{8\frac{1}{2}}{20}$



2. (c) On the basis of contemporary literary sources discuss the important features and changes in the condition of trade and traders during the post Mauryan period. (200 Words) (15)

Post Mauryan period (200 BC - 200 AD) was the period of urbanisation and growth in trade and commerce, and saw evolution in condition of trade & traders.

(sources: Literary: Milindapanho, Ashvaghosha's Buddhacharita  
Archaeological: Coinage (Kushana, Indo-Greek), Inscriptions).

★ Features of trade during Post - Mauryan period:

- 1) Arrival of new groups: Indo-Greek, Kushanas, Shakas came from North-West & settled in North India.
- 2) Opening of trade routes: This arrival led to new trade routes connecting Chandraketugarth to Taxila and beyond.

Remarks



- 3) Rise in coinage : Indo-Greeks minted the first gold coins, followed by Kushanas. Satavahanas minted potin and silver coins in large amount.
- 4) Rise of guilds : Merchants united to form groups called guilds and performed functions like :
- Providing vocational education.
  - Quality check of goods.
  - Price control.
  - Banking services.
  - Providing troops & security.
- 5) Proliferation of arts & crafts : (ex: Milindapanto mentions more than 50 crafts).
- 6) Rise in external trade : Trade with Romans, Mesopotamia largely in favour of Indian dynasties.

Remarks



\* changes in condition of trade & traders:

1) Social change : • Became prominent in  
Vara ~~system~~ <sup>system</sup>  
• Patronised new religions like Mahayana  
Buddhism which added to their prestige

2) Political change : • Guilds became "state  
within state"

• Powerful vaishya groups shared power  
with kshatriyas.

3) Economic change : • Trade and commerce  
became most important economic activity.

• Huge wealth contributed to patronage  
of art & culture (ex: Mathura, Sarnath school)  
led to rise in new urban centres (ex:  
Mathura).

Thus, post Mauryan period saw  
the evolution of trade from subsidiary  
to most important economic activity.



3. (a) The Nature of Guild went thorough considerable change is Post Mauryan Period? Elaborate. (200 Words) (15)

Guilds refer to groupings of traders who unite together to perform economic activities. They rose to prominence during Post Mauryan period. (sources: Milindapanho, Kushana - Indo Greek coinage)

★ Guilds : change from Ancient to Post Mauryan Period :

Pre - Mauryan Period :

Post - Mauryan Period :

- |  |  |
|--|--|
| <p>1) Absent in Vedic Age, <u>primitive</u> during Mahajanapada period.</p>        | <p>1) <u>Prominent</u> in post - Mauryan period with significant size.</p> |
| <p>2) <u>Autonomy</u> mostly <u>absent</u>, under strong <u>state control</u>.</p> | <p>2) Became <u>semi-autonomous</u>, "state within state"</p>              |

Remarks



(ex: Arthashastra mentions state control over economic activities)

3) Limited functions such as controlling professional activities of merchants.

Absence of religious-political-social activities.

3) Performed multiple socio-economic-political activities:

- Vocational education to members.
- Ensuring quality control of goods.
- Price control of goods.
- Maintained separate troops.
- Minted own coins.
- Provided Banking services to members.
- Provided security to members.
- Patronised Mahayana Buddhism.



### ★ Elements of continuity:

Despite multiple changes, some elements of Guilds remained consistent:

↓  
Remained under overall control of central ruler.

↓  
Trading activities remained mainstay of guilds.

↓  
External trade was seen through their existence.

Thus, Guilds can be seen as institutions marked by "continuity & change" which contributed to rise of urbanisation & trade proliferation during Post-Mauryan period.

Change the approach of the ans.

5/15

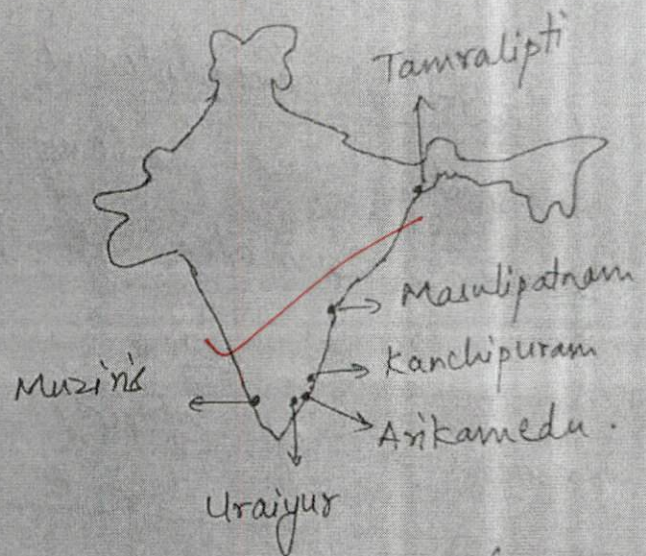


3. (b) Briefly discuss about the intensification of trade contacts between the Indian subcontinent and East and Southeast Asia in the period between 200 BCE and 300 CE. (200 Words) (15)

Post-Mauryan period (200 BC - 300 CE) was the period of rise in trade and commerce, especially maritime trade with East and South-East Asia. (source: Milindapanha, ~~chinese~~ ~~Roman~~ artefacts, Kushan-Indo-Greek coins).

#### \* Factors behind trade (200 BC-300 CE)

1) Rise of Political unity in North India led to reduced trade barriers, easy trade flow (ex: Kushan Empire extended from Taxila to borders of Bengal).



\* Fig.: Trade centres (200 BC - 300 CE)

2) State Formation in South India: New powers Cheras, Cholas, Pandya emerged & promoted trade.



3) Rise in coinage: served as medium of exchange (ex: Kushana, Indo-Greek Gold coins)

4) New trade routes: (ex: Silk route became well established).

5) Discovery of Monsoon (45 A.D): led to easy maritime trade & improved ship capacity

6) Maritime expeditions of Cholas: made Sri Lanka as colony, established links till Java - Sumatra & promoted trade.

\* Features of trade (200 B.C - 300 C.E):

1) Trade intensified: multifold increase in trade volumes.

2) Trade favourable to Indian dynasties; inflow of gold - silver.



3) Trade Items:

Imports: Luxury items like silk, wine, glass etc.

Exports: Muslin textiles, ivory, spices, hand crafted items etc.

4) Entities involved: Kushanas, Satavahanas, Sri Lankan Empire, Tuvan Empire, Han dynasty of China.

Thus, 200 BC - 300 C.E saw massive up tick in trade & commerce & contributed to overall wealth of North / South Indian dynasties.

Stick to the demand of the Qs.

$\frac{3}{15}$



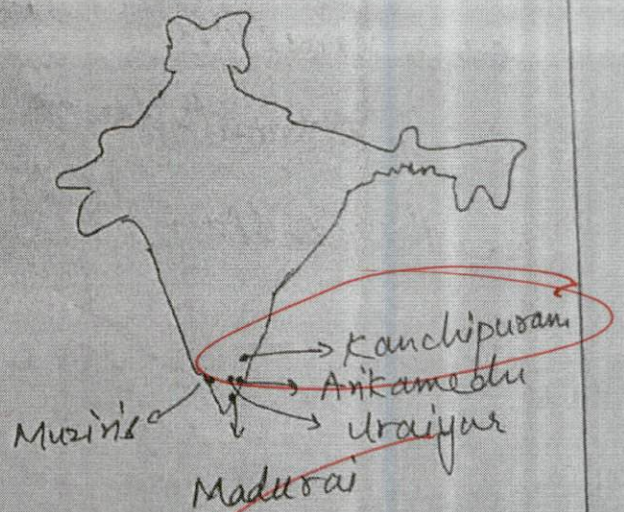
3. (c) The beginning of urbanisation in south India was attributed to trade rather than socio-economic process. Explain. (250 Words) (20)

Rise of urbanisation began during Sangam Age in South India and was a complex phenomenon including multiple causative factors (sources: Tolpat-Tolkappiyar, Manimekalai).

★ Factors behind urbanisation in South India:

1) Trade: Trade played a crucial role in rise of urbanisation as:

- Promoted demand for arts & crafts leading to proliferation of new crafts.



★ Fig: Urban centres of South India



- Led to rise of new merchant guilds who contributed ~~to~~ rise of cities.
- Ensured arrival of wealth leading to prosperous cities.
- Promoted innovations such as ship-building & other activities to promote urban centres.
- Provided opportunity for central authority to ensure "taxation" leading to central services and state formation.

2) Other factors: Socio-economic elements:

- The contribution of socio-economic processes was secondary to trade.
- Tamil society was "relatively egalitarian", with "horizontal classification" based on



regions, unlike vedic Varna system.

- Similarly economic factors like "agricultural surplus" were minimal due to primitive agriculture.

- Further, state was "primitive" in nature, leading to "weak resource collection" & surplus generation was minimal.

Thus, trade was the primary factor behind rise of urban centres in South India (ex: Trade with Romans, East-South East Asia). However, political-socio-economic factors gradually became important under Pallavas, Cholas, etc. to ensure rise

of massive political states.  
 While sources and historiography

5/20



4. (a) Discuss the Numismatic as a source for political, Socio-religious & economic history of Kushan? (200 Words) (15)

*You have only to write one*  
 Numismatics refers to study of coins, and it contributes significantly in tracking Kushana history.

*2. D. N. Section*  
 \* Numismatic : Political History :

1) Extent of Territory : Kushana coins are found across north India and North-West India. This indicates presence of a Central Asian - Indian empire ranging from Rabatak to Mathura. (ex: Kushana coins found in Taxila).

2) Political chronology : Major rulers like Kujala Kadphises, ulima Kadphises, Kushi Kanishka, etc. all minted coins & their dates can be traced.



- 3) Nature of polity: Monarchical, divine authority, despotic can be traced based on coins.  
(ex: historians indicate coins as "divine sanctions" for Kushana rule).

★ Numismatic: socio-religious:

- 1) Multiple religions present: (ex: <sup>Maheshwari</sup> ~~Kojasur~~ <sup>Kadphises</sup> ~~Wima~~ <sup>Kujala</sup> ~~coins~~ <sup>coins</sup> indicate patronage to Buddhism).

- 2) Presence of Secularism: (ex: Kanishka's coins indicate sun, Buddha, Shiva: different religions).

- 3) Amalgamation of Indo-Iranian traditions: (ex: Kushana Kanishka coin).

★ Numismatic: Economic:



- 1) Massive coinage : Presence of gold & silver coins across urban centres indicates "trade & commerce".
- 2) Purity of coins : High purity indicates massive wealth.
- 3) Material culture : Metals used in coins indicate availability of metals in Empire (ex: Gold & silver).

Thus, Kushana coins are an excellent source of tracing history, yet have limitations like: dependence on "interpretation", ~~only~~ only provide information about "urban trends" etc. Thus, they must be coupled with literary sources to present holistic view.



4. (b) How far do you agree that the period between 2<sup>nd</sup> Century BCE and 5<sup>th</sup> Century CE was a phase for social transformations? (200 Words) (15)

The Post Mauryan period of 2<sup>nd</sup> century B.C - 5<sup>th</sup> century C.E saw a period of "continuity" & "change" in terms of society. (Sources: Rikhat Samhita, Kalidasa's works, Narad Smriti).

★ Elements of continuity & change: Social transformations

- 1) Varna system: Remained a four-fold structure like Vedic times, dominated by Brahmanas.
- 2) Family: Remained Patri-lineal, Patri-local, Patri-aschal.
- 3) Ashrama system, Gotra system of post Vedic age continued.

Remarks



4) Marriage as an institution remained similar, intervarna marriages allowed.

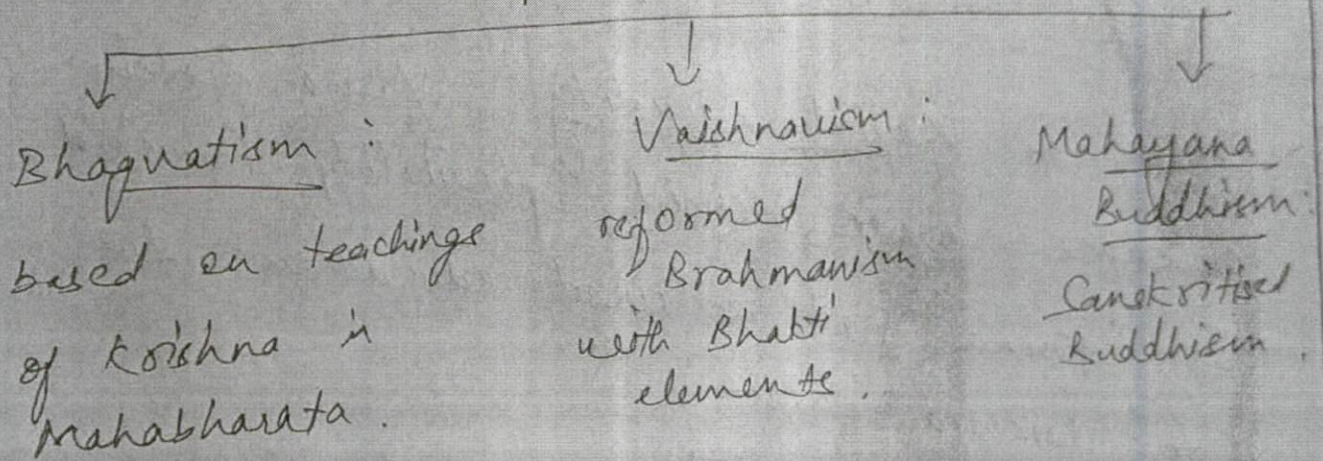
5) status of women & shudras :  
Elements of servitude and household duties remained same.

★ Elements of change :

- 1) Social rigidity : Increased significantly, varna flexibility vanished.
- 2) Proliferation of castes : New invaders (ex: Kushanas) were included in "Kshatriya" varna.
- 3) Upliftment of Vaishyas : due to rise in trade & commerce.
- 4) Upliftment of shudras : became "agri-culturists".



- 5) Rise of chandalas : Fa-Hien mentions untouchable "chandalas" at peripheries.
- 6) Decline of women : child marriages legitimised by Manusmriti, polygamy existed; Prevalence of Sati (Eran inscription)
- 7) Rise of new religious trends :



Thus, this period saw both "continuity & change" leading to Golden Age of Gupta.



4. (c) Ramayana and Mahabharata can be considered as a good source of Ancient Indian History with respect to transitions in various aspects of society. (250 Words) (20)

Ramayana & Mahabharata are epics of Hindu mythology that perfectly depict social transitions from Vedic to Post Vedic period.

### ★ Social transitions :

- 1) Rise in social rigidity: Varna system became more rigid; flexibility vanished. (ex: "Karna" not allowed education due to "Vaishya" origin)
- 2) Dominance of ritualism: (ex: Ashvamedha ritual performed by Yudhishtira).
- 3) Status of women declined: Egalitarian participation of women in rituals & economic activities reduced.



### ★ Political transitions :

- 1) Rise of Janapadas : Transformation from primitive tribal states to major Janapadas (ex: mention of Hastinapur, Anga in Mahabharat).
- 2) Presence of Monarchy, hereditary kingship (ex: hereditary kingship of Dusshanta & Lord Rama).
- 3) Presence of Armies; (ex: Mahabharata war fought by central armies).
- 4) Rise of new urban centres (ex: Hastinapur)

### ★ Economic transitions :

- 1) Rise of Agricultural surplus : Agriculture became mainstay, unlike earlier pastoral tribal economy of Vedic times.



- 2) Rise of new trade centres : (ex: shruvasti)
- 3) Proliferation of new arts & crafts.

### \* Limitations :

- 1) Both are prone to "major exaggeration".
- 2) They are "mythological texts" & not "historical texts".
- 3) They lack a clear-cut "chronology".
- 4) Lack of "architectural" proof to back literary mentions in both texts.
- 5) Lack of identification of author, compiled over multiple centuries.

Thus, despite being a crucial source to restore history,



further research must be undertaken to ensure "architectural - literary" source based holistic view of the age.



## Section - B

5. (a) What kind of relationship between politics and religion has been gleaned in Arthashastra by Kautilya? (150 Words) (10)

Arthashastra by Kautilya provides crucial information about political - religious features of Mauryan ~~empire~~ & A

\* Arthashastra on politics - religion:

1) ~~Paternal~~ Paternal state : Kautilya proposes a "father-like" divine role for king who is responsible for the welfare of citizens.

2) Welfare state : Kautilya suggests that a king as the saviour and lord of people must undertake welfare measures to protect citizens.



- 3) Preserving socio-religious order: Kautilya emphasizes on protecting varna system & dominance of Brahmana-Kshatriya alliance. (ex: Kautilya urges people to respect & give donations to Brahmanas).
- 4) Excessive state control: Kautilya promotes excessive state control in all spheres, including religion.
- 5) Strong centralization: Maintained through system of bureaucracy & spies, to ensure complete divine control of rules.

Thus, Kautilya provided the perfect template for empire building by promoting alliance between politics & religion.

*You have  
missed important  
aspects*

$\frac{3}{10}$



5. (b) On the Basis of Sangam literature analyse the society in early historical South India.  
(150 Words) (10)

Sangam literature (200 B.C - 300 A.D) was patronised during ~~Pallava~~ Pandya reign & provides crucial information about early South India society. (Sources: ethudokai, Manimekalai, Tolkappiyam).

★ Society based on Sangam :

- 1) classification based on "regions" : "Horizontal" classification across 5 sections, including vellalas (agriculturists).
- 2) Egalitarian society : 2-fold division emerged after Vedic influence, absence of Varshyas & Kshatriyas as classifications.
- 3) Multiple religious trend :  
• Vedic gods present (ex: Kartikeya



worshipped as "Murugan")

- Ainism (ex: worship of symbols)
- Buddhism (ex: mentioned in Manimekalai)

4) War-like society: Most important activity was constant warfare, & the booty earned provided wealth. (ex: Sangam literature mentions songs in praise of warriors)

5) High status of women: (ex: Kannagi cult mentioned in Sangam literature)

Thus, Sangam literature portrays a primitive, war-based egalitarian society that paved the way for state formation in S. India.

White  
historiography

3/10



5. (c) 'Periplus of Erythraean Sea' was written by an unknown writer who wrote from personal experience, not from hearsay. Explain. (150 Words) (10)

"Periplus of Erythraean Sea" is a unique literary source that serves as a crucial source for Indo-European trade during post-Mauryan period.

★ Features of Periplus of Erythraean Sea:

- 1) Unlike most other Greek-European sources, it was dependent on personal experiences of author.
- 2) For ex: historians like Nearchus, Pliny had limited ground knowledge while writing about India. They mostly followed Alexander's trail & documented "generalised" understanding based on



limited experience

3) However, author of "Periplus", despite being unknown seems to be well-  
apprised of ground reality of India  
because:

- "Periplus" displays higher historical accuracy.
- It covers intricate details of Indo-European trade.
- It gets its information from actual ground sources in India.

Thus, "Periplus" is widely  
times deemed as one of the most  
reliable historical sources due to its

"ground based" knowledge.

White's information  
about Trade

2 1/2  
10



5. (d) Give an account of Harsha's patronage to learning.

(150 Words) (10)

Harshavardhana (606 - 647 A.D) was one of the last great North Indian rulers who patronised art & culture & contributed heavily in enriching it. (sources: Harsha-charita, Si-Yu-ki).

★ Patronage to learning:

- 1) He patronised "Banabhatta", his court poet who wrote "Harshacharita" & provided crucial information about Harsha's reign.
- 2) He patronised "Hieun Tsang", a Chinese Buddhist scholar who wrote "Si-Yu-ki" & provide information about Buddhism in India.



- 3) He gave major donations to temples, organized literary assemblies in his capital Kannauj.
- 4) He was himself an accomplished scholar, & wrote books like Ratnavali and Nagananda.
- 5) He promoted diplomacy with Chinese ruler Tai-Tsung & Assam ruler Bhaskarvarman leading to rich exchange of scholars across borders.

Thus, Harshavardhan was a literary genius who patronised a culture of learning in North India.

Approach at 90%

42  
20

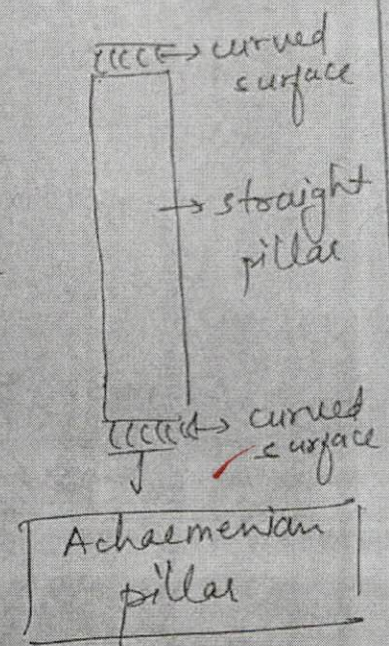
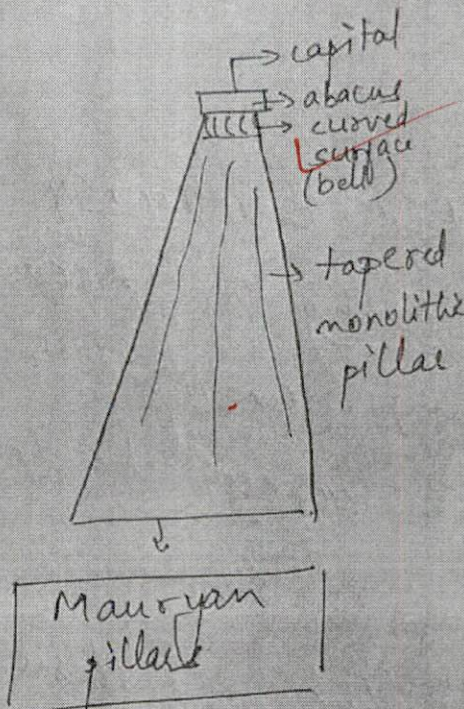


5. (e) "Mauryan pillars were prototype of Achaemenian pillars, therefore was of imitation rather than innovation". Critically Analyse. (150 Words) (10)

Mauryan pillars were "imitation" or "original" has been a source of debate ~~cross~~ among multiple scholars

\* "Imitation Theory:

1) ~~Proposed~~ by colonial scholars like V.A Smith



2) They suggested that Mauryan pillars were "mere imitation" based on:

- Use of curved bells.
- Use of sandstone.



- Polished pillars
- ~~Interaction~~ between Mauryan - Achaemenians.

### ★ Counter Thesis:

- They weren't imitations because:
  - Mauryan ~~pillars~~ are inscribed & not part of palaces (unlike Achaemenian)
  - They are supremely polished & have higher quality.
  - They are tapered, monolithic with major capitals.

Thus Mauryan pillars were "unique" ~~architectural~~ marvels of Ancient Age.

White art  
Historiography

3  
10