



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

इतिहास (प्रश्न-पत्र I)
History (Paper-I)

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

(Test Code : 4515)

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 88+8 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए, इस पुस्तिका के अंत में खाली पृष्ठ दिया गया है।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-Cum-Answer (QCA) Booklet contains 88+8 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

For rough work, blank page has been provided at the end of this Booklet.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If, so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 01430179
अभ्यर्थी का नाम/Name of Student : Samiksha Dwivedi

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

3/8

इतिहास (प्रश्न-पत्र I)
History (Paper-I)

केंद्र
Centre NRSC
Indore

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवारों को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवारों को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द या आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidates should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी प्रश्न-सह-उत्तर पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>

कार्यालय के प्रयोग हेतु For Official Use	कार्यालय के प्रयोग हेतु For Official Use
<p>परीक्षक के हस्ताक्षर Signature of Examiner(s)</p>	

प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए)/ Marks Details (To be filled by the Examiner(s))

प्रश्न सं. Q. No.	a	b	c	d	e	अंक Marks	
1							
2							
3							
4							
5							
6							
7							
8							
सकल योग (A+B) / GRAND TOTAL							



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इतिहास (प्रश्न-पत्र I) History (Paper I)

निर्धारित समय: तीन घंटे
Time Allowed: Three Hours

(Test Code : 4515)

अधिकतम अंक: 250
Maximum Marks: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

कृपया प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें:

इसमें आठ प्रश्न हैं तथा हिंदी और अंग्रेजी में छपे हुए हैं।

प्रश्न संख्या 1 और 5 अनिवार्य हैं तथा बाकी में से प्रत्येक खण्ड से कम-से-कम एक प्रश्न चुनकर किन्हीं तीन प्रश्नों के उत्तर दीजिए।

प्रत्येक प्रश्न/भाग के लिए नियत अंक उसके सामने सूचित हैं।

प्रश्नों के उत्तर उसी प्राधिकृत माध्यम में लिखे जाने चाहिए, जिसका उल्लेख आपके प्रवेश-पत्र में किया गया है, और इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर किया जाना चाहिए। प्राधिकृत माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे।

प्रश्नों में शब्द-सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।

जहाँ आवश्यक हो, अपने उत्तरों को उपयुक्त चित्रों/मानचित्रों तथा आरेखों द्वारा दर्शाइए। इन्हें प्रश्न का उत्तर देने के लिए दिए गए स्थान में ही बनाना है।

प्रश्नों के उत्तरों की गणना क्रमानुसार की जाएगी। आंशिक रूप से दिए गए प्रश्नों के उत्तर को भी मान्यता दी जाएगी यदि उसे काटा न गया हो। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए कोई पृष्ठ अथवा पृष्ठ के भाग को पूर्णतः काट दीजिए।

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

There are **EIGHT** questions and printed in **HINDI & ENGLISH**.

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 a 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 sequential 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 Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1.

आपको दिए गए मानचित्र पर अंकित निम्नलिखित स्थानों की पहचान कीजिए एवं अपनी प्रश्न-सह-उत्तर-पुस्तिका में उनमें से प्रत्येक पर लगभग 30 शब्दों की संक्षिप्त टिप्पणी लिखिए। मानचित्र पर अंकित प्रत्येक स्थान के लिए स्थान-निर्धारण संकेत क्रमानुसार नीचे दिए गए हैं:

Identify the following places marked on the map and write a short note of about 30 words on each of them. Locational hints for each of the places marked on the map are given below seriatim. 50

(i) प्राचीन व्यावसायिक स्थल
Ancient Occupation Site

Paryampalli

- Located in Tirupattur, Tamil Nadu
- Continuous culture - Neolithic - Megalithic site
- Iron smelting plant and iron remain found
- Charred horse gram found, megaliths like dolmen, cairn circles

(ii) पशुओं के पालतूकरण का प्रारंभिक स्थल
Early Domestication of Animals

Hallur

- Neolithic - Megalith site in Haveri, Karnataka
- Floral & faunal remains found - showing agriculture and animal domestication
- First iron use in South India along with Pikkalhal

(iii) प्रागैतिहासिक समुद्री व्यापार केंद्र
Prehistoric Maritime Trade Hub

Lothal

- Harappan site near Ahmedabad, important maritime trade centre
- Presence of dockyard, shell making and bead making factory
- Found an ivory scale for measurement
- Centre for National Maritime Heritage Complex

(iv) प्राचीन वृत्ताकार पाषाण कब्रें
Ancient Stone Circle Graves

Mundigek

- Located in Kollam (Quilon), Kerala
- Important megalith site with stone circles and urn burial
- 3 types of urn - large, middle, small found
- Cultivation of cereals and iron & stone tools found

(v) निरंतर बसावट वाला हड़प्पा स्थल
Continuous Habitation Harappan Site

Rakhigarhi

- Near Hissar, Haryana, in old basin of Saraswati possibly (dried now)
- Largest site of Indus valley civilisation in India
- Large hoard of terracotta artefacts, Jewellery and multiple burials with grave goods
(Eg. Jewelled women in grave)

(vi) पूर्व हड़प्पा सांस्कृतिक स्थल
Pre Harappan Cultural Site

Amri

- Located in Sind, Pakistan, on the banks of Indus river
- Had large mud fortification and cellular compartments possibly for storing grain
- wheat, barley remains and presence of faunal bones show domestication of plants & animals

(vii) रणनीतिक रेशम मार्ग केंद्र
Strategic Silk Road Hub

Bamiyan

- Important trade centre in Afghanistan connecting India & China
- Centre of Gandhara School of Art like Standing Buddha
- Coins, terracotta artefact and iron objects, Roman & Chinese objects show trade significance

(viii) प्रागैतिहासिक औज़ार निर्माण स्थल
Prehistoric Tool Making Site

Garh Hills

- Important for neolithic age, part of East Asian Neolithic complex
- Had shouldered celts & cord impressed pottery

(ix) शैव उपासना केंद्र
Centre of Shaiva Worship

Halebidu, Karnataka

- Has Hoysaleswara Temple built by Hoysala for Shiva
- Dwikhata temple → Hoysaleswari → Santinwara
- Hoysala Architecture → stellate plan → soapstone → Banded design on plinth
- Large Mundaka & Vinaka

(x)

डोरी की छाप वाला मृदभांड संबंधी स्थल
Site with Cord Impressed Pottery

Pandurajpur Dhuli

• Located in Burdwan, West Bengal

• Has 6 phases of habitation as

stratigraphic evidence of Neolithic & Chalcolithic Age

• Red and burnished brown pottery found

• Copper artefacts, stone tools (chisel, hammer)

• mud huts, first prehistoric site of West Bengal

(xi)

मौर्योत्तर नगरीय केंद्र

Post Mauryan Urban Center

Nagari

• Located in Chittorgarh, Rajasthan

• Important post-Mauryan but Pre Nagara

temple site - dedicated to Vishnu & Shiva

• Terracotta temple site

• Sophisticated material culture related to post Mauryan Age

(xii)

रोमन व्यापार केंद्र

Centre of Roman Trade

Sopara

• Located in Sopara, Maharashtra

• Important ancient port and known

for handling Roman trade through 'Periplus of Erythraean Sea'

• Ashoka's Rock Edict site has 8 and 9 edicts.

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

(xiii) प्राचीन शैलचित्र
Ancient Rock Paintings

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

(xiv) प्राचीन जीवाश्म स्थल
Ancient Fossil Site

Hathnora

- Located in Sehore, MP
- Known for oldest fossil in India
called Narmada Fossil
- Found a human clavicle
- Presence of prehistoric stone tools

(xv) प्राचीन राजधानी नगर
Ancient Capital City

Hastinapur

- Located near Meerut, Uttarpradesh
- Continuity in culture - PGW and MBPW
site - wattle and daub, iron artefact
and tools
- Capital of Kuru and Mahajanapade
- Mentioned in Mahabharata as ruling
centre of Kamavas.

- (xvi) चीनी यात्रियों द्वारा उल्लिखित बौद्ध स्थल
Buddhist site mentioned by Chinese Travellers

- (xvii) प्रागैतिहासिक बसावट स्थल
Prehistoric Habitation Site

Buzzahom

- Located in Srinagar, Jammu & Kashmir
- Famous for pit dwellings and storage

Pit

- Fire hearth found for cooking
- Dog burial with human excavated
- Domesticated animals - bones found

- (xviii) प्राचीन शिक्षा केंद्र
Ancient Learning Center

Takkhula

- Located in Rawalpindi, Pakistan
- Meeting point of 3 trade routes from India, West Asia & Central Asia/China
- Known as learning centre - 'Chanakya', 'Jivaka', 'Sushruta'
- Capital of Gandhara Mahajanapada
- Buddhist Stupa found

(xix) भक्ति परंपरा का प्रमुख केंद्र
Key center of Bhakti Tradition

Pandharpur

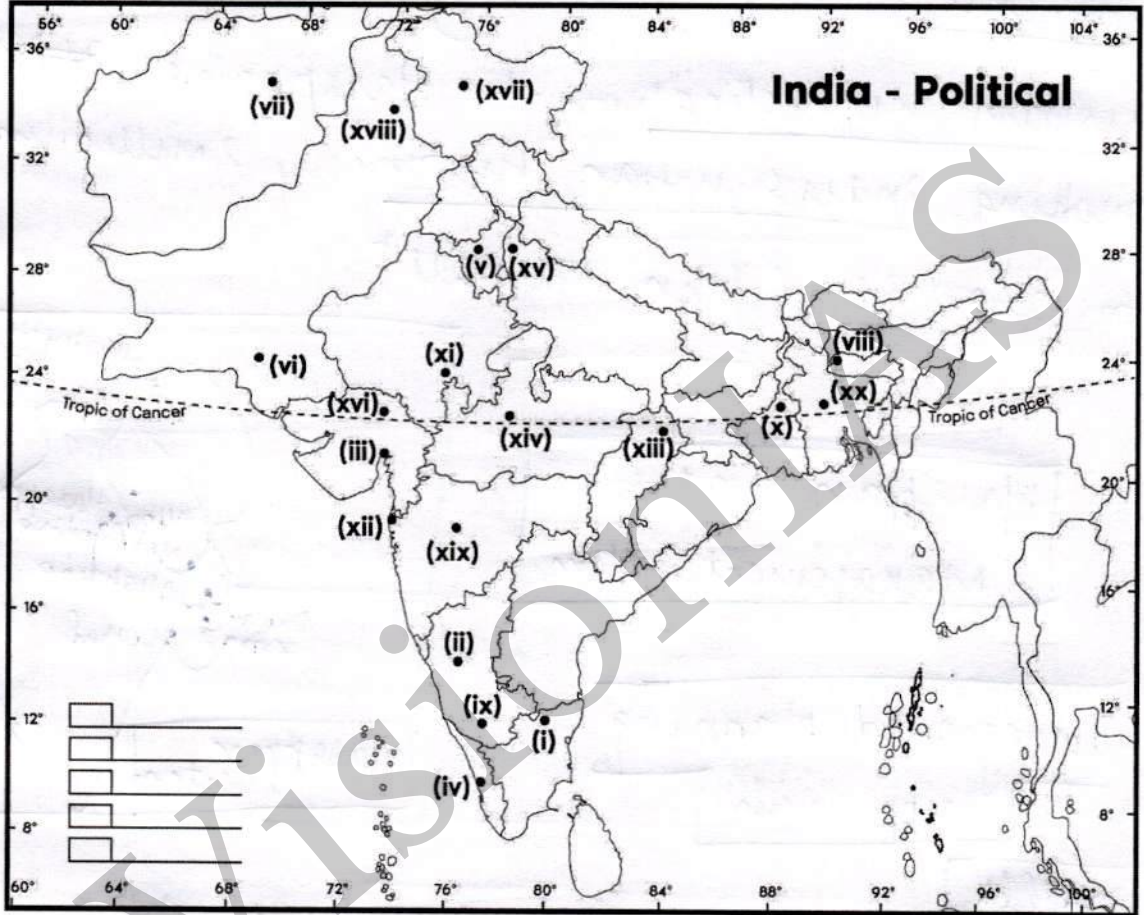
- Located in Pandharpur, Maharashtra
- Known for Vithoba sect worshipping
Vishnu as Good Vithoba / Vitthal.
- Important saints like Jnanadev (wrote
Bhavarth Deepika) and Nandev belonged
to this sect.

(xx) ब्राह्मी भूमि अनुदान अभिलेख स्थल
Site of Brahmi Land Grant Inscription

Paharpur Inscription

- Belongs to Gupta Period, where
the inscription details about landgrant
to Brahmana as agrahara donation
- Gives detail about agriculture during
Guptas, innovation and production
improvement.

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin



2. (a)

हड़प्पा जल प्रबंधन प्रणालियों के पुरातात्विक साक्ष्य विभिन्न स्थलों में क्षेत्रीय विविधताओं को ध्यान में रखते हुए एक एकीकृत नियोजन दृष्टिकोण दर्शाते हैं। दिए गए कथन का परीक्षण कीजिए।

The archaeological evidence of Harappan water management systems reflect an integrated planning approach, while allowing for regional variations across sites. Examine the statement. 20

The presence of water management systems provided a higher level of urban sophistication to Harappans, ~~as per~~ pushing India's urban history by 2 millennium to 2600 BC (John Marshall)

Harappan water management system

Integrated planning approach

Wells

→ Presence of large numbers of circular wells on all sites reflect importance of water based planning

→ The wells were both private and public and organically integrated in the town planning process.

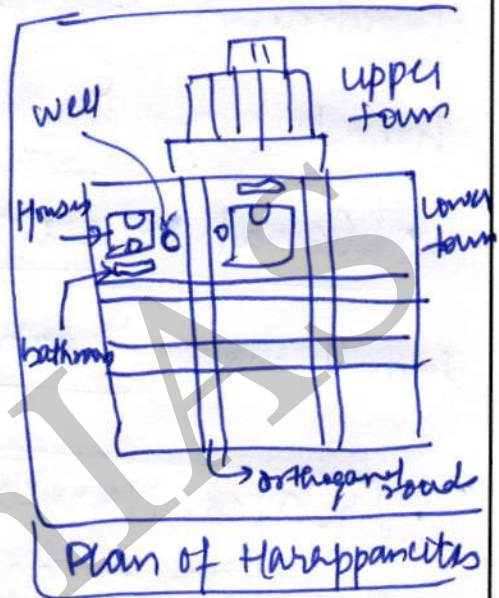


→ Drainage System

Harappan cities showed advanced planning of drainage system

• The rainwater pipelines were separated from sewage chutes

• The sewage chutes were fitted inside the walls, that opened into larger drains and had an outlet outside cities



→ Irrigation System

used the rainwater saving and management to store water in wells and used for irrigation and drinking -

Practice of multicropping found shows the Harappans had adequate water supply

→ River Damming

Mohenjodaro served as natural dam for Indus river (MR Sahni)

Regional Variation in Harappan Water Management

• Non-uniformity in water availability is shown by different structures found

• Canal structures for water management found in Mohenjodaro

• Water Harvesting Structures Dholavira had large cisterns that blocked and store water from seasonal streams Manhar and Mansar.

• Water storage structures also found in water scarce region of Ghaggar and Hakra basin as per HP Francofort but not decisive evidence found

• Hydraulic structures — In Quandina having small diameter wells

for creating pressure for water.

Fairseris considers them irrigation structure but more research needed,

• Dockyard in Lothal - As per leshnik,

Lothal Dockyard was a water storage and management structure not dockyard

• Great Bath of Mohenjodaro - despite

its ritualist significance by John Marshall,

DP Agrawal points to other functions like social bathing, water storage.

Had a separate area to drain water and fill it.

The Harappan water management structure show elements of both "homogeneity" and "heterogeneity" based on its diverse ecological & animal zone.

2. (b)

साहित्यिक स्रोतों की तुलना में अभिलेख प्राचीन भारतीय इतिहास का अधिक विश्वसनीय पुनर्निर्माण किस प्रकार प्रस्तुत करते हैं? विवेचना कीजिए।

In what ways do inscriptions offer a more reliable reconstruction of ancient Indian history compared to literary sources? Discuss.

15

Inscriptions are archeological sources with written records like eulogy, information, inscribed on them, (panegyrics) while literary records are written compendium by scholars & authors

Inscriptions are more reliable than literary sources for Ancient India

- First person narrative - mainly written by the political leader
- Asoka's Edicts - speaking directly to people
- Corroborated archeologically - with other sources like settlement patterns, corroborated with coin remains.
- Information of Art & Architecture (e.g. Kudumiyamalai Caves and Mammudar Caves show musical

annotations of Mahendraravaman I

- source for sects — sects lacking literary record (eg) Barabar Caves

Ashoka's donation to Ajivika

- Information about economy Monetary and usurious activities

(eg) Thapliya's comments of Interest rate of 9% inscribed in Nasik inscription donation

- Chronology of rulers Information about rulers ignored in literary texts

(eg) Purugupta between Kumargupta and Skandagupta.

- Political changes like presence of Gana Sangha and transformations to

Monarchy

(eg) Prayagraj Prashasti of Harisena showed Samudragupta conquered the remaining republics.

- Information about Common names — often ignored in literary text (elitocentric)

However, inscriptions have their own concerns :-

- Finding them is "happenstance event", subject to climate & weather impact and perishability -

- Bias of the writer - exaggeration by Harisena and Ravi (Aihole inscription)

- Literary texts offer more holistic and multidimensional information

eg Pali Canon gives more information about Ashoka & his Buddhism, Dhamma

The key is to follow DD Kosambi's concept of Combined Indology which collaborates all sources to provide a more accurate picture of the past.

2. (c) मूल्यांकन कीजिए कि प्राचीन भारत में द्वितीय नगरीकरण के दौरान सामाजिक-आर्थिक परिवर्तनों ने संन्यास संबंधी धार्मिक परंपराओं के उदय में किस प्रकार योगदान दिया।

Assess how the socio-economic changes during the second urbanisation contributed to the rise of renunciatory religious traditions in ancient India.

15

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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The second urbanisation (600 BC - 400 BC)

led to rise of urban centres like Vaishali, Pataliputra, Kushinara that became centres of renunciatory religious tradition.

Socio-economic Changes Renunciatory Tradition

Economic Changes

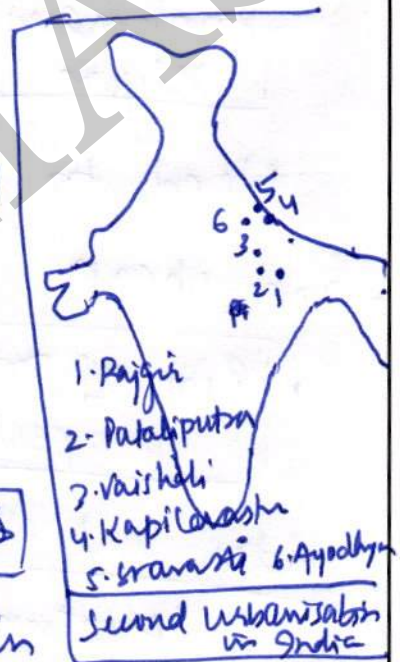
→ Rise in Agricultural Surplus

created a flourishing agrarian

and merchant class

Economically uplifted searched for religion that helped in social mobility

→ Importance of cattle wealth — opposed large scale slaughter



of cattles for sacrifices in Brahmanical religion

• Preferred Peace | Traders and merchants wanted peace for smooth flow of trade and economic activities.

• Expensive Brahmanical religion - Focus on sacrifices and large gift giving was opposed

Need to find religion that was easy and cheap

• Rise of private property Many orthodox sects felt need to return to older and simpler life in renunciatory religion (Asceticism in Jainism & Ajivika)

• Social Factors

1) Tense Vedic Society | Brahmanical-Kshatriya nexus oppressed the taxpaying Jains & Shudras as slaves

2) Women had no freedom or way to

Obtain moksha.

Alternate provided by Jainism and Buddhism (Theigatha in Chandaknikesya)

3) Kshatriya seeked way to obtain higher position in social hierarchy

→ reduce dominance of Purohita

(A coomasawamy - king as feminine aspect in king-priest relation in vedic society)

→ save huge tax expenditure in sacrifices

(Eg) Ajatashatru, Mahapadmananda supported

heterodox sects

• Rise of literary tradition literate society and texts written (Pali

and Prakrit canon) created awareness.

The socio-economic changes with political and religious needs of people created fertile ground for heterodox sects like Buddhism by Buddha, Jainism by Mahavira & Ajivika by Gotami

3. (a)

मौर्यों के अधीन व्यापार और वाणिज्य के विकासक्रम का वर्णन कीजिए। आंतरिक और बाह्य व्यापार ने साम्राज्यवादी अर्थव्यवस्था को किस प्रकार आकार दिया?

Trace the development of trade and commerce under the Mauryas. How did internal and external trade shape the imperial economy?

20

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VisionIAS

3. (b)

वैदिक साहित्य में ऋग्वैदिक ऋचाओं से उपनिषदिक दर्शन की ओर संक्रमण के दौरान वैदिक धार्मिक आदर्शों में आए परिवर्तनों का परीक्षण कीजिए।

Examine the changes in Vedic religious ideals as we transition from Rigvedic hymns to Upanishadic philosophy in Vedic literature.

15

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3. (c) सती प्रथा और नायक पूजा जैसी प्रथाओं ने प्राचीन भारतीय समाज में मृत्यु और कर्तव्य की प्रतीकात्मक समझ को किस प्रकार आकार दिया?

In what ways did practices such as sati and hero worship shape the symbolic understanding of death and duty in ancient Indian society?

15

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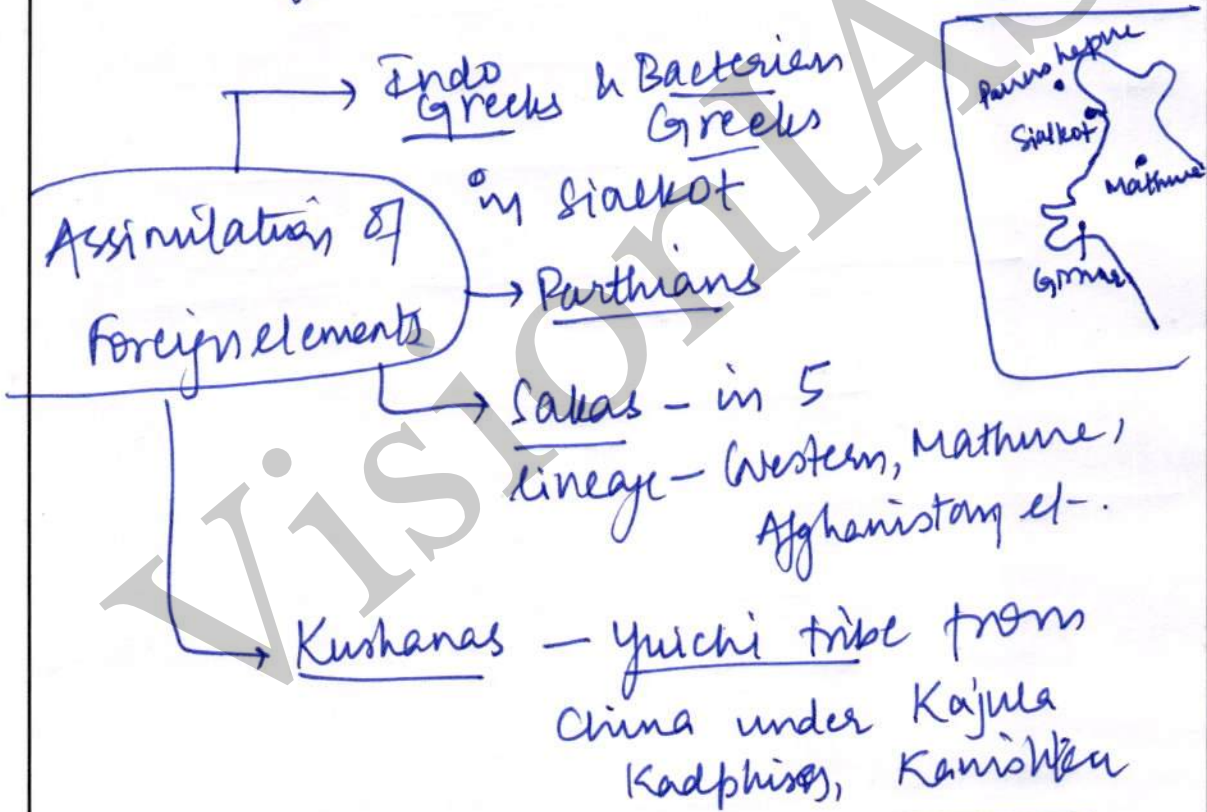
4. (a)

मौर्योत्तर काल में विदेशी तत्वों के समावेश ने भारतीय प्रशासनिक संस्थाओं और धार्मिक परंपराओं की दिशा को किस प्रकार प्रभावित किया?

How did the assimilation of foreign elements during the Post-Mauryan period influence the trajectory of Indian administrative institutions and religious traditions? 20

उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए
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The post Mauryan period (2 century BC to 3 century AD) created a syncretic society with onset of foreign tribes and integration in Indian society.



Influence on Indian Administrative System

- Divine Theory of Kingship - Kushanas introduced 'Devakula Theory'

where king and his ancestors are worshipped (eg Math in Mathura has images of Kanishka)

- Sub infodation's Decentralisation in administration (a change from Mauyas)

(eg) Raudradaman was initially a vassal than grew to be 'king of kings' in Sakas like his grandfather Chasthana

- Satrapy system local level autonomy to military governors - Sakas under Kushanas in north India

Kanishka called himself Mahaadhiban

- Land Grants emerged as symbol to enhance authority, initially to religious institutions (eg Nasik inscription)

- Guilds Jatakas show Urenis became politically powerful during this time

with sresthas acting as judicial officers and part of king's entourage

• Coins became symbol of imperial power with engraving of ruler's name & image

(eg) Menander's Indo greek coins

Influence on Religious Traditions

• Image worship Heterodox sects like

Buddhism adopted image worship

(eg) Gandhara school of Art
↳ Realistic Buddha

changes in Staitya Design - replaced
Stupa worship by Buddha image worship

• Changes in religious practices The simplicity was replaced by luxury

and comfortable life
→ Sanyas got lots of donation from
rulers, adopted luxurious lifestyle

, monks wore elaborate robes etc.

→ Rulers provided patronage - (eg) Fourth

Buddhist Council by Kanishka

Sent Kasapa Matanga as missionary to
foreign states

• Rise of new sects Mahayana Buddhism
grew during this time

(Mahavibhasa by Vasudev)

• Rise in religious literature - Asanga wrote on
Sunyavada

Ashvagosh wrote Sariputra Prakama

• Political use of religious symbols in
religion coins to show tolerance

(eg) Kanishka had Hindu, Buddhist &
Greek Gods

Thus, these changes integrated in
Religio-political milieu of India and
influence future rulers in Gupta & Post Gupta
period.

4. (b)

मूल्यांकन कीजिए कि गुप्तों के अधीन शाही उपाधि और मुद्राशास्त्रीय चित्रण किस प्रकार राजत्व की विकसित होती विचारधारा को प्रतिबिंबित करते थे।

Assess how royal titlature and numismatic imagery under the Guptas reflected the evolving ideology of kingship.

15

As per Dr Basham, the Guptas depicted the 'Golden Period' of India based on their artistic inclinations and political supremacy in contemporary India (320 AD - 600 AD)

Royal Titlature & Kingship of Guptas

- Adopted titles like 'Maharajadhiraj' showing they were 'king of kings'

- Reflection of 'decentralised' governance, where Gupta kings subdued local rulers and returned the principalities on acceptance of Gupta supremacy.

⑧ Prayagraj Prashasti - Harisena mentions

12 south and 9 north Indian rulers
defeated by Samudragupta

• Honouring oneself with being
indispensable and best amongst all

⑨ Chandragupta II adopted 'Vikramaditya'
for 'Ujjain rulers' who defeated Sakas in past

• Skandagupta took title on defeating
Mihirkula & Hunas showing himself the
protector of the realm

Role of Numismatic Imagery
in Gupta Kingship

→ Kings

• Chandragupta I showed his celebration
of marriage with Kumaradevi with
"King & Queen coin"

• Sammudra Gupta || As per VA Smith,
he rejuvenated Brahmanical tradition

of ashwamedha yajna and introduced 'ashwa coins'

2. Showed his valour by lion coins (fighting lion)

emulated later by Chandragupta II (tiger coins) and Kumargupta (shino coins)

→ Art and Culture • Veena type coins showed artistic inclination of Samudragupt

→ Religious values Gupta kings obtained religious validation and put themselves as agent of Gods through religious imagery

⊕ Hindu deities like Lakshmi, Vishnu on coin reverse

→ Self Imagery inscribed in coin with name and image enhanced their importance.

Thus, Gupta kings obtained respect and consideration of valour by using titles and coinage to survive their glory for posterity.

4. (c)

बौद्ध धर्म जितना आध्यात्मिक आंदोलन था, उतना ही सामाजिक और नैतिक आंदोलन भी था। विवेचना कीजिए।

Buddhism was as much a social and ethical movement as a spiritual one. Discuss.

15

उम्मीदवारों को इस हफ्ते में नहीं लिखना चाहिए
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Buddhism was introduced by Lord Buddha (Prince Siddhartha) in 6th century BC in quest to achieve spiritual liberation but it also helped society.

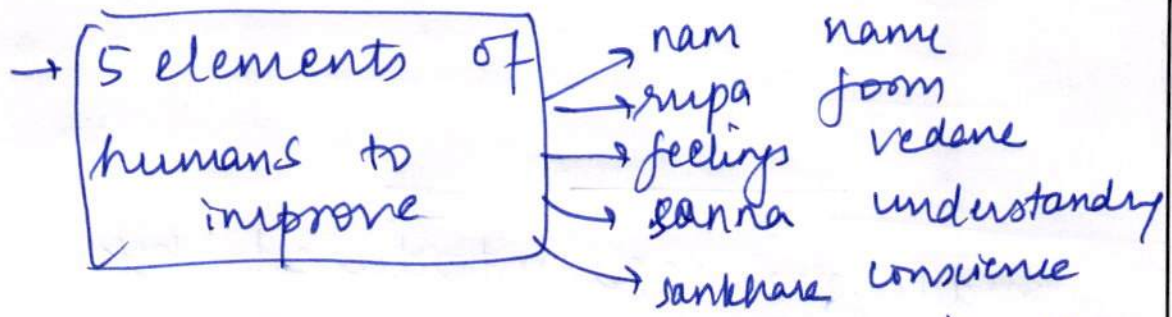
Buddhism as spiritual movement

→ Focused on achieving 'nirvana' and mahaparinirvana :-

↳ extinguishment of desires and freedom from cycle of rebirth

→ Encouraged renunciation and ascetism by joining Sanga as Bhikkhu & Bhikkhuni

→ Practice of meditation and simple life to obtain enlightenment



→ Exit from Paticcha Samuppade with 4 noble truth and Ahimsa May.

Buddhism as Ethical Movement

- Propounded 10 silas for living an ethical life - Ahimsa, Satya, no stealing (Asteya) etc.
- Improvement of one's character for moksha - Transmigration of Guna
- Acceptance of suffering as 'Karma', and behaving ethically from the moment of realisation
- Practice of key values like Karuna (compassion), Mudita (happy for other), Maitri (amicability) and upeksha (meticulous nature)

Buddhism as social movement

• Provided alternate to socially oppressed sections - 1) women (Bhikkhunis in Sangha)

2) lose one's varna post joining Sangha

3) Accepted everyone in Sangha, except some conditions (young mothers, prostitute, soldiers, slave to save Sangha from social drop outs)

• Buddha criticised Vedic Society and Vedic Mohsha, opposed Vedic rituals

He believed anyone can obtain 'nirvana' with purity of heart.

• Samyutta Nikaya - "as all woods give fire, all varna can give Brahmana"

• Sonadandehita - "Brahmana muttering chants does not make him wise"

Thus, Buddhism provided refuge for overall betterment of humanity with flexibility for lower caste & women and values of goodness provided it spread & ethical spirit.

5. निम्नलिखित प्रश्नों में से प्रत्येक का उत्तर लगभग 150 शब्दों में दीजिए:

Answer the following questions in about 150 words each:

10 x 5 = 50

(a) इतिहास के स्रोत के रूप में मुन्तखब-उत-तवारीख के महत्व का मूल्यांकन कीजिए।

Assess the significance of Muntakhab-ut-Tawarikh as a source of history.

10

Muntakhab-ut-Tawarikh written by Badayuni, a noted scholar under Akbar shows alternate and complementary information of myths.

Significance of Muntakhab-ut-Tawarikh

→ Bridges Ulama's perspective on Akbar's reforms — criticised Din-i-Ilahi as a "folly"

→ Bridges Gap in Ain-i-Akbari

(eg) Information on Karoni Companionry of Akbar's Maghar adopting title of supreme interpreter of Islam

→ Information on Mughal Courtiers

provides background and biography of Birbal, Todar Mal

→ Alternate view point criticism of

Akbar, while Abul Fazl, Mirjamundis were his close courtiers & possible bias

However, some historians criticize Badauni, since his history is not unbiased and seemed as a venting outlet for frustration with Akbar.

while other section feels, it can be used with Ain-i-Akbari to get holistic picture of Mughal rule.

5. (b)

उपयुक्त उदाहरणों के साथ तुगलकों के स्थापत्य संबंधी योगदान का मूल्यांकन कीजिए।

Evaluate the architectural contributions of the Tughlaqs with suitable examples.

10

उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए।
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The Tughlaqs provided an advancement on sultanate architecture over achievements of Khiljis and slave dynasty.

Architectural Contributions of
Tughlaqs

→ Material shifted to grey sandstone and stone rubble

→ Arches introduced 4 centred arch over Khilji's horse shoe arch

→ Dome was more pointed and had constricted neckline with squinches & pendentives

→ used octagonal floor plan

→ Battered style slanting for

strength

→ Encaustic tiles provided beauty

(eg) Tombs of Ghiyasuddin Tughlaq

→ Built multiple cities - Around

300 (eg) Jaunpur, Ferozabad etc -

→ Rebuilt Tanks like Shamsi Tank,
Balli Tank

→ Reconstructed - Added a
Qutub Minar
Fifth floor with marble

The Tughlaqs especially under
Firoz Shah took diverse construction
activities of cities, tomb, building & left
a rich heritage in Indian architecture
(Percy Brown)

5. (c)

तुर्की आक्रमणों के समक्ष राजपूत सैन्य असफलताओं के कारणों का परीक्षण कीजिए।

Examine the causes of Rajput military setbacks in the face of Turkish invasions.

10

Rajputs, as per Ferishta, suffered deep military defeats and fell down to their prodigal end with Turkish invasions

Causes of Rajput Military setbacks

• Military Backwardness - used elephants, had archaic weapons and poor military

Strategy.

Ishwari Prasad - Turks used multiple fronts of warfare, used horses, advanced weapon

• Perspective of Battle - Turks treated it as war while Rajputs treated it as "chivalry" (honourable fight)

• Political Fragmentation Infighting among

rules (Chauhans and Gohadwales)
and failure to support each other.

• Religion - Islam provided a
push to Turks to win (Jaduneth
Sarkar)

2) Brotherhood & equality - absent
in Rajput but in Islam

Only Kshatriyas fought.

• Nature of Army - Feudalism in Rajput
weakened central army
control, caused confusion
& desertion

• Society - apathetic to political changes
due to inequality, deep patriarchy
(Shudras & women)

As per R. Majumdar, deeply apathetic
and rigid society with political fractures
caused Rajput defeat against Turks

5. (d)

दिल्ली सल्तनत के अधीन इक्ता प्रणाली किस प्रकार भू-राजस्व संग्रह के एक तंत्र के रूप में कार्य करती थी?

How did the iqta system function as a mechanism of land revenue collection under the Delhi Sultanate?

10

Iltutmish introduced Iqta system for political control and revenue collection, creating centralisation (Istfan Habis)

Mechanism of Land Revenue Collection

→ Appointed "Iqtadar" as military governor of a principality

→ Iqtadar to appoint officials like muniyan, amir to collection and land record keeping

→ Use to separate a portion for personal expense & army upkeep.

→ Rest was transmitted to
centre as "Fawajil"

Different practices of rulers

Balban — appointed an agent to
keep check on iqadars in provinces

Alauddin
Iktay" — converted large number
as Chakras to
obtain revenue.

Mohammed
Bin Tughlaq — demanded Fawajil
excluding only personal
expenses
Army paid by centre to
reduce corruption

However, Iqtas emerged as
autonomous political centres under
Firoz Tughlaq & lodis & land revenue
mechanism weakened with Fawajil
not sent to centre.

5. (e)

शिवाजी की सैन्य और प्रशासनिक रणनीति में दुर्गों की भूमिका का मूल्यांकन कीजिए।
Evaluate the role of forts in Shivaji's military and administrative strategy.

10

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इस हार्जिण में
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Recently shivaji forts achieved
status of UNESCO world Heritage
showing their significance in Marathe
History.

Role of Forts in Shivaji's strategy

- Acted as centre for refuge
used for guerilla attack and
faster retreat
- Control over strategic centres
(~~Eg Shivajineri~~) to address threat
of enemies (Eg) Hill forts in
Maharashtra
- Division of authority

divided power under havaladar,
sarnobat etc. to reduce chance
of betrayal and concentration of
power centre

→ Fort of attacks - Forts located
at large height gave strategic
advantage against the enemy
below.

Thus, it helped Shivaji
sustain power & influence.

6. (a)

चोल मंदिर धार्मिक उपासना के केंद्र होने के अलावा, किस प्रकार सामाजिक और सांस्कृतिक जीवन के केंद्र के रूप में भी कार्य करते थे?

Apart from being centres of religious worship, how did Chola temples function as hubs of social and cultural life? Discuss.

20

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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Cholas; as per TR Subramaniam, brought the temple architecture to its pinnacle in South India and emerged as significant socio-cultural centres.

Chola Temples as centre of religious worship



→ Worship of different deities

• Shaiva Temple as Parvadeeswara Temple

→ Subsidiary shrines Parivalaya style in early chola temple
(eg) Vijalaya Choleswar Temple in Narthemelai

→ Centre for rituals Open Mandap halls

used for large gatherings and joint worship

Chola Temples as hub of social
Cultural life

- Marital rituals Temples emerged as centres for conducting

wedding rituals

- Pgrahara & Devadana landgrants The land grants provided to temples and Brahmanas created a

concept of "temple city" where inter-dependent relationship among residents formed

1) The temple provided "lease" for cultivation of agricultural land to surrounding tribes led to "peasantisation of tribes"

Tanjore city

2) Cause "Brahmanization" of local society as surrounding inhabitants were included in "Brahminal society"

3) Rise of inequality - i) Brahman 'sabhas' emerged to manage temple
Eg Uthamerur inscription - Brahmadeya village
ii) For non-Brahmana villages, villages used to manage temples.

• Cultural Activities Became centre of dance and music
Bharatnatyam was patronised and done by women called 'devadasis' who were considered married to 'god'

• Part in Economic Activities - Chola temples emerged as large landers and investors.

They provided loans to common people and developed irrigation and water structure.

• Political Administration Kings used temple to enhance control over local regions

(Eg) 1) Raja Raja Chola gave directions to Tanjore Temple administration

2) Presence of king's agents in temple committee meetings

Thus, Chola temples ideally developed as a world of their own where inhabitants had their own social interaction, furthered cultural exuberance and centre of political power.

6. (b)

बरनी द्वारा की गई अलाउद्दीन खिलजी की आलोचना किस सीमा तक उसके व्यक्तिगत मूल्यों और उत्तरवर्ती काल के संदर्भ से प्रभावित है?

How far is Barani's criticism of Alauddin Khalji shaped by his personal values and the context of a later period.

15

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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Barani was the court scholar of Mohammed Bin Tughaq and Firoz Shah, provided critique of Delhi Sultanate in 'Tarikh-e-Firozshahi'

Barani's critique on Alauddin
Khalji

→ Gave information of his agricultural reform

- charai, gharl tax
- 50% ~~tax~~ on agricultural summer share
- Imposition on Khuts & Muqaddens

Market & Military Reforms → 7 Zabawits → for regulating market of cloths, slaves and food

- Dagh & Chehra
- 4 Zabawits to control nobles - spy system, no drinking, social parties, took land grants

(*) Barani's criticism on Alaudin
Khilji has been supported as
dispassionate and neutral by some
historians :-

- Took a didactic approach in
writing
- Gave reasoning and underlying
rationale for Alaudin Khilji
like opposition & taxes,
staggering economy, Mongol attacks
- Appreciated him for achievements
and criticised for failures → eg short lived
nature of reforms due to centralisation

(*) However, in some cases personal
bias is seen :-

→ Criticised Alaudin Khilji for ignoring
Ulemas and sidelining them.

Barani believed kingship and laws should be aligned with Shariat, which was not followed.

→ There should be preference to Turkish nobility, which was ignored

(*) Barani's criticisms based on later period

→ Inefficiency of Mohammad Bin Tughlag - showed gilt & effectiveness of Alaudin Khilji's economic reforms

→ Alaudin Khilji as meritorious ruler with ability to subdue rebels
Highest number of rebellions under

Tughlag's rule

→ Alaudin Khilji was able to control mal practice in market and stop famine while Delhi suffered most famine under Mohammad

Thus, a mix of personal values & later sultans influence his critique on Alaudin Khilji

6. (c)

इस दृष्टिकोण का समालोचनात्मक परीक्षण कीजिए कि सूफी संत जितने रूढ़िवादी इस्लाम के आलोचक थे, उतने ही इस्लामीकरण के प्रतिनिधि भी थे।

Critically examine the view that Sufi saints were as much agents of Islamisation as they were critics of orthodox Islam.

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Sufi saints entered India with Islamic conquest with establishing many Khwahas like Chishti & Suhawardi, affecting India's religious scenarios.

Sufi Saints as Agents of Islamisation

→ Supported conversions - (eg) Suhawardi saints led Hindu conversions to Islam

→ Opposed religious tolerance (eg) Naqshbandi sect was highly against acceptance of other religions

→ Use of state machinery to promote Islam

Suharwardi saints used patronage and influence of Delhi Sultanate to enrich themselves and promote the cause of Islam.

→ Later Chishti saints like Gangji. Chisag-i-Delhi became orthodox and downgraded Hindu ideals.

Critique of Orthodox Islam

→ Sects like 'Bashara' like Qalandariya did not believe in Shariah.

→ Chishti sect under Auliya and Baba Farid adopted syncretic approach.

Used popular language and symbols (Hindavi by Khusrav)
Practised altruism and goodwill

towards poor Hindus and
engaged with Bhakti saints

→ use of music and dance & practice

of sama opposed in Islam was

adopted by Chishti saints

2) use of Qawalli as a method
of creativity

3) Khusau - rag goda, khams,
ghazal

→ Ascetic practices - Auliya used to
practice 'yogic breathing'

→ Chishti practiced simple life

maintained distance from state

and involved in social service

Thus, nature of Sufism depended
on the sect and leadership which
decided its inclination to Islam and
orthodoxy

7. (a)

मुगल चित्रकला शैली किस सीमा तक विभिन्न परम्पराओं के संश्लेषण का प्रतिनिधित्व करती है?

To what extent did the Mughal school of painting represent a synthesis of multiple traditions? 20

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7. (b) रामानुज के विशिष्टाद्वैत दर्शन ने शंकर के अद्वैत की अवैयक्तिक निरपेक्षता (Impersonal Absolutism) को किस प्रकार चुनौती दी?
How did Ramanuja's Vishishtadvaita philosophy challenge the impersonal absolutism of Shankara's Advaita?

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7. (c)

हिंद महासागर के व्यापार पर पुर्तगाली एकाधिकार को रोकने में क्षेत्रीय समुद्री शक्तियों की भूमिका पर टिप्पणी कीजिए।

Comment on the role of regional maritime powers in checking Portuguese monopoly over Indian Ocean trade.

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8. (a)

परीक्षण कीजिए कि मुगल अर्थव्यवस्था की संरचना और कार्यप्रणाली ने 16वीं और 17वीं शताब्दियों के दौरान इसे अनुकूल व्यापार संतुलन बनाए रखने में किस प्रकार सक्षम बनाया।

Examine how the structure and functioning of the Mughal economy enabled it to maintain a favourable balance of trade during the 16th and 17th centuries.

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8. (b)

चर्चा कीजिए कि 15वीं और 16वीं शताब्दी के दौरान विजयनगर दरबार किस प्रकार कवियों, विद्वानों और कलाकारों के लिए एक सांस्कृतिक केंद्र के रूप में कार्य करता था।

Discuss how the Vijayanagara court served as a cultural hub for poets, scholars, and artists during the 15th and 16th centuries.

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8. (c) प्रारंभिक मध्यकालीन भारत के प्रमुख वैज्ञानिक एवं तकनीकी योगदानों और दैनिक जीवन में उनकी प्रासंगिकता का मूल्यांकन कीजिए।
Assess the major scientific and technological contributions of early medieval India and their relevance in daily life.

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