



An Institute for Civil Services

**IAS TOPPER'S**

**TEST COPY**

**VIKRAM GREWAL**

**RANK-51 (CSE 2018)**

**GS MAINS 2018: HISTORY**

122  
250

**GS SCORE**

*History Test Series*

*Mock 1 (Paper-I)*

*TEST - 07*

## HISTORY

*Time Allowed: 3 hr.*

*Max. Marks: 250*

### *Instructions to Candidate*

- Please read each of the following instructions carefully before attempting questions
- There are EIGHT questions, printed in ENGLISH & HINDI
- Candidate has to attempt FIVE questions in all
- Question 1 & 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least TWO from each section.
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- 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.

Name VIKRAM GREWAL

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

Date \_\_\_\_\_

Signature Vikram

1. Invigilator Signature \_\_\_\_\_

2. Invigilator Signature \_\_\_\_\_

REMARKS

GS SCORE

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## SECTION-A

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum Booklet. Locational hints for each of the places marked on the map are given below: (2.5 × 20 = 50 Marks)

1. A Harappan Site
2. A Chalcolithic Site
3. An ancient Capital
4. A Neolithic Site
5. A site of Ashokan Inscription
6. A Rock cut cave site
7. A Port city
8. An ancient temple site
9. A Paleolithic site
10. An Ancient Education center
11. A Harappan site
12. A PGW site
13. A Buddhist site
14. A Jaina site
15. A Prehistoric cave painting site
16. An ancient capital site
17. A cultural center
18. A Megalithic Site
19. A Medieval Temple city
20. A Mesolithic site

Remarks

1. RANA GHUNDAI - Harappan Site

- located near the Bolan Pass
- in close proximity with Neolithic Mehgarh
- presence of Harappan weights of chert
- terra cotta figurines found.

2. KAVATHA - Chalcolithic site

- (V)
- presence of Kavatha pottery culture of BLW
  - located on banks of Narmada basin
  - copper hoards unearthed by H.D. Sankalia

3. MANYAKHETA - Ancient Capital

- capital of Rashtrakutas of the Deccan
- located in the Dharwad system of rocks
- Ash mounds and sandstone sculptures found.

4. NAGARJUNA KONDA - Neolithic site

- Located at erstwhile capital of Ikshvaku site
- Salvage archaeology used to protect site from Nagarjunasagar dam.
- Presence of celts, harpoons, antlered swords
- Buddhist monastery present.

5. DHAULI - Ashokan inscription

- 12 → Brahmi script inscription deciphered by James Prinsep
- Mention of South Empires - Cholas, Keralaputras etc.
  - Dhauli Elephant sculpture found.

6. LAKHUVIAR - Rock cave site

- 10 →
- Located on banks of Sugal river in Kumaon
  - Presence of natural pigments eg. limestone for white, ochre for red.
  - Interestingly, very minor bone tool industry evidence present.

7. SUTKAGEN-DOR → Port City

- Trading outpost of Harappa to Sumer.
- Westernmost mature Harappan site.
- Seals, beads, bangles found
- Terracotta toys of boats & carts also found.

8. TIGAWA - Temple Site

- Earliest evidence of structural temple
- Built of sun-dried & baked bricks
- Square sanctum cella with austere walls.

9. HIRAN VALLEY - Palaeolithic Site

- Excavated by SR Rao of ASI.
- Exquisite Acheulian tool industry
- Hand axe, choppers, cleavers found.
- Dated to two phases between 200,000-180,000 BP.

10. NALANDA - Ancient Education Center

- (1/1) - Buddhist Mahavihara located in Kosi floodplain
- founded by Kumaragupta
- 'Bandhakosha' of books present here.
- Visited by Hiuen Tsiang & I Tsing in 7<sup>th</sup> Cent. AD.

11. AMRI - Harappan Site

- (1/1) - Confluence of Kulli and Thukar Pottery.
- Chanhudaro lies in close proximity.
- Located on banks of Indus River.
- Seals of quartz found.

12. BNAGWANAPURA - PGW Site

- (1/1) - Also a late Harappan site
- Located in the Upper Gangaic plain.
- Excavated by archaeologist J P Joshi.



13. KARLE - Buddhist Site

- India's biggest Chaitya built here.
- Cave stupas built by mercantile community
- patronized by Satavahanas & later Chalukya
- located on the slant slope of Sahyadris.

14. VALLABHI - Buddhist Site

- Hinayana Buddhist learning centre.
- Also held 2nd Jaina Council
- Capital of Maitrakas.

15. CHOPANI MANDOL - Prehistoric Cave

- excavated by G R Sharma of ASI.
- located in Belan Valley of UP.
- also an exquisite Palaeolithic site.
- flake & core tools found.

16. MADURAI - Ancient Capital

- Capital of Pandyas.
- Location of Meenaxi temple.
- Cultural centre of Mathas in Early Med.
- 'Raja Gopurams' found here.

17. AIHOLE - Cultural Centre

- Location of Lad Khan temple.
- Patronised by Chalukyas esp. under Pulakesin II.
- Kanikirti's Prashasti found here.
- Vesara & Nagara style temples.

18. BRAMHAGIRI - Megalithic Site.

- Cairns, pit burials, topicals found.
- Megaliths with transepts found.
- BW pottery & iron implements found.
- Excavated by archaeologist Amalananda Ghosh.

19. MARTAND - Temple Site

- Sun Temple located here.
- Popular Hindi film 'Haider's' song Bismil was shot here.
- Nagara temple with Kashmiri regional style alterations found.

20. TILWARA - Mesolithic Site

- Located towards southern Thar desert.
- Microliths & composite tools found.
- Early evidence of goat domestication.
- Later became centre of Nagori Sufis.

Remarks

2. (a) There were several factors which either motivated or compelled the stone age people for the transition from Mesolithic to Neolithic. Discuss. (15 Marks)
- (b) The modern research has changed various old concepts regarding Harappan civilisation. Analyse. (20 Marks)
- (c) To what extent it is correct to call the process of urbanization as an urban revolution. (15 Marks)

(a)  
 7/15  
 The transition from Mesolithic to Neolithic Ages was witnessed tentatively during the period 10,000 - 8,000 BP. There were several factors that motivated this.

① V. Gordon Childe called it a 'neolithic revolution' by emphasizing the importance of changing food patterns and industrial capabilities of the prehistoric man.

Substantive  
 early  
 encroachment

② Robert Braidwood stressed on the theory of 'nuclear zones' where animals, plants and Mesolithic man could collaborate.

Remarks

for question

LN 2

what is modern research - explain in the context of NEC

- (3) Kent Flannery claimed the positive feedback mechanisms of food cultivation led to the transition.
- (4) Raymond & Bridget Atkinson remarked the 'Convergence theory' to be the main factor. It said that all Mesolithic cultures of the world were bound to adopt cultivation, domestication and storage mechanisms.
- (5) Climate conditions that led to this transition, Gurdeep Singh's pollen grain analysis in Rajasthan shows: 2 million years ago to 10,000 BP the end of Pleistocene glacial period to give rise to Holocene warmer, wetter and milder phase made soil fertility and precipitation levels increase.
- (6) Sophistication in tool making: from the

Remarks

microliths, now man could make better composite tools e.g. celts, harpoons, antennae swords, spear.

⑦ Animal domestication patterns, aynes konila Thapar were seen in Indian subcontinent due to its suitable vegetation. Dog, sheep, goats were domesticated.

⑧ Plant domestication, for example, wheat corn, emmer corn as well as einkorn wheat were predominant to suit better cultivation.

⑨ JF Jarrige's excavation at Mohenjodaro clearly show 8 phases of transition and evidence of rice in Koldihwa suggest presence of water in Ganga valley for production.

⑩ Jarwa paintings & BRW Pottery provide further explanation of transition from food getting to production to storage.

B.B Lal called this transition 'habitual' & 'autochthonous' to human civilization.

Remarks

⑧ Maximum No of marks of history not required — Conceptual clarity is important.

Substantive depth

Proper examples

Not done



(6)  
10/2

The Modern Research on the Harappan Civilization has provided us with several analytical views on the subject that these have led to further revision of older concepts.

① Regarding location & naming:

- John Marshall called it 'Indus Valley' Civilization where as M. Wheeler called it 'Indus' civilization.
- However, recent excavations at Rakhigashi, Damabad etc. show it goes beyond a specific region. Therefore, R. Thapar prefers 'Harappa' civilization after its first excavation by DR Sahni.

old concept  
New  
Indus-Saraswati

② Regarding periodization:

- Recent excavations show a comprehensive layering different among 'early', 'mature' and 'later' Harappan phases. Thus, 2600 - 1900 BCE is fixed for mature phase with

some regional variations.

### ③ Regarding Social milieu

- Evidence of 'sati' at Lothal questioned.
- Mashed 'horse' seal of Ranaraja questioned by M. Witel
- Five altars suggested to be 'hearths' recently.
- Evidence of 'hopsotch' of Ranawali found recently.

### ④ Regarding Political setup :

- Mortimer Wheeler had called it a 'theocracy' of a priest by earlier.
- But recent research of consistent patterns of town planning, drainage, 1:2:4 bricks suggests a connected 'urban' polity (Malik argues)
- Kenoyer & Bosehl argue it to be a 'multi-polar' and 'mercantile' dominated civilization respectively.

### ⑤ Regarding Origin :



- EJH Mackay had earlier said Harappa was an extension of Sumerian civilization.
- Wheeler had argued for a Mesopotamian Migration.
- Recent analysis by AM Ghosh & MR Meher propound a local emergence from Neolithic Chalcolithic culture e.g. Mehargarh, Kulli, Sothi etc.

### ⑥ Regarding Decline:

- Wheeler's 'Aryan Invasion' theory questioned.
- Ratnesar's 'Toude decline' theory questioned.
- Recent studies by Gurdeep Singh shows drying phase & alteration of Ghaggar-Hakra route.
- Lately, the 'Monsoon-link Theory' of L. Adhikari blames weather pattern for decline.

The recent 'Meghalya - Aye' classification of Holocene provides more insights into climate-determined nature of Harappa civilization.

Remarks Mention the need interpretation of structure  
e.g. dachya, great granaries

(C) In order to ascertain the extent to which urbanization i.e. case of 1<sup>st</sup> urbanization (Harappa Civilization), 2<sup>nd</sup> urbanization (Mahajanapada phase) we must analyze the universal themes of historical 'urban revolution'.

### \* Urbanization as revolution

① V. Gordon Childe argues for the following features to be intensely 'revolutionary':-

- production of surplus
- emergence of state to control trade
- appropriation of surplus & reciprocation of security
- origin of non-agro sector
- science, literature and art
- urban centres as location of grains, political & social institutions.
- heterogeneity in population.

- ② Argument of 'division of labour' was considered revolutionary from the past 'band-based' society.
- ③ Emergence of aristocracy and intellectual class is touted as a huge change.
- ④ 'Invention of script' argued Raymond Allchin was a revolutionary act.

#### \* CRITICAL VIEW:

- ① Thapar argues it was a 'gradual' process of thousands of years & thus not revolutionary.
- ② B.B. Lal said that it was an indigenous 'development' rather than 'universal' revolution.
- ③ The aspects of 'division of labour' and development of 'heterogeneity' could be seen in several prehistoric tribes like the Allan society of Africa - thus it was not revolutionary said Southall.

Thus, we must restrict our understanding of urbanization to certain developments <sup>only</sup> as revolutionary.

Remarks

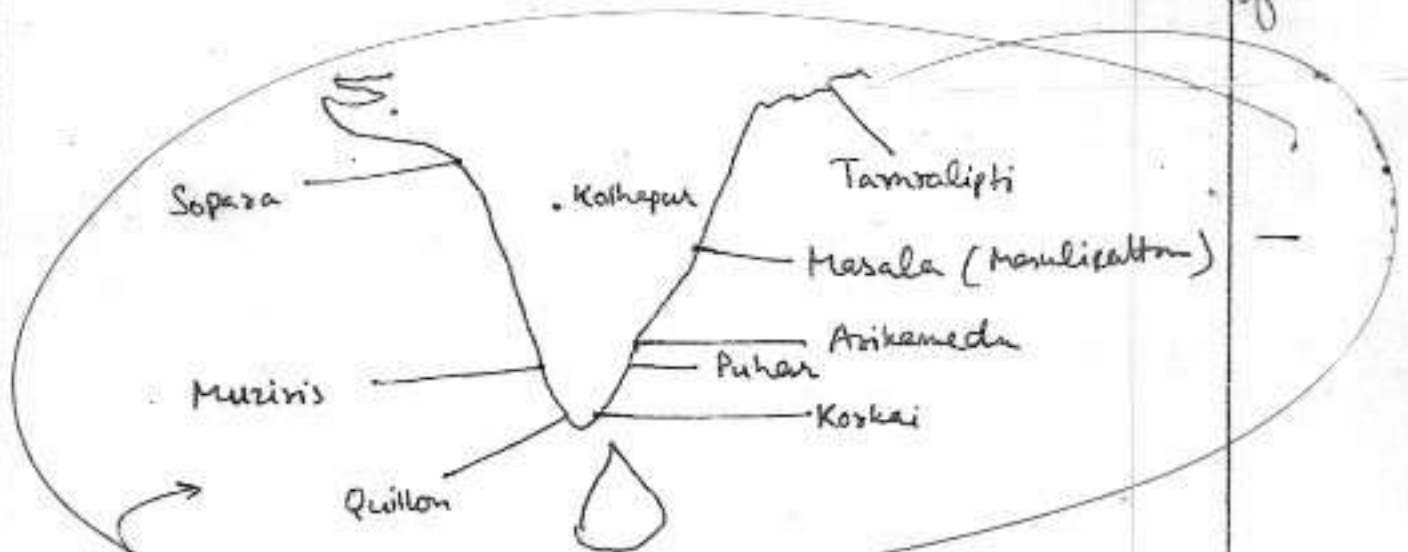
⊗ Epstein → as a process - Urbanization as a Evolution  
 but as a Impact - Revolution

4. (a) Discuss the trade of southern India with the Roman empire during the Sangam age on the basis of archeological sources. (15 Marks)
- (b) Discuss the role and functions of guild during ancient India. (15 Marks)
- (c) From the beginning of the Christian era to the 7<sup>th</sup> century CE, was really the period which transformed the society drastically. Evaluate. (20 Marks)

(a)

9

The Sangam Age (300 BCE - 200 CE) was marked by intense trade between South India and Roman Empire. This is affirmed by archaeological sources.



- ① Trading ports make for ideal archaeological sites for evidence of Indo-Roman trade.  
 Example: Korkai hosted a Roman settlement.

Remarks

- ② Numismatics: evidences of several gold, silver coins present in hoards have been found at Tamralipti and Harikela.
- ③ Pottery: Roman 'amphorae' of wine have been found at Asikamedu which also finds mention in accounts of Comes Indico-Plustus.
- ④ Artefacts: a statue of Poseidon found at Kothapuri ascertain the extent of inland penetration of mercantile community.
- ⑤ Textile: Roman outposts-like locales of Genoa, Sicily have yielded Indian cotton (sindon), Muslin (Mersale) and later even jute.
- ⑥ Epigraphy: copper plate inscriptions in Muziris.

Remarks

show the presence of Roman traders and Pliny calls India - the drain of Roman wealth.

Uttaramerur inscription of Cholas prohibit 'outsiders' to take part in local assemblies thus affirming presence of interregional traders.

- ⑦ Remnants of Geographicon of Diodorus Strabo Indica of Arrian and Pliny's accounts corroborate the above.

A flourishing trade of spices, wine, textile and minor consumer goods especially ivory was thus taking place between Rome & India in the South till 3<sup>rd</sup> century CE.

good

Add -

①

Impact of this trade on the

Eco  
Polity  
& Society



(6) 'Shrenis' were prominent guilds along with others like 'puga', 'manigrani' and more that played a pivotal role in ancient Indian socio-economy.

\* ROLE:

- 'Anguttara Nikaya' list the names of several guilds that play a commercial role in regional and intercultural trade.
- Jatakas refer to 'puvanti' & 'saparenta' traders signifying their pan-Indian role.
- Romila Thapar delineates that they not only contributed to economic development but also played social as well as political roles.
- 'Shreshthin' and 'Sasthivache' played major roles in local as well as caravan-based society.

Remarks

★ FUNCTIONS:① Economic

- Collection & payment of taxes and levies.
- Contribution to local building activity of Temples.
- accept land grants & establish trade centres.

② Political

- functional autonomy from the king's authority.
- making their own rules & regulations.
- legitimizing currency of the royalty as well as authority.

③ Social & cultural:

- specialization of crafts e.g. Svarshere, datchare.
- sequestered living and livelihood e.g. Dashapura weavers.
- upward social mobility & jati proliferation.

500 Svaris of Ayyavole and Maigramam  
are primary examples of renowned guilds.

good - }  
 Jostorathi }  
 Pottalathi }  
 objected }  
 Street }  
 carry on

Remarks



(C)  
 (10) The changes in society between 1st century CE & 7th century CE were comprehensive.

It was a period of political, economic and social transition.

① Political institutions became more centralized

but proliferated disparately according to B.D. Chattopadhyay and this led to social alteration of centralized structures.

② Neemam Kulkar argued that the dissemination

of the state through secular and religious land grants under Guptas

led to transformation of pre-state society into state society.

Remarks

Write in detail the factors of change.

- ③ Mitrajati and Varnasankare processes were prominent during the 1<sup>st</sup>-3<sup>rd</sup> century CE due to absorption of foreign elements (Mleccha) as well as the non-state societies (nishadas)
- ④ Occupational role of 'jati', argued Gerard Fussman led to multiplication of social classes.
- ⑤ R.S. Sharma used the 'Kali Yuga Thesis' to explain the rise of social disorder and obstruction of Varnashramadharm.
- ⑥ DD Kosambi turned it to be a start to the Indian feudalism

⑦ Decline of trade, self-sufficient villages and decline of money economy led to subjugation and exploitation of the peasant, argued Harbas Mukherjee on basis of Hiem Tsey's accounts.

~~HOWEVER~~, the alternate view favours the 'integrative polity' and social development in South India with new mathas, varadis and vishwas eg. Kanchi, Vellore etc. Thapar argued that the inherent nature of society had several features of chazras well as caste.

good examp

Substantiated with example

## SECTION-B

5. Critically examine the following statements in about 150 words each:

(10 × 5 = 50 Marks)

- (a) Malfuzat literatures not only throws light on the cultural aspect but the political aspects as well.
- (b) Shankaracharya and Ramnujacharya, both had huge differences in their ideologies.
- (c) Delineate the similarities and differences between Pallava and Chola architecture.
- (d) Evaluate Baburnama as a source to know the contemporary society.
- (e) Discuss the life of rural women during the Mughal period.

(a)  
6

Malfuzat literature includes the records of conversations of the Sufi saints in their khairats. It developed exquisitely during 13<sup>th</sup> - 18<sup>th</sup> centuries CE.

CULTURAL ASPECT

- Malfuzat literature reflects the social milieu of the Deccan as well as the Ganga plain in the light of aspect of 'wahadat - al - wajud' (unity of existence)

Remarks

- 'Fawa'id-al-Fawa'id' shows the interaction of Sufis with the local populace, particularly sayings of Nizamuddin Auliya with Amir Khusrau.

- Malfuzat also highlights the counter-cultural aspects between the Bhakti sects and their counterparts in Sufi Khwagas.

#### • POLITICAL ASPECT

- The politics of Delhi Sultanate can be witnessed through the Maktubat (letters) of Malfuzat literature. Example, Auliya's curse on Muhammad Tughlaq.

- The Bahamani kingdom's theory of kingship can be seen due to their patronage of Nagori, Qadiri Sufi literature.

Apart from the above, Tazkirat (biographies) of Saints also reflect Sufi interactions.

(b) Shankaracharya and Ramanujacharya were the primary 'acharyas' of early medieval mathas in 8<sup>th</sup> and 11<sup>th</sup> century CE respectively.

\* Differences in ideologies:

- Shankaracharya proposed 'absolute monism' in his 'advaita' philosophy while Ramanuja proposed 'qualified monism' in his 'visishtadvaita' philosophy.
- The former said that 'jnana' or 'knowledge' was the true path of 'salvation' where as the latter said 'bhakti' or devotion to God was the true path of salvation or 'moksha'.
- Shankara focused more on the elite circle of Brahmanes as guides, teachers and intell-  
ectuals where as Ramanuja argued for

More  
facts →  
analysis



a wider entry of caste in religious affairs.

\* Critical view:

- Both focussed on maintaining hierarchy & upholding 'varna shramadhama' argues B. D. Chattopadhyaya and this both were equally reactionary

- Raja Gurukul argues that both agreed on the concept of 'moksha' and Ramanuja accepted 'bhakti' as well as Shankara's 'jnana' for it.

Thus both differed as well as agreed on several points of their ideologies.

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(c) The Pallava and Chola architecture mark the cultural advancement during the early Medieval South India, particularly 7<sup>th</sup> - 11<sup>th</sup> century

\* SIMILARITIES:

• Susan Huntington while studying South Indian

architecture argues that both Pallava and Chola led to evolution of Drauida style of temples.

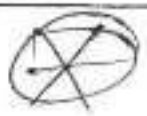
- The basic structure of patronage was similar as it was usually royal agenda of commemoration of victories. Example: Shore Temple of Kanchipuram and Gangai-konda-cholepuram, temples were both symbols of victory in North.
- Other similarities included use of granite, sandstone, presence of square garbhagriha and conical pyramidal vimana.

#### \* DIFFERENCES:

Chola	Pallava
- Prominence of <u>sutradhana</u>	- Prominence of <u>Pancha-ratha</u> style
- Temples became centres of administration.	- Temples became educational centres eg. <u>Kanchi matha</u>
- Dominance of sculptures of <u>bronze</u> eg. <u>Nataraja</u>	- Sculptures of <u>stone</u> eg. <u>Kailashmatha Kanchi temple</u>
- <u>Ur, Sabha, nayan</u> centred.	- Governance of architectural complex <u>centralized</u> .

Thus, Cholas & Pallavas continued to inspire other architecture of the Southern region.

Remarks

 for better presentation you can draw rough sketch of temple



(d)

'Baburnama' or 'Tuzuk-i-Baburi' remains a primary source of history to study political and social milieu of early Mughal empire in India.

- Stephen P. Blake argues that Baburnama presents a view of an 'alien ruler' with an objective perspective of Indian society.
- IH Qureshi stresses on Babur's narrative skills to present social implications of Khanua and Chanderi battles of 1527 & 1528.
- Vincent Smith of the Colonial school refers to it as a foremost source to know the difference between Central Asian & Indian populace - the former he said was 'martial' and latter 'spiritual'.

Remarks

HOWEVER, there are several limitations:

- Babur used the term 'Baburi' as an alter-ego which confuses the historiography.
- The style of narration is based on biased view of 'Golden Lands' of Terghana & Samargand.
- It is written in Persian style of history writing tradition and thus focuses on 'Divine Kingship' rather than circumstances of society.

Alex Ruthenford recently wrote a contemporary fictionalized account of Baburnama.

The conditions of rural women during the Mughal period are reflected by several contemporary sources of history.

- 'Ain-i-Akbari' of Abul Fazl writes of the women agriculturalists and those involved in weaving & handicrafts.

- The 'Rajput Princess' portrayal in oral tradition collected by James Tod shows a socio-cultural policy of toleration by the Mughals with respect to female population in villages.
- Irfan Habib agrees that women were an economically significant yet sociologically weaker section in rural areas.

- The 'purdah' system is highlighted by Badami
- Practice of 'sati' is referred to in Akbar's policy for abolishing it especially in rural areas.
- Female education in madrasa system is known and emphasized. Eg: Gulbadan Begum
- Etta Koch highlights the relative freedom of non-Muslim regional women with respect to Muslim Mughal women by citing their absence from miniature paintings of Karkhanas.

Therefore, M. Athar Ali remarks it to be a 'cultural as well as political ignorance'.

Remarks

Compare with

Western Women

8. (a) Architecture of Mughals demonstrate their capability of mobilizing resources. Discuss. (15 Marks)
- (b) How far do you think that Din-i-Ilahi was an absurdity done by Akbar? (15 Marks)
- (c) The Marathas had certain strengths which made them successful against their enemies and at the same time they had certain weakness which stopped them from forming an all India empire. (20 Marks)

(a)

~~Architect~~ Architectural development by the Mughals exhibits socio-cultural as well as political authority and capability of their state.

① Patronage: the expenditure on architectural development was accommodated through the land revenue settlement of jagirdari system.

② Raw materials: Sandstone of Agra Fort marble of Taj Mahal as well as

Nicely  
crackdown  
the  
objectivity

Remarks

lime and mortar were ~~mined~~ and acquired.

③ Artistry: Arabesque decoration, jaalis, chhatris as well as pietra dura, remarked ~~→~~ Annemarie Schimmel was done to a great level.

④ Support from the regional rulers was taken as the Rajput prices as well as the diverse varieties, argues Irfan Habib.

⑤ Theory of kingship was visible through its grandeur and outworldly spiritual design. eg. Tana Masjid.

⑥ Foreign influences, argues Ebba Koch, seen in Kala Burj of Lahore.

⑦ Regional architecture like Sharqi, Malwa & Bajal was also influenced by the Mughal style as a result of this powerful mobilization of resources.

Therefore, the Turko-Mughal idea of sovereignty that was encapsulated in development of architecture was portrayed by Mughals to exhibit their power.

- Elaborate the part of

Financial Resources



(b) Din-i-Ilahi of Akbar was a loosely organized religious movement that had its own critical and positive aspects for its own sustenance.

★ APPRECIATIVE View:

① Blackman argued that Akbar's Din-i-Ilahi was a 'new religion' acc. to his policy of 'Sulhi kul' (universal peace) that benefitted his accommodative approach to Empire.

② Jadunath Senker praises the tolerance of 'Din-i-Ilahi' to spread good will between Muslims & Non-Muslims.

③ S.I.A Rizvi calls it a positive step

Remarks

for preservation of rule.

★ CRITICAL VIEW:

- Dimai-ulahi was idealistic and did not consider real threats to the religious policy of state.
- It was to be based only on naam, nishan & namus & hence just a minor sect, not a religion.
- It alienated ulama as well as nobility especially after 'Mahzarname' declaration.
- It portrayed Akbar as a spiritual rather than military strong ruler.

Abdul Qadir Badami, thus, remarked the religious policy of Akbar as 'blasphemy'.  
Ulama even issued a 'fatwa' against him.

Cooper with the dharmora of Ashoka

Remarks

Try to write your own view — and Substantiate it with the opinion of historians



(c)  
 10 The Maratha Empire was seen as a  
 successor to the Mughal throne due  
 to several positive features of its polity  
 but it failed due to several weaknesses  
 within it.

★ STRENGTHS:

- ① Andre Wink eyed the 'fitne'-recognition  
 of alliances as a strong mode of polity  
 for Maratha growth.
- ② Sir Jadunath Sirkar eyed strong leadership  
 of Shivaji to be a personal epitome  
 of sovereignty against the Mughals.

- ③ Expansion of the power of Marathas was wide, aided Auton, as it had a confederacy of Peshwas, Mothers, Scindias, Bhambles etc.
- ④ A tant system of administration through 'Ashtapradhan' worked in their favour.
- ⑤ Revenue collection through 'Chauth' & 'Sandeshmukhi' was high.
- ⑥ Auxiliaries of army & strong Navy was present as seen from raids at Jingji, Karkam, Puandar etc.
- ⑦ The declining Deccan Mughal Campaign, Successor states like Awadh, Hyderabad as well as Jat, Sikh, Sethoni rebellions favoured it.
- ⑧ M G Ranade called it 'Maratha Nationalism'.

\* WEAKNESSES:

- ① Weak aristocracy and disunited confederacy among the 5 houses of princes.
- ② Bargins & pidaris formed major part of Marathe army - these were plunderers & robbers seeking personal gain.
- ③ The so-called 'hidden reaction' to Muslim Myhal state did not manifest due to diverse interests among the several local regies.
- ④ Conq of Afghans under Abdali crushed the aspects of a superior Marathe state at Panipat in 1761.

would diminish  
 years of  
 1761

Apart from the above, Smith agreed that Marathas lacked a state per se. Kabib & Ather Ali said their nature was more of a peasant conflict.

Remarks  
 Note the weakness of emperor. of - Mughal  
 Strength of " - British

# INDIA

WITH AFGHANISTAN, BANGLADESH, BHUTAN, NEPAL,  
MYANMAR (BURMA), PAKISTAN AND SRI LANKA

