

G|SCORE

An Institute for Civil Services

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MUKUND SINGH CHAHAR

**AIR - 273
(CSE 2022)**

HISTORY OPTIONAL



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HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- There are Eight questions divided in two Sections.
- Candidate has to attempt FIVE questions in all.
- 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 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 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 MUKUND SINGH CHAHARMobile No. 8Date 1Signature 7

Examiner's Signature _____

Examiner's Signature _____

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-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. ($2.5 \times 20 = 50$ Marks)

- | | |
|--------------------------------------|--------------|
| 1. A Harappan Site | Banavali |
| 2. A Chalcolithic Site | Chirand |
| 3. An ancient Capital | Pallathipore |
| 4. A Neolithic Site | Hallen |
| 5. A site of Ashokan Inscription | Toppa |
| 6. A Rock cut cave site | Ajanta |
| 7. An early fortified city | Harappa |
| 8. An ancient temple site | Tayire |
| 9. A Paleolithic site | Didwana |
| 10. A trade city | Mohenjodaro |
| 11. A Harappan site | Alangidpur |
| 12. A PGW site | Sigeyya |
| 13. A Buddhist site | |
| 14. A Jaina site | |
| 15. A Prehistoric cave painting site | |
| 16. An ancient capital site | Stamp |
| 17. A Satavahana city | Poativhana |
| 18. A Megalithic Site | Madura |
| 19. A manufacturing site | Chandradar |
| 20. A Mesolithic site | Lang honey |

1) Banawali:

- In Hissar District, Haryana
- Belongs to Early Mature Harappan phase.
- Features: Urban planning, planned drainage, burnt brick houses, etc.
- Presence of fire altars, terracotta figurines etc.

2) Chirand:

- In Jehanabad District, Bihar
- Belongs to Neolithic-chalcolithic phase.
- Feature: Presence of Bone tools, absence of stone tools, residence near river valley.
- Presence of wattle-daub houses, absence of copper tools.

3) Purushpur:

- In present day Northern Afghanistan.
- Established capital of Kushanas (1st c. A.D.)
- Presence of Kushana artefacts, named as royal capital of Kanishka.

Remarks

4) ~~Neolithic Hallur~~:

→ In Haveri District, Karnataka.

→ Presence Belongs to Neolithic - chalcolithic phase.
→ Presence of stone tools such as celts, made of quartzite.

2 → Remains of animal bones indicate domestication
also presence of gold reserves.

5) ~~Taxila~~:

→ Near N. Delhi, Haryana.

→ Important Major Rock Edict of Ashoka,
depicts Asokan policies for common
population and extent of Asokan empire
in North India.

6) ~~Ajanta~~:

→ In Aurangabad district, Maharashtra.

→ Famous for Buddhist caves, patronized
by Guptas, Rashtrakutas etc.

Remarks

- Famous rock paintings depicting Buddhist stories, ex: Shibi Tatata.
- Also a UNESCO World Heritage site.

- 7) Harappa:
 - In present day Punjab, Pakistan.
 - The earliest IVC site to be excavated, belongs to early - Mature Harappan phase.
 - Features: Fortified city, 6 granaries, presence of Harappan seals and terracotta figurines, etc.
 - urban features, planned drainage
 - Also famous for H cemetery.

- 8) Tanjore:
 - In present day Tamil Nadu.
 - Belongs to Chola period, also known as a Chola capital.
 - "Brihadishwara temple" by Rajaraja is known for its striking Dravidian features like lofty shikhar, etc.

Remarks

9) Didwana:

- In present day Rajasthan.
- Belongs to paleolithic age, known for its paleolithic tools such as core, flakes, blades made of quartzite.
- Also known for its salt lakes.

10) Daimabad / Inamgaon:

- In present day Maharashtra, near Aurangabad.
- Both cities belong to "Torue culture" from chalcolithic phase.
- Daimabad known for its trade linkage with NC, instead artifacts from NC age found here.

11) Mohenjodaro:

- In present day Pakistan.
- Belongs to mature IVC phase.
- Features: Largest site of IVC, urban

Remarks

planning, presence of needle in each house, fortified city, 2nd tier division.

2 → Findings: Great bath, Mesopotamian seals, Bronze dancing girl, Bearded man statue.

12) Alangisopur ✗

- In Saharanpur district, U.P.
- Belongs to PGW - IVC phase.
- easternmost site of IVC.
- Known for presence of ochre coloured pottery, mud brick / wattle-daub houses, Painted grey ware pottery etc.

13) Sigiriya / Anuradhapura :

- In present day Central Province, Sri Lanka.
- Sigiriya: named after "Lion", important Buddhist site visited by Ashokan missionaries.

Remarks

→ Anuradhapura: known as capital of Sri Lankan dynasty, important religious centre for Buddhists, in present-day Anuradhapura district.

14) Nalanda:

- In Gaya District, Bihar.
- Known for its university, practical as technical subjects taught here.
- Jain-Buddhist centre.
- Visited by Fa Hsian, Tuan Hsing.

15) Bhimbetka:

- Near Bhopal district, Madhya Pradesh.
- Belongs to upper Paleolithic-Mesolithic phase.
- Famous for rock paintings depicting early humans, animals, communal dances etc.
- Also a UNESCO World Heritage site.

16) Hampi / Badami:

- In Bagalkot district, Karnataka.
- Badami: served as capital of West Chalukyas, known for its Dravidian temple complexes.
- Hampi: capital of Vijayanagara Empire, UNESCO World Heritage site, famous for temples: ex: Vitthala temple, Hazara Rama temple.

17) Protisthana:

- In present day Maharashtra.
- Belonged to 2nd C. B.C - 2. C.A.D,
- controlled by Satavahanas.
- served as Satavahana capital, ruled by major rulers ~~titles~~ of Satavahana dynasty.

18) Madurai:

- In Tamil Nadu

Remarks

- 2) → Megalithic - Sangam age phase
 → Famous for ~~Nanakshi~~ Annam temple,
 one of the tallest ~~stikhara~~ in India,
 belongs to Dravidian temple style.

19) Chanhudaro:

- In present day Pak.
 → In present day Pak.
 → Belongs to Mature - late Harappan phase.
 → Important coast centre famous for
 shell workings, terracotta figures etc.
 → Displays urban planning, no fortification.

20) Langhnaj:

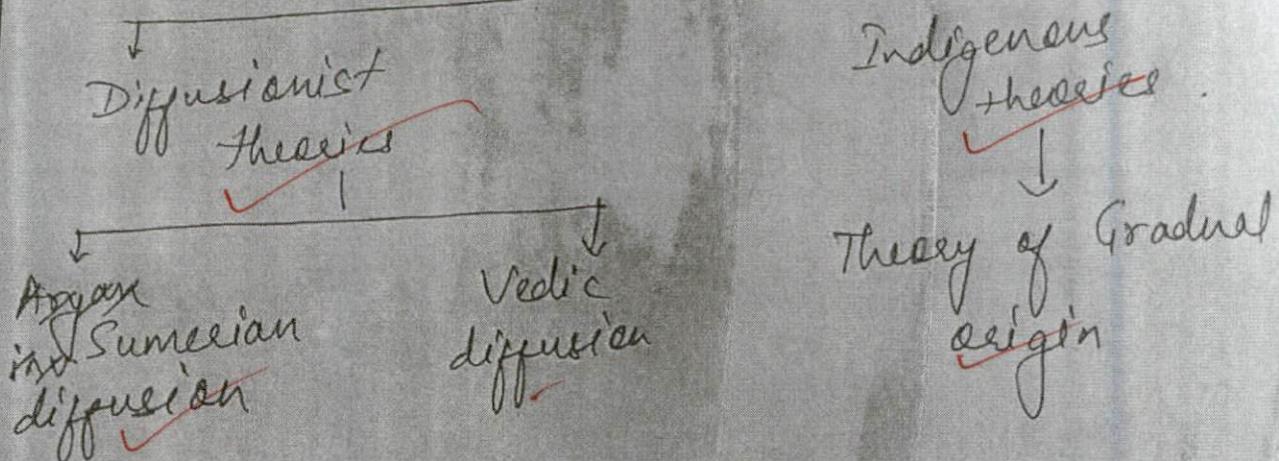
- In Gujarat.
 → Belongs to mesolithic - IVC.
 → Linkages with IVC, trade of Honey.
 → presence of microliths made of
 stone.

Remarks

3. (a) Compare and contrast the Diffusionist and the Indigenous theories on the origin of Harappan Civilization. (200 Words) (15)

The origin of Indus Valley Civilization (IVC) has been a mystery due to conflicting interpretation of scarce archaeological sources & absence of decipherable literary sources. Multiple theories regarding it can be divided as :

Origin of IVC



★ DIFFUSIONIST THEORIES

Sumerian Origin | :

- 1.) Proposed by Mortimer Wheeler, V. Gordon Childe.

Remarks

- 2) Propounds that IVC was established by Mesopotamian founders, who gradually diffused from central Asia to India.
- 3) Evidence provided: • Similar urban life
• Presence of seals and copper objects in both.
- 4) Critique: • IVC has well defined urban planning unlike Mesopotamia.
• Copper is scarce in IVC.
• Shape of seals is different (IVC: quadrilateral, Mesopotamia: cylindrical).

Vedic origin:

- 1) Proposed by T.N Ramachandran, K.N Shastri.
- 2) Propounds that Vedic settlers diffused & established IVC.
- 3) Evidence: Overlap of NC-Vedic in Bhagwanpura, worship of fire & nature.
- 4) Critique: Both belonged to different

time phases, IVC is urban & Vedic is rural etc.

* INDIGENOUS ORIGIN :

Gradual origin :

- 1) Proposed by A.N. Ghosh, M.R. Majhi, Walter Fairservis.
- 2) Propounds that IVC grew gradually from 4th millennium B.C. & later on evolved into I.V.C.
- 3) Evidence : Similarities in pottery of Nal, Guetta & later I.V.C.
• Continuous habitation over multiple centuries.
• Agricultural continuity over multiple centuries.

~~Appreciable~~ ~~it goes~~ ~~there~~ ~~debate~~ ~~misses~~ ~~through~~ Thus, it can be concluded that this debate must be thoroughly researched through further archaeological excavations & deciphering of IVC script.

Remarks

3. (b) Vedic religion evolved according to natural circumstances. Examine critically.
(200 Words) (15)

Vedic religion was a crucial element of Vedic society, whose information can be gathered from sources like Rig-Vedic Samhita, later Samhitas, Upanishads, Palanas etc.

* Vedic religion : Early Features :

- 1) Personification of nature : (ex: Gods like Varuna, Agni, Soma were derived from natural forces).
- 2) Pantheism : Presence of multiple gods (ex: hundreds of male-female deities).
- 3) Domination of Brahmanas : Priestly control over religion (ex: Brahmanas occupied top post in Varna hierarchy).
- 4) Dominance of ritualism : Complex & expensive rituals practiced (ex: Ashramedha, Rajasuya, etc.).

Remarks

- 5) Dominance of sacrifice: (ex: animal sacrifices were ~~very common~~)
- 6) Complex nature: Difficult to comprehend with priestly ~~mediation~~.

★ changing circumstances | :

- 1) Rise of dissatisfaction amongst Kshatriyas & Vashishtas: (ex: low position of both in ~~Varna~~ hierarchy)
- 2) Rise of ~~new~~ socio-cultural reality: (ex: Trade & commerce improved, rise of Mahajanapadas, 2nd urbanisation etc.)
- 3) Rise of Heterodox sects: (ex: Buddhism, Jainism as a reaction against Vedic religion)

Remarks

* Evolution under circumstances :

- 1) Upanishadic philosophy: emerged as a counter to heterodox sects, focused on philosophical aspects of religion (ex: Atma, Monism etc).
- 2) Rise of new gods (ex: Brahma, Rudra, Vishnu)
- 3) Rise of Vaishnavism: promoted Monism for Vishnu.
- 4) Rise of Bhakti movement: emerged later as a counter to ritualistic Vedic religion.
- 5) Simplicity, lack of rituals & priestly domination in later phase.

* Limitations:

~~Pantheism continued, complex ritualism survived later.~~

~~Thus, though Vedic religion evolved certain features continued.~~

→ Status of women & children remained poor.

→ Domination of Brahmanical priests.

3. (c) Transition from Early Vedic phase to later Vedic phase was scientific and natural. Discuss. (250 Words) (20)

Vedic civilization society moved from early to late phases due to necessity and requirement of evolution, and sources like Rig-Vedic Samhita, Shatpatha Brahmana, Taittiriya Brahmana, etc. shed light on it.

* Transition: Polity Society

Early Vedic

Later Vedic

- | | |
|---|---|
| 1) Tribal and nomadic in nature. | 2) Tribal identity lost as tribes merged. |
| 2) Tribal "Rajan" had lack of powers, low centralisation. | 2) Evolved "Raja" commander more resources, became more powerful. |
| 3) Limited bureaucracy, only 3 officials. | 3) Enlarged bureaucracy for evolved state, upto 26 officials |
| 4) Democratic elements | 4) Assemblies lost powers, only |

Remarks

like presence of
tribal assemblies?
~~Sabha, Samiti, Gana,
Vidatha~~

~~Sabha - Samiti~~
relevant (ex:
both mentioned in
Atharva Veda)

★ Transition : Economy :

Early Vedic

- 1) ~~Pastoral & tribal economy~~
- 2) Domestication of animals important
(ex: Cow most imp. in Rig Veda)
- 3) Limited crafts & arts practised.

Later Vedic

- 1) Economy evolved to have a diverse base.
- 2) Agricultural activity main stay, wheat-barley go down.
(ex: entire chapter in Shatpatha Brahman for ploughing rituals)
- 3) Economy crushed, agricultural surplus allowed new activities
(ex: Metal working, chariot making, leather work, etc)

★ Transition : Society

Early Vedic

1) Egalitarian, liberal society

2) Social mobility
high, varna system
still flexible
(ex: Rig Veda mentions
multiple Varnas inside
one family)

Later Vedic

1) Social stratification enhanced with rising economic political differences

2) Social mobility reduced, varna system became rigid to maintain efficient distribution of labour.

(ex: Rig Veda: 10th Mandala, Parushuktta hymn mentions clear hierarchy)

★ Other transitions :

1) Religion "became evolved & complex to maintain dominance of Brahmana - Kshatriya ruling class. (ex: Rice of multiple complex rituals like Rajaanya).

Remarks

- 2) Status of veesmen & Shudras deteriorated to control resources and maintain hierarchy (ex: Atharvaveda mentions shudras as "servants of all others")
- 3) Taxation, Army evolved to create foundation for new Tanapadas (ex: Balisadhatu took regular Bali, Bhoga & Bhaga introduced)

Thus, Vedic people evolved gradually according to changing needs of time & set the foundation for Mahajanapadas and 2nd Rise of urbanisation.

~~Try to write analytical answer~~

~~How it was scientific & natural?~~

Section - B

5. (a) Do you think that the theory of 'Neolithic Revolution' by Gordon Childe is justified? Explain. (150 Words) (10)

"Neolithic Revolution" theory was proposed by V. Gordon Childe to explain the distribution and evolution of Neolithic cultures across the world.

* Features of theory:

- 1) It proposes that transition from Mesolithic to Neolithic culture was a "revolution".
- 2) This revolution occurred instantly at one centre, and later dissolved to neighbouring regions.
- 3) It proposes Central Asia as the centre for Neolithic revolution, from which other cultures learned & evolved.

Remarks

A critique :

- 1) This theory fails to explain the wide differences in different neolithic cultures across globe.
- 2) Despite sharing common features (ex: rise of agriculture, sedentary lifestyle etc.), most neolithic cultures differ on various parameters (ex: Buzaham & chirand use bone tools, south Indian settlements like Kurnool use stone tools).
- 3) Thus, a "one size fit all" approach of "Neolithic Revolution" is inept to explain differences across world, & more likely is the rise of culture independently in accordance with climatic & natural differences of regions.

5. (b) Bring out the relevance of terracotta artefacts in deciphering the social customs in Harappan Civilization. (150 Words) (10)

In absence of deciphered script, and lack of archaeological sources (ex: due to submersion), terracotta figures & artefacts are crucial to decipher social customs of Indus Valley (IVC).

* Relevance of terracotta artefacts in IVC:

- 1) They shed crucial light on "religious practices" of IVC:
 - Presence of mother goddess, worship (ex: mother goddess terracotta figures found).
 - Presence of phallus of fertility cult. (ex: Terracotta phallus found).
 - Worship of animals: (ex: Bull terracotta figures).
 - Religion as a private affair in IVC (ex: No central temples found).

Remarks

terracotta
individual

~~figures mostly found from
houses~~

- 2) They depict economic life of IVC:
 → Presence of agricultural surplus (since this allows taking up other crafts like terracotta).

→ Terracotta craft making important (ex: multiple craft centres like chandradas).

- 3) They depict political aspects of IVC:
 → Terracotta figures indicate political boundaries of IVC (ex: found in N-West as well as Rajasthan, Haryana, Gujarat).

- 4) Terracotta artifacts also used as seals and amulets to ward off evil, as well as served as toys for children.

~~Approach it good crucial to further uncover mystery of IVC.~~

5. (c) Highlight the features of Gana-sanghas. Also give an account for their decline.
(150 Words) (10)

Gana-Sanghas were republican kingdoms during the age of Mahajanapadas (i.e. 6th c. B.C.). Sources like Anguttaranikaya provide information regarding them.

* Features:

- 1) Republic setup: Gana Sanghas were democratic republic free of oligarchic autocracy (ex: Vajji, Malla).
- 2) Oligarchical setup: They had multiple rulers who shared power (ex: mention of 77 kings of Vajji).
- 3) Geographical location: mostly located in Northeast mountain foothills (in present day Bihar, Nepal etc).
- 4) Belonged to 16 Mahajanapadas mentioned in Anguttaranikaya.

Remarks

* causes for decline | :

- 1) Lack of decisiveness : Multiple kings led to slow and inefficient decision making.
- 2) Lack of resources : Himalayan foothills lacked fertile plains, timber, metals etc (when compared to competitors like Magadha)
- 3) Expansionist neighbours : Aggressive rulers like Ajatashatru, Mahapadmananda & later Samudragupta attacked & destroyed multiple gana-sanghas (ex: Allahabad Prashasti mentions demolition of Gana Sanghas by Samudragupta).
- 4) Inner disputes : lack of unity and constant bickering contributed to this fall.

5

10

~~Appeasement~~
~~its Sanghas~~
~~democracies~~

Despite short reign, these Gana Sanghas were crucial in establishing earliest democracies in the world.

5. (d) The sixth century B.C. saw a transition from a subsistence economy to market economy. Explain. (150 Words) (10)

The 6th c. B.C. was the age of "rise of Mahajanapadas" which saw multiple socio-economic-political transitions. Some like Anguttarikaya shed light on these transitions.

* Transition from subsistence to market Economy:

- 1) Rise of agricultural surplus: New agricultural innovations (ex: use of iron, animal power) transformed subsistence agriculture to market oriented agriculture.
- 2) Rise of coinage: Punch marked coins replaced barter system.
- 3) Rise of trade and commerce: New trade and trade opportunities emerged due to surplus agriculture & coinage.

Remarks

leading to new trade routes like
Uttarapatha - Dakshinapatha.

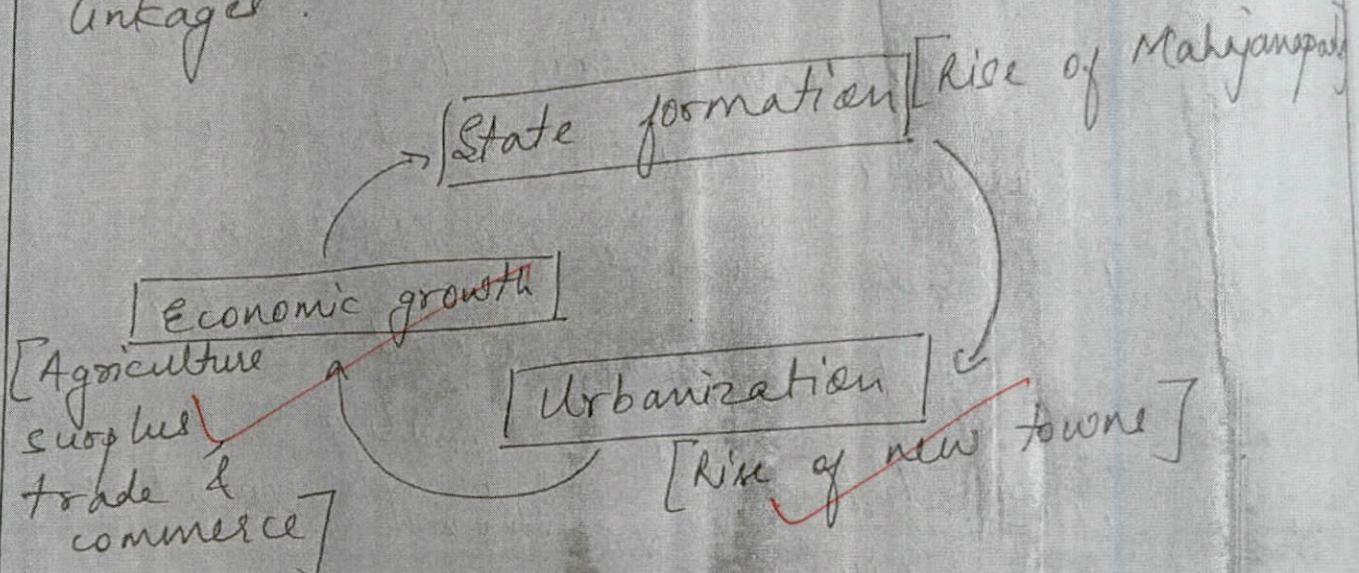
- 4) Rise of new arts & crafts: Metal working, leather working, statue making, craft centres contributed to new market economy.
- 5) Use of Mahajanapadas: led to reduced trade barriers, uniform markets and political - trade centres (ex: Mathura).
- 6) Rise of guilds: professional bodies that controlled markets, quality of goods & provided vocational education.

~~4
10
Era
market
size
on
considering
regional
trade
with
and~~ These factors led to the market based economy that as well as external Cent. Asia, S. East Asia etc. contributed to 2nd urbanisation.

5. (e) Economic growth, urbanization and State formation from c. 7th century to 3rd century BCE are deeply interconnected. Examine.

(150 Words) (10)

7th century to 3rd century is a period of growth which was powered by economic formation through social linkages.



Economic Growth

- 1) Agricultural surplus: Iron tools & animal power contributed to increased productivity.
- 2) Rising trade & commerce: Surplus allowed trade & rise of new arts & crafts promoting

Remarks

further growth.

This led to ~~"rise of towns"~~ i.e. urbanization

* Urbanization:

- 1) Rise of new political-economic centres: Mathura, Alchakra, Tamralipta, Nalanda emerged as major urban centre due to rising economic growth.
- 2) Increased migration & population: Led to enhance urbanization.

This contributed to "state formation"

* State formation:

- 1) Rise of 16 Mahajanapadas: Magadha, Avant, etc. emerged.
- 2) These states further commanded taxes, maintained armies, promoted trade & contributed to economic growth.

~~Thus, these 3 processes fuelled each other to usher in a new era.~~

6. (a) 'Jainism is a sect which took rise in Buddhism'. Do you agree with this statement? Give reasons. (200 Words) (15)

Jainism and Buddhism arose at reaction against Brahmanical domination and led the rise of heterodox sects. But Jainism's identity struggled to differentiate itself with Buddhism, & was deemed by many as a "sub-sect of Buddhism". (Source: Buddhist Ptakas, Jain Agama)

* Jainism: a sub-sect of Buddhism:

1) Similar origin: Jainism was similar to Buddhism in its origin by ^{"Kshatrye"} Prince who reacted against Buddhism (ex: Mahavira, Buddha both prince).

2) Similar philosophies: Many Jain "vows" and the "Triratna" are similar to Buddhist "Ashtangikamarga".

(ex: The triratnae of Right knowledge,

Right belief & conduct are similar to 8-fold Buddhist path).

3) Timeline: Buddhism emerged as earlier than Jainism & is rightfully deemed as its predecessor.

4) similar objectives: Jainism shared Buddhism's objective of elimination of ~~poorly~~ domination & ~~ritualism~~ in religion.

Despite similarities, Jainism displays multiple trends indicating its "uniqueness".

* Jainism: an individual sect

1) Different background: Jainism claimed to have an ~~ancient~~ chronology of 24 Tirthankaras, unlike contemporary Buddhism (ex: 24th Tirthankara = Rishabdeva, 24th = Mahavira)

2) Different approach: Jainism uses "extreme" while Buddhism favoured "Madhyam Marg".

(ex: Jainism promoted "absolute" non-violence even against plants & insects).

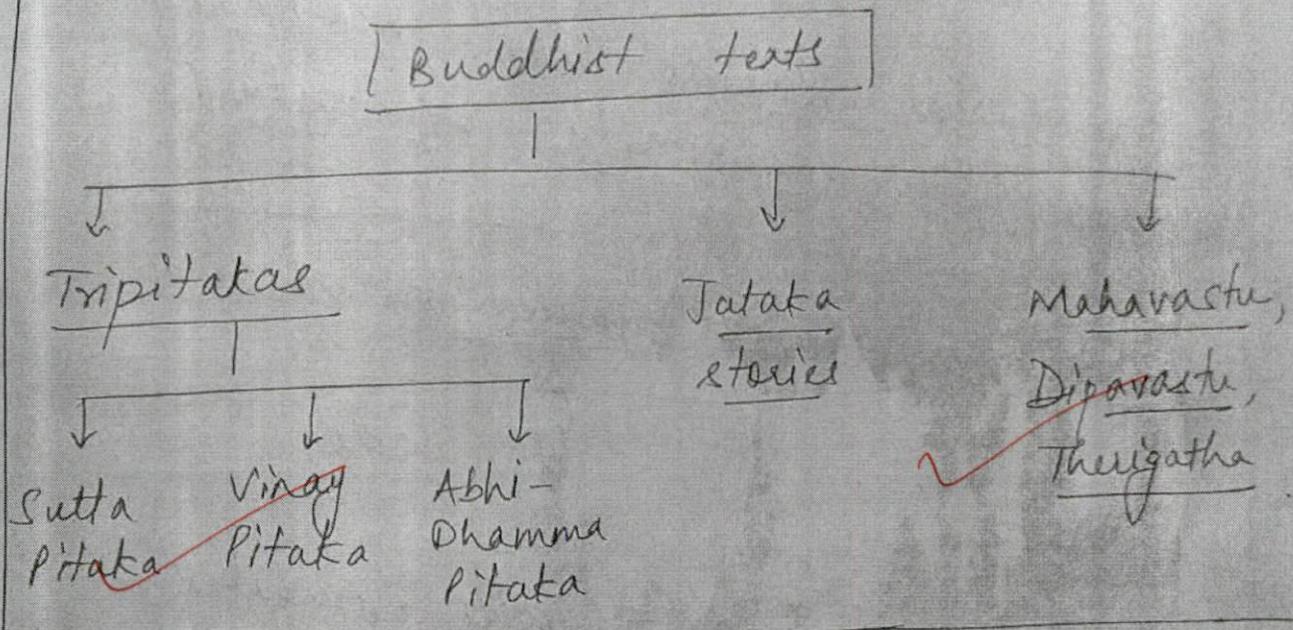
- 3) Different literature: Jain corpus of literature is rich & unique from Buddhist literature (ex: Ajamas, upangas etc.).
- 4) Similarity to Vedic literature: Jainism was more similar to Vedic literature than Buddhism (ex: justified Varna hierarchy based on Karma).
- 5) Different language: Jainism = Prakrit, Buddhism = Pali.

~~AV
IB
How Jainism & Buddhism shared some traits with Buddhism, yet remained largely independent & unique & contributed significantly to dismantle prevailing socio-religious orthodoxy~~

Remarks

6. (b) "Buddhist texts in India give an alternative perspective to see ancient Indian society". With respect to the above given statement, evaluate Buddhist texts as source of Indian history, which is far better than the Brahminical texts. (200 Words) (15)

Buddhist texts are a rich corpus of literature that provide crucial glimpses of ancient socio-economic history of India from 6th c. B.C onwards.



* Alternative perspective in Buddhist texts :

1) Sub-altern history : Buddhist texts provide ~~first~~ perspective of weaker sections of society since it was open

Remarks

to all sets of society.

- 2) Economic history: Buddhist texts provide crucial information regarding trade & commerce of Mahayanapada period.
- 3) Stories of common populace are integrated in Jataka ~~stories~~ Therigatha.
- 4) International elements are incorporated in literature like Mahavastu, Dipavastu.

* Comparison with Vedic literature

Buddhist

Vedic:

- | | |
|---|--|
| 1) Includes pitakas,
Jatakas etc. | 1) Includes Samhitas,
Brahmanas, Upanishads |
| 2) Focussed on sub-
altern history | 2) Focussed on elite
<u>ruling</u> class |
| 3) Written chronologically
& covers multiple | 3) Short literature
passed only through |

Remarks

periods

- 4) lacks bias & covers different social sections
- 5) covers economic history as well

- "said words", only "Smriti" remains
- 4) Depicts priestly bias & covers Brahmanas - Kshatriyas extensively
- 5) focuses mostly on political - religious history

Despite advantages, Buddhist literature suffers from Limitations like:

- 1) Mythological exaggerations (ex: Jatakas)
 - 2) Embedded history: Romila Thapar (needs to be sorted out from texts)
 - 3) Influenced by royal patronage & suffer from bias (ex: Mahavastu).
- ~~It is good approach
texts complement
a comprehensive~~
- Yet, we can conclude that Buddhist Brahmanical texts to provide overview.

Remarks

6. (c) In comparison to the Upanishad, Buddhism's philosophical ideas represented both inspiration and reaction. Comment. (250 Words) (20)

Buddhism's ideas were both inspired as well as attacked Upanishadic ideas as they changed the landscape of orthodox vedic religion in India. (source: Buddhist Pitakas, Upanishads)

* Buddhism : inspired from Upanishads :

1) Reaction against priestly domination :

Both attacked orthodoxy of Brahmanas and promoted a simpler religion.

2) Reaction against rituals : Upanishads claim that rituals were "broken boats" in "sea of world" & rejected their utility, which was followed by Buddhism.

- 3) Focus on devotion: Both religions focused on love and devotion as crucial aspects of ~~religious~~.
- 2) Focus on philosophical aspects: Both religions promoted philosophical discussions and discussed the meaning of life & after-life.

* Buddhism: reaction against Hinduism:

- 1) Divergence on god: While Upanishads believed in "montheism" and "Brahma" as sole god, Buddhism refused to accept such a notion.
- 2) Divergence on salvation: Upanishads believed that "Aatma" merged with "Brahma" after death to attain

"Moksha" while Buddhism believed that "nirvana" could be attained in life, while "Mahaparinirvana" i.e death was ultimate end.

3) Divergence on Vedic supremacy: Upanisads proposed that Vedas were "inalible" and source of all knowledge while Buddhism rejected Vedic supremacy.

~~X/20~~ Despite divergences, both believed in "Gyan marg" i.e. way of knowledge to guide religion. Thus, ~~they complimented each other to transform socio-economic orthodoxy in post vedic age.~~

7. (a) "Harappan Civilisation is not only about uniformity but also about differences" Critically examine. (200 Words) (15)

~~With people~~ Harappan Civilisation (H.C.) depicts both uniformity & differences across its geographical spread, painting a picture of a complex civilization.

~~(Sources: Archaeological findings like seals, terracotta figures, skeletons etc.)~~

A Uniformity in H.C.:

- 1) Urban planning: All major centres depict well planned urban cities (ex: Features: right angled roads, planned housing, presence of wells etc.).
- 2) Planned drainage: Well planned drains with soak pits & covered tops are a uniform feature.

- 3) Presence of advanced agriculture: Major centres of IVC depict planned irrigation, crop cultivation & rotation etc.
- 4) Presence of trade & commerce: A common feature in all coastal cities of IVC.
- 5) Common features like fortifications, 2-side division of cities, etc.
- 6) Presence of scales, terracotta figures in most centres indicating presence of arts & crafts.

Differences in IVC

- * Differences in IVC
- 1) multiple categories of cities : (ex:
Capital cities - Mohenjodaro & Harappa,
Port cities - Lothal, craft centres -
Chanhadaro etc.)

- 2) multiple cities lack urban planning & are rural (ex: late Harappa cities like Mohenjodaro).
- 3) Difference in city structure (ex: Chanhudaro lacks fortifications, 3-tier division in Dholavira)
- 4) Different geographical locations & corresponding features (ex: Early IVC: North west Pak, Late IVC: Gujarat (rural))

Thus, IVC was a picture of uniformity with differences that formed the 1st urban civilization of India.

~~similarity and
diff. w.r.t. decline~~

$\frac{6}{15}$

7. (b) "Throw light on the debate over the nature of political system & kind of state existed in Harappan Civilisation".
(200 Words) (15)

Harappan civilization (a IVC) like deciphered script & archaeological sources leading to a debate over its nature of political system & kind of state that existed, leading to "multiple theories".

* Centralized Empire:

① Scholars like Mortimer Wheeler propose that IVC was a centralized empire controlled by twin capitals of Mohenjodaro and Kalappa.

2) Evidence proposed:
 → Uniformity in city planning, script.
 → Presence of seals, pottery in almost all centres.
 → Rule of merchants, "pashupati" shiva

scat interpreted as "Merchant King"

* Chiefdom state:

- 1) Some scholars believe that IVC was a "chiefdom state" with small autonomous chief commanding different political centres (ex: S.C. Malik's theory)

* Elements of Centralization:

- 1) Scholars like Walter Fairservis concede that some elements of centralization are present, yet believe that IVC was not a centralized empire.

2) Evidence provided:

→ Differences in multiple centres (ex: Chanhudaro, Dholavira)

Remarks

→ uniformity of script could have been
a result of ~~trade~~ across regions.

Thus, the "real" nature of
IVC's state remains a mystery.
Scholars like Upinder Singh have proposed
a mix of centralization-decentralization,
yet a thorough analysis of archaeological
excavations is required to reach a
complete conclusion.

Approach
is good

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7. (c) Though purana suffer from limitation, Puranas do contribute in dissemination of secular knowledge among the masses in ancient India. (250 Words) (20)

Puranas refer to vedic texts from 2nd c. B.C. to 20th c. A.D. that expound the truth of Vedas through elements of mythology & fantasy, yet they suffer from certain limitations.

* Limitations of Puranas:

- 1) Mythological exaggerations: usually differ from real fact.
- 2) Excess fantasy elements: mostly relate to life after death, concept of hell & heaven without reference to any actual evidence.
- 3) Mixed chronology: Puranas have been compiled over multiple centuries.

Remarks

& lack a clear-cut chronology.

- 4) Ruler bias: Multiple Puranas refer only to certain dynasties and were compiled under ruler patronage.

* Contribution in Dissemination of
Local Knowledge

- 1) Accessible to women & shudras: They were readily available to hitherto uncovered women & shudras who weren't allowed to read other Vedic texts.

- 2) Dealing with multiple subjects: History (ex: Hishapurana), Political dynasties (ex: Matsyapurana), Heaven & Hell (Graude Purana), etc.

- 3) Incorporated regional literature & cult practices leading to a comprehensive picture of society & economy.
- 4) Throw crucial light on political dynasties, their policies, & socio-economic realities of those periods
 (ex: Guptas, Satavahanas)
- 5) Cover common practices of communal populace & do not suffer from elitist bias.

~~You have missed important source which also served as source of secular info for populace.~~