

GS SCORE

An Institute for Civil Services

IAS TOPPER'S TEST COPY

UDIT KADIAN

AIR 375

CSE 2023

HISTORY



8448496262



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139**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 all the Five questions.
- 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 Udit KadianMobile No. 9582158400Date 16/02/21Signature U Kadian

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) Mesolithic factory site
- (ii) Paleolithic Site
- (iii) Ash mound site
- (iv) Pit dwelling site
- (v) Political and Cultural centre
- (vi) tradecentre
- (vii) Late Harappan site
- (viii) A 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 seaport
- (xvi) Buddhist centre
- (xvii) Inscriptional site
- (xviii) An ancient capital
- (xix) A Jainacentre
- (xx) An NBPW site

- i) Belamgarh → present day M.P.
- ↳ pre-history rock shelter and cave paintings.
- ↳ paleolithic & mesolithic tool found.
- ↳ Microlithy → geometrical microliths (triangles & trapezes)
- ↳ Animal bones found. Wild & domestic.
- ↳ pottery of microlithic level

Remarks

- 2) Palaghat → present day Kerala.
 (10) → ~~stone~~ tools & weapons found.
 ↳ chopping tools, cleavers, axes and blades found.
 ↳ ~~both~~ bigger core tools & flake tools found.

- 3) Nallur → present day Karnataka.
 ↳ ~~neolithic~~ characteristic & Megalithic site
 ↳ early use of iron.
 ↳ tools: polished tools, microliths, fish hooks, ornaments, copper axes.
 ↳ ash mounds
 ↳ double urn burial.
 ↳ agriculture remains → millets & horsegram.
 ↳ cattle, sheep & goat bones found.

- 4) Burzahom → present day J&K
 (2) → ~~first~~ neolithic site of Kashmir
 ↳ ~~crude pottery~~ → megalithic culture followed neolithic
 ↳ people were not acquainted with agriculture
 ↳ ~~well polished~~ bone & stone tools → harpoons, needles, etc.
 ↳ human & animal burials, esp. with dog
 ↳ dwelling pits and storage pits

Remarks

5)

Madurai

→ present day T.N.

↳ capital of Pandyas

↳ 3rd Sangam held here

↳ centre of crafts : making of gold ornaments, ivory work, inlay work, bangle making.

↳ Meenakshi Amman Temple

↳ Tirumalai Nayak Palace → dravida style

↳ reference to traders selling pearls & precious stones

6)

Taxila

→ present day Pakistan

↳ ancient political, commercial & cultural centre

↳ junction of 3 major routes : W. Asia, North India & C. Asia.

↳ centre of artisanal production

↳ centre of education → Jivak, C. Gupta Maurya, Chanakya studied here.

↳ Capital of Gandhara Satrapy of Persian, Kushanas

↳ provincial capital of Mauryas.

↳ Fahien & Hiuen Tsang visited.

7)

Lothal

→ present day Gujarat

↳ pre-harappan → it was a village

↳ showed major & late harappans.

↳ harbour, beadmaking industry

↳ citadel & lower town.

Remarks

- ↳ sophisticated drainage system
- ↳ dockyard, persian gulf seals, fire altars, bead maker, metal maker, shops.
- ↳ ivory scale found.
- ↳ late harappan → again rural settlements.

8)

Mathura → present day U.P.

- ↳ centre of craft and trade → textile
- junction of Uttarpradesh & Dakshinpradesh
- ↳ religious centre for: Buddhism, Jainism & early Hindus
- ↳ Southern capital of Kushanas
- ↳ Mathura school of arts
- ↳ PGW, BRW & NBPW
- ↳ coins found.
- ↳ terracotta figurines, copper & iron working

9)

Hastinapur → present day U.P.

- ↳ capital of Kuru
- ↳ giana tradition → Rishabhdev lived here.
- ↳ Oct followed by PGW.
- ↳ Wattle & daub and mud huts.
- ↳ Unbaked bricks

Remarks

- ↳ chert & jasper weights found.
- ↳ ~~house. bones~~ found.
- ↳ during 3rd BCE - 2nd BCE \Rightarrow wheel turned pottery, planned settlements, burnt brick, seals, coins.

10) Ganeshwar \rightarrow present day Rajasthan

- (2)
- ↳ PGW & Chalcolithic
 - ↳ ~~pottery~~: handmade, wheelmade, red in color
 - ↳ 3 cultural phases \rightarrow hunter gathering
 - ↳ beginning of metallurgy (copper)
 - ↳ more copper objects.
 - ↳ contact with Harappan sites \rightarrow similar pottery, copper objects.

11) Mehargarh \rightarrow present day Pakistan

- (2)
- ↳ Neolithic & Chalcolithic site
 - ↳ ~~Neolithic~~: small farming, mud brick houses, bone tools, a-ceramic
 - ↳ Precursor of IVC
 - ↳ earliest site with evidence of farming (Wheat & Barley), herding & metallurgy.
 - ↳ earliest cotton cultivation
 - ↳ Dental Surgery
 - ↳ Terracotta figurines

Remarks

12.)

Kot Diji → present day Sindh, Pakistan

↳ early & mature Harappan

↳ settlement: → fortified massive wall
 ↳ citadel complex & lower town
 ↳ houses of stone & mud brick

(2)

↳ Artifacts: objects of stone, shell & bone
 terracotta figurines

↳ Pottery: wheel made & decorated
 a pot with → horned deity, pipal tree & fish scales

13.)

Mahabalipuram → present day T.N.

(2)

↳ developed by Pallava King Mahamalla
 ↳ carved temples, monolithic rathas, sculpted reliefs & structural temples
 ↳ UNESCO world heritage
 ↳ Descent of Ganges
 ↳ Pandua Panch Rathas
 ↳ Shore temple.
 ↳ fort

14.)

Kanchipuram → present day T.N.

↳ capital of early Cola & Pallavas
 ↳ Centre of art, architecture & learning
 ↳ Vaikuntha Perumal temple

Remarks

↳ ghatikas, Jainism & Buddhism

(2)

↳ ~~Centre~~ of religious & literary activity of Vaishnavites & Saivites Bhaktisamy.

↳ ~~hand~~ women silk sarees were famous.

15) Tamralipti → present day W. Bengal

(1/2)

↳ ~~Emporium~~ of trade

↳ connected to ~~India~~ by land (Uttarepath & river,

↳ ~~connected~~ to S. East Asia by sea

↳ ~~Chalcolithic~~ & NBPW phase

↳ Roman scarletted ware & polished red ware, found.

16) Bamiyan → present day Afghanistan

↳ part of Kushana Empire

↳ ~~visited~~ by Fa Hien & Hiuen Tsang

(2)

↳ ~~Centre~~ of trade & commerce (on silk route)

↳ Huge Buddha carved out of rock.

↳ ~~destroyed~~ by Taliban but restored again.

↳ Unesco World heritage site

17) Barnaskhera → present day U.P.

↳ ~~Harsha's inscription~~ → grant of villages to Brahmins

↳ ~~also Barnaskhera copper plate~~ ↳ victory over Malwa King

Remarks

(1/2)

↳ ~~inscription~~ & signature of Harsha.

18) Tanjore → present day T.N.

(2)

average
prosperity

- ↳ Capital of imperial Cholas
- ↳ UNESCO world heritage site
- ↳ Brihadiswara temple → by Raja Raja Chola
- ↳ tallest Vimana
- ↳ second largest monolithic Shiva temple
- ↳ many epigraphs, inscriptions, coins, etc. found.
- ↳ Tanjore paintings → wall paintings of Chola & Nayak period
- ↳ religious and secular subjects both.

19) Pataliputra

- ↳ present day Bihar
- ↳ ancient Capital of Magadha (from Ajatashatru times)
- ↳ at confluence of Ganges, Ghodak & Son rivers
- ⇒ riverine trade centre
- ↳ centre of trade & commerce.
- ↳ Capital of Mauryas, Megasthenes visited
- ↳ 3rd Buddhist Council
- ↳ 1st Jain Council.
- ↳ Hiuen Tsang Visited.

20) Lumbini → present day Nepal

(12)

- ↳ Birth place of Buddha
- ↳ NBPW & PCW phase.
- ↳ Kinnerasdevi pillar of Ashoka.
- ↳ UNESCO world heritage site
- ↳ Fa Hien & Hiuen Tsang Visited.

Remarks

2. (a) How far you agree with the statement that in Deccan and South India all the states were a secondary state. (20 Marks)
- (b) Do you subscribe to the view that the Feudalistic model correctly explains Early Medieval India? (20 Marks)
- (c) Yajanas was merely the means of exchange. Comment. (10 Marks)

Q2. @

The rise of states in Deccan was a Post-Mauryan feature where slowly Satvahana and later Iksavaku gained control over the region from 1st Century AD onwards.

But a peculiar feature of the Satvahana polity was the existence of feudatories of different grades who maintained revenue collection and administration.



These feudatories were called Maha Rajas, Mahabhojas and Maharathis with declining level of power. Of these Mahabhojas and Maharathis were the local rulers who had emerged from the Rathikas and

Remarks

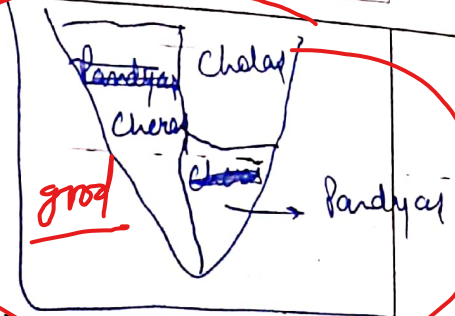
Bhajas of the Mauvyan times, to take over power in Deccan after fall of Mauvyan empire and create their own small states.

These states were later incorporated into the Satvahana fold later on with expansion and matrimonial ties. Later on these titles became hereditary and continued to enjoy powers in their localities.

In the South, state system emerged in the late Sangam age, possibly around the same time as in Deccan i.e. after 1st Century AD. The states were divided among 3 mainventary of Chola, Chera and Pandya dynasties.

Remarks

But before the rise of these 3 kingdoms, the region after megalithic period onwards was divided into small chiefdoms ruled by chiefs called



Velir or non-Velir.

These chiefs played important role in Sangam age & are mentioned heavily in Sangam literature and inscriptions like - Pagalur, Mangulam, etc. They were famous for their philosophy, philanthropy, etc.

But the later Sangam period saw greater consolidation of monarchical power and these chiefs were reduced to royal officer position.

However in post Sangam age they again grew stronger as centre became weak.

Thus Deccan and South states were sort of secondary states as chiefdoms provided

Remarks

debate amongst historians

good - facts
conceptual clarity

for more analysis of the rise of central power, these features vanished rapidly in south, though less rapidly in Deccan.

(11)

(b)

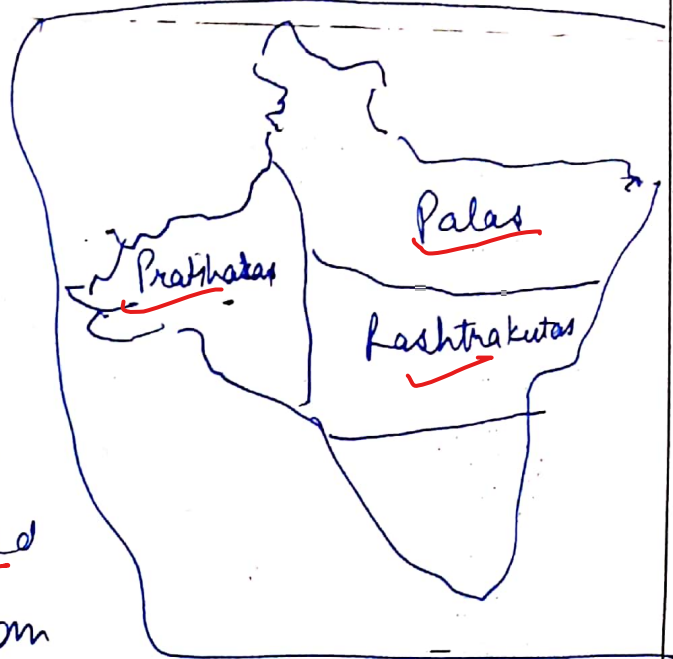
The Early Medieval Era refers to the period between 7th to 12th Century CE.

This period was characterised by the rise of feudalistic kingdoms in north India esp. since the decline of Gupta empire where the Directly Administered Area (D.A.A.) of a king was restricted and other parts of his territories were controlled by his feudatories or Saamantas. These land grants were an important feature and this was practised by

Remarks

all 3 chief kingdoms - Palas, Pratiharas and Rashtrakutas.

~~The kingdom~~
These views on Indian feudalism were attested to by historians like R.S.



good approach
~~Sharma~~ who talked of its beginning from Gupta period onwards, while others like DC Sircar and Hermann Kulke were of the idea that the so called feudalism in India was very different from the European / Manorial / serf-based feudalism.

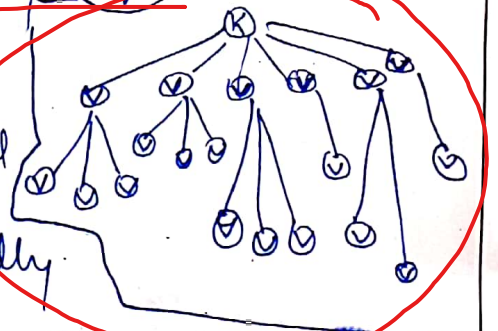
The story in south was altogether different as the ~~states~~ there - Chalukyas, Pallavas, Pandya and Later Imperial Cholas.

Remarks

were much more centralised.
 - more so in the case of Pallavas and
esp. Cholas who were able to
 raise large armies and Natives
 and extend their control over
 most of South and also over
Sri Lanka, Malay peninsula, Kamboj,
 etc.

Thus, the feudalistic model of a

king with his vassals
 who further sub-infudated
 their regions was generally
 not prevalent in the south.



(good conceptual clarity)

Even in the north the feudalism and prevalent
 wasn't true feudalism as marked Imagination
 by the absence of manors and serfs

Remarks

and also ^{the idea} ~~as~~ presented by B. Chattopadhyay states - land grants played an integrative role and were parts of policy by rulers to legitimise their religious & political power.

Good

Objectively and
articulate

Thus, the idea is still open for debate and research among historians.

12

① Yajnas were a very important aspect of Brahmanism as witnessed by their increased complexity and number and also the importance of priests who performed them.

These yajnas can also be considered as means of exchange because:

- priest given dakshina in return of social duties they performed.
- wealth collected by the king at the end of a sacrifice was distributed as gifts to priests and other rajas as a check on Rajas ability to

Remarks

hoard wealth.

- the public sacrifices were occasions to display wealth of Rajas and compete with his peers (Rajanya)
- the idea was that giving gift would result in return gift of greater amount.
- priest were empowered by the wealth and king retained his supremacy over the VIS by his ability to demand their offerings.

But at the same time the yajnas were also rituals as determined by their being performed in specialy prepared land, with sacrifices of milk, ghee, animals, etc.

all of which increased as time went on.

These rituals like Rajanya, Ashvamegh were important in establishing authority of King.

Remarks

3. (a) "The social stratification was the most important prerequisite for the establishment of the state system, which could be in the age of Buddha." Critically evaluate. (20 Marks)
- (b) Critically analyse the land ownership and the complications associated with it in Ancient India With special reference to Gupta Empire. (15 Marks)
- (c) Discuss the changing social pattern in the post-Mauryan and Gupta period with special reference to varna and jati. (15 Marks)

Q3.

③

The age before the ~~start~~ coming of Buddha (~ 6th century BCE) was marked with social stratification which had been growing since the Vedic age.

The society was growing rather complex from the nomadic pastoral community of

forbids you copy from this book



though diagram / figure

This social stratification was marked by segregation along Varma lines where the Chaturvarna system was already being

disturbed by inter-varna marriages.

Further, with the increasing power and control of Brahmins and Kshatriyas

vis-a-vis the rest of the vis

Remarks

resulted in a state of social strife
esp. among the vaishyas which came
to a head in the age of Buddha.

The king slowly increased control over
the janapada with his army, the
Brahmins helped him with this,
the value of samitis went down and
with that the importance of common
people in the administration.

This centralised control allowed for
creation of Mahajanapades from
Janapadas.

good approach { But social stratification was just one
factor in the rise of state system, other
important factors were:

Remarks

- use of iron tools \Rightarrow better clearing of forests + increased surplus in agriculture.
- Rise of urban classes and craft centres
- rural-urban nexus
- control of surplus by the group & facilitation of storage and redistribution
- role of coin as well as guts which provided specialisation as well as localisation.

Thus all of these factors were important pre-requisites for the state formation in 6th Century B.C.

good conceptual clarity

Remarks

b) Land Ownership in Ancient India has been debated over 3 features: Communal ownership, Private ownership and Royal ownership.

We find evidences regarding all three during ancient India and esp during Gupta age & from land grant inscriptions and literary evidences.

Royal ownership

- Megasthenes talked about King as owner of all land.
- Kautilya → King as owner of some land.
- Dharmashastras → King is the lord of earth and therefore enjoys taxes from it.
- Law books from Gupta period onwards make even stronger case for the same.
 - ↳ Katyayan → King is the owner of all soil (bhu-swami)

↓
but in the next para - they assert that all organisms are owners of land.

Remarks

Nishy
Mentioned the
name of
sources

Private Ownership

~~from~~ early times people like famini rejected the idea of king as owner of all land.

The institution of private property emerged in 6th Cen. BCE and by gupta period it was well entrenched.

Law books of this period mention the issues of possession, ownership, legal titles of land.

They also mention partition, sale and mortgage of land.

Communal Ownership

Certain ~~sources~~ refer to the idea of Village owning land. For e.g. Village community as a whole settled boundary disputes and king ~~can't~~ award land w/o informing them.

Also, pasture land and water resources were community property and ~~can't~~ be partitioned.

Remarks

Will try to write in proper subheadings

Thus, all three are somehow represented in evidences, complicating the process.

Thus, it is generally considered that village community might have had some say but it did not amount to community ownership.

On the other hand, king could have been the lord of all land but not 'owner' in legal sense. Thus some tracts were under rural control and others had private ownership.

good objectivity
and
conceptual
clarity

⑧

⑨

The society was divided into four Varṇas - Brahmin, Kshudras, Varishyas and Kshatriyas.

In the post Mauryan period the Brahmanism had undergone a change into Neo-Brahmanism with which had increased its popularity by Gupta age. This

Remarks

good terminology

has resulted in the rise of level of Brahmins even more and they were considered the purest and highest Varma.

The condition of Shudras too was improving as by the Gupta times, they had been allowed to listen to epics and puranas and also perform some rites.

But at the same time Caste Proliferation had also begun due to the influx of foreigners (like Huns & Scythians) who were incorporated as Kshatriyas and Proto-Kshatriyas while also Tribals were incorporated into lower castes.

Varma Samkara or inter-varma marriages over the centuries had resulted in the formation of Jatis which were placed below even the Shudras.

Remarks

Thus, the ~~varna~~ system was not an ideal order, here the laws of varnas (varna dharma) were not always followed and this resulted in the concept of Untouchables like

Chandalas who led to the birth of ideas of purity and pollution as propagated by many Dharmashastras like Mam Smriti.

Due to the rise of importance of land and land grants another caste called Kayasthas and Mahabharas also arose as scribes and landowners.

Thus, the varna & jati underwent significant changes and were led along the path of localisation which was responsible for orthodoxy of Indian society moving on.



good Remarks

Content
Context
and Articulation

4. (a) What were the major nastikaphilosophies in Ancient India and in what ways it differed from astikaphilosophies. Write with special reference to the Lokayat sect. (15 Marks)
- (b) 'The religion preached by Ashoka in his edicts was a universal religion'. Examine in light of his policy of dhamma. (20 Marks)
- (c) "After the Kushanas Mahayana Buddhism deviated a lot from the original Buddhism, but even though it attracted the mass a lot." Critically analyse. (15 Marks)

Q4(a)

Nastik refers to those who didn't believe in the authority of Vedas while Astika refers to those who believed in the authority of Vedas.

Major Nastika philosophies of the ^{Ancient} era were Purana Kassapa (Amoralism), Jivika (Fatalism), Jainism, Buddhism, Ajñana (Agnosticism), Sankhya, Nyaya, Lokayata, etc.

While major Astika ones are - Vedanta and Mimamsa traditions.

The major difference was the non-belief in Vedas as 'Santi', others were:

- belief in fate (Niyati)

Remarks

Tog to classik
diff in table form

- belief in atomism where there was no creator.
- the idea of logic as the starting point of thought
- belief in no life after death, no samsara, no karma, etc.
- theory of uncertainty towards god.

Among these was the philosophy of Ajita Kesakambali and later Charvaka of the Lokayata School. They were the propounders of materialism i.e. the idea that this life is the only thing nothing before and nothing after it. They refuted karma, samsara, morality and immortality.

Their belief was in the idea of elements and if one dies no return back to the elements.

Remarks

Thus they gave the famous adage - 'Eat
ghee and make merry'.

*well tried
just abstract
and
flaw*
Thus the Lokayata sect was completely different
from the astika philosophies which
preached importance of rituals (mimesa) and
also the ideas of Brahman, Atman, Karma,
etc. (Vedanta).

7/2

- (b) The above statement talks about Ashoka's
policy of Dhamma vijay through his
edicts and considers it as a universal
religion i.e. consisting of all religions
combined in one.

This idea was also subscribed to by the
authors like Dr. R. S. Chandra who
considered his Dhamma to be a
universal religion containing certain
common elements of all religion.

Remarks

~~The~~ The ideas of morality, ahimsa, respect of elders, paternalistic influence, etc have been taken to justify the above statements.

Moreover, the focus here has generally been on the moral & ethical principles of Brahmanism and Buddhism ~~and~~ taken together as a form of Dhamma through his edicts spread far and wide in his kingdom.

Dhamma was a humanistic ~~pr~~ concept that preached courtesy to slaves & servants, elders, brahmanas and shramas and this was focussed on human values and ideals like liberality, truthfulness, compassion and purity.

Remarks

It also criticises the frivolity of rituals & ceremonies ~~as~~ performed by people.

The universality of Dhamma has been further attributed by ~~Ashoka's~~ idea of propagating it ~~even~~ in other kingdoms of Sri Lanka, Urag, Iran, Syria & Greeks (Central Asia).

Further, his Dhamma propagated the idea of ~~exercising~~ restraint in criticising others' sects, in promoting welfare of people as well as animals and also renunciation of warfare and redefinition of conquest.

But this idea of Universal Religion is not accepted by all as they don't consider it to be a religion as it was more of a political policy by the king as a sort of ideological control of

Remarks

for more clarity you
can visit →

Why not Buddhism
" " Any other Religion

Why universal

So Arranged in proper manner

his empire. Further it was just an
~~ethical code~~ of conduct and did not
preach conformation to any particular
sect. Thus it can't be considered as
a religion even though some consider
it as a lay-form of Buddhism.

Thus Dhamma was essentially an ideal
to be followed by Ashoka's people and
thus propagated as a moral code.

③ Mahayana Buddhism was the new
form of Buddhism that emerged from
the 4th Council of Buddhists at
Kashmir hosted by Kanishka of Kushana
Dynasty.

This Buddhism was markedly different
from the old Buddhism as preached
by Buddha & continued for

Remarks

centuries after his death.

Deviations:

- ~~Symbols~~ of worship were replaced by Image worship. (eg Gandhara Buddha)
- Increased use of Sanskrit in Mahayana texts
- ~~Idea~~ of Bodhisattava i.e. one who has attained great wisdom & ~~refraining from~~ taking the ~~final step~~ so as to help other achieve nirvana too.
- Idea of Buddha as a god. and presence of many Bodhisattvas like Amitable, Manjereya, etc.

Despite these deviations and maybe because of them, Mahayana attained great popularity because:

- spread of Mahayana due to Kushana patronage & their trans-continental empire to C. Asia, China & Tibet.

Remarks

- the idea of old buddhism was that not many Buddhas but in Mahayana anyone could become Buddha (i.e. Great Vehicle)
- also the idea of Bodhisattvas who'll help people on the path of Nirvana had mass appeal.
- laxity in day to day life of monks & nuns and no restrictions on confert improved the appeal.
- interpretation of Buddha as god & images of Buddha helped spread the ideals of Buddhism easily.
- also Growth of education centres like Nalanda also were important in spread of the ideas.
- Brahmanism also adopted some Mahayana ideas which helped its spread.

7/10

Remarks

Well tried
you should also write about how later on this sect was one of the factors of decline of Buddhism

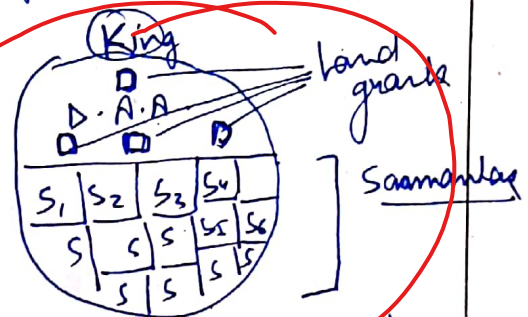
Try to think in a broader perspective

5. (a) "Rise of the feudatories was one of the major factors for the disintegration of the Gupta Empire." Evaluate. (15 Marks)
- (b) Evaluate the knowledge of the medical science of Ancient Indian People. (20 Marks)
- (c) Trace the shifting pattern in inter-regional trade in Tamilkam during early historical age. (15 Marks)

Q5: a)

Gupta empire was essentially a feudal set up by it and where the directly administered areas ^(D.A.A.) were too small and the rest of the empire was ruled by Saamantas who paid tributes to the king, provided army, matrimonial alliances and accepted his Suzerainty.

good



This direct control of Guptas was only to the northern parts of the country.

Further, the land grants had become a common feature of the society and were given to Brahmins, priests and religious institutions.

Remarks

Over time, the practice of fragmentation of land led to growing pockets of power which were outside King's control & led to the shrinking of his D.A.A.

Since, much of the administration was managed by the feudatories and beneficiaries, the Gupta rulers couldn't regulate economic activities and with the decline of Urban centres their power also broke down. Thus, feudal structure was directly responsible for the decay of empire.

Also, as the successors became weak this feudatories threw off the imperial yoke & stopped revenue & military aid which came to a head during the Huna Invasion and was a cause

approach ^{Remarks}

good add more points

→

the Role of Feudatories in expansion & empire
keep in mind - expansion

and consolidation is two different thing

4) for the ~~defeat~~ of Guptas and eventual ~~destruction~~ of their empire.

b) The Indian people had knowledge of medical science from the pre-harappan times as ~~seen from the findings~~ of dental drills from Mehargarh.

During the Vedic times the Atharva Veda refers to medicines but also is rife with supernatural solutions like magic spells and charms.

One of the Upvedas is ~~Atharva~~ Ayurveda which refers to the traditional system of medical knowledge dealing with both body and mind. Thus the diseases are linked to your dietary habits, your mood, suppression of

Remarks

natural urges and even karma & demon.
~~Epidemics~~ from bad water, rats,
 mosquitoes, etc are also discussed.

~~Ayurveda~~ prescribes different cures from
ointments, herbal mixtures, dietary
regulations to enemas and surgery.

In post Mauryan period, two famous
~~physicians~~ were known - Charaka &
Shushruta.

Charaka Samhita is one of the foundational
 text that ~~is~~ like an Encyclopedia of
 Indian Medicine.

It describes various types of fever, leprosy
 and even TB.

It contains the names of various medicinal
plants & herbs.

It talks of importance of nutrition & exercise.

Remarks

[Shushruta Samhita] talks of the Bamara School of medicine where it generally deals with surgery but also basic like treatment of wounds, therapeutic substances & doctor training, etc.

It gives info. about surgical techniques in vogue & their implements used.

It focuses on human anatomy and also plastic surgery.

Later on in Gupta times, Vagabata was the most influential writer who wrote Ashtanga Hridaya, a comprehensive treatise on Ayurvedic Medical knowledge.

The diagnosis and treatment of various animals esp elephants ~~antelope~~ was also known and frequently undertaken.

Moreover, these ideas and texts were impactful outside India too when they

Remarks

Since it is ⁴⁰ factual Q. so add more facts and analysis

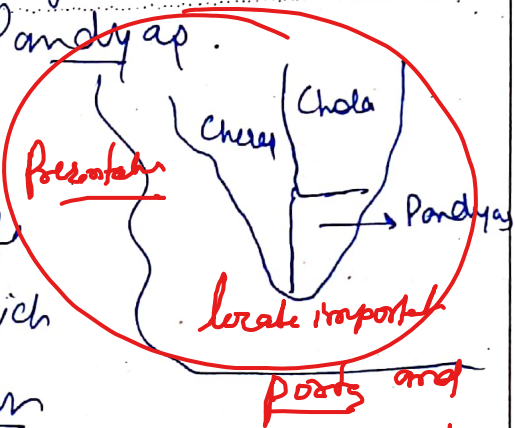
10 1/2

were translated into Khazic, Persian & Tibetan and became the basis of their systems of medicine for many centuries to come.

①

Tamilkan in the early centuries composed of the Sangam age politics of Chola, Chera and Pandya.

These regions were good presentable engaged in brisk trade among themselves which was mostly focussed on consumption articles like rice, salt, etc.



This trade was undertaken generally by salt merchants who travelled to places to sell salt and 'barter' other important articles for it.

Remarks

This trade thus was not profit oriented and rather subsistence based.

But, at the same time long distance trade b/w South and North also flourished which was focused mainly on resources of the region people South of Vindhyas.

Most of these items were luxury items like - pearls, gold, precious stones, silk, etc.

Also some herbs and spices were brought north.

This luxury item trade was enjoyed mostly by upper sections of society & it also brought - a host of copper / silver - punch marked coins from north.

The last but most important trade that began in early christian years was the trade with Romans, South East Asia.

Remarks

and Quays through sea.

This was also luxury items like: silk, spices, sandalwood, etc.

Glass, Copper, tin, wine, pottery etc were imported which were consumed by the higher strata.

This trade also brought a whole hoard of gold coins from Rome.

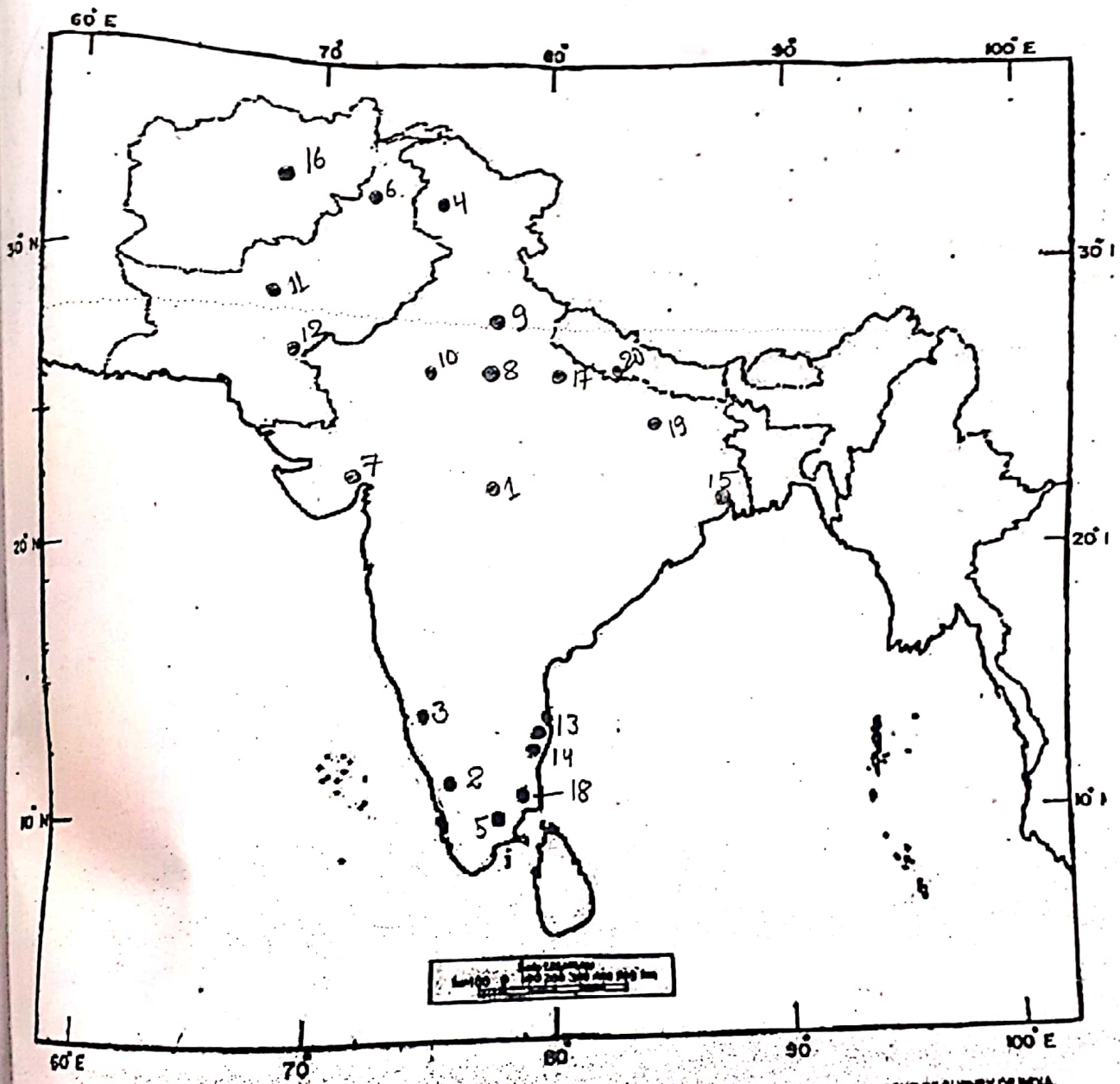
good abstract
All of these trade were important in finally establishment of Urban centres in South which were generally trade oriented but also rural exchange

Nichey understand
the demand of questu
centres were also known to come up which greatly changed the society, economy & polity.

⑧

Remarks

Map-Test: 2



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This territorial extent of India extends from the sea to a distance of twelve nautical miles measured from the appropriate base line