



An Institute for Civil Services

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RANK - 596

**HISTORY
TEST - 1**

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History Test - 1

Question No.
प्रश्न संख्या

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For
Practice
Use Only
सिर्फ अभ्यास
के लिए

1. Map Test

(i) Mehrgarh (Neolithic factory site)

(17)

- in Pakistan
- one of the earliest village settlements in Indian subcontinent
- planned village sedentary settlement
- cereal like barley, wheat found
- animal bones remains found
- later transformed into early Harappan site

(ii) Gilund (Chalcolithic site)

- site related to Ahar culture
- copper and stone tools found
- factory site
- site having exchange relation with Harappan cities
- located in Rajasmand district (Punjab)

(iii) Sittanavasal caves (Cave paintings)

(18)

- located in Tamil Nadu
- jaina caves site
- ~~vihar~~ and caves for jaina monks
- mural paintings found
- patronised by Pandya rulers and later cholas
- important centre of crafts

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iv) Champani mound (Paleolithic sites)

- (2)
- located in Allahabad district (Uttar Pradesh)
 - It is also a Neolithic site and Mesolithic site
 - Stone tools made of quartzite and sandstone
 - Mesolithic period saw the stone tools of smaller size made of chert & chalcedony
 - earliest evidence of cereals i.e. rice found.

v) Mathura (Political and Cultural Centre)

- (2)
- in Mathura district, UP
 - important political, cultural and trade centre
 - capital of Kushan empire
 - important Hinduism, Jainism and Buddhist centre.
 - Mathura school of Art.
 - indigenous sculpture art of Budding & Jain images made of local sandstone.
 - located along ancient trade route junction of Uttarpatha and Dakshinapatha

vi) Sopara (Trade centre)

- (10)
- important port
 - external trade with Romans and west Asia.
 - Satavahana period
 - Artefacts found - Roman rouletted ware.
 - beads, seals, coins found

7)

Mohenjodaro (Harappan site)

- important early Harappan and mature Harappan site
- lies along the Indus river
- Artefacts.
 - Seals and sealings found
 - beads of carnelian, agate, shell, stone
 - 6 granaries found
 - terracotta figurines
 - bones of animals

8)

Dashowatar temple, Deogarh (Vaishnav cultural site)

- Madhya Pradesh
- one of the earliest structured temples. built during Gupta period
- Dedicated to Vishnu
- built in Panchayatana style
- ganga and jamuna surround the temple.
- Vishnu images of Shalishkayana and with goddess Lakshmi found.

9)

Kanpur (Paw site)

- capital of South Panchalas.
- found in Barhathal district.
- Paw and important ancient capitals site.
- Pottery - Paw followed by MBW
 - small ~~see~~ settlement
 - lie on trade route.

10)

Chalcolithic site

11)

Sarai Nahar Rai (Early Agriculture site)

- Pratapgarh dist. (UP)
- lies near Koldihawa
- evidence of cereals, rice, barley, wheat etc.
- hand made pottery
- tools like sickle, axes, hoe found.
- followed by Paw site.

12)

Mehrgarh. (Early Harappan site)

- Sindh Province (Pakistan)
- small settlement
- factory site
- beads, bangles and artefacts found.
- route to Mohenjodaro from Lothal
- coastal site

13)

Konark Sun temple (Ancient temple)

- Near Puri
- called as black pagoda by portuguese due to its black stone
- 1st & important sun temples of India along with Modhera, Rajasthan, and Mahabalipuram (Shore temple).
- Nagara style, huge plinth.

- 14) Pataliputra (Political, cultural centre)
- capital of Magadha.
 - surrounded by rivers and formed a formidable defence.
 - remains found at Kumrahar
 - shifted to this from early capital of Pataliputra.
 - Buddhist council 2 held here.

- 15) Muziris. (Ancient sea port)
- ancient sea port of Cheras
 - mentioned in Sangam texts.
 - Indo-Roman trade
 - mentioned by Pliny the Elder
 - favourable balance of trade with India
 - exported Ivory, pearls, precious stones and silk, spices to west Asia and Europe.
 - imported perfume, wine

- 16) Nalanda. (Buddhist centre)
- ancient universities of India
 - established by Kanishka in 5th century.
 - visited by Chinese scholars Hsuan-Tsang and Fa-Hien and collected manuscripts
 - teaching of logic, astronomy, Nirvana & Nirvana Buddhism and later
 - Vajrayana also
 - Tibet scholars Padma Tarak Tarak mentioned.

17) Mastki (Inscriptional site)

- Ashukan inscription
- mentioned him with name Ashoka.
- Important buddhist site
- temples also found.
- in Karnataka.

18) Kanchipuram / Puhar (Ancient capital)

- capital of Pallavas and early Cholas
- sangam age.
- important centre of education
- ghatikas established.
- centre of crafts - Kanchipuram silk sarees.
- extensive trade with South-east Asia.
- temple site.

19) Vallabhi (Jain centre)

- important universities.
- Jain council held and all scriptures compiled.
- Jain tirthankars images found.

20) Paitthana (Ancient capital)

- capital of Satavahanas.
- lies on Dakshinapatha, trade route
- Centre of crafts and connected South India with North India.
- Also called Pratishthana (Aurangabad)
- Maharashtra

4.(a)

The discovery of Harappa and Indus valley civilisation in 20th century was landmark event as it shifted the civilised history of India from Vedic Age (1500 BC) to Harappan Age (2600 BC - 1800 BC).

Aryan Invasion Theory

This theory given during colonial period by historians like Mortimer Wheeler gave the view that tribes from central Asia (steppe region) belonging to Indo-European group invaded India and became ruling class after replacing the indigenous Indus valley people.

This theory has been criticised as colonial construct to legitimise their rule over India because they were distant ancestors and led to exploitation.

- There is no evidence of large scale invasion through archaeological remains.
- The bodies with attack by sword are very limited to particular area and could be other type of clash.
- evidence of perandery as destroyer of forts.
- mention of Harsigupiya as Harappa.

for better
presentation
you can

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Migration theory

- theory of large scale migration is also untenable because migration to sub continent happened in waves of people throughout history but not in so amount to completely alter the demography of India.

Indigenous

The Aryans were indigenous people and not foreigners.

- This theory is supported by view that the DNA profile of people living currently in Harappan region is same as those found in bone evidence. So there is continuous settlement probability.

Aryan and Indus Valley

There are various elements of continuity —

- 1) Religious symbols like swastika, shiva as pashupati, worship of mother goddess, importance of phallus for worship continues. Animals like cattle, bull are important in both times.

2) Agriculture practices like the cropping pattern continues even today. Food practices of meat eating continued.

3) Change

1) Fall of urbanisation due to various factors like ecological disruption, reduced sustenance of village economy led to decline followed by importance of pastoral activities.

With new archaeological evidences, new researches, earlier biases and theories are removed and new interpretations are given.

Hightly Explained
all relevant elements
of question

But the problem of deciphering Indus script is obstructing the clearer view about socio-economic condition and culture.

It can be said that there were some elements of continuity in Vedic period and not an abrupt end to Indus valley.

1(a) "The relationship between the Indus valley and Vedic societies is the core of the current Aryan Debate". With respect to above statement, discuss the Aryan Debate in India.

(b) Earliest reference to varna system is given in the purusha sukta of Rig Veda.

Rig Vedic period is generally of 1500 BC to 1000 BC and later Vedic period from 1000 BC to 600 BC.

Varna system is mainly a brahmanical classification of society in 4 varnas - Brahmanas, Kshatriyas, Vaishyas and Shudras.

In Rig Vedic period, only first 3 varnas existed and Shudras is not mentioned.

In this period, a person can have occupation different from his father.

The different members of family could have different varnas, meaning that there was not rigid classification.

- Society was not highly unequal and there were elements of egalitarian character.

In later Vedic age,

the rights over productive and reproductive resources were clearly demarcated. The rules of caste endogamy and gotra exogamy were strictly implemented. But, there were cases of inter-caste marriages as reflected

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in Asur and pitru marriages mentioned in Dharmashastras.

Maujanapala period (600 BC - 300 BC)

- This period saw high rigidity and occupation based on family.
- The 4 ashram system and concept of dharma.

Maujanapala and post-maujanapala period saw proliferation of castes, untouchability and outcastes called chandals.

There are also mention in Smritis like Manu-Smriti that during Apardaka (emergency), the rigidity can be relaxed to suit the times. In such case, Brahman can take the work of lower varnas and vice-versa.

Nicely explained how it gradually changed
These reflect the changing realities of the time, conflict in society, with other heterogeneous sects.

Thus, it can be said that varna system was not structured in earlier times but got crystallised in later period. But there were other factors of identity like caste etc. which existed.

How far do you think that varna system was not that much ideal during its beginning but gradually took shape in future?

Q. 4(b)

Is it worse than what we have now? also work for marks

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(8)
(C) Mauryan period (600 - 300 BC) saw formation of various states.

After around 1000 years of Vedic age, which saw rural society - village and pastoral economy. There was a rise of urban centres and states. The conditions which led to it were -

a) Technology

R D KOSambi and P S Sharma give importance to iron technology for clearance of forests of Ganga valley, utilisation of iron mines of Bihar and rise of Magadha.

But, technology factor is not the sole factor for urbanisation and other socio-economic factors also have a role.

Like, in South India, even after iron ploughshares, no state formation due to culture of plunder by hill people.

→ Ganga valley remains forested till colonial period.

→ Iron ploughshare found found here origin in Ganga-Yamuna region.

2) Economy

- Agriculture gained importance during later vedic period and pastoral economy ~~to~~ get subsided in importance.
- Surplus production led to rise of urban centres dependent on rural areas.
- New crafts like goldsmith, blacksmith, carpenter, potters etc. grew.
- trade also flourished with the introduction of punch-marked coins.
- trade routes like uttarapatha and dakshinapatha.
- guilds formed.

Well tried



3) Polity

- the importance of Rajas increased.
- the tribal egalitarian character diminished and stratification of society happened.
- the assemblies like Sabha, Samiti influence vanished.
- Two types of states - monarchy and gana-sangha existed.
- Brahman-Kshatriya alliance led to social order suitable for states.

Religious conditions.

- The rise of heterogenous sects like Buddhism, Jainism, Ajivikas supported trade and commerce.
- the ideals of non-violence led to reduced sacrifice of cattle leading to agriculture revolution.
 - Indian traders were travelling to far away places like west Asia.

Nice
Conceptual clarity
and objectivity

So, the increase influence of state over people's lives, the compulsory taxes, rise of bureaucracy, trade routes, led to phase of 2nd urbanisation in Indian history after around 1000 years of decay and decline. This urbanisation reached its peak in post-Maurya phase.

Q. 4(c) "The conditions were ideal for the state formations in the Mahajanapada period".
Critically Examine.

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5. (a)

Buddhism was a heterogeneous sect which arose during 6th century BC and Gautama Buddha was its propounder.

This philosophy was given by Buddha at a time when there was changes going on in later Vedic society, differences and conflicts were increasing, complexity of society and increased economic activities.

The main ideas are -
The five vows of - Non-stealing, Non-accumulation, celibacy, Non-violence, truth.

It also provided the four noble truths -
i.e. Anya-Sachani.

- the world is full of suffering
- there is cause of suffering
- there is cessation of suffering
- there is a path to be followed.

The path laid down to get rid of suffering and achieve salvation from problems and desires was called 8-fold path i.e. Ashtanga yoga marg.

This path had four directions for ethical conduct, meditation and salvation.

It was more like a social philosophy than religious philosophy ~~were~~ because -

- a) It dealt with social problems faced by people in daily lives. } Substantiate with examples
- b) Due to increased materialism and inequality, it laid a path to solve the problems.
- c) It did not talk about god or image worship. The only focus was mind and senses.
- d) It did not discriminate between lower caste shudras, women and other varnas.
- e) It was also aware of changing economic structure of the times like trade and commerce, money economy.
- f) There is marked similarity between the views of Buddhism and Jainism. These gave the solution of problems faced by people in those times.

But at the same time, certain religious aspects were also dealt with like, Soul, transmigration, liberation.

They provided an alternate path
than the complex rituals and
difficult to comprehend upnishads.

The ideas of tolerance, non-violence,
respect for views of others, accommodative
nature are ideas for harmonious
living in a diverse society.
These are as relevant today as
they were in those times.

Well tried

In later phases, the Hinayana
Buddhism transformed into Mahayana
Buddhism with a proper structure of
the features of monks, chaitya,
viharas, scriptures, idol worship were
integrated and earlier Buddhism was
changed.

Best example
Philosophy of Buddhism

more shared
more focused
to solve contemporary
social problems

(10)

Q.5(a) How far do you subscribe the view
that Buddhism was more like a
social philosophy than a religious
philosophy?

(b)

Megasthenes was the ambassador of Seleucus Nikator in the court of Mauryan king Chandragupta Maurya.

During his period, he wrote Megasthenes Indica but only its some fragments are found. The Greek authors, like Strabo, Arrian, Diodorus quoted the important parts in their books.

This source forms an important source for Mauryan period and tells us about society, economy, polity, administrative features etc.

The society reflected in Indica is that people were living a very good life, no poverty, high income, high standard of living.

- He tells about the caste and varna distinctions.
- He gives information about different crafts and occupation.

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But the indica ~~should be used~~
very carefully and not taken in
entirety because -

- Megasthenes lived in elite society
so he may not be aware of realities.
- He did not travelled widely and
his references are based on hearsay
and experience of others.
- Only interesting portions were taken by
Strabo, Arrian, Arrian, Arrian entertained
the Greek population and not imp-
for research purpose.

good
clearly
and
Multidimensional
objectivity

So, the source should be
corroborated with other sources like
Ashoka, Buddhist sources, Strabo's
to get a clear picture.

Q.5(b) What kind of society does reflect in
Indica of Megasthenes?

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6. (a)

Post-Maurya period (200 BC - 300 AD) was a period of interaction and innovation.

The major sources of this period are -

Literary - Dharmasutras like

- Manusmriti, Brihaspati's sutra, Narada's Smriti

- Milindpauro - Mudrarakshasa, Patanjali's mellebhasya

- Periplos of Erythraean sea and other greek sources.

- Buddhist sources.

good aspects of the module

Archaeological

Numismatics.

Coin of Indo-greek, Sythians, Kushans, Satavahanas

Inscriptions.

Helliodorus Besieger, Nashik, Junagadh

This period witnessed migration of foreign elements like Indo-greeks, Sythians, partians, Kushans into India from North-west. The rise of various kingdoms and empires like Kushan empire extending from central Asia to Vatavasi.

The society was heterogeneous as reflected in different sects, the caste, occupation, immigrants.

Art.

① Gandhara Art

This developed in Gandhara region and reflected the Hellenistic features like in Buddha images like curly hair, shades of dark, half-closed eyes.

This was developed by Greeks which settled in North-west frontier after Alexander invasion.

② Mathura Art

This school reflected the indigenous elements like use of local sandstone, fleshy Buddha. The idols of Buddha, Vaishnavi and Shiva reflect the people of different sects living.

③ Sarnath School

④ Amravati School

- use of white limestone & marble.
- also has some Greek features.

⑤ The presence of roulette work which is a Roman craft was found in Deccan and South, reflecting the Indo-Roman trade.

⑥ The flourishing trade during this period with China and Roman empire is reflected in the art produced for their tastes.

Architecture.

Rock cut caves.

These are found in Ajanta, Bharhukh hills, Bhajir caves. These were sites for Buddhist and Jain monks.

Inscriptions.

~~Heliokous~~ Heliodorus pillar was erected by ambassador for Hindu god and his adoption of Hinduism.

Budhadaman of Saka dynasty is known through his inscriptions.

The rise of Mahayana, different new ruling class, castes are reflected in varied forms of arts during this period.

Wall tried

In brief

The elements of Homogeneity

Answer should be Multidimensional

Q14

Q 6(a) "The heterogeneity of the society in India during Post-Mauryan period is well reflected in art and Architecture of the period." Comment.

(b)

Gupta empire (320 AD to 550 AD) was post-mauya phase development and founded by Chandragupta I.

According to RS Sengupta, the rise of feudatories due to land grant system led to de-centralisation and de-urbanisation.

These feudatories undermined the power of central ruler, carved out independent principalities, long-range trade and commerce suffered, leading to self-sufficient village economy.

The various factors of Gupta decline are-

1) Foreign Invasions

During the reign of Skandagupta, the central Asian tribe Hunas were repulsed but later they affected the strength and vitality of empire.

2) Feudatories

Like Mukharia, Vardhanas also threw the yoke of Guptas when it became weak.

3) Economy

The coins of later Gupta saw decline in the quality which reflected the fall in economic condition.

4) Decline of urban centres

70% part of ^{major} ^{focused on} ^{feudatories} ^{like} ^{in expansion of} ^{empire} ^{Gupta} ^{feudatories}
The Chinese wrote about decline of cities like Pataliputra, Varanasi, etc. But there was also rise of cities like Kanpur, Kanpur, etc.

(Q42) So, not one factor but various factors were instrumental in the decline of Gupta.

6(b) "Rise of feudatories was one of the major factors for the disintegration of the Gupta empire". Evaluate

(C)

Early medieval period (600-1200 AD) of Indian history saw changes in society, economy and polity.

The one important development was the system of land grants to Brahmins which started in Satvahana period, gained prominence during Guptas and was in full flow during early medieval period.

What started as a small stream became full flowing river in later period.

Feudation Hypothesis

DD Kosambi gave the feudal model of Indian society. RS Sharma developed it further and gave the theory of increasing land grants to Brahmins, later for secular purposes.

- This ultimately undermined the authority of central power.
- In the long run, it led to ^{creation} ~~evolution~~ of pockets of regional Kingdoms ruled by feudal players who always wanted to increase their area of dominance.
- The donee also got the rights over peasants, artisans, revenue and judicial rights.

→ Development of self-sufficient economy.

Integrative model

B.D. Chattopadhyay gave this theory that whatever was happening was ultimately for strengthening the politics of the time.

→ The rulers were giving grants to legitimise their reign.

→ Brahmanas also wrote like in Mahabharat, the best gift is land reflecting clarity than earlier Vedic ambiguity of over land gifts.

→ The ruler was leaving his right over land but such land (brahmadeya) were at ~~never~~ more than 20% of total revenue. So, ultimate power were still in kings.

→ later period saw transfer of lands to temples instead of Brahmanas.

→ These were also used for extending agriculture by giving —
a) revenue-free lands for some period

b) concession on revenue.

So ultimately it was helping the ruling class.

So, the integration and new situation was dealt by the new system.

The period also saw large-scale internal trade; only external trade was affected.

So, it is more suitable to say that land grant led to strengthening of new ruling classes with heterogeneity of identities by genealogies made by Brahmanas.

Nice
Terminology

6(c) How far do you subscribe the view that 'integrative model' comparatively describes better the changes which were happening in Early medieval India.

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3. (a)

Diffusionist theories were used by Mortimer Wheeler to give about size of Indus - Saraswati civilisation.

According to this theory, there is diffusion of ideas of modern civilisation. cities, trade, crafts from already established civilisation.

The Harappan civilisation was influenced by Mesopotamian civilisation by migration of people and ideas.

Problem with this theory

① Differences between Indus valley and Mesopotamian.

a) Indus cities more planned than Mesopotamian.

b) Indus has linear grid pattern paths but Mesopotamian used radial pattern.

c) Difference between scripts used.

d) Mesopotamian seals are different and bigger.

e) Artifacts are also different.

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Maryam Bakiri has analysed the certain crafts of Harappan and Sindh culture of Rajasthan.

- He deduced that there were links between these two cultures and Sindh culture can be named as pre-Harappan.

Problems with this theory is that he analysed only certain artefacts. ~~But~~ recent study of pollen from ~~Binkansen~~ lake Rajasthan, found that it was already dried before Harappan in 3000 BC.

Mr Mughal's analysis found the comprehensive analysis of artefacts and found early Harappan site. So, the diffusion theory is not tenable on the grounds of latest discoveries and analysis.

For better presentation you should draw Map of Indian Subcontinent and locate the site of RVK

Also, every society undergoes changes in economy and other areas, which in the long run leads to change in polity and culture.

Well tried to work in debate forum

the premise that a particular civilisation also must be affected by other like Sumerian in this case is not correct.

(10/12)

But, it was useful in earlier period for dating the IVC.

B(a)

"Diffusionist theory fails in explaining the origin of Indus-Saraswati civilisation". Evaluate.

(b)

The new researches have found the evidence of Harappan seals in Persian Gulf region. and some artefacts like beads, terracotta are also found.

This shows the existence of trade networks between Indus valley and Mesopotamian civilisation.

- The trade was through barter system because of no money economy.
- The seals were used as found in other parts and seals engravings.
- The places like Lothal, Sutk-gendhar might have been used.
- Shortugai in Afghanistan was important for accessing lapis lazuli and jade from central asia.



4 New researches have drastically changed the older perception for the trade networks of Harappan Civilisation".

Question No.

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