

GS SCORE

An Institute for Civil Services

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NAUSHEEN

AIR 9

CSE 2023

HISTORY OPTIONAL



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$$\frac{115\frac{1}{2}}{250}$$
GS SCORE
HISTORY TEST SERIES
TEST - 01

HISTORY

Time Allowed: 3 Hrs.
Max. Marks: 250

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are SIX questions, printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question No. 1 is compulsory and out of the remaining, any FOUR are to be attempted
- 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.

Roll No! -

Name Nausheen

Mobile No.

Date

Signature Nausheen

1. Invigilator's Signature _____

2. Invigilator's Signature _____

REMARKS

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 serialim. (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

(i) Mehgarh

- In NWFP, Pakistan
- earliest beginning of agriculture in Indian subcontinent.
- evidence of grains from potteries, pounding stone; mainly evidence of rice.
- ~~not~~ westernmost site of Harappan civilisation.

Remarks

(ii) Jodhpura / Jaisalmer

(17)

- In Jodhpur district, Rajasthan
- presence of stone and copper tools like - axes, stone-pounds
- square huts as well as circular mud structures
- earthen burial and urn burial

(iii) Sitamarthi Caves

(12)

- In Tamil Nadu
- patronage was given by Pallavas
- represents stories from Ramayana & Mahabharata
- presence of bright colours and fresco paintings.

(iv) Chopani Mandi

(10)

- In Allahabad district, UP
- presence of all three stone age - Paleolithic, Mesolithic and Dehlithic.
- Red and Black pottery

Remarks

(v) MATHURA

(1/2)

- In Mathura district, UP
- Capital of Kushana kings
- centre of Mathura art during post Mauryan period that has more indigenous features.
- Brahmanical, Jainism and Buddhism art sculptures are present.
- NBPW pottery also present.

(vi) SOPARA

(1/2)

- Presence of Ashkan edict
- Ship building industry also can be inferred from the material remains.
- famous centre for textile.
- presence of Roman and Greek coins.

(vii) Mohenjodaro

(1/2)

- In Sindh province, Pakistan
- Dancing girl bronze sculpture
- steatite and bronze sculptures of bull, toy cart.
- Image of mother goddess.

Remarks

(viii) Vidisha

✓

- In Bhopal district, MP
- Presence of Heliodorus inscription with Ganda at top.
- beginning of ~~sculpture~~ structural temple during Gupta age.

(ix) Khichhatra

✓

- In Bareilly district, UP
- Presence of BRW pottery, iron tools.
- capital of Purus Mahajanapada.

(x)

(xi)

(xii)

Remarks

(xiii) Jagannath Temple

- In Puri district, Orissa
 - presence of boundary wall - which is generally absent in Nagara style of temple architecture

- Jagannath cult provides an explanation to Integrative state model

(xiv) Vairali

(xv) Muziris

(xvi) Patliputra / Rajgir

Remarks

(17) Aihole

- In Pattadakal district, Karnataka
- Inscription of Pulakesin I by Kanikite
- Prasasti of the king representing his military exploits.

(18) Madduraj

(19)

(20)

2. (a) "Interpretation is as crucial in archaeology as in using literary sources". Discuss it with respect to any suitable sources. (20 Marks)
- (b) Why do you think that Buddhist texts can be considered as a better source of history of contemporary times? (20 Marks)
- (c) How far do you subscribe the view that the transition from Mesolithic to Neolithic period was neither smooth nor revolutionary. (10 Marks)

(a)

Archaeology is the study to material remains of the period under study while literary sources either primary or secondary gives a written account of the period concerned.

The role of historian is to study those sources and give an interpretation regarding the social, economic and political events of the period.

Interpretation is crucial in literary sources can be seen through following examples. 'Arya' for Marxist historians mean foreign Aryans that settled in Indian subcontinent and gave rise to Vedic Age while for others it might mean mobile people rather than

Remarks

referring to 'race', this creates two different narratives of origin of Vedic Age.

Similarly, reference to kings as 'mahasamantaspati' could mean feudalism in Gupta period while for other historians it could just be reference to king.

In interpreting archaeological sources similar ideological biases comes into play.

For e.g. Iron objects from Bhita, Atranjithere during 6th c. BCE are a sign of rapid urbanisation due to iron technology for Marxist historians while the fact that it has been derived only from 4 places can be a ~~sign~~ sign of its insignificance in urban processes.

Similar is the case for land grant charters. For historians such as Ranbir

Remarks

10

good fact analysis
in the context of
interpretation
discuss the subjectivity
and objectivity
History writing

Chakrabarti, Upinder Singh → it would mean expansion of monarchical kingdoms in far flung areas while for R-S Sharma, D.D. Kosambi that means sub-invasion, 'self-sufficiency' village.

thus; interpretation is important for both literary and archaeological sources.

(b) Buddhist texts such as Anudana literature, Pitaka tales, Vinaya Pitaka, Abhidhamma Pitaka and Sutra Pitaka are better than Brahmanical Suti and Smriti literature due to various reasons.

These reasons are: Buddhist texts are written mainly by common monks and nuns and followers of Buddha. They are written mainly keeping in mind the

Remarks

lay followers of the Samgha while
 Budo Brahmanical texts are mainly
 written by Brahmins for safeguarding
 their privileges. They wanted to
 create a social codes, fixing professions
 for each varna. Vaisya and Sudras were
 always given inferior positions. Thus, the
 texts did not common masses

Also, Brahmanical texts were interpolated
 to suit to the requirements of the times
 while Buddhist texts can be clearly dated and
 largely free from interpolations.

In addition to this, Brahmanical literature
 especially Mahabharata and Ramayana are mostly
mythological in origin while Buddhist texts
 were original in their content except for
Jataka tales.

Remarks

Well tried to correct
with objectivity

In brief visit to
imitation
and way forward

Therefore, Buddhist texts can be considered
as a better source of history of contemporary
times.

(c) Stone Age everywhere in this world is
divided into 3 periods: Paleolithic, Mesolithic
and Neolithic. Paleolithic ^{period} ~~tools~~ ~~are~~ ~~is~~
characterised by stone tools like axes,
pounders that are generally crude. People
used to be hunters and gatherers. During
Mesolithic period, stone tools became a
little specialised like cleavers, bores, point
and people started practising human domestication
of animals with little agriculture.
Neolithic period as compared to
Mesolithic period was characterised by clear
beginning of agriculture and domestication of animals
and began collecting surplus.

Remarks

Gordon Childe considers Neolithic Age a revolutionary period which can be negated by the fact that Mesolithic period can be seen as transition phase between Paleolithic and Neolithic.

'Revolutionary' Neolithic period also considers the sudden change in environmental conditions and humans exploiting it for their use. However, the initiative for it can come only when humans can bring the environmental conditions suited to their needs.

Transition to Neolithic period can also not entirely be considered smooth due to beginning of potteries to gather the surplus for supporting a growing population. Explosion of population can also be considered entirely new as compared to Mesolithic age.

5

Remarks

Nicely justified the heterogeneity of question

But you should write answer in the form of debate amongst historians

3. (a) "Diffusionist theory fails in explaining the origin of Indus- Saraswati civilization". Evaluate. ✓ (20 Marks)
- (b) "New researches have drastically changed the older perception for the trade networks of Harappan Civilisation". Critically Examine. (20 Marks)
- (c) "The Megalithic people were very conscious about their agriculture". Comment. (10 Marks)

(a)

Remarks

4. (a) "The relationship between the Indus Valley and Vedic societies is the crux of the current Aryan debate". With respect to the above given statement discuss the Aryan debate in India. (20 Marks)
- (b) How far do you think that Varna system was not that much ideal during its beginning days as it gradually took shape in future? (10 Marks)
- (c) "The conditions were ideal for the state formation in the Mahajanpada period". Critically examine. (20 Marks)

(a) To explain the origin of Vedic Age historians have ^{either} regarded it as a product of Aryan invasion or considered it as originating from Indus Valley Civilisation.

British/Western historians like Motkenen Wheeler argue that Aryans from central Asia brought their "superior culture" from to Indian society and helped them to civilise.

This fact is supported by similarity in Persian text Avesta and Rig Veda and common gods such as Indra, Varuna etc. in both these societies.

Remarks

Also the reference to word 'Arya' in Rig Veda and Indra being destroyer of foot is taken to mean 'Aryan invasion' and destruction of Harappan civilisation

Cemetery-H culture is considered to be those belonging to Aryans.

However, this theory has come under severe criticism due to various reasons.

First, the similarity between Pashupati cult, and later Vedic God Shiva (earlier Rudra). Also, Vedic fire altars were similar to that of Harappans. In addition to this, this group of historians considers Brahmins originating from Harappan priests rather than being Aryans.

Similarity in terms mentioned in texts, according to them, are due to trade relations between Harappa and Mesopotamia civilisation.

Remarks

100

specially for
colonial and
Historians
behind it

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good facts
analysis
since it is very debatable topic
so you should mention
the reasons +
Historians

Both sets of historians have failed to convincingly explain Aryan invasion or negation of it. However, a recent journal published in 2019, provides a proof for transfer of Aryan people from central Asia around 2nd millennium BCE.

(b) Varna system origin of which can be seen in Purusha Sukta hymn of Rig Veda divided people into four varnas: Brahmini, Kshatriya, Vaisya and Sudras.

good analysis

Varna system was not that ideal in present beginning can be deferred from the fact that Upanisades of the times, considered Kshatriya to be superior to Brahmins.

Also the marriage between similar varnas were not that emphasized initially as it were in Gupta period. During Gupta

Remarks

5

good concepts
clearly
Explain in detail
the content of
question
gradual
↓
till colonial period

Role of concept

varnashram
period, ~~they were~~ (mixed marriages) were highly disregarded.
However, disabilities such as not allowing to study Vedas / hear Vedic mantras ;
fixing professions from birth were present from the very beginning.

good aspect

(c) state formation in Mahajanapada period in 6th c. BCE is considered to be a result of development in agriculture especially rice (sali) through transplantation technology. However, what prompted this development and generation of surplus to support an army and craftsmen of urban era is a matter of conjecture.

Historians are divided in their opinion regarding the expansion of agriculture.

Remarks

For historians such as D.N. Jha, Srimali, Kasambi, R.S. Sharma the availability of iron technology and iron tools during this period resulted in the clearing of forests of Gangetic valley. Also, iron ploughs were used to till lands and increased production. This interpretation emerges from the general Marxist argument of Gordon Child that technological developments lead to social changes.

However, historians have contested this opinion. For A. Ghosh, the forests could have easily be cleared by burning as was the case of Pundrika of Mahabharata. Also, iron ploughs have not been excavated in large numbers. According to Ghosh, the formation of states (kingdoms) and

you consider it

focused on
Role of
Iron

So understood the
demand of
Q.

Remarks Factor

write the
Role of different

collection of surplus led to the growth of urban centres during 6th c. BCE.

This surplus then supported non food producing craftsmen, artisans and army-men.

8

Y

Remarks

5. (a) How far you subscribe the view that Buddhism was more like a social philosophy than a religious philosophy? (20 Marks)
- (b) What kind of society does reflect in Indica of Megasthenes? (10 Marks)
- (c) "Polity during the Sangam age in South India was balance between chiefdom society and state society". Explain. (20 Marks)

(a) Buddhism emerged around 5th BCE with as many as 62 other heterodox sects. The philosophy upon which it was based represents more social than religious traits and hence considered a 'social revolution' against Brahmanical domination.

Basis of it being more 'social philosophy' can be seen at it discarding varna hierarchy. Buddha was a Kshatriya who were considered secondary to Brahmins in the varna order.

Other factor was the Brahmanical texts that didn't allow women and Sudras join educating themselves in Vedic Studies or taking part in Vedic sacrifices. Buddhism

Remarks

philosophy on the other hand, allowed people from all varnas to join samghas (monastic orders).

Also, the vaiśyas who ^{though} were offered 'upnaya' ceremonies were generally restricted to merchant class that were considered to be inferior. Due to increase in the volume of trade, they gained wealth enough to disarrange social order. Buddhist texts, on the other hand, considered 'vanik' (merchants) to be a respected section, considered to be one of the 'jewels' of the king.

Also, with increase in wealth collection by different sections of the society, there was an opinion against private property. Some of them wanted to go back to original state of the earlier times when wealth accumulation was not present.

Remarks

But - Add
 In brief write how it was
 1) Religious philosophy
 2) write the contribution of Buddhism of social philosophy

Answer should be well organized

Buddhism gave the philosophy of giving up on wealth and social luxuries and the fate to 'renunciation' by joining sangha.

add to it

10

Thus, Buddhism can be seen as more as a social philosophy, challenging the existing order of contemporary times.

(b) Indica of Megasthenes can be used as a source for Mauryan times. Though, the original text is lost, portions of the text are quoted in later Greco-Roman texts of Arrian, Strabo, Diodorus and others.

Since, this was an account of royal emissaries, the knowledge was both limited and flawed. It represented more royal view than situation of poor common masses.

Remarks

Approach is good
 Substantiate with more facts and analysis

For Megasthenes, Indian society was free from slavery and subordination of sections which is not correct. It presents a picture of egalitarian society.

9

(c) The Sangam age in South India can be inferred from sources of Sangam literature like Pattinapattinam and Pattu, epics such as Manimekalai and Silappadikaram; philosophy of Tirukkural and poetries. These sources are corroborated by archaeological sources like megaliths, stones, iron objects and Mauryan edicts (occasional references).

Nicely
Mentioned the
name of
sources

Remarks

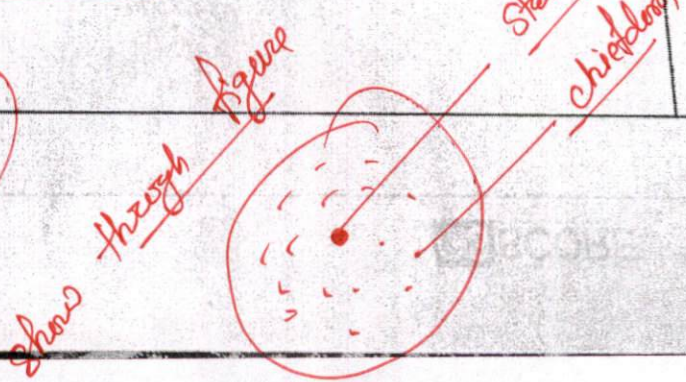
Faint beginning of state societies can be seen through the texts. However, the fact that Sangam age people took to robbery from adjacent areas and warriors were revered by reducing them to stones which is called Virakal presents a case of chiefdom society.

The emergence of state society was due to North-south contact through trade relations with Mangayam empire but the fact that iron tools in the south was not utilised to produce surplus through state initiative is a pointer that they did not represent state societies. According to B.D Chattopadhyay, Sangam age polities were in transition stage from chiefdom to state formation.

Remarks

10

✓ 1st Explain prosperity of chiefdom state society



6. (a) "The heterogeneity of the society in India during the post Mauryan period is well reflected in art and architecture of the period". Comment. (20 Marks)
- (b) "Rise of the feudatories was one of the major factors for the disintegration of the Gupta Empire". Evaluate. (10 Marks)
- (c) How far do you subscribe the view that "integrative model" comparatively describes better the changes which were happening in Early Medieval India. (20 Marks)

(a) Art and architecture of post Mauryan period was an amalgamation of indigenous style with foreign styles brought to India by Sakas, Pasthians and Kushanas along with Indo Greek rulers.

The heterogeneity is visible in Gandhara art of the period. The features of Buddha there matches with the images of Hellenistic civilisation. Sword bearing image on Buddha's sculpture is similar to the Roman Greek god Zeus. Sandals worn by Buddha is similar to Roman Buddha sandals. Halo was similar to western images.

Heterogeneity can also be seen in them taking wholly indigenous names like Vasudewa.

Remarks

Saka and Kushana coins well represent Brahmanical deities. For e.g. Ai-Khanoum Agathocle coins represent 4-armed dhotic clad representing Vishnu. Yashudi inscription represents Harayana monastery. Parthian coins represent Shiva images. Thus, idolatry of Buddhism began to be transferred to Brahmanical religion of the times.

Also, Junagadh inscription of Rudradaman I represents usage of chaste Sanskrit which was earlier confined to Brahmanical texts.

9

Approach is good

Substantiate with more facts → analysis

In brief you should also discuss the elements of Homogeneity

Remarks

(b) Gupta Empire is characterised by beginning of transfer of plot of lands or village to beneficiaries like Brahmans and religious domination. The recipient of these land grants were known as feudatories.

Due to the fact that land grant charter mention non-interference in internal affairs of the feudatories and them being owner of surplus. The proponents of Indian feudalism like R.S Sharma, DN Jha consider these land grants marking disintegration of Gupta empire and beginning of village self-sufficiency.

However, this theory has come under severe contestations by later historians like Ranbir Chakrabarti and Upinder Singh. They point out the fact that

Remarks

good conceptual clarity

Expansion of kingdoms is based on expansion of agricultural technology and surplus. This requires central authority.

Moreover, this period also has specific reference to large irrigation works which cannot take place without central direction. Guptas in fact, according to Upinder Singh were donors of land grants in no major way. It was the Vakatakas doing land donations.

In addition to this, texts of the time also ~~does~~ like Kamandaka by Vatsyayana and Bilapathikaram presents glorious picture of towns.

good context
context

and
dramatic

Archaeological excavations in Amravati Vidisha prove corroborate urban flourishment and growth. Therefore, Gupta Empire can not be seen as a disintegrated one, rather kingdoms were multiple.

Remarks

6

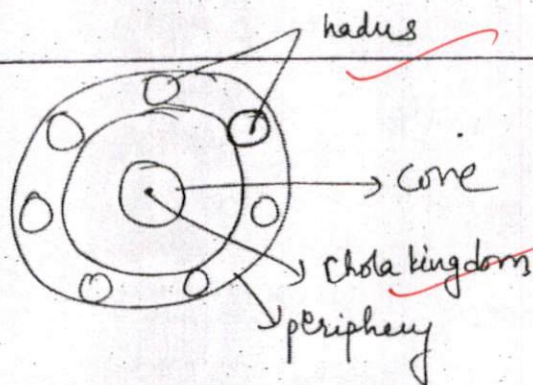
(10) Early Medieval society was characterised by large number of land grants and emergence of multiple kingdom as against a centralised empire.

According to R.S. Sharma, Shrineli, D.N. Jha, it represents the beginning of Indian feudalism characterised by urban decay, debasement of coinage, usage of conch shell as a means of currency and beginning of village self sufficiency.

This has been criticised by Kesavan Veluthat who has presented his 'Segmentary state' model. According to which the southern kingdom of Chola age was divided into 3 zones: core; intermediate and periphery.

Remarks

Good along
Presentation



Segmentary
state
model.

The state was dominant at the core while nadus at the periphery were marked by shifting allegiance. Due to weak authority they had to rely upon plunder of neighbouring kingdom. This, too has been characterised by historians as it accords great importance to plunder in chola state.

Both these models are contested by B.D Chattopadhyay's "Integrative polity" model. According to which, rather than seeing a central kingdom in South India - early medieval society, one can see the multiple kingdoms having their own state structure and functionaries.

(11)

Therefore, ~~early medieval society~~ must not be seen as in terms of 'voidness' of a powerful kingdom covering whole country but 'expansion' of formation of states.

good conceptual clarity Articulate and elegant presentation

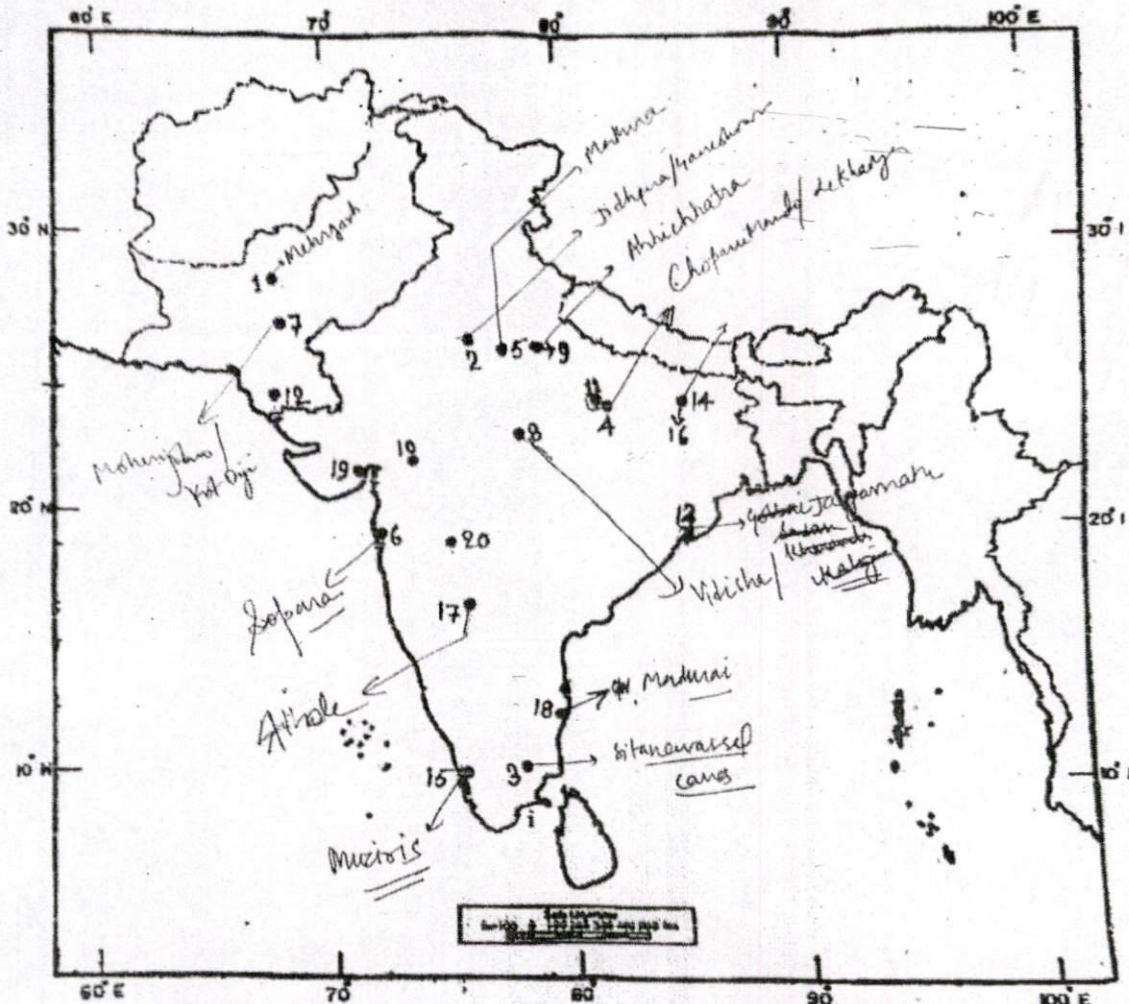
✓

Remarks

98/16

9:50 - 12:50

Map-Test: 1



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