

केन्द्रीय विद्यालय संगठन क्षेत्रीय कार्यालय जयपुर

KENDRIYA VIDYALAYA SANGATHAN REGIONAL OFFICE

JAIPUR



CLASS – XII

Study Material (ENGLISH)

FIVE Set of Question Paper

**HISTORY (027)**

Based on Latest CBSE Exam Pattern

For the Session 2022-23

# केन्द्रीय विद्यालय संगठन क्षेत्रीय कार्यालय जयपुर

KENDRIYA VIDYALAYA SANGATHAN REGIONAL OFFICE

JAIPUR

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## HISTORY

Code No. – 027

Class – XII (2021-22)

THEMES IN INDIAN HISTORY (PART – I, II & III)

<b>S.NO.</b>	<b>THEMES</b>	<b>WEIGHTAGE (IN MARKS)</b>
1.	Theme 1 - Bricks, Beads and Bones	PART- 1  25
2.	Theme 2 - Kings, Farmers and Towns	
3.	Theme 3 - Kingship, Caste and Class	
4.	Theme 4 - Thinkers, Beliefs and Buildings	
5.	Theme 5 - Through The Eyes of Travellers	PART- 2  25
6.	Theme 6 - Bhakti-Sufi Traditions	
7.	Theme 7 - Imperial Capital: Vijayanagara	
8.	Theme 8 - Peasants, Zamindars and The State	PART- 3  25
9.	Theme 10 – Colonialism and The Countryside	
10.	Theme 11 – Rebels and the Raj	
11.	Theme 13 – Mahatma Gandhi and the Nationalist Movement	
12.	Theme 15 – Framing the Constitution	

<b>Map Work</b>	<b>05</b>
<b>Project work</b>	<b>20</b>
<b>Total</b>	<b>100</b>

**THEME -1**  
**BRICKS, BEADS AND BONES**  
**THE HARAPPAN CIVILISATION**

**Places and time**

- \*The Indus valley civilisation is also called the Harappan culture.
- \*Archaeologists use the term "culture for a group of objects, distinctive in style, that are usually found together within a specific geographical area and period of time.
- \*The civilisation is dated between c.2600 and 1900 BCE.
- \*There were earlier and later cultures, often called Early Harappan and Late Harappan, in the same area.

**SUBSISTENCE STRATEGIES**

- \*The Mature Harappan culture developed in some of the areas occupied by the Early Harappan cultures.
- \*The Harappans ate a wide range of plant and animal products, including fish.
- \*Archaeologists have been able to reconstruct dietary practices from finds of charred grains and seeds
- \*Archaeo-botanists who are specialists in ancient plant remains.
- \*Grains found at Harappan sites include wheat, barley, lentil, chickpea and sesame. \*Millets are found from sites in Gujarat.

**Agricultural technologies**

- \*While the prevalence of agriculture is indicated by finds of grain.
- \*Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing.
- \*Terracotta models of the plough have been found at sites in Cholistan and at Banawali (Haryana).

\*Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan).

\*The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.

\*Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture.

\*Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sind.

### **MOHENJODARO: A PLANNED URBAN CENTRE**

\*The most unique feature of the Harappan civilisation was the development of urban centres.

\*Although Mohenjodaro is the most well-known site but the first site to be discovered was Harappa.

\*The settlement is divided into two sections, one smaller but higher and the other much larger but lower.

\*Archaeologists designate these as the Citadel and the Lower Town respectively.

\*The citadel was walled, which meant that it was physically separated from the Lower Town.

\*Sign of planning include bricks, which, whether sun-dried or baked, were of a standardised ratio, where the length and breadth were four times and twice the height respectively.

### **Laying out drains**

\*One of the most distinctive features of Harappan cities was the carefully planned drainage system.

\*The roads and streets were laid out along an approximate grid pattern, intersecting at right angles.

\*It seems that streets with drains were laid out first and then houses built along them.

\*At Lothal houses were built of mud bricks, drains were made of burnt bricks.

### **Domestic architecture**

\*The Lower Town at Mohenjodaro provides examples of residential buildings.

\*Many were centred of a courtyard, with rooms on all sides.

\*The courtyard was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather.

\*For privacy there are no windows in the walls along the ground level.

\*The main entrance does not give a direct view of the interior or the courtyard.

\*It is being estimated that the total number of wells in Mohenjodaro was about 700.

### **The Citadel**

\*It is on the Citadel the evidence of structures was found that were probably used for special public purposes as the warehouse and the Great Bath.

\*The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.

\*There were two flights of steps on the north and south leading into the tank which was made water tight by setting bricks on edge and using a mortar of gypsum.

\*There were rooms on three sides, in one of which was a large well.

\*The uniqueness of the structure has led scholars to suggest that it was meant for some kind of a special ritual bath.

## **TRACKING SOCIAL DIFFERENCES**

### **Burials**

\*Archaeologists generally use certain strategies to find out whether there were social or economic differences amongst people living within a particular culture. These include studying burials.

\*At burials in Harappan sites the dead were generally laid in pits.

\*Sometimes there were differences in the way the burial pit was made- in some instances, the hollowed-out spaces were lined with bricks.

\*Some graves contain pottery and ornaments indicating a belief that these could be used in the afterlife.

\*Jewellery has been found in burials of both men and women.

### **Looking for "luxuries"**

\*Another strategy to identify social differences is to study artefacts which archaeologists broadly classify as utilitarian and luxuries.

\*The first category Includes objects of daily use made fairly easily out of ordinary materials such as stone or clay.

\*Archaeologists assume objects were luxuries if they are rare or made from costly materials.

\*Little pots of faience (a material made of ground sand or silica mixed with colour and a gum and then fired) were probably considered precious because they were difficult to make.

\*Miniature pots of faience, used as perfume bottles, are found mostly in Mohenjodaro and Harappa, and there are none from small settlements like Kalibangan.

## **FINDING OUT ABOUT CRAFT PRODUCTION**

\*The variety of materials used to make beads is remarkable: stone like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite: metals like copper, bronze and gold and shell, faience and terracotta or burnt clay.

\*The shapes were numerous-disc shaped, cylindrical, spherical, barrel-shaped, segmented.

\*The material Steatite, a very soft stone, was easily worked.

\*Specialised drills have been found at Chanhudaro, Lothal and more recently at Dholavina.

\*Nageshwar and Balakot, both settlements are near the coast. These were specialised centres for making shell objects including bangles, ladles.

### **Identifying centres of production**

\*To identify centres of craft production, archaeologists usually look for the following: Raw material such as stone nodules, whole shells, copper ore, tools, unfinished objects, rejects and waste material.

\*Waste is one of the best indicators of craft work.

\*Larger waste pieces were used up to make smaller objects, but minuscule bits were usually left in the work area.

### **STRATEGIES FOR PROCURING MATERIALS**

\*Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes.

\*Riverine routes along the Indus and its tributaries as well as coastal routes were also probably used.

### **Materials from the subcontinent and beyond**

\*The Harappans procured materials for craft production from Nageshwar and Balakot a where shell was available.

\*Shortughai, in far off Afghanistan, near the best source of lapis lazuli, a blue stone that was apparently very highly valued.

\*Lothal which was near sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan).

\*Another strategy for procuring raw materials was to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold).

\*There is evidence in the Khetri area for what archaeologists call the Ganeshwar -Jodhpura culture.

### **Contact with distant lands**

\*Recent archaeological finds that copper was also probably brought from Oman.

\*Chemical analyses have shown that both the Omani copper and Harappan artefacts have traces of nickel, suggesting a common origin.

\*A large Harappan jar coated with a thick layer of black clay has been found at Omani sites. Such thick coatings prevent the percolation of liquids.

\*It is possible that the Harappans exchanged the contents of these vessels for Omani copper.

\*Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan, perhaps a name for Oman.

\*Mesopotamian texts mention contacts with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.

\*The communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers.

### **SEALS, SCRIPT, WEIGHTS**

#### **Seals and sealings**

\*The Harappan seal is possibly the most distinctive artefact of the Harappan or Indus valley civilisation.

\*It was made of a stone called steatite, seals like this one often contain animal motifs and signs from a script that remains undeciphered.



\*Seals and sealings were used to facilitate long distance communication.

\*If the bag reached with its sealing intact, it meant that it had not been tampered with.

\*The sealing also conveyed the identity of the sender.

### **An enigmatic script**

\*Harappan seals usually have a line of writing, probably containing the name and title of the owner.

\*Most inscriptions are short, the longest containing about 26 signs.

\*Although the script remains undeciphered to date.

\*It was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs somewhere between 375 and 400.

\*The script was written from right to left.

### **Weights**

\*Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings.

\*The lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the higher denominations followed the decimal system.

### **Ancient authority: Palaces and kings**

\*There are indications of complex decisions being taken and implemented in Harappan society.

\*A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it.

\*A stone statue was labelled and continues to be known as the priest-king.

\*Some archaeologists are of the opinion that Harappan society had no rulers, and that everybody enjoyed equal status.

\*Others suggest that there was no single ruler but several, that Mohenjodaro had a separate ruler, Harappa another, and so forth.

\*Some argue that there was a single state.

### **THE END OF THE CIVILISATION**

\*There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned.

\*Climatic change, deforestation, excessive floods, the shifting and /or drying up of rivers, to overuse of the landscape may be the causes of the end of the civilisation.

### **Cunningham's confusion**

\*Cunningham, the first Director-General of the ASI.

\*Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

\*He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements.

## **A new old civilisation**

\*Seals were discovered at Harappa by archaeologists Daya Ram Sahni in the early decades of the twentieth century and another archaeologist, Rakhal Das Banerji found similar seals at Mohenjodaro.

\*Based on these finds, in 1924 John Marshall, Director-General of the ASI announced the discovery of a new civilisation in the Indus valley to the world.

\*John Marshal, Director-General of the ASI, was the first professional archaeologist to work in India.

\*Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.

\*This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers.

\*R.E.M. Wheeler, Director General of the ASI in 1944, recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal line.

## **Religious practices**

\*Early archaeologists thought that certain objects which seemed unusual or unfamiliar may have had a religious significance.

\*These included terracotta figurines of women, heavily jewelled were regarded as mother goddesses.

\*Rare stone statuary of men in an almost standardised posture, seated with one hand on the knee classified as the 'priest-king'

\*The Great Bath and fire altars found at Kalibangan, and Lothal.

\*Plant motifs to indicate nature worship.

\*Some animals such as the one-horned animal, often called the "unicorn" depicted on seals.

\*A figure shown seated cross-legged in a "yogic". posture, sometimes surrounded by animals, has been regarded as a depiction of proto-Shiva that is, an early form of one of the major deities of Hinduism.

\*Conical stone objects have been classified as lingas.

\*Shamans are men and women who claim magical and healing powers, as well as an ability to communicate with the other world.

## **MULTIPLE CHOICE TYPE QUESTIONS (1 MARK)**

**1. Which is the first excavated site of Harappan Civilization?**

- (a) – Mohenjodaro
- (b) – Lothal
- (c) – Harappa
- (d) – Kalibanga

Answer: (c)

**Question 2. Consider the following statement:**

1. After independence, most of the centers of Harappan civilization moved to Pakistan.
2. The Harappan script has been deciphered.
3. The rulers played an important role in the Harappan civilization.
4. The dead were buried in Harappa.

Which of the above statement is correct?

- (a) 1, 2 and 3
- (b) 1, 3 and 4
- (c) 1, 2, 3 and 4
- (d) 2, 3 and 4

Answer: (b) 1, 3 and 4

Q.3 Consider the following statements about the seals of Proto-Shiva.

1. There is a mention of a deity 'Rudra' in ancient religious texts.
2. Later the word Rudra was used for Shiva.
3. Rudra is not mentioned in the Rigveda as Pashupati.
4. The depiction of Pashupati does not match the mention of Rudra in the Rigveda.

Which of the given statements is/are correct?

- (a) 1, 2, 3, 4
- (b) 1, 2, 3
- (c) 2, 3, 4
- (d) 1, 3, 4

Answer: (a) 1, 2, 3, 4

Q. 3 Match the following:

- i. Harappa (a) Gujarat
  - ii. Dholavira (b) Haryana
  - iii. Rakhigarhi (c) Rajasthan
  - (iv) Kalibanga (d) Pakistan
- (a) (i) d, (ii) a, (iii) b, (iv) c
  - (b) (i) b, (ii) c, (iii) d, (iv) a
  - (c) (i)c, (ii) b, (iii) a, (iv) d
  - (d) (i)a, (ii) b, (iii) c, (iv)d

Answer: (A). (i) d, (ii) a, (iii) b, (iv) c

.Q5 Identify the idol and choose the correct answer



- (a) Priest King
- (b) Mother Goddess
- (c) Lord Shiva
- (d) others

Answer (A) Priest King

Question 6. Which of the following was the source of copper for the Harappans?

- (a) Karnataka
- (b) Rajasthan
- (c) Andhra Pradesh
- (d) Gujarat

Answer: (b) Rajasthan

Question 7. Which of the following was the reason for the decline of Harappan Civilization?

- (a) climate change
- (b) flood
- (c) Deforestation
- (d) all these

Answer: (d) All these

Question 8. Where are the big granaries found?

- (A) - Lothal and Dholavira
- (b) - Kalibanga
- (c) - Banawali
- (d) - Mohenjodaro

Answer: (d)- Mohenjodaro

Question 9. Which of the following items were found in the craft production centers of the Harappan civilization?

1. Carnillion
2. Jasper
3. Chert
4. Quartz

(a) 1, 2 and 3

(b) 1,2,3, 4

(c) 2, 3, 4

(d) 2, 4

Answer: (b) 1,2,3, 4

Question 10. Identify the idol and choose the correct answer



(a) Mother Goddess

(b) Dancing Girl

(c) Priest King

(d) none of these

Answer: (a) Dancing Girl

Question 11. What are the two strategies adopted by archaeologists to identify Harappan social differences?

i. Study of ordination

ii. study of script

iii Study of trade and commerce

(iv) Study of Artifacts

choose the right option

(a) both 'i' and 'ii'

(b) both 'i' and 'iv'

(c) both 'ii' and 'iii'

(d) both 'i' and 'iii'

Answer: (b) Both 'i' and 'iv'

Q12. Who was the first Director General of Archaeological Survey of India

(a) Alexander Cunningham

(b) John Marshall

(c) George Everest

(d) James Prinspe

Answer (A) Alexander Cunningham

Question 13. From where did the Harappans get tin?

- (a) Afghanistan
- (b) Central India
- (c) Himalayan region
- (d) Rajasthan

Answer: (a) Afghanistan

Question 14. The most important industry of Chanhudro was

- (a) bead making
- (b) brick making
- (c) handloom
- (d) shipbuilding

Answer (A) Bead making

Question 15 Harappan script was written by

- (a) top to bottom
- (b) bottom to top
- (c) left to right
- (d) right to left

Answer (d) Right to Left

Question 16 Archaeologists have found evidence of a ploughed farm-

- (a) Banawali
- (b) Kalibanga
- (c) Lothal
- (d) Manda

Answer: (b) Kalibanga

Question 17. The streets and alleys were laid approximately according to the pattern of

- (a) Grid
- (b) triangular
- (c) Square
- (d) circle

Answer: (a) Grid

Question 18. On the bank of which river is Harappa situated?

- (a) Indus
- (b) Chenab
- (c) Ravi
- (d) Jhelum

Answer: (c) Ravi

Question 19 The false statement about Alexander Cunningham is

- (a) He excavated several sites including Sanchi and Sarnath
- (b) He played a role in the establishment of the Archaeological Survey of India
- (c) He became the first Director General of the Department of Archeology
- (d) He was a British doctor.

Answer (d) He was a British doctor

Question 20. What was the main feature of the Harappan civilization?

- (a) town planning
- (b) Art and Architecture
- (c) Administration
- (d) agriculture

Answer: (a) town planning

Question 21. Which of the following is not a feature of Harappan writing?

- (A) Harappan script was pictorial and not alphabetical
- (b) It is understood by James Prinsep
- (c) It had very high signals, somewhere between 375 and 400. among
- (d) script was written from right to left

Answer: (B) It is understood by James Prinsep

Question 22. Select the correct statement.

- (A)-The Harappan Civilization dates back to between c 3600 and 1900 BC.
- (b) - There were earlier and later cultures, often referred to as Early Harappan and Later Harappan.
- (c) - Iron tools were found in the Harappan civilization.
- (d) - There was no break between early Harappa and Harappan civilization.

Answer: (b)

Question 23. Which statement is incorrect regarding the weight used during the Harappan period?

- (A)-The Harappans had developed many types of small and heavy weights.
- (b) - They were square in shape and had marks on them.
- (c) - These weights were mostly made of hard stones like chert.
- (d) - Higher denominations of weight were binary in multiples of two.

Answer:(d)

Question 24. Assertion (A)- People of Indus Valley took care of the matters of cleanliness.

Reason (R) - Drainage system connected all the houses with street drains with brick or stone slabs. was covered

- (A) - Both (A) and (R) are true and (R) is the correct explanation of (A).
- (B) - Both (A) and (R) are true and (R) is not the correct explanation of (A).

(C) – (A) is true but (R) is false.

(D) – (A) is false but (R) is true

Answer: (a)

### **SHORT ANSWER QUESTIONS (3 MARKS)**

#### **Q.1 Write about the script used by the Harappans**

1. Harappan seals usually have a line of writing, probably containing the name and title of the owner.
2. Scholars have also suggested that the motif conveyed a meaning to those who could not read.
3. Most inscriptions are short, the longest containing about 26 signs.
4. Although the script remains undeciphered to date, it was evidently not alphabetical stands for a vowel as it has just too many signs –somewhere between 375 and 400.
5. The script was written from right to left.
6. Some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space
7. Variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewelry, bone rods, even an ancient signboard.

#### **Q.2 Mention the domestic architecture of Harappans.**

1. The Lower Town at Mohenjo-Daro provides examples of residential buildings. Many were centered on a courtyard, with rooms on all sides.
2. The courtyard was probably the center of activities such as cooking and weaving, particularly during hot and dry weather view of the interior or the courtyard.
4. Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains.
5. Some houses have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.

#### **Q.3 Write short note on Citadel?**

1. It is on the Citadel that we find evidence of structures that were probably used for special public purposes.
2. These include the warehouse– a massive structure of which the lower brick portions remain, while the upper Portions, probably of wood, decayed long ago – and the Great Bath.
3. The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.

#### **Q.4 Write about the weight system used by the Harappans**

1. Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings.



2. Lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the Higher denominations followed the decimal system.

3. The smaller weights were probably used for weighing jewellery and beads. Metal scale-pans have also been found.

**Q.5 List the raw materials required for craft production in the Harappan civilization and discuss how these might have been obtained.**

Ans. The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

Two methods of procuring materials for craft production:-

1. They established settlements such as Nageshwar, Shortughai and Balakot.
2. They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

**Q.6 What were the confusions in the mind of Cunningham while studying Harappan civilization?**

Ans. He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE.

He thought that Indian history began with the first cities in the Ganga valley.

In fact, Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

**Q.7 "Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations". Explain it by your arguments?**

Ans. Yes, our knowledge about the Indus Valley Civilization is poorer than that of the other because of the following reasons: -

1. The script of that age has hitherto not been deciphered.
2. The easy method behind seeking knowledge about other Civilizations such as that of Egypt, Mesopotamia, China etc. was the deciphering of their scripts. Scripts is that sole basis through which we can gather through knowledge about the art, literature, customs, dresses, function and religion etc. of any Civilizations.

**Q.8 Write a note on the Drainage system of the Harappans.**

Ans. One of the striking features of this town was a well planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus valley people took great care to keep their cities clean.

**Q.9 Throw light on the subsistence system in the Harappan Civilization.**

The Harappans were dependent on a wide range of plant and animal products.

ii. Animal bones found at Harappan sites include cattle, sheep, goats, buffaloes and pigs.

iii. Bones of wild species found suggest that the Harappans either hunted these animals themselves or obtained meat from other hunting communities. Bones of fish and chicken are also found.

## **Long Answer Type Q&A (8 Marks)**

### **Q.1 How can you say that the Harappan culture was an urban one.**

Ans. We can say that the Harappan culture was an urban one, due to the following reasons:

- The cities were well planned and thickly populated.
- The roads were straight and wide.
- The houses were made of burnt bricks and contained more than one storey.
- Every house had a well and a bathroom.
- The drainage system was excellent with house drains emptying into street drains.
- The citadel of Harappa had public buildings
- Lothal was a dockyard and important trading centre.
- After the decline of the Harappan culture, town planning was forgotten and there was absence of city life for about thousands of years.

### **Q.2 Discuss how archaeologist reconstruct the past.(Piecing together)**

Ans. 1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc.

2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.

3. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use.

4. An understanding of the function of an artefact is often shaped by its resemblance with present-day things - beads, querns, stone blades and pots are obvious examples.

5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found.

6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.

7. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship.

8. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.

9. Remains of crops, saddle querns or pit are studied to identify food.

10. Archaeologists observe the different layers of site and try to find out different things which give picture of socio-economic conditions, religions and cultural life of the past people.

**Q.3 Write a note on the agricultural technology of Harappans.**

Ans. Agriculture was the chief occupation of the Harappans. The prevalence of agriculture is indicated by finds of grains. But it is more difficult to reconstruct actual agricultural practices. Archaeologists have found evidence of a ploughed field at Kalibangan. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolate from this that oxen were used for ploughing. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira may have been used to store water for agriculture.

**Q.4 Mohenjodaro was a planned city. explain**

Ans. The settlement at Mohenjodaro was divided into two parts.

**I. Citadel :**

1. It was built on a mud brick plinth and was walled around it, which meant it was physically separate from the lower city
2. These include godowns - a massive structure with the lower part made of brick.
3. The upper part, was, probably Made of wood.
4. The Great Bath - It was a large rectangular reservoir surrounded by a corridor on all four sides in the courtyard. Scholars have suggested that it was meant for a special kind of ritual or bath.

**2. Lower city**

1. It had carefully planned drainage system.
2. Roads and roads were drawn with a predictable "grid" pattern.
3. Examples of residential buildings - These were centered on a courtyard, with rooms on all four sides.
4. Each house had its own bathroom made of pucca bricks, with drains connected through walls to the street drains.

**Q.5 Explain craft production in Harappan civilization**

Ans. 1. Chanhudaro was a small settlement devoted exclusively to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.

2. The variety of materials used to make the beads is remarkable.
3. Techniques for making beads varied according to the material.
4. The nodules were cut into rough shapes, and then flaked into a final shape.
5. Special remains of work sites have been found at Chanhudaro, Lothal and more recently at Dholavira.
6. Nageshwar and Balakot were specialized centers for making rock objects - including bangles, ladles and inlays.

7. Production Centers: Archaeologists identify production centers in search of raw materials and tools used.

8. Waste is one of the best indicators of craft work. Sometimes, pieces of larger waste were used to make smaller items.

9. These traces show that in addition to smaller, specialized centres, there was also craft production in large cities such as Mohenjodaro and Harappa.

**Q. 6 Mention the strategies for obtaining raw materials in the Harappan Civilization.**

Ans. 1. Procured from the subcontinent and beyond: The Harappans procured materials for craft production in various ways.

2. Terracotta toy models of bullock carts show that it was an important means of transporting goods and people on land routes.

3. Another strategy could be to send campaigns to procure raw materials, which established communication with local communities.

4. Contact with distant lands: Archaeological finds suggest that copper was also probably brought from Oman at the south-eastern tip of the Arabian Peninsula.

5. Mesopotamian texts of the 3rd millennium BC mention copper coming from an area called Magan, which was probably the name of Oman.

6. Other archaeological finds include Harappan seals, weights, dice and pearls which suggest contact with areas called Dilmun (probably the island of Bahrain), Magan and Meluha, possibly the Harappan region.

7. It is likely that contact with Oman, Bahrain or Mesopotamia was made by sea. Mesopotamian texts refer to Meluha as the land of sailors.

8. In addition, we find depictions of ships and boats on the seals.

**Source Based Questions (4 MARKS)**

**1. Study the following source carefully and answer the questions given below.**

**How Artefacts are Identified**

Processing of food required grinding equipment as well as vessels for mixing, blending and cooking. These were made of stone, metal and terracotta. This is an excerpt from one of the earliest reports on excavations at Mohenjodaro, the best-known Harappan site: Saddle querns ...are found in considerable numbers... and they seem to have been the only means in use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking. Two main types have been found: those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used solely for grain; the second type possibly only for pounding herbs and spices for making curries. In fact, stones of this latter type are dubbed "curry stones" by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.

FROM ERNEST MACKAY, Further Excavations at Mohenjodaro, 1937.

Q.1 What were the uses of Saddle querns discovered from excavations in Mohenjodaro?

Ans. They seem to have been the only means in use for grinding cereals.

Q.2 Who was the writer of Further Excavations at Mohenjodaro, 1937?

Ans. ERNEST MACKAY

Q.3 Which material was used to make the base of the saddle querns?

Ans. They were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking.

**2. Study the following source carefully and answer the questions given below.**

**FROM JOHN MARSHALL, Mohenjo-Daro and the Indus Civilization, 1931.**

Sixteen skeletons of people with the ornaments that they were wearing when they died were found from the same part of Mohenjo-Daro in 1925. Much later, in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote: The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called Puram Dara, the fort-destroyer. Where are - or were - these citadels? It has in the past been supposed that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications ... What destroyed this firmly settled civilization? Climatic, economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.

FROM R.E.M. WHEELER, "Harappa 1946", Ancient India, 1947.

In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist named George Dales. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, ... the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence.

FROM G.F. DALES, "The Mythical Massacre at Mohenjo-Daro", Expedition, 1964.

As you can see, a careful re-examination of the data can sometimes lead to a reversal of earlier interpretations.

Q. 1. Which argument of the destruction of Harappa civilization, this excerpt indicates?

Ans. This excerpt indicates that the Harappa civilization was destroyed by foreign invasion.

Q. 2. Who correlate this evidence with Rigveda? Why?

Ans. R.E.M. Wheeler. Because, the Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-God is called Puram Dara, the fort-destroyer.

Q. 3. Who and how propounded the theory opposite to this?

Ans. George Dales. He hesitates to accept that this invasion was carried on by the Aryans. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a

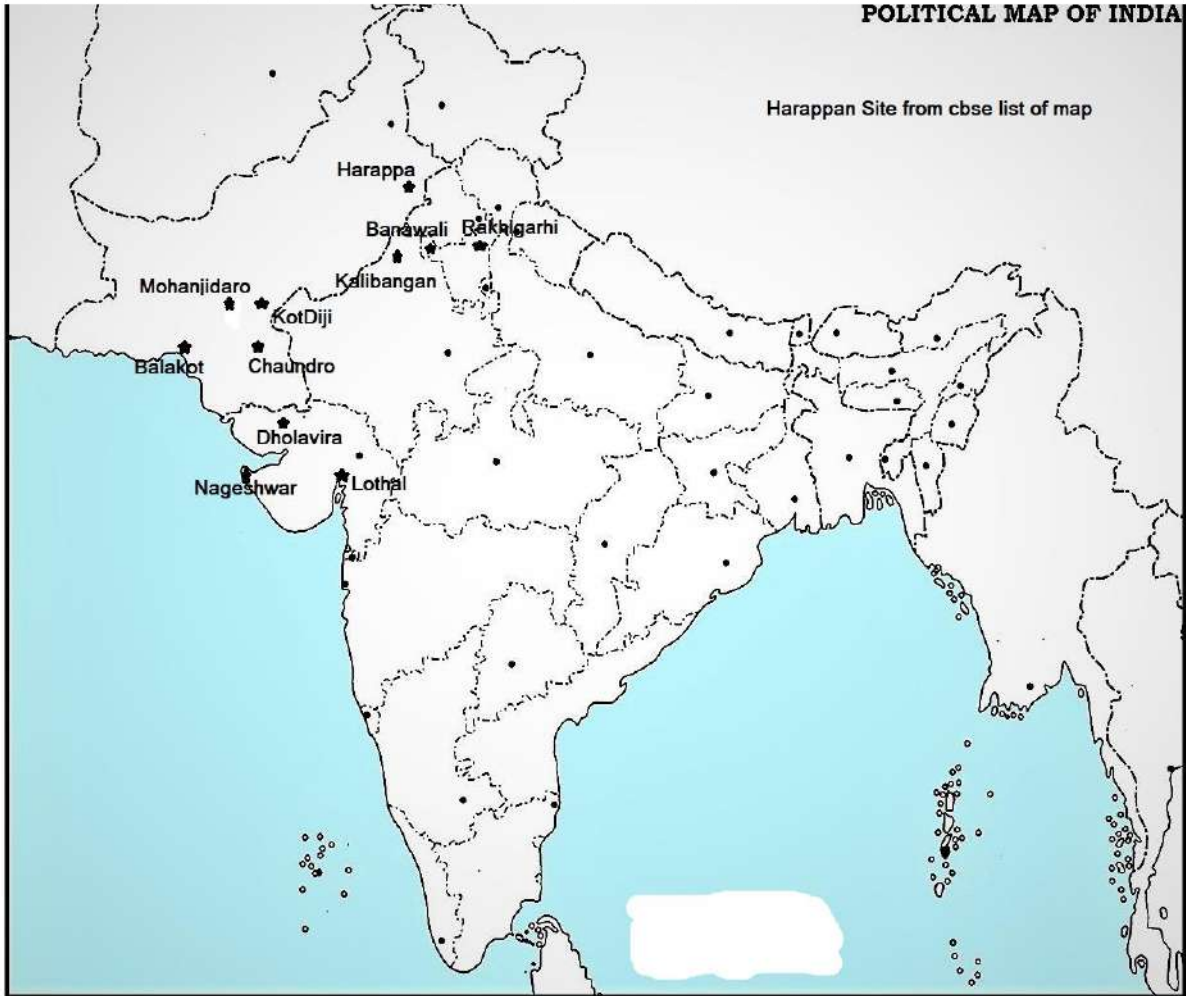
couple of them definitely seem to indicate a slaughter, the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no sign of extensive burning, no bodies of warriors clad in armor and surrounded by the weapons of war.

## MAP BASED QUESTION

**MAP items will be asked from the Map given on Page 2, Chapter 1 of the NCERT book of History from the following items.**

Mature Harappan sites:

1. Harappa,
2. Banawali,
3. Kalibangan,
4. Balakot,
5. Rakhigarhi,
6. Dholavira,
7. Nageshwar,
8. Lothal,
9. Mohenjodaro,
10. Chanhudaro,
11. KotDiji.



.....

**THEME -2 Kings, Farmers and Towns  
(Early States and Economies)**

## **Developments between 1900 BCE and 600 BCE**

1. During the period between 1900 BCE and 600 BCE the *Rig-Veda* was composed by people living along the Indus and its tributaries.
2. During this period Agricultural settlements and pastoral populations emerged in many parts of the subcontinent, including north India, the Deccan and parts of Karnataka.
3. During this period new modes of disposal of the dead, including the making of elaborate stone structures known as **megaliths**, emerged in central and south India. In many cases, the dead were buried with a rich range of iron tools and weapons.

## **Sources to understand early Indian history (600 BCE to 600 BCE)**

- (a.) Historians attempt to understand early Indian history (600 BCE to 600 BCE) by drawing on a range of sources – inscriptions, texts, coins etc.
- (b.) Visual materials which include fine pottery bowls and dishes, with a glossy finish, known as Northern Black Polished Ware, probably used by rich people, and ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver, copper, bronze, ivory, glass, shell and terracotta.

## **The sixth century BCE is often regarded as a major turning point in early**

### **Indian history**

1. It is an era associated with early states, cities.
2. It is an era associated with the growing use of iron.
3. It is an era associated with the development of coinage.
4. It is witnessed the growth of diverse systems of thought (Religions) including Buddhism and Jainism.
5. It is also associated with emergence of Sixteen Mahajanapadas.

### **What were the important Mahajanapadas?**

Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti were amongst the most important *mahajanapadas*.

### **Explain the main features of sixteen mahajanapadas**

1. While most mahajanapadas were ruled by kings some were oligarchies.
2. Each mahajanapada had a capital city, which was often fortified.
3. Each mahajanapada had a wellmaintained standing army and regular bureaucracies for administration.
4. Dharmasutras, written by Brahmans laid down norms for rulers. Rulers were ideally expected to be Kshatriyas.
5. Rulers were advised to collect taxes and tribute from cultivators, traders and artisans.



6. They were allowed to raid on neighbouring states which was a legitimate means of acquiring wealth.

### **How did Magadha become the most powerful mahajanapada?**

1. agriculture was especially productive in Magadha region.
2. In Magadha iron mines were accessible and provided resources for tools and weapons.
3. Elephants (an important component of the army) were found in forests of this region.
4. The Ganga and its tributaries provided a means of cheap and convenient communication.
5. Buddhist and Jaina writers who wrote about Magadha attributed its power.
6. The ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.

### **Sources to understand Mauryan Empire**

1. Sources include archaeological finds, especially sculpture, buildings, monasteries etc
2. The account of Megasthenes- (a Greek ambassador to the court of Chandragupta Maurya), called **Indica**, which survives in fragments.
3. The *Arthashastra*, parts of which were probably composed by Kautilya, the minister of Chandragupta.
4. Later Buddhist, Jaina and Puranic literature, as well as in Sanskrit literary works have written about Mauryas.
5. The inscriptions of Asoka (c. 272/268-231BCE) on rocks and pillars are often regarded as amongst the most valuable sources.

### **What was the extend of Mauryan Empire?**

Chandragupta Maurya, who founded the empire (c. 321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson Asoka, the most famous ruler conquered Kalinga (present-day coastal Orissa).

### **Explain Administration of Maurian Empire**

1. There were five major political centres in the empire – the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri, all mentioned in Asokan inscriptions.
2. It is likely that administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen, both Taxila and Ujjayini being situated on important long-distance trade routes.
3. Megasthenes mentions a committee with six sub-committees for coordinating military activity. Of these, one subcommittee looked after the navy, the second managed transport and provisions, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants
4. Asoka also tried to hold his empire together by propagating *dhamma*, the principles which were simple and universally applicable. This would ensure the well-being of people in this world.

Special officers, known as the *dhamma mahamatta*, were appointed to spread the message of *dhamma*.

**(Dhamma Policy included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one's own.)**

5. Asoka appointed Pativedakas to collect people's needs and report to the king directly.

### **The emergence of the Mauryan Empire was regarded as a major landmark in early Indian history-Why?)**

1. Indian historians found the emergence of the Mauryan Empire in early India was both challenging and exciting.
2. Archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of Indian Empires.
3. Asoka was more powerful, industrious and humble than later rulers who adopted grandiose titles. So, the nationalist leaders in the twentieth century regarded Asoka as an inspiring figure.

### **New Notions of Kingship in Early Indian History**

1. The chiefdoms that emerged in the south, Cholas, Cheras and Pandyas proved to be stable and prosperous under the control of chiefs, who performed special rituals, leadership in warfare, and settling disputes.
2. Many kings, including the Satavahanas who ruled over parts of western and central India and the Shakas, rulers of Central Asian origin who established kingdoms in the north-western parts of the subcontinent claimed social status through religious rituals and marriage alliances.
3. Colossal statues of Kushana rulers were found installed in a shrine at Mat near Mathura. Some historians feel that the Kushanas considered themselves god like. Many Kushana rulers also adopted the title *devaputra*, or "son of god".
4. Rulers of the Gupta Empire depended on *samantas*, governors who maintained land and army and they offered homage and provided military support to rulers. Later Gupta rules became subordinates to powerful Samantas.
5. Guptas encouraged poets to compose poems in praise of them. While historians often attempt to draw factual information from such compositions, they found that rulers were compared equal to Gods. **In the Allahabad Pillar inscription (Sanskrit by Harishena, the court poet of Samudragupta) Samudragupta was compared with Gods.**

### **Changing Countryside (or) condition of villages in the Early Historic period**

#### **1. Popular perceptions of kings**

- a) Historians have tried to reconstruct life in the countryside with the help of the Jatakas and the Panchatantra. Many of these stories probably originated as popular oral tales that were later committed to writing.
- b) One story known as the Gandatindu Jataka describes the plight of the subjects of a wicked king.
- c) When the king went in disguise to find out what his subjects thought about him, each one of them cursed him for their miseries, complaining that they were attacked by robbers at night and by tax collectors during the day.
- d) To escape from this situation, people abandoned their village and went to live in the forest.
- e) As this story indicates the relationship between a king and his subjects, especially in the countryside. Kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive.

## **2. Strategies for increasing agricultural production**

- a) One such strategy to increase agricultural production was the shift to plough agriculture, which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from c. sixth century BCE.
- b) The iron-tipped ploughshare was used to turn the alluvial soil in areas which had high rainfall.
- c) In some parts of the Ganga valley, production of paddy was dramatically increased by the introduction of transplantation, although this meant back-breaking work for the producer.
- d) Areas which were semi-arid, such as parts of Punjab and Rajasthan and those living in hilly tracts in the north-eastern and central parts of the subcontinent practiced **hoe** agriculture, which was much better suited to the terrain.
- e) Another strategy adopted to increase agricultural production was the use of artificial irrigation, through wells and tanks, and less commonly, canals, which were constructed by kings and village communities.

## **3. Differences in rural society**

- a) There was a growing differentiation amongst people engaged in agriculture. They were based on differential access to land, labour and some of the new technologies.
- b) In the countryside of Northern India people were divided into three groups - landless agricultural labourers, small peasants, as well as large landholders.
- c) The term *gahapati* was often used in Pali texts to designate the small peasants, as well as large landholders.
- d) Early Tamil Sangam texts also mention different categories of people engaged in agriculture in south India.
- e) In south India people were divided into three groups- large landowners or *vellalar*, ploughmen or *uzhavar* and slaves or *adimai*.

## **4. Land grants and new rural elites**

- a. The land grants were made to religious institutions, Brahmanas, samantas and landless peasants.
- b. Prabhavati Gupta was the daughter of Chandragupta II, one of the most important rulers in early Indian history, According to Sanskrit legal texts, women were not supposed to have independent access to resources such as land.
- c. However, the inscription indicates that Prabhavati had access to land, which she then granted. This may have been because she was a queen and her situation were therefore exceptional.
- d. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land to donees (the recipients of the grant).
- e. Some Historians feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas. Others suggest that when kings were losing control over their *samantas*, they tried to win allies by donating lands to people.

## **Towns and cities in early Historic period**

### **1. New cities**

- a. Many urban centres emerged in several parts of the subcontinent from c. sixth century BCE and many of these were capitals of *mahajanapadas*.
- b. Many major towns which were located along routes of trade and communication also became cities.
- c. Some cities were located on riverine routes, others were along land routes and yet others were near the coast.
- d. Many cities like Mathura were bustling centres of commercial, cultural and political activities.

### **2. Urban populations**

- a. Kings and ruling elites lived in fortified cities. People who lived in towns were washing folk, weavers, scribes, carpenters, potters, goldsmiths, blacksmiths, officials, religious teachers, merchants etc.
- b. Inscriptions mention about **guilds or shrenis**, organisations of craft producers and merchants. These guilds probably procured raw materials, regulated production, and marketed the finished products.

### **3. Trade in the subcontinent and beyond**

- a. From the sixth century BCE, land and riverine routes extended in various directions which connected all the parts of India.
- b. Rulers often attempted to control these routes, possibly by offering protection for a price. Those who used these routes included peddlers who probably travelled on foot and merchants who travelled with caravans of bullock carts.

- c. Sea routes connected across the Arabian Sea to Central Asia, North Africa, and West Asia and beyond. Sea routes also connected Southeast Asia and China through the Bay of Bengal.
- d. Also, there were seafarers, whose ventures were risky but highly profitable. Successful merchants of south India, designated as *masattuvan* in Tamil and *setthis* and *sattavahas* in Prakrit, could become enormously rich (some times richer than kings)
- e. A wide range of goods were carried from one place to another – salt, grain, cloth, metal ores, finished products, stone, timber, medicinal plants, spices, especially pepper, etc.

#### **4. Coins and kings**

- a. Exchanges were facilitated by the introduction of coinage. **Punch-marked** coins made of silver and copper (c. 6th BCE onwards) were amongst the earliest to be minted and used by many dynasties including the Mauryas.
- b. The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent (c.2<sup>nd</sup> century BCE).
- c. The first gold coins were issued in the first century CE by the Kushanas. These were virtually identical in weight (4.5-gram gold) with those issued by Roman emperors and the Parthian rulers of Iran.
- d. Coins were also issued by tribal republics of Punjab and Haryana called the Yaudheyas. Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas.
- e. Some of the most spectacular gold coins were issued by the Gupta rulers. The earliest coins issued by Guptas were remarkable for their purity. These coins facilitated long-distance transactions from which kings also benefited.

#### **From c. sixth century CE onwards, finds of gold coins taper off. Does this indicate that there was some kind of an economic crisis?**

- a. Historians are divided into two groups on this issue. Some suggest that with the collapse of the Western Roman Empire long-distance trade between India and Rome declined, and this affected the prosperity of India and trading communities.
- b. Others argue that new towns and networks of trade started emerging around this time within India.
- c. Some scholars point out that though finds of coins were few but coins continue to be mentioned in inscriptions and texts.
- d. Some historians suggest that people might have recycled the old coins or kept hoarded (hided in secret places)

#### **How were Brahmi and Kharosthi Inscriptions Deciphered?**

- a. From the late eighteenth century, European scholars aided by Indian pundits worked backwards from contemporary Bengali and Devanagari manuscripts, comparing their letters with older specimens.

b. James Prinsep, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins. This gave a new direction to investigations into early Indian political history.

c. Kharosthi, the script used in inscriptions and coins in the north western part of India by Indo-Greek kings. Indo-Greek coins contain the names of kings written in Greek and Kharosthi scripts. James Prinsep who could read the Greek script compared the letters and identified the language of the Kharosthi inscriptions as older form of Prakrit.

d. James Prinsep found that Brahmi script is older form of Devanagari script.

### **Difficulties in understanding different names of Asoka**

a) Some of the inscriptions had the name Asoka, some had Devanamira and some had Piyadassi.

b) Epigraphists and historians who studied those inscriptions did not understand them.

c) James Prinsep matched the inscriptions in terms of content, style, language and palaeography.

d) He also discovered that Asoka is the name of the ruler and devanampiya and piyadassi are titles used for Asoka in many inscriptions. He noted that Asoka, Devanampiya and Piyadassi are different names of the same ruler.

### **The Limitations of Inscriptional Evidence OR problems faced by Epigraphists**

a. There are technical limitations in studying the Inscriptions. In some inscription's letters are very faintly engraved.

b. Some inscriptions are damaged and, in some inscriptions, letters are missing. So, reconstructions are uncertain.

c. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions.

d. Several thousand inscriptions were made but only some hundreds have been discovered in which all are not deciphered, published and translated.

e. There is another more fundamental problem. Politically and economically significant matters are recorded in inscriptions but routine agricultural practices and the joys and sorrows of daily existence are not found in inscriptions.

### **Objective Type Question**

**Q.1 Which of the following is not one of the main features of Ashoka's dhamma?**

(a) Respect the elders and be generous to the Brahmins.

(b) Consider your religion superior to the other religions.

(c) Gahapati should respect members of the family, relatives, servants, the poor, and the slaves.

(d) Follow non-violence.

ANS- (b) consider your religion superior to the other religions.

**Q.2 What were the guilds of the merchants and craftsmen called?**

- (a) Shrenis                      (b) Ur                      (c) Adimai                      (d) Uzhavar

ANS- (a) Shrenis

**Q.3 What is James Prinsep's contribution in the development of the Indian epigraphy?**

- (a) He deciphered the Brahmi script used in most of the Ashokan inscriptions.  
(b) He deciphered the Kharoshthi script used in the Ashokan inscriptions.  
(c) Both 'a' and 'b'  
(d) None of these

ANS- (c) Both 'a' and 'b'

**Q.4 Who issued the first coins bearing the names of rulers?**

- (a) Mauryas                      (b) Guptas                      (c) Indo-Greeks                      (d) Satavahanas

ANS- (c) Indo-Greeks

**Q.5 Ashoka is mentioned by which titles in his inscriptions?**

- (a) Ashoka, Piyadassi                      (b) Masattuvan, Ashoka  
(c) Devanampiya, Piyadassi                      (d) Devaputra, Piyadassi

ANS- (c) Devanampiya, Piyadassi

**Q.6 Name the languages in which the Ashokan inscriptions were written.**

- (a) Pali, Prakrit, and Greek                      (b) Pali, Sanskrit, and Aramaic  
(c) Prakrit, Aramaic, and Greek                      (d) Pali, Sanskrit, and Greek

ANS- (c) Prakrit, Aramaic, and Greek

**Q.7 Who was Dhamma Mahamatta?**

- (a) Special revenue officers appointed by Ashoka for tax collection  
(b) Special officers appointed by Ashoka for maintaining law and order in the kingdom  
(c) Special officers appointed by Ashoka to spread the message of dhamma  
(d) Special officer appointed by Ashoka to stop the spread of dhamma

ANS- (c) Special officers appointed by Ashoka to spread the message of dhamma

**Q.8 Why is the sixth century BCE often considered a major turning point in Indian history?**

- (a) Emergence of states, cities, and towns; Use of iron  
(b) Emergence of states, cities, and towns; Dominance of Hinduism  
(c) Dominance of Hinduism; Use of iron  
(d) Emergence of Buddhism and Jainism, Extensive use of Copper

ANS- (a) Emergence of states, cities, and towns; Use of iron

**Q.9 Who composed the Prayag Prashasti in praise of Samudragupta?**

- (a) Prabhavati Gupta                      (b) Harisena  
(c) Kautilya                      (d) Banabhatta

ANS- (b) Harisena

**Q. 10 According to a rock inscription in Sanskrit, composed around second century CE, the Sudarshana lake was repaired by a king of the**

- (a) Indo-Greeks. (b) Kushanas. (c) Satavahanas. (d) Rudradaman I

ANS-(d) Rudradaman I

**Q. 11 The growth of Magadha culminated in the emergence of an Empire in 321 BCE, which extended control as far as northwest Afghanistan and Baluchistan. Which of the following rulers was behind the emergence of this empire?**

- (a) Ashoka (b) Bimbisara (c) Ajatasattu (d) Chandragupta

ANS- (d) Chandragupta

**Q.12 which one of the following states was not a part of Tamilakam region.**

- (a) Cholas (b) Cheras (c) Chalukyas (d) Pandyas

ANS-(c) Chalukyas

**Q.13 Consider the following statements about the Mauryan Empire:**

1. There were 5 major political centres in the Empire.
2. Megasthenes wrote about the Mauryan Empire in his book Indica.
3. Ashoka founded the Mauryan Empire in 321 B.C.
4. Ashoka used his resources to propagate Buddhism.

Which of the above statements is/are correct?

- (a) 1, 2 and 3 (b) 1, 2 and 4  
(e) 2, 3 and 4 (d) 1, 3 and 4

ANS- (b) 1, 2 and 4

**Q. 14 Which of the following statements is/are correct?**

- a. Prabhavati Gupta was the daughter of the powerful Vakataka king of the Deccan.
  - b. She was married into the powerful Gupta dynasty, to the son of Chandragupta II and Dhruvadevi.
  - c. A copperplate inscription engraved by Chakradasa indicates that she had access to land which she then granted.
- (a) Only a (a) Only b (c) Only c (d) All of the above

ANS- (c) Only c

**Q. 15 Which of these are provincial centers of mauryan empire**

- (a) Taxila and Ujjaini (b) Lumbini and Gaya  
(c) Tosali and Suvarangiri (d) Sopara and Sannati  
(i) A and C (ii) A and C (iii) B and D (iv) C and D

ANS- (II) A and C

**Q.16 Identify correct matching-**

- A. Manusmanti i- second century BCE and c. second century CE





- Each had its own capital often fortified.
- Permanent army recruited from the peasantry regular bureaucracies.
- Dharmasutras laid down norms for kings and other people. Function of king to collect taxes and tributes from people.

Q.3 Explain main features of Ashoka's Dhamma?

- Respect to elders, love for young and kindness to servants.
- Religious tolerance to other religions.
- Liberal policies towards Brahmanas, Shramanas.
- Appointment of Dhamma Mahamattas.

Q.4 Describe the Important changes in agriculture during the period between 600 BCE to 600 CE .

- For increase of agricultural production use of plough with iron tipped ploughshare.
- Introduction of transplantation of crop (paddy).
- Irrigation by wells, ponds and canals.
- Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.
- Land lords and heads of village were more powerful and had control over farmers.
- Land grants by kings to extend agriculture to new areas.

Q.5. How do inscription help in reconstruction of history?

- Knowledge about the rulers and their achievements.
- Scripts and language of that time.
- Land grant and economic condition
- Extent of the empire.
- Social and religious condition of kingdom

Q.6. What are the sources to know out about the Mauryas ?

Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.

1. Literaray Sources:-10 Kautilya's Arthasastra, Megasthenes' Indica, Buddhist, Jaina Puranic literature and Sanskrit literary works.

2. Archaeological finds:- Inscriptions of Ashoka on rocks and pillars.

### Long Answer Type Question

**Q.1 Why is the sixth century BCE regarded as a major turning point in early Indian history?**

- It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.
  - It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.
- Early Buddhist and Jaina texts (see also Chapter 4) mention sixteen states known as *Mahajan padas*. Some names of states such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.
- Clearly, these were the most important *Mahajan padas*.
- While most *mahajanapadas* were ruled by kings, some, known as *ganas* or *sanghas*, were oligarchies (p. 30), where power was shared by a number of men, often collectively called *rajas*. Both Mahavira and the Buddha (Chapter 4) belonged to such Groups.
- In some instances, as in the case of the Vajji *sangha*, the *rajas* probably controlled resources such as land collectively. Each *mahajanapada* had a capital city, which was often fortified
- Maintaining these fortified cities as well as providing fort, armies and bureaucracies required resources.
- From sixth century BCE onwards, Brahmanas began composing the Dharmasutras.

These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3).

- Some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia.

**Q.2 What do you mean by' Numismatics? How has the study of coins helped the Numismatists to reconstruct possible commercial networks?**

Answer: \* Numismatics is the study of coins, including visual elements such as scripts and images, metallurgical analysis and the contexts in which they have been found. The study of coins has helped the numismatists to reconstruct the possible commercial networks in the following ways:

- \* Introduction of Coinage for Trade Facilitation: To some extent, exchanges were facilitated by the introduction of coinage. A wide range of goods like salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, etc were carried from one place to another. These certainly required some kind of currency for exchange. Hence, these led to the development of coinage across the trading cultures.
- \* Excavation of Punch-marked Coins across the Sub-continent: Punch-marked coins made of silver and copper (16th century BCE onwards) were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the sub-continent. Numismatics have studied these and other coins to reconstruct possible commercial networks.
- \* Kings, Merchants and Bankers as Issuing Authority: Attempts made to identify the symbols on punch-marked coins with specific ruling dynasties, including the Mauryas, suggest that these were issued by kings. It is also likely that merchants, bankers and towns people issued some of these coins.
- \* Similarity of Kushana Coins with those of Greeks and Parthians: The first gold coins were issued in 1st century CE by the Kushanas. These were virtually identical in weight with those issued by contemporary Roman emperors and the Parthian rulers of Iran have been found from several sites in North India and Central Asia.
- \* Close Connections with Roman Empire: The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Besides, hoards of Roman coins have been found from archaeological sites in South India. It is obvious that networks of trade were not confined within political boundaries. South India was not a part of the Roman empire, but there were connections through trade.

**Q. 3 What were the Main features of Mauryan administration?**

- Central administration- King had control over legislative, executive, judiciary, army and finance.
- Provincial administration- The Empire was divided in to many provinces.
- Local Government- There was a committee of 30 members to maintain rules and regulations in Pataliputra.
- King used to run the administration with the help of high officials. Five major political centres in the empire .
- Law and order system setup.
- Organised army- a committee with six subcommittee for coordinating military activity.
- To spread Dhamma , appointment of Dhamma Mahamattra.
- Officers were oppointed to manage the land revenue, irrigation and roads
- Institution of spies was very strong and working effectively.

**Q.4 Discuss the status of Divine Kings**

- 1.One means of claiming high status was to identify with a variety of deities.
- 2. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.
- 3.The statues of Kushana rulers have been found installed in a shrine at Mat near Mathura
- 4.Similar statues have been found in a shrine in Afghanistan as well. Some historians feel this indicates that the Kushanas considered themselves godlike.
- 5.Rulers adopted the title *devaputra*, or "son of god", possibly

- inspired by Chinese rulers who called themselves sons of heaven.
- 6. Many states were dependent on *samantas*, men who maintained themselves through local resources including control over land.
- 7. They offered homage and provided military support to rulers. Powerful *samantas* could become kings; conversely, weak rulers might find themselves being reduced to positions of subordination

### Source Based Question

#### 1. Read the following passage and answer the questions given below

##### What the king's officials did?

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that everyone may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.1- Explain the duties of the officers of state.

Ans- 1. Some superintended the rivers, measured lands and inspected the sluices by which water was let out from the main canals into their branches, so that everyone would have an equal supply of it.

2. They had also charge of huntsmen, entrusted with the power of rewarding or punishing them according to their deserts.

3. They collected the taxes, and superintended the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.2 Explain the role of the sub-committees for coordinating military activities.

Ans) 1. Megasthenes mentioned a the committee with six subcommittees for coordinating military activity.

2. They looked after navy, transport and provisions, foot soldiers, horses, chariots and elephants.

3. The second committee had to arrange bullock carts to carry equipment procure food for soldiers and fodder for animals and recruit servants and artisans to look after the soldiers.

Q.3 What did Ashoka do to hold his empire together?

Ans) 1. Ashoka tried to hold his empire together by propagating dhamma.

2. Special officers called dhamma mahamattas were appointed to spread the message of dhamma.

### Map Work

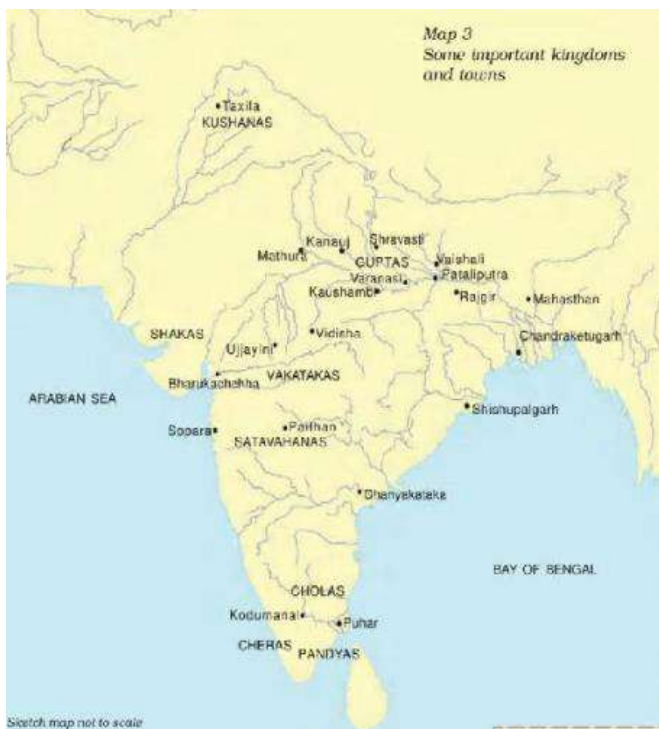
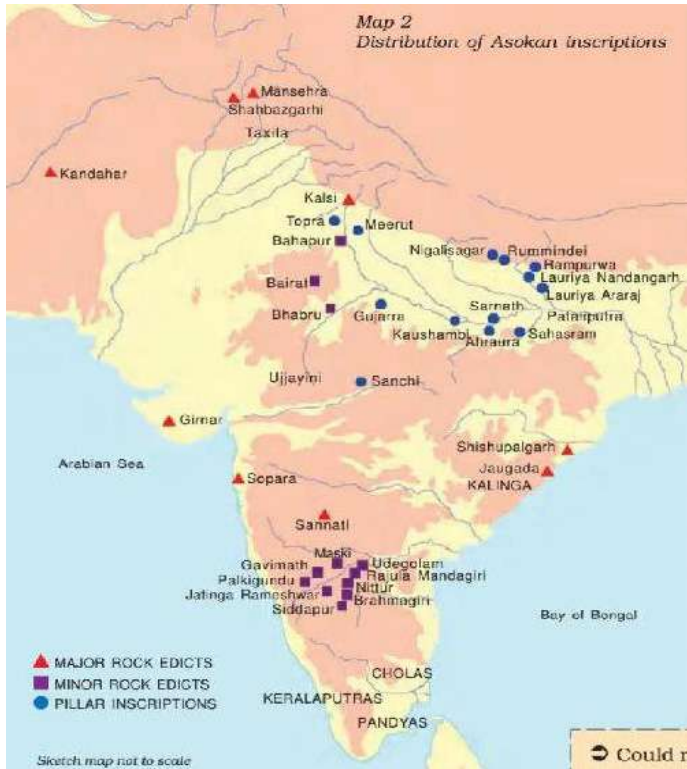
**1.1 On the given political map of India, locate and label the following with appropriate symbols:**

**I Mahajanapada and cities:**

- Vajji, Magadha, Kosala, Kuru, Panchala, Gandhara, Avanti, Rajgir, Ujjain, Taxila, Varanasi.

**II. Distribution of Ashokan inscriptions:**

- Pillar inscriptions – Sanchi, Topra, Meerut Pillar and Kaushambi.



**Theme 3 KINSHIP, CASTE AND CLASS**

Early societies (C.600 BCE-600 CE)

## Keywords

Kula: Sanskrit texts use the term kula to designate families

Kin: A group of people having a common lineage.

Patriliney: Patriliney is referred to the tracing of lineage from the paternal side

Matriliney: Matriliney is referred to the tracing of lineage from the maternal side.

Metronymics: The system of deriving names from mother is known as Metronymics. The Satavahana rulers were identified through metronymics. The Brihadaranyaka Upanishads, one of the earliest Upanishads contains a list of successive generations of teachers and students, many of whom were designated by metronymics.

Purusha sukta: Purusha sukta of Rigveda mentions about the division of society in to four varnas. The four varnas were said to have emanated from the body of Purusha, the primeval man. Brahmanas from the mouth, Kshatriyas from the arms, Vaishyas from the thighs and the Shudras from the feet.

Vanik: A Sanskrit term used to designate merchants. In Mrichchakatika written by Sudraka, hero Charudatta was described as both Brahmana and a merchant

## Textual Traditions and The Mahabharata

The changes in political and economic life between c.600 BCE and 600CE influenced early Indian societies.

For instance, the extension of agriculture into forested areas transformed the lives of forest dwellers;

craft specialists often emerged as distinct social groups;

the unequal distribution of wealth sharpened social differences.

Historians used textual traditions to understand changes in polity and economy.

- Some text laid down norms of social behaviour.
- Others describe and occasionally comment on a wide range of social situations and practices.
- We can catch a glimpse of some social actors from inscriptions.
- Each text/inscription was written from the perspective of some social categories.
- So we need to keep in mind who composed it and for whom.
- We also need to consider the language of the historical text, and ways in which it circulated

The Mahabharata, a colossal epic running in its present form into over 100,000 verses with depictions of a wide range of social categories and situations,

It was composed over a period of about 1,000 years (c. 500 BCE onwards), and some of the stories it contains may have been in circulation even earlier.

The central story is about two sets of warring cousins.

The text also contains sections laying down norms of behaviour for various social groups. Occasionally (though not always), the principal characters seem to follow these norms.

## Critical edition of Mahabharat

- 1919- V.S Sukthankar (leader)-----scholars

Initiated the task of preparing critical edition of Mahabharat

## PROCESS

- Collecting Sanskrit manuscript written in variety of scripts.
- Comparing verses from each manuscript.
- Selected the verses the appeared common to most versions.
- The project was completed in 47 years and prepared 13,000 pages.

Two things become apparent

(i) There were several common elements in Sanskrit version of the story, evidence in manuscripts.

(ii) There was enormous regional variation in the ways in which the text had been transmitted over the centuries.

- Issues of social history were explored by historians in the 19th and 20th centuries.

Believing everything laid down in the text was actually practised.

- Scholars began studying other tradition from works in Pali, Prakrit and Tamil.
- Varna—Brahman, Kshatriya, Vaishya, Shudra
- When the people with shared occupation do not fit in any varna Brahmins classified them as Jati

## Kinship and Marriage

Families-

- Families are usually parts of larger network of people defined as relatives, or to use a more technical term, kinfolk.

Kula— Families

Jati—Kinfolk

Vansha--Lineage

- Families are not always identical:
- They vary in term of numbers of members.
- Their relationship with one another as well as the kinds of activities they share
- Often people belonging to the same family share their food and other resources, and live, work and perform ritual together.
- Some societies regard cousins as being blood relations whereas others do not.

The idea of Patriline-

Patriline: tracing descendant from father to son, grandson, and so on.

Matriline: is the term used when descendant is traced through the mother.

- Under patriline, sons could claim the resources (including the throne in case of kings) of their fathers when the Later died.

Variations: -

- Sometimes there were no sons.
- Brother succeed one another.
- Other kinsmen claimed the throne.

Exceptions: - Prabhavati Gupta, a woman exercised power.

### **Rules of marriage**

- Kanyadana or the gift of daughter in marriage was an important religious of the father
- The Brahmanas responded the questions that was emerging during the emergence of new towns: by laying down codes of social behaviour in great detail.
- From c.500 BCE, these norms were compiled in Sanskrit texts known as the Dharmashutras and Dharmashastras. The most important of such works, the Manusmriti (200 BCE—200CE)
- Out of 8 forms of marriage --- four are good

### **The Gotra of women (Brahmanical practice)**

- Gotra was named after – vedic seer
- All those belonged to the same gotra was regarded as his descendent.

Two rules of Gotra are: -

- 1.Members of same Gotra could not marry.
- 2.Women were expected to give up their father's Gotra and adopt that of their husband on marriage

### **Factors to know Gotras is:**

- One way to find out whether this was commonly followed is – to consider the names men and women
- These names are available for powerful ruling lineages such as the Satvahanas who ruled over parts of western India and Deccan.
- Some Satvahana rulers were polygynous
- Women who married satvahana rulers indicate that many of them had names derived from Gotras such as Gotama and Vasistha, their father's gotra.
- This exemplified endogamy.

METRONYMICS: name derived from that of mother

### **Social Differences**

The Right Occupation: -

- 1.Brahman—1. Study and teach the vedas.
  - 2.Perform Sacrifice and get sacrifices performed.
  - 3.Give and receive gifts.
2. Kshatriya—1. Engage in Warfare
  2. Protect people and administer justice
  3. Study the Vedas, get sacrifice performed
  4. Make gifts
3. Vaishya—1. Engage in agriculture, Pastoralism and trade.



#### 4. Shudra-- 1. Serving three so called 'higher' varna.

##### Jatis and social mobility

- Term used to refer social categories—Jati (based on birth).
- Brahmanical authorities wanted to assign name to occupational categories—they classified them as Jati.

##### Nishad – lives in forest /people living in forest

- Jatis which shared a common occupation or profession were organised into Shernis or Guilds.

##### EXAMPLE- Stone inscription of Mandsour (M.P)

- Record history of a guild of silk weaver who originally, lived in Lata (Gujarat).
- Provides fascinating glimpse of complex social process and provide insights into the nature of guild or shernis.

##### **Beyond four varnas**

- Some people being outside the system- so called “untouchable”.
- As per Brahminical text Certain activities related with ritual, were sacred and by extension “pure”
- Those who considered themselves pure avoided taking food from untouchables.

##### Polluting activities-These included handling corpses and dead animals.

Those who performed these tasks were known as “Chandals”.

- Manusmriti laid down several duties of Chandals:

- (i) They had to live outside the village.
  - (ii) Use discarded utensils.
  - (iii) Wear clothes of the dead and ornaments of iron .
  - (iv) They could not walk about in village and cities at night.
  - (v) They had to dispose of the bodies of those who had no relatives and serve as executioners.
- Chinese Buddhist monk “Fa Xian” wrote that untouchable had to sound a clapper in the streets so that people could avoid seeing them.
  - Xuang Zang-Observed that executioners and scavengers were forced to live outside the city.

##### Beyond Birth

##### Gendered access to property

- According to Manusmriti, the paternal estate was to be divided equally amongst son after the death of the parents, with a special share for the eldest.
- Women: Women were allowed to retain the gifts they received on the occasion of their marriage as Stridhana-could be inherited by their children.

-husband having no claim on it.

- Manusmriti warned women against hoarding family property, or even their own valuables, without the husband’s permission.

- The example of Prabhavati Gupta suggests that while upper class women may have access to resources, land, cattle, and money were generally controlled by men

#### Varna and access to property

- According to the Brahmanical texts, another criterion for regulating access to wealth was varna.
- The only “occupations” prescribed for Shudras was servitude.
- The wealthiest men would have been the brahmanas and the Kshatriyas.
- Kings are almost invariably depicted as wealthy; priest are also generally shown to be rich, through these are occasional depictions of the poor Brahmana
- The Buddhist texts recognise that there were differences in society but did not regard this as natural or flexible
- The Buddhist text also rejected the idea of claims to status on the basis of birth.

#### Explaining social differences: A Social contract theory

- The Buddhists also developed an alternative understanding of social inequalities.
- Sutta Pitka suggested that originally human beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.
- However, there was a gradual deterioration of this status, as human beings became increasingly greedy, vindictive and deceitful.
- They wanted to select a leader who should be strong- Mahasammata (the great elect)]
- Brahmanas evolve three strategies for enforcing these norms:
- Varna order is of divine origin.
- Advised kings to ensure that these norms were followed within kingdom.
- Persuade people that their status was determined by birth.

### **Non-Kshatriya Kings**

- Several important ruling lineages probably had different origins.

1. Maurayas-Buddhist text-Kshatriya.

-Brahmanical text-low origin.

2. Shungas & Kanvas [Brahmans]

3. Shakas [Mlechchhas]

-came from central Asia.

- Shaka ruler rebuilt Sudarshan lake this suggest that powerful Mlechchhas were familiar with Sanskritic tradition.

### **Satvahana Dynasty**

- Gotami-puta siri Satakarni, claimed to be both a unique Brahmana and a destroyer of pride of Kshatriyas.
- He ensured that there was no intermarriage amongst member of the four varnas.

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### **Handling text**

### **Historians and the Mahabharata**

➤ Historians consider several elements when they analyse texts:

1. On the Basis of Languages

- Whether text was written in Pali, Prakrit or Tamil, Sanskrit Kind

2. Mantras/stories

3. Authors

4. Intended Audience

5. Date of the Compilation

### **Language and content (Mahabharata)**

➤ The version of the Mahabharata they have considered is in Sanskrit.

➤ History classify the Contents

-Narrative [Sanjay- Dhritrashtra]

-Didactic [Krishna-Arjun (moral & Social message)]

### **Authors and Dates**

➤ Original story of Mahabharata was probably composed by charioteer bards known as Sutas (story teller).

Sutas—accompany Kshatriyas in battlefield

--Composed poems celebrating their victories

➤ 5th century—Brahmanas took over the story and began to commit it to writing.

➤ It is also possible that the upheavals that often accompanied the establishment of the states, where old value replaced new norms.

➤ 200 BCE –200CE –Vishnu and Krishna worship was growing.

--large didactic section resembling the Manusmriti were added.

➤ With these additions, a text grew to comprise about 100,000 verses

➤ This enormous composition is traditionally attributed to a sage named “Vyasa”.

### **EXCAVATION OF HASTINAPUR, 1951-1952**

➤ The archaeologist B.B. Lal excavated a village named Hastinapur, in Meerut.

➤ B.B Lal found evidence of five occupational levels in Hastinapur, of which second and third are important.

➤ B.B Lal noted about the houses in the

Second phase.

➤ No definite plans of houses found.

➤ The walls are made of mud and mud bricks.

➤ The discovery of mud plaster with prominent reed suggested of the houses had reed walls.

Plastered over with mud.

Third phase

➤ Houses of this period were built of mud brick as well as burnt bricks.

➤ Soakage jars and brick drains were used for draining out refuse water.

➤ Terracotta ring wells may have been used as well and draining pits.

## Polyandry marriage in Mahabharata

One of the most challenging episodes in the Mahabharata is Draupadi's marriage with the Pandavas, an instance of polyandry that is central to the narrative.

- Present day historians suggest that polyandry may have been prevalent amongst ruling elites at some point of time.
- Polyandry gradually fell into disfavour amongst the Brahmanas.
- Some historians note that polyandry may have seemed unusual from the Brahmanical point of view, it was prevalent in the Himalayan region
- Some early sources suggest that there may have been a shortage of women during time of warfare, and this led to polyandry.
- Some sources suggest that polyandry was not the only or even the most prevalent form of marriage.

## Mahabharata: A Dynamic Text

- Mahabharata was written in a variety of languages.
- Those people who wrote versions of the epic added stories originated or circulated in their localities.
- The central story of the epic was often retold in many ways. Episodes were depicted in sculpture and painting
- They also provided themes for a wide range of performing arts-plays, dance and other kinds of narrations.

## MCQs type Questions:

Q.1. Which inscription mentions the category of silk weavers who migrated from Lat region?

- (a) Aihole inscription (b) Junagadh inscription  
(c) Mandsaur inscription (d) Vidisha inscription

Answer - (c) Mandsaur inscription

Q.2. In which language was Matang Jataka written?

- (a) Prakrit (b) Pali  
(c) Sanskrit (d) Avadhi

Answer -(B) Pali

Q.3. What is an example of the use of power by women in certain circumstances?

- (A) Arundhati Gupta (b) Karuwaki Maurya  
(c) Kalavati Gupta (d) Prabhavati Gupta

Answer – (D) Prabhavati Gupta

Q.4. Virud like Gautami Putta, Vasithi Putta were used by the rulers of which dynasty in front of their names?

- (a) Rashtrakutas (b) Gajapati

(c) Satavahana

(d) Chalukya

Answer - (c) Satavahana

Q.5. Who has been called the ruler who abducted the Darpa of Kshatriyas?

(a) Kanishka

(b) Rudradaman

(c) Gautami-Putta-Satakarni

(d) Minander

Answer – (c) Gautami-Putta-Satakarni

Q.6. Which of the following Chinese traveler said that the executioners and scavengers were forced to live outside the city?

(a) Xuanzang

(b) Faxian

(c) I tsing

(d) none of these

Answer – (A) Xuanzang

Q.7. Which Chinese Buddhist monk wrote that the untouchables had to sound of clapper in the streets so that people could avoid seeing them?

(a) Xuanzang

(b) I tsing

(c) Cao Seng Chuan

(d) Fa - Xien

Answer – (D) Fa-Xien

Q.8. Which one of the following is one of the anthologies of poems of the Tamil Sangam literature?

(a) Purunaruru

(b) Tamilakam

(c) Majjimnikaya

(d) Kudraichettis

Answer – (A) Purunaruru

Q.9. What was the name of the Persian translation of Mahabharata?

(a) Rasmnama

(b) Raznama

(c) Ain e Akbari

(d) Tawarikh e Firozshahi

Answer – (B) Raznama

Q.10. Arrange the following in chronological order.

(i) Sanskrit inscription of Rudradaman

(ii) Donation record of Prabhavati Gupta

(iii) Hiuen Tsang's Pilgrimage

(iv) Composition of Rigveda

(A) IV-I-III-II

(B) IV- III-I-II

(c) I-IV-II-III

(d) IV-I-II-III

Answer – (D) IV-I-II-III

Q.11. Which scholar wrote this statement that "Just because the Mahabharata represents of an entire literature....and contains so many kinds of things, (it) gives us an insight into the most profound depths of the soul of the Indian folk."

(a) John Marshall

(b) Varahamihira

(c) Mertimar Wheeler

(d) Maurice Winterwitz

Answer – (D) Maurice Winterwitz

Q.12. Who composed "Kunti O Nishadi"?

- (A) Mahadevi Verma (b) Mahasweta Devi  
(c) Sarojini Naidu (d) Dushala

Answer – (B) Mahasweta Devi

Q.13. Gandhara sculpture is a mixture of which two styles?

- (a) Indian and Chinese (b) Indians and Greeks  
(c) Indian and Iranian (d) Indian and Afghani

Answer (B) Indian and Greek

Q.14. Who started the English translation of the critical edition of Mahabharata?

- (a) Sir John Marshall (b) J. A. B. Wayne Beutenen  
(c) Vincent Smith (d) Maurice Winterwitz

Answer (B) J A B van Beutenen

Q.15. Which of the following statement is wrong?

- (A) Mahabharata is a dynamic text.  
(B) Social discrimination was prevalent in ancient India.  
(c) In the early Sanskrit traditions, the Mahabharata is placed in the category of history.  
(d) The idol of Sardar and his follower has been received from Amaravati (Telangana).

Ans (d) The idol of Sardar and his followers have been received from Amaravati (Telangana)

Q.16. Given below are two statements, one labelled as Assertion

(A) and the other labelled as Reason(R):

Assertion (A): Women were expected to give up their father's gotra and take up them husband's gotra after marriage.

Reason (R): Women who married Satavahana rulers retained their father's gotras instead of adopting names derived from their husband's gotra name.

- (a) Both (A) and (R) are correct and (R) is the correct explanation of (A).  
(b) Both (A) and (R) are correct and (R) is not the correct explanation of (A).  
(c) (A) is correct but (R) is not correct.  
(d) (R) is correct but (A) is not correct.

Answer-(B) Both (A) and (R) are correct and (R) is not the correct explanation of (A).

Q.17. Match the following

- (i) Endogamy (a) refers to marriage outside the unit  
(ii) Exogamy (b) refer to the practice of a man having several wives  
(iii) Polygyny. (c) refers to a practice of a woman having several husbands  
(iv) Polyandry (d) refer to marriage within the unit Choose the correct option:  
(a) i - b, ii - c, iii - a, iv - d (b) i - a, ii - b, iii - d, iv - c

(c) i - c, ii - a, iii- b, iv - d

(d) i - d, ii - a, i - b, iv - c

Answer-(d) i - d, ii - a, iii - b, iv - c

Q.18.Look at the figure given below. From which place this taken from:



Ans.-from the walls of a temple in Ahichchhatra (Uttar Pradesh).

Q.19.Assertion-(A)Consider the following statements regarding the critical edition of Mahabharata:

- I. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.
- II. Initially, it meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.
- III. The team worked out a method of comparing verses from each manuscript.

Which of the following statement(s) is/are correct?

- |              |                     |
|--------------|---------------------|
| A. Only I    | B. I and II         |
| C. I and III | D. All of the above |

Answer: D All of the above

Q.20.Assertion (A): According to the Mitakshara school, a father could divide his property among his sons during his life time.

Reason (R): The Mitakshara recognized the Sons' right of ownership by birth in ancestral property.

- (A) Both A and R are true and R is the correct explanation of A  
(B) Both A and R are true but R is not the correct explanation of A  
(C) A is true but R is false  
(D) A is false but R is true

Ans. (A) Both A and R are true and R is the correct explanation of A

### **Short Answer Type Question**

Q1. What did B.B. Lal note about the houses in the second phase of Mahabharata? period. Explain?

Ans. B.B. Lal has given a description about the houses in the second phase. He noted

that within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud bricks were duly encountered. The discovery of mud plaster with prominent reed marks suggested that some of the houses had reed walls plastered over with mud.

**Q2.** In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta?

Ans. (I) The Purusha sukta says that four varnas emerged from the Purusha sukta .

(II) These varnas were Brahmins, Kshatriya, Vaishya, Shudras.

(III) The Brahmins enjoyed the supreme position in the society.

(IV) The Kshatriyas were warriors, they ran the administration.

(V) The Vaishya were engaged in trade. The Shudras were destined to serve the three Varnas.

(VI) Only the birth was the basis of status and respect in the society.

The Buddhism did not accept this concept. They believe that the inequality in the society was artificial and temporary. They rejected birth as the basis of social prestige.

**Q3.** Explain the relationship between the Varna system and the occupation according to Brahmanical texts. How did the Brahmins reinforce these?

Ans. Relationship between the varna system and occupation according to Brahmanical texts:

(I) Brahmins- study and teach the vedas, perform sacrifices.

(II) Kshatriyas -study the vedas, get sacrifice performed and engage in warfare, protect people and administer justice.

(III) Vaishyas-study the vedas, get sacrifices performed and engaged in agriculture and trade.

(IV) Shudras-assigned only one occupation-that of serving the three higher varnas. The Brahmins enforced these by:

(a) Divine origin.

(b) Advising kings to enforce the order.

(c) Caste based on birth.

**Q.4** How did the women get their gotra?

1. One Brahmanical practice to classify people was in terms of gotras.

2. Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.

3. Two rules about gotra were particularly important: women were expected to give up their father's gotra and adopt that of their husband on marriage and members of the same gotra could not marry.

4. Satavahana rulers had names derived from gotras such as Gotama and Vasistha

5. They evidently retained these names instead of adopting names derived from their husband's gotra name as they were required to do according to the Brahmanical rules.



**Q.6.**What were the occupational structure given in the Dharmasutras and Dharmashastras?

- 1.The Dharmasutras and Dharmashastras contained rules about the ideal “occupations” of the four categories or varnas.
- 2.Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
- 3'Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.
- 4.The last three occupations were also assigned to the Vaishyas, who were expected to engage in agriculture, pastoralism and trade.
5. Shudras were assigned only one occupation – that of serving the three “higher” varnas.
- 6.The Brahmanas evolved two or three strategies for enforcing these norms. One was to assert that the varna order was of divine origin.
- 7.Second, they advised kings to ensure that these norms were followed within their kingdoms.
- 8.Third, they attempted to persuade people that their status was determined by birth.

**Q.7.**What were the duties of the chandalas?

- 1.The brahmanas developed a sharper social divide by classifying certain social categories as “untouchable”
2. Those who considered themselves pure avoided taking food from those they designated as “untouchable”.
- 3.In sharp contrast to the purity aspect, some activities were regarded as particularly “polluting”.
- 4.These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas, were placed at the very bottom of the hierarchy.
- 5.Their touch and, in some cases, even seeing them was regarded as “polluting” by those who claimed to be at the top of the social order.
6. Manusmriti laid down the “duties” of the chandalas. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.
7. They could not walk about in villages and cities at night.
- 8.They had to dispose of the bodies of those who had no relatives and serve as executioners.

**Q.8** Explain the language and content of Mahabharata.

**Answer: Language:**

The epic called Mahabharata is available in many languages but was actually written in Sanskrit. Sanskrit used in this epic is far simpler than the Sanskrit used in Vedas or Prashastis. That is why we can say that it was probably widely understood.

**Content:** The content of this epic is generally classified under two heads—narrative and didactic. The narrative section contains stories and the didactic section contains prescriptions about social norms. But this division is not clear in itself because the didactic section includes stories and the narrative contains a social message. However, generally, historians were: agree with the fact that this epic was meant to a dramatic, moving story. Didactic portions could have been added later.

This epic is described as an ‘itihasa’ within early Sanskrit tradition. The literal meaning of this term is ‘thus it was.’ Historians have different views about the war of Mahabharata. Some historians were believing that memory of an actual conflict among kinfolk was preserved in the narrative. While some historians were believing that there is no other corroborative evidence of the battle.

### Long Answer Type Question

**Q.1** Mahabharata is a dynamic text. Explain

The Mahabharata, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements. It also deals with political, social, religious, cultural and moral values suitable forever

1. The version of the Mahabharata we have been considering is in Sanskrit.
2. The Sanskrit used in the Mahabharata is far simpler than that of the Vedas,
3. Historians classify the contents of the present text under two broad heads, sections that contain stories, designated as the narrative,
4. The sections that contain prescriptions about social norms, designated as didactic.
5. Historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later.

#### **Author(s) and dates**

1. The original story was probably composed by charioteer-bards known as sutas who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.
2. From the fifth century BCE, Brahmanas took over the story and began to commit it to writing. This was the time when chiefdoms such as those of the Kurus and Panchalas, were gradually becoming kingdoms. It is also possible that the upheavals that often accompanied the establishment of these states, where the old social values were often replaced by new norms, are reflected in some parts of the story.
3. Another phase in the composition of the text was between c. 200 BCE and 200 CE. This was the period when the worship of Vishnu was growing in importance, and Krishna, one of the important figures of the epic, was coming to be identified with Vishnu. Subsequently, between c. 200 and 400 CE, large didactic sections resembling the Manusmriti were added. With these additions, a text grew to comprise about 100,000 verses. This enormous composition is traditionally attributed to a sage named Vyasa.

**Q2.** The rules of the Brahmanical texts were not universally followed in ancient time. Justify giving five evidence.

Ans. Brahmanical texts were not universally followed in ancient times:

- (i) Women were expected to give up the gotra of the father after marriage. However, the women married Satvahana rulers continued to have names derived from others gotra. They did not adopt husband's gotra.
- (ii) According to the shastras only Kshatriyas could become rulers. But there were many ruling families that claims to be Brahmanas or Vaishyas.
- (iii) There were population whose practices were not influenced by Brahmanical ideas such as Nishadas, nomadic pastoralists.
- (iv) There was instance of multiple occupations of the same caste such as silk weavers of Mandasor.
- (v) Instances of chandalas not accepting the life of degradation prescribed in the Shastras.
- (vi) Generally, marriage took place within the caste. Sometimes marriage took place outside the caste such as Bhim and Hidimba.

(vii) Women were not allowed to share the property of their father. Exceptions are there such as Prabhavati Gupta.

**Q.3** The Mahabharata is a good source to study the social value of ancient times Prove it.?

Ans. Yes, Mahabharata is a good source to study the social value of ancient times.

(I) The Mahabharata gives a vivid description of the social values of the period as essential. It is story between two set of warnings cousins and thus centre around conflict in the society.

(II) Patriliney succession it emphasized

(III) The Mahabharata reinforces the relations between the caste and the occupation prescription between the caste and the occupation prescribed in the Dharmashastras through stories. For example, the story of Eklavya.

(IV) The Mahabharata gives a vivid description of the caste system and interrelation of the different caste group. This is evident from the story of Hidimba's marriage with Bhima.

(V) The Mahabharata also provides evidence to patriarchal society, for example Yudhishtira staking Draupadi, his wife in the game of dice.

(VI) Kanyadan or gift of daughter in marriage was considered an important religious duty of the father.

(VII) Different types of marriages were practiced in the society.

(VIII) It provides information about varna and different professions.

(IX) Elders were dominating in the family.

**Q.4** Describe the elements considered by historians were: to analyse Mahabharata. State the efforts of V.S. Sukthankar and his team for the preparation of the critical edition of Mahabharata.

Answer: Mahabharata is one of the most colossal epics of the sub-continent. This epic, in its present form, has over one lakh verses. It also depicts a wide range of social categories and situations. It was composed over a period of about 1000 years (500 BCE onwards). Some of its stories may be in circulation even earlier.

The central story of Mahabharata is about two sets of warring cousins. It also contains sections laying down norms of behaviour for different social groups. The principal character of this epic occasionally seems to follow these norms.

Critical Edition of Mahabharata: A very ambitious project was started in 1919 CE under the leadership of noted Sanskrit scholar V.S. Sukthankar. Many scholars collectively decided to prepare a critical edition of Mahabharata. Initially, Sanskrit manuscripts of the epic, written in different scripts and in different parts of the country, were collected.

This team, comprising of scholars, worked out a method of comparing verses from each manuscript. They selected all those verses which appeared common in all manuscripts. They published all these in several volumes running into 13,000 pages. Around 47 years were taken to complete this project. Two things become apparent throughout the whole of the process.

1. The First one was that there were similarities in many elements of the Sanskrit version of the story. This similarity found in all the manuscripts stretched in the whole of the sub-continent from Kashmir and Nepal in the north to Kerala, Tamil Nadu in the south.

2. The Second one was that a number of regional variations came in front of the ways in which the epic had been transmitted over the centuries. These variations were written as footnotes and appendices to the main texts. More than half of the total pages are devoted to these variations when they were taken together.

Actually, these variations could be reflected in the complete process that shaped early and later social histories through dialogues between dominant traditions and resilient local ideas and practices. These dialogues are featured by moments of conflict as well as consensus.

Our information about all these processes is mainly based on those Sanskrit texts which were written by Brahmins for themselves. Historians: in the 19th and 20th centuries, for the first time, explored these texts while concentrating on different issues of social history. They believed that whatever is written in the texts, could have been actually practiced. Later on, scholars also studied other traditions with the help of Pali, Prakrit, and Tamil texts. These studies indicated that the ideas contained in normative Sanskrit texts were recognized as authoritative, but they were also questioned and sometimes even rejected.

**Q.5.** Explain the Rules of marriage followed in ancient society.

1. Sons were important for the continuity of the patrilineage daughters were viewed rather differently within this framework.
2. At the same time, marrying them into families outside the kin was considered desirable.
3. This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the "right" time and to the "right" person.
4. The belief that kanyadana or the gift of a daughter in marriage was an Important religious duty of the father.
5. The Brahmanas laid down codes of social behaviour in great detail.
6. These were meant to be followed by Brahmanas known as the Dharmasutras and Dharmashastras.
7. The most important of such works, the Manusmriti,
6. The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as "good" while the remaining were condemned.

#### **SOURCE BASED QUESTION**

**Q1.** Read the following passage given carefully and answer the question that follows:

##### **Draupadi's Marriage**

Drupada the king of Panchal organised a competition where the challenges were to string a bow and hit a target: the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them asked them to share whatever they had got. she realized her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was known reborn as Draupadi and Shiva had fulfilled her desire. Convinced by these stories, Drupada consented to the marriage.

Q.(i) What was the competition organized by the Panchala king Drupada for the marriage of his daughter?

Q.(ii) Write any one explanation were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandvas?

Q.(iii) What form of the marriage was Draupadi's marriage to the pandvas? Give two views of historians about the form of marriage.

Ans.(i) Drupada organized a competition where the challenge was to string a bow and hit a target.

Ans.(ii) Vyasa told that Pandvas were in reality incarnations of Indra. He also told that a woman was blessed by Lord Shiva to have five husbands was now reborn as Draupadi.

Ans.(iii) It was an example of polyandry. Some historians believe that such kind of marriage were perhaps prevalent in some section of societies. Some historians believe that such tradition was present in the Himalayan region.

**Q.2.** Read the following passage given carefully and answer the question that follows:

### Producing "Fine Sons"

Here is an excerpt of a mantra from the Rigveda, which was probably inserted in the text c. 1000 B.C.E. to be chanted by the priest while conducting the marriage ritual. It is used in many Hindu weddings even today.

I free her from here but not from there. I have bound her firmly there so that through the grace of Indra she will have fine sons and be fortunate in her husband's love.

Indra was one of the principal deities, a god of valor, warfare, and rain. "Here" and "there" refer to the father's and husband's house respectively.

Q.(i) In the context of the mantra, discuss the implications of marriage from the point of view of the bride and groom.

Q.(ii) Are the implications of the mantra identical or are there differences?

Q.(iii) Who was Indra? What did the people pray him for?

Answer (i): It was expected of the bride to give birth to fine sons. But it was expected from the bridegroom that he should love his wife.

Answer (ii): These mantras imply identical as well as different things. They are identical because the mutual love of the husband and his wife can help in the birth of fine sons. It is not identical because the daughters are not expected to give birth to fine daughters.

Answer (iii): Indra was one of the main gods of Hindu mythology. He was a god of valor, warfare, and rain. The people prayed to Indra to seek the blessing of fine sons.

## **Chapter-4: THINKERS, BELIEFS AND BUILDINGS**

### **GIST OF THE CHAPTER:**

- \* Buildings of Sanchi Kannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- \* Buddhist, Jaina and Brahmanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE, which help in reconstructing Indian history.
- \* Many were provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum preserved the ancient sites.
- \* The Rigveda is a collection of hymns, praise of many deities like Agni, Indra, Soma etc.
- \* The basic philosophy of Jainism already existed in north India even before the birth of vardhamana Mahavira.
- \* Tha Bhuddha was the most influential teachers of his times.
- \* Two traditions were including in modern Hinduism – Vaishnavism and Shaivism. A Glimpse of Sanchi:
- \* Nineteenth-century Europeans were very interested in the stupa at Sanchi.
- \* The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- \* One of the most important Buddhist centres, the discovery of Sanchi has vastly transformed our understanding of early Buddhism. Today it stands testimony to the successful restoration and preservation of a key archaeological site by the Archaeological Survey of India (ASI).

### **Buddhist tradition: Sacrifices and Debates**

- \* The mid-first millennium BCE is often regarded as a turning point in world history as it saw the emergence of thinkers. They tried to understand the mysteries of existence and the relationship between human beings and the cosmic order.
- \* This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in the Ganga valley.
- \* The early Vedic traditions, religious belief and practice were known from the Rigveda, compiled between c.1500 and 1000 BCE.
- \* Rigveda consisted of hymns, which were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc.
- \* At first, sacrifices were performed collectively. Later (c. 1000 BCE-500 BCE onwards) some were performed by the heads of households for the wellbeing of the domestic unit.
- \* More elaborate sacrifices, such as the rajasuya and ashvamedha, were performed by chiefs and kings who depended on Brahmana priests to conduct the ritual.
- \* Many ideas found in the Upanishads (c. sixth century BCE onwards) show that people were curious about the meaning of life, the possibility of life after death and rebirth.
- \* Thinkers were concerned with understanding and expressing the nature of the ultimate reality.
- \* On the other hand, people outside the Vedic tradition began speculating on the significance of the sacrificial tradition and questioned the existence of ultimate reality.
- \* Buddhist texts mention as many as 64 sects or schools of thought
- \* Debates took place in the kutagarashala – literally, a hut with a pointed roof – or in groves where travelling mendicants halted.
- \* Mahavira and Buddha, questioned the authority of the Vedas.
- \* They also emphasised individual agency – suggesting that men and women could strive to attain liberation from the trials and tribulations of worldly existence.
- \* This was a sharp contrast to the Brahmanical position, where an individual's existence was thought to be determined by his or her birth in a specific caste or gender.

#### **The Message of Mahavira**

- \* The philosophy of the Jainas already existed before the birth of Mahavira in the sixth century BCE.
- \* Vardhamana who came to be known as Mahavira, was preceded by 23 other teachers or tirthankaras, according to Jaina tradition.
- \* Tirthankaras are the teachers who guide men and women across the river of existence.
- \* The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life.
- \* The principle of ahimsa, emphasised within Jainism, has left its mark on Indian thinking as a whole.
- \* According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.
- \* Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world.
- \* Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.
- \* Gradually, Jainism spread to many parts of India. Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil. The Buddha – His Enlightenment & Teachings

- \* The teachings and message of Buddha spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.
- \* According to Buddhist traditions, Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace but he was deeply anguished when he saw an old man, a sick man and a corpse.
- \* He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. Siddhartha decided that he too would adopt the same path. He then left the palace and set out in search of his own truth.
- \* He meditated for several days and finally attained enlightenment. After this he came to be known as the Buddha or the Enlightened One.
- \* For the rest of his life, he taught dhamma or the path of righteous living.
- \* His teachings: The Buddha's teachings have been reconstructed from stories, found mainly in the Sutta Pitaka.
- \* Some stories describe his miraculous powers; others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power.
- \* According to Buddhist philosophy, the world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow (dukkha) is intrinsic to human existence.
- \* It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- \* The Buddha regarded the social world as the creation of humans rather than of divine origin. So, he advised kings and gahapatis to be humane and ethical.
- \* The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain selfrealisation and nirvana, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.
- \* Buddha's last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation."
- \* His Followers: As the number of disciples of the Buddha increased and he founded a sangha, an organisation of monks who too became teachers of dhamma
- \* These monks lived on alms, and so they were known as bhikkhus.
- \* Initially, only men were allowed into the sangha, but later women also came to be admitted. The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni.
- \* The Buddha's followers came from many social groups. They included kings, wealthy men and gahapatis, and also humbler folk: workers, slaves and craftspeople.
- \* Once within the sangha, all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkhunis.
- \* Buddhism grew rapidly as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.
- \* The importance attached to conduct and values rather than claims of superiority based on birth drew men and women to Buddhist teachings.

### **Stupas**

\* In Buddhist ideas and practices, people tended to regard certain places as sacred. These included sites with special trees or unique rocks, or sites of awe-inspiring natural beauty. These sites, with small shrines attached to them, were sometimes described as chaityas.

\* Buddhist literature mentions several chaityas. It also describes places associated with the Buddha's life – where he was born (Lumbini), where he attained enlightenment (Bodh Gaya), where he gave his first sermon (Sarnath) and where he attained nirvana (Kusinagara). Each of these places came to be regarded as sacred.

\* About 200 years after the time of the Buddha, Asoka erected a pillar at Lumbini to mark the fact that he had visited the place.

\* Besides, there were some places where relics of the Buddha such as his bodily remains or objects used by him were buried there. These were mounds known as stupas.

\* According to a Buddhist text known as the Ashokavadana, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them.

\* By the second century BCE a number of stupas, including those at Bharhut, Sanchi and Sarnath had been built.

\* Inscriptions found on the railings and pillars of stupas record donations made for building and decorating them. Bhikkhus and bhikkhunis also contributed towards building these monuments.

\* The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called anda. Gradually, it evolved into a more complex structure, balancing round and square shapes. Above the anda was the harmika, a balcony-like structure that represented the abode of the gods.

\* Arising from the harmika was a mast called the yashti, often surmounted by a chhatra or umbrella. Around the mound was a railing, separating the sacred space from the secular world.

\* The early stupas at Sanchi and Bharhut were plain except for the stone railings. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati, and Shahji-ki-Dheri in Peshawar (Pakistan).

\* Each stupa has a history of its own. Sculptures of stupas were removed from stupas and transported all the way to Europe.

#### **Sculpture:**

\* The Buddhist sculptures were beautiful and valuable. The sculpture in Sanchi seems to depict a scene from the story of Vessantara Jataka.

\* Symbols: Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the mahaparinirvana. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath.

#### **Popular traditions:**

A sculpture of a beautiful woman swinging from the edge of the gateway, holding onto a tree was the representation of shalabhanjika.

\* According to popular belief, shalabhanjika was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa.

\* The shalabhanjika motif on most of the Buddhist sculptures suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.

\* There are other motifs as well. Some of the finest depictions of animals are found there. These animals include elephants, horses, monkeys and cattle. While the Jatakas contain several animal stories that are depicted at Sanchi, it is likely that many of these animals were carved to create lively scenes to draw viewers.



- \* Animals were often used as symbols of human attributes. Elephants, for example, were depicted to signify strength and wisdom.
- \* Another motif is that of a woman surrounded by lotuses and elephants, which seem to be sprinkling water on her as if performing an abhisheka or consecration.
- \* The serpent motif is also found on several pillars. One of the earliest modern art historians, James Fergusson, considered Sanchi to be a centre of tree and serpent worship.

### **New Religious Traditions**

- \* Early Buddhist teachings had given great importance to self-effort in achieving nirvana. Buddha was regarded as a human being who attained enlightenment and nirvana. Gradually the idea of a saviour emerged.
- \* Simultaneously, the concept of the Bodhisatta also developed. Bodhisattas were perceived as deeply compassionate beings who accumulated merit through their efforts but used this not to attain nirvana and thereby abandon the world, but to help others. The worship of images of the Buddha and Bodhisattas became an important part of this tradition.
- \* This new way of thinking was called Mahayana – literally, the “great vehicle”. Those who adopted these beliefs described the older tradition as Hinayana or the “lesser vehicle”.
- \*The notion of a saviour was not unique to Buddhism, it was also a part of Hinduism. Sects of Vaishnavism and Shaivism emerged in Hinduism, in which there was growing emphasis on the worship of a chosen deity.
- \*Vaishnavism – is a form of Hinduism within which Vishnu was worshipped as the principal deity and Shaivism is a tradition within which Shiva was regarded as the chief god. In such worship the bond between the devotee and the god was visualised as one of love and devotion, or bhakti.
- \*In Vaishnavism, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognized within the tradition. Different avatars were popular in different parts of the country.
- \*Some of the avatars were represented in sculptures. For example, Shiva was symbolized by the linga.
- \*All such representations depicted a complex set of ideas about the deities and their attributes through symbols.
- \*Much of what is contained in the Puranas evolved through interaction amongst people who travelled from place to place sharing ideas and beliefs.
- \*Early Temples: The early temple was a small square room, called the garbhagriha, with a single doorway for the worshipper to enter and offer worship to the image.
- \*Gradually, a tall structure, known as the shikhara, was built over the central shrine. Temple walls were often decorated with sculpture.
- \*Later temples became far more elaborate – with assembly halls, huge walls and gateways, and arrangements for supplying water.
- \*One of the unique features of early temples was that some of these were hollowed out of huge rocks, as artificial caves. The tradition of building artificial caves was an old one. Some of the earliest of these were constructed in the third century BCE on the orders of Asoka for renouncers who belonged to the Ajivika sect.
- \* This tradition evolved through various stages and culminated much later – in the eighth century – in the carving out of an entire temple, that of Kailashnatha (a name of Shiva).

### **Reading the unfamiliar**

- \*The European scholars were horrified by what seemed to them grotesque figures, with multiple arms and heads or with combinations of human and animal forms (of gods and goddess).

\* They compared and often found early Indian sculpture inferior to the works of Greek artists, they were very excited when they discovered images of the Buddha and Bodhisattas that were evidently based on Greek models. These were, more often than not, found in the northwest, in cities such as Taxila and Peshawar, where Indo-Greek rulers had established kingdoms in the second century BCE. As these images were closest to the Greek statues these scholars were familiar with, they were considered to be the best examples of early Indian art.

## CHAPTER 4 – THINKERS, BELIEFS AND BUILDINGS, CULTURAL DEVELOPMENTS (600 BCE-600CE)

### Question Bank

1. What was the balcony like structure in a stupa called?

- |           |            |
|-----------|------------|
| A) Anda   | B) Harmika |
| C) Yashti | D) Chhatri |

Answer – B- Harmika

2. What does the symbol of Empty seat symbolized in stupa?

- |                               |                                   |
|-------------------------------|-----------------------------------|
| A) First sermon of the Buddha | B) An event in the life of Buddha |
| C) Wisdom of the Buddha       | D) Meditation of the Buddha       |

Answer – D - Meditation of the Buddha

3. According to which Buddhist text Ashoka distributed portion of the Buddha's relics to every important town and ordered the construction of stupas over them?

- |                 |                          |
|-----------------|--------------------------|
| A) Ashokavadana | B) Mahaparinibbana Sutta |
| C) Sutta Pitaka | D) Vessantara Jataka     |

Answer – A- Ashokavadana

4. Hagiography is biography of a...

- |            |            |
|------------|------------|
| A) King    | B) Brahman |
| C) Scholar | D) Saint   |

Answer – D- Saint

5. During the mid-first millennium BCE the religious philosophy of the Zarathustra prevailed in..

- |           |          |
|-----------|----------|
| A) Greece | B) China |
| C) India  | D) Iran  |

Answer – D- Iran

6. Buddhism grew rapidly both during the lifetime of the Buddha and after his death as-

- A) Buddha and his disciples taught in Sanskrit.
- B) Importance was given to rituals in Buddhism.
- C) People were dissatisfied with existing social and religious practices.
- D) Only men were allowed into the Sangha.

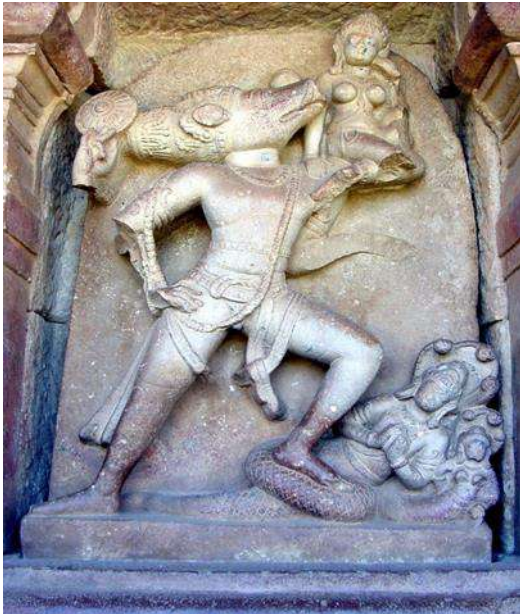
Answer- C- People were dissatisfied with existing social and religious practices.



- A) Both A and R are true and R is correct explanation of A.
- B) Both A and R are true but R is not correct explanation of A
- C) A is true but R is false
- D) A is false but R is true

Answer- A- Both A and R are true and R is correct explanation of A.

Q.14. Study this following image of the Varaha or Boar avatar of Vishnu rescuing the earth goddess and answer the question by choosing the correct option



Why lord Vishnu is rescuing the earth goddess?

- A) Lord Vishnu is the saviour of the world who takes avatars to save the world whenever it was threatened by disorder and destruction.
- B) Varaha or Boar is one of the ten incarnation of the Vishnu
- C) The earth is dominated by the impact of the evil forces.
- D) All of the above.

Answer –D- All of the above

15. What was/were the chief differences between Viashnavism and Shaivism?

- A) Vaishnavism was related to the Hinduism, Shaivism has its roots in Buddhist ideology.
- B) In Viashnavism, Vishnu was worshiped as a principle deity while in Shaivism, Shiva was regarded as the chief God.
- C) Vaishnavism was popular in North India While Shaivism is popular in South India.
- D) None of the above.

Answer – B- in Viashnavism, Vishnu was worshiped as a principle deity while in Shaivism, Shiva was regarded as the chief God.

16. Match the following:

List I

List II

A The world is transient

1 Self-punishment

- B The world is soulless 2 Anatta  
 C The world is full of sorrow 3 Anicca  
 D The path of moderation 4 Dukkha

	A	B	C	D
A)	1	2	3	4
B)	2	1	4	3
C)	3	2	4	1
D)	3	2	1	4

Answer – C- 3 2 4 1

17. Match the following:

List I

List II

- |   |                                  |               |
|---|----------------------------------|---------------|
| A | It means great wheel             | 1 Vaishnavism |
| B | It means lesser wheel            | 2 Hinayana    |
| C | It is religious town near Bhopal | 3 Mahayana    |
| D | It is a form of Hinduism         | 4 Sanchi      |

	A	B	C	D
A)	1	3	4	2
B)	3	2	4	1
C)	3	2	1	4
D)	4	1	3	2

Answer – B - 3 2 4 1

18. Match the following:

List I

List II

- |   |         |                                  |
|---|---------|----------------------------------|
| A | Chaitya | 1 Contains relics of Buddha      |
| B | Vihara  | 2 Prayer Hall for Buddhist monks |
| C | Sangha  | 3 Dwelling place Buddhist monks  |
| D | Stupa   | 4 Organization of monks          |

	A	B	C	D
A)	1	2	4	3
B)	1	3	4	2
C)	2	3	4	1
D)	3	4	2	1

Answer – C- 2 3 4 1

19. \_\_\_\_\_ provided money for the preservation of the Sanchi Stupa?

- A) John Marshall
- B) Begums of Bhopal
- C) Alexander Cunningham
- D) None of the above

Answer – B- Begums of Bhopal

20. \_\_\_\_\_ became the first woman to be ordained as a Buddhist bhikkhuni?

- A) Prabhavati Gupta
- B) Mahapajapati Gotami
- C) Draupadi
- D) All above

Answer – B- Mahapajapati Gotami

### SHORT ANSWER TYPE QUESTIONS

Q1. Into how many categories the religious sects that originated during the 6th century B.C. can be divided?

Ans- The religious sects of the 6th century. B.C. can be divided into two categories:

1. The faiths which were openly against Vedic religion,
2. The faiths which did not oppose Vedic religion openly but propagated new principles venerating one or the other old divinity.

Q.2.Why is mid-first millennium BCE is often regarded as a turning point in world history?

Ans. 1. It saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, in India.

2.This was also the time when new kingdoms and cities were developing and social and economic life was changing in the Ganga valley

3.Many hymns were chanted when sacrifices were performed, where people prayed for benefits.

At first, sacrifices were performed collectively. Later some were performed by the heads of house. More elaborate sacrifices, such as the rajasuya and ashvamedha, were performed by chiefs and kings.

Q.3. Mention the teachings of Mahatma Buddha?

Ans - According to Buddhist philosophy the world is transient (anicca) and constantly changing it is also, soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles. The Buddha regarded the social world as the creation of humans rather than of divine origin. According to Buddhist tradition, his last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation".

Q.4. What was the Budha Sangha? Discuss its characteristics.

Ans. 1. Budha founded organization of monks called "Sangha".

2. These monks served as teachers of "Dhamma". They believed a simple life.
3. They possessed only the essential things which were required for their survival.
4. Earlier only men were allowed to joined the 'Sangha', later on the women were allowed for admission to the Sangha.
5. All the members were regarded as equal in the Sangha.

Q.5. How Buddhist text were prepared and preserved?

Ans. The Buddha used to give teachings through debate and discussion. Men, Women and children attended these discussions and discussed what they heard. None of his teachings were written down during his life time. After his death, his followers called a council of elders at Vaishali. This council compiled all of his teachings. These complications were known as Tripitaka which literally means the tree baskets to hold different types of text. Firstly, they were transmitted orally and then written and classified according to their subject matter and length. When Bhuddism spread to new lands like Srilanka, other texts like Mahavamsa and Dipavamsa were written. Many Pilgrims like FaXian and Xuan Zang carried Buddhist texts with them to disseminate the teachings of Buddha. an insignificant little mound, totally denuded (removed away) of its former glory.

Q.6. Describe the differences between Mahayanam and Hinayanam.

Ans. By the first century CE, changes were witnessed in Buddhist ideas and practices. Early Buddhist teachings had given great importance to self-effort in achieving nibbana. The Buddha attained enlightenment and nibbana through his own efforts. However, gradually the idea of a saviour emerged. It was believed that he was the one who could ensure salvation. The concept of the Bodhisatta also developed. Bodhisattas were perceived as compassionate beings that accumulated merit through their efforts but used this not to attain nibbana but to help others. The worship of images of the Buddha and Bodhisattas became an important part of this tradition.

This new way of thinking was called Mahayana, meaning the "great vehicle". Those who adopted these beliefs described the older tradition as Hinayana or the "lesser vehicle".

Q.7. Describe the significance of symbols in Buddhism.

Ans. Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the mahaparinibbana. Another frequently used symbol was the wheel . This stood for the first sermon of the Buddha, delivered at Sarnath. The tree does not stand simply for a tree, but symbolises an event in the life of the Buddha. In order to understand such symbols, one has to familiarize themselves with the traditions of those who produced these works of art.

**LONG ANSWER TYPE QUESTIONS**

Q1. Discuss how and why Stupas were built?

Ans. 1. Inscription found on the railings and pillars of stupas record donations made for building and decorating them.

2. Some donations were made by kings such as the Satavahanas; others were made by guilds,

3. Such as that of the ivory workers who financed part of one of the gateways at Sanchi.

4. Hundreds of donations were made by women and men who mention their names.

5. Sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.

5. Bhikkhus and bhikkhunis also contributed towards building these monuments.

6. There were other placestoo that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or object used by him were buried there. These were mounds known as stupas.

7. The tradition of erecting stupas may have been pre- Buddhist, but they came to be associated with Buddhism.

8. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.

9. By the second century, a number of stupas, including those at Bharhut , Sanchi and Sarnath had been built.

Q.2. Discuss the teachings of Mahavira and expansion of Jainism

Ans. The basic philosophy of the Jainas was already in existence in north India before the birth of Vardhamana, who came to be known as Mahavira, in the sixth century BCE. According to Jaina tradition, Mahavira was preceded by 23 other teachers or Tirthankaras (meaning those who guide men and women across the river of existence).

1. The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life.

2. Ahimsa or non-injury to living beings, especially to humans, animals, plants and insects, is the central principle to Jain philosophy. In fact, the principle of ahimsa has left its mark on Indian thinking as a whole.

3. Birth and karma. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.

4. Salvation. Asceticism and penance are required to free oneself from the cycle of karma.

5. Renouncing. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.

6. Five vows. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to



observe celibacy; and to abstain from possessing property.

### **The spread of Jainism**

Gradually, Jainism spread in many parts of India. Like the Buddhists, Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil. For centuries, manuscripts of these texts were carefully preserved in temples. Some of the earliest stone sculptures associated with religious traditions were produced by devotees of the Jaina tirthankaras, and have been recovered from several sites.

Q.3. Describe the role of Puranas in the development of Hinduism.

Ans. The notion of a saviour was not unique to Buddhism. Similar ideas were developed in different ways in Hinduism. These included Vaishnavism and Shaivism in which there was growing emphasis on the worship of a chosen deity. In the worship the bond between the devotee and the god was visualised as one of love and devotion, or bhakti.

Vaishnavism: -In the case of Vaishnavism, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognized within the tradition. These were forms of the deity, assumed in order to save the world whenever it was threatened by evil forces. Different avatars were popular in different parts of the country. Some of these forms were represented in sculptures, as were other deities. Shiva, was symbolised by the linga and human forms. A complex set of ideas developed about the deities and their attributes through symbols such as headdresses, ornaments and ayudhas (weapons) or auspicious objects the deities hold in their hands – how they are seated, etc.

To understand the meanings of these sculptures' historians, have to be familiar with the stories behind them, many of which are contained in the Puranas. Generally, they were written in simple Sanskrit and were meant to be read aloud to everybody, including women and Shudras.

Much of what is contained in the Puranas evolved through interaction amongst people – priests, merchants, and ordinary men and women who travelled from place to place sharing ideas and beliefs. We know for instance that, Vasudeva-Krishna was an important deity in the Mathura region. Over centuries, his worship spread to other parts of the country as well.

Q.4. Describe the architecture of the early temples.

Ans. The first temples to house images of gods and goddesses were also being built by the time Sanchi stupas' construction. The early temple was a small square room, called the garbhagriha, with a single doorway to worship the image. Gradually, a tall structure, known as the shikhara, was built over the central shrine. Temple walls were often decorated with sculpture. The later temples became far more elaborate – with assembly halls, huge walls and gateways, and arrangements for supplying water.

One of the unique features of early temples was that some of these were hollowed out of huge rocks, as artificial caves. The tradition of building artificial caves was an old one. Some of the earliest caves were constructed in the third century BCE on the orders of Asoka for renouncers

who belonged to the Ajivika sect. This tradition evolved through various stages and culminated in the eighth century in the carving out of an entire temple, that of Kailashnatha. A copperplate inscription records the amazement of the chief sculptor after he completed the temple at Ellora: "Oh, how did I make it!"

### **PASSAGE BASED QUESTIONS**

Q1. Read the given passage carefully and answer the question that follows

#### **Why were Stupa's built?**

"This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: "What are we to do Lord, with remains of the Tathagata (another name for the Buddha)?"

The Buddha replied: "Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good."

But when pressed further, the Buddha said: "At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume .... or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy."

Questions -

Q1. What are the Stupas?

Ans. The Stupa were the sacred places. They preserved the relics of the Buddha such as his bodily remains or the objects used by him. All these things were buried in the stupas.

Q2. From which chapter of Buddhist text has this excerpt been taken?

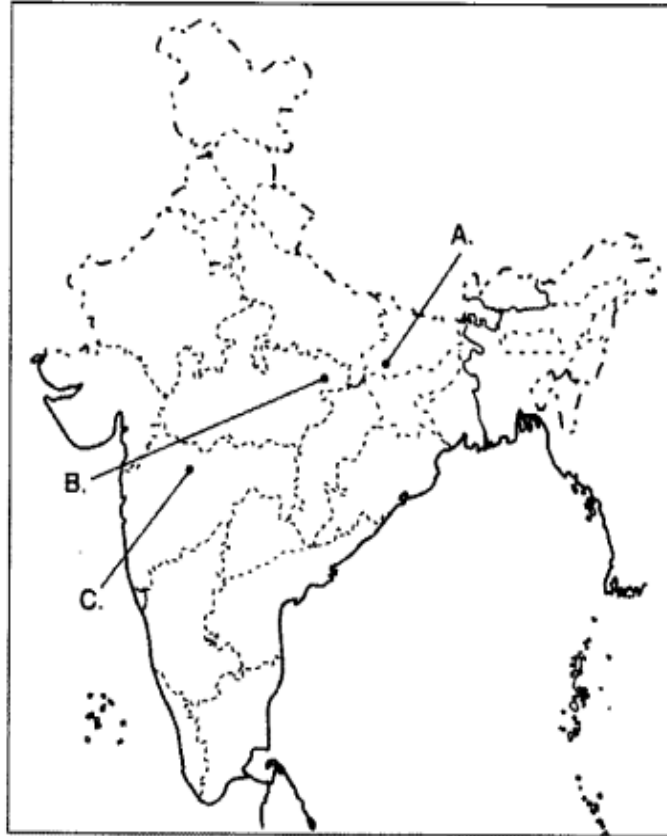
Ans. This excerpt has been taken from the "Mahaparinibbana Sutta." It was a part of the "Sutta Pitaka."

Q3. Who was the Tathagata? What had he told about the importance of the stupa?

Ans. Tathagata was another name for the Buddha. He told Ananda that the honour to his worldly remains were not important. He laid stress on the importance of one's good deeds. The stupas should be erected on the holy places. If anybody placed garlands or perfume or saluted them, he will not only get the peace of mind but also profit and joy.

#### **(Map Related Question)**

Identify the Buddhism site mark with the number C given in following map –



A) Ajanta

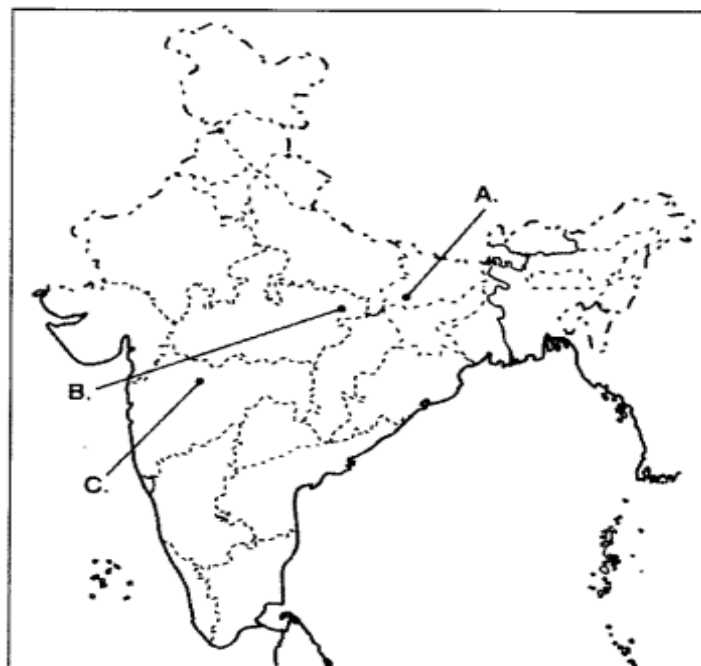
B) Bodhgaya

C) Sanchi

D) None of these

**Answer - A- Ajanta**

Identify the Buddhism site Where Buddha got Enlightenment mark with the number **A** given in following map



A) Sanchi

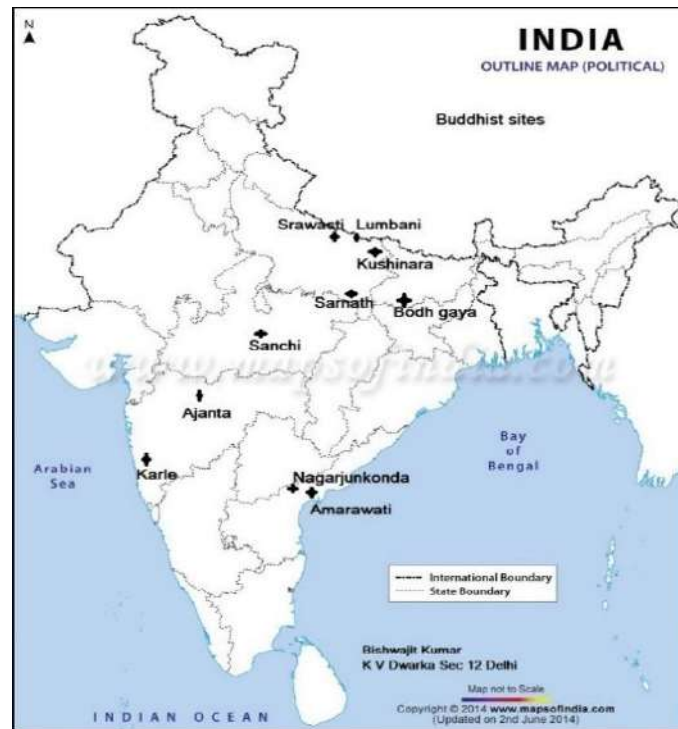
B) Bodhgaya

C) Ajanta

D) None of these

**Answer - B - Bodhgaya**

Identify the Buddhism site Where Buddha got Nirvana in following map



A) Kushinara

B) Bharhut

C) Ajanta

D) None of these

**Answer -A- Kushinara**

## Part-II:

### THEME-5

#### Through the eyes of Travellers

##### Key concepts in nutshell

- Al-Biruni was born in Khwarizm in present day Uzbekistan.
- Sultan Mahmud attacked Khawrizm and took Al-Biruni to his capital Ghazni.
- Al-Biruni wrote "Kitab-ul-Hind" also known as "Tahkik-a-Hind".
- Ibn-Battuta's travelling account "Rihla" gives very interesting information about the social and cultural life of India.
- Ibn-Battuta's was attacked by bands of robbers several times.
- Whatever Bernier saw in India compared it with European conditions.
- Al-Biruni discussed several "barriers".
- Ibn-Battuta wrote that Indian agriculture was very productive.
- Ibn-Battuta was greatly amazed by looking at the postal system.
- Bernier compared India with contemporary Europe.
- Bernier critically wrote his account "Travels in the Mughal empire".

- Around fifteen per cent of the population in the seventeenth century lived in towns in India.
- Bernier called Mughal cities as “camp towns”, which were dependent upon imperial protection for their survival.
- Bernier’s description influenced western theorists like Montesquieu.

#### **AL-BIRUNI AND THE KITAB-UL-HIND:**

- Al-Biruni was born in Khwarizm in present day Uzbekistan.
- He was well versed in several languages: Syriac, Arabic, Persian, Hebrew and Sanskrit.
- In 1017, when Sultan Mahmud invaded Khwarizm, he took several scholars and poets back to his capital, Ghazni; Al-Biruni was one of them.
- It was in Ghazni that Al-Biruni developed an interest in India.
- Al-Biruni’s Kitab-ul-Hind written in Arabic.
- It is simple, lucid and voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festival, astronomy, manners and customs, social life, weights and measures, iconography, laws and metrology.
- Al-Biruni, who wrote in Arabic, probably intended his work for peoples living along the frontiers of the subcontinent.

#### **MAKING SENSE OF AN ALIEN WORLD: Al-Biruni and the Sanskritic tradition**

- Overcoming barriers to understanding He discussed several “barriers” that he felt obstructed understanding. The first amongst these was language.
  - He depended almost entirely on the works of Bramanas, often citing passages from the Vedas, the Puranas, the Bhagavat Gita, the works of Patanjali, the Manusmriti etc to provide an understanding of Indian society.
  - The self-absorption and consequent insularity of the local population, according to him, constituted the third barrier.
  - The second barrier was difference in religious beliefs and practices.
  - For him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another.
- **Al-Biruni’s description of the caste system**
  - Al-Biruni tried to explain the caste system by looking for parallels in other societies.
  - He noted that in ancient Persia, four social categories were recognised.
  - He suggested that social divisions were not unique to India.
  - He pointed out that within Islam all men were considered equal, differing only in their observance of piety.
  - He accepted the Brahmanical description of the caste system but disapproved of the notion of pollution.
  - He remarked that everything that falls into a state of impurity strives and succeeds in regaining its original condition of purity.
  - The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature.
  - Al-Biruni’s description of the caste system was deeply influenced by his study of normative Sanskrit.

**IBN BATTUTA’S RIHLA:** Ibn Battuta was an inveterate traveller who spent several years travelling through north Africa, West Asia and parts of Central Asia (he may even have

visited Russia), the Indian subcontinent and China, before returning to his native land, Morocco. When he returned, the local ruler issued instructions that his stories be recorded.

### **An early globe-trotter:**

- Ibn Battuta was a Moroccan traveller born in Tangier into a family known for their expertise in Islamic religious law or shari 'a.
  - Ibn Battuta's book of travels, called Rihla, written in Arabic, provides extremely rich and interesting details about the social and cultural life in the subcontinent in the fourteenth century.
  - He just loved travelling, and went to far-off places, exploring new worlds and peoples.
  - Before he set off for India in 1332-33, he had made pilgrimage trips to Mecca, and had already travelled extensively in Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa.
  - Battuta reached Sind in 1333 travelling through Central Asia.
  - Muhammad bin Tughlaq, the Sultan of Delhi, was impressed by his scholarship appointed him the qazi or judge of Delhi.
  - In 1342, he was sent to proceed to China as the Sultan's envoy to the Mongol ruler.
  - He then proceeded to the Malabar coast through central India.
  - From Malabar he went to the Maldives, where he stayed for eighteen months as a qazi. He then proceeded to Sri Lanka and Maldives.
  - Before resuming his mission to China, visited Bengal and Assam as well. He took a ship to Sumatra, and from there another ship for the Chinese port town of Zaytun (now known as Guangzhou). He travelled extensively there.
  - He meticulously recorded his observations about new cultures, peoples, beliefs, values, etc.
  - According to him, it took forty days to travel from Multan to Delhi and about fifty days from Sind to Delhi.
  - The distance from Daulatabad to Delhi was covered in forty days, while that from Gwalior to Delhi took ten days.
  - Ibn Battuta was attacked by bands of robbers several times. So, he preferred travelling in a caravan.
  - While travelling from Multan to Delhi his caravan was attacked and many of his fellow travellers lost their lives; Battuta, including other survivors were severely injured.
- **The Excitement of the Unfamiliar:**
    - By the time Ibn Battuta arrived in Delhi in the fourteenth century, the subcontinent was part of a global network of communication that stretched from China in the east to north-west Africa and Europe in the west.
    - He enjoyed spending time with learned men and rulers, often officiating as qazi, and enjoying the cosmopolitan culture of urban centres. Anything that was unfamiliar was particularly highlighted to impress the readers or listeners.
    - The coconut and the paan: Ibn Battuta's strategies of representation are evident in the ways in which he described the coconut and the paan. These two kinds of plants were unfamiliar to his audience.

- He had compared coconut with that of palm; they look exactly the same except that the one produces dates and bears the nuts as its fruits. He describes the paan as a tree which is cultivated in the same manner as the grape-vine.
- **Ibn Battuta and Indian cities**
  - He found the cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
  - They were densely populated and prosperous.
  - Most cities had crowded streets and bright and colourful markets with a wide variety of goods.
  - He describes Delhi as a vast city, with a great population, the largest in India.
  - Daulatabad was equal in size to Delhi.
  - The bazaars were not only places of economic transactions, but the hub of social and cultural activities.
  - Most bazaars had a mosque and a temple and space were marked for public performances by dancers, musicians and singers.
  - He found Indian agriculture very productive because of the fertility of soil.
- A unique system of communications
  - The state evidently took special measures to encourage merchants.
  - All trade routes were well supplied with inns and guest houses.
  - He was amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.

## **FRANCOIS BERNIER**

- A doctor with a difference
  - He was a Frenchman, a doctor, political philosopher and historian.
  - He came to the Mughal court in search of opportunities.
  - He was in India for twelve years from 1656 to 1668. He was closely associated with the Mughal court as a physician to Prince Dara Shukoh, the eldest son of Shah Jahan.
- Comparing “East” and “West”
  - He travelled to several parts of the country and wrote accounts of what he saw and compared India with the situation in Europe.
  - He dedicated his major writing to the king of France Louis XIV.
- The question of land ownership
  - Bernier’s Travels in the Mughal Empire is marked by detailed observations, critical insights and reflection
  - According to Bernier one of the fundamental differences between Mughal India and Europe was the lack of private property in land.
  - He believed in the virtues of private property and saw crown ownership of land as harmful for both the state and its people.
  - The empire owned all the land and distributed it among his nobles which had disastrous consequences for the economy and society.
- A more complex social reality
  - He felt that artisans had no incentive to improve the quality of their manufactures.
  - The profit was appropriated by the state.

- A vast quantity of the world's precious metal flowed into India, as manufactures were exported in exchange for gold and silver.
- He also noticed the existence of a prosperous merchant community, engaged in long-distance exchange.
- Merchants often had strong community or kin ties and were organised into their own caste-cum occupational bodies.
- Other urban groups included professional classes such as physicians (hakim or vaid), teachers (pundit or mulla), lawyers (wakil ), painters, architects, musicians, calligraphers, etc
- Some depended on imperial patronage, many made their living by serving other patrons and some served ordinary people.

### **Women Slaves, Sati and Labourers**

- Travellers who left written accounts were generally men who sometimes took social inequities for granted as a "natural" state of affairs.
- It appears from Ibn Battuta's account that there was considerable differentiation among slaves.
- Slaves were generally used for domestic labour, and Ibn Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.
- The price of slaves, particularly female slaves required for domestic labour, was very low, and most families who could afford to do so kept at least one or two of them.
- Contemporary European travellers and writers often highlighted the treatment of women as a crucial marker of difference between Western and Eastern societies
- Bernier chose the practice of sati for detailed description. He noted that while some women seemed to embrace death cheerfully, others were forced to die.
- It seems unlikely that women were confined to the private spaces of their homes because their labour was crucial in both agricultural and non-agricultural production.

### **MULTIPLE CHOICE QUESTIONS (1 MARK)**

1. From whose account we do get the existence of efficient postal system?

- a. Al -biruni
- b. Ibn -Battuta
- c. Bernier
- d. Fa-hian

ANS. b

2. Who said 'the subcontinent full of exciting opportunities?'

- a. Albiruni
- b. Bernier
- c. Ibn Battuta
- d. None of the above

ANS. C

3. Which of the following travelers was appointed as the Qazi or judge of Delhi by the Muhammad bin Tughlaq?

- a. Al-Biruni



b. Mahmood of Gaznavi

c. Both A & B

d. Ibn-Batuta

ANS. d

4. Which among the following was the chief barrier faced by Al-Biruni in India?

a. The language

b. The religious practice

c. Both a & b

d. None of them

ANS. C

5. Who wrote Kitab-ul-Hind ?

a. Francois Bernier

b. Ibn Batuta

c. Al-Biruni

d. Sultan Mohammed

ANS. c

6. Consider the following pairs:

1- Kitab-ul Hind : Al- Biruni

2- Rihala : Ibn Battuta

3- Ain- e - Akbari : Abdul Razzaq Smarqandi

Which of the above Books is/are correctly matched to their authors?

a. 1 and 2 only

b. 2 only

c. 3 only

c. 2 and 3 only

ANS.a

7. According to Bernier, one of the evils-effects of the crown ownership of land was :

1. Presence of ownership of land to the farmers

2. Absence of ownership of land to the farmers

3. Poor agricultural production

4. Large amount of investment

Which among the above options are correct?

a. 1 & 2

b. 2 & 3

c. 3 & 4

d. 2 & 4

ANS.b

8. Who were the Nagar Sheth?

a. Head of the merchant community

b. Head of the village community

c. Head of the Village Panchayat

d. None of the above

ANS.a

9. To which king did Francois Bernier dedicate his major writings?

a. Louis XIII

b. Louis XIV

c. Louis XV

d. Louis XVI

ANS.b

10. Given below are two statements given by a foreign traveler Ibn-Battuta;  
One labelled as Assertion (A) and the other as Reason (R).

A) Indian cities were very prosperous.

R) Indian cities have full of exciting opportunities.

a. Both (A) and (R) are correct and (R) is the correct explanation of (A)

b. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

c. (A) is correct, but (R) is not correct

d. (R) is correct, but (A) is not correct

ANS.a

11. Ibn Batu swapped India's two wonderful –

A. Milk and vegetables

B. Coconut And Paan

C. Papaya and Pumpkin

D. Melon and Watermelon

Answer.B

12. Iban Battuta belonged to which country ?

a. Morakko

b. uzbekstine

c. Herat

d. whole

Answer: A

13. Who called the Mughal cities as camp cities?

A. Bernier

B. Motescu

c. ibn battuta

d. none of these

Answer: A

14. Al-Biruni was familiar with the translations of the three languages of India whose texts were in Arabic language?

A. Sanskrit, Pali and Prakrit

B. Hindi, Sanskrit and Tamil

c. Hindi, Urdu and Sanskrit

D. Sanskrit, Telugu, Malayalam

Answer: A

15. The language in which al-Biruni's work Kitab al-Hind was originally written was?

A. Arabic language

B. Sanskrit language

C. Greek

D. Hibru language

Answer: A

### SHORT ANSWER TYPE QUESTIONS (3 MARKS)

1. Write a note on the Kitab-ul-Hind.

Ans: Kitab-ul-Hind was written by Al-Biruni.

- It was considered with India and also known by the name of Tarikh-ul-Hind and Tahqiq-ma-ul-Hind.

- It was written in Arabic.
- It is divided into 80 Chapters.
- They have thrown a detailed light on Hindu religions and philosophy, festivals, customs and tradition, the social and economic as well as political life of the people.
- In each chapter he adopted a distinctive style and had a question in the beginning. It was followed by a description based on Sanskrit tradition.
- At last he compared Indian culture with other cultures. This geometric structure he followed is known for its precision and predictability.
- The main reason for this structure was Al-Biruni's mathematical orientation.

## **2. Analyse the evidence for slavery provided by Ibn Battuta.**

Ans: Battuta has given a detailed description on the practice of slavery prevalent in India.

- Delhi Sultan-Muhammad bin Tughlaq had a large number of slaves.
- Most of these slaves were forcibly captured during the aggressions. Many people sold their children as a slave, because of acute poverty.
- Slaves were also offered as a gift during this time. Battuta when visited him, also brought many horses, camels and slaves for the Sultan to present him.
- Sultan Muhammad bin Tughlaq, himself had presented two hundred slaves to Nasiruddin a religious preacher.
- Nobles are used to keep slaves those days. Through these slaves, the Sultan used to get information about the activities of the noble and all other important events of the empire.
- The woman slaves served as servants in the house of the rich (nobles). These women informed the Sultan about the activities of their masters (i.e., nobles).
- Most of the slaves used to do domestic works and there was a lot of difference between the status of these slaves and the court slaves.

## **3. What were the elements of the practice of sati that drew the attention of Bernier?**

Ans: The practice of sati according to Bernier showed the difference in the treatment of women in western and eastern society.

He noticed how a child widow were forcefully burnt screaming on the funeral pyre while many of the older women were resigned their fate.

The following elements drew his attention.

(i) Under this cruel practice an alive widow was forcibly made to sit on the pyre of her husband.

(ii) People had no sympathy for her.

(iii) The widow was an unwilling victim of the sati-practice. She was forced to be a Sati.

## **Q4. What was the Al-Biruni's objective to come India?**

(1) To help those who want to discuss religious questions with them.

(2) As a repertory of information to those who want to associate with them.

## **5. Name any two travellers who came India during the medieval period (11th to 17th C)?**

1. Al Biruni (11th Century) from Uzbekistan

2. Ibn-Battuta (14th Century) from North western Africa, Morocco.

3. Francois Bernier (17th Century) from France

## **6. What was the more complex social reality which Bernier's notice in the Mughal Empire?**

Ans. (i) He felt that artisans had not incentive to improve the quality of their manufacturers because profits were appropriated by the state. Thus, production was on the verge of decline.

(ii) At the same time, he conceded that vast quantities of the world's precious metals (gold & silver) flowed into India in exporting manufactures

### **7. What were the “barriers” discussed by Al-Biruni that obstructed him in understanding India?**

Ans. Following were the barriers he faced in understanding India -

1. Problems of Language - According to him, Sanskrit was so different from Arabic and Persian that ideas and concept could not be easily translated from one language.
2. Difference of religion beliefs and practices - He was Muslim and his religious beliefs and Practices were quite different from India.
3. Self-absorption and insularity of the local population - According to him the third barrier was the isolation policy of the Indians.

### **8.. How did Bernier compare East and West?**

Bernier travelled to several parts of the country, and wrote frequently by comparing India with the situation in Europe. He dedicated his major writing to Louis XIV, the king of France, and many of his other works were written in the form of letters to influential officials and ministers. In every instance he saw India as weak (unwelcome) in comparison to the developments in Europe. But his assessment was not always accurate. However, later his works became extremely popular.

Bernier's works were published in France in 1670-71 and translated into English, Dutch, German and Italian within the next five years. Between 1670 and 1725 his account was reprinted eight times in French, and by 1684 reprinted in English.

### **9. Describe Ibn Battutta's description about the postal system in India.**

Postal system

- Ibn Battuta was also amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.
- The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days.
- There were two kinds of Postal System 1. Horse Post- is run by royal horses  
Foot Post- has 3 station per mile which is called Dawa.

### **LONG ANSWER TYPE QUESTIONS (8 MARKS)**

#### **Q.1. “Ibn Battuta found cities in the subcontinent full of exciting opportunities” Support your answer with evidences given by him” [8]**

1. Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
2. They were densely populated and prosperous
3. These cities having streets and Markets with a wide variety of goods.
4. Delhi a vast city, with a great population, the largest in India.
5. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
6. The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them where spaces were marked for public performances by dancers, musicians and singers.
7. Historians have used his account to suggest that towns derived a significant portion of their wealth from villages.

8. The subcontinent was well integrated with inter-Asian networks of trade and commerce, with Indian manufactures.

9. Indian textiles, cotton cloth, fine muslins, silks, brocade and satin, were in great demand in the Inter National market.

## **Q.2.Explain Bernier's perception about ownership of land property in India.**

He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter. He also ordered(arranged) the perceived differences hierarchically, so

that India appeared to be inferior to the Western world

- **a) Lack of private property in India**

According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in India. He was a firm believer in the virtues of private property, and saw crown ownership was both the state and its people.

- **b) Crown ownership of all lands**

He thought that the Mughal emperor owned all the land and distributed it among his nobles, this had disastrous consequences for the economy and society.

- **c)No inheritance no investment**

Owing to crown ownership of land, land holders could not pass on their land to their children. So there had any long-term investment in the sustenance and expansion of production.

- **d)No improvement of Lands**

The absence of private property in land had prevented the emergence of the class of "improving" landlords

- **e)Decline in the living standards**

It had led to the uniform ruination of agriculture, excessive oppression of the easantry and a continuous decline in the living standards of all sections of society.

- **f) People impoverished by ruling class**

As an extension of this, Bernier described Indian society as consisting of impoverished people, subjugated by a minority of a rich and powerful ruling class.

- **g) The king of "beggars and barbarians**

Bernier confidently asserted that, "There was no middle state in India." and the king was the king of "beggars and barbarians"; its cities and towns were ruined and contaminated with "ill air"; and its fields, "overspread with bushes" and full of pestilential marshes".

- **h) Remunerations of sovereignty**

For instance, Abu'l Fazl, the sixteenth-century official chronicler of Akbar's reign, describes the land revenue as "remunerations of sovereignty.

European travelers regarded such claims as rent because land revenue demands were often very high. However, this was a tax on the crop

## **Q.3.Explain briefly about the description on caste system by A l- Biruni**

- Al-Biruni tried to explain the caste system by looking for parallels in other societies. He
- noted that in ancient Persia, four social categories were recognized.
- Those were (1) the knights and princes ;( 2) monks, fire-priests and (3) lawyers; physicians, astronomers and other scientists; and finally (4) the peasants and artisans. But he suggests that social divisions were not unique to India.
- At the same time, he pointed out that, within Islam all men were considered equal.

- Though Al-Biruni accepted the Brahmanical description of the caste system, he disapproved the notion of pollution.
- He says that everything which falls into impurity regain its original condition of purity. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted.
- If it were not so, life on earth would have been impossible. The conception of social pollution was contrary to the laws of nature according to him.

## **SOURCE BASED QUESTION (4 MARKS) ON HORSE AND ON FOOT**

### **This is how Ibn Battuta described the postal system:**

In India the postal system is of two kinds: The horse-post called 'Uluq' is run by royal horses stationed at distance of every four miles. The footpost has three stations permit. It is called 'dawa', that is, one third of a mile .... Now, at every third of a mile there is well populated village, outside which are three pavilions in which sit men with girded loins ready to start. Each of them carries a rod, two cubits in length with copper bells at the top. When the courier starts from the city, he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of bell they get ready. As soon as the courier reaches them one of them takes the letter from his and runs at the top speed shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruit of Khurasan which are much desired in India.

Q.1 Name the two kinds of postal System.

ANS. (i) There were two kinds of postal system - the horse postal system and the postal system on foot.

Q.2 Explain how the foot post worked?

ANS. In the postal service on foot, there were three stages. They were called the Dawa.

Q.3 Why does Ibn-Battua think that the postal system in India was efficient?

ANS. According to Ibn Battuta, the journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information's given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.

## **2. THE SYSTEM OF VARNAS**

This is Al-Biruni's account of the system of varnas: The highest caste is the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the .....body, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind. The next caste is the Kshatriya who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet. Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

1. Explain Al-Biruni's account of the system of varnas.

1

Ans. According to Al-Biruni, the higher caste is the Brahmana who were created from the head of brahman. Hindus consider them as the very best of mankind. The second caste are the

Kshatriya who were created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra who were created from his feet.

2. Do you consider this type of division justified? Explain with reasons. 1

Ans. No, such type of division is not justified because no one is high or low by birth. Men became high or low by his own karma.

3. How was the system not quite rigid in the real life? Explain. 2

Ans. It is right that this system was not quite rigid in the real life because these castes live together in the same towns and villages, mixed together in the same house and lodgings.

### **MAP BASED QUESTION**

**\*NO MAP ITEMS FROM THIS CHAPTER ACCORDING TO  
CBSE SYLLABUS**

### **CHAPTER 6**

### **BHAKTI-SUFI TRADITIONS: Changes in Religious Beliefs and Devotional Texts (Eighth to Eighteenth Century)**

From the eighth to the eighteenth-century striking features were a visibility of a wide range of gods and goddesses in sculpture and texts.

- There was integration of cults - composition, compilation and presentation of Puranic texts in simple Sanskrit verses.
- Explicitly meant to be accessible to women and shurdas who were generally excluded from vedic learning.
- Tantric forms of worship - more prevalent among women. Often associated with the goddess were forms of worship that were classified as Tantric. Tantric practices were widespread in several parts of the subcontinent; they were open to women and men, and practitioners often ignored differences of caste and class within the ritual context.
- Bhakti traditions classified into saguna (with athesist) and nirguna (without from attracts worship of abstract form).

- The Alvars and Narayanars of Tamil Nadu - The worshippers of Vishnu and Nayanars - devotees of Shiva - common features - traveled singing hymns in Tamil.
- Alvars and Nayanars initiated a movement against the caste system & dominance of Brahamans. Nalayira Divyaprabandanam - important composition of Alvars equal to four Vedas.
- Status of women - composition of Andal (a women Alvar) popular, songs of Karaikkal Ammaiyar - were widely sung.
- State patronage in south for Vedic gods rather than Jainism & Buddhism, cholas patronized brahmanical tradition, making land grant as to lord shiva at Gangaikonda Cholapuram bronze sculpture of shiva.
- Singing of hymns under royal patronage were encountered - Chola ruler Parantaka I consecrated metal images of Appan, Sambandan and sundarar in Shiva temples.
- Karnataka saw a new movement under basavanna a brahmana in court of Chalukyan ruler - his followers Virashaivas (heroes of Shiva) or Lingayat wearers of Linga) - important community to this day - who worship shiva in form of a linga. Of the group of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
- By the sixteenth century the shrine had become very popular, in fact it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.
- He went there fourteen times, sometimes two or three times a year to seek blessings for new conquests, fulfillment of vows and the birth of sons. He also had a mosque constructed with the composer of the dargah.
- Lingayats challenged the idea of caste and questioned the theory of rebirth. They encountered remarriage of widows. North India saw the emergence of Rajput states which patronized Brahmans - performed secular and ritual functions. The Naths, Jogis, siddhas also.
- Though guided by ulema, rulers followed a flexible policy granting religious tax exemptions to non Muslims sometimes.
- Those who accepted Islam in India accepted in principal the five pillars of faith but these were overlooked with diversion in practice derived from local customs and affiliations (sunni, shia) some like in Malabar court adopted local language Sufism - Sufis were critical of dogmatic definitions & scholastic method of interpreting - Quran.
- They emphasized interpretation of the Quran on the basis of personal experiences. Chishtis - were a part of Sufis - hospices of khangah were small rooms & halls for students to live and pray.
- Life in chisti khangah was like the life of a monastery & catered to all travellers rich or poor. Shaikh Nizamuddin chishti had many followers.
- The practice of visits to dargahs gained prominence by the 14th century - shrines became very popular.
- Also music, dance and mystical chants were performed to evoke divine ecstasy. The Bhakti movement saw the emergence of poet saints like Kabir were poems written in form in which every meaning is inverted.
- The message of **Baba Guru Nanak** is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna Bhakti.
- Guru Nanak's Hymns in the Adi Granth Sahib called "Gurubani", are composed in various languages. **Mirabai** (c. fifteenth – sixteenth centuries) is perhaps the best known woman poet within the Bhakti traditions.
- She defied her husband and did not submit to the traditional role of wife and mother, instead recognizing Krishna, the avatar of Vishnu as per lover.



- Historians draw on a variety of sources to reconstruct histories of religious traditions.
- Virtually all these religious traditions continue to flourish to date.

### A Mosaic of Religious Beliefs and Practices

- The Bhakti Movement, Islam and Sufi Movement played an important role in the history of medieval India during eighth to eighteenth century.
- Historians suggest that there were at least two processes - one was a **process of disseminating Brahmanical ideas**. This is evident through the composition, compilation and preservation of Puranic texts in simple Sanskrit verse, explicitly meant to be accessible to women and Shudras, who were generally excluded from Vedic learning.
- The second process was that of the **Brahmanas accepting and reworking the beliefs and practices** of these and other social categories. In fact, many beliefs and practices were re-shaped through a continuous dialogue between “great” Sanskritic Puranic traditions and “little” traditions throughout the land.
- Instances of integration are evident amongst goddess cults. For example, worship of the goddess, often simply in the form of a stone smeared with ochre, was evidently widespread.
- Often associated with the goddess were forms of worship that were classified as **Tantric**.
- Tantric practices were widespread in several parts of the subcontinent – they were open to women and men, and practitioners often ignored differences of caste and class within the ritual context. Many of these ideas influenced **Shaivism** as well as **Buddhism**, especially in the eastern, northern and southern parts of the subcontinent.
- The divergence is perhaps most stark if we compare Vedic and Puranic traditions.
- The principal deities of the Vedic pantheon, Agni, Indra and Soma, become marginal figures. Rather there were glimpses of Vishnu, Shiva and the goddess in Vedic mantras and had little in common with the elaborate Puranic mythologies.
- In spite of these obvious discrepancies, the Vedas continued to be revered as authoritative.
- There were sometimes conflicts as well – those who valued the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras.
- Those engaged in Tantric practices frequently ignored the authority of the Vedas.
- Devotees often tended to project their chosen deity, either Vishnu or Shiva, as supreme. Relations with other traditions, such as Buddhism or Jainism, were also often fraught with tension if not open conflict.
- The singing and chanting of devotional compositions was often a part of such modes of worship. This was particularly true of the Vaishnava and Shaiva sects.

### The Bhakti Traditions

- The early bhakti tradition evolved and was characterised by remarkable diversity. It accommodated and acknowledged women and the “lower castes”, who were considered ineligible within orthodox Brahmanical framework, while Brahmanas remained important intermediaries between gods and devotees in several forms of bhakti.
- Historians of religion often classify bhakti traditions into two broad categories: saguna (with attributes) and nirguna (without attributes).
- Alvars:** Some of the earliest bhakti movements (sixth century) were led by the Alvars (literally, those who are “immersed” in devotion to Vishnu) and Nayanars (literally, leaders

who were devotees of Shiva). They travelled from place to place singing hymns in Tamil in praise of their gods.

- iv. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or attempted to reform the system.
- v. Their compositions were as important as the Vedas. One of the major anthologies of compositions by the Alvars, the *Nalayira Divyaprabandham*, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.
- vi. Women's participation could be widely seen through the presence of women devotees like - **Andal**, a woman Alvar who saw herself as the beloved of Vishnu; her verses express her love for the deity; and **Karaikkal Ammaiyar** was a devotee of Shiva who adopted the path of extreme asceticism in order to attain her goal. Their very existence and their compositions posed a challenge to patriarchal norms.
- vii. From the second half of the first millennium there is evidence for states, including those of the Pallavas and Pandyas (c. sixth to ninth centuries CE). Buddhism and Jainism had been prevalent in this region and received occasional royal patronage.
- viii. One of the major themes in Tamil bhakti hymns is the poets' opposition to Buddhism and Jainism. The reason behind this hostility was the competition between members of other religious traditions for royal patronage.
- ix. Rulers tried to win their support of Nayanars and Alvars.
- x. The **Chola kings** often attempted to claim divine support and proclaim their own power and status by building splendid temples that were adorned with stone and metal sculpture to recreate the visions of these popular saints who sang in the language of the people.
- xi. These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage.

### **The Virashaiva Tradition in Karnataka**

In the twelfth century, there emerged a new movement in Karnataka, led by a Brahmana named **Basavanna** (1106-68) who was initially a Jaina and a minister in the court of a **Chalukya king**. His followers were known as **Virashaivas** (heroes of Shiva) or **Lingayats** (wearers of the linga).

- i. They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.
- ii. Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead. They also questioned the theory of rebirth.
- iii. The Lingayats challenged the idea of caste and the "pollution" attributed to certain groups by Brahmanas. The Lingayats also encouraged certain practices disapproved in the Dharmashastras.
- iv. These won them followers amongst those who were marginalised within the Brahmanical social order.

### **Religious Ferment in North India**

- i. In north India this was the period when several Rajput states emerged. Brahmanas occupied positions of importance, performing a range of secular and ritual functions. There seems to have been little or no attempt to challenge their position directly.
- ii. At the same time other religious leaders, who did not function within the orthodox Brahmanical framework, were gaining ground. These included the Naths, Jogis and Siddhas.
- iii. Many of these new religious leaders questioned the authority of the Vedas, and expressed themselves in languages spoken by ordinary people. Although they were popular but were not in a position to win the support of the ruling elites.
- iv. The coming of the Turks which culminated in the establishment of the Delhi Sultanate in the thirteenth century added a new element which undermined power of many of the Rajput states and the Brahmanas who were associated with these kingdoms.

### **New Strands in the Fabric Islamic Traditions**

- i. From the seventh century, with the advent of Islam, the north-western regions became part of what is often termed the Islamic world.
- ii. Arab merchants frequented ports along the western coast in the first millennium CE. Central Asian peoples settled in the north-western parts of the subcontinent during the same period.
- iii. In 711, an Arab general named Muhammad Qasim conquered Sind, which became part of the Caliph's domain.
- iv. In the thirteenth century) the Turks and Afghans established the Delhi Sultanate which was followed by the formation of Sultanates in the Deccan and other parts of the subcontinent.
- v. Islam continued to be an acknowledged religion of rulers in several areas even with the establishment of the Mughal Empire in the sixteenth century as well as in many of the regional states that emerged in the eighteenth century.
- vi. Muslim rulers were to be guided by the **ulama**, who were expected to ensure that they ruled according to the **shari'a**.
- vii. Rulers often adopted a fairly flexible policy towards their subjects. Several rulers gave land endowments and granted tax exemptions to Hindu, Jaina, Zoroastrian, Christian and Jewish religious institutions and also expressed respect and devotion towards non-Muslim religious leaders. These grants were made by several Mughal rulers, including Akbar and Aurangzeb.
- viii. **Popular Practice:** Islam permeated far and wide, through the subcontinent, amongst different social strata.
  - a. All those who adopted Islam accepted, in principle, **the five "pillars"** of the faith: that there is one God, **Allah**, and Prophet Muhammad is his messenger (**shahada**); offering prayers five times a day (**namaz/salat** ); giving alms (**zakat**); fasting during the month of Ramzan (**sawm**); and performing the pilgrimage to Mecca (**hajj**).
  - b. The universal features were often overlaid with diversities derived from sectarian affiliations (Sunni, Shi'a), and the influence of local customary practices of converts.
  - c. Arab Muslim traders who settled in Kerala adopted the local language, Malayalam.
  - d. The complex blend of a universal faith with local traditions is best exemplified in the architecture of mosques.
- ix. **Names for communities:**

- a. The terms 'Hindu' and 'Muslim' did not gain currency for a very long time. Historians point out that the term *musalman* or Muslim was virtually never used.
- b. people were occasionally identified in terms of the region from which they came.
- c. The Turkish rulers were designated as *Turushka*, *Tajika* were people from Tajikistan and *Parashika* were people from Persia.
- d. Sometimes, terms used for other peoples were applied to the new migrants. Like, the Turks and Afghans were referred to as *Shakas* and *Yavanas* (a term used for Greeks).
- e. A more general term for these migrant communities was **mlechchha**, indicating that they did not observe the norms of caste society and spoke languages that were not derived from Sanskrit.
- f. Such terms had derogatory connotations but it never denoted a distinct religious community of Muslims in opposition to Hindus.
- g. The term "Hindu" was used in a variety of ways, not necessarily restricted to a religious connotation.

## The Growth of Sufism

### Who were sufis?

- i. In the early centuries of Islam a group of religious-minded people called sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.
- ii. They were critical of the dogmatic definitions and scholastic methods of interpreting the Qur'an and sunna (traditions of the Prophet) adopted by theologians.
- iii. Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following His commands, and by following the example of the Prophet Muhammad whom they regarded as a perfect human being.
- iv. The sufis thus sought an interpretation of the Qur'an on the basis of their personal experience.

### Khanqahs and silsilas:

- i. By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and sufi practices. Institutionally, the sufis began to organise communities around the hospice or **khanqah** (Persian) controlled by a teaching master known as **shaikh** (in Arabic), **pir** or **murshid** (in Persian). He enrolled disciples (**murids**) and appointed a successor (**khalifa**). He established rules for spiritual conduct and interaction between inmates as well as between laypersons and the master.
- ii. The word **silsila** literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. Sufi silsilas began to crystallise in different parts of the Islamic world around the twelfth century.
- iii. When the shaikh died, his tomb-shrine (**dargah**, a Persian term meaning court) became the centre of devotion for his followers. This encouraged the practice of pilgrimage or *ziyarat* to his grave. This was because people believed that in death saints were united with God, and were thus closer to Him than when living. Thus evolved the cult of the shaikh revered as **wali**.

## Who were radical or be-shari'a sufis?

Some mystics took to radical interpretation of sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names – **Qalandars, Madaris, Malangs, Haidaris**, etc. Because of their deliberate defiance of the **shari'a** they were often referred to as **be-shari'a**, in contrast to the **ba-shari'a** sufis who complied with it.

## The Chishtis in the Subcontinent

- i. Of the groups of sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
- ii. **Chishti khanqah:** The khanqah was the centre of social life. A well-known example is the **Shaikh Nizamuddin's** hospice (of fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi.
- iii. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening.
- iv. On one occasion, fearing a Mongol invasion, people from the neighbouring areas flocked into the khanqah to seek refuge.
- v. There was an open kitchen (langar), run on futuh (unasked-for charity).
- vi. **Visitors:** From morning till late night people from all walks of life visited there. Hindu jogis (yogi) and qalandars – came seeking discipleship, amulets for healing, and the intercession of the Shaikh in various matters. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani, all of whom wrote about the Shaikh.

## MULTIPLE CHOICE TYPE QUESTIONS

Q.1 In which place is the given image is kept -



- a. Tanjavur
- b. Mdurai
- c. Puri
- d. Mysore

Ans. C.Puri

Q. 2 which rulers introduced the singing of Tamil Shaiva hymns in temples?

- a) The Pandya kings
- b) The Chera kings
- c) The Chola Kings
- d) None of the above

Ans. C. The Chola Kings

Q.3. The Wandering monks of Karnataka during 12th century is called \_\_\_\_\_

- a. Jangama
- b. Lingas
- c. Vira Shaivas
- d. Vachanas

Ans. C. Vira Shaivas

**Q.4. Who composed kirtan-ghosha?**

- a. Shankar deva
- b. Sur Das
- c. Kabir Das
- d. Sundar murti

Ans. A. Shankar deva

**Q.5. Shaikh Nizamuddin's hospice comprised several small rooms and a big hall known as-**

- a. Jama' at Khana
- b. Jangar
- c. Qalandars
- d. Ziyarat

Ans. a Jama' at Khana

**Q.6. Karaikal Ammaiyar was devotee of**

- a. Krishna
- b. Rama
- c. Shiva
- d. Brahma

Ans. C. Shiva

**Q.7 "Nalayira Divya Prabandam" is composed by\_\_\_\_\_**

- a) Nayanars
- b) Alvars
- c) Buddhists
- d) Pandyas

Ans. b Alvars

**Q.8. which of the following is not a pillar of Islam:**

- a. Hajj
- b. Fasting during Ramzan
- c. Praying five times daily
- d. Idol worship

Ans. d. Idol worship

**Q.9. Which of the following is associated with the worship of specific deities?**

- a. Saguna Bhakti
- b. Nirguna Bhakti
- c. Both a & b
- d. None of them

Ans. a Saguna Bhakti

**Q.10. Choose the correct option:**

Assertion (A): The Alvars and Nayanars initiated a movement to protest against the caste system.

Reason (R): The major anthologies of compositions by the Alvars, the Nalayira prabandham was frequently described as the Rig Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit t was cherished by the Brahmanas.

- a. Both A and R are correct and R is the correct explanation of A.

- b. Both A and R are correct but R is not the correct explanation of A.
- c. A is correct but R is wrong.
- d. R is correct but A is wrong.

**Ans.** c A is correct but R is wrong.

**Q11. Whose followers are called the Vira Shaivites?**

- a. Mirabai
- b. Guru Govind
- c. Kabir
- d. Basavanna

**Ans.** d Basavanna

**Q 12. Who were generally excluded from Vedic learning?**

- a. Brahmans
- b. Women & Shudras
- c. Children & Old people
- d. Vishnu devotees

**Ans.** b Women & Shudras

**Q 13 Non-Muslim had to pay a religious tax called \_\_\_\_\_**

- (a) Zakat
- (b) Shukrana
- (c) Zajiya
- (d) None of these

**Ans.** c Zajiya

**Q.14 Who compiled Adi Granth Sahib?**

- (a) Guru Teg Bahadur Ji
- (b) Guru Arjan Dev Ji
- (c) Guru Nanak Dey Ji
- (d) Guru Gobind Singh Ji

**Ans.** b Guru Arjan Dev Ji

**Q15 Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord?**

- (a) Brahma
- (b) Vishnu
- (c) Shiva
- (d) Ganesha

**Ans.** b Vishnu

**Q.16 Consider the following statements regarding Kabir**

1. Verses of Kabir are compiled in three distinct traditions.
2. Kabir's poems are available only in the Urdu language.
3. Kabir used many traditions to describe the ultimate reality.
4. Kabir called ultimate reality only as Allah.

Which of the given statements is/are incorrect?

- (a) 1, 2, 3
- (b) 2, 4
- (c) 1, 4
- (d) 3, 4

**Ans.** b 2,4

## SHORT ANSWER TYPE QUESTIONS (3 MARKS)

### 1: What do you mean by Hagiography?

- Hagiography means biographies of saints or religious preachers.
- The Historians collect information from the hagiographies written by the followers to reconstruct the history of the rise of religion or sect.
- For example Munis al Arwah of Jahanara on Sheikh Muinddin Chisti.

### 2: What are the two main processes that worked for the integration of cults during 8 to 18<sup>th</sup> century?

- There were at least two processes that worked for the integration of cults.
- Spreading of Brahmanical ideas:- As a result Puranas, Vedas, Ramayana & Mahabharata like Brhmanical texts were compiled & composed in simple Sanskrit verses by which the lower class people & women got an access to it.
- Besides, the Brahmans accepted and reworked on the beliefs, practices and traditions of other social categories. For example growth of Jagannath cult.

### 3: What do you mean by Great & Little Traditions?

- Great & little traditions were coined by a sociologist named Robert Redfield who described the cultural practices of peasant societies.
- Rituals & customs which came from dominant social categories were classified as Great Traditions.  
For e.g. The Brahmanical texts like Puranas, Epics were composed, compiled in simple Sanskrit verses by which the common men & women got an excess to the Vedic literature.
- Similarly, peasants also followed practices that did not necessarily correspond with great tradition.
- The Brahmans also accepted & reworked beliefs & practices of other social categories termed as little traditions, for e.g. Lord Jaganath who is one of the principal deities of odias was earlier worshipped as Nilamadhav by the sabararas, a tribal group.
- Likewise, many of the traditions emerged during that period were due to the integration of various cultures.

### 4: What do you mean by Tantricism?

- Tantrik practices were wide spread in several parts of the country like Bengal, North Eastern states which were open to both men & women.
- It was a form of practice in which varieties of Goddess were worshipped ignoring difference of caste & class within the ritual context.
- The practitioners used to cure varieties of diseases as well as so miracle power through magic charms and spells.
- Those who engaged in tantric practices frequently ignored the authority of the Vedas.

### 5. Discuss the main Characteristics of Bhaktism:

- Bhakti means the sense of devotion & dedication to the God.
- The Bhakti movement was a movement against the methods of worship.
- The movement was generally monotheistic whether it is formless God or a God with a form.
- Both Sagun & Nirgun Bhakti rely on the philosophy of Upanishads.
- The saints of south & North India have considered gyan or knowledge as the necessary tool to Bhakti.



- The Bhakti movement was an egalitarian movement. The differences of caste & creed were opposed by this movement.
- The movement protested against the superiority of priests & Brahmins.
- The saints of Bhakti movement preached in the language of the local people.
- The movement widely influenced the Indian peninsula & developed a sense of brotherhood & unity among the people.

#### **6. Who were Alvars and Nayanars?**

- Bhaktism flourished in South India about three centuries through its two well defined wings i.e. Alvars and Nayanars.
- Alvars were the followers of Vishnu & Nayanars were followers of Shiva.
- The devotees travelled from place to place singing hymns in Tamil in praise of their God and met in Kanchipuram where they exchanged their ideas with each other.
- During their travels they identified certain shrines as the abodes of their chosen deities & constructed large temples at sacred places.

#### **7. How did Naths, Jogis and Siddhas gain popularity during this period?**

- The Naths, Jogis and Siddhas were generally from artisanal groups like weavers.
- Development of organized craft production increased the position of artisans.
- Likewise the growth of urban centres & long distance trade with central Asia & West Asia also enhanced the position of artisans.
- Above all they questioned the authority of the Vedas & expressed in the languages of the ordinary people.

#### **8: Who were Ulema?**

- Ulema are Islamic scholars who have profound knowledge on Sharia. It is the plural form of Alim.
- They performed various religious, judicial and teaching functions.
- The Muslim rulers were generally guided by Ulema.

#### **9: What do you mean by Zimmi?**

- Zimmi comes from the Arabic word Zimma means protection. So, Zimmi means protected citizens who followed revealed scriptures such as Jews & Christians, Hindus & other non Muslims.

They were asked to pay Jiziya in order to get protection from Muslims and practice their own faith without state interference.

#### **10. What do you mean by Sharia?**

- Sharia is an Islamic religious law that governs not only religious rituals, but aspects of day-to-day life in Islam.
- Sharia, literally means "the way." There is extreme variation in how Sharia is interpreted and implemented among and within Muslim societies today.
- It is evolved from Quran, Hadis, Qiyas and Ijma.

#### **11: How did local customs and practices influence Islam? Give two examples.**

- The local customs and practices influenced Islam a lot in India.

- The Khojahs, a branch of the Ismailis( shi'a sect) developed the modes of communication through indigenous & literary genres. These included the ginan(knowledge), devotional poems in Punjabi, Multani, Sindhi, Hindi, Gujrati, & songs in especial ragas during daily prayer meetings.
- The Arab Muslim trader who settled in Kerala adopted local language Malayalam & adopted local customs like matriliney and matrilocal residence.
- Similarly Moplah peasants in Kerala practiced three times namaz instead of five times.

#### **12: How was Islamic architecture influenced with local traditions?**

- Local traditions also highly influenced Islamic architecture in different parts of India. It is perhaps best exemplified in architecture of mosques.
- The Shah Hamadan mosque in Srinagar is one of the best examples of Kashmiri wooden architecture where one cannot find the typical tombs & minarets. Similarly, a mosque in Kerala built in 13<sup>th</sup> century has Shikhara like roofs. Atiya mosque in Mymensingh district of Bangladesh was built with brick.
- However mihrab and minbar were constructed with universal pattern and orientation was towards Mecca.

#### **13: Who were Mlechhas?**

- Mlechhas were those people who did not observe the norms of caste, society & spoke languages that were not originated from Sanskrit.
- Sometimes, the term was used as a derogatory connotation.
- During medieval period it was generally used for various migrant communities like Arabs.

#### **14: Differentiate between Besharia & Ba-sharia sufis.**

- Be-sharias were those people who deliberately defied sharia. For e.g.- Kalandars, Madaris, Haidaris and Malangs . Whereas Ba- sharia accepted sharia
- Be-sharias ignored rituals & observed extreme forms of asceticism. But Ba-sharias accepted Islamic principles as it is.

Some Be-sharia mystics initiated movements based on a radical interpretation of Sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. But Ba-sharia sufis compiled with it.

### **LONG ANSWER TYPE QUESTIONS (8 MARKS)**

#### **1: Discuss the attitude of Alvars and Nayanars towards the caste system & women.**

- The followers of Alvars and Nayanaras were against the caste system & dominance of Brahmins.
- The followers were from diverse social groups like from artisans, cultivators & other folks of life.
- They discarded the authoritarian approach of the Vedas & composed Nalayira Divya prabandhan (compositions of 12 Alvars), the Tamil Veda.
- The saints like Appar, a Nayanara saint discarded gotra & Kula and advised to go to Marperu(abode of Lord Shiva).

- Both Alvars and Nayanars had much respect towards women. They were given equal position along with men. For e.g. Andal a woman Alvar composed poems which are sung till date. Her verses expressed her love for the deity Vishnu.
- Similarly Karaikal Ammaiyar, a devotee of Shiva adopted the path of extreme asceticism. Her compositions were preserved with Nayanara traditions.
- This movement renounced their social obligations & their compositions posed a challenge to patriarchal norms.

## **2: Discuss the relations of Alvars and Nayanars with the state.**

- Both Alvars and Nayanars were rewarded by the common people as well as Kings.
- The rulers tried to win their support as they had enjoyed the support of the mass.
- The Chola Kings constructed huge temples which were adorned with stone & metal sculpture of popular saints to proclaim divine support.
- The kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronages & compiled them into Tevaram or text.
- The Chola Kings like Parantak I had developed metal images of Appar, sambandar & Sundarar in Shiva temple.
- these images were carried in processions during the festivals of the saints.
- Besides the Chola Kings like Rajaraja the Great constructed Brihadeshwar temple at Tanjavur.
- During this period some of the most spectacular bronze sculptures of shiva as Natraj were produced by the artists and got royal patronages too.
- Above all the saints were also interested to get the royal support in order to compete with other sects like Buddhism and Jainism.

## **3: Who founded Virshaiba tradition in Karnataka? Write a note on the beliefs & practices.**

- Basavana, a Brahman & a minister in the court of Chalukyas was the founder of Virshaiba tradition in Karnataka.
- In the 12th century, he launched this powerful movement in Karnataka whose followers were known as Virshaiba or heroes of Shiva or Lingayat, the wearers of Linga.
- The followers worship Shiva in his manifestation as Linga & generally wear a small Linga in a silver case on the left shoulder.
- The Lingayats believe that on death, the devotee will be united with Shiva & free from cycle of rebirth. So they do not practice funerary rights such as cremation. Rather they ceremonially bury the dead.
- They challenged the idea of caste & pollution practised in the Hindu society.
- They questioned the theory of rebirth & supported post-puberty marriage & remarriage of widows.
- Basavana, through Bachanas attacked the evils of the society, one of his famous Bachanas highlighted rituals & the real world by citing examples of a serpent curved in stone or metal and a real serpent.
- Among the Lingayats, those who are most revered were called Jangama or wandering monks.
- Bachanas were the sayings of Basavana, Allama Prabhu, Akka Mahadevi, Siddharama, Channabasavanna, Siddalinga, Chamarasa, Somanatha and other Gurus.

## **4. What is meant by Khanqah? Write a note on the life in a Chishti Khanqahs.**

- Khanqahs were the hospice (holy place) of Sufi saints. It was the centre of social life too.
- It comprised several small rooms and a big hall called a Jama-at-Khana.

- A sufi saint was living along with his family members, attendants & murids.

Life in chishti Khanqahs –

- Chishti were the most prominent & influenced Sufi silsilas in India.
- They successfully adapted to the local environment & composed their writings in local languages too.
- Shaikh Mainuddin chishti of Ajmer or Nizamuddin Aluia of Delhi had their hospice in Ajmer & Delhi respectively.
- Nizamuddin's hospice was comprised of several small rooms and a big hall.
- The shaikh along with his family members' attendants & disciples were living in the hospice.
- The shaikh was living in a small room on the roof of the Jamat-at-Khana. There he was shower blessings to the visitors during morning & evening.
- A verandah surrounded the courtyard and a boundary wall ran around the hospice.
- There was an open kitchen run on futuh. From morning till late night People from all walks of life - soldiers , saints, poets, travellers , rich & poor ,Hindu Yogis & Kalandars came to the shaikh for his blessings or for healing power or for discipleship of the shaikh.
- Sometimes in fear of invasion people were taking shelter inside the Khanqahs too.
- Various practices were also adopted inside the Khanqah like bowing before the shaikh or kissing his feet, offering water to visitors, shaving the heads of initiates, yogic exercises etc were performed regularly.
- After the death of the shaikh, tombs were constructed near the hospice called s darghas. People were arranging pilgrims called ziyarat to the tombs of Sufi saints to get spiritual grace or barakat.

Also part of Ziyarat is the use of music & dance including mystical chants performed by Qawwals to evoke divine ecstasy. Sufis remember God either by reciting the Zikr or evoking His presence through sama.

### **5. Discuss the teachings of Guru Nanak**

- GURU NANAK is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him.
- He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths.
- He came to harmonise all the scriptures of the world.
- He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.
- The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past.
- The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.
- He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.
- "There is no caste," said the Guru, "for we claim brotherhood with all." Each one of his followers was lovingly addressed as a Bhai or a brother. All are "Bhais" (brethren), whether kings or slaves, the rich or the poor. "No caste and creed counts in the court of the Lord.
- He who worships Him is dear unto Him, To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone. and if you love others--your children and friends and relatives.

love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.

- Guru Nanak was a true mystic, in communion with God, and perceiving His all-pervading munificent grace. He exclaimed "Nanak sees the Lord in all His glory." Intoxicated with the love of the Lord, he remained in a state of perpetual ecstasy.
- It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.
- Nanak was the prophet of peace and good will, harmony and unity. He was the prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors.
- Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the Sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose.
- Thus in the holy book, he laid the foundation of a great banquet hall and offered there-in choice and dainty dishes of divine wisdom coming down through the ages.

### **6.:Discuss life and teachings of Kabir.**

Kabir created a spirit of harmony between the Hindus and Muslims. His early life is shrouded in mystery. He lived either towards the close of the fourteen century A.D. or in the beginning of the 15th. He became disciple of Ramananda. He did not leave his home. He was a pious householder and used to earn his livelihood by weaving clothes.

His Teachings :The central teachings of Kabir are very simple.

- He laid stress on 'Bhakti'.
- He said that through Bhakti or devotion one would come nearer to God; one could be released from the cycle of birth and death only by sincere love and devotion to God, which he called Bhakti.
- He sincerely tried to emphasise the unity of Islam and Hinduism by preaching those virtues which were common to both religions.
- He made no distinction between Hindus and Muslims.
- To Kabir Allah and Rama were but different names of the same supreme being. To him Hindus and Muslims were "pots of the same clay".
- According to Kabir salvation could be attained by doing good deeds or by means of Bhakti or sincere devotion to God.
- Against Idol Worship : He did not believe in idol worship. He was also against the performance of rituals and superstitions or pilgrimage to the so called holy places.
- Against the Caste System : Kabir denounced the caste system. He said that there should be no discrimination on the basis of caste. He rejected the authority of both the Veda and the Koran. He laid great emphasis on the equality of a men. He preached a religion of love which aimed at promoting unity amongst all castes and creeds. He was full of humility and the first saint to reconcile Hinduism and Islam. Kabir's teachings are contained in his Dohas. The devotional songs or 'bhajans' of Kabir called Kabir Doha. Those Dohas are in the form of short poems in the Bijaka, sacred book of the Kabir Panthis, the followers of Kabir.
- Kabir was a firm believer in the unity of God. He preached his teachings among the people in Hindi. His devotional bhajans or Dohas appealed most to the common men, Hindus as well Muslims.

- The message and the teachings of Kabir can be easily gathered from his 'Dohas', which criticise rituals and superstitions. Kabir said : "If by worshipping stones one can find God, I shall worship a mountain."
- If by immersion in the water salvation be attained, the frogs who bathe continually would attain it. As the frogs, so are these men, again and again fall into the womb".

### SOURCE BASED QUESTIONS (4 MARKS)

Q19. Carefully read the following excerpts and answer the following questions.

#### A Church in Khambat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padres (father) of the holy society Of Jesus wish to build a house of prayer ( church) in the city of Kambayat (Khambat in Gujrat) therefore an exalted mandate..... is being issued .... That the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church, so that they may engage themselves in their own worship it is necessary that the order of the emperor should be obeyed in every way.

Q1. From where has this excerpt been taken? 1

Ans. This excerpt has been taken from a farman (imperial order) issued by Akbar in 1598

Q2. What message did Akbar conveyed to the people of Gujrat through this order. 1

Ans. Through this farman Akbar ordered to the people of Gujrat to allow the construction of a Church by the padries (fathers) of the holy society of Jesus.

Q3. which aspect of the religious nature of Akbar does this order indicate? 2

Ans. This order indicates Akbar's policy of religious toleration. We come to know that Akbar use to give equal respect to all the religions.

### MAP BASED QUESTION

**\*NO MAP ITEMS FROM THIS CHAPTER ACCORDING TO CBSE SYLLABUS**

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## Chapter 7- An Imperial Capital: Vijayanagara

### INTRODUCTION

- Vijayanagara or "city of victory "was the name for both, a city and an Empire.
- The Empire was founded in the 14<sup>th</sup> century by **Harihara** and **Bukka** in **1336**.

- The Empire spread from the river **Krishna** in the north to the extreme south of the **peninsula**
- In the **1556** the city was sacked by the **Talikota war**. Although the city fell into the ruin in 17 -18<sup>th</sup> century but it lived in the memories of people living in the Krishna–Tungabhadra doab.

### HAMPI

- Hampi is another name for the Vijayanagara Empire. The name for Hampi is derived from the local goddess, **PAMPADEVI**.
- The local people remember Vijayanagara empire as Hampi.
- The remains of Vijayanagara Empire have been found at the modern day **Hampi in Karnataka**.
- Historian used the term Vijayanagara Empire but the contemporaries described it as **Karnataka Samarajyamu**.

### SOURCES

- Oral Tradition.
- Inscriptions.
- Monument.
- Other Archeological sources.

### ROLE OF COLIN MACKENZIE IN THE DISCOVERY OF HAMPI

- The ruins at Hampi were brought to light in 1800 by an engineer and antiQuarian named **Colonel Colin Mackenzie**.
- He was born in 1754 and became an engineer, surveyor and cartographer.
- In 1815, he was appointed as the **first surveyor general of India** and remained in the post till his death in 1821.
- As an employee of the English East India Company, **he prepared the first survey map of india**.
- He conducted his studies first based on the memories of the priest of the **Virupaksha temple** and the **shrine of Pampadevi**.
- Subsequently, from 1856, photographs began to record the monument which enabled scholars to study them.

### RULERS OF VIJAYANAGARA EMPIRE

- According to the tradition and epigraphic evidence, two brother, harihara and bukka , founded he vijaynagara empire in **1336**.
- **Guru Vidyaranya** inspired them to establish the empire.
- The empire included different people who spoke different languages and followed different religious tradition.
- The first dynasty of the Vijaynagara empire was **Sangama Dynasty**, founded by **harihara** and **bukka**. **They** ruled the empire till **1485**.
- They were replaced by the **Saluvas** the military commanders who remained in power till 1503.
- The Saluva dynasty was replaced by the **Tuluva Dynasty**. **Krishnadeva Raya** who was very powerful ruler of this empire belonged to the Taluva dynasty.
- After 1556 **Aravidu Dynasty** replaced the Taluva dynasty.

### CONTEMPRORY RULERS

- On the northern frontier, the **Vijaynagara kings (NARAPATI)** competed with contemporary rulers such as the sultans of **the deccan (ASVAPATI)** and **the (GAJAPATI) rulers of Orissa** for the control of the fertile river valley and the resources that were brought by overseas trade.
- Many parts of this empire also see the development of the powerful kingdom in south as **Cholas of Tamil Nadu and Hoysalas of Karanataka**.
- The rulers of Vijayanagara interact with their contemporary rulers and borrowed the concept and building techniqe and develop further.
- They build many temples and building according to the tradition of **Brihasdishvara temples of Thanjvur** and **Chennakeshava temple of Belur under chola rulers**.

## **KINGS AND TRADERS**

- The kings of Vijayanagara called themselves as **Raya**.
- **Cavalry** was very important part of warfare during this period.
- They import the horses from **Arabia and central Asia**. This trade was initially controlled by Arab merchants.
- Local merchants who were involved in the horse trade were known as **KUDIRAI CHETTIS** or horse merchants.
- From 1498 other actors such as **Portuguese** arrived on the scene. They attempted to established trading and military stations to west coast.

## **MARKETS OF VIJAYANAGARA EMPIRE**

- Markets in the Vijayanagara empire were known for its **spices, textiles** and for other **precious stones**.
- Trade was a status symbol for cities in the empire and boasted of a wealthy population that needed high value exotic goods such as precious stones and jewellery.
- The **revenue that came from the trade** was used for the **prosperity of the state**.

## **VIJAYANAGARA UNDER THE RULE OF KRISHNADEVA RAYA**

- Krishnadeva Raya's rule was characterized by full expansion and consolidation by full expansion and consolidation of Vijayanagara Empire. He become the ruler in **1509** belonged to **Tuluva dynasty**.
- He brought the land between the **Tungabhadra and Krishna** rivers called **Richur doab** under his control in year **1512**.
- He defeated **Pratap Rudra of Gajapati dynasty**, the ruler of Orissa in 1514 and the **sultan of Bijapur** in 1520.
- His rule is credited with building of fine temples and attractive gopurams to many important south Indian temple.
- For example, the Gopuram of the **Brihaddishwara temple at Tanjavur**.
- He also founded the suburban township near **Vijaynagara** called **Nagalapuram** named after **after his mother**.
- He was also author of a book '**Amuktamalyada**' in Telugu.

## **CONDITION OF VIJAYANAGARA AFTER KRISHNADEVA RAYA**

- After the death of Krishnadeva Raya in 1529, his successors faced problems created by rebellious nayakas or military chiefs.
- By 1542 the control of the empire came under another ruling lineage, the Aravidu which continued till the end of the 17<sup>th</sup> century.

## **THE BATTLE AT RAKSHAI-TANGADI OR TALIKOTA**

- The military ambitions of the rulers of Vijayanagara and the Deccan sultans resulted in shifting alignments.
- Eventually it resulted in an alliance of the sultanates against Vijayanagara.
- In 1565, the battle of Talikota started and the army was led by **Rama raya , chief minister of Vijayanagara**.
- The army of vijayanagara were defeated by the combined armies of **Bijapur ,Ahamadnagar and Golkonda**.
- The victorious armies sacked the city of vijayanagara. The city was abandoned within few years.
- After the defeat the Aravidu dynasty shifted its focus to the east and ruled from **Penukona** later from **Chandragiri near Tirupati**.

## **THE NAYAKAS IN THE VIJAYANAGARA EMPIRE**

- In the vijayanagara Empire the nayaka were the military chiefs who exercised power and controlled forts and had armed supporters.
- The chiefs often moved from place to place and many a times accompanied by peasants looking for fertile land in order to settle.
- The **nayakas spoke telugu or kannada**. Many nayakas were under direct control of the kings of Vijayanagara but often rebelled and faced military actions by the kings.

## **THE AMARA NAYAKA SYSTEM**



- The Amara Nayaka System was a major political innovation of the Vijayanagar Empire.
- This system was derived from the **IQta** system of the Delhi sultanate.
- The Amara Nayaka were military commanders. They were given territories to govern by the raya.
- Their duty was to collect taxes and other dues from the farmers, craftsmen and traders in the area.
- They kept part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- Some of the revenue was also used for the maintenance of temples and irrigation works.
- They sent tribute to king annually and personally appeared in the royal court with gifts to express their loyalty.
- Kings asserted their control over them by transferring them from one place to another.
- In course of time, they established their independent kingdom. This was one of the causes of weakening and decline of the Vijayanagar empire

### **PHYSICAL LAYOUT OF THE VIJAYANAGARA EMPIRE [WATER RESOURCES]**

- Vijayanagara was located in the natural basin formed by the river Tungabhadra which flows in the north easterly directions.
- Large granite hills form girdle around the city. A number of streams flowed from these rocky outcrops to the river.
- Since Vijayanagar was one of the most **arid zones** of the peninsula, elaborate arrangements were made to store rainwater to be used in the city.
- Embankment were built along these streams to create reservoirs of different sizes.
- **KAMALAPURAM TANK** is the most important tank built in the early years of the 15<sup>th</sup> century. water from this tank was used not only to **irrigate the field** but also to channel **water into the royal centre**.
- **THE HARIYA CANAL** was one of the most prominent water works. this canal drew water from a dam built across the Tungabhadra and irrigated the cultivated field that separated the 'sacred centre' from the "urban core". This canal was built by kings of the **Sangam dynasty**.

### **FORTIFICATION**

- The account of ABDUL RAZZAQ provide details about the walls of the Vijayanagar empire .Abdul RazzaQ was an ambassador sent by the **Persian** ruler to **Calicut in the 15<sup>th</sup> century**.
- He was greatly impressed by the fortifications of city encircling not only the city but also its agricultural hinterland and forest by its seven lines of fort.
- No mortar or cementing agent was employed anywhere in the construction. The **stone blocks** were **wedge shaped**, which held them in place.
- Abdul RazzaQ noted that "between the first, second and third walls there are cultivated fields, gardens and houses.

### **ROYAL CENTRE OF THE VIJAYANAGARA EMPIRE**

- The royal centre was located in the south western part of the settlement .it included **60 temples**.
- The patronage of temple was important to the rulers, because they were trying to establish their authority through association with the divinities housed in the shrines.
- About 30 buildings have been identified as the palaces.
- The difference between the temple and the secular building was that temples were constructed entirely of masonry way whereas materials used in the secular buildings were perishable.

### **THE MAHANAMI DIBBA**

- It is located on the highest point in the city.
- The "Mahanavamidibba" is a massive **platform rising** from a massive platform rising from a base of about **11,000sq. ft** to a height of **40 ft**.
- There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.

## OTHER IMPORTANT BUILDING IN ROYAL CENTRE

### ➤ **LOTUS TEMPLE**

- This name was given by British travelers in 19 th century.
- Historian did not agree on the uses of this building.
- According to Mackenzie it may have been **used as a council chamber**, a place where the king met his advisers.

### ➤ **HAZARA RAMA TEMPLE**

- Though most of the temple are **some were found in the royal center**.found in the **sacred center** but
- One of the most spectacular of these is one known as **Hazara Rama Temple**.
- This was probably meant to be used only by the king and his family.
- The images in the central shrine did not found by the archeologists.
- In the inner wall of the temple there were many scene taken from the **Ramayana found in the shrine**.

## THE CLAIMS OF KINGS OF VIJAYANAGARA KINGS

- In fact the Vijayanagar kings claimed to rule on behalf of the **god Virupaksha**.
- All royal orders were signed “Shri Virupaksha”, usually in **the Kannada script**.
- Rulers also indicated their close links with the gods by using the title “**Hindu Suratrana**”.
- This was a **Sanskritisation** of the **Arabic term Sultan**, meaning **king**, so it literally meant **Hindu Sultan**.
- Even as they drew on earlier traditions, the ruler of Vijayanagar innovated and developed these.
- Royal portrait sculpture was now displayed in temples, and the king’s visits to temples were treated as important state occasions on which he was accompanied by the important *nayakas* of the empire

## FEATURES OF TEMPLE ARCHITECTURE

- During this period, certain new features were evident in the temple architecture.
- These included structures of enormous size that must have been built to mark the imperial authority.
- One of the best examples is **rayas gopurams** or royal gateways that often dwarfed the towers on the central shrines.
- These gopurams signaled the presence of the temple from a great distance. These towering gateways also reminded about the power of the king who could command the resources techniques and skills that was required to construct them.
- Another distinctive feature of the temple architecture was **mandapas** or **pavilion and long, pillared corridors** that often ran around the shrines within the temple complex.

## FAMOUS TEMPLE VIRUPAKSHA TEMPLE

- Virupaksha temple is one of the most important of Vijayanagar. The Virupaksha temple was built over centuries.
- Inscriptions suggest that this shrine date to the ninth-tenth centuries.
- On the occasion of his coronation, Krishna deva Raya built the elaborate hall in front of the main shrine.
- The hall was adorned with delicately carved pillars. Eastern gopuram was also built by him.

## FAMOUS TEMPLE VITTHALA TEMPLE

- In Vitthala temple the principal deity was Vitthala, a form of Vishnu, generally worship in Maharashtra.
- This shows that that Vijayanagar rulers focus on different traditions to create an imperial culture.
- This temple also have several halls and unique shrine designed as a chariot.
- It has a chariot street that extended from the temple gopuram in a straight line.

- These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.

### ACHEOLOGICAL STUDY OF THE RUINS OF HAMPI

- We have been examining a wealth of information on Vijayanagar – photographs, plans, elevations of structures and sculpture. This was done by different steps.
- **Colonel Colin Mackenzien** was appointed as **first survey general of India in 1815**. He prepared the **first survey of this site**.
- In 1836, epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi. The information thus collected was corroborated with the accounts of foreign travellers and other literary works
- After the initial surveys by Mackenzie, information was pieced together from travellers' accounts and inscriptions.
- **Alexander Greenlaw** take the first detailed photograph of archaeological remains at Hampi.
- **J. F Fleet** begin documenting the inscriptions on the temple walls of site.
- In 1902 the conservation begins under **John Marshall**.
- Through the twentieth century, the site was preserved by the **Archaeological Survey of India and the Karnataka Department of Archaeology and Museums**.
- In **1976**, Hampi was recognized as a **site of national importance**. Then,
- In the early 1980s, an important project was launched to document the material remains at Vijayanagara in detail, through extensive and intensive surveys, using a variety of recording techniques.
- Over nearly twenty years, dozens of scholars from all over the world worked to compile and preserve this information.
- In **1986 Hampi declared a world Heritage site by UNESCO**.

### TRAVELLERS WHO VISITED VIJAYANAGARA EMPIRE

NO	NAME OF TRAVELLER	COUNTRY	YEAR	REMARK
1	Nicolo de Conti	Italy	15 <sup>th</sup> century	Trader
2	AbdurRazzaQ	Persia		An Ambassador
3	AfanasiiNikitin	Russia		Merchant
4.	Durate Barbosa	Portugal	16 <sup>th</sup> century	
5	Domingo Paes	Portugal		
6	FernaoNuniz	Portugal		

### Multiple Choice questions (MCQs):-

Q . 1 Vijayanagar Empire was founded in which year and by whom?

- A. 1336 By Harihar and Bukka
- B. 1333 By Bukka and Harihar
- C. 1339 By Ramraya and Raja
- D. 1565 By Krishna Dev raya

Ans :A

Q . 2 Which one is correct order of ruling dynasty of Vijaynagar?

- A. Sangam, Saluvas, Tuluvas, Aravidu
- B. Sangam,, Tuluvas, Aravidu, Saluvas
- C. Sangam, Tuluvas, SaluvasAravidu
- D. Saluvas, Sangam, Tuluvas, Aravidu

Ans :A

Q . 3 The vijayanagra empire have which three important Zones?

- A. Lotus Mahal, Mahanavamidibba, Sacred Centre
- B. Urban core, sacred centre, Royal centre

- C. Urban core, Temple zone, Royal centre
- D. Council chamber, Elephant stable, Royal centre

Ans :B

Q . 4 . Which is not correct about Hazara Rama Temple.

- A. The walls of this temple has many sculptures related to Ramayan.
- B. It is part of Royal centre ,not of sacred centre.
- C. The main deity of this temple was found in good position.
- D. It is believed that it was temple for rulers to worship.

Ans :C

Q . 5 Which was not the water resource of Vijaynagar ?

- A. Kamlapuram
- B. Hiriya
- C. Tungbhadra
- D. Naglapuram

Ans :D

Q . 6 Who called the audience hall and MahanavmiDibba together as House of victory ?

- A. Domingo Paes
- B. Barbosa
- C. AbdurRazzaQ
- D. Nunij

Ans :A

Q . 7 Amara Nayaka system was derived from-

- A. Zamindari system of south
- B. The Iqta system of Delhi sultans
- C. Mansabdari system of Mughal
- D. The Iqta system of Deccan

Ans :B

Q . 8 All royal order of the vijayanagara rulers were signed on the name of which God?

- A. Vitthala
- B. Virupaksha
- C. Pampadevi
- D. Brideshwara

Ans :B

Q . 9 Which one is not correct pair?

- A. Abdur Razza –Persia
- B. Afanasii Nikitin- France
- C. Nicolo de Conti – Italy
- D. Doming peas –Portugal

Ans :B

Q . 10 Which is not correct about Krishnadev raya ?

- A. He belong to Suluv dynasty.
- B. He wrote the book amutktmaldaya in Telugu.
- C. He was called as the establisher of yavana kingdom.
- D. He fought wars against Odisha Gajapati ruler in 1514

Ans :A

Q . 11 . Find out which one of the following is not correctly matched:

- A. Amara-Nayaka System – Vijayanagara Empire
- B. Harihara and Bukka – Founded Vijayanagara
- C. MahanavamiDibba – King's palace
- D. Hazara Rama Temple – Temple for Ordinary people

Ans :D

Q . 12 Gajapati literally means lord of elephants. This was the name of a ruling lineage that was very powerful in.....

- A. Orissa
- B. Deccan
- C. Kerala
- D. Karnataka

Ans: A

Q . 13 . Which of these rivers was the major source of water for Vijayanagara?

- (a) Kaveri
- (b) Krishna
- (c) Tungabhadra
- (d) Mahanadi

Ans: C

Q . 14 Which of the following statements is correct regarding Mahanavami Dibba?

- (a) It was a high platform with slots for wooden pillars at a dose and regular intervals.
- (b) It was a massive platform located on one of the highest points in the city.
- (c) It was a place where the king met his advi
- (d) All of the above

Ans: B

Q . 15 The Gopuram in South Indian Temples signifies-

- (a) Royal gateways under which main temple shrine is enclosed
- (b) Long pillared corridors that ran around the shrines within the temple complex.
- (c) Pyramid shaped long tower on temples
- (d) Pradikshana path

Ans: A

Q . 16 The main reason for constructing tall Gopurams by rulers from Vijayanagara empire was/were

- (a) It signalled the presence of the temple from a great distance.
- (b) It symbolised the material wealth, power and resource commanded by the kings.
- (c) It was meant for protection of temples from invasion
- (d) Both a and b

Ans: A

Note-Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R). Choose the correct option.

Q . 17 Assertion (A): Archaeologists suggest that in the north-eastern corner of the urban core rich traders lived.

Reason (R): Numerous tombs, mosQues, and fine Chinese porcelain have been found here.

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A)
- (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- (C) (A) is correct, but (R) is not correct
- (D) (R) is correct, but (A) is not correct

Ans: A

Q . 18 Assertion(A): Strain began to show within the imperial structure of Vijayanagara after the death of Krishnadeva Raya in 1529 .

Reason (R): His successors were not much capable to stand up against the rebellious nayakas or military chief s which were posing threat to Vijayanagara.

- A) Both (A) and (R) are correct and (R) is the correct explanation of (A)
- B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- (C) is correct, but (R) is not correct
- (D) is correct, but (A) is not correct

Ans: A

Q. 19 Assertion(A): The most important feature of the Vijayanagara fortification was its incorporation of the agricultural tracts.

Reason (R): The rulers were well prepared to face the sieges and its consequences.

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A)
- (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- (C) (A) is correct, but (R) is not correct
- (D) (R) is correct, but (A) is not correct

Ans: A

Q20 Consider the following statements:

I. Temples are often regarded as economic centres.

II. Pillared corridors are constructed where merchants can set up their shops.

Choose the correct option.

- a) Statement I is correct.
- b) Statement II is correct.
- c) Both I and II are correct.
- d) Both I and II are incorrect.

Ans: C

Q. 21 Consider the following statements: -

1. Markets in the Vijayanagara Empire were known for its spices, textiles and other precious stones.
2. Trade was a status symbol for cities in the empire and boasted of a wealthy population that needed high value exotic goods such as precious stones and jewellery.
3. The revenue that came from the trade was used for the prosperity of the state.

Which of the above statements is/are incorrect?

- A) 1, 2 and 3
- B) Only 2
- C) Only 3
- D) None of the above

Ans: A

Q. 22 Consider the following statements: -

1. In 1565, the battle of Talikota started and the army was led by Krishnadeva Raya, the chief minister of Vijayanagara.
2. The army of Vijayanagara defeated by the combined armies of Bijapur, Ahamadnagar and Golconda.

Choose the correct option.

- a) Statement I is correct.
- b) Statement II is correct.
- c) Both I and II are correct.
- d) Both I and II are incorrect.

Ans: B

### SHORT ANSWER TYPE QUESTIONS ( 3 MARKS)

Q1: Discuss various sources to know the history of Vijaynagar.

- In 1800 Colonel Colin Mackenzie for the first time brought to light, the city of Hampi.
- Subsequently, the historians generate interest to reconstruct the history of Vijaynagar.
- Oral testimony like the statements of the priests of Virupaksha & Pampadevi gives us a glimpse of the city of Vijaynagar.
- Historians are also collecting information from the foreign travelers like Domingo Paes, Abdur Razzak, Barbarosa & many others.
- Likewise, Telugu, Tamil and Sanskrit literature are also helping a lot in reconstructing the history of Vijaynagar. For e.g. Amuktamalayada of Krishnadeva Raya in Telugu.
- Above all the historical remains of Hampi like Mahanabamidibba, lotus Mahal, Hazaar Ram Temple etc. are standing as dumb & mute witness of Vijaynagar's glorious past..

Q2: Who was Colonel Colin Mackenzie? Discuss his contributions to the discovery of Vijaynagar.

- Colonel Colin Mackenzie, born in 1754 was a famous engineer, surveyor, cartographer & an antiquarian.
- In 1815 he was appointed as the 1<sup>st</sup> surveyor General of India which he continued till 1821.
- In 1800, he brought to light the remains of Hampi by preparing the first survey map of the site.

During the tenure of surveyor General, he collected a lot of materials & tried to fix with the depictions given by the priests of Pampa Devi & Virupaksha temple.

**Q 3: Mention two most important water works which provided water to Vijaynagar.**

- As Vijaynagar was located on the hilly regions, Rayas had taken keen interest in building various tanks & canals.
- The Hiriya canal which drew water from a dam across Tungabhadra & kamalapuram tank which was providing water to the Royal centre were two most prominent water works of Vijaynagar Empire.
- Similarly, a tank constructed by Krishna Dev Raya at the mouth of two hills & water reservoirs created through embankments also providing water to Vijaynagar.

**Q4: Why was Vijaynagar chosen as a capital?**

Vijaynagar was chosen as the capital on the banks of Tungabhadra because of the following reasons: —

- According to local tradition these hills were the kingdom of Vali & Sugriva, i.e. Kiskinda as mentioned in the Ramayana.
- The place has religious importance too as mother Goddess; Pampa Devi did penance in order to marry merely Virupaksha, a form of Lord Shiva.
- These hills are also associated with several sacred traditions, as many Jain temples are found of the pre Vijaynagar period.
- The city was on the granite hills from where a number of streams flow down to the river Tungabhadra, so the abundance of water also inspired the rulers to establish their Capital.
- Above all the strategic importance of the city provided natural safety to the Vijaynagar rulers, so the city was chosen as the capital.

**Q 5. What do you mean by Gopurams?**

- Gopurams are the entrance gate to the south Indian temples.
- During Vijaynagar period to mark the imperial authority, massive Royal Gateways were constructed.
- These Gateways often depicted the forms of the cultural shines.
- The Gopurams signaled the presence of temples from a long distance. It also meant reminders of the power of the kings, able to command and the resources, techniques and skills needed to construct these towers.
- Many Amar Nayaks and Nayaks also constructed Gopurams.

**Q 7. Why agricultural tracts were fortified during medieval period?**

- Medieval war strategy was to seize agricultural land and to force the opposition to surrender in fear of starvation.
- As war was continuing for a long time so Kings were trying to have control over their resources.
- Kings were taking initiative for an elaborate strategy by which resources of the state should not fall to the hands of the enemy.

**Q 9. What are the reasons for the decline of Vijaya Nagara empire?**

- The successors of Krishna Deva raya were weak troubled by rebellious nayakas or military chiefs.
- The people had no say in the administration. So, they did not support at the time of crisis.

- During this period, the military ambitions of the rulers of Vijayanagara as well as those of the Deccan Sultanates resulted in shifting alignments.
- This led to the alliance of the Sultanates against Vijayanagara.
- In 1565 Rama Raya, the chief minister of Vijayanagara, led the army into battle known as the battle of Talikota. But his forces were routed by the combined armies of Bijapur, Ahmadnagar and Golconda.
- The victorious armies sacked the city of Vijayanagara. The city was totally abandoned within a few years.

**Q.10. . "Krishnadeva Raya's rule was characterised by expansion and consolidation".**

**Explain**

- Krishnadeva Raya was the greatest ruler of Vijayanagara empire.
- He belonged to the Tuluva dynasty.
- His rule was characterized by expansion and consolidation
- This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512), The rulers of Orissa were subdued (1514), severe defeats were inflicted on the Sultan of Bijapur (1520) .
- The kingdom flourished with peace and prosperity.
- Krishna deva Raya was credited with building some fine temples and adding impressive gopurams to many important south Indian temples.
- He also founded a city called Nagalapuram after his mother.
- Krishnadeva Raya's died in 1529 .

### **LONG ANSWER TYPE QUESTIONS ( 8 Marks)**

**Q.1 What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?**

- There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire.
- Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.
- The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core.
- We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas.
- Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years.
- Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas.
- The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.
- Whenever, Kingdom was attacked by the enemies at the time of reaping harvest they could easily brunt the dry crops of the farmers.

**Q: -2. What do you think was the significance of the ritual's associated with the Mahanavami dibba?**

- The importance of the rituals associated with the Mahanawami dibba.
- Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet.
- Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India).
- The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.



- 1. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.
- 2. Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
- 3. These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

**Q.3: - Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.**

- There was an important role of this system for emerging the Vijayanagara Empire. That shown in the following points:
- 1. The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
- 2. It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.
- 3. The amara-nayakas were military commanders who were given territories to govern by the raya.
- 4. The collected taxes and other dues from peasants.
- 5. A share of revenue was spent for the maintenance of irrigation works and temples.
- 6. The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- 7. These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.
- 8. The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.
- 9. Kings occasionally asserted their control over them by transferring them from one place to another.
- 10. Many of these nayakas established independent kingdoms in the 17th century.

**Q.4.Explain the fortifications and roads in Vijayanagara.**

- Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts. These walls not only encircled the city but also its agricultural land and forests.
- The outermost wall linked the hills surrounding the city.
- No mortar or cementing agent was employed anywhere in the construction.
- The stone blocks used were wedge shaped the inner portion of the walls was of earth packed with rubble Between the first, second and the third walls there are cultivated fields, gardens and house.
- According to Paes, Between the first circuit and the city there is a great distance, with fields in which they sow rice and have many gardens and much water, in which water came from two lakes A second line of fortification went around the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls.
- The fort was entered through well-guarded gates, which linked the city to the major roads.
- The gateways were distinctive architectural features the arch on the gateway leading into the fortified settlement.
- The dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans Some of the most important roads extended from temple gateways, and were lined by bazaars.

**SOURCE BASED QUESTIONS (4 MARKS)**

**Read the paragraph carefully and answer the questions that follows.**

### **The Bazaar**

Paes gives a vivid description of the bazaar: Going forward, you have a broad and beautiful street. In this street live many merchants, and there you will find all sorts of rubies, and diamonds, and emeralds, and pearls, and seed- pearls, and cloths, and every other sort of thing there is on earth and that you may wish to buy. Then you have there every evening a fair where they sell many common horses and nags, and also many citrons, and limes, and oranges, and grapes, and every other kind of garden stuff, and wood; you have all in this street.

More generally, he described the city as being “the best-provided city in the world” with the markets “stocked with provisions such as rice, wheat, grains, Indian corn and a certain amount of barley and beans, moong, pulses and horse-gram” all of which were cheaply and abundantly available. According to Fernao Nuniz, the Vijayanagara markets were “overflowing with an abundance of fruits, grapes and oranges, limes, pomegranates, jackfruit and mangoes and all very cheap.”

Meat too was sold in abundance in the marketplaces. Nuniz describes “mutton, pork, venison, partridges, hares, doves, quail and all kinds of birds, sparrows, rats and cats and lizards” as being sold in the market of Bisnaga.

Q.1 In which city was this bazaar found?

Ans. Vijaynagara

Q.2 According to Paes, what can be purchased from there?

Ans. Provisions to purchase items such as rice, wheat, grains, Indian corn and a certain amount of barley and beans, moong, pulses and horse-gram were available in the market

Q.3 According to Fernao Nuniz, what were the features of the bazaars of Vijayanagara?

Ans. Vijayanagara markets were “overflowing with an abundance of fruits, grapes and oranges, limes, pomegranates, jackfruit and mangoes and all very cheap.”

## **2 . Colin Meckenzie**

Born in 1754, Colin Meckenzie became a famous engineer, surveyer and cartographer. In 1815 he was appointed the first surveyor General of India. A post he held till his death in 1821. he embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the of the colony easier. He says that “ It struggled long under the miseries of dead management.... Before the south came under the benign influence of the British government”. By standing Vijayanagar, Meckenzie believed that the east India company would gain “much useful information on many of these institutions, laws and customs whose influence still prevails. Among the various tribes of natives forming the general mass of the population to this date.

(i) Who was Colin Mackenzie?

Ans. Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist.

(ii) Which ancient city was discovered by Colin Meckenzie ?

Ans. Hampi

(iii) Why did he start the surveys?

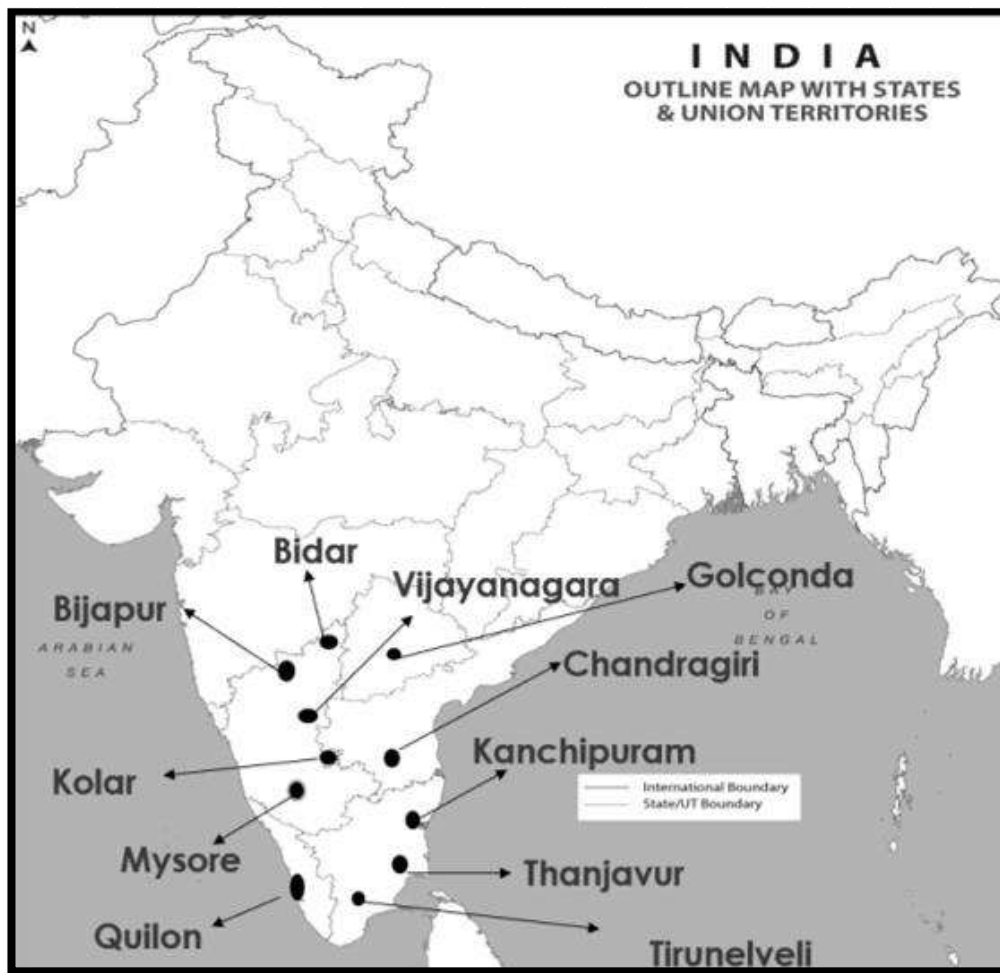
Ans. He started the surveys in order to better understand India's past and make governance of the colony easier.

## MAP BASED QUESTION

**Mark the following map items in the map of india.**

Bidar, Golconda, Bijapur, Vijayanagar,  
Chandragiri, Kanchipuram, Mysore, Thanjavur,  
Kolar, Tirunelveli

**(Page 174)**



## 8. PEASANTS, ZAMINDARS AND THE STATE

(AGRARIAN SOCIETY AND THE MUGHAL EMPIRE DURING 16TH AND 17TH CENTURIES,)

- During 16th and 17th centuries nearly 85% of Indian population lived in villages.
- Agriculture was the main occupation of the people.
- Peasants and landlords were engaged in agricultural production.
- Agriculture, the common occupation of peasants and landlords created a relationship of co-operation, competition and conflict among them.
- Agriculture was the main source of the revenue of the Mughal Empire. That was why revenue accessor, collectors and record-keepers always tried to control the rural society.

### Agricultural Society and the Sources

- The basic unit of agricultural society was the village. It was inhabited mostly by the

peasants.

- Peasants were engaged in the agricultural activities through the years.
- Our major sources of the agricultural history of the 16th and 17th centuries were the chronicles and documents written by the scholars under the supervision of the Mughal court.

### **Ain-i Akbari,**

- written by Abu'l-Fazl has records of arrangements made by the state for ensuring cultivation, collection of taxes by the state to regulate the relationship between state and rural zamindar.
- Sources of 17th centuries depict that there were two kinds of peasants. These were the Khud Kashta and Pahi Kashta.
- Khud Kashta permanently lived in villages. They had their own land and practised agriculture over there, while the Pahi Kashta cultivated land on a contractual basis, which originally belonged to someone else.
- Abundance of land, availability of labourers and mobility of the peasants were the major

### **Causes for the expansion of agriculture.**

- Rice, wheat and millets were the commonly cultivated crops.
- Agriculture was mainly organised in two major seasons; Rabi and Kharif. Maximum two crops were sown in a year.
- Monsoon was considered as the backbone of the Indian agriculture during these days.
- Hence, agriculture was mainly dependent on rainfall.
- Many new crops like maize, tomatoes, potatoes and chillies were introduced.

### **Irrigation and technology:**

- According to Baburnama, there was a lot of land for cultivation from India but there was no arrangement of running water anywhere. That's because there was absolutely no need for water for growing crops or for gardens.
- Autumn crops were produced only by rain water and surprisingly the spring season crops were produced even when there was no rain at all.
- Still water was carried to small trees through buckets or rahat.
- In Lahore, Dipalpur (both in present day Pakistan) and other such places people used to irrigate through Rahat.

### **Plenty of crops :-**

- There were at least two crops in a year. Where rain or other means of irrigation were present at all times, crops were grown thrice a year.
- Diversity is found in the yield, for example, Ain tells us that by combining both the seasons, 39 varieties of crops were grown in the Mughal province of Agra while 43 varieties of crops were grown in Delhi province. Only 50 varieties of rice were produced in Bengal.
- We have often got Jeans A Kamil (Best Crops) from sources. Cotton was grown on large tracts of land spread over central India and the southern plateau, while Bengal was famous for its sugar. Oilseeds (like mustard) and pulses were cash crops. Crops like cotton and sugarcane were the finest jeans a kamil. The Mughal state also encouraged the farmers to cultivate such crops because they used to get more taxes for the states.
- In the 17th century, many new crops from different parts of the world reached India, the subcontinent, maize came to India via Africa and Pakistan and by the 17th century it was counted among the main crops of western India.
- Vegetables like tomatoes, potatoes, peppers were brought from the New World. Fruits like pineapple and papaya came all the same.
- Spread of Tobacco: - This plant first reached the Deccan. From there it was brought to North India in the early years of the 17th century.
- Ain does not mention tobacco in the list of crops of North India. Akbar and his nobles saw tobacco for the first time in 1604 AD.
- The addiction to tobacco smoking (in hookah or chilim) seems to have taken hold at the same time.

- Jahangir was so worried about the spread of this bad habit that he banned it. This ban proved to be completely ineffective as we know that till the end of the 17th century, tobacco was one of the main items of cultivation, trade and use throughout India.

### **Panchayat and Village head**

- There used to be a gathering of elders in the village panchayats. They used to be important people of the village. Those who had ancestral rights to their land.
- In villages where people of many castes lived, there was often diversity in the panchayat. It was such an oligarchy in which the different communities and castes of the village were represented. There is no place in this for the agricultural laborers doing small and rough work, the decision of the panchayat had to be accepted by everyone in the village.
- The head of the Panchayat was a headman, who is called a muqad or mandal. The chief was elected by the consensus of the village elders and after this election, he had to get its approval from the zamindar.
- The headman remained on his post as long as the village elders had confidence in him. Otherwise, the elders could have dismissed him.
- The main work of the headman was to make the account of the income and expenses of the village under his supervision and the patwari of the panchayat helped him.
- The expenditure of the Panchayat was run from the common treasury of the village in which every person contributed. This treasury was also used to meet the expenses of the tax officers who used to visit the village from time to time.
- A major function of the Panchayat was to ensure that the people of different communities living in the village lived within the limits of their caste.

### **Rural artisans**

- In the villages, artisans lived in good numbers, somewhere 25% of the total houses belonged to artisans.
- Rural artisans like potter, blacksmith, carpenter, barber and even goldsmith used to give their services to the people of the village. In return, the villagers served him in different ways.
- Usually they were given either a part of the crop or a piece of village land, perhaps some land that was lying idle even though it was cultivable. What would be the nature of the payment, it was probably decided by the Panchayat. In Maharashtra, such lands became the home of artisans. On which the artisans had ancestral rights.
- This system was sometimes found in a slightly changed form. Where the artisans and each agricultural family used to negotiate with each other and agree on one arrangement of payment. In such a situation, there was usually an exchange of goods and services.

### **New world in the 17th century.**

- Village panchayat was elected by the assembly of the elders. The headmen of the
- panchayat was called Mandal or Muqaddam. He enjoyed his post until he had the
- confidence of the elders of village.
- Village panchayat had the right to levy fines and expulsion of anyone from the community expulsion from the community was a strict step which was meted out for a limited period.
- It was very difficult to recognise the difference between peasants and artisans. It was so because both these two groups used to perform both kinds of works.
- People such as, potters, carpenters, blacksmiths, barbers, goldsmiths, etc. provided their services to the village men and were compensated through villagers by a large number of means.
- **Jajmani system** was also prevalent there. Under this system, blacksmiths, carpenters and goldsmiths were remunerated by Zamindars of Bengal for their work by paying them a small daily allowance diet and money.
- Among the landed gentry women enjoyed the right to inherit property.
- The term 'Jungli' was used to describe those whose livelihood came from hunting, gathering and from forest produces.

### **Zamindar and its power**

- Zamindari consolidation was a slow process. It could be done through various sources like colonisation of new lands, by transfers of rights, with the order of the state and by purchase.
- These were those processes which perhaps permitted lower castes to reach to the ranks of Zamindars.
- Zamindars played an important role in colonisation of agricultural land and helped the setting cultivators by providing them with means of cultivation and cash loans.
- Ain-i Akbari discussed many matters in details, i.e. the court and administration of the empire, sources of revenue, literary, cultural and religious traditions of the people.
- The basic unit of agricultural society was village, inhabited by peasants who performed manifold tasks, like-tilling the soil, sowing seeds, harvesting the crop, etc. Major source for the agrarian history of the 16th and early 17th centuries are chronicles and documents from the Mughal court.

#### **Ain-i-Akbari:**

- Most important chronicle was Ain-i Akbari authorised by Akbar's court historian Abul Fazl.
- The Ain is made up of five books (daftars), of which the first three books describe the administration of Akbar's regime. The fourth and fifth books (daftars) deal with the religious, literary, and cultural traditions of the people and also contain a collection of Akbar's 'auspicious sayings'.
- The other sources included revenue records of Gujarat, Maharashtra, Rajasthan and extensive records of the East India Company. All these provided us with useful descriptions of agrarian relations in Eastern India.
- The constant expansion of agriculture was due to the abundance of land, available labour and the mobility of peasants.
- Monsoons remained the backbone of Indian agriculture, but irrigation project (digging new canals and repaired old ones) received state support.
- Agriculture was organised around two major seasonal crops, Kharif (autumn) and the rabi (spring) crops.
- Agriculture in medieval India was not only for subsistence. Mughal state encouraged peasants to cultivate jins-i-kamil, i.e., perfect crops (cotton, sugar, etc) for better profit.

#### **Land Revenue System of Mughal Empire:**

- Revenue from the land was the economic mainstay of the Mughal empire.
- The office of the diwan, revenue officials and record keeper all became important for the agricultural domain.
- The land revenue arrangements consisted of two states i.e. first, assessment (jama) and then actual collection (hasil).
- Both cultivated and cultivable lands were measured in each province.
- At the time of Akbar, lands were divided into polaj, parauti, chachar and banjar.
- (i) Amil :- Amil was an employee. Whose responsibility was to ensure that the state rules were being followed in the provinces.
- (ii) Polaj: - It is the land in which every crop is cultivated one after the other annually and in which it was never left vacant.
- (iii) Parauti :- It is the land on which cultivation is stopped for some days so that it can regain its lost strength.
- (iv) Chachar :- It is the land which remains vacant for 3-4 years.
- (v) Barren: - That is the land which has not been cultivated for 5 or more years.

#### **The Flow of Silver and its Impact on Economy:**

- Voyages of discovery and the opening up of the New World resulted in a massive expansion of Asia's, particularly India's trade with Europe.
- The expanding trade brought in huge amounts of silver bullion into Asia to pay for goods procured from India and a large part of that bullion gravitated towards India. This was good for India as it did not have natural resources of silver.

- As a result, the period between the sixteenth and eighteenth centuries was marked by a remarkable stability in the silver currency.

### **Caste Based Village Communities:**

- There were three constituents of village community, the cultivators, the panchayat and the village headman (muqaddam or mandal).
- The cultivators were a highly heterogeneous group. Caste inequalities were there and certain castes were assigned menial tasks and thus faced poverty.
- There was a direct correlation between caste, poverty and social status at the lower strata of society.
- Sometimes castes rose in the hierarchy because of their developing economic conditions.
- In mixed-caste villages the panchayat represented various castes and communities in the village, though village menial-cum-agricultural worker were not included in it
- The panchayat was headed by a headman known as muqaddam or mandal. Panchayat used their funds for community welfare activities.
- The village headman observed the conduct of the members of village community to prevent any offence against their caste.
- The panchayat had the authority to levy fines and inflict punishment.
- In addition to the village panchayat, each caste or jati in the village had its own jati panchayat. Jati panchayat enjoyed considerable power in rural society.
- In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats. There were substantial number of artisans in the villages, sometimes it was as high as 25 percent of the total house holds.
- Village artisans like potters, blacksmiths, carpenters, barbers, goldsmiths, etc provided specialized services, in return for which they were compensated by the villagers.
- Some British officials in the 19th century saw the village as a 'little republic' but it was not a sign of rural egalitarianism.
- There was individual ownership of assets and deep inequalities based on caste and gender distinctions.

### **Social and Economic Status of Women in Village Communities:**

- Women and men had to work shoulder to shoulder in the agricultural fields.
- Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.
- Although biases related to women's biological functions did continue.
- Many artisanal tasks like spinning yarn, sifting and kneading clay for pottery and embroidery were dependent on female labour.
- Women were considered an important resource in agrarian society because they were child bearers in a society dependent on labour.
- Sometimes in rural communities the payment of bride-price, remarriage for both divorced and widowed women were considered legitimate. Women had the right to inherit property.
- Hindu and Muslim women even inherited zamindaris which they were free to sell or mortgage.

### **The Zamindars and their Power:**

- The zamindars had extensive personal lands termed milkiyat (property) and enjoyed certain social and economic privileges in rural society.
- The zamindars often collected revenue on behalf of the state.
- Most zamindars had fortresses as well as an armed contingent comprising units of cavalry, artillery and infantry. In this period, the relatively 'lower' castes entered the rank of zamindars as zamindaris were bought and sold quite briskly.
- Although, there can be little doubt that zamindars were an exploitative class, their relationship with the peasantry had an element of reciprocity, paternalism and patronage.

### **Forests and Tribes:**



- Forest dwellers known as 'jangli' were those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.
- Sometimes the forest was a subversive place, a place of refuge for troublemakers.
- Forest people supplied elephants to the kings.
- Hunting was a favourite activity for the kings, sometimes it enabled the emperor to travel extensively in his empire and personally attended the grievances of his subjects.
- Forest dwellers supplied honey, bees wax, gum lac, etc.
- Like the 'big men' of the village community tribes also had their chieftains.
- Many tribal chiefs had become zamindars, some even became kings.
- Tribes in the Sind region had armies comprising of 6,000 cavalry and 7,000 infantry.

#### NEW WORDS

- **Raiyat:** It is used to denote a peasant in Indo-Persian sources.
- **Hasil:** It was the actual amount of revenue collected.
- **Khud-kashta Peasants:** The peasants who were the residents of the village in which they had their lands.
- **Pahi-kashta:** The peasants who generally belonged to another village.
- **Shroff:** A money changer who also acts as a banker.
- **Amin:** The officials that were responsible for imperial regulations.
- **Pargana:** An administrative subdivision.
- **Jama:** The assessed amount and to be collected as revenue.

### Objective Type Questions (1 Mark Questions)

Q. 1 Which of the following crops were considered as jins-i-Kamil?

- (A) Cotton and sugarcane (B) Maize and sugarcane  
(C) Rice and wheat (D) Chillies and potatoes

Answer : A

Q. 2 What do you understand by the term Khud-Kashta?

- (A) Peasants who were residents of the village (B) Non-resident cultivators  
(C) Revenue collectors (D) Head of jati panchayat

Answer : A

Q. 3 Ottoman empire belonged to

- (A) China (B) Iran  
(C) Turkey (D) Iraq

Answer : C

Q.4 What was the village headman called?

- (A) Muqaddam (B) Asarrii  
(C) Muzarian (D) Riaya

Answer: A

Q.5 During the Mughal Empire, how did the Panchayats use the funds available to it?

- (A) It was used to entertain revenue officials.  
(B) It was used to pay salary to muqaddam and chowkidar.  
(C) It was used to meet expenses for the community welfare.  
(D) All of these.

Answer: D

Q.6 What does the third part of Ain, 'MulK-Abadi' deal with?

- (A) Social Side of the empire (B) Fiscal side of the empire  
(C) Administrative side of the empire (D) None of the above

Answer: B

Q.7 \_\_\_\_ coins were more prevalent during the Mughal Empire.

- (A) Gold (B) Copper  
(C) Tin (D) Silver

Answer: D

Q.8 With which of the following methods, Zamindari consolidation was done in the Mughal period?

- (A) Colonization of new lands (B) By transfer of rights  
(C) With the order of the State (D) All of these

Answer: D

Q.9 Which of the following statements regarding the roles played by women in agrarian society is incorrect?

- (A) Women sowed, weeded, threshed, and winnowed the harvest.  
(B) Women worked shoulder to shoulder with men in fields.  
(C) During some days of the month women were not allowed to touch the plough.  
(D) Women took the produce to the overseas markets for trade.

Answer: D

Q. 10 Which of the following crops was banned by Jahangir?

- (A) Betel leaf (B) Chillies  
(C) Tobacco (D) Maize

Answer: C

Q. 11 The term which Indo-Persian sources of the Mughal period most frequently used to denote a peasant was:

- (A) Do-Fasta (B) Khud-kashta  
(C) Pahi-Kashta (D) Raiyat

Answer- D

Q. 12 What were the constituents of village community during empire?

- (A) Cultivators (B) The village headmen  
(C) The panchayat (D) All of the above

Answer-D

Q.13 In the panchayat each caste had:

- (A) Sabha panchayat (B) Lower panchayat  
(C) Jati panchayat (D) None of these

Answer-C

Q.14 Do cultivators engage in artisanal production?

- (A) Yes, always (B) Yes, during dull in agricultural activity  
(C) No, never (D) They were not interested

Answer-B

Q.15 The mandal was chosen through the consensus of:

- (A) Officials (B) High caste people  
(C) The village elders (D) Voting

Answer-C

Q.16 Assertion- (A) The Ain was part of a larger project of history writing commissioned by Akbar.

Reason- (R) It gives detailed accounts of the organization of the court, administration and army.

- (A) Both A and R are true and R is correct explanation of A.  
(B) Both A and R are true but R is not correct explanation of A  
(C) A is true but R is false  
(D) A is false but R is true

Answer - A

Q.17 Assertion- (A) The Zamindari System was abolished in India after Independence.

Reason- (R) Revenue from the services except land was the economic mainstay of the Mughal Empire.

- (A) Both A and R are true and R is correct explanation of A.  
 B) Both A and R are true but R is not correct explanation of A  
 C) A is true but R is false  
 D) A is false but R is true

Answer – C

Q.18 Match the following

List 1

- (i) Amil Guzar  
 (ii) Mandals  
 (iii) Patwari  
 (iv) Diwan

List 2

- (a) Accountant  
 (b) Revenue collector  
 (c) Panchayat headman  
 (d) Supervisor

Choose the correct option

- (a) (i)-d, (ii)-c, (iii)-b, (iv)-a  
 (b) (i)-b, (ii)-d, (iii)-a, (iv)-c  
 (c) (i)-a, (ii)-b, (iii)-c, (iv)-d  
 (d) (i)-b, (ii)-c, (iii)-a, (iv)-d

Answer – D

Q.19 Match the following-

- (i) Headman  
 (ii) Patwari  
 (iii) Labour  
 (d) Scrubland

- (a) Village accountant  
 (b) Begar  
 (c) Kharbandi  
 (d) Mandals

- (a) (i)-b,(ii)-c,(iii)-a,(iv)-d  
 (b) (i)-c,(ii)-a,(iii)-b,(iv)-d  
 (c) (i)-c,(ii)-d,(iii)-b,(iv)-a  
 (d) (i)-d,(ii)-a,(iii)-b,(iv)-c

Answer – D

Q.20 Which of the following Muslim community was considered as menial?

- (a) Mandal  
 (b) Halalkhoran  
 (c) Majur  
 (d) Jangli

Answer - B

### Short Answer Type Question (3 Marks Questions)

**Q1. Describe the functions of panchayat?**

Answer :1. Community welfare - Construction of bund or digging the canal which peasants usually could not afford to do on their own.

2. Arrangements against natural calamities, like floods, famine, Droughts etc.

3. Regulate rural societies, like marriage and caste.

4. To ensure that caste boundaries among the various communities

5. Punishment - Example - to levy fines and inflict from the community.

**Q2. What were the role played by women in agrarian society?**

Answer: 1. Women worked shoulder to shoulder with men in fields.

2. Women sowed, weeded, threshed and winnowed the harvest.

3. Craft production - such as spinning yarn, sifting and kneading clay for pottery and embroidery.

4. Some restriction during some days of month - women were not allowed to touch the plough or the potter's wheel in western India.

5. Produce children and look after them.

**Q3. How land revenue was fixed?**

Answer:

1. It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.

2. Both cultivated and cultivable land measured in each province.

3. Prepared annual record of the number of cultivators in each village

4. Officials were appointed to measure land revenue.

5. The Dewan, who was responsible for supervising the fiscal system of the empire.

**Q4. Explain the salient features of zabti system?**

Answer :

1. Measurement of land was compulsory.
2. Classification of land: - Polaj, Parauti, Chachar, Banjar.
3. Calculation of the average products.
4. Fixation of state share.
5. Commutation into cash.
6. Collection of land revenue.

**Q.5.Explain the village Artisans of 16th and 17th century.**

Answer: Another interesting aspect of the village was the elaborate relationship of exchange between different producers. The sources say about the existence of substantial numbers of artisans. However, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both. Cultivators and their families would also participate in craft production – such as dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements. During off season, the cultivators could engage in artisanal production. The artisans were paid by a share of the harvest, or an allotment of land, In Maharashtra such lands became the artisans' miras or watan – their hereditary holding.

Goods for services Sometimes artisans and individual peasants entered into a mutually negotiated system of remuneration, most of the time goods for services

**Q6. Who were zamindars? What were their functions?**

Answer: Zamindars were the part of rural society, who lived on agricultural production had milkiyat belongs to upper caste. New Zamindars emerged from lower caste.

Functions of Zamindars:

1. Collect revenue.
2. Mediate between king and peasant.
3. Maintain military.
4. Developed agricultural land.
5. Give money to farmers for agriculture.
6. Sell their own agricultural produce.
7. Make an arrangement for weekly or fortnightly market in the villages.
8. Making arrangement for repairing roads and water sources.

**Long Answer Type Question ( 8 Marks Questions)**

**Q.1. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.**

Answer: - Importance of Land Revenue for the Mughal fiscal system:

- **Administrative apparatus for land revenue:** Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.
- **To get specific information:** The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.
- **Two stage of fixing land revenue:** The land revenue arrangements and then actual collection. The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.
- **Cash or kind:** Akbar decreed that while he should stive to make cultivators pay in cash, the option of payment in kind was also to be the state was to maximize its claims. The scope of actually realizing these claims was, however, sometimes thwarted by local conditions.

- **Measurement of land:** Both cultivated and cultivable lands were measured in each province.
- The Ain compiled the aggregates of such lands during akbar/s rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village.
- Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus, remained immeasurable.

**Q.2.Explain the formation and functions of Village Panchayat of 16th and 17th centuries.**

Answer: The village panchayat was an assembly of elders. Usually, important people of the village who had hereditary rights over their property attended. In mixed-caste villages, the panchayat was usually a heterogeneous body. But a village menial-cum-agricultural worker was unlikely to be represented there. The decisions made by these panchayats were binding on the members. The panchayat was headed by a headman known as muqaddam or mandal. Some sources suggest that the headman was chosen through the consensus of the village elders, and that this choice had to be ratified by the zamindar. Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.

**The chief function**

The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari of the panchayat. The panchayat derived its funds from contributions made by individuals to a common financial pool. These funds were used for meeting the costs of entertaining revenue officials who visited the village from time to time.

Expenses for community welfare activities such as tiding over natural calamities (like floods), were also met from these funds. Often these funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own.

One important function of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld. The village headman was to oversee the conduct of the members of the village community “chiefly to prevent any offence against their caste”.

Panchayats also levied fines and inflict punishment like expulsion from the community. A person forced to leave the village became an outcaste and lost his right to practise his profession. Such a measure was intended as a deterrent to violation of caste norms.

Jati panchayat. In addition to the village panchayat each caste or jati in the village had its own jati panchayat. These panchayats wielded considerable power in rural society.

In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.

They mediated in contested claims on land, decided whether marriages were performed according to the norms laid down by a particular caste group. In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats. The “superior” castes or officials of the state demanded free labour were reported to the Panchayat.

These petitions were usually made by villagers, from the lowest rungs of rural society. These included excessive tax demands which, especially in times of drought or other disasters, endangered the peasants’ subsistence. In the eyes of the petitioners the right to the basic minimum for survival was sanctioned by custom. The village panchayat as the court of appeal

They regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice. The decision of the panchayat in conflicts between “lower -caste” peasants and state officials or the local zamindar could vary from case to case. In cases of excessive revenue demands, the panchayat often suggested compromise.

In cases where reconciliation failed, peasants took recourse to more drastic forms of resistance, such as deserting the village. The relatively easy availability of uncultivated land and the competition over labour resources made this an effective weapon in the hands of cultivators.

**Q.3.Describe about the Ain-i Akbari .**

- Answer: The Ain- i Akbari was the culmination of a large historical, administrative project of classification undertaken by Abu'l Fazal at the order of Emperor Akbar.
- It was completed in 1598, the forty-second regnal year of the emperor, after having gone through five revisions. The Ain was part of a larger project of history writing commissioned by Akbar.
- This history, known as the Akbar Nama, comprised three books.
- The first two provided a historical narrative. The Ain-i Akbari, the third book, was organised as imperial regulations and a gazetteer of the empire.
- The Ain gives detailed accounts of the organization of the court, administration and army, the sources of revenue and the physical layout of the provinces of Akbar's empire and the literary, cultural and religious traditions of the people. It also gives us elaborate descriptions of the various provinces (subas) of the empire. Collecting and compiling this information systematically was an important imperial exercise. Customs and Practices of the Empire It informed the emperor about the varied and diverse customs and practices prevailing across his extensive territories.
- Ain-classification
- The Ain is made up of five books (daftars), of which the first three books describe the administration.
- The first book, called manzil-abadi, concerns the imperial household and its maintenance.
- The second book, sipah-abadi, covers the military and civil administration and the establishment of servants. This book includes notices and short biographical sketches of imperial officials (mansabdars), learned men, poets and artists.
- The third book, mulk-abadi, is the one which deals with the fiscal side of the empire and provides rich quantitative information on revenue rates, followed by the "Account of the Twelve Provinces". This section has detailed statistical information, which includes the geographic, topographic and economic profile of all subas and their administrative and fiscal divisions (sarkars, parganas and mahals), total measured area, and assessed revenue (jama).
- The manuscript of Ain was revised five times by the author would suggest a high degree of caution on the part of Abu'l Fazl and a search for authenticity .
- Another limitation of the Ain is the somewhat skewed nature of the quantitative data. Data were not collected uniformly from all provinces.
- The detailed list of prices and wages that the Ain does provide is mainly derived from data pertaining to areas in or around the imperial capital of Agra, and is therefore of limited relevance for the rest of the country.
- These limitations notwithstanding, the Ain remains an extraordinary document of its times. By providing fascinating glimpses into the structure and organisation of the Mughal Empire and by giving us quantitative information about its products and people, Abu'l Fazl achieved a major breakthrough in the tradition of medieval chroniclers who wrote mostly about remarkable political events – wars, conquests, and dynastic turmoil.

### Passage Based Question

Q.1 Read the given passage carefully and answer the question that follows;

#### CASH OR KIND

The Ain on land revenue collection. Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is affected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior and the hesitation removed. Often, too the land taken by appraisal, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the

crops are reaped and stacked and divided by agreement in the presence of the parties. But in the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. Fourthly, lang batai; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

**Q1. Explain the term Kankut?**

1

Answer: In the Hindi language Kan signifies grain and kut means estimate.

**Q2. Explain the system of batai or bhaoli system of land revenue collection?**

1

Answer: The crop is reaped and stacked and divided by agreement in the parties. But in this cash several intelligent inspectors are required, otherwise, the evil minded and false are given to deception.

**Q3. Explain the system of lang batai?**

2

Answer: After cutting the grain they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

**Q.2 Read the given passage carefully and answer the question that follows;**

This was a feature of agrarian society which struck a keen observer like Babur, the first Mughal emperor, forcefully enough for him to write about it in the babarnama, his memories:

In Hindustan hamlets and villages, towns indeed, are depopulated and set up in a moment! If the people of a large town, one inhabited for years even, flee from it, they do it in such a way that not a sign or trace of them remains in a day and a half. On the other hand, if they fix their eyes on a place to settle, they need not dig water courses because their crops are all rain-grown, and as the population of Hindustan is unlimited it swarms in. They make a tank or a well; they need not build houses or set up walls ..... khas-grass abounds, wood is unlimited, huts are made, and straightaway there is a village or a town!

**(a) Mention any one aspect of agricultural life that Babur observed in northern India.1**

**(b) Mention any one factor that was responsible for the constant expansion of agriculture.**

1

**(c) What was the condition of an average peasant of north India, and Gujarat? 2**

Answer-

(a) Monsoon were the backbone of Indian agriculture, Indian farmers used wells and tanks for irrigation.

(b) Availability of labour and the mobility of peasants.

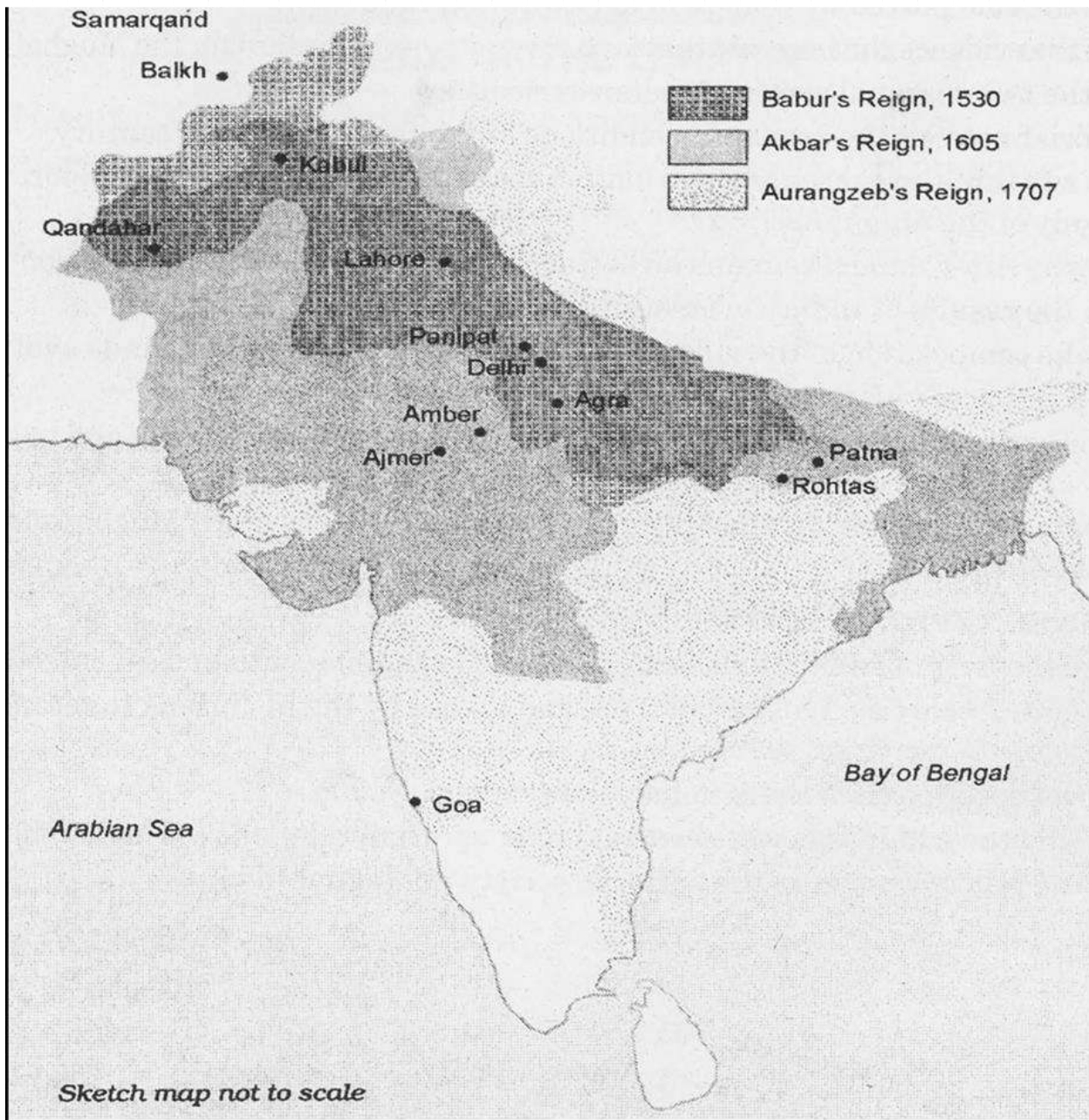
(c) (i) The average peasant of north India possessed not more than a pair of bullocks and two ploughs.

(ii) In Gujarat, peasants who possessed about six acres of land were considered to be wealthy.

## Map Based Question

**Territories under Babur, Akbar and Aurangzeb:**

- Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.





## **Theme 10 – Colonialism and The Countryside**

### **Permanent Settlement**

It was introduced by Charles Cornwallis in 1793 in Bengal. Revenue was fixed /permanently with the Zamindars of Bengal and it could not be changed in the future. Zamindar was not a landowner in the village, but a revenue collector of the state. They had to pay the fixed revenue demand to the company and keep the excess as his income. If he failed to pay the amount his estates were to be auctioned.

### **The problem of unpaid revenue**

- In introducing the permanent settlement, the British hoped to resolve the problems they had been facing since the conquest of Bengal.
- The rural economy in Bengal was in crisis with recurrent famines and declining agriculture output.
- The problem lay in identifying individuals who could both improve agriculture and contract to pay the fixed revenue to the state.
- The permanent settlement was made with the rajas and taluqdars of Bengal.
- They were classified as Zamindars and had to pay the revenue that was fixed.
- The Zamindar was not the landowner in the village, but a revenue Collector of the state.
- The zamindar collected rent from different villages, paid the revenue to the company, and retained the differences as his income.
- He was expected to pay the Company regularly, failing which his estate could be auctioned.

### **Difficulties faced by Zamindars in collection of revenue /**

### **Why Zamindars defaulted on payment?**

\*Initial demands were very high.

\*In 1790s agricultural produce prices depressed, so ryot were unable to pay their dues to the zamindar.

\*Delayed payment by the ryots so the Zamindar could not collect the rent/revenue and unable to pay the Company.

\* Revenue was invariable, regardless of the harvest, and had to be paid punctually.

\*In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the Zamindari was liable to be auctioned.

\* The East India Company control the authority and autonomy of the Zamindars - The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.

### **The rise of the Jotedars: -**

A group of rich peasants consolidated their position in the villages.

- This class of rich peasant was known as Jotedar.
- The Jotedars had acquired vast areas of land.
- They controlled local trade as well as money lending, exercising immense power over the poorer cultivators of the region.
- A large part of their land was cultivated through sharecrop
- When the estate of the Zamindar was auctioned for failure to make revenue payment, Jotedars were often amongst the purchasers.

### **The Fifth Report**

The Fifth Report was one such report produced by a Select Committee. It became the basis of intense parliamentary debates on the nature of the East India Company's rule in India.

### **Buchanan's Description about Rajmahal Hills**

Buchanan travelled through Rajmahal Hills for a detailed survey. The purpose of the survey was, the Commercial concerns of the company to enhance its revenue. Grow cash crops for export. Establish an ordered and civilized society. The travels and surveys of Buchanan were basis of development and progress for the British East India Company.

### **Life of Paharias**

The Paharias lived around the Rajmahal hills. They earned their livelihood from forest produce and shifting cultivation. They were hostile, apprehensive towards the outsiders. The Paharias grew a variety of pulses and millets for consumption. They scratched the ground lightly with hoes, cultivated the cleared land for a few years, then left it fallow so that it could recover its fertility, and moved to a new area.

### **Life of Santhals**

Unable to tame, civilize and persuade the Paharias to give up hunting and take ploughing to cultivate the land, the British exhorted the Santhals to clear the forests and encouraged settle agriculture.

By 1850s heavy taxes by the state, high rate of interest by moneylenders and Zamindars asserting control over the Damin -I-Koh land forced the Santhals to rebel. The revolt was suppressed brutally by the British.

## **OBJECTIVE TYPE QUESTIONS**

**1. Life of *Paharias* of Rajmahal completely dependent upon\_\_\_\_\_**

- a) River
- b) Permanent Agriculture
- c) Forests
- d) Trade

**2. Who was Charles Cornwallis?**

- a. Colonel of Bengal when the Permanent Settlement was introduced.
- b. Admiral when the Permanent Settlement was established.
- c. Governor-General of Bengal when the Permanent Settlement was introduced.
- d. Commander of Bengal when the Permanent Settlement was introduced.

**3. To whom with the Permanent Settlement was made?**

- a. Governor-Generals of Bengal
- b. Rajas and Taluqdars of Bengal
- c. A and B Both
- d. None of the above

**4. Which among the following the reasons for the failure of payments by the zamindars?**

- a. Demands were very high.
- b. Agricultural Products were depressed.
- c. Revenue was invariable.
- d. All of the above.

**5. Who were adhiyars?**

- a. Sharecroppers
- b. Shareholders
- c. Slaves
- d. High-class men

**6. Who was the Raja of Burdwan when the Permanent Settlement was introduced?**

- a. Maharaja Aftab Chand Mehtab
- b. Maharaja Mehtab Chand Bahadur
- c. Maharaja Uday Chand Mahtab
- d. Maharaja Mehtab Chand (Tejchand)

**7. Who among the following emerged as a threat to Paharis in Rajmahal?**

- a. Santhal
- b. Bhil
- c. Gujjars
- d. Bekarwal

**8. What is Mahua?**

- a. A fruit
- b. A medicinal herb
- c. A tree
- d. A flower

**9. Who were the Paharias?**

- a. Hunters
- b. Shifting Cultivators
- c. Charcoal Producers
- d. All of the above

**10. Who was Sidhu Majhi?**

- a. Leader of Santhal rebellion
- b. Leader of Gond Rebellion
- c. Leader of Paharia Rebellion
- d. Leader of 1857 Rebellion

**11. "Everywhere he went. He obsessively observed the stones and rocks and the different strata and the layers of soil"- Whom is referred here?**

- a. Lord Clive
- b. Buchanan
- c. Alexander Cunningham
- d. Lord Dalhousie

**12. Consider the following events:**

**1. Introduction of Permanent settlement**

**2. American Civil war**

**3. Fifth report in the British Parliament**

**4. Santhals arrived in the hilly area of Rajmahal**

**The correct Chronological order of these events is:**

**(a) 1, 2, 3, 4**

**(b) 1, 4, 3, 2**

**(c) 1, 3, 2, 4**

**(d) 1, 3, 4, 2**

**13. When was Fifth Report introduced in the British Parliament?**

(a) 1770

(b) 1858

(c) 1813

(d) 1795

**14. Daniin-i-koh was formed for \_\_\_\_\_**

(a) Santhals

(b) Paharias

(c) British

(d) Zamindari

**15. \_\_\_\_\_ was the major source of cotton for the British till 1862.**

(a) America

(b) India

(c) China

(d) Japan

**16. Consider the following options.**

**1. The fifth report submitted to the British Parliament in 1813 AD.**

**2. Jotedars were quite powerful.**

**3. Santhals were a great danger to Paharis.**

**4. No Zamindari was auctioned in Bengal.**

(a) 1, 2 and 3

(b) 1, 2, 3 and 4

(c) 2 and 3 only

(d) 3 and 4 only

**17. Consider the following statements and find out the True statement.**

**1. Permanent settlement was introduced in 1793 AD.**

**2. Jotedars were quite powerful.**

**3. All the Zamindars paid their dues very easily.**

**4. The ryots came to see the moneylenders as devious and deceitful.**

(a) 1, 2 and 3

(b) 1, 2, 3 and 4

(c) 1, 2 and 4

(d) 2, 3 and 4

**18. Consider the following statements:**

I. Poona revolt was belong to market centre.

II. Poona revolt was started on 12<sup>th</sup> may 1875.

(a) I statement is right

(b) II statement is right

(c) I & II both statement are right

(d) I & II both statements are not right

**19. Identify the following Image.**



20. Identify the given below picture and write his name



Answers:

- |        |        |         |                             |
|--------|--------|---------|-----------------------------|
| 1. - c | 7 - a  | 13. - c | 19. - Sidhu manjhi          |
| 2. - c | 8 - d  | 14. - a | 20. - Maharaja Mehtab Chand |
| 3. - c | 9 - b  | 15. - a |                             |
| 4. - d | 10 - a | 16. - a |                             |
| 5. - b | 11 - b | 17. - c |                             |
| 6. - d | 12 - b | 18. - c |                             |

### Short Answer Type Question

**Q.1**What were the reason of the rise of Jotedar? Describe it any three reason.

**Ans.**

1. By the early 19th century Jotedar had acquired vast area of land some time as much as several thousand acres.
2. When the Estate of Zamindars were auctioned for failure to make revenue payment Jotedar were often amongst the purchasers.
3. Jotedar were located in village and exercise direct control over a considerable section of poor villagers.
4. They controlled local trade as well as money lending exercising immense power over poorer cultivators of the region.

**Q2.** Which steps were taken by Zamindar to survives their Zamindari?Any three.

**Ans.**

\* Fictitious sale was one such strategy. The Zamindars transferred their Zamindari to women, since the company had promised that they would not take over the property of women. For example, the Raja of Burdwan transferred his Zamindari to his mother. The auctions were manipulated by the Zamindar's agents.

\* At the time of auctions, the Zamindar's men bought it and gave back to zamindar outbidding the other purchasers. The outside purchasers were attacked by the lathiyals of the Zamindars.

\* They felt that they are part of the Zamindari control due to a sense of loyalty.

\* They considered the Zamindars as authority and themselves as Praja(subjects). Thus, the outsiders were not able to take the possession of the estates purchased by them

### **Q.3. Why did Santhals rebel against British rule?**

Ans. By 1832 the Santhals had settled in Damin-i-Koh area. Their settlement expanded rapidly. Forests were cleared to accommodate them. The Company also benefitted as it got more and more land revenue. However, the Santhals too got dissatisfied. They rebelled against the British rule.

A. Santhals were not happy with the tax regime of the company. They thought that the land revenue rates were high and exploitative.

B. The Zamindars began to exercise greater control on the areas brought under cultivation by Santhals, apparently it was a part of the British Policy. But Santhals opposed that.

C. Moneylenders in the rural areas were seen as villain and agent of Company rule by the Santhals. Moneylenders could auction the land of Santhals in case of defaulter. All this was not liked by the Santhals.

D. The British took steps to place the Santhals later on. A separate district of Santhal Pargana was carved out and law was enacted to protect the Santhals.

### **Q.4. How did the Paharias respond to the coming of outsiders ?**

**Ans.1.** The outsiders and Britishers led to a conflict between the Paharias and other tribes. The Paharias raided on settled villages and looted foodgrains and cattle.

2. they became very poor and indulged in shifting cultivation.

3. The British policy of brutal extermination and harassment so these people went to internal part of forest.

4. The Paharia hunters and gatherers also faced problems after clarification of forest.

### **Q.5 Why did the Zamindars default on the payment of revenues under the British Government? Any three point.**

or

Discuss the difficulties faced by the Zamindars in collecting revenue from the peasants {Ryots}. Give any three points.

Ans

1. Initial demands were very high.

2. In 1790s agricultural produce prices depressed, so ryots were unable to pay their dues to the Zamindar .

3. Delayed payment by the Ryots so the Zamindar could not collect the rent/revenue and unable to pay the Company,

**Q. 6. What was Damin-i-Koh? Why did Santhal protest the British Policy?**

Ans. 1. A land demarcated by Britishers to santhals under the foothill of Rajmahal. The colonial government had imposed heavy taxes on their land.

2. The money lenders were charging high rates of interest and snatching their lands.

3. The Zamindars asserted control over their land..

**Q7. What was Fifth Report?**

Ans. 1. A report prepared to submit into the British Parliament. A report on the administration and activities of the East India Company. The Report was having 1002 pages.

2. It was submitted to the British Parliament in 1813.

3. The Report's 800 pages were the appendices that reproduced the petitions of zamindars and ryots, reports of collectors from various districts, statistical tables on revenue returns and notes on revenue and judicial administration of Bengal and Madras

**Q 8. Why did Paharias regularly attacked on the plains?**

Ans. 1. The raids were needful for them because they depend on survival goods which they got from raids.

2. The zamindar, taluqdar in the plains gave them regularly tribute and traders paid toll tax in order to provide passes from the way which under control of them.

3. If they paid taxes then Paharia chief protect them and their goods not plundered by them.

**Long Answer Type Question**

**Q 1. Define the difficulties faced by Zamindars in collection of revenue ?**

or

**Why Zamindars defaulted on payment?**

- Initial demands were very high.
- In 1790s agricultural produce prices depressed, so Ryot were unable to pay their dues to the Zamindar.
- Delayed payment by the Ryots so the Zamindar could not collect the rent/revenue and unable to pay the Company.
- revenue was invariable, regardless of the harvest, and had to be paid punctually.
- In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the Zamindari was liable to be auctioned.
- The East India Company control the authority and autonomy of the Zamindars - The Permanent Settlement initially limited the power of the Zamindar to collect rent from the Ryot and manage his Zamindari.

**Q.2. How was the Ryotwari Settlement different from Permanent Settlement?**

Ans. **Permanent Settlement**

It was introduced by Charles Cornwallis in 1793 in Bengal. Revenue was fixed /permanently with the Zamindars (earlier Rajas and Taluqdars), of Bengal and it could not be changed in the future. Zamindar was not a landowner in the village, but a revenue collector of the state. They had to pay the fixed revenue demand to the company and keep the excess as his income. If he failed to pay the amount his estates were to be auctioned

## **Ryotwari System**

It was introduced by Thomas Munro in 1820 in Bombay, Madras, Assam and Burma. Revenue was not fixed permanently and revenue rates were increased in the future. Ryotwari settlement was made directly with the ryots i.e. actual cultivators. They had to pay the revenue demand to the company. The revenue rates of Ryotwari system were 50% dry lands and 60% in irrigated land

**Q.3. In what ways was the livelihood of the Paharias different from that of Santhals?**

**Ans.**

1. The Paharias were practiced shifting cultivation and lived on forest production. The Santhals were practised settled-cultivation.
2. The agriculture of the Paharias depended on hoe. Santhals practised with plough.
3. Besides agriculture the forest products too were means of livelihood of the Paharias. The Santhals gave up life of mobility and had started settled cultivation.
4. The Paharias were intimately related to the forest because of their occupations. The Santhals were settled in a specific region.
5. The Paharias regularly raided plains for food, power and tax. The Santhals had friendly relations with British, moneylender and traders.
6. The Paharias liked to gather forest produce for selling in the market but Santhals did not like it

**Q4. Give the account of Buchanan in detail. Why did East India Company appoint him as surveyor? Explain it.**

**Ans.**

1. Buchanan was the employee of East India Company and he marched every where with draftsmen , surveyors.
2. Buchanan had specific instructions about what he had to look for and what had to record according to company need because company wanted to exploit Indian resources.
3. Buchanan was extra ordinary observer. He observed the stones and rocks, different strata and layers of soil he searched for minerals, iron, mica granite and saltpeter.
4. Buchanan wrote how the land could be transformed and made more productive.
5. What craft could be cultivated, which trees cut down and which ones grown.
6. Buchanan vision and Priorities different from those of the local inhabitants, his assessment of what was necessary was set by the commercial concerned of the company.
7. He was inevitably critical of life style of forest dwellers and felt that forest land to be turned into agricultural lands. He gave the details of Santhal life style.
8. Company wanted to consolidated its power and expanded its commerce by natural resources it could control. Hence company appointed Buchanan survey the natural resources of India in Rajmahal hills.

## **Source Based question**

### **From the Fifth Report**

Referring to the condition of zamindars and the auction of lands , the Fifth Report stated: The revenue was not realized with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203 , corresponding with 1796-97 , the land advertised for sale comprehended a jumma or assessment of sicca rupees 28,70,061 , the extent of land actually sold bore a jumma or assessment of 14.18,756 , and the amount of purchase money sicca rupees 17.90,416 . In 1204 . corresponding with 1797-98 , the land was advertised for sicca rupees 26,66,191 , the quantity sold was for sicca rupees 22.74.076 , and the purchase money sicca rupees 21.47.580 . Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye, Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year, threatened them with



poverty and ruin, and in some instances presented difficulties to the revenue officers, in their efforts to preserve undiminished the amount of public assessment

### **1. What was Fifth report?**

Ans. The fifth report was submitted to the British Parliament in 1813 about administrative activities of the East India Company

### **2. Which were the three states rajah where the dismemberment of whose estates at the end of each succeeding year?**

Ans. These were the rajahs of Nuddea, Rajshaye, Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year

### **3. What did the Report tells us?**

Ans, this report is trying to say that Zamindar had made the habits to fake auctions and purchased land in very low rate. Ultimately the land was purchased by old owner on very cheap rate.

## **Source Based question**

### **On clearance and settled cultivation**

Passing through one village in the lower Rajmahal hills. Buchanan wrote: The view of the country is exceedingly fine, the cultivation, especially the narrow valleys of rice winding in all directions, the cleared lands with scattered trees, and the rocky hills are in perfection: all that is wanted is some appearance of progress in the area and a vastly extended and improved cultivation, of which the country is highly susceptible. Plantations of Asan and Palas, for Tassar (Tassar silk worms) and Lac, should occupy the place of woods to as great an extent as the demand will admit; the remainder might be all cleared, and the greater part cultivated, while what is not fit for the purpose, might rear Plamira (palmyra) and Mowa (mahua).

#### **1. Mention about Buchanan's opinion of how the land of Rajmahal hills could be made more productive.**

Ans- Plantations of Asan and Palas, for Tassar (Tassar silk worms) and Lac; while what is not fit for the purpose, might rear Plamira (palmyra) and Mowa (mahua).

#### **2. How were Buchanan's vision and priorities on development different from the local inhabitants? Explain.**

Ans- Buchanan's assessment of what was necessary was shaped by the commercial concerns of the Company and modern Western notions of what constituted progress. He was inevitably critical of the lifestyles of forest dwellers and felt that forests had to be turned into agricultural lands

#### **3. Explain how the inhabitants of the Rajmahal hills felt about Buchanan's ideas of production.**

Ans- The experience of pacification campaigns and memories of brutal repression shaped the perception of British infiltration into the Rajmahal area. Every white man appeared to represent a power that was destroying their way of life and means of survival, snatching away their control over their forests and lands. People were hostile, apprehensive of officials and unwilling to talk to them. In many instances they deserted their villages and absconded.

## Theme 11 – Rebels and the Raj

The revolt of 1857 was planned by Nana sahab & Ajimullah khan in Bithor (Kanpur). 31<sup>st</sup> May 1857 was fixed for revolt and symbol was chapati and lotus. People participated in the revolt – due to their hatred against the oppressive policies of the British

### Important events

In Barrackpur on 29 March 1857 Mangal pandey refused to use Bullets coated with fat of cows and pigs. He murdered Lt. Bagh and Hudson. He was sentenced to death on 8<sup>th</sup> April 1857.

The soldiers of Meerut infantry revolted on 10<sup>th</sup> May 1857 they attacked government buildings, office, jail and post office. They looted arms and ammunition. They attacked white people and their property. The revolutionaries reached Delhi on 11 May 1857 and requested Mughal emperor Bahadur Shah Jafar to take over charge of revolt and bless them.

Centres of the Revolt – Lucknow, Kanpur, Bareilly, Meerut, Arrah in Bihar.

### Leaders

Delhi	–	Bahadur Shah Jafar
Kanpur	–	Nana Saheb, Tatya Tope
Jhansi	–	Rani Lakshmi Bai
Bihar	–	Kunwar Singh
Awadh	–	Begum Hazrat Mahal
Barout (UP)	–	Shahmal
Singhbhum (Chota Nagpur)	–	Gonoo

### Pattern of The Rebellion

- . The revolt spread from one city to another city.
  - . The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
  - . They seized the arms and plundered the treasury.
  - . They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows – burning all records.
  - . Everything and everybody connected with the white man became a target.
  - . In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels
  - . They issued proclamation in Hindi, Urdu and Persian.
  - . All sections of the society participated – sepoy / traders / peasants.
  - . Major cities were Delhi, Kanpur, Lucknow, and Bareilly. Patterns of revolt were same in different places.
0. It shows there was planning and coordination in revolt.
1. There was communication between sepoys and various cantonments.
  2. Sepoys were taking decisions collectively in panchayats in police lines.

## **Rumours and prophecies**

- . There was the rumour that the British government wanted to destroy the caste and religion of the Hindus and Muslim.
- . British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
- . There was a fear and suspicion that the British wanted to convert Indians to Christianity.
- . The bullets were coated with the fats of cows and pigs

### **Prophecy**

- . British rule will come to an end on the centenary of the battle of Plassey (23.06.1857)

### **Why did the people believe in the rumours?**

- . The British adopted policies aimed at reforming Indian society by introducing Western education, Western ideas and Western institutions.
- . They set up English medium Schools, Colleges, and Universities which taught Western sciences and the liberal arts.
- . The British established laws to abolish customs like Sati (1829) and to permit the remarriage of Hindu widows (1856).
- . The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.
- . They annexed various states like Jhansi and Satara
- . Christian missionaries were converting Indians in Christianity.

### **Subsidiary alliance**

1. It was introduced by Lord Wellesley in 1798.
2. It was alliance between British and Princely states.
3. British will protect the state.
4. A British armed contingent will be deputed in the state.
5. State will provide resource for contingent.
6. State could not make arrangement or engage in war without permission of the British
7. State will disband its own army.
8. The British resident will be stationed in the state. Resident was representative of the governor general.

### **Annexation of Awadh**

1. Awadh was annexed by Lord Dalhousie in 1856.
2. Awadh was known as heart of North India.
3. Nawab Wajid Ali Shah was dethroned and exiled to Calcutta.
4. Awadh was annexed on allegation of misgovern ment and it was declaring that Wajid Ali Shah was not popular ruler.
5. Infact Wajid Ali Shah was popular ruler. He was widely loved. People followed him upto Kanpur (Lucknow to Kanpur)
6. The life was gone out of the body and the body of this town had been left lifeless.
7. People were in grief due to exile of Nawab.
8. Nawab's Court & its culture declined.
9. Many people lost their livelihood – Musician/dancer/poets/artisans/cooks.

### **Revolt in Awadh**

Why peasants Taluqdars, sepoy, zamindar joined revolt?

1. Annexation of Awadh displaced nawab.
2. Talukdars were disarmed and their forts destroyed.
3. Talukdars were evicted from lands.
4. Revenue demand increased. Burden of demand on peasants increased.
5. Peasants joined revolt in support of Talukdars because Talukdars were generous. They helped peasants in needs.
6. British overassessed the revenue
7. Method of revenue was inflexible
8. No help in hardship and in needs and in festival
9. Taluqdars were loyal to the Nawab of Awadh.They joined army of Begum Hazrat Mahal.

### **Sepoy**

1. Mostly Sepoys were recruited from villages of Awadh.
2. Sepoys were discontent due to low pays and no leave.
3. British officer has sense of superiority.
4. They treat sepoy as inferiors abuse and physical violence.
5. Use of greased cartridges.
6. The large majority of sepoy of Bengal army were recruited from Awadh and eastern UP.
7. Mostly sepoy were brahmans or upper caste.
8. Awadh was called Nursery of the Bengal army.
9. Family members of sepoy living in rural area or villages of Awadh. Whenever sepoy revolt, they join rebellion.

### **What the Rebels Wanted?**

10. Mostly rebels were illiterate. We can know about their perspective through proclamation and ishtahars.
11. There was vision of unity in this rebel.
12. The rebels appealed to all sections irrespective to caste and creed.
13. They emphasized on the co-existence of Hindu Muslim communities during Mughal period.
14. Proclamation was issued by Bahadurshah under the name of Mohammed and Mahavir. They take care of sentiments of both Hindus and Muslims.
15. They Condemned the British for the annexation, British revenue system, foreign trade In proclamation.
16. People were urged to fight to their livelihood, faith, honour and identity.
17. The rebels were against all oppressors including moneylenders.
18. Rebels wanted to establish or restore pre-British world of 18<sup>th</sup> century and court culture.

### **Repression**

1. British passed many laws to be conquer north India.
2. North India put under martial law.
3. Military officers and ordinary Britons were given power to punish Indians.
4. Punishment for revolt was only DEATH.

5. British reconquered Delhi in sept 1857.
5. Rebel landholders were dispossessed and the loyal rewarded.

### **Annexation of Awadh**

- “A cherry that will drop into our mouth one day” – Lord Dalhousie.
- In 1851, Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day” and five years later in 1856 it was annexed to the British Empire in allegation of misgovernment.
- The Subsidiary Alliance had been imposed on Awadh in 1801.
- The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
- Deprived of his armed forces the nawab became increasingly dependent on the British to maintain law and order within the kingdom.
- He could no longer assert control over the rebellious chief and taluqdars.
- British were interested in Awadh due to its productive land and ideal for market of upper part of India.

### **Images of The Revolt**

- We have very few records on the rebel’s point of view for example proclamation, Notification, Letters.
- There are lot of official records as letters and diaries, autobiography and official histories.
- The changing British attitudes were evident through the innumerable memos and notes, assessments of situations.
- The stories of the revolt that were published in British newspapers and magazines narrated the in gory detail the violence of the mutineers.
- The pictorial images were produced by the British and Indians – paintings, pencil drawings, cartoons, bazaar prints.
- Celebrating the saviors.
- British pictures commemorate the British heroes who saved the English and repressed the rebels.
- “Relief of Lucknow “, was painted by Thomas Jones Barker In 1859.It shows British were the victors and James Outram, Henry Havelock and Collin Campbell rescued the besieged British.
- Famous painting “In Memoriam” was painted by Joseph Noel Paton in which English women and the children huddled in a circle helpless and innocent. The British government

was asked to protect the honour of innocent women and ensure the safety of helpless children.

- In the painting "Justice" Miss Wheeler is shown as heroic. She is killing the rebels and defending her honour.

1. British people were demanding for retribution and revenge.

### No time for clemency

2. When Governor General Canning declared that a gesture of leniency and a show of mercy would help in winning back the loyalty of the sepoys, he was mocked in the British press.

### Nationalist imageries

1. It was celebrated as the first war of independence in which all sections of the people of India came together to fight against imperial rule.

2. Art and literature had helped in keeping alive the memories 1857.

3. Leaders of revolt were presented as heroic. Rani Laxmi Bai was shown as a symbol of the determination to resist injustice and alien rule.

## Objective Types Question

**1. Who introduced Subsidiary Alliance?**

- a. Lord Wellesley
- b. Lord Hardinge
- c. Lord Bentinck
- d. Lord Canning

Ans. - a. Lord Wellesley

**2. The sepoys in the cantonment of Meerut broke out in mutiny on?**

- a. 24th May 1857
- b. 13th May 1857
- c. 10th May 1857
- d. 20th May 1857

Ans. - c. 10th May 1857

**3. Who was popularly called Danka Shah?**

- a. Shah Mal
- b. Maulvi Ahmadullah
- c. Bahadur Shah
- d. Birjis Qadar

Ans. - b. Maulvi Ahmadullah

**4. Who led the revolt in Kanpur?**

- a. Baaji Rao

- b. Shah Mal
- c. Shivaji
- d. Nana Sahib

Ans. - d. Nana Sahib

**5. Who assumed the leadership of uprising in Jhansi?**

- a. Nawab Wajid Ali Shah
- b. Birjis Qadr
- c Rani Lakshmi Bai
- d Haz Sahib

Ans. - c Rani Lakshmi Bai

**6. Which Governor General adopted policies aimed of reforming Indian society?**

- a. William Bentinck
- b. Lord Canning
- c. Harding
- d. Hastings

Ans. - a. William Bentinck

**7. Which kingdom was referred as a cherry that will drop into our mouth one day by the British**

- a. Bengal
- b. Bihar
- c. Awadh
- d. Punjab

Ans. - c. Awadh

**8. Who led the revolt in Delhi?**

- a. Bahadur shah
- b. Birji Qadr
- c. Siraj-Ud-Daila
- d. Bhakt Khan

Ans. - d. Bhakt Khan

**9. Which was the immediate cause for the outbreak of the revolt of 1857?**

- a. Abolition of sati
- b. Introduction of greased cartridges
- c. Western Education
- d. Widow Remarriage

Ans. - b. Introduction of greased cartridges

**10. In which place was the Revolt broken out first?**

- a. Lucknow
- b. Delhi
- c. Meerut
- d. Panipat

Ans. - c. Meerut

11. **Awadh and Satara were captured under \_\_\_\_\_**

- (A) Doctrine of Lapse
- (B) Subsidiary Alliance
- (C) Mahalwari System
- (D) None of these

Ans. (A) Doctrine of Lapse

12. **After getting dethroned Wajid Ali Shah was exiled to which place ?**

- (A) Agra
- (B) Lahore
- (C) Calcutta
- (D) Andaman and Nicobar

Ans. - (C) Calcutta

13. **Name the famous British journal of comic satire.**

- (A) The Engineer
- (B) Punch
- (C) The Atlantis
- (D) All the above

Ans. - (B) Punch

14. **Who painted 'Relief of Lucknow' in 1859?**

- (A) Felice Beato
- (B) Thomas Jones Barker
- (C) Collin Campbell
- (D) Henry Lawrence

Ans. (B) Thomas Jones Barker

15. **Subsidiary Alliance was imposed on Awadh in \_\_\_\_\_ -**

- (A) 1801
- (B) 1799
- (C) 1807
- (D) 1808

Ans. - (A) 1801



16. **When the government passed the Hindu property law under which even after converting to Christianity one could inherit one's ancestral property.?**

- (A) 1848
- (B) 1849
- (C) 1850
- (D) 1851

Ans. - (C) 1850

17. **Which of the following is an incorrect match for the centre of the revolt and their leaders?**

- (A) Gonoo - Kol Tribal
- (B) Kanpur - Nana Saheb
- (C) Jhansi - Rani Laxmi Bai
- (D) Awadh - Shah Mal

Ans. - (D) Awadh - Shah Mal

18. **Which of the following was not one of the terms accepted by the Indian ruler entering Subsidiary Alliance?**

- (A) The ruler had to disband his military force.
- (B) The ruler had to allow the British to station their troops within his kingdom.
- (C) The ruler had to act in accordance with the advice of the British.
- (D) The British would not protect the ruler in the case of foreign attack.

Ans. - (D) The British would not protect the ruler in the case of foreign attack.

19. **By looking at the picture given below, which Governor General is shown in this?**



Ans. Lord Canning.

20. **Identify the painting given below and write its name?**



Ans. – “In Memoriam” by Joseph Noel Paton, 1859

### SHORT ANSWER TYPE QUESTIONS

#### Q. 1. Why did Indian Sepoy revolt against British East India Company?

Ans. Indian Sepoys revolted against British East India Company because

- (i) Salaries and Allowances of Indian soldiers less than that of British Soldier.
- (ii) British official considered Indian Soldiers inferior, abusing and physical violence had become a common thing
- (iii) General Service Enlistment Act – 1856- According to this act every recruit undertook to serve even overseas. It hurt the religious belief of Indians that crossing the sea was liable to destroy one’s religion and caste.

#### Q.2. What were the causes of failure of revolt of 1857?

Ans. The causes of failure of revolt of 1857 were:

- (i) Spread in limited area. South and West India remained unaffected.
- (ii) Middle class, upper class and educated class did not support the revolt.
- (iii) Efficient Railways and transport system helped British to suppress the revolt.
- (iv) Revolt started before fixed date.
- (v) Lack of weapons and resources with rebels
- (vi) Efficient and able British commander

#### Q.3. Discuss the extent to which religious beliefs shaped the revolt of 1857.

Ans. (i) Common Indian people did not like new education system.

(ii) Study of Bible was compulsory in missionary schools.

(iii) The government decided to replace the old guns by the new Enfilled rifles where Indian Sepoys were used cartridge coated with cow and pig fat.

(iv) Abolition of sati practise and other social reforms.

(v) The role of Christian missionaries in expansion of Christianity in India

**Q.4. Discuss the Rumours and prophecies which spread during revolt of 1857?**

Ans. Rumours and prophecies played a part in moving people to action, following were the main Rumours and prophecies which spread during revolt of 1857

(i) Cartridges of the new Enfield rifles were greased with the fat of cow and pig

(ii) There was the rumour that the British government had hatched a conspiracy to destroy the caste and religion of Hindus and Muslims

(iii) British had mixed the bone dust of cows and pigs into the flour that was sold in the market.

(iv) British wanted to convert Indians to Christianity. Panic spread fast

(v) Chapattis were being distributed from village to village. A person would come at night and give a chapatti to the watchman of the village and ask him to make five more and distribute to the next village, and so on.

(vi) The British rule would come to an end after 100 years of its establishment.

**Q.5. What was the immediate cause of the Revolt of 1857?**

Ans. (i) The immediate cause was the introduction of the greased cartridges. These cartridges were to be used with the New Enfield Rifles.

(ii) They were greased with the fat of cow and pig, one prohibited for the Muslims and the other was sacred to the Hindus. The sepoys refused to use these cartridges which in turn sparked off the Revolt of 1857.

(iii) On 29 April 1857 Mangal Pandey refused to use the cartridge and shot dead his officer.

**Q.6. "The relationship of the sepoys with the superior white officers underwent a significant change in the year preceding the uprising of 1857." Support the statements with examples.**

Ans. (i) The relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of 1857.

(ii) In the 1820s, white officers made it a point to maintain friendly relations with the sepoys. They would take part in their leisure activities they wrestled with them, fenced with them and went out hawking with them.

(iii) Many of them were fluent in Hindustani and were familiar with the customs and culture of the country. These officers were disciplinarian and father figure rolled into one.

(iv) In the 1840s, this began to change. The officers developed a sense of superiority and started treating the sepoys as their racial inferiors, riding roughshod over their sensibilities. Abuse and physical violence became common and thus the distance between sepoys and officers grew.

**Q.7. Why did Taluqdars so powerful in Avadh?**

Ans. (i) The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside.

(ii) Before the coming of the British, taluqdars maintained armed retainers, built forts, and enjoyed a degree of autonomy, as long as they accepted the suzerainty of the Nawab and paid the revenue of their taluqs.

(iii) Some of the bigger taluqdars had as many as 12,000 foot- soldiers and even the smaller ones had about 200. The British were unwilling to tolerate the power of the taluqdars.

**Q.8. 'The life was gone out of the body'. Who said this statement and why?**

Ans. (i) The widespread sense of grief and loss at the Nawab's exile was recorded by many contemporary observers. One of them wrote: "The life was gone out of the body".

(ii) The British government also wrongly assumed that Wajid Ali Shah was an unpopular ruler. On the contrary, he was widely loved, and when he left his beloved Lucknow, there were many who followed him all the way to Kanpur singing songs of lament.

**LONG ANSWER TYPE QUESTION -8 MARKS**

**Q.1 . What do you mean by subsidiary alliance? write the important features of subsidiary alliance?**

Ans. 1. It was introduced by Lord Wellesley in 1798

2. It was alliance between british and Princely states

❖ Main Provisions of Subsidiary alliance

1. British will protect the state
2. A British armed contingent will be deputed in the state
3. State will provide resource for contingent
4. State could not make arrangement or engage in war without permission of the british
5. British will destroy its own army
6. The British resident will be designated in the state. Resident was representative of the governor general
7. He could also not employ any other foreign nationals other than Englishmen in his service. And, if he were employing any, on the signing of the alliance, he had to terminate them from his service. The idea was to curb the influence of the French.

**Q.2 Why peasants Taluqdars, sepoy, zamindar joined revolt in awadh**

1. Annexation of awadh displaced nawab.
2. Talukdars were disarmed and their forts destroyed
3. Talukdars were evicted from lands
4. Revenue demand increased. burden of demand on peasants increased
5. Peasants joined revolt in support of Taluqdars because Talukdars were generous. They helped peasants in needs. They issue loan at the time of festivals
6. British overassessed the revenue
7. Method of revenue was inflexible
8. No help in hardship and needs and festival
9. Taluqdars were loyal to the Nawab of Awadh.They joined army of Begum Hazratmahal.
10. Mostly Sepoys were recruited from villages of awadh
11. Sepoys were discontent due to low pays and no leave
12. British officer has sense of superiority
13. They treat sepoy as inferiors abuse physical violence
14. Use of greased cartridges
15. The large Majority of sepoy of Bengal army were recruited from Awadh and eastern UP
16. Mostly sepoy were brahmans or upper caste.
17. Awadh was called Nursery of the Bengal army

18. Family members of sepoys living in rural area or villages of Awadh. Whenever Sepoy revolt they join rebellion.

### **Q.3 Describe the pattern of 1857 revolt?**

1. The revolt spread from one city to another city.
2. The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
3. They seized the bell of the arms and plundered the treasury.
4. They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows – burning all records.
5. Everything and everybody connected with the white man became a target.
6. In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels.
7. They issued proclamation in Hindi, Urdu and Persian.
8. All sections of the society participated – Sepoy / traders / peasants.
9. Major cities were Delhi, Kanpur, Lucknow, and Bareilly. Patterns of revolt were same in different places.
10. It shows there was planning and coordination in revolt.
11. There was communication between sepoys and various cantonments.

Sepoys were taking decisions collectively in panchayats in police lines

### **Q.4 “A cherry that will drop into our mouth one day” – Explain the statement?**

1. In 1851, Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day” and five years later in 1856 it was annexed to the British Empire in allegation of misgovernment.
2. The Subsidiary Alliance had been imposed on Awadh in 1801.
3. The terms of this alliance the Nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
4. Deprived of his armed forces the Nawab became increasingly dependent on the British to maintain law and order within the kingdom.
5. He could no longer assert control over the rebellious chief and taluqdars.
6. British were interested in Awadh due to its productive land and ideal for market of upper part of India.

## **SOURCE BASED QUESTIONS**

**Q.1. Read the source given below and answer the questions that follow-  
(1+1+2=4)**

### **What the sepoys thought**

This is one of the arzais (petition or application) of rebel sepoys that have survived:

A century ago the British arrived in Hindostan and gradually entertained troops in their service, and became masters of every state. Our forefathers have always served them, and we also entered their service ... By the mercy of God and with our assistance the British also conquered every place they liked, in which thousands of us, Hindostani men were sacrificed, but we never made any excuses or pretences nor revolted ...

But in the year Eighteen fifty seven the British issued an order that new cartridges and muskets which had arrived from England were to be issued; in the former of which the fats of cows and pigs were mixed; and also that attah of wheat mixed with powdered bones was to be eaten; and even distributed them in every Regiment of infantry, cavalry and artillery . . .

They gave these cartridges to the sowars (mounted soldiers) of the 3rd Light Cavalry, and ordered them to bite them; the troopers objected to it, and said that they would never bite them, for if they did, their religion and faith would be destroyed ... upon this the British officers paraded the men of the 3 Regiments and having prepared 1,400 English soldiers, and other Battalions of European troops and Horse Artillery, surrounded them, and placing six guns before each of the

infantry regiments, loaded the guns with grape and made 84 new troopers prisoners, and put them in jail with irons on them ... The reason that the sowars of the Cantonment were put into jail was that we should be frightened into biting the new cartridges. On this account we and all our country-men having united together, have fought the British for the preservation of our faith ... we have been compelled to make war for two years and the Rajahs and Chiefs who are with us in faith and religion, are still so, and have undergone all sorts of trouble; we have fought for two years in order that our faith and religion may not be polluted. If the religion of a Hindoo or Mussalman is lost, what remains in the world?

**(1.1) What is the source of this passage?**

Ans. This is one of the arzis (petition or application) of rebel sepoys that have survived.

**(1.2) What was the immediate cause of 1857 revolt?**

Ans. Use of new Enfield rifles with grease of cows and pigs.

**(1.3) Why were the Indian Sepoys against the British?**

Ans. (i) Indians sepoys were misbehaved by British officers on the basis of race.

(ii) Less salary.

(iii) No promotion.

(iv) Use of new Enfield rifles.

**Q. 2. Read the source given below and answer the questions that follows-  
(1+1+2=4)**

**Sisten and the tahsildar**

In the context of the communication of the message of revolt and mutiny, the experience of François Sisten, a native Christian police inspector in Sitapur, is telling. He had gone to Saharanpur to pay his respects to the magistrate. Sisten was dressed in Indian clothes and sitting cross-legged. A Muslim tahsildar from Bijnor entered the room; upon learning that Sisten was from Awadh, he enquired, "What news from Awadh? How does the work progress, brother?" Playing safe, Sisten replied, "If we have work in Awadh, your highness will know it." The tahsildar said, "Depend upon it, we will succeed this time. The direction of the business is in able hands." The tahsildar was later identified as the principal rebel leader of Bijnor.

**(2.1) Who was Francois Sisten?**

Ans. François Sisten was a native Christian police inspector in Sitapur.

**(2.2) Why did the tahsildar regard Sisten as a potential rebel?**

Ans. The tahsildar regarded Sisten as a potential rebel because Sisten was dressed in Indian clothes and sitting cross-legged.

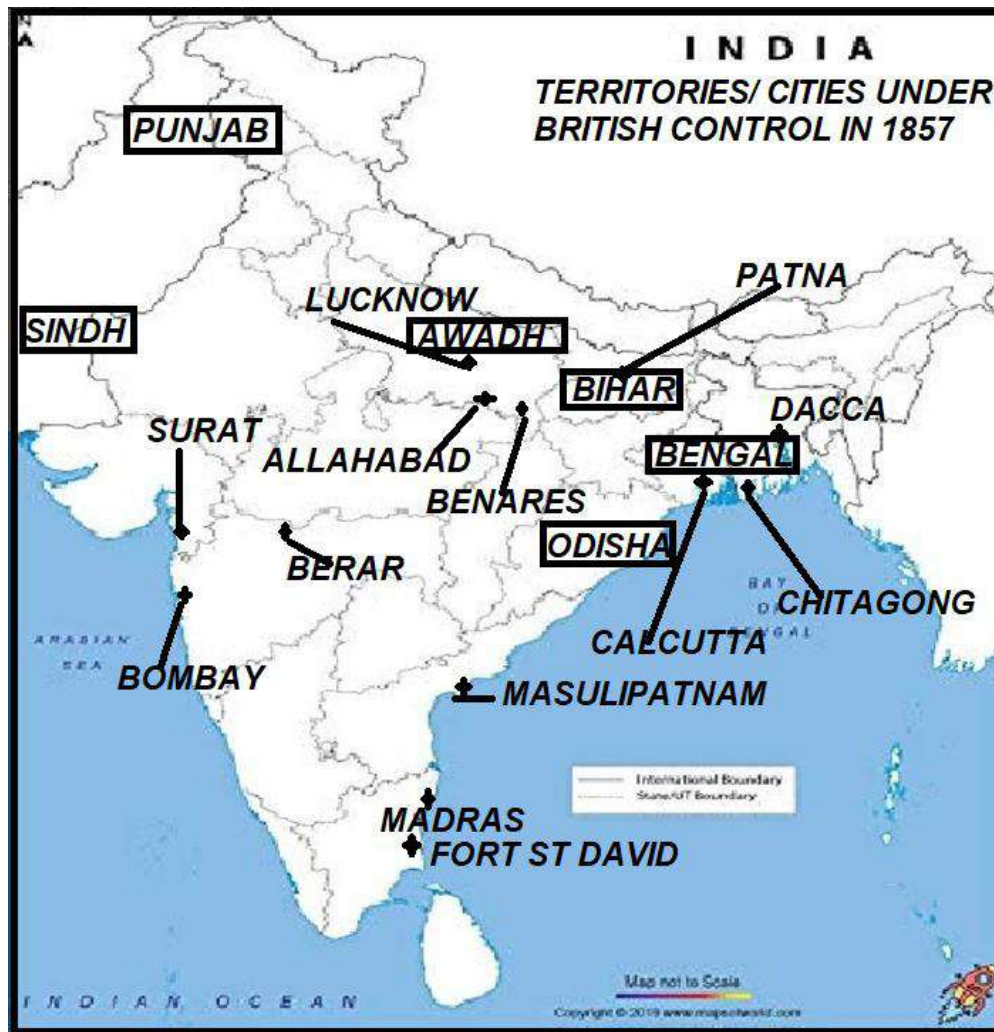
**(2.3) What do you infer from the similarity in the pattern of revolts in different places?**

Ans. The similarity in the pattern of revolts in different places shows that there was communication between the sepoy lines of various cantonments. Sepoys or their emissaries moved from one station to another. People were planning and talking about the rebellion.

**Map Work**

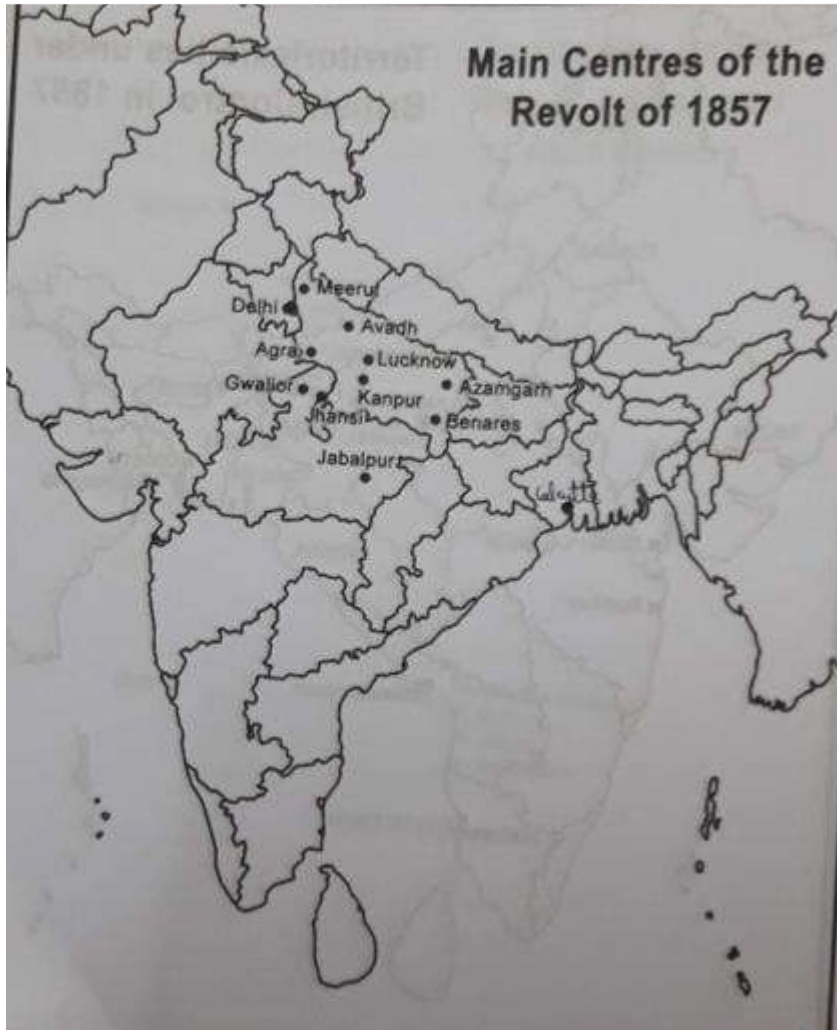
**On the given political map of India, locate and label the following with appropriate symbols:**

**1.1 Territories/cities under British Control in 1857:** Punjab, Sindh, Bombay, Madras Fort St. David, Masulipatam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Patna, Benaras, Allahabad and Lucknow. (Page No. 297)



**1.2 Main centres of the Revolt of 1857:** Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra, Awadh. (Page No. 305)

## Main Centres of the Revolt of 1857





## **Theme 13 – Mahatma Gandhi and the Nationalist Movement**

### **1 A Leader Announces Himself**

1. In January 1915, Mohandas Karamchand Gandhi returned to India after two decades of residence abroad.
2. These years had been spent for the most part in South Africa, where he went as a lawyer, and in time became a leader of the Indian community in that territory.

### **Changes in India Gandhi found in 1915**

1. The Indian National Congress now had branches in most major cities and towns.
2. Through the Swadeshi movement of 1905-07 it had greatly broadened its appeal among the middle classes.
3. Swadeshi movement had created some towering leaders – Bal Gangadhar Tilak of Maharashtra, Bipin Chandra Pal of Bengal, and Lala Lajpat Rai of Punjab. The three were known as “Lal, Bal and Pal”
4. Moderate Leaders: “Moderates” preferred a more gradual and persuasive approach (Gopal Krishna Gokhale-Gandhiji’s political mentor Mohammad Ali Jinnah -lawyer of Gujarati extraction) Gandhi in India early activities
5. On Gokhale’s advice, Gandhiji spent a year travelling around British India, getting to know the land and its peoples.

### **First major public appearance was at the opening of the Banaras Hindu University (BHU)**

1. His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.
2. Gandhiji charged the Indian elite with a lack of concern for the labouring poor.
3. Gandhiji reminded those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience.

### **2 The Making and Unmaking of Non-cooperation**

#### **Early Satyagraha experiments in India**

1917 Champaran Satyagraha(Bihar) agiansed oppressive indigo cultivation

1918 Ahammadabad textile Mill labour dispute(Gujarat) demanding better working conditions for the textile mill workers.

1918 Kheda satyagraha(Gujarat) demanded remission of taxes from the state following the failure of their harvest.

#### **1920-22 Non-cooperation movement**

##### **1919 Rowlatt Satyagraha (March-April)**

1. During the Great War of 1914-18, the British had instituted censorship of the press and permitted detention without trial.
2. On the recommendation of a committee chaired by Sir Sidney Rowlatt, these tough measures were continued.

3. In response, Gandhiji called for a countrywide campaign against the "Rowlatt Act".

### **Jallianwala Bagh massacre**

1. A British Brigadier ordered his troops to open fire on a nationalist meeting. -13 April 1919
2. More than four hundred people were killed in what is known as the Jallianwala Bagh massacre.

### **Why "Non-cooperation" movement?**

1. Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts, and not pay taxes.
2. If non-cooperation was effectively carried out, said Gandhiji, India would win swaraj within a year.

### **Khilafat Movement**

To broaden the struggle Gandhi had joined hands with the Khilafat Movement that sought to restore the Caliphate, a symbol of Pan Islamism which had recently been abolished by the Turkish ruler Mustafa Kemal Ataturk

### **What was the Khilafat Movement?**

The Khilafat Movement, (1919 -1920) was a movement of Indian Muslims, led by Muhammad Ali and Shaukat Ali

### **Knitting a popular movement Non-cooperation**

Gandhiji hoped that by coupling non-cooperation with Khilafat, India's two major religious communities, Hindus and Muslims, could collectively bring an end to colonial rule.

Policy and programs of Non-cooperation

1. Students stopped going to schools and colleges run by the government.
2. Lawyers refused to attend court.
3. The working class went on strike in many towns and cities.
4. Hill tribes in northern Andhra violated the forest laws.
5. Farmers in Awadh did not pay taxes.
6. Peasants in Kumaun refused to carry loads for colonial officials.

### **Why non-cooperation movement called off?**

1. In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri Chaura, in the United Provinces (now, Uttar Pradesh and Uttaranchal).
2. The judge who presided over his trial, Justice C.N. Broomfield, made a remarkable speech while pronouncing his sentence (six years' imprisonment) (see text) "If the course of events in India should make it possible for the Government to reduce the period and release you, no one will be better pleased than I".

### **A people's leader**

How Gandhi became popular?

- 1 Dress-simple

- 2 Language-common people's
- 3 Life -common man
- 4 Working on the charkha
- 5 Appearance symbolising asceticism and abstinence

### **Rumours spread of his miraculous powers**

1. Rumour 1: - Gandhi had been sent by the King to redress the grievances of the farmers, and that he had the power to overrule all local officials.
2. Rumour 2: - Gandhiji's power was superior to that of the English Monarch, and that with his arrival the colonial rulers would flee the district.
3. Rumour 3: - villagers who criticised Gandhiji found their houses mysteriously falling apart or their crops failing.

### **Different ways nationalism was taken to the farthest corners of the country**

- 1 "Praja Mandals" in princely states.
- 2 Linguistic based provincial committees of the Congress
- 3 New branches of the congress were set up in various parts of India.
- 4 Gandhiji advocated the spreading of the nationalist message in the mother tongue, rather than English.

### **Gandhi ji as a social reformer**

1. He choose to devote his attention to The promotion of home-spun cloth (khadi),
2. The abolition of untouchability. The abolition of child marriage
3. The Hindu-Muslim harmony.
4. On the economic front Indians had to learn to become self-reliant – hence his stress on the significance of wearing khadi rather than mill-made cloth imported from overseas Charkha

### **The Salt Satyagraha A Case Study**

*1928 Simon Commission boycott*

*1928 Satyagraha in Bardoli*

*1929 Lahore session of congress*

1. In the end of December 1929, the Congress held its annual session in the city of Lahore.
2. The meeting was significant for two things:
3. In 1928, The election of Jawaharlal Nehru as President, signifying the passing of the baton of leadership to the younger generation; and
4. The proclamation of commitment to "Purna Swaraj", or complete independence. How first "Independence Day" observed on 26 January 1930?

### **Dandi March-Civil disobedience Movement-1930**

#### **Why Salt?**

1. His picking on the salt monopoly was another illustration of Gandhi's tactical wisdom.
2. For in every Indian household, salt was indispensable; yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price.

#### **Dandi March**

3. On 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean.
4. He reached his destination three weeks later, making a fistful of salt as he did and thereby making himself a criminal in the eyes of the law.

5. Across large parts of India, peasants breached the hated colonial forest laws that kept them and their cattle out of the woods in which they had once roamed freely.
6. In some towns, factory workers went on strike while lawyers boycotted British courts and students refused to attend government-run educational institutions.

### **Response from rulers**

1. The rulers responded by detaining the dissenters.
2. In the wake of the Salt March, nearly 60,000 Indians were arrested, among them, of course, Gandhiji himself.
3. The progress of Gandhiji's march to the seashore can be traced from the secret reports filed by the police officials deputed to monitor his movements. How Gandhi used Dandi yatra to spread his ideas?
4. In one village, Wasna, Gandhiji told the upper castes that "if you are out for Swaraj you must serve untouchables.
5. The American news magazine, 'Time' scorned at Gandhiji's looks, writing with disdain of his "spindly frame" and his "spidery loins".
6. Thus in its first report on the march, Time was deeply sceptical of the Salt March reaching its destination.

### **Why salt march is notable: three reasons**

1. First, Mahatma Gandhi to world attention, march was widely covered by the European and American press.
2. Second, it was the first nationalist activity in which women participated in large numbers. The socialist activist Kamaladevi Chattopadhyay was one of numerous women who courted arrest by breaking the salt or liquor laws.
3. Third, it was the Salt March which forced upon the British the realisation that their Raj would not last forever

### **Dialogues (Round table conferences)**

#### **"Gandhi-Irwin Pact"**

1. Gandhiji was released from jail in January 1931
2. Civil disobedience would be called off,
3. All prisoners released,
4. Salt manufacture allowed along the coast.
5. Gandhi Ji Agreed to participate in second round table conference.

#### **Second Round Table Conference-**

1. A second Round Table Conference was held in London in the latter part of 1931.
2. Gandhiji represented the Congress.
3. However, his claims that his party represented all of India came under challenge from three parties: from the Muslim League, which claimed to stand for the interests of the Muslim minority; from the Princes, who claimed that the Congress had no stake in their territories; and from the brilliant lawyer and thinker B.R. Ambedkar, who argued that Gandhiji and the Congress did not really represent the lowest castes.
4. Mahatma Gandhi opposed the demand for separate electorates for "lower castes".
5. In a private letter to his sister, Willingdon wrote: "It's a beautiful world if it wasn't for Gandhi'

### **Govt.of India act 1935**

1. Government of India Act promised some form of representative government.

2. Election in 1937 -An election held on the basis of a restricted franchise.
3. Now eight out of 11 provinces had a Congress "Prime Minister.
4. In September 1939, two years after the Congress ministries assumed office, the Second World War broke out.
5. In protest, the Congress ministries resigned in October 1939.
6. Series of individual satyagrahas 1940-1941 .
7. In March 1940, the Muslim League passed a resolution demanding a measure of autonomy for the Muslim-majority areas of the subcontinent.

### **Cripps Mission 1942**

1. In the spring of 1942, Churchill was persuaded to send one of his ministers, Sir Stafford Cripps, to India to try and forge a compromise with Gandhiji and the Congress.
2. Congress insisted that if it was to help the British defend India from the Axis powers, then the Viceroy had first to appoint an Indian as the Defence Member of his Executive Council

### **Quit India**

1. This was the "Quit India" campaign, which began in August 1942.
2. Although Gandhiji was jailed at once, younger activists organized strikes and acts of sabotage all over the country.
3. Particularly active in the underground resistance were socialist members of the Congress, such as Jay Prakash Narayan.
4. In several districts, such as Satara in the west and Medinipur in the east, "independent" governments were proclaimed.
5. Quit India was genuinely a mass movement, bringing in to its ambit hundreds of thousands of ordinary Indians.

### **Wavell plan 1945**

1. In 1945, a Labour government came to power in Britain and committed itself to granting independence to India.
2. the Viceroy, Lord Wavell, brought the Congress and the League together for a series of talks.
3. Early in 1946 fresh elections were held to the provincial legislatures.
4. The Congress swept the "General" category, but in the seats specifically reserved for Muslims, the League won an overwhelming majority.

### **Cabinet Mission 1946**

1. A Cabinet Mission sent in the summer of 1946 failed to get the Congress and the League to agree on a federal system that would keep India together while allowing the provinces a degree of autonomy. Muslim League's direct action on 16 August 1946
2. After the talks broke down, Jinnah called for a "Direct Action Day" to press the League's demand for Pakistan.
3. On the designated day, 16 August 1946, bloody riots broke out in Calcutta.
4. In February 1947, Wavell was replaced as Viceroy by Lord Mountbatten.
5. Mountbatten called one last round of talks, but when these too proved inconclusive he announced that British India would be freed, but also divided.
6. The formal transfer of power was fixed for 15 August.

### **The Last Heroic Days**

1. Mahatma Gandhi was not present at the festivities in the capital on 15 August 1947.
2. He was in Calcutta, but he did not attend any function or hoist a flag there either.
3. Gandhiji marked the day with a 24-hour fast.

4. The freedom he had struggled so long for had come at an unacceptable price, with a nation divided and Hindus and Muslims at each other's throats.
5. After working to bring peace to Bengal, Gandhiji now shifted to Delhi, from where he hoped to move on to the riot- torn districts of Punjab.

#### End of Gandhi's life

There was an attempt on Gandhiji's life on 20 January 1948, but he carried on undaunted.

#### **Assassination**

At his daily prayer meeting on the evening of 30 January, Gandhiji was shot dead by a young man. The assassin, who surrendered afterwards, was a Brahmin from Pune named Nathuram Godse, the editor of an extremist Hindu newspaper who had denounced Gandhiji as "an appeaser of Muslims".

### **Knowing Gandhi -Sources**

#### **Public voice and private scripts**

One important source is the writings and speeches of Mahatma Gandhi and his contemporaries. Speeches, allow us to hear the public voice of an individual.

Private letters give us a glimpse of his or her private thoughts.

Mahatma Gandhi regularly published in his journal, Harijan, letters that others wrote to him.

Nehru edited a collection of letters written to him during the national movement and published A Bunch of Old Letters

#### **Framing a picture: Autobiographies**

Autobiographies similarly give us an account of the past that is often rich in human detail.

We need to remember that they are retrospective accounts written very often from memory.

They tell us what the author could recollect, what he or she saw as important, or was keen on recounting, or how a person wanted his or her life to be viewed by others.

#### **Through police eyes**

The fortnightly reports were prepared by the Home Department from the early twentieth century.

These reports were based on police information from the localities, but often expressed what the higher officials saw, or wanted to believe.

#### **From newspapers**

Every statement made in these cannot be accepted literally as representing what was happening on the ground. They often reflect the fears and anxieties of officials who were unable to control a movement.

### **OBJECTIVE TYPE QUESTIONS[MCQ]**

1. ----- allowed certain political leaders to be jailed without trial.

- |                            |                       |
|----------------------------|-----------------------|
| a. Official secrets Act    | b. Rowlatt Act        |
| c. Indian Independence Act | d. Indian slavery Act |

Answer: B

2. In which year did the Jallianwala Bagh massacre take place?

- |         |         |
|---------|---------|
| a. 1917 | b. 1918 |
| c. 1919 | d. 1920 |

Answer: C

3. Read the following statements and arrange the events in chronological sequences

i. Khilafat Movement

ii. Lahore Session of Congress

iii. Arrival of Simon Commission

iv. Chauri Chaura incident

Options

a. i, ii, iii, iv

b. i, iv, iii, iv

c. Ii, iii, iv, I'

d. Iii, iv, ii, i

Answer: B

4. Who among the following gave the command to open fire at the peaceful crowd gathered at Jallianwala Bagh?

a. General Dyer

b. Michael O' Dwyer

c. Lord Roberts

d. Sir William Slim

Answer: A

5. What was the main objective of the establishment "Praja Mandals"?

a. To gain political rights for the citizens

b. To promote the nationalist creed in the princely states

c. To revolt against taxation

d. None of the above

Answer: B

6. Gandhiji stressed on which of the following ideology in order to make the Indians worthy of freedom

a. Hindu Muslim harmony

b. Self-reliance

c. Elimination of social evils

d. All of the above

Answer: D

7. In which session of the Congress took the resolution for Purna Swaraj?

a. Madras

b. Bombay

c. Lahore

d. Karachi

Answer: C

8. Which of the event is the part of Civil Disobedience Movement?

a. Champaran Satyagraha

b. Salt Satyagraha

c. Textile workers' strike in Ahmedabad

d. Rowlatt Satyagraha

Answer: B

9. What was agenda behind the Quit India Movement?

a. British Must Quit the Indian soil

b. Complete Independence for India

c. Demanding United Independent India

d. All the above

Answer: D

10. Where was the first major Public Appearance of Gandhiji in India

a. In Banaras Hindu University

b. In Champarn

c. In Bardoli

d. In Calcutta

Answer: A

11. Given below are two statements, one labelled as Assertion(A) and the other as Reason (R).

Assertion (A): The Crips Mission was failed to reach an agreement with Indian leaders

Reason (R): The Quit India Movement was started in 1942

- a. Both (A) and (R) are correct and (R) is the correct explanation of (A)
- b. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- c. (A) is correct, but (R) is not correct
- d. (R) is correct, but (A) is not correct

Answer: B

12. \_\_\_\_ was the moderate leader of Congress

- (a) Lala Lajpat Rai
- (b) Bipin Chandra Pal
- (c) Bal Gangadhar Tilak
- (d) Gopal Krishna Gokhale

Answer: D

13. Consider the following statements regarding the Indian freedom struggle:

- (a) Gandhi Ji withdrew from the non-cooperation movement due to the chauri chaura incident.
- (b) Gandhi Ji gave his first public speech at BHU.
- (c) Mahatma Gandhi was arrested in 1921 A.D.
- (d) Nehru was the congress President at the Lahore session.

Which of the given statements is false?

Answer: C

14. In which year did the Muslim League pass a resolution for a separate nation Pakistan?

- (A) 1940
- (B) 1942
- (C) 1944
- (D) 1945

Answer: A

15. What was the significance of Lahore Session of Congress?

- (A) Gandhiji postponed Civil Disobedience movement.
- (B) Declaration of Poorna Swaraj
- (C) Oppose Rowlatt Act.
- (D) Support the Khilafat Movement.

Answer: B

16. After carefully observing the given image, identify the place in which the gathering under Mahatma Gandhi held.





- a. Dandi
- b. Sabarmati
- c. Champaran
- d. None of the above

Answer: B

17. In given image Identify the person with Mahatma Gandhi



- a. Lord Mountbatten
- b. Sir Stafford Cripps
- c. Winston Churchill
- d. A.V. Alexander

Answer: B

18. Mahatma Gandhi illustrate his tactical wisdom by picking on Salt Monopoly. Which of the following statements is/ are correct to prove this?

1. State monopoly over Salt was deeply unpopular
2. People were forbidden from making salt for even domestic use
3. Salt was not an essential item.

Choose the correct option

- A. 1 & 2 only
- B. 2 & 3 Only
- C. 1, 2, & 3
- D. 2 Only

Answer: A

19. Assertion (A): Gandhiji was as much a social reformer as he was a politician.

Reason (R): He believed that in order to be worthy of freedom, Indians have to get rid of Social Evils such as Child Marriage and Untouchability

- a. Both (A) and (R) are correct and (R) is the correct explanation of (A)
- b. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- c. (A) is correct, but (R) is not correct
- d. (R) is correct, but (A) is not correct

Answer: A

20. Which of these sources can be used to reconstruct the political career of Gandhiji?

- A. Writings and Speeches of Mahatma Gandhi
- B. Government Records
- C. Contemporary Newspapers
- D. All of the Above.

Answer: D

## Short Answer Type Questions

**Q.1 The Salt March of Gandhiji was notable for at least three reasons. mention these three reasons?**

**Ans-**The Salt March (Dandi March) of Gandhiji was notable because of the following three reasons:

1. By leading the Salt March. Mahatma Gandhi became very popular in the world. He got world attention as his march was widely covered by the European and American Press.
2. This Salt March was the first nationalist activity in which women had participated enthusiastically. They joined the march in large numbers. In fact, Gandhiji had allowed the women to participate in his Dandi March on the persuasion of Kamaladevi Chattopadhyay, a socialist activist.
3. The Salt March made the British realize for the first time that their rule in India would not last forever. They had understood that they would have to decentralize their power by involving Indians in the administration

**Q.2 What methods were adopted to oppose the British rule during the Non-Cooperation Movement?(ANY THREE METHODS)**

**Ans-**

1. The students were asked not to attend their schools and colleges.
2. The lawyers were asked not to attend law-courts.
3. The ordinary people were asked to renounce voluntary association with the British Government.
4. There were strikes by the working class in many towns and cities. There were 396 strikes in different cities in 1921. It involved six lakh workers which caused a loss of seven million workdays.

5. The Hill-tribes in the Northern part of Andhra Pradesh violated the forest laws.
6. The farmers did not pay taxes in Awadh. They refused to carry loads for colonial officials in Kumaun.

**Q.3 When was Civil Disobedience Movement launched? What were its reasons?**

**Ans-** Mahatma Gandhi started his Civil Disobedience Movement in 1930 because of the following reasons:

1. Arrival of the Simon Commission: In 1928, the Simon Commission visited India under the leadership of Sir John Simon. All the members of this Commission were English men. No member from India was included in this Commission.
2. Nehru Report: In August 1928, Nehru Committee submitted its report highlighting the demands of the Indian British Government refused to accept this report. Feeling depressed, Gandhiji started the Civil Disobedience Movement.
3. Atrocities on Revolutionaries: The British Government had hanged Bhagat Singh, Raj Guru, and Sukhdev till death. It generated discontentment among the Indians.
4. Impact of the Bardoli Movement: A peasant Satyagraha was organized at Bardoli under the leadership of Sardar Vallabh Bhai Patel. The success of these peasants had emboldened Gandhiji to start Civil Disobedience Movement.
5. Tax on Salt- For in every Indian household, salt was indispensable; yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price.

**Q.4 Explain the ideas expressed by Gandhiji in his address at the time of the opening of Benaras Hindu University in February 1916.**

**Ans-**

1. His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.
2. Gandhiji charged the Indian elite with a lack of concern for the labouring poor.
3. Gandhiji reminded those present of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience.

**Q.5 “Gandhiji was as much a social reformer as he was a politician.” Clarify the statement.**

There is no denying the fact that the Gandhiji was as much a social reformer as he was a politician. As a politician, he transformed Indian National Movement into a broad mass movement. He was arrested in 1922 and was released from jail in February 1924.

He then devoted his attention to encourage the homespun cloth (Khadi) and to eradicate untouchability from society.

1. Gandhiji believed that Indians need to remove social evils like child marriage and untouchability in order to be worthy of freedom.
2. He was of the view that we must prepare an atmosphere of harmony among different religious communities. That is why he stressed on Hindu-Muslim harmony.
3. He also believed that Indians had to learn to become self-reliant on the economic front. That is why he stressed using Khadi instead of cloth imported from overseas.

**Q.6 Why did Gandhiji start Non-cooperation Movement? Why was it withdrawn?**

**Ans-**

- (i) To oppose Rowlatt Act.
- (ii) To undo the injustice done at Jalianwala Bagh.

(iii) To support the Khilafat Movement.

(iv) To attend Swaraj.

**Reason** -Violence at Chauri-Chaura 5Feb1922 – He withdrew non co-operation movement because of the incident of Chauri-Chaura. Gandhiji believed in non-violence.

**Q.7 How did Mahatma Gandhi seek to identify with the common people?**

**Ans-**

Mahatma Gandhi sought to identify himself with the common people of India. For this -

(a) He began to live in a very simple lifestyle. He wore simple clothes which a poor Indian would wear.

(b) He spoke the language of local people.

(c) Mahatma Gandhi opposed the caste system and attacked untouchability personally lived with the Harijan.

(d) Mahatma Gandhi attached dignity to labour and physical work. He worked on Charkha and cleaned toilets.

**Q.8 Why did the salt laws become an important issue of struggle?**

**Ans-**

Poorest of poor Indian consume food that has salt as one of its prime ingredient. British government brought tax on salt and making salt indigenously was forbidden. It was to become a big burden on the poor people of India. Some important points regarding salt law are as follows.

1. Salt law was to lead to monopoly of salt production and distribution. It was to fuel prices, and added to this was the tax levied by the government.
2. People were denied access to natural salt and tons of the same were destroyed.
3. Salt law was an attack on the local industry in the villages too.

Hence salt law was extremely unpopular and it became an important issue of the struggle.

## **8 MARKS QUESTIONS AND ANSWERS-**

**Q.1. How did Gandhiji transform National Movement into mass movement?**

**Ans.**

**(i). Simple lifestyle-** Gandhi ji's simple lifestyle and magnetic personality was also a reason

**(ii). Use of Hindi for communication-** Gandhi ji used Hindi or language of ordinary people.

**(iii). Role of Gandhiji in three mass movement.-** Three movements he started in india in the period of 1916-1918 made peple aware of the idea of satyagrah

**(iv). Emphasis on Truth and non-violence-**Truth Non Violence was his powerful weapon.

**(v). Swadeshi, boycott and Swaraj.-** Gandhi ji Emphasized on swadeshi, boycott and Swaraj and focus on self reliant

**(vi). Importance on Charkha and Khadi.-**

**(vii). Upliftment of women, poor down trodden.-** Gandhi ji also work for discriminated group of society.

**(viii). Hindu-Muslim unity-** Gandhi ji's commitment to unify hindu and muslim helped unify the whole country

**(ix). Abolition of untouchability.-** His social reforms like fighting against untouchability is also a major reason

**Q.2 Explain the sources from which we can reconstruct the political career of Mahatma**

## **Gandhi and the history of National Movement of India.**

**Ans.** There are different sources through which we can reconstruct the political career of Gandhiji and the history of the National Movement. Some of the important sources are given below.

### **1. Public voice and private scripts**

One important source is the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries. Out of those a distinction is to be made which were for the public and which not. It helped to hear his public voice. Private letters gave a glimpse of his private thoughts. Many letters are written to individuals, and are therefore personal, but they are also meant for the public. The language of the letters is often shaped by the awareness that they may one day be published. Mahatma Gandhi published letters written by others to him in his journal **Harijan**. Nehru edited a collection of letters written to him and published as A Bunch of Old Letters.

### **2. Autobiographies**

Autobiographies give us an account of the past that is often rich in human detail. These are written very often from memory what the author could recollect. What he thought to write which was important for him but not for all.

### **3. Government records: Police diaries**

Another vital source is government records, for the colonial rulers kept close tabs on those they regarded as critical of the government. The letters and reports written by the policemen and other officials were secret at the time: but now can be accessed in archives. Fortnightly reports prepared by Home department based on police information for example .

### **4. News papers**

News papers published in English and different Indian languages tracked Mahatma Gandhi's movements and reported on his activities. They represented ordinary Indian thoughts. News paper accounts, however, should not be seen as unprejudiced.

### **O.3. "Where ever Gandhiji went, rumours spread of his miraculous power." Explain with examples.**

**Ans.** There were some rumours of Gandhiji's miraculous powers.

1. In some places it was said that he had been sent by the king to redress the grievances of the farmers and that he had the power to overrule all local officials.
2. Gandhiji's appeal among the poor and peasants, in particular, was enhanced by his ascetic life style.
3. It was also claimed that Gandhi's power was superior to that of the English Monarch and with his arrival colonial rulers would flee the district.
4. Stories spread of dire consequences for those who opposed him.
5. Those who criticized Gandhi found their houses mysteriously falling apart or their crops failing.
6. Gandhiji appeared to the Indian peasant as a saviour, who could rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.

### **Q.4 Explain the political developments of Indian national movement between 1940 to 1947.**

**Ans-**

1. In March 1940, Muslim League passed a resolution demanding and planning to create a separate nation for Muslims.
2. In 1942, worried on the continuous spread of nationalist movement Prime Minister of England namely Winston Churchill sent Sir Stafford Cripps to India to try to reach to a compromise with Gandhi and the congress. The Cripps Mission failed as no agreement to grant Independence to India could be made.
3. In August 1942, Quit India Movement was launched and all the major leaders were arrested.
4. In 1944, Gandhi was released and he tried to bring the Muslim League and congress together but was not successful.
5. In 1945, the British government committed itself to grant Independence to India.
6. In 1945, the Labour Government came to power in Britain. It was committed for Indian Independence.
7. In India, the Viceroy Lord Wavell, negotiated with the congress and the Muslim League.
8. Early in 1946, the provincial legislative elections were held in which the congress won the General and League won reserved constituencies.
9. A Cabinet Mission was sent to the summer of 1946, failed to make consensus between Congress and League.
10. Jinnah called for a "Direct Action Day" to force the League's demand for Pakistan on 16 August 1946 leading to bloody riots in many parts of India.
11. In February 1947, Lord Mountbatten appointed as Viceroy. He too held inconclusive talks and he announced that India would be freed, but also divided. The formal transfer of power was fixed for 15 August.

### Source based Question (4 Marks)

**Q.1 Read the following passages and answer the questions that follow:**

#### **Charkha**

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labor. He saw the charkha as a symbol of human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labor", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labor, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all. Young India, 13 November 1924 Khaddar does not seek to destroy all machinery but it does regulate its cause and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

#### **Young India, 17 March 1927**

**(i) Why was Mahatma Gandhi critical of machines?**

Ans. Mahatma Gandhi was critical of the machines because they enslaved human-beings and displaced labor.

**(ii) Why did Mahatma Gandhi give so much importance to Charkha (spinning wheel)?**

Ans. Mahatma Gandhi gave much importance to Charkha (spinning wheel). He considered Charkha as a symbol of a self-reliant society. According to Gandhiji, It signified manual labor. It also provided the poor with supplementary income.

**(iii) In the views of Gandhiji, what would be the impact on the poor if the machines saved labor? How it will benefit the rich (capitalist)?** 2

Ans. Gandhiji was against the craze for machinery. He did not consider machines justified on the plea that they saved labor. He was critical of machines because they left thousands of people without work. They made many people die of starvation. Not only this, the machines will lead to the concentration of wealth in the hands of a few capitalists.

**Q.2 Read the following passages and answer the questions that follow:**

**“Tomorrow we shall break the salt tax law”**

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumor that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt.

The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilized man who feels ashamed to do anything which his neighbors would disapprove of. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion.

Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party ...

What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

**(i) Where and how did Gandhiji break the Salt Law?** 1

Ans. Gandhi broke the Salt Law at Dandi on the coast of the sea. He made a fistful of salt from seawater.

**(ii) What was the mental condition of Gandhiji before the Dandi March? Was he proved right?** 1

Ans. Gandhiji felt uncertain if he would be allowed to reach Dandi. There was a rumor that he might be arrested.

**(iii) Why did Gandhiji praise the British Government?** 2

Ans. Gandhiji praised the British Government because it was refined and civilized. It did not have the courage to arrest Gandhi's army of peace. Therefore, Gandhiji compared the British Government to a civilized gentleman who felt ashamed to do anything that his neighbors did not approve of.

### MAP BASED QUESTION

**On the given political map of India, locate and label the following with appropriate symbols:**

1. Champaran
2. Kheda
3. Ahmedabad
4. Banaras
5. Amritsar

6. Chouri- chora
7. Lahore
8. Bardoli
9. Dandi
10. Mumbai
11. karanchi



मानचित्र संख्या-10

भारत के दिये गये मानचित्र में राष्ट्रीय आंदोलन के महत्वपूर्ण केन्द्रो (Important Centres of the National Movement) को अंकित कीजिए -

1. चंपारन, 2. खेड़ा, 3. अहमदाबाद, 4. बनारस 5. अमृतसर, 6. चौरी चौरा, 7. लाहौर, 8. बारदोली,
  9. दांडी, 10. बम्बई (भारत छोड़ो प्रस्ताव), 11. कराची।
-



## Theme 15 – Framing the Constitution

### Introduction

1. The First meeting of constituent assembly was held on 9 Dec 1946 and last meeting with completion of constitution on 26 Nov 1949.
2. The framing of constitution sought to heal wounds of the past and the present, to make Indians of different classes, castes and communities come together in a shared political framework.
3. The learned members discussed each clause by clause each draft in the Constituent Assembly. The Assembly held 11 sessions, with sittings spread over 165 days, thus total 2 years, 11 months and 18 days was taken in framing of this legal document.
4. In between the sessions, the work of revising and refining the drafts was carried out by various committees and sub-committees. This theme is comprised of some important and highly debated issues.
5. The Indian Constitution was completed on 26 Nov 1949 and came into effect on 26 January 1950 (The Republic Day).

### 1. A Tumultuous Time

1. Here we will study the major political events occurred during the freedom struggle, that affected the outlook and functioning of constituent assembly.
2. The Quit India Movement of 1942 and the Indian National Army led by Subhash Chandra Bose and INA trials.
3. Mass protests and demands of the workers and peasants in different parts of the country (1940s) also affected the constituent assembly.
4. The Direct-Action Day by the Muslim League and the Great Calcutta Killings of August 1946. The violence culminated in the massacres that accompanied the migration of the people, when the partition of India was announced.
5. As per Mountbatten Plan on 15 August 1947, India was made free, but it was also divided into two nations. Millions of refugees were on the move, Muslims into East and West Pakistan, Hindus and Sikhs into West Bengal and the eastern half of the Punjab.
6. When the British left India, the constitutional status of princely states remained ambiguous. Some rulers were not interested in joining either India or Pakistan and wished to stay as Free State.

#### 1.1 The making of the Constituent Assembly

1. The members of the Constituent Assembly were not elected on the basis of universal adult franchise. Provincial elections were held in India in the winters of 1945-46.
2. The Provincial Legislatures then chose the representatives to the Constituent Assembly.
3. The Constituent Assembly was dominated members of Congress party. The Congress swept the general seats in the provincial elections, and the Muslim League captured most of the reserved Muslim seats.
4. But the League chose to boycott the Constituent Assembly, pressing its demand for Pakistan with a separate constitution.
5. The Socialists too were initially unwilling to join as they believed the Constituent Assembly was a creation of the British. Some were close to communal parties while others were assertively secular.
6. Debates in constituent assembly reported in newspapers. Criticisms and counter-criticisms in the press in turn shaped the nature of the consensus. Public was also asked to send in their views on what needed to be done.
7. Many of the linguistic minorities wanted the protection of their mother tongue. Religious minorities asked for special safeguards. Dalits demanded an end to all caste oppression and reservation of seats in government bodies.

#### 1.2 The dominant voices

1. The Constituent Assembly had 300 members of these; six members played particularly important roles.
2. Three were representatives of the Congress- Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.
3. Role of six members-
4. Nehru moved the crucial "Objectives Resolution", as well as the resolution proposing that the National Flag of India be a "horizontal tricolor of saffron, white and dark green in equal proportion", with a wheel in navy blue at the centre.
5. Sardar Vallabh Bhai Patel, worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.
6. Rajendra Prasad's role was as President of the Assembly to steer the discussion along constructive lines while making sure all members had a chance to speak.
7. B.R. Ambedkar lawyer and economist served as Chairman of the Drafting Committee of the Constitution. (at Independence B.R. Ambedkar joined the Union Cabinet as law minister)
8. K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.
9. Two renowned civil servants played vital role in the assembly- B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries. Chief Draughtsman, S. N. Mukherjee, who had the ability to put complex proposals in clear legal language.

## 2. The Vision of the Constitution

1. On 13th December, 1946, Jawaharlal Nehru introduced the "Objectives Resolution" in the Constituent Assembly.
2. It proclaimed India to be an "Independent Sovereign Republic", guaranteed its citizens justice, equality and freedom, and assured that "adequate safeguards shall be provided for Minorities, backward and tribal areas, and Depressed and Other Backward Classes.
3. Nehru placed the Indian constitution in a broad historical perspective.
4. Nehru referred American, French, and Russian Revolution and located the history of Constitution-making in India within a longer history of struggle for liberty and freedom.
5. He stressed that the ideals and provisions of the constitution introduced in India could not be just derived from elsewhere. "We are not going just to copy", he said.
6. It was necessary to learn from the people of the West, from their achievements and failures.

### 2.1 The will of the people

1. In the winter of 1946-47, as the Assembly deliberated, the British were still in India. An interim administration headed by Jawaharlal Nehru was in place, but it could only operate under the directions of the Viceroy and the British Government in London.
2. A Communist member, Somnath Lahiri saw the dark hand of British imperialism hanging over the deliberations of the Constituent Assembly. He thus urged the members and Indians in general, to fully free themselves from the influences of imperial rule.
3. Lahiri exhorted his colleagues to realize that the Constituent Assembly was British-made and was "working the British plans as the British should like it to be worked out".
4. Nehru admitted that most nationalist leaders had wanted a different kind of Constituent Assembly.
5. "But," Nehru emphasized, "You must not ignore the source from which this Assembly derives its strength.
6. "Governments are, in fact the expression of the will of the people".  
"We have met here today because of the strength of the people behind us and we shall go as far as the people – not of any party or group but the people as a whole – shall wish us to go".

### 3. Defining Rights

1. There were many important questions to be answered by constituent assembly.
2. How were the rights of individual citizens to be defined?
3. Were the oppressed groups to have any special rights?
4. What rights would minorities have?
5. Who, in fact, could be defined as a minority?
6. The answers were evolved through the clash of opinions and the drama of individual encounters.
7. In his inaugural speech, Nehru had invoked the “will of the people” and declared that makers of the Constitution had to fulfill “the passions that lie in the hearts of the masses”.
8. Thus, it was a challenging task to meet the aspirations of the diverse group of people of vast India.

#### 3.1 The problem with separate electorates

1. On 27 August 1947, B Pocker Bahadur from Madras made a powerful plea for continuing separate electorates for minorities.
2. This demand for separate electorates provoked anger and dismay amongst most nationalists.
3. Most nationalists saw separate electorates as a measure deliberately introduced by the British to divide the people.
4. R.V. Dhulekar to B Pocker Bahadur- “The English played their game under the cover of safeguards with the help of it they allured you (the minorities) to a long lull. Give it up now... Now there is no one to misguide you.”
5. Sardar Patel declared “Separate electorates were a “poison that has entered the body politic of our country” “Do you want peace in this land?”
6. Govind Ballabh Pant declared that it was not only harmful for the nation but also for the minorities.
7. Behind all these arguments was the concern with the making of a unified nation state.
8. The Constitution would grant to citizens rights, but citizens had to offer their loyalty to the State.
9. Not all Muslims supported the demand for separate electorates. Begum Aizaas Rasul, felt that separate electorates were self- destructive since they isolated the minorities from the majority.
10. By 1949, most Muslim members of the Constituent Assembly were agreed that separate electorates were against the interests of the minorities.

#### 3.2 We will need much more than this Resolution

1. N.G. Ranga, (an expert orator) a socialist leader of the peasant movement, urged that the term minorities be interpreted in economic terms. The real minorities for N. G. Ranga were the poor and the downtrodden.
2. He welcomed the legal rights the Constitution was granting to each individual but pointed to its limits.
3. In his opinion it was meaningless for the poor people in the villages to know that they now had the fundamental rights. It was essential to create conditions where these constitutionally enshrined rights could be effectively enjoyed.
4. For this they needed protection. “They need props. They need a ladder,” said Ranga.
5. N. G. Ranga also drew attention to the gulf that separated the broad masses of Indians and those claiming to speak on their behalf in the Constituent Assembly Jaipal Singh about tribals. Sir, if there, is any group of Indian people that has been shabbily treated it is my people.
6. “They have been disgracefully treated, neglected for the last 6,000 years and now we are going to start a new chapter, a new chapter of independent India where there is equality of opportunity, where no one would be neglected”
7. Jaipal Singh spoke eloquently on the need to protect the tribes, and ensure conditions that could help them come up to the level of the general population.
8. Tribes were not a numerical minority, he argued, but they needed protection.

9. They had been dispossessed of the land they had settled, deprived of their forests and pastures, and forced to move in search of new homes. Perceiving them as primitive and backward, the rest of society had turned away from them, spurned them.
10. He made a moving plea for breaking the emotional and physical distance that separated the tribals from the rest of society: "Our point is that you have got to mix with us"
11. 'We are willing to mix with you'- Singh was not asking for separate electorates, but he felt that reservation of seats in the legislature was essential to allow tribals to represent themselves.

### **3.3 We were suppressed for thousands of years**

1. Some members of the Depressed Castes emphasized that the problem of the "Untouchables" could not be resolved through protection and safeguards alone. Their disabilities were caused by the social norms and the moral values of caste society.
2. J. Nagappa from Madras said "We have been suffering, but we are prepared to suffer no more". We have realised our responsibilities. We know how to assert ourselves.
3. J. Nagappa pointed out that numerically the Depressed Castes were not a minority: they formed between 20 and 25 per cent of the total population.
4. Their suffering was due to their systematic marginalization, not their numerical insignificance. They had no access to education, no share in the administration.
5. Addressing the assembly, K.J. Khanderkar of the Central Provinces said- 'We were suppressed for thousands of years. ... suppressed... to such an extent that neither our minds nor our bodies and now even our hearts work, nor are we able to march forward'
6. After the Partition violence, Dr. Ambedkar too no longer argued for separate electorates.
7. The Constituent Assembly finally recommended that untouchability be abolished, Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.

## **4. The Powers of the State**

1. One of the topics most vigorously debated in the Constituent Assembly was the respective rights of the Central Government and the states.
2. Among those arguing for a strong Centre was Jawaharlal Nehru.
3. As he put it in a letter to the President of the Constituent Assembly, "it would be injurious to the interests of the country to provide for a weak central authority"
4. Three lists of subjects: Union, State, and Concurrent. The Draft Constitution provided for three lists of subjects- Union, State, and Concurrent.
5. The subjects in the first list were to be the preserve of the Central Government, while those in the second list were vested with the states. As for the third list, here Centre and state shared responsibility.
6. Besides, Article 356 gave the Centre the powers to take over a state administration on the recommendation of the Governor.
7. The Constitution also mandated for a complex system of fiscal federalism.
8. In the case of some taxes (for instance, customs duties and Company taxes) the Centre retained all the proceeds; in other cases (such as income tax and excise duties) it shared them with the states; in still other cases (for instance, estate duties) not assigned them wholly to the states.
9. The states, meanwhile, could levy and collect certain taxes on their own: these included land and property taxes, sales tax, and the hugely profitable tax on bottled liquor.

### **4.1 The centre is likely to break**

1. The rights of the states were most eloquently defended by K. Santhanam from Madras. He said, "There is almost an obsession that by adding all kinds of powers to the Centre we can make it strong."
2. This was a misconception, said Santhanam. If the Centre was overburdened with responsibilities, it could not function effectively.

3. By relieving it of some of its functions, and transferring them to the states, the Centre could, in fact, be made stronger.
4. The fiscal provisions would impoverish the provinces since most taxes, except land revenue, had been made the preserve of the Centre.
5. "I do not want any constitution in which the Unit has to come to the Centre and say 'I cannot educate my people. I cannot give sanitation, give me a dole for the improvement of roads, of industries.'" "Let us rather wipe out the federal system and let us have unitary system."
6. In a few years, he said, all the provinces would rise in "revolt against the Centre". Many others from the provinces echoed the same fears.
7. They fought hard for fewer items to be put on the Concurrent and Union lists.
8. A member from Orissa warned that "the Centre is likely to break" since powers had been excessively centralized under the Constitution.

## 4.2 What we want today is a strong Government

1. Dr. Ambedkar had declared that he wanted "a strong and united Centre much stronger than the Centre we had created under the Government of India Act of 1935".
2. Reminding the members of the riots and violence that was ripping the nation apart, many members had repeatedly stated that the powers of the Centre had to be greatly strengthened to enable it to stop the communal frenzy.
3. Gopalaswami Swami Ayyangar, reacting to the demands for giving power to the provinces, He urged that "the Centre should be made as strong as possible".
4. Balakrishna Sharma, reasoned at length that only a strong centre could plan for the well-being of the country, mobilize the available economic resources, establish a proper administration, and defend the country against foreign aggression.
5. After Partition most nationalists felt that the earlier political pressures for a decentralized structure were no longer there. The violence of the times gave a further push to centralization.
6. The Constitution thus showed a distinct bias towards the rights of the Union of India over those of its constituent states.

## 5. The Language of the Nation

1. Within the Constituent Assembly, the language issue was debated over many months. By the 1930s, the Congress had accepted that Hindustani ought to be the national language.
2. Hindustani – a blend of Hindi and Urdu – was a popular language of a large section of the people of India. This multi-cultural language, Mahatma Gandhi thought, would be the ideal language of communication between diverse communities: it could unify Hindus and Muslims, and people of the north and the south. As communal conflicts deepened, Hindi and Urdu also started growing apart.
3. On the one hand, there was a move to Sanskritise Hindi, purging it of all words of Persian and Arabic origin. On the other hand, Urdu was being increasingly Persianised.
4. As a consequence, language became associated with the politics of religious identities. Mahatma Gandhi, however, retained his faith in the composite character of Hindustani.

### 5.1 A plea for Hindi

1. R. V. Dhulekar, a Congressman from the United Provinces, made an aggressive plea that Hindi be used as the language of constitution-making.
2. When told that not everyone in the Assembly knew the language, Dhulekar retorted, "People who are present in this House to fashion a constitution for India and do not know Hindustani are not worthy to be members of this Assembly. They better leave." On this occasion peace in the House was restored through Jawaharlal Nehru's intervention
3. But the language issue continued to disrupt proceedings and agitate members over the subsequent three years. Almost three years later, on 12 September 1947, Dhulekar's speech on the language of the nation once again sparked off a huge storm.

4. Language Committee report of the Constituent Assembly. The Language Committee report of the Constituent Assembly had thought of a compromise between those who advocated Hindi as the national language and those who opposed it.
5. It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language, but the transition to Hindi would be gradual.
6. For the first fifteen years, English would continue to be used for all official purposes. Each province was to be allowed to choose one of the regional languages for official work within the province.
7. By referring to Hindi as the official rather than the national language, the Language Committee of the Constituent Assembly hoped a solution that would be acceptable to all.

## 5.2 The fear of domination

1. Shrimati G. Durgabai from Madras explained her worries about the way the discussion was developing.
2. "Mr. President, the question of national language for India which was an almost agreed proposition until recently has suddenly become a highly controversial issue, whether rightly or wrongly, the people of non-Hindi-speaking areas have been made to feel that this fight, or this attitude on behalf of the Hindi-speaking areas, is a fight for effectively preventing the natural influence of other powerful languages of India on the composite culture of this nation"
3. G. Durgabai informed the House that the opposition in the south against Hindi was very strong: "The opponents feel perhaps justly that this propaganda for Hindi cuts at the very root of the provincial languages..."
4. Yet, she along with many others had obeyed the call of Mahatma Gandhi and carried on Hindi propaganda in the south, braved resistance, started schools and conducted classes in Hindi.
5. She had accepted Hindustani as the language of the people, but now that language was being changed, words from Urdu and other regional languages were being taken out.
6. Shri Shankar Rao Deo- A member from Bombay, Shri Shankarrao Deo stated that as a Congressman and a follower of Mahatma Gandhi he had accepted Hindustani as a language of the nation, but he warned: "if you want my whole-hearted support (for Hindi) you must not do now anything which may raise my suspicions and which will strengthen my fears."
7. T. A. Ramalingam Chettiar from Madras emphasised that whatever was done had to be done with caution; the cause of Hindi would not be helped if it was pushed too aggressively.
8. The fears of the people, even if they were unjustified, had to be allayed, or else "there will be bitter feelings left behind". "When we want to live together and form a united nation," he said, "there should be mutual adjustment and no question of forcing things on people ..."

### Importance of debates in Constituent Assembly-

1. The Constituent Assembly debates help us understand the many conflicting voices that had to be negotiated in framing the Constitution. The Constitution of India thus emerged through a process of intense debate and discussion.
2. Many of its provisions were arrived at through a process of give-and-take, by forging a middle ground between two opposed positions, example- right to vote to every adult Indian.
3. They tell us about the ideals that were invoked and the principles that the makers of the constitution operated with. At times the members of the Assembly also changed their ideas as the debate unfolded over three years. Hearing others argue, some members rethought their positions, opening their minds to contrary views and others changed their views in reaction to the events around.

### OBJECTIVE TYPE QUESTIONS [MCQ]

#### 1. When did the Indian Constitution come into effect?

- a. 26 January 1949

- b. 26 January 1950
- c. 15 August 1947
- d. 26 November 1950

Ans. - B. 26 January 1950

**2. The Indian Constitution was framed between\_\_\_\_\_**

- a. December 1946 and November 1949
- b. December 1947 and November 1950
- c. November 1946 and December 1949
- d. November 1947 and December 1950

Ans. - A. DECEMBER 1946 and December 1949

**3. Who gave the speech "A Tryst with Destiny" and when?**

- a. Mahatma Gandhi, 15 August 1947
- b. B.R Ambedkar, 26 January 1950
- c. Jawaharlal Nehru, 14 August 1947
- d. Rajendra Prasad, 15 August 1947

Ans - c. Jawaharlal Nehru, 14 August 1947

**4. Which political group viewed the Constituent Assembly as a creation of the British?**

- a. The Indian National Congress
- b. The Muslim League
- c. The Liberals
- d. The Socialists

Ans. - d. The Socialists

**5. Who was appointed as the first law minister of India?**

- a. Jawaharlal Nehru
- b. B.R Ambedkar
- c. Rajendra Prasad
- d. Sardar Vallabhai Patel

Ans- b. B.R Ambedkar

**6. Who were the two significant lawyers who served Dr. B.R Ambedkar in the drafting of the Constitution?**

- a. K.M Munshi and Krishnaswamy
  - b. S.N Mukherjee and Krishnaswamy
  - c. B.N Rau and S.N Mukherjee
  - d. K.M Munshi and B.N Rau

Ans.- a. K.M Munshi and Krishnaswamy

**7. While welcoming the Objectives Resolution, who urged that the term minorities be interpreted in economic terms?**

- a. N.G. Ranga
- b. Jawaharlal Nehru
- c. B.R. Ambedkar
- d. Mahatma Gandhi

Ans.- a. N.G. Ranga

**8. "... as an Adibasi, I am not expected to understand the legal intricacies of the Resolution."**

**Who said this?**

- a. Birsa Munda
- b. Alluri Seetha Rama Raju
- c. Jaipal Singh
- d. Tirot Singh

**Ans.-** c. Jaipal Singh

**9. "We have been suffering, but we are prepared to suffer no more." Who said this?**

- a. B.R. Ambedkar
- b. J. Nagappa
- c. K.J. Khanderkar
- d. Subash Chandra Bose

**Ans.-** b. J. Nagappa

**10. Which article gave the centre the powers to take over a state administration on the recommendation of the Governor?**

- a. Article 360
- b. Article 350
- c. Article 353
- d. Article 356

**Ans. -** d. Article 356

11. Mahatma Gandhi wanted to make \_\_\_\_\_ language as the national language.

- (a) Hindustani
- (b) Hindi
- (c) Tamil
- (d) Urdu

**Ans. -** (a) Hindustani

12. Who was the chairman of the Drafting Committee?

- (a) B.R. Ambedkar
- (b) Sardar Patel
- (c) Nehru
- (d) Dr. Rajendra Prasad

**Ans. -** (a) B.R. Ambedkar

13. Consider the following statements:

1. Mahatma Gandhi gave Objective Resolution.
2. An interim government was made in 1946 under the leadership of Jawaharlal Nehru.
3. K Sanathanam from Madras strongly favoured the rights of states.
4. Mahatma Gandhi wanted to keep Hindi as the national language.

Which of the given statements **is NOT correct?**

- (a) 1, 4
- (b) 2, 3
- (c) 3, 4
- (d) 2, 4



Ans.- (a) 1, 4

14. Consider the following statements:

1. The members of the Constituent Assembly were indirectly elected.
2. Govind Ballabh Pant opposed a separate electorate.
3. Shri Shankar Rao accepted Hindustani as the national language.
4. N G Ranga counted tribals among minorities.

Which of the given statements **is/are correct**?

- (a) 1, 3, 4
- (b) 1, 2, 4,
- (c) 2, 4
- (d) 2,3, 4

Ans. - (b) 1, 2, 4

15. Find out from the following pairs which **one is not correctly** matched:

- (A) Quit India Movement: 1942
- (B) Objectives Resolutions introduced: December 1945
- (C) Rising of the ratings of the Royal Indian Navy in Bombay: 1946
- (D) Indian constitution is signed: 1949

Ans. - (B) Objectives Resolutions introduced: December 1945

16. Article 25-28 consists of \_\_\_\_

- (A) Right to Equality
- (B) Cultural and Educational Rights
- (C) Freedom of Religion
- (D) Caste Reservations

Ans. - (C) Freedom of Religion

17. Which of the following statements are true regarding in the composition of the Constituent Assembly

- (A) The representative were to be elected from the four constituents – Hindu, Muslim, Sikh & Christian.
- (B) The Total strength of the Constituent Assembly was 389.
- (C) The Chairman of the Union Constituent Committee was Sardar Vallabh Bhai patel
- (D) The Drafting Committee Under the Chairmanship of Dr. B.R. Ambedkar consisted of eight members.

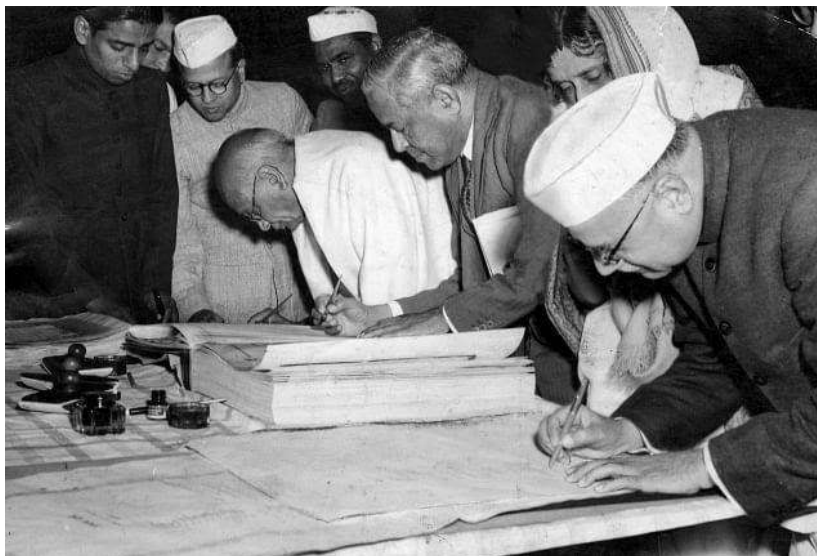
Ans. - (D) The Drafting Committee Under the Chairmanship of Dr. B.R. Ambedkar consisted of eight members.

18. The number of members of the Constitute Assembly of Independence India was \_\_\_\_\_

- (A) 200
- (B) 300
- (C) 400
- (D) 500

Ans. - (B) 300

19. Seeing the given picture, tell what is being signed?



Ans. – Indian Constitution.

20. From the picture given below, who is number 4 in the first row from left to right?



Ans. - Pandit Jawaharlal Nehru

### SHORT ANSWERS TYPE QUESTION (3 Marks)

**Q 1** What were the ideal expressed in the Objectives Resolution?

Ans

1. Proclaimed India to be an 'Independent Sovereign Republic'.
2. Guaranteed its citizens justice, equality and freedom.
3. Assured adequate safeguard for minorities, backward and tribal areas and depressed classes.

**Q 2** What were the immediate events before the making of the Constitution?

Ans

1. Quit India Movement was launched which was a widespread popular movement against the British.
2. Subhas Chandra Bose bid to win freedom through armed struggle and there was an uprising of the Royal Indian Navy in Bombay and other cities in the spring of 1946.
3. There were mass protests of workers and peasants in different parts of the country in late 1940s.

**Q 3** What were the provisions of fiscal federalism?

Ans

1. Some taxes such as custom duties and company taxes, all the proceeds were retained by Centre.
2. Other taxes such as income tax and excise duties, the proceeds were shared by both the Centre and states.
3. Some taxes such as land and property taxes, sale tax and tax on bottled liquor could be levied

and controlled by the states on their own.

**Q 4 Examine the views of R.V.Dhulekar and Smt. Durgabai on the question of National language.**

Ans 1. On the question of National Language was the case for Hindi was mostly advocated by R.V.Dhulekar. He wanted that Hindi should be used as the language of constitution-making.  
2. Smt. Durgabai informed the House that the South was against Hindi as it may cut the root of all provincial languages. She started schools and conducted classes in Hindi, and was shocked to see the agitation for Hindi.

**Q 5 How the constitution of India protects the rights of the Central and the State Government?**

Ans 1. The rights of the Central and State Governments were debated vigorously in Constitution Assembly.  
2. The Constitution mandated for a complex system of fiscal federalism.  
3. Article 356 gave the powers to the Centre to take over state administration on the basis of the recommendation of the Governor.

**Q 6 Examine the views of Mahatma Gandhi on the question of a National Language of the country.**

Ans 1. Mahatma Gandhi felt that Hindustani was a language that the common people could be easily understood.  
2. Hindustani was a blend of Hindi and Urdu, was popular among a large section of the people.  
3. According to Mahatma Gandhi, Hindustani would be the ideal language of communication between diverse communities. It would help to unify the Hindus and The Muslims and the people from north and south.

**Q 7 What was the demand of B PockerBahadur?**

Ans B. PockerBahadur from Madras demanded to continue with the separate electorates. He argued that minorities exist in all lands. They could not be washed away and could not be erased out of existence.

**Q 8 What are the features of the Indian Constitution?**

Ans 1. There was substantial agreement on the granting of the Right to Vote to every adult Indian.  
2. Constitution emphasized on Secularism.  
3. Fundamental Rights

### **LONG TYPE QUESTION ANSWER (8 Marks)**

**Q 1 How was the term minority defined by different groups?**

Ans The minority was defined by different groups in the following ways :

1. N.G. Ranga, a socialist who had been a leader of the peasant movement, stated that the term minorities be interpreted in economic terms. He emphasised that the real minorities were the poor and the downtrodden i.e., the masses of this country. These include tribal people and poor villagers who are exploited by moneylenders, zamindars, malguzar and other people.
2. Jaipal Singh, an Adibasi, stated that tribes were not a numerical minority but they needed protection. They have been disgracefully treated and neglected for the last 6,000 years. They have been perceived as primitive and backward.
3. Dakshayani Velayudhan from Madras refused to believe that seventy million Harijans were to be considered as a minority but their social disabilities should be removed.
4. J. Nagappa from Madras pointed out that numerically the Depressed Castes were not a minority. They formed between 20 and 25 per cent of the total population. They suffered due to their systematic marginalization.

**Q 2 "The discussions within the Constituent Assembly were also influenced by the opinions**

**expressed by the public”.**

**Ans** The public opinion had a considerable effect on the discussions of the Constituent Assembly that were:

1. There was public debate on all the resolutions.
2. The newspapers reported the arguments presented by different members on any issue.
3. Criticisms and counter criticism in the press shaped the nature of the consensus that was ultimately reached on specific issues.
4. Suggestions from the public was also welcomed which created a sense of collective participation.
5. Many linguistic minorities demanded protection of their mother tongue. Religious minorities asked for special safeguards.
6. The groups low caste or dalits demanded an end to ill-treatments by upper caste people and reservation of separate seats on the basis of their population in legislatures.
7. Important issues of cultural rights and social justice raised in the public discussions were debated in the Assembly.
8. In the same way, groups of religious minorities came forward and asked for special safeguards.

**Q 3 Discuss the different arguments made in favour of protection of the oppressed groups.**

**Ans** 1. Demand for Social and Economic Empowerment-

It was felt that oppressed classes like tribals and untouchables required special attention and safeguards to enable them to raise their status and come to the level of the general population.

2. Tribals to the Mainstream-

Tribals were regarded backward. They were not accepted well in society. They were almost rejected. For their empowerment they were required to be assimilated in the society. They were also required to be brought into the mainstream of the society. So special protection and care were offered to them.

3. Constitutional Provisions-

Lands of the tribals have been confiscated and had been deprived of their forests and pastures. Tribals and untouchables had no access to education. They did not take part in administration. So some legislation was required to improve their conditions.

4. Empower the Depressed Classes-

In society untouchables were treated as labourers. Society used their services but did not give them respectable position. They were treated as outcast and kept isolated. Their sufferings were due to their systematic marginalization.

**Q 4 How did the Constituent Assembly seek to resolve the language controversy?**

**Ans** 1. Linguistic Diversity-

India is a large country. It has many different regions. Diverse groups of people live here and speak different languages. So for a new nation like India it was necessary to give proper attention to the intricacies of different languages.

## 2. Hindustani as National Language-

Hindustani was a choice for the Congress and Mahatma Gandhi. Congress had already decided to adopt Hindustani as the national language of the country. Mahatma Gandhi was also in favour of adopting Hindustani as the national language and supported strongly for this view. He argued that everyone should speak in a language which is understood by most of the common people. Hindustani was not a new language. It was a blend of Hindi and Urdu. It was enriched by the interaction of diverse cultures and spoken by most of the people of the country.

## 3. Uproar on the Language Issue-

R.V. Dhulekar pleaded in favour of Hindi for adopting it as the national language. He came from the United Province and a Congressman. He wanted that Hindi should be used as language of constitution-making. He even said that those who did not know Hindustani were not worthy to be the members of the Constituent Assembly.

## 4. Suggestion by the Language Committee-

The language Committee of the Constituent Assembly suggested a compromise formula in its report. It suggested that Hindi in Devnagri script should be the official language of the country and tried to resolve the issue. It also suggested that transition from English to Hindi should be gradual. It was also suggested that during first fifteen years since adoption of the Constitution, English would continue to serve as for official purposes. So it was clear that the Language Committee referred Hindi as the official language not the national language.

## 5. Fear of Hindi's Domination-

The members of the Constituent Assembly who belonged to the Southern India were apprehensive of the view. They felt that Hindi would be a threat to their provincial languages. Shankar Rao from Bombay, T.A. Ramalingam Chettiar and Mrs. G. Durgabai of Madras suggested that issue of language required utmost care and needed to be handled efficiently and dextrally. Hindi should not be thrust upon the people of South India.

## Source Based Questions

**Read the following paragraphs carefully and answer the questions given follows:**

**Q 1** "There cannot be any divided loyalty"- Govind Ballabh Pant.

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self.

For the success of democracy one must train himself in the art of self discipline.

In Democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centered round the state. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares naught for larger or other interests, then democracy is doomed.

(i) Why did Govind Ballabh Pant give more stress on the art of self-discipline?

Ans Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined. Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy. So a trait of sacrifice should be present in every citizen and this character of sacrifice can be learned through discipline.

(ii) What was considered important for the success of democracy?

Ans For success of democracy, there should not be divided loyalty and it must be centered round the state and citizens should care less for themselves and more for fellow citizens.

(iii) 'In Democracies one should care less for himself and more for other.' Give your views on this philosophy.

Ans This philosophy of democracy suggests that one should be considerate towards other; nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.

## Q 2 **'We are not just going to copy'**

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic....Now, some friends have raised the question "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions.

Obviously, we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter? The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country.

We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to be given to that democracy, the fullest democracy, I hope the House will notice that in this resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we have done something much more than using the word.

We have given the content of democracy in this resolution and not only the content of democracy but the context, also, if I may say so of economic democracy in this resolution. Others might take objection to this Resolution on the grounds that we have not said that it

should be a Socialist State.

Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the Constitution of a Socialist State and I do believe that the whole world will have to go that way.

(i) "We are not just going to copy". Who said this?

Ans Jawahar Lal Nehru

(ii) Mention the three basic features of the constitution given in the above passage.

Ans Three basic features of the constitution given in above passage are-

(a) Independent (b) Sovereign (c) Republic.

(iii) On what kind of socialism did Nehru give stress to?

Ans Nehru was supporter of Socialism and he said that India would stand for socialism, where every citizen would be provided equal opportunities for growth and development. There would be economic democracy and economic justice.

**Q 3 "British element is gone but they have left the mischief behind"- Sardar Vallabh Bhai Patel.**

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betides the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

(i) Why are separate electorates considered as a mischief?

Ans Separate electorate was considered as a mischief because in the name of giving representation to minorities and making the administration easy, British divided two major communities of India politically. Later, this issue of separate electorate played an important role in partition of the country.

(ii) State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation.

Ans Patel said in an assembly that there was no provision of separate electorate in any free country. He further said that separate electorate could not deliver any good, so it was better to forget it. For political unity he said, this electorate had to go. British introduced the policy of divide and rule. After the British we should reject it for the sake of the unity of our nation.

(iii) How did the philosophy of separate electorates result in a separate nation?

Ans Philosophy of separate electorate saw Hindus and Muslims as separate political identity. It believed that interest of Hindus and Muslims were not common, so to represent Muslims

there should be a Muslim only, similarly for Hindu only Hindu should represent. This policy separated the people on the basis of religion and started to keep one community isolated from another politically. It was there to divide Indians on the basis of religion.

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## PRACTICE QUESTION PAPER1 (2022-2023)

□□□□□□ HISTORY (027)

□□□□□: 12 CLASS-XII

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□□□:80

Time Allowed :3hrs

Max. Marks: 80

□□□□□□□ □□□□□□□:General Instructions :

- (i) प्रश्न पत्र में पांच खंड होते हैं – अ, ब, स, द और य। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।  
(ii) खंड ए – प्रश्न 1 से 21 प्रत्येक के 1 अंक के वस्तुनिष्ठ प्रश्न हैं।  
(iii) खंड बी – प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।  
(iv) खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।  
(v) खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक के 4 अंक हैं।  
(vi) खंड-ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।  
(vii) प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है। ऐसे प्रश्नों में से केवल एक विकल्प का प्रयास करना है।  
(viii) इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।

- (i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.  
(ii) Section A – Question 1 to 21 are MCQs of 1 mark each.  
(iii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.  
(iv) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words.  
(v) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each.  
(vi) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.  
(vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.  
(viii) In addition to this, separate instructions are given with each section and question, wherever necessary.

Section A

1X21=21

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Source -NCERT

- A. An Indo Greek Coin
- C. Punch Mark Coin

- B. A Gupta Coin
- D. Yaudeheya Coin

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**NOTE: The following question is for the visually impaired candidates in lieu of Question number 5.**

Who among the following issued purest gold coins?

- A. Indo-Greek rulers
- B. Gupta rulers
- C. Kushanas rulers
- D. Pandyas rulers

6

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1

	<p>“The world is transient (anicca) and constantly changing; it is also soulless (anatta).”  Identify the essence of the words of Buddha from the options given below</p> <p>A. The world is animated.  B. The world has no life.  C. There is nothing eternal in this world and it has no soul.  D. We should follow non violence.</p>	
7	<p>□□□□□□□ □□ □□□□ □□□□ □□□□ □□ □□□□□□□□ □□ □□□ □□□□□  □□□□□?</p> <p>□ □□□□, □□□□□, □□□□□□ □□ □□□□□</p> <p>□□ □□□□□, □□□□□, □□□□□□ □□ □□□□□</p> <p>□□ □□□□□, □□□□□□, □□□□□□ □□ □□□□</p> <p>□□ □□□□□, □□□□□□, □□□□□ □□ □□□□□</p> <p><b>Pick the correct order of the four dynasties that ruled Vijayanagara?</b></p> <p>A. Sangama, Tuluva, Aravidu and Saluvas  B. Saluvas, Sangama, Aravidu and Tuluva  C. Saluvas, Tuluva, Aravidu and Sangama  D. Sangama, Saluvas, Tuluva and Aravidu</p>	1
8	<p>□□□□□ □□□□□ □□ □□□□ :  ..... □□□□□ □□ □□□□□□□ □□ □□□□□□ □□ □□□□□</p> <p>□□□□□ □□ □□□?</p> <p>□. □□□□□□ □□□□□</p> <p>□□ □□□□□ □□□ □□□□□</p> <p>□□ □□□□□□□□□ □□□□□</p> <p>□□ □□□□□□□□□ □□□□□</p> <p><b>Fill in the blank:</b>  The walls of the ..... temple has scenes sculpted from Ramayana?</p> <p>A. Vitthala Temple  B. Hazara Ram Temple  C. Virupaksha Temple  D. PampaDevi Temple</p>	1
9	<p>□□□□□□□□□□ □□□ □□ □□□ □□ □□□ □□□□□□□ □□□□ □□□ □□:  □□□ □□□□□</p> <p>1. □□□ □□□□ □□□□□□□</p> <p>□□□ □□□□□□□</p> <p>2. □□□□□□□□□□□ □□□□□</p> <p>□□□ □□□□□</p> <p>3. □□□□□</p> <p>□□□ □□□□□□□</p> <p>4. □□□□□□□□□□□</p> <p>□. □□□□□□□ □□□□</p> <p>□□ □ □</p> <p>□□. □□ □□ □□□□□ □□ □□□</p> <p>□□□□□</p> <p><b>Which one of the following is not correctly matched?</b></p> <p>a. Ajmer 1. Shaikh Salim Chisti  b. Delhi 2. Nizamudin Auliya  c. Punjab 3. Farid  d. Delhi 4. Nasiruddin</p> <p>A. All of the Above  B. A  C. D  D. None of these</p>	1
10	<p>□□□□□ □□ □□□ □□□ □□ □□□, □□ □□ □□□□□□ (A) □□ □□□ □□□</p>	1

Assertion (A): Evidence of ploughed field has been found at Kalibangan (Rajasthan).

Reason (R): Two sets of furrows at right angles to each other are found at the field.

A. Both (A) and (R) are correct and (R) is the correct explanation of (A)

B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

C. (A) is correct, but (R) is not correct

D. (R) is correct, but (A) is not correct

Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason (R).

Assertion (A): Evidence of ploughed field has been found at Kalibangan (Rajasthan).

Reason (R): Two sets of furrows at right angles to each other are found at the field.

A. Both (A) and (R) are correct and (R) is the correct explanation of (A)

B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

C. (A) is correct, but (R) is not correct

D. (R) is correct, but (A) is not correct

11 Complete the following with the correct option

Uzbekistan: Al-Biruni, ..... : Ibn Batuta :

- A. Persia
- B. Saudi Arabia
- C. Libiya
- D. Morracco

12 Which among the following is Correctly matched?

- |                        |                 |
|------------------------|-----------------|
| List 1                 | List 2          |
| A. Abolish Sati        | Lord Dallhousie |
| B. Doctrine of Lapse   | Lord Velleselly |
| C. Subsidiary Alliance | William Bentick |
| D. Relief of Lucknow   | Miss Wheeler    |

13

Assertion (A): Evidence of ploughed field has been found at Kalibangan (Rajasthan).

Reason (R): Two sets of furrows at right angles to each other are found at the field.

A. Both (A) and (R) are correct and (R) is the correct explanation of (A)

B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

C. (A) is correct, but (R) is not correct

D. (R) is correct, but (A) is not correct



	<p>Who were the “amil-guzar” during Mughal period?</p> <p>A. The revenue collectors from a village  B. An official responsible for ensuring that imperial regulations  C. The amount assessed in revenue collection  D. Property cultivated for the private use of Zamindars.</p>	
17	<p>The collector of Bhagalpur, who proposed a policy of pacification for the Paharia’s was?</p> <p>A. William Black  B. Francis Buchanam  C. Walter Pollock  D. Augustus Cleveland</p>	1
18	<p><b>Which of the following options is correct?</b></p> <p>A. This event brought Mahatma Gandhi to world attention.  B. It was first Nationalist activity in which women participated in large number.  C. It forced upon British the realization that their raj would not last forever.  D. All are Correct</p>	1
19	<p><b>Find out from the following pairs which one is NOT correctly matched:</b></p> <p>A. Ahmedabad : Cotton Textile worker  B. Dandi : Salt March Started  C. Champaran : Land Revenue  D. Jallianwala Bagh : Rowlatt Act</p>	1
20	<p><b>Who among the following presented the Objective Resolution in Consituent Assembly?</b></p> <p>A. Jawahar Lal Nehru  B. B.R. Ambedkar  C. Rajendra Prasad  D. Vallabh Bhai Patel</p>	1
21		1

Who warned the members that separate electorates would be self destructive & isolate the minorities from the majorities.

A. N.G.Ranga

Somnath Lahiri

B. B. Pocker Bahadur

Begum A Rasul

**SECTION B**

**SHORT ANSWER TYPE QUESTIONS**  
**3X6=18**

22	<p>Do you think that Harappa had a better system of administration? Support your answer.</p> <p>OR</p> <p>How do historians identify the centre of craft production?</p>	3
23	<p>Describe any five features of Mahajanpada?</p>	3
24	<p>Analyse the notion of pollution mentioned by Al Biruni?</p>	3
25	<p>Why do you think that agricultural tracts were fortified during medieval period?</p>	3
26	<p>"The deeds and bonds appeared as symbols of the new oppressive system under colonialism in India". Elucidate</p>	3
27	<p>"The dispossession of taluqdars meant the breakdown of an entire social order." Critically Examine the statement.</p> <p>OR</p> <p>How did the rebels in 1857 try to materialize their 'vision of unity'? Explain briefly.</p>	3
<p><b>SECTION C</b></p> <p><b>Long Answer Type Questions</b></p> <p><b>8x3=24</b></p>		
28	<p>'The Mahabharata is a good source to study the social value of ancient times' Prove it?</p>	8

OR

The rules of the Brahmanical texts were not universally followed in ancient time. Justify giving five evidence.

29 How did the life of forest Tribals transformed during medieval period? 8

OR

Explain how did Village Headman Regulated Rural Society during the Mughal Period.

30 How did Mahatma Gandhi transform the nature of the National movement? 8

OR

"असहयोग विरोध का एक रूप था"। इस कथन का मूल्यांकन कीजिए। "Non Cooperation was a form of Protest". Evaluate this statement.

SECTION - D

Source Based Questions 4x3=12

31 4

Read the given passage carefully and answer the question that follows – Why were Stupa’s built “This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord, with remains of theTathagata(another name for the Buddha)?”

- 31.1. 1
31.2 1
31.3 2

Read the given passage carefully and answer the question that follows – Why were Stupa’s built “This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord,with remains of theTathagata(another name for the Buddha)?”



The Buddha replied : "Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good."

But when pressed further, the Buddha said: "At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume .... or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy."

31.1. What are the Stupas? 1

31.2 Who advised the Ananda to build the Stupa? 1

31.3 Who was the Tathagata? What had he told about the importance of the stupa? 2

32 प्रश्न 19. निम्नलिखित अंशों को ध्यानपूर्वक पढ़िए और निम्नलिखित प्रश्नों के उत्तर दीजिए।

4

### खम्भात में एक चर्च

यह 1598 में अकबर द्वारा जारी एक फरमान (शाही आदेश) का एक अंश है। जबकि यह हमारे प्रतिष्ठित और पवित्र नोटिस तक पहुंचा कि यीशु के पवित्र समाज के पादरी (पिता) शहर में प्रार्थना (चर्च) का घर बनाना चाहते हैं। कंबायत (गुजरात में खंभात) की इसलिए एक उच्च जनादेश..... जारी किया जा रहा है...। खम्भात शहर के गणमान्य व्यक्ति किसी भी हालत में उनके रास्ते में नहीं खड़े हों बल्कि उन्हें एक चर्च बनाने की अनुमति दें, ताकि वे अपनी पूजा में खुद को शामिल कर सकें, यह आवश्यक है कि सम्राट के आदेश का हर तरह से पालन किया जाए। .

Q1. यह अंश कहाँ से लिया गया है? 1

उत्तर। यह अंश 1598 में अकबर द्वारा जारी एक फरमान (शाही आदेश) से लिया गया है

प्रश्न 2. अकबर ने इस आदेश के माध्यम से गुजरात की जनता को क्या संदेश दिया। 1

उत्तर। इस फरमान के माध्यम से अकबर ने गुजरात के लोगों को यीशु के पवित्र समाज के पादरियों (पिताओं) द्वारा एक चर्च के निर्माण की अनुमति देने का आदेश दिया।

Q3. यह आदेश अकबर के धार्मिक स्वरूप के किस पहलू की ओर संकेत करता है? 2

उत्तर। यह आदेश अकबर की धार्मिक सहिष्णुता की नीति को इंगित करता है। हमें पता चलता है कि अकबर सभी धर्मों को समान सम्मान देता था।

Q19. Carefully read the following excerpts and answer the following questions.

### A Church in Khambat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padres (father) of the holy society Of Jesus wish to build a house of prayer ( church) in the city of Kambayat (Khambat in Gujrat) therefore an exalted mandate..... is being issued .... That the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church, so that they may engage themselves in their own worship it is necessary that the order of the emperor should be obeyed in every way.

Q1. From where has this excerpt been taken? 1

Ans. This excerpt has been taken from a farman (imperial order) issued by Akbar in 1598

Q2. What message did Akbar conveyed to the people of Gujrat through this order.

1

Ans. Through this farman Akbar ordered to the people of Gujrat to allow the construction of a Church by the padries (fathers) of the holy society of Jesus.

Q3. which aspect of the religious nature of Akbar does this order indicate? 2

Ans. This order indicates Akbar's policy of religious toleration. We come to



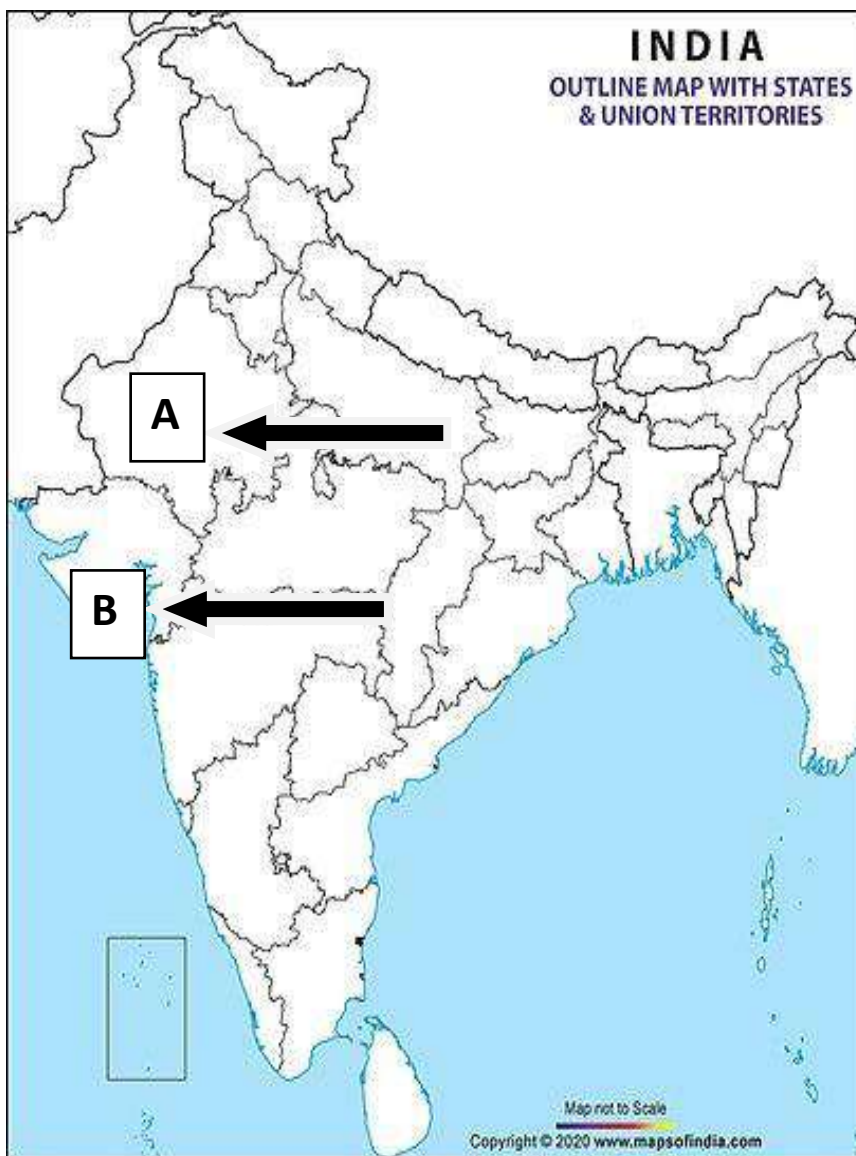
Dholavira  
Hampi  
Chauri chaura

B. on the same political outline map of India some places are marked as **A** and **B**, identify and label them.

- The holy place of Muslims in India
- The place from where Civil Disobedience Movement began.

**NOTE : The following question is for the visually impaired candidates in lieu of Question number 34.**

- A Harappan site where water reservoir was found.
- Place which was discovered by Collin Mackenzie
- Place where an incident in which 22 policeman were burnt during Non-Cooperation Movement.
- Place where Dargah of Khawaja Muinuddin Chisti situated.
- The place from where Civil Disobedience Movement began.





Archaeologists have found evidence of a ploughed farm-

- (a) Banawali  
(c) Lothal

- (b) Kalibanga  
(d) Manda

4

Which inscription mentions the category of silk weavers who migrated from Lat region?

- (a) Aihole inscription  
(c) Mandasaur inscription

- (b) Junagadh inscription  
(d) Vidisha inscription

1

5

Which inscription mentions the category of silk weavers who migrated from Lat region?



(a) Aihole inscription

(b) Junagadh inscription

(c) Mandasaur inscription

(d) Vidisha inscription



- A. Hastinapur  
C. Ahichhatrapur

- B. Ajmer  
D. Mathura

नोट : निम्नलिखित प्रश्न, प्रश्न संख्या 5 के स्थान पर दृष्टिबाधित अभ्यर्थियों के लिए है।

**NOTE : The following question is for the visually impaired candidates in lieu of Question number 5.**

Which inscription mentions the category of silk weavers who migrated from Lat region?

- (a) Aihole inscription  
(c) Mandasaur inscription

- (b) Junagadh inscription  
(d) Vidisha inscription

Who has been called the ruler who abducted the Darpa of Kshatriyas?

- (a) Kanishka

- (b) Rudradaman

	(c) Gautami-Putta-Satakarni	(d) Minander	
6	<p>□□□ □□□□□ □□□□□□ □□ □□□□□□, □□□□ □□ □□□□□□ □□  □□□□□□□ □□ □□□ □□□ □□□□□ □□□ □□□□ □□□□□ □□□□□  □□□ □□□</p> <p>A) □□□□□□□□□□ B)  □□□□□□□□□□□□□□</p> <p>C) □□□□□ □□□□□ D)  □□□□□□□□□□ □□□□</p> <p>According to which Buddhist text, Ashoka distributed portion of the Buddha's relics to every important town and ordered the construction of stupas over them?</p> <p>A) Ashokavadana B) Mahaparinibbana Sutta  C) Sutta Pitaka D) Vessantara Jataka</p>		1
7	<p>निम्नलिखित कथनों के बारे में विचार कीजिये</p> <p>1. 1565 के तालीकोटा के युद्ध के समय कृष्णादेवाराय, विजयनगर के मुख्यमंत्री थे</p> <p>2. विजयनगर की सेना को बिजापुर, अहमदनगर और गोलकुंडा की संयुक्त सेना ने हराया</p> <p>सही विकल्प चुनिये</p> <p>ए) कथन 1 सही है बी) कथन 2 सही है</p> <p>सी) 1 और 2 दोनों सही हैं डी) 1 और 2 दोनों सही नहीं हैं</p> <p>Consider the following statements:-</p> <p>1. In 1565, the battle of Talikota started and the army was led by Krishnadeva Raya, the chief minister of Vijayanagara.</p> <p>2. The army of Vijayanagara defeated by the combined armies of Bijapur, Ahamadnagar and Golconda.</p> <p>Choose the correct option.</p> <p>a) Statement I is correct. b) Statement II is correct.  c) Both I and II are correct. d) Both I and II are incorrect.</p>		1
8	<p>अमर नायक व्यवस्था कहाँ से ली गयी थी?</p> <p>ए. दक्षिण की जमींदारी व्यवस्था से</p> <p>बी. दिल्ली सुल्तानों की इक्ता व्यवस्था से</p> <p>सी. मुग़लों की मानसबदारी व्यवस्था से</p> <p>डी. दक्षिण की इक्ता व्यवस्था से</p> <p>Amara Nayaka system was derived from-</p> <p>A. Zamindari system of south  B. The Iqta system of Delhi sultans  C. Mansabdari system of Mughal  D. The Iqta system of Deccan</p>		1
9	<p>□□□□□□□□□□ □□□ □□ □□□ □□ □□□ □□□□□□□ □□□□ □□:  □ □□□□□</p> <p>1. □□□ □□□□ □□□□□□</p> <p>□□□ □□□□□□□</p> <p>2. □□□□□□□□□□□□ □□□□□</p> <p>□□□ □□□□□□</p> <p>3. □□□□□</p> <p>□□□ □□□□□□□</p> <p>4. □□□□□□□□□□□</p> <p>□. □□□□□□□□ □□□</p> <p>□□ □ □</p> <p>□□. □□</p> <p>□□ □□□□□ □□ □□□ □□□□</p> <p><b>Which one of the following is not correctly matched:</b></p> <p>a. Ajmer 1. Shaikh Salim Chisti</p>		1

	<p>b. Delhi c. Punjab d. Delhi A. All of the Above B. A C. D D. None of these</p> <p>2. Nizamudin Auliya 3. Farid 4. Nasiruddin</p>	
10	<p>प्रोटो-शिव की मुहरों के बारे में निम्नलिखित कथनों पर विचार करें। .1 प्राचीन धार्मिक ग्रंथों में एक देवता 'रुद्र' का उल्लेख मिलता है। .2 बाद में शिव के लिए रुद्र शब्द का प्रयोग किया गया। .3 ऋग्वेद में रुद्र का उल्लेख पशुपति के रूप में नहीं किया गया है। .4 पशुपति का चित्रण ऋग्वेद में रुद्र के उल्लेख से मेल नहीं खाता। दिए गए कथनों में से कौन-सा/से सही है/हैं? (ए) 1, 2, 3, 4 (बी) 1, 2, 3 (सी) 2, 3, 4 (डी) 1, 3, 4</p> <p>Consider the following statements about the seals of Proto-Shiva. 1. There is a mention of a deity 'Rudra' in ancient religious texts. 2. Later the word Rudra was used for Shiva. 3. Rudra is not mentioned in the Rigveda as Pashupati. 4. The depiction of Pashupati does not match the mention of Rudra in the Rigveda. Which of the given statements is/are correct? (a) 1, 2, 3, 4 (b) 1, 2, 3 (c) 2, 3, 4 (d) 1, 3, 4</p>	1
11	<p>कुशल डाक व्यवस्था की जानकारी हमें किसके वृत्तांत से मिलती है? ए। अल बिरुनी बी। इब्न -बतूता सी। बर्नियर डी। फाहयान</p> <p>From whose account we do get the existence of efficient postal system? a. Al -biruni b. Ibn -Battuta c. Bernier d. Fa-hian</p>	1
12	<p>□□□□□□ □□ □□□□□□ □□ □□□□ □□□□□□ □□□□□□□□□□□□ □□□□ □□ □□□□□□ □□□□□□ □□□□ □□? (A) □□□□ - □□□□ □□□□□□□□□□□□ (B) □□□□□□ - □□□□ □□□□ (C) □□□□□□ - □□□□□ □□□□□□□□ □□□□ (D) □□□□ - □□□□ □□</p> <p>Which of the following is an incorrect match for the centre of the revolt and their leaders? (A) Gonoo - Kol Tribal (B) Kanpur - Nana Saheb (C) Jhansi - Rani Laxmi Bai (D) Awadh - Shah Mal</p>	1
13	<p>□□□□ □□ □□□ □□□ □□ □□□, □□ □□ □□□□□□ (A) □□ □□□ □□□ □□□□ □□□□ □□□ □□ □□ □□□□□□ □□ □□□□ (□□) □□ □□□ □□□ □□□□ □□□□ □□□□ □□□□□□ (□): □□□ □□ □□□□□ □□□ □□□□ □□□□□□□□□□□□ □□ □□ □□□□□□□□□ □□□□□ □□ □□□□□□ □□□ □□ □□□□□□ □□□□ □□□□ □□□□</p>	1





	C. Pahi kashta D. Jajmani	
16	<p>Who were the "amil-guzar" during Mughal period?</p> <p>A. The revenue collectors from a village B. An official responsible for ensuring that imperial regulations C. The amount assessed in revenue collection D. Property cultivated for the private use of Zamindars.</p>	1
17	<p>To whom with the Permanent Settlement was made ?</p> <p>a. Governor-Generals of Bengal b. Rajas and Taluqdars of Bengal c. A and B Both d. None of the above</p>	1
18	<p>निम्नलिखित कथनों को पढ़िए और घटनाओं को कालानुक्रमिक अनुक्रमों में व्यवस्थित कीजिए</p> <p>i. खिलाफत आंदोलन ii. कांग्रेस का लाहौर अधिवेशन iii. साइमन कमीशन का आगमन iv. चौरिचौरा की घटना</p> <p>विकल्प</p> <p>क. i, ii, iii, iv ख. i, iv, iii, iv ग. ii, iii, iv, i घ. iii, iv, ii, i</p> <p>Read the following statements and arrange the events in chronological sequences</p> <p>i. Khilafat Movement ii. Lahore Session of Congress iii. Arrival of Simon Commission iv. Chauri Chaura incident</p> <p>Options</p> <p>a. i, ii, iii, iv b. i, iv, iii, iv c. Ii, iii, iv, I' d. Iii, iv, ii, i</p>	1
19	<p>Find out from the following pairs which one is NOT correctly matched:</p> <p>A. Ahmedabad : Cotton Textile worker B. Dandi : Salt March Started</p>	1

	C. Champaran : Land Revenue D. Jallianwala Bagh : Rowlatt Act	
20	नियति से साक्षात्कार" भाषण किसने और कब दिया था? (A) महात्मा गांधी, 15 अगस्त 1947 (B) बीआर अम्बेडकर, 26 जनवरी 1950 (C) जवाहरलाल नेहरू, 14 अगस्त 1947 (D) राजेंद्र प्रसाद, 15 अगस्त 1947 <b>Who gave the speech "A Tryst with Destiny" and when?</b> a. Mahatma Gandhi, 15 August 1947 b. B.R. Ambedkar, 26 January 1950 c. Jawaharlal Nehru, 14 August 1947 d. Rajendra Prasad, 15 August 1947	1
21	स्वतंत्र भारत की संविधान सभा के सदस्यों की संख्या _____ थी! (A) 200 (B) 300 (C) 400 (D) 500 The number of members of the Constituent Assembly of Independence India was _____ (A) 200 (B) 300 (C) 400 (D) 500	1
	<b>SECTION B</b> <b>SHORT ANSWER TYPE QUESTIONS</b> <b>3X6=18</b>	
22	Why is Harappan script considered as an enigmatic script? Mention any three features of it. <b>OR</b> हड़प्पा सभ्यता का अध्ययन करते समय कनिंघम के मन में क्या भ्रम थे? What were the confusions in the mind of Cunningham while studying Harappan civilization?	3
23	600 ईसा पूर्व से 600 ई. के बीच की अवधि के दौरान कृषि में महत्वपूर्ण परिवर्तनों का वर्णन करें Describe the Important changes in agriculture during the period between 600 BCE to 600 CE .	3
24	भारत में भूमि संपत्ति के स्वामित्व के बारे में बर्नियर की धारणा की व्याख्या करें। Explain Bernier's perception about ownership of land property in India.	3
25	आपको क्या लगता है कि महानवमी डिब्बे से जुड़े अनुष्ठान का क्या महत्व था? What do you think was the significance of the rituals associated with the Mahanavami dibba?	3
26	<b>What was Damin-i-Koh? Why did Santhal protest the British Policy?</b>	3
27	"1857 के विद्रोह से पहले के वर्ष में वरिष्ठ श्वेत अधिकारियों के साथ सिपाहियों के संबंधों में एक महत्वपूर्ण बदलाव आया।" उदाहरण सहित कथनों का समर्थन कीजिए।	3



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31.2 □□□□□ □□ □□□□□□□ □□□ □□□□□□ □□□ □□□□□ □□?

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31.3 □□□□□□□□ □□ □□□ □□□□□ □□□ □□□□□□□□ □□□□□□□ □□

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**Read the given passage carefully and answer the question that follows –  
 Rules for Monks and Nuns**

These are some of the rules laid down in the Vinaya Pitaka When a new fel: (blanket/rug) has been made by bhikkhu itistobakepe for fat-least)-six years If- after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then-unless he has been authorised by the bhikkhus- it is to be forfeited and confessed. In ase a bhikkhu arriving at a family residence presented with cakes or cooked grain-meal, he may ncc pt two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a loding belonging to the sangha -or having had it set out- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

31.1. From which book is this rule taken? 1

31.2 In which text are the teachings of Buddha found? 1

31.3 State any three rules mentioned in the passage, for the bhikkhus 2

32	<p><b>निम्नलिखित अंशों को ध्यानपूर्वक पढ़िए और निम्नलिखित प्रश्नों के उत्तर दीजिए।</b>  <b>नकद या जिन्स</b>          भूमि राजस्व संग्रह पर ऐना। उसे (आमिल-गुजर) न केवल नकद में बल्कि वस्तु के रूप में भी लेने का अभ्यास करने दें। उत्तरार्द्ध कई तरीकों से किया जाता है। सबसे पहले, कण्कुट: हिंदी भाषा में कान अनाज का प्रतीक है, और कुट, अनुमान। यदि कोई शंका उत्पन्न होती है, तो फसलों को काटकर तीन लॉट में आंकना चाहिए, अच्छा, मध्यम और निम्न और झिझक दूर हो जाती है। अक्सर, मूल्यांकन द्वारा ली गई भूमि भी पर्याप्त रूप से सटीक प्रतिफल देती है। दूसरे, बटाई, जिसे भोली भी कहा जाता है, पार्टियों की उपस्थिति में फसलों को काटा और ढेर किया जाता है और सहमति से विभाजित किया जाता है। लेकिन मामले में कई बुद्धिमान निरीक्षकों की आवश्यकता होती है; अन्यथा, दुष्ट और असत्य</p>	4
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को धोखे में डाल दिया जाता है। तीसरा, खेत-बटाई जब वे बोनो के बाद खेतों को विभाजित करते हैं। चौथा, लंग बटाई; और अन्न को काटने के बाद उसके ढेर बनाकर आपस में बाँट लेते हैं, और अपना-अपना हिस्सा अपने घर ले जाते हैं और उसे लाभ देते हैं।

Q1. कंकूट शब्द की व्याख्या करें?

Ans. हिंदी भाषा में कण का अर्थ अनाज और कूट का अर्थ होता है अनुमान।

प्रश्न 2. भू-राजस्व संग्रह की बटाई या भोली प्रणाली की व्याख्या करें?

उत्तर.. फसल को काटा और ढेर किया जाता है और पार्टियों में समझौते से विभाजित किया जाता है। लेकिन इस नकदी में कई

बुद्धिमान निरीक्षकों की आवश्यकता है, अन्यथा, दृष्ट दिमाग और झूठे धोखे के लिए दिए जाते हैं।

Q3. आपके विचार में राजस्व संग्रहण की कौन सी प्रणाली बेहतर है और क्यों?

Ans. लॉन्ग बटाई, क्योंकि वे आपस में बराबर बंट जाते थे और मुनाफा कमाते थे।

Read the given passage carefully and answer the question that follows;

#### CASH OR KIND

The Ain on land revenue collection. Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior and the hesitation removed. Often, too the land taken by appraisal, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. Fourthly, lang batai; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q1. Explain the term Kankut?

Ans. In the Hindi language Kan signifies grain and kut means estimate.

Q2. Explain the system of batai or bhaoli system of land revenue collection?

Ans.. The crop are reaped and stacked and divided by agreement in the parties. But in this cash several intelligent inspectors are required, otherwise, the evil minded and false are given to deception.

Q3. Which system of revenue collection, do you think, is better and why?

Ans. Long Batai, because they divided equal among themselves and get profit.

33

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□□□□□□□□ □□ □□□□□ □□□□□:

4

### 'हम सिर्फ नकल नहीं करने जा रहे हैं'

हम कहते हैं कि एक स्वतंत्र संप्रभु गणराज्य का हमारा दृढ़ और गंभीर संकल्प है। भारत का संप्रभु होना अनिवार्य है, स्वाधीन होना ही है और गणतंत्र होना ही है.... खैर, मैंने उनसे कहा कि यह कल्पना की जा सकती है कि एक गणतंत्र लोकतांत्रिक नहीं हो सकता है लेकिन हमारा पूरा अतीत इस तथ्य का गवाह है कि हम लोकतांत्रिक संस्थाओं के लिए खड़े हैं।

जाहिर है, हमारा लक्ष्य लोकतंत्र है और किसी लोकतंत्र से कम नहीं। लोकतंत्र का कौन सा रूप है, यह क्या आकार ले सकता है यह एक और मामला है? वर्तमान समय के लोकतंत्रों ने, उनमें से कई यूरोप

और अन्य जगहों पर, दुनिया की प्रगति में एक बड़ी भूमिका निभाई है। फिर भी यह संदेहास्पद हो सकता है कि अगर उन लोकतंत्रों को पूरी तरह से लोकतांत्रिक बने रहना है, तो उन्हें बहुत पहले अपना आकार बदलना नहीं पड़ सकता है। हम सिर्फ एक लोकतांत्रिक प्रक्रिया या तथाकथित लोकतांत्रिक देश की संस्था की नकल नहीं करने जा रहे हैं, मुझे उम्मीद है।

हम इसमें सुधार कर सकते हैं। किसी भी स्थिति में हम यहां सरकार की जो भी व्यवस्था स्थापित करें, वह हमारे लोगों के स्वभाव के अनुकूल होनी चाहिए और उन्हें स्वीकार्य होनी चाहिए। हम लोकतंत्र के लिए खड़े हैं। इस सदन को यह तय करना होगा कि उस लोकतंत्र, पूर्ण लोकतंत्र को क्या आकार दिया जाए, मुझे उम्मीद है कि सदन इस संकल्प में ध्यान देगा, हालांकि हमने "लोकतांत्रिक" शब्द का इस्तेमाल नहीं किया है क्योंकि हमने सोचा था कि यह स्पष्ट है कि "रिपब्लिक" शब्द में वह शब्द है और हमने इस शब्द का उपयोग करने के अलावा और भी बहुत कुछ किया है।

हमने इस संकल्प में लोकतंत्र की सामग्री दी है और न केवल लोकतंत्र की सामग्री बल्कि संदर्भ भी, अगर मैं इस प्रस्ताव में आर्थिक लोकतंत्र के बारे में कह सकता हूं। अन्य लोग इस प्रस्ताव पर इस आधार पर आपत्ति कर सकते हैं कि हमने यह नहीं कहा है कि यह एक समाजवादी राज्य होना चाहिए।

खैर, मैं समाजवाद के लिए खड़ा हूं और मुझे उम्मीद है कि भारत समाजवाद के लिए खड़ा होगा और भारत एक समाजवादी राज्य के संविधान की ओर जाएगा और मुझे विश्वास है कि पूरी दुनिया को उस रास्ते पर जाना होगा।

- I. "हम सिर्फ नकल नहीं करने जा रहे हैं"। यह किसने कहा? 1
- II. उपरोक्त परिच्छेद में दिए गए संविधान की तीन बुनियादी विशेषताओं का उल्लेख करें। 1
- III. नेहरू ने किस तरह के समाजवाद पर जोर दिया? 2

**Read the following excerpts and answer the Questions that follow:**

**'We are not just going to copy'**

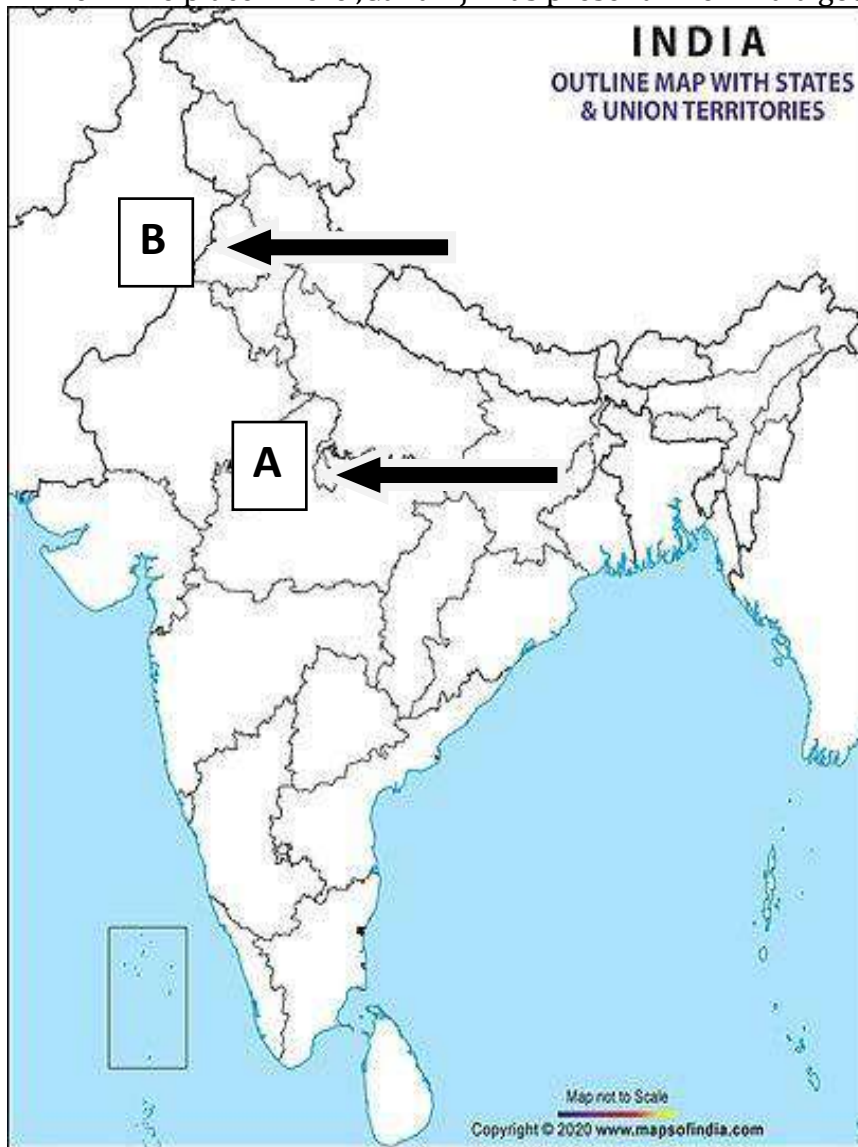
We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic....Now, some friends have raised the question "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions.

Obviously, we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter? The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country.

We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to be given to that democracy, the fullest democracy, I hope the House will notice that in this resolution, although we have not used the word "democratic" because we



- g. Place which was the capital city of Vijayanagara Empire
- h. Place where, A movement led by Mahatma Gandhi in the support of indigo cultivators
- i. Place where Dargah of Sheikh Salim Chisty is situated.
- e. The place where ,Gandhiji was present when India got freedom





## अभ्यास प्रश्न पत्र 3 (2022-23)

### Section A : Objective Type Question

□□□□ □ : □□□□□□□□□□ □□□□□□

Q.1 Identify the ruler of the with the help of following information: 1

1

- He was the famous ruler of Saka Dynasty.
- He rebuilt the Sudarshan Lake.

Options:

A. Rudrasimha III  
Siri Satakani

B. Gotami-puta

C. Rudradaman

D. Kanishka

निम्नलिखित जानकारी की सहायता से शासक की पहचान करें:

- वह शक वंश का प्रसिद्ध शासक था।
- उसने सुदर्शन झील का पुनर्निर्माण किया।

विकल्प:

क. रुद्रसिंह III

ख. गोतमी-पुत सिरी सातकानि

ग. रुद्रदामन

घ. कनिष्क

2 Q.2 The spectacular gold coins which facilitated long distance transactions were issued by 1

A.Kushanas B. The Mauryan Rulers C. The Saka Rulers D. The Gupta rulers

शानदार सोने के सिक्के जो लंबी दूरी के लेन-देन की सुविधा प्रदान करते थे, किसके द्वारा जारी किए गए थे?

क. कुषाण

ख. मौर्य शासक

ग. शक शासक

घ. गुप्त शासक

3 Q.3 Match the following and select the correct option 1

List I	List II
--------	---------

Harrapan Site	Famous For
1.Shortughai	a. Dockyard
2.Lothal	b. Industrial Town
3.Mohenjodaro	c. Traces Of Canals
4.Chanhudaro	d. Dancing Girl Sculpture

- A. 1 - b, 2- c, 3 -d , 4- a  
 B. 1 - a, 2- d, 3 -c , 4- b  
 C. 1 - c, 2- a, 3 -d , 4- b  
 D. 1 - d, 2- a, 3 -b , 4- c

निम्नलिखित का मिलान करें और सही विकल्प का चयन करें

सारणी 1 हड़प्पा स्थल	सारणी 2 प्रसिद्धि का कारण
1. शोर्तुघई	क बंदरगाह
2. लोथल	ख औद्योगिक नगर
3. मोहनजोदड़ो	ग नहर के साक्ष्य
4. चन्हुदड़ो	ड नृत्य करती बालिका की मूर्ति

- क. 1 - ख , 2- ग , 3 -ड , 4- क  
 ख. 1 - क, 2- ड, 3 -ग , 4- ख  
 ग. 1 - ग, 2- क, 3 -ड , 4- ख  
 घ. 1 - ड, 2- क, 3 -ख , 4- ग

4 Q.4 Consider the following statements regarding the rules of the marriage during the early societies : 1

- At that time sons were important for the continuity of their patrilineage, daughters were viewed rather differently within this framework
- At the same time, marrying them into families outside the kin was a considered desirable.
- The system of exogamy gave rise to the belief that Kanyadana or the gift of a daughter in the marriage was an important religious duty of the father.

Which of the following statement(s) is/are Correct?

- A. Only 1  
 B. 1 and 2

C. 1 and 3

D. All of the Above

प्रारंभिक समाजों के दौरान विवाह के नियमों के संबंध में निम्नलिखित कथनों पर विचार करें:

1. उस समय पुत्र अपने पितृवंश की निरंतरता के लिए महत्वपूर्ण थे, इस ढांचे के भीतर बेटियों को अलग तरह से देखा जाता था
2. साथ ही, परिवारों में उनका विवाह करना परिजनों से बाहर वांछनीय माना जाता था।
3. बहिर्विवाह की व्यवस्था ने इस धारणा को जन्म दिया कि कन्यादान या विवाह में बेटी का उपहार पिता का एक महत्वपूर्ण धार्मिक कर्तव्य था।

निम्नलिखित में से कौन सा/से कथन सही है/हैं?

क. केवल 1

ख. 1 और 2

ग. 1 और 3

घ. उपरोक्त सभी

5 Q.5 Identify the given image from the following option

1



A. The Lion , the bull and the horse

B. The Lion Capital

C. The Asoka Chakra

D. The Das Capital

निम्नलिखित विकल्प में से दी गई छवि को पहचानें



क. सिंह, बैल और घोड़ा

ख. द लायन कैपिटल

**NOTE : The following question is for the visually impaired candidates in lieu of Question number 5.**

Sangam is a literature of ..... language.

A.Tamil

B.Malayalam

C.Sanskrit

D.Marathi

**नोट : निम्नलिखित प्रश्न प्रश्न संख्या 5 के स्थान पर दृष्टिबाधित अभ्यर्थियों के लिए है।**

संगम ..... भाषा का साहित्य है।

क.तमिल

ख.मलयालम

ग.संस्कृत

घ.मराठी

**6** "Be lamps unto yourselves as all of you must work out your own liberation." 1

**Q.6 Identify the essence of the words of Buddha from the options given below:**

- A. One should connect to inner being.
- B. One should live life of brahmacharya
- C. One should focus and express feelings
- D. One should spread religion everywhere.

"अपने लिए दीपक बनो, क्योंकि तुम सब को अपनी मुक्ति स्वयं करनी है।"

नीचे दिए गए विकल्पों में से बुद्ध के शब्दों के सार को पहचानें:

- क. व्यक्ति को आंतरिक सत्ता से जुड़ना चाहिए।
- ख. ब्रह्मचर्य का जीवन जीना चाहिए
- ग. व्यक्ति को ध्यान केंद्रित करना चाहिए और भावनाओं को व्यक्त करना चाहिए
- घ. हर जगह धर्म फैलाना चाहिए

**7** Q.7 Which famous ruler founded the Suburban Township of Nagalapuram near Vijayanagara after his mother name 1

A. Harihara

B. Bukka

C. Krishnadev Raya

D. Achuyta Dev Raya

किस प्रसिद्ध शासक ने अपनी माता के नाम पर विजयनगर के निकट नागलपुरम के उपनगरीय टाउनशिप की स्थापना की?

क. हरिहर

ख. बुक्का

ग. कृष्णदेव राय

घ. अच्युत देव राय

8 Q.8 Consider the following statements regarding the Virupaksha temple. 1

i) The hall in front of the main shrine was built by Krishnadeva raya to mark his accession.

ii) It has a unique shrine designed as a chariot.

iii) The principal deity of this temple was generally worshipped in Maharashtra.

a) Only i) b) i) and ii) c) ii) and iii) d) All of the above.

विरुपाक्ष मंदिर के संबंध में निम्नलिखित कथनों पर विचार करें।

i) मुख्य मंदिर के सामने का हॉल कृष्णदेव राय ने अपने प्रवेश को चिह्नित करने के लिए बनवाया था।

ii) इसमें रथ के रूप में डिजाइन किया गया एक अनूठा मंदिर है।

iii) इस मंदिर के प्रमुख देवता की आमतौर पर महाराष्ट्र में पूजा की जाती थी।

क) केवल i) ख) i) और ii) ग) ii) और iii) घ) उपरोक्त सभी।

9 Q.9 Who among these wrote the biography of Shaikh Muinuddin Chishti, titled as Munis al Arwah? 1

A. Shahjahan

B. Akbar

C. Mumtaz

D. Jahanara

इनमें से किसने शेख मुइनुद्दीन चिश्ती की जीवनी लिखी, जिसका शीर्षक मुनीस अल अरवाह है?

क. शाहजहाँ

ख. अकबर

ग. मुमताज़

घ. जहाँआरा

10 Q.10 Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason (R). 1

Assertion (A) : Terracotta model of a ship was found at Lothal indicating that external trade was carried using ships and boats.

Reason (R) : Small and heavy weights plus metal scale pans had been found.

A. Both (A) and (R) are correct and (R) is the correct explanation of (A)

B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

C. (A) is correct, but (R) is not correct

D. (R) is correct, but (A) is not correct

नीचे दो कथन दिए गए हैं, एक को अभिकथन (A) और दूसरे को कारण (R) के रूप में लेबल किया गया है।

दावा (A): लोथल में एक जहाज का टेराकोटा मॉडल पाया गया था जो दर्शाता है कि जहाजों और नौकाओं का उपयोग करके बाहरी व्यापार किया जाता था।

कारण (R) : छोटे और भारी वजन के साथ-साथ धातु के पैमाने के पैन पाए गए थे।

क. दोनों (A) और (R) सही हैं और (R) (A) की सही व्याख्या है

ख. (A) और (R) दोनों सही हैं, लेकिन (R) (A) की सही व्याख्या नहीं है

ग (A) सही है, लेकिन (R) सही नहीं है

घ (R) सही है, लेकिन (A) सही नहीं है

11. Q.11 Consider the following:

1

1. Al-Biruni	i. Rihla
2. Ibn-Battuta	ii. Kitab-ul-Hind
3. Francois Bernier	iii. Travels in Mughal Empire

Correctly match them.

(a) 1 – (ii), 2 – (i), 3 – (iii)

(b) 1 – (i), 2 – (ii), 3 – (iii)

(c) 1 – (iii), 2 – (i), 3 – (iii)

(ci) 1 – (ii), 2 – (iii), 3 – (i)

निम्न पर विचार करें:

1. अल बिरुनी	i. रिहला
2. इब्र बत्तुता	ii. किताब उल हिन्द
3. फ्रन्कोइस बेर्निएर	iii ट्रेवल इन मुगल अंपायर

इनका सही मिलान करें।

(क) 1 - (ii), 2 - (i), 3 - (iii)

(ख) 1 - (i), 2 - (ii), 3 - (iii)

(ग) 1 - (iii), 2 - (i), 3 - (iii)

(घ) 1 - (ii), 2 - (iii), 3 - (i)

12 Q.12 Which is the correct meaning of the word "Bell Of Arms" ?

1

A.To look thoroughly in often a rough way

B. Full of energy and life

C. Sharp or stinging

D. A storeroom in which weapon are kept

"बेल ऑफ आर्म्स" शब्द का सही अर्थ कौन सा है?

क. अक्सर मोटे तौर पर अच्छी तरह से देखने के लिए

ख. ऊर्जा और जीवन से भरपूर

ग. तेज या चुभने वाला

घ. एक गोदाम जिसमें हथियार रखे जाते हैं

13 Q.13 Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason (R).

1

**Assertion (A):** Burdwan Raja's estates had been publicly sold , but he remained in control of his zamindari.

**Reason (R):** East India Company allowed the Raja to maintain his zamindari under permanent settlement.

- A. Both (A) and (R) are correct and (R) is the correct explanation of (A)  
B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)  
C. (A) is correct, but (R) is not correct  
D (R) is correct, but (A) is not correct

नीचे दो कथन दिए गए हैं, एक को अभिकथन (A) और दूसरे को कारण (R) के रूप में लेबल किया गया है।

अभिकथन (ए): बर्दवान राजा की संपत्ति सार्वजनिक रूप से बेची गई थी, लेकिन वह अपनी जमींदारी के नियंत्रण में रहा।

कारण (R) : ईस्ट इंडिया कंपनी ने राजा को स्थायी बंदोबस्त के तहत अपनी जमींदारी बनाए रखने की अनुमति दी।

क. दोनों (A) और (R) सही हैं और (R) (A) की सही व्याख्या है

ख. (A) और (R) दोनों सही हैं, लेकिन (R) (A) की सही व्याख्या नहीं है

ग (A) सही है, लेकिन (R) सही नहीं है

घ (R) सही है, लेकिन (A) सही नहीं है

14 Q.14 Consider the following statements.

1

1. Montesquieu used Bernier's accounts to develop his idea of oriental despotism.
2. Bernier gave a detailed report on rural society.

3. According to Bernier, crown ownership of land was good for peasants.

4. Bernier considered Indian King was the king of beggars.

Which of the given statement is/are correct?

(a) 1, 2, 3, 4

(b) 1, 2, 3

(c) 1, 2, 4

(d) 2, 3, 4

निम्नलिखित कथनों पर विचार करें।

1. मोंटेस्क्यू ने पूर्वी निरंकुशता के अपने विचार को विकसित करने के लिए बर्नियर के खातों का इस्तेमाल किया।

2. बर्नियर ने ग्रामीण समाज पर विस्तृत रिपोर्ट दी।

3. बर्नियर के अनुसार, भूमि का मुकुट स्वामित्व किसानों के लिए अच्छा था।

4. बर्नियर भारतीय राजा को भिखारियों का राजा मानते थे।

दिए गए कथनों में से कौन-सा/से सही है/हैं?

(क) 1, 2, 3, 4

(ख) 1, 2, 3

(ग) 1, 2, 4

(घ) 2, 3, 4

15 Q.15 Identify the economist whose ideas were operated by the British officials in Maharashtra in 1820's. 1

A. David Ricardo

B. Thomas Robert

C. John Stuart Mil

D. Walter Bagehot

उस अर्थशास्त्री की पहचान करें जिसके विचारों को 1820 के दशक में महाराष्ट्र में ब्रिटिश अधिकारियों द्वारा संचालित किया गया था।

क. डेविड रिकार्डो

ख. थोमस रॉबर्ट

ग. जॉन स्टुअर्ट मिल

घ. वाल्टर

बगेहोट

16 Q.16 Which one of the following metallic coins was more prevalent during the Mughal Empire.? 1

A. Gold

B. Copper

C. Bronze

D. Silver



निम्नलिखित में से कौन सा धातु का सिक्का मुगल साम्राज्य के दौरान अधिक प्रचलित था?

क. सोना

ख. तांबा

ग. कांस्य

घ. चांदी

17 Q.17 A physician who came to India and served in the Bengal Medical Service was: 1

A. Edward Balfour

B. Francis Buchanan

C. Mehtab Chand

D. William Griffith

एक चिकित्सक जो भारत आया और बंगाल चिकित्सा सेवा में सेवा की:

क. एडवर्ड बालफोर  
बुकानन

ख. फ्रांसिस

ग. मेहताब चंद  
ग्रिफिथ

घ. विलियम

18 Q.18 Which of the following statement is incorrect regarding the Indian freedom struggle: 1

A. Gandhiji withdrew from the non-cooperation movement due to the chauri chaura incident.

B. Gandhiji gave his first public speech at BHU .

C. Mahatma Gandhi was arrested in 1921.

D. Nehru was the Congress president at the Lahore Session.

भारतीय स्वतंत्रता संग्राम के संबंध में निम्नलिखित में से कौन सा कथन गलत है:

क. चौरी-चौरा कांड के कारण गांधीजी असहयोग आंदोलन से हट गए।

ख. गांधीजी ने अपना पहला सार्वजनिक भाषण बीएचयू में दिया था।

ग. महात्मा गांधी को 1921 में गिरफ्तार किया गया था।

घ. नेहरू लाहौर अधिवेशन में कांग्रेस अध्यक्ष थे।

19 Q.19 Which among the following was not one of the rumours and prophecies of the 19th century: 1

A. New cartridges were greased with the fat of cows and pigs spread like Wildfire across the sepoy line of North India

B. There was a rumour that the British government had has a gigantic conspiracy to destroy the caste and religion of Hindus and Muslims

C. The rumour said the British had mixed the bone dust of dogs and goats into the flour that was sold in the market

D. There was fear and suspicion that the British wanted to convert Indians to

Christianity.

निम्नलिखित में से कौन 19वीं सदी की अफवाहों और भविष्यवाणियों में से एक नहीं था:

क. उत्तर भारत की सिपाही लाइन में जंगल की आग की तरह फैली गायों और सूअरों की चर्बी से नए कारतूसों को चिकना किया गया था

ख. एक अफवाह थी कि ब्रिटिश सरकार ने हिंदुओं और मुसलमानों की जाति और धर्म को नष्ट करने के लिए एक विशाल साजिश रची है

ग. अफवाह में कहा गया था कि अंग्रेजों ने कुत्तों और बकरियों की हड्डी की धूल को बाजार में बिकने वाले आटे में मिला दिया था

घ. इस बात का डर और संदेह था कि अंग्रेज भारतीयों को ईसाई बनाना चाहते थे।

20 Q.20 Who among the followings wanted the term minority to be interpreted as a economic term: 1

A. N.G.Ranga

B. Jaipal Singh

C. B.N.Rao

D. S.N. Mukherjee

निम्नलिखित में से कौन चाहता था कि अल्पसंख्यक शब्द की व्याख्या आर्थिक शब्द के रूप में की जाए:

क. एन. जी. रंगा सिंह

ख जयपाल

ग. बी.एन. राव मुखर्जी

घ. एस.एन.

21 Q.21 ..... felt that this language could unify the Hindus, the Muslims and the people from North and South. 1

A. Gandhiji

B. Srimati Durgabai

C.N.G. Ranga

D.T.A. Ramalingam

.....ने महसूस किया कि यह भाषा हिंदुओं, मुसलमानों और उत्तर और दक्षिण के लोगों को एकजुट कर सकती है।

क गांधीजी दुर्गाबाई

ख श्रीमती

ग. एन.जी. रंगा

घ. टी.ए. रामलिंगम

### Section B : ShortAnswer Type Question

खण्ड ख : लघु उत्तरात्मक प्रश्न

22 Q.22 Examine how archaeologists have used burials to find out the social and economic differences amongst Harappan people. 3

OR

Explain how different methods of irrigation were developed for agriculture in the Harappan sites.

परीक्षण कीजिए कि पुरातत्वविदों ने हड़प्पा के लोगों के बीच सामाजिक और आर्थिक अंतरों का पता लगाने के लिए किस प्रकार कब्रों का उपयोग किया है।

अथवा

बताएं कि हड़प्पा स्थलों में कृषि के लिए सिंचाई के विभिन्न तरीकों का विकास कैसे किया गया।

- 23 Q.23 "Coinage plays a valuable role in determining certain period of Indian history" Justify the statement giving any three points. 3

"भारतीय इतिहास के एक निश्चित काल को निर्धारित करने में सिक्कों की महत्वपूर्ण भूमिका होती है" किन्हीं तीन बिंदुओं को देते हुए इस कथन की पुष्टि कीजिए।

- 24 Q.24 Why did Bernier consider crown ownership of land as disastrous? 3

बर्नियर ने भूमि के राज्य के स्वामित्व को विनाशकारी क्यों माना?

- 25 Q.25 "Some of the more distinctive structures in the area of the royal centre in Vijayanagar had been assigned names based on the form of the buildings as well as their functions" Support the statement with suitable examples. 3

"विजयनगर में शाही केंद्र के क्षेत्र में कुछ अधिक विशिष्ट संरचनाओं को इमारतों के रूप के साथ-साथ उनके कार्यों के आधार पर नाम दिए गए थे "उपयुक्त उदाहरणों के साथ कथन का समर्थन करें।

- 26 Q.26 Examine the policies adopted by British towards the paharias during the 18th century. 3

18वीं शताब्दी के दौरान अंग्रेजों द्वारा पहाड़ियों के प्रति अपनाई गई नीतियों का परीक्षण कीजिए।

- 27 Q.27 How did the rebels in 1857 try to materialise their vision of unity? 3  
Explain briefly Or

Examine the participation of the Taluqdars of Awadh in the revolt of 1857."

1857 में विद्रोहियों ने एकता के अपने सपने को साकार करने का प्रयास किस प्रकार किया? संक्षेप में बताएं

अथवा

1857 के विद्रोह में अवध के तालुकदारों की भागीदारी का परीक्षण कीजिए।

**Section C : Long Answer Type Question**

खण्ड ग : दीघे उत्तरात्मक प्रश्न

- 28 Q.28 Describe the various stages through which Mahabharata was compiled in the 20th century. 8

OR

“ The Mahabharata is a story of Kinship, marriages and patriliney “ Examine the Statement.

उन विभिन्न चरणों का वर्णन करें जिनके माध्यम से 20वीं शताब्दी में महाभारत का संकलन किया गया था।

अथवा

"महाभारत नातेदारी, विवाह और पितृत्व की कहानी है" कथन का परीक्षण कीजिए।

- 29 Q.29 Assess the role played by panchayats in the villages during the Mughal period. 8

OR

“ In spite of the limitations , the Ain -i- Akbari remains an extraordinary document of its time” Explain the statement.

मुगल काल के दौरान गांवों में पंचायतों द्वारा निभाई गई भूमिका का आकलन करें।

अथवा

"सीमाओं के बावजूद, आइन-ए-अकबरी अपने समय का एक असाधारण दस्तावेज बना हुआ है" इस कथन की व्याख्या करें।

- 30 Q.30 “Gandhiji had mobilized a wider discontentment against, the British rule in the Salt Satyagraha” Explain. 8

OR

Explain how Quit India Movement was genuinely a mass movement?

“गांधीजी ने नमक सत्याग्रह में ब्रिटिश शासन के खिलाफ एक व्यापक असंतोष जुटाया था” व्याख्या करें।

अथवा

भारत छोड़ो आंदोलन सही अर्थों में एक जन आंदोलन कैसे था ? स्पष्ट कीजिए ।

**Section D : Source Based Question**

खण्ड घ : स्रोत आधारित प्रश्न

- 31 Q.31 Read the following source carefully and answer the questions that follow: 4

**Buddhism in Practice**

This is an excerpt from the Sutta Pitaka, and contains the advice given by the

Buddha to a wealthy householder named Sigala.

In five ways should a master look after his servants and employees... by assigning them work according to their strength, by supplying them with food. and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times ...

In five ways should the clansmen look after the needs of Samanas (those who have renounced the world) and Brahmanas; by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

1. In what ways should a master look after his servants and employees? 1
2. List the instructions given by Buddha to the clansmen for Samanas and Brahmanas. 1
3. Explain the main aspects of Buddhist philosophy. 2

निम्नलिखित स्रोत को ध्यान से पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:

### अभ्यास में बौद्ध धर्म

यह सुत्त पिटक का एक अंश है, और इसमें सिगला नामक एक धनी गृहस्थ को बुद्ध द्वारा दी गई सलाह शामिल है। स्वामी को अपने सेवकों और कर्मचारियों की पांच तरह से देखभाल करनी चाहिए... उन्हें उनकी शक्ति के अनुसार काम सौंपकर, उन्हें भोजन की आपूर्ति करके। और मजदूरी, उन्हें बीमारी में डालकर; उनके साथ मिठाइयाँ बाँटकर और कभी-कभी छुट्टी देकर...

कुलों को पांच तरीकों से समानों (संसार को त्यागने वाले) और ब्राह्मणों की जरूरतों को पूरा करना चाहिए; कार्य और वाणी और मन में स्नेह से, उन्हें खुला घर देकर और उनकी सांसारिक आवश्यकताओं की पूर्ति करके।

सिगला को अपने माता-पिता, शिक्षक और पत्नी के साथ कैसा व्यवहार करना है, इस बारे में समान निर्देश हैं।

1. एक स्वामी को अपने सेवकों और कर्मचारियों की किस प्रकार देखभाल करनी चाहिए?
2. बुद्ध द्वारा समानों और ब्राह्मणों के लिए कुलों को दिए गए निर्देशों की सूची बनाएं।
3. बौद्ध दर्शन के मुख्य पहलुओं की व्याख्या करें।

32 Q.32 Read the following source carefully and answer the questions that follow: 4

### The One Lord

Here is a composition attributed to Kabir Tell me, brother, how can there be No one lord of the world but two?

Who led you so astray?

God is called by many names.

Names like Allah, Ram, Karim, Keshav, Hari and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only in words that we invent.

Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

1. Name any two scriptures, in which verses, ascribed to Kabir, have been complied. 1
2. How did Kabir describe the 'Ultimate Reality'? 2
3. Explain the arguments give by Kabir against the lords of the world of different communities. 3

निम्नलिखित स्रोत को ध्यान से पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:

### एक प्रश्न

यहाँ कबीर को समर्पित एक रचना है, बताओ भाई, दुनिया का कोई एक स्वामी दो के अलावा कैसे हो सकता है? आपको इतना भटका किसने दिया? भगवान को अनेक नामों से पुकारा जाता है। अल्लाह, राम, करीम, केशव, हरि और हज़रत जैसे नाम। सोने को अंगूठियों और चूड़ियों में आकार दिया जा सकता है। क्या यह सब सोना नहीं है? भेद केवल उन शब्दों में हैं जिनका हमने आविष्कार किया है।

कबीर कहते हैं कि वे दोनों गलत हैं। न तो केवल राम ही मिल सकता है। एक बकरी को मारता है, दूसरा गायों को। वे वाद-विवाद में अपना जीवन व्यतीत करते हैं।

1. किन्हीं दो शास्त्रों के नाम लिखिए जिनमें कबीर को बताए गए श्लोकों का पालन किया गया है।
2. कबीर ने 'परम वास्तविकता' का वर्णन कैसे किया?
3. विभिन्न समुदायों के संसार के स्वामी के विरुद्ध कबीर द्वारा दिए गए तर्कों की व्याख्या कीजिए। 2

33 Q.33 Read the following source carefully and answer the questions that follow: 4

### **I believe separate electorates will be suicidal to the minorities**

During the debate on 27 August 1947, Govind Ballabh Pant said:

I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if

they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breath ... The minorities if they are returned by separate electorates can never have any effective voice.

- 1) Suggest any one way to solve the problem of the minorities. 1
- 2) How will separate electorates will be suicidal to the minorities? 1
- 3) Why were some nationalities against the demand of separate electorates? 2

**मेरा मानना है की पृथक निर्वाचिका अल्पसंख्यको के लिए आत्मघाती साबित होगी-**

27 अगस्त 1947 को संविधान सभा की बहस में गोविन्द वल्लभ पन्त ने कहा था:

मेरा मानना है की पृथक निर्वाचिका अल्पसंख्यको के लिए आत्मघाती साबित होगी और उन्हें बहुत भारी नुकसान पहुंचाएगी. अगर उन्हें हमेशा के लिए अलग थलग कर दिया गया तो वे कभी भी खुद को बहुसंख्यको में रूपांतरित नहीं कर पाएंगे. निराशा का भाव शुरू से ही उन्हें अपंग बना देगा. आप क्या चाहते है और हमारा अंतिम उद्देश्य क्या है? क्या अल्पसंख्यक हमेशा अल्पसंख्यको के रूप में ही रहना चाहते है या वे भी एक दिन एक महुँ राष्ट्र का अभिन्न अंग बनने और उसकी नियति को निर्धारित व नियंत्रित करने का सपना देखते है? मेरा विचार है की उन्हें शेष समुदाय से अलग रखा जाता है और ऐसे हवाबंद कमरे में काटकर रखा जाता है जहाँ उन्हें हवा के लिए भी औरों पर निर्भर रहना पड़ेगा तो यह उनके लिए भयानक रूप से खतरनाक होगा... | अगर अल्पसंख्यक पृथक निर्वाचिका से जीतकर आते रहेंगे तो वह कभी भी प्रभावी योगदान नहीं दे पाएँगे|

- 1) अल्पसंख्यको की समस्याओं को हल करने हेतु एक सुझाव दीजिये.
- 2) किस प्रकार पृथक निर्वाचिका अल्पसंख्यको के लिए आत्मघाती साबित होगी?
- 3) कुछ राष्ट्रवादी पृथक निर्वाचिका के विरुद्ध क्यों थे?

#### **Section E : Map Based Question**

#### **खण्ड ड : मानचित्र आधारित प्रश्न**

**34 (34.1) On the given political map of India, locate and label the following with appropriate symbols: 3 5**

a) Kalibangan, a mature Harappan site

OR

Bodhgaya, a major Buddhist site

b) Lahore, a territory under Babur, Akbar, and Aurangzeb

OR

Jhansi, a main centre of the revolt 1857

c) Champaran

(34.2) On the same outline map, two places have been marked as A and B, which are related with Vijayanagara Empire. Identify, them and write their correct names on the lines drawn near them 2

34.1) भारत के दिए गए राजनीतिक मानचित्र में निम्नलिखित को उचित संकेतों के माध्यम से अंकित कीजिए:- 3

a) कालीबंगा, एक परिपक्व हड़प्पा स्थल

या

बोधगया, एक प्रमुख बौद्ध स्थल

b) लाहौर, बाबर, अकबर और औरंगजेब के अधीन एक क्षेत्र

या

झाँसी, विद्रोह का एक प्रमुख केंद्र 1857

c) चंपारण

(34.2) एक ही रूपरेखा मानचित्र पर, दो स्थानों को चिन्हित किया गया है A और B, जो विजयनगर साम्राज्य से संबंधित हैं। उन्हें पहचान कर उनके पास खींची गई लाइनों पर उनका सही नाम लिखें। 2

**Note: The following questions are for the Visually Impaired Candidates only in lieu of Q. No. 34**

(34.1) Mention any three Mature Harappan sites

(3) OR

Mention any three Buddhist sites.

(34.2) Name any two territorial cities under Mughal rule.

(2)

नोट: निम्नलिखित प्रश्न केवल प्रश्न संख्या 30 के एवज में दृष्टिबाधित उम्मीदवारों के लिए हैं

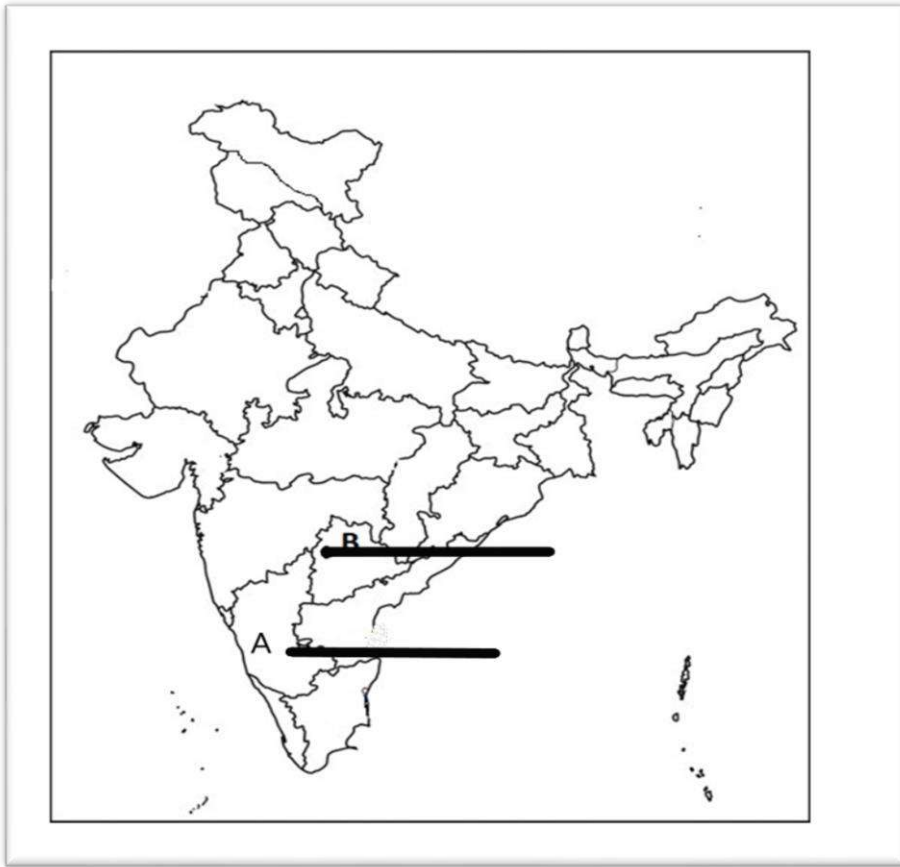
(34.1) किसी भी तीन परिपक्व हड़प्पा स्थलों का उल्लेख करें

अथवा

किसी भी तीन बौद्ध स्थलों का उल्लेख करें।

(34.2) मुगल शासन के तहत किसी भी दो क्षेत्रीय शहरों का नाम बताइए।





1	<p>इनमें से कौन हड़प्पावासियों के लिए तांबे का स्रोत था?</p> <p>)ए) कर्नाटक )बी) राजस्थान )सी) आंध्र प्रदेश )डी) गुजरात</p> <p>Which of the following was the source of copper for the Harappans?</p> <p>(a) Karnataka (b) Rajasthan (c) Andhra Pradesh (d) Gujarat</p>	1
2	<p>एलेक्जेंडर कनिंघम के बारे में असत्य कथन है</p> <p>)ए) उन्होंने सांची और सारनाथ सहित कई स्थलों की खुदाई की )बी) उन्होंने भारतीय पुरातत्व सर्वेक्षण की स्थापना में भूमिका निभाई )सी) वे पुरातत्व विभाग के पहले महानिदेशक बने )डी) वह एक ब्रिटिश डॉक्टर थे।</p> <p>The false statement about Alexander Cunningham is</p> <p>(a) He excavated several sites including Sanchi and Sarnath (b) He played a role in the establishment of the Archaeological Survey of India (c) He became the first Director General of the Department of Archeology (d) He was a British doctor.</p>	1
3	<p>मौर्य साम्राज्य के बारे में निम्नलिखित कथनों पर विचार करें:</p> <ol style="list-style-type: none"> <li>साम्राज्य में 5 प्रमुख राजनीतिक केंद्र थे।</li> <li>मेगस्थनीज ने अपनी पुस्तक इंडिका में मौर्य साम्राज्य के बारे में लिखा।</li> <li>अशोक ने 321 ई.पू. में मौर्य साम्राज्य की स्थापना की।</li> <li>अशोक ने बौद्ध धर्म के प्रचार के लिए अपने संसाधनों का इस्तेमाल किया।</li> </ol> <p>उपरोक्त में से कौन सा/से कथन सही है/हैं?</p> <p>(ए) 1, 2 और 3                      (बी) 1, 2 और 4 (सी) 2, 3 और 4                      (डी) 1, 3 और 4</p> <p><b>Consider the following statements about the Mauryan Empire:</b></p> <ol style="list-style-type: none"> <li>There were 5 majors political centres in the Empire.</li> <li>Megasthenes wrote about the Mauryan Empire in his book Indica.</li> <li>Ashoka founded the Mauryan Empire in 321 B.C.</li> <li>Ashoka used his resources to propagate Buddhism.</li> </ol> <p>Which of the above statements is/are correct?</p> <p>(a) 1, 2 and 3                      (b) 1, 2 and 4 (e) 2, 3 and 4                      (d) 1, 3 and 4</p>	1
4	<p>“□□□□□ □ □□□□□□” □□ □□□□ □□□□ □□?</p> <p>(□) □□□□□□ □□□□□                      (□□) □□□□□□□□ □□□□</p>	1

	<p>(□□) □□□□□□ □□□□□ (□□) □□□□□□</p> <p>Who composed "Kunti O Nishadi"?</p> <p>(A) Mahadevi Verma (b) Mahasweta Devi</p> <p>(c) Sarojini Naidu (d) Dushala</p>	
5	<p>नीचे दो कथन दिए गए हैं, जिनमें से एक को अभिकथन के रूप में □□□□□□□□ किया गया है</p> <p>दूसरे को कारण के रूप में □□□□□ किया गया:</p> <p>कथन (ए): महिलाओं से अपेक्षा की जाती थी कि वे अपने पिता के गोत्र को छोड़ दें और शादी के बाद पति का गोत्र अपना लें।</p> <p>कारण (आर): सातवाहन शासकों से शादी करने वाली महिलाओं □□ अपने पति के गोत्र नाम से व्युत्पन्न नामों को अपनाने के बजाय उनके पिता के गोत्र □□ □□□□□□ □□□</p> <p>(ए) दोनों (ए) और (आर) सही हैं और (आर) (ए) की सही व्याख्या है।</p> <p>(बी) दोनों (ए) और (आर) सही हैं और (आर) (ए) का सही स्पष्टीकरण नहीं है।</p> <p>(सी) (ए) सही है लेकिन (आर) सही नहीं है।</p> <p>(डी) (आर) सही है लेकिन (ए) सही नहीं है।</p> <p>Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason(R):</p> <p>Assertion (A): Women were expected to give up their father's gotra and take up their husband's gotra after marriage.</p> <p>Reason (R): Women who married Satavahana rulers retained their father's gotras instead of adopting names derived from their husband's gotra name.</p> <p>(a) Both (A) and (R) are correct and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are correct and (R) is not the correct explanation of (A).</p> <p>(c) (A) is correct but (R) is not correct.</p> <p>(d) (R) is correct but (A) is not correct.</p>	1
6	<p>1854 □□□ □□□□□□□ □□ □□□□□□□ □□ □□□ □□□□□ □□</p> <p>A) □□□□□□ □□□□□ B)□□ □□ □□□</p> <p>C) □□□□□□ D)□□□□ □□ □□□ □□□□</p> <p>Who discovered the remains of Amaravati in 1854?</p> <p>A) Walter Elliot B) H H Cole</p> <p>C) Both D) None of these</p>	1
7	<p>□□□ (A) □□□□□ □□□□ □□ □□□□□□□ □□□ □□□□□ □□□ □□□□</p> <p>□□□ □□ □□□□□ □□ □□□ □□□</p> <p>□□□□□ (R) □□□□□ □□ □□□□□□ □□□□□ □□□□ □□ □□□□□</p> <p>□□□□□□□□ □□□ □□□□□□□□□□ □□ रीति □□</p> <p>A) A और R दोनों सही हैं R A का सही स्पष्टीकरण है</p> <p>B) A और R दोनों सही हैं R A का सही स्पष्टीकरण नहीं है</p> <p>C) A सही है R गलत है</p> <p>D) A गलत है R सही है</p> <p>(A) the mid-first millennium BCE saw the emergence of new religions in India.</p> <p>Reason (R): People began speculating on the significance of the sacrificial tradition and authority of the Vedas.</p> <p>A) Both A and R are true and R is correct explanation of A.</p> <p>B) Both A and R are true but R is not correct explanation of A</p> <p>C) A is true but R is false</p> <p>D) A is false but R is true</p>	1
8	<p>निम्नलिखित में से किस यात्री को मुहम्मद बिन तुगलक द्वारा दिल्ली का काजी या न्यायाधीश नियुक्त किया गया था?</p> <p>ए। अल बिरूनी</p> <p>बी। गजनवी के महमूद</p>	1

	<p>सी। ए और बी दोनों डी। इब्न-बतूता</p> <p>Which of the following travelers was appointed as the Qazi or judge of Delhi by the Muhammad bin Tughlaq?</p> <p>a. Al-Biruni b. Mahmood of Gaznavi c. Both A &amp; B d. Ibn-Batuta</p>	
9	<p>कबीर के संबंध में निम्नलिखित कथनों पर विचार करें:</p> <ol style="list-style-type: none"> <li>1. कबीर के श्लोक तीन अलग-अलग परंपराओं में संकलित हैं।</li> <li>2. कबीर की कविताएँ केवल उर्दू भाषा में उपलब्ध हैं।</li> <li>3. कबीर ने परम वास्तविकता का वर्णन करने के लिए कई परंपराओं का इस्तेमाल किया।</li> <li>4. कबीर ने परम सत्य को ही अल्लाह कहा है।</li> </ol> <p>दिए गए कथनों में से कौन-सा/से गलत है/हैं?</p> <p>(ए) 1, 2, 3 (बी) 2, 4 (सी) 1, 4 (डी) 3, 4</p> <p><b>Consider the following statements regarding Kabir</b></p> <ol style="list-style-type: none"> <li>1. Verses of Kabir are compiled in three distinct traditions.</li> <li>2. Kabir's poems are available only in the Urdu language.</li> <li>3. Kabir used many traditions to describe the ultimate reality.</li> <li>4. Kabir called ultimate reality only as Allah.</li> </ol> <p>Which of the given statements is/are incorrect?</p> <p>(a) 1, 2, 3 (b) 2, 4 (c) 1, 4 (d) 3, 4</p>	1
10	<p>कोनसा जोड़ा सही नहीं है?</p> <p>ए. अब्दु-ज्जाक- फारस बी. अफनसी निकितीन- फ्रांस सी. निकोलो दी कोनती- इटली डी. डोमिंगो पेस- पुर्तगाल</p> <p>Which one is not correct pair?</p> <p>A. Abdur Razza – Persia B. Afanasii Nikitin- France C. Nicolo de Conti – Italy D. Doming peas –Portugal</p>	1
11	<p>विजयनगर मे कौनसी नदी जल का प्रमुख स्रोत था</p> <p>(ए) कावेरी (बी) कृष्णा (सी) तुंगभद्रा (डी) महानदी</p>	1





Q. (A) and (R) are two statements, one labelled as Assertion (A) and the other as Reason (R).

Q. (A) and (R) are two statements, one labelled as Assertion (A) and the other as Reason (R).

Q. (A) and (R) are two statements, one labelled as Assertion (A) and the other as Reason (R).

Given below are two statements, one labelled as Assertion(A) and the other as Reason (R).

Assertion (A): The Crips Mission was failed to reach an agreement with Indian leaders

Reason (R): The Quit India Movement was started in 1942

- Both (A) and (R) are correct and (R) is the correct explanation of (A)
- Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- (A) is correct, but (R) is not correct
- (R) is correct, but (A) is not correct

19	<p>Q. What was the significance of Lahore Session of Congress?</p> <p>(A) Gandhiji postponed Civil Disobedience movement.</p> <p>(B) Declaration of Poorna Swaraj</p> <p>(C) Oppose Rowlett Act.</p> <p>(D) Support the Khilafat Movement.</p>	1
20	<p>Q. Consider the following statements:</p> <ol style="list-style-type: none"><li>1. The members of the Constituent Assembly were indirectly elected.</li><li>2. Govind Ballabh Pant opposed a separate electorate.</li><li>3. Shri Shankar Rao accepted Hindustani as the national language.</li><li>4. N G Ranga counted tribals among minorities.</li></ol> <p>Which of the given statements <b>is/are correct</b>?</p> <p>(a) 1, 3, 4</p> <p>(b) 1, 2, 4,</p> <p>(c) 2, 4</p> <p>(d) 2, 3, 4</p>	1
21	<p>Q. From the picture given below, who is number 4 in the first row from left to right?</p>	1



	<b>SECTION B</b> <b>SHORT ANSWER TYPE QUESTIONS</b> <b>3X6=18</b>	
22	<p>What did B.B. Lal note about the houses in the second phase of Mahabharata period. Explain?</p> <p style="text-align: center;"><b>OR</b></p> <p>According to Manusmriti What were the duties of the Chandalas?</p>	3
23	<p>Mention the teachings of Mahatma Buddha?</p>	3
24	<p>विजयनगर को राजधानी के रूप में क्यों चुना गया? Why was Vijaynagara chosen as a capital?</p>	3
25	<p>How land revenue was fixed?</p>	3
26	<p>Why did Santhals rebel against British rule?</p>	3
27	<p>What were the immediate events before the making of the Constitution?</p> <p style="text-align: center;"><b>OR</b></p> <p>पृथक निर्वाचक मंडल के मुद्दे पर बी. पोकरबहादुर की मांग क्या थी? What was the demand of B Pocker Bahadur on the issue of separate electoral?</p>	3
	<b>SECTION C</b> <b>Long Answer Type Questions</b> <b>8x3=24</b>	
28	<p>Why is the sixth century BCE regarded as a major turning point in early Indian history?</p> <p style="text-align: center;"><b>OR</b></p> <p>What were the Main features of Mauryan administration?</p>	8
29	<p>जाति व्यवस्था और महिलाओं के प्रति अलवार और नयनार के दृष्टिकोण की चर्चा करें। Discuss the attitude of Alvars and Nayanars towards the caste system &amp; women.</p> <p style="text-align: center;"><b>OR</b></p>	8



	<p>गुरु नानक कौन थे? उनके शिक्षाओं पर लिखिए। Who was Guru Nanak? Write a note on his teachings.</p>	
30	<p>अवध में किसान तालुकदार, सिपाही, जमींदार विद्रोह में क्यों शामिल हुए? Why peasants Taluqdars, sepoy ,zamindar joined revolt in awadh. OR 1857 के विद्रोह का स्वरूप का वर्णन कीजिए? Describe the pattern of 1857 revolt?</p>	8
	<p style="text-align: center;"><b>SECTION -D</b> <b>Source Based Questions (1+1+2=4)</b></p>	
31	<p>How Artefacts are Identified</p> <p>Processing of food required grinding equipment as well as vessels for missing blending and cooking. These were made of stonem metal and terracotta. This is an excerpt from one of the earliest reports on excavations at Mohanjodaro, the best-known Harappan site:</p> <p>Saddle querns.....are found in considerable numbers..... and they seem to have been the only means in use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convexm they must have been set in the earth or in mud to prevent their rocking. Two main types have been found: those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used soley for grain; the second type possibly only for pounding herbs and spices for making curries. In fact, stones of this latter type are dubbed “curry stones” by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.</p>	4



तो देश का दुर्भाग्य है। यह रहने लायक नहीं है। इसलिए, मैं कहता हूँ, यह केवल मेरे अच्छे के लिए नहीं है, यह आपके अपने अच्छे के लिए है कि मैं इसे कहता हूँ, अतीत को भूल जाओ।

एक दिन, हम एकजुट हो सकते हैं... ब्रिटिश तत्व चला गया है, लेकिन उन्होंने शरारत को पीछे छोड़ दिया है। हम उस शरारत को कायम नहीं रखना चाहते। (सुनो सुनो)।

जब अंग्रेजों ने इस तत्व को पेश किया तो उन्हें उम्मीद नहीं थी कि उन्हें इतनी जल्दी जाना पड़ेगा। वे इसे अपने आसान प्रशासन के लिए चाहते थे। वह सब ठीक है। लेकिन वे विरासत को पीछे छोड़ गए हैं। क्या हमें इससे बाहर निकलना है या नहीं?

**“British element is gone but they have left the mischief behind”- Sardar Vallabh Bhai Patel.**

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betides the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

Q.1 पृथक निर्वाचक मंडल को एक शरारत क्यों माना जाता है? 1

Why are separate electorates considered as a mischief?

Q.2 राजनीतिक एकता के निर्माण और राष्ट्र निर्माण के लिए सरदार वल्लभ भाई पटेल द्वारा दिए गए तर्कों का उल्लेख कीजिए। 1

State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation.

Q.3 पृथक निर्वाचक मंडल के दर्शन का परिणाम एक अलग राष्ट्र में कैसे हुआ? 2

How did the philosophy of separate electorates result in a separate nation?

34	<p>□ . □□□□ □□ □□□ □□ □□□□□□□□ □□□□□□□□          □□□□□□□□ □□ □□□□□□□□□□ □□ □□□ □□□□□ □□          □□□□ □□□□□□          □ - □□□□□□          □ - □□□□-□□□□□          □ - □□□□□□          □ . □□□□ □□ □□ □□ □□□□□□□□ □□□□□□□□          □□□□□□□□ □□ □□□ □□□□□□□□ □□ A □□ B □□ □□□          □□□ □□□□□□□ □□□□ □□□ □□, □□□□□□ □□□□□□□□          □□ □□□□□□ □□□□ □□□□□□          □ - □□ □□□□□ □□□ □□ □□□□□□□□ □□ □□□ □□□□□□□□          □□□□ □□□□□ .          □ - □□ □□□□□ □□□□ □□ □□□□□ □□□□□□ □□□□□ □□□□□</p>	3+2=5
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□□□ □□□

A. On the given political outline map of India **Locate & Label** the following.

Amritsar

b. Chauri-Chaura

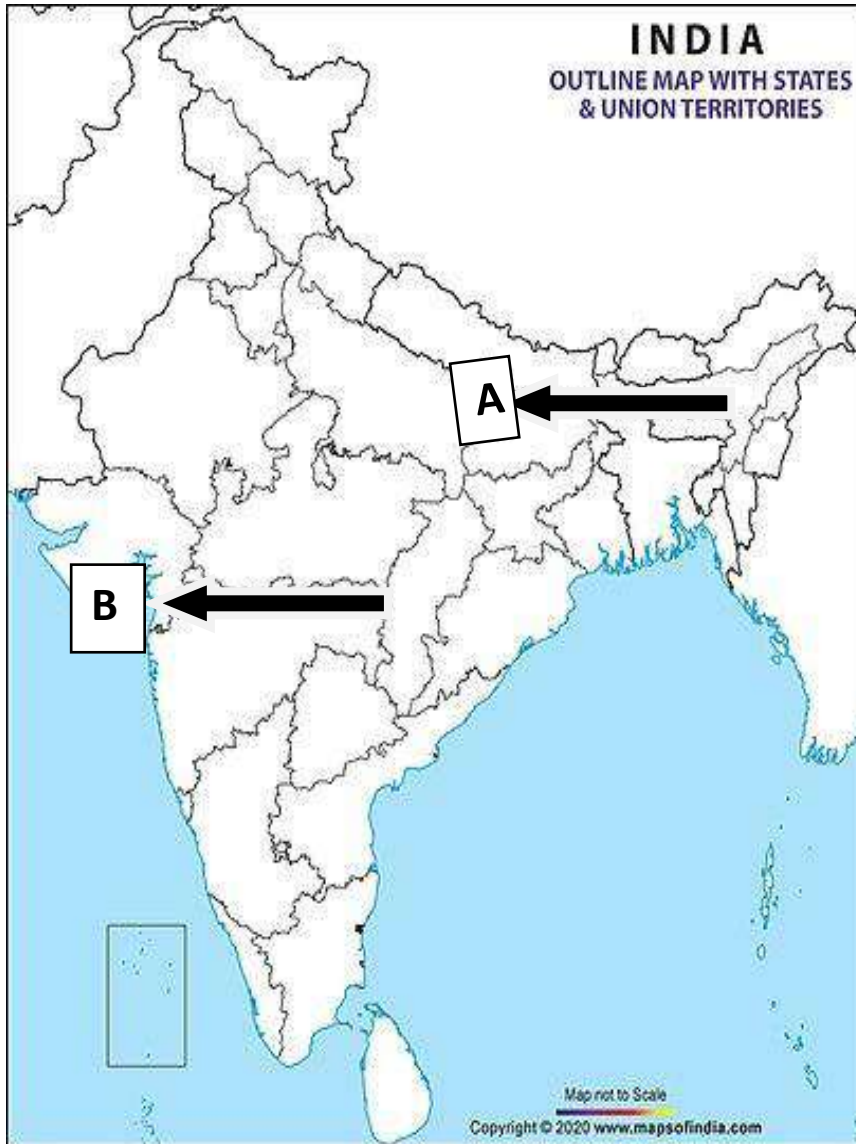
c. Lahore

B. on the same political outline map of India some places are marked as **A** and **B**, identify and label them.

a. The place from where Gandhiji started Indigo Satyagrah.

b. The place from where Civil Disobedience Movement began.

**NOTE : The following question is for the visually impaired candidates in lieu of Question number 34.**



MODEL QUESTION PAPER - 5 (2022-2023)

इतिहास HISTORY (027)

Section A

1X21=21

1 प्रश्न २. निम्नलिखित कथन पर विचार करें:

1

.1 स्वतंत्रता के बाद, हड़प्पा सभ्यता के अधिकांश केंद्र पाकिस्तान में चले गए।

.2 हड़प्पा लिपि को पढ़ लिया गया है।

.3 हड़प्पा सभ्यता में शासकों की महत्वपूर्ण भूमिका थी।

.4 हड़प्पा में मृतकों को दफनाया गया था।

उपरोक्त में से कौन सा कथन सही है

(ए) 1, 2 और 3

(बी) 1, 3 और 4

(सी) 1, 2, 3 और 4

(डी) 2, 3 और 4

**Consider the following statement:**

1. After independence, most of the centers of Harappan civilization moved to Pakistan.

2. The Harappan script has been deciphered.

3. The rulers played an important role in the Harappan civilization.

4. The dead were buried in Harappa.

Which of the above statement is correct?

(a) 1, 2 and 3

(b) 1, 3 and 4

(c) 1, 2, 3 and 4

(d) 2, 3 and 4

2

अभिकथन (A)-सिंधु घाटी के लोग स्वच्छता के मामलों का ध्यान रखते थे।

कारण (R)- जल निकासी व्यवस्था ने सभी घरों को, गली की नालियों से जोड़ दिया जो ईंट या पत्थर के स्लैब के साथ। ढकी हुई थी

(ए) - दोनों (ए) और (आर) सत्य हैं और (आर) (ए) की सही व्याख्या है।

(बी) - दोनों (ए) और (आर) सत्य हैं और (आर) (ए) का सही स्पष्टीकरण नहीं है।

(सी) - (ए) सच है लेकिन (आर) झूठा है।

(डी) - (ए) झूठा है लेकिन (आर) सच है

. Assertion (A)- People of Indus Valley took care of the matters of cleanliness.

Reason (R) - Drainage system connected all the houses with street drains with brick or stone slabs. was covered

1

1

	<p>(A) - Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(B) - Both (A) and (R) are true and (R) is not the correct explanation of (A).</p> <p>(C) - (A) is true but (R) is false.</p> <p>(D) - (A) is false but (R) is true</p>	
3	<p><b>निम्नलिखित में से कौन सा/से कथन सही है/हैं?</b></p> <p>1) प्रभावती गुप्त दक्कन के शक्तिशाली वाकाटक राजा की पुत्री थी।</p> <p>2) उनका विवाह शक्तिशाली गुप्त वंश में, चंद्रगुप्त द्वितीय और ध्रुवदेवी के पुत्र से हुआ था।</p> <p>3) चक्रदास द्वारा उकेरा गया एक ताम्रपत्र शिलालेख इंगित करता है कि उसके पास उस भूमि तक पहुंच थी जो उसने तब दी थी।</p> <p>(ए) केवल ए                      (बी) केवल बी                      (सी) केवल सी                      (डी) उपरोक्त सभी</p> <p><b>Which of the following statements is/are correct?</b></p> <p>a. Prabhavati Gupta was the daughter of the powerful Vakataka king of the Deccan.</p> <p>b. She was married into the powerful Gupta dynasty, to the son of Chandragupta II and Dhruvadevi.</p> <p>c. A copperplate inscription engraved by Chakradasa indicates that she had access to land which she then granted.</p> <p>(a) Only a                      (a) Only b                      (c) Only c                      (d) All of the above</p>	
4	<p><b>समुद्रगुप्त की प्रशंसा में प्रयाग प्रशस्ति की रचना किसने की?</b></p> <p>(ए) प्रभावती गुप्ता                      (बी) हरिषेण                      (सी) कौटिल्य                      (डी) बाणभट्ट</p> <p><b>Who composed the Prayag Prashasti in praise of Samudragupta?</b></p> <p>(a) Prabhavati Gupta                      (b) Harisena</p> <p>(c) Kautilya                      (d) Banabhatta</p>	1
5	<p><b>कथन (ए): महिलाओं से अपेक्षा की जाती थी कि वे अपने पिता के गोत्र को छोड़ दें और शादी के बाद पति का गोत्र अपना लें।</b></p> <p><b>कारण (आर): सातवाहन शासकों से शादी करने वाली महिलाओं ने अपने पति के गोत्र नाम से व्युत्पन्न नामों को अपनाने के बजाय उनके पिता के गोत्र को बरकरार रखा</b></p> <p>(ए) दोनों (ए) और (आर) सही हैं और (आर) (ए) की सही व्याख्या है।</p> <p>(बी) दोनों (ए) और (आर) सही हैं और (आर) (ए) का सही स्पष्टीकरण नहीं है।</p> <p>(सी) (ए) सही है लेकिन (आर) सही नहीं है।</p>	1

(डी) (आर) सही है लेकिन (ए) सही नहीं है।

Given below are two statements, one labelled as Assertion

(A) and the other labelled as Reason(R):

Assertion (A): Women were expected to give up their father's gotra and take up them

husband's gotra after marriage.

Reason (R): Women who married Satavahana rulers retained their father's gotras instead of adopting names derived from their husband's gotra name.

(a) Both (A) and (R) are correct and (R) is the correct explanation of (A).

(b) Both (A) and (R) are correct and (R) is not the correct explanation of (A).

(c) (A) is correct but (R) is not correct.

(d) (R) is correct but (A) is not correct.

6 कथन (ए): दक्षिण भारत में पहली और दूसरी शताब्दी ईस्वी के कई रोमन सोने और चांदी के सिक्के खोजे गए हैं। 1

कारण (R) : इस अवधि के दौरान दक्षिण भारत के कुछ हिस्से रोमन कब्जे में थे।

(ए) ए और आर दोनों सही हैं और आर ए की सही व्याख्या है

(बी) ए और आर दोनों सही हैं लेकिन आर ए की सही व्याख्या नहीं है

(सी) ए सही है लेकिन आर गलत है (डी) ए गलत है लेकिन आर सही है

Assertion (A): According to the Mitakshara school, a father could divide his property among his sons during his life time.

Reason (R): The Mitakshara recognized the Sons' right of ownership by birth in ancestral property.

(A) Both A and R are true and R is the correct explanation of A

(B) Both A and R are true but R is not the correct explanation of A

(C) A is true but R is false

(D) A is false but R is true

7 किस बौद्ध ग्रन्थ में बौद्ध धर्म का दर्शन निहित है 1

A) विनय पिटक

B) सुत्त पिटक

C) अभिधम्म पिट

D) इनमें से कोई नहीं


. Which of these Buddhist texts dealt with philosophical matters?

A) Vinaya Pitaka

B) Sutta Pitaka

C) Abhidhamma Pitaka

D) None of these

8	<p>किताब-उल-हिंद किसने लिखी?</p> <p>एका। फ्रेंकोइस बर्नियर</p> <p>बी। इब्र बतूता</p> <p>सी। अल बरुनी</p> <p>डी। सुल्तान मोहम्मद</p> <p>Who wrote Kitab-ul-Hind ?</p> <p>a. Francois Bernier</p> <p>b. Ibn Batuta</p> <p>c. Al-Biruni</p> <p>d. Sultan Mohammed</p>	1
9	<p>निम्नलिखित चित्र किस स्थान पर स्थित है –</p> <p><b>In which place is the given image is kept -</b></p>  <p>ए। तंजावुरी Tanjavur</p> <p>बी। मदुरै Madurai</p> <p>सी। पुरी Puri</p> <p>डी। मैसूर Mysore</p>	1
10	<p>आदि ग्रंथ का संकलन किसने किया?</p> <p>(ए) गुरु तेग बहादुर जी</p> <p>(बी) गुरु अर्जुन देव जी</p> <p>(सी) गुरु नानक दे जी</p> <p>(डी) गुरु गोबिंद सिंह जी</p> <p><b>Who compiled Adi Granth?</b></p> <p>(a) Guru Teg Bahadur Ji</p> <p>(b) Guru Arjun Dev Ji</p>	1



	(c) Guru Nanak Dey Ji (d) Guru Gobind Singh Ji	
11	<p>विजयनगर के संदर्भ में वंशों का सही क्रम है ?</p> <p>ए. संगम, सुलूव, तुलुव, अरविदु, बी. संगम, तुलुव, अरविदु, सुलूव, सी. संगम, तुलुव, सुलूव, अरविदु, डी. सुलूव, संगम, तुलुव, अरविदु,</p> <p>Which one is correct order of ruling dynasty of Vijaynagar?</p> <p>A. Sangam, Saluvas, Tuluvas, Aravidu B. Sangam,, Tuluvas, Aravidu, Saluvas C. Sangam, Tuluvas, SaluvasAravidu D. Saluvas, Sangam, Tuluvas, Aravidu</p>	1
12	<p>कोनसा जोड़ा सही नहीं है?</p> <p>ए. अब्दु-ज्जाकि- फारस बी. अफनसी निकितीन- फ्रांस सी. निकोलो दी कोनती- इटली डी. डोमिंगो पेस- पुर्तगाल</p> <p>Which one is not correct pair?</p> <p>A. Abdur Razza –Persia B. Afanasii Nikitin- France C. Nicolo de Conti – Italy D. Doming peas –Portugal</p>	1
13	<p>निम्नलिखित में से किस फसल को जिन्स-ए-कामिल माना जाता था?</p> <p>(क) कपास और गन्ना (ख) मक्का और गन्ना (ग) चावल और गेहूं (घ) मिर्च और आलू</p> <p>Which of the following crops were considered as jins-i-Kamil?</p> <p>(A) Cotton and sugarcane (B) Maize and sugarcane (C) Rice and wheat (D) Chillies and potatoes</p>	1
14	अभिकथन- (क) आइन अकबर द्वारा शुरू की गई ऐतिहासिक और प्रशासनिक परियोजना	1

	<p>का हिस्सा थी ।</p> <p>कारण- (R) यह दरबार , प्रशासन और सेना के संगठन का विस्तृत विवरण देता है।</p> <p>(क) ए और आर दोनों सत्य हैं और R A का सही स्पष्टीकरण है।</p> <p>(ख) A और R दोनों सत्य हैं लेकिन R, A का सही स्पष्टीकरण नहीं है</p> <p>(ग) A सत्य है लेकिन R असत्य है</p> <p>(घ) A असत्य है लेकिन R सत्य है</p> <p><b>Assertion- (A) The Ain was part of a larger project of history writing commissioned by Akbar.</b></p> <p><b>Reason- (R) It gives detailed accounts of the organization of the court, administration and army.</b></p> <p><b>(A) Both A and R are true and R is correct explanation of A.</b></p> <p><b>B) Both A and R are true but R is not correct explanation of A</b></p> <p><b>C) A is true but R is false</b></p> <p><b>D) A is false but R is true</b></p>	
15	<p>"हर जगह वह गया। उन्होंने पत्थरों और चट्टानों और विभिन्न स्तरों और मिट्टी की परतों का जुनून से अवलोकन किया"— यहाँ किसका उल्लेख किया गया है?</p> <p>(A) लॉर्ड क्लाइव</p> <p>(B) बुकानन</p> <p>(C) अलेक्जेंडर कनिंघम</p> <p>(D) लॉर्ड डलहौजी</p> <p><b>. "Everywhere he went. He obsessively observed the stones and rocks and the different strata and the layers of soil"- Whom is referred here?</b></p> <p>a. Lord Clive</p> <p>b. Buchanan</p> <p>c. Alexander Cunningham</p> <p>d. Lord Dalhousie</p>	1
16	<p>नीचे दी गई पेंटिंग को पहचानें और उसका नाम लिखें?</p> <p>Identify the painting given below and write its name?</p>	1



3. नमक एक आवश्यक वस्तु नहीं थी।

सही विकल्प चुनिए

क. केवल 1 और 2

ख. 2 और 3 केवल

ग. 1, 2, और 3

घ . 2 केवल

Mahatma Gandhi illustrate his tactical wisdom by picking on Salt Monopoly. Which of the following statements is/ are correct to prove this?

1. State monopoly over Salt was deeply unpopular
2. People were forbidden from making salt for even domestic use
3. Salt was not an essential item.

Choose the correct option

- A. 1 & 2 only
- B. 2& 3 Only
- C. 1, 2, & 3
- D. 2 Only

20 " ... एक आदिवासी होने के नाते मुझसे यह उम्मीद नहीं की जाती की मैं इस प्रस्ताव कि पेचीदगियों को समझता होऊंगा" यह किसने कहा?

- (A) बिरसा मुंडा
- (B) अल्लूरी सीता रामा राजू
- (C) जयपाल सिंह
- (D) तिरोत सिंह

**... as an Adibasi, I am not expected to understand the legal intricacies of the Resolution." Who said this?**

- a. Birsa Munda
- b. Alluri Seetha Rama Raju
- c. Jaipal Singh
- d. Tiroth Singh

21 महात्मा गांधी \_\_\_\_\_ भाषा को राष्ट्रभाषा बनाना चाहते थे।

- (A) हिंदुस्तानी
- (B) हिंदी
- (C) तमिल
- (D) उर्दू

. Mahatma Gandhi wanted to make \_\_\_\_\_ language as the national language.

- (a) Hindustani
- (b) Hindi
- (c) Tamil
- (d) Urdu

1

1

**भाग-ब SECTION B****लघु उत्तरात्मक प्रश्न SHORT ANSWER TYPE QUESTIONS****3X6=18**

22	<p>हड़प्पावासियों की जल निकासी व्यवस्था पर एक टिप्पणी लिखिए। Write a note on the Drainage system of the Harappans.</p> <p>OR</p> <p>हड़प्पा सभ्यता का अध्ययन करते समय कनिंघम के मन में क्या भ्रम थे? What were the confusions in the mind of Cunningham while studying Harappan civilization?</p>	3
23	<p>महाभारत की भाषा और विषय-वस्तु की व्याख्या कीजिए। Explain the language and content of Mahabharata.</p>	3
24	<p>महान एंव लघु परंपरा से आप क्या समझते हैं? What do you mean by Great &amp; Little Traditions?</p>	3
25	<p>जमींदार कौन थे? उनके कार्य क्या थे? Who were zamindars? What were their functions?</p>	3
26	<p>दामिन-ए-कोह क्या था? संथाल ने ब्रिटिश नीति का विरोध क्यों किया? What was Damin-i-Koh? Why did Santhal protest the British Policy?</p>	3
27	<p>उद्देश्य संकल्प में कौन से आदर्श व्यक्त किए गए थे? What were the ideal expressed in the Objectives Resolution?</p> <p>OR</p> <p>देश की राष्ट्रभाषा के प्रश्न पर महात्मा गांधी के विचारों का परीक्षण कीजिए। Examine the views of Mahatma Gandhi on the question of a National Language of the country.</p>	3
<b>भाग- स SECTION C</b>		
<b>दीर्घ उत्तरीय प्रश्न Long Answer Type Questions</b>		
<b>8x3=24</b>		
28	<p>चर्चा करें कि स्तूप कैसे और क्यों बनाए गए थे? Discuss how and why Stupas were built?</p> <p>OR</p> <p>महावीर स्वामी और जैन धर्म की प्रमुख शिक्षाओं का वर्णन कीजिये! Describe the main teachings of Mahavira Swami &amp; Jainism.</p>	8
29	<p>विजयनगर साम्राज्य में अमर नायक व्यवस्था की भूमिका का मूल्यांकन कीजिए।</p>	8

Evaluate the role of Amar Nayaka System in Vijayanagara Empire.

OR

आपको क्या लगता है कि महानवमी डिब्बे से जुड़े अनुष्ठान का क्या महत्व था?

What do you think was the significance of the ritual's associated with the Mahanavami Dibba?

30 गांधीजी ने राष्ट्रीय आंदोलन को जन आंदोलन में कैसे बदला? 8

How did Gandhiji transform National Movement into mass movement?

OR

1940 से 1947 के बीच भारतीय राष्ट्रीय आंदोलन के राजनीतिक विकास की व्याख्या करें।

Explain the political developments of Indian national movement between 1940 to 1947.

### भाग- द SECTION -D

स्रोत आधारित प्रश्न **Source Based Questions (1+1+2 =4)**

31 **Read the following passage and answer the questions given below** 4

**सम्राट के अधिकारी क्या-क्या कार्य करते थे?**

मेगस्थनीज़ के विवरण का एक अंश दिया गया है:

साम्राज्य के महान अधिकारियों में से कुछ नदियों की देख-रेख और भूमि मापन का काम करते हैं जैसा कि मिस्र में होता था। कुछ प्रमुख नहरों से उपनहरों के लिए छोड़े जाने वाले पानी के मुखद्वार का निरीक्षण करते हैं ताकि हर स्थान पर पानी की समान पूर्ति हो सके। यही अधिकारी शिकारियों का संचालन करते हैं और शिकारियों के कृत्यों के आधार पर उन्हें इनाम या दण्ड देते हैं। वे कर वसूली करते हैं और भूमि से जुड़े सभी व्यवसायों का निरीक्षण करते हैं। साथ ही लकड़हारों, बढई, लोहारों, और खननकर्ताओं का भी निरीक्षण करते हैं।

**What the king's officials did?**

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that everyone may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.1- राज्य के अधिकारियों के कर्तव्यों की व्याख्या करें। 1

Explain the duties of the officers of state.

Q.2 सैन्य गतिविधियों के संचालन के लिए उप-समितियों की भूमिका की व्याख्या करें।

Explain the role of the sub-committees for coordinating military activities.

Q.3 अशोक ने अपने साम्राज्य की एकता बनाये रखने के लिए क्या किया? 2

What did Ashoka do to hold his empire together?

32

### घोड़े पर और पैदल

4

इस प्रकार इब्न बतूता ने डाक प्रणाली का वर्णन किया: भारत में डाक प्रणाली दो प्रकार की होती है: 'उलुक' नामक घोड़े की चौकी को शाही घोड़ों द्वारा हर चार मील की दूरी पर तैनात किया जाता है। फुट पोस्ट में तीन स्टेशनों का परमिट है। इसे 'दावा' कहा जाता है, यानी एक मील का एक तिहाई ..... अब, एक मील के हर तिहाई पर अच्छी तरह से आबादी वाला गांव है, जिसके बाहर तीन मंडप हैं जिनमें पुरुषों को कमर कस कर शुरू करने के लिए तैयार किया जाता है। उनमें से प्रत्येक के पास एक छड़ है, जिसकी लंबाई दो हाथ है और शीर्ष पर तांबे की घंटियाँ हैं। जब कुरियर नगर से प्रस्थान करता है, तब वह एक हाथ में चिट्ठी, और दूसरी ओर घंटियों समेत छड़ी को थामे रहता है; और वह जितनी तेजी से दौड़ सकता है दौड़ता है। मंडप में बैठे लोग घंटी बजने की आवाज सुनते ही तैयार हो जाते हैं। जैसे ही कुरियर उनके पास पहुंचता है उनमें से एक उससे पत्र लेता है और तेज गति से दौड़ता है जब तक कि वह अगले दावे तक नहीं पहुंच जाता। और यही प्रक्रिया तब तक चलती रहती है जब तक कि पत्र अपने गंतव्य तक नहीं पहुंच जाता। यह पदधारी अश्व-पद से भी तेज है; और अक्सर इसका उपयोग खुरासान के फल के परिवहन के लिए किया जाता है जो भारत में बहुत वांछित हैं।

### ON HORSE AND ON FOOT

#### This is how Ibn Battuta described the postal system:

In India the postal system is of two kinds: The horse-post called 'Uluq' is run by royal horses stationed at distance of every four miles. The footpost has three stations permit. It is called 'dawa', that is, one third of a mile ..... Now, at every third of a mile there is well populated village, outside which are three pavilions in which sit men with girded loins ready to start. Each of them carries a rod, two cubits in length with copper bells at the top. When the courier starts from the city, he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of bell they get ready. As soon as the courier reaches them one of them takes the letter from his and runs at the top speed shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruit of Khurasan which are much desired in India.

(i) डाक प्रणाली के दो प्रकारों के नाम लिखिए। 1

Name the two kinds of postal System.

(ii) बताएं कि पैदल डाक व्यवस्था कैसे काम करती थी। 1

Explain how the foot post worked.

(iii) इब्न-बतूआ क्यों सोचता था कि भारत में डाक व्यवस्था कुशल थी? 2

Why does Ibn-Battua think that the postal system in India was efficient?

'हम सिर्फ कॉपी नहीं करने जा रहे हैं'।

हम कहते हैं कि एक स्वतंत्र संप्रभु गणराज्य का हमारा दृढ़ और गंभीर संकल्प है। भारत का संप्रभु होना अनिवार्य है, स्वाधीन होना ही है और गणतंत्र होना ही है.... खैर, मैंने उनसे कहा कि यह कल्पना की जा सकती है कि एक गणतंत्र लोकतांत्रिक नहीं हो सकता है लेकिन हमारा पूरा अतीत इस तथ्य का गवाह है कि हम लोकतांत्रिक संस्थाओं के लिए खड़े हैं।

जाहिर है, हमारा लक्ष्य लोकतंत्र है और किसी लोकतंत्र से कम नहीं। लोकतंत्र का कौन सा रूप है, यह क्या आकार ले सकता है यह एक और मामला है? वर्तमान समय के लोकतंत्रों ने, उनमें से कई यूरोप और अन्य जगहों पर, दुनिया की प्रगति में एक बड़ी भूमिका निभाई है। फिर भी यह संदेहास्पद हो सकता है कि अगर उन लोकतंत्रों को पूरी तरह से लोकतांत्रिक बने रहने के लिए बहुत पहले अपना आकार बदलना नहीं पड़ सकता है। मुझे उम्मीद है कि हम किसी तथाकथित लोकतांत्रिक देश की किसी लोकतांत्रिक प्रक्रिया या संस्था की सिर्फ नकल करने नहीं जा रहे हैं। हम इसमें सुधार कर सकते हैं। किसी भी स्थिति में हम यहां सरकार की जो भी व्यवस्था स्थापित करें, वह हमारे लोगों के स्वभाव के अनुकूल होनी चाहिए और उन्हें स्वीकार्य होनी चाहिए। हम लोकतंत्र के लिए खड़े हैं। इस सदन को यह तय करना होगा कि उस लोकतंत्र, पूर्ण लोकतंत्र को क्या आकार दिया जाए, मुझे उम्मीद है कि सदन इस संकल्प में ध्यान देगा, हालांकि हमने "लोकतांत्रिक" शब्द का इस्तेमाल नहीं किया है क्योंकि हमने सोचा था कि यह स्पष्ट है कि शब्द "रिपब्लिक" में वह शब्द है और हमने इस शब्द का उपयोग करने के अलावा और भी बहुत कुछ किया है।

हमने इस संकल्प में लोकतंत्र की सामग्री दी है और न केवल लोकतंत्र की सामग्री बल्कि संदर्भ भी, अगर मैं इस प्रस्ताव में आर्थिक लोकतंत्र के बारे में कह सकता हूं। अन्य लोग इस प्रस्ताव पर इस आधार पर आपत्ति कर सकते हैं कि हमने यह नहीं कहा है कि यह एक समाजवादी राज्य होना चाहिए।

खैर, मैं समाजवाद के लिए खड़ा हूं और मुझे उम्मीद है कि भारत समाजवाद के लिए खड़ा होगा और भारत एक समाजवादी राज्य के संविधान की ओर जाएगा और मुझे विश्वास है कि पूरी दुनिया को उस रास्ते पर जाना होगा।

### **'We are not just going to copy'**

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic....Now, some friends have raised the question "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions.

Obviously, we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter? The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a



certain democratic procedure or an institution of a so-called democratic country.

We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to be given to that democracy, the fullest democracy, I hope the House will notice that in this resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we have done something much more than using the word.

We have given the content of democracy in this resolution and not only the content of democracy but the context, also, if I may say so of economic democracy in this resolution. Others might take objection to this Resolution on the grounds that we have not said that it should be a Socialist State.

Well, I stand for Socialism and, I hope, India will stand for Socialism and that India will go towards the Constitution of a Socialist State and I do believe that the whole world will have to go that way

Q.1 "हम सिर्फ नकल नहीं करने जा रहे हैं"। यह किसने कहा? 1

"We are not just going to copy". Who said this?

Q.2 उपरोक्त परिच्छेद में दिए गए संविधान की तीन मूलभूत विशेषताओं का उल्लेख करे! 1

Mention the three basic features of the constitution given in the above passage.

Q.3 नेहरू ने किस प्रकार के समाजवाद पर बल दिया? 2

On what kind of socialism did Nehru give stress to?

34 ए. भारत के दिए गए राजनीतिक रूपरेखा मानचित्र पर निम्नलिखित का पता लगाएँ और लेबल करें। 3+2=5

अ बैरकपुर

ब झाँसी

स. इलाहाबाद

ब . भारत के उसी राजनीतिक रूपरेखा मानचित्र पर कुछ स्थानों को A और B के रूप में चिह्नित किया गया है, उन्हें पहचानें और उन्हें लेबल करें।

अ वह स्थान जहां से नवाब वाजिद-अली-शाह का सम्बन्ध है!

ब वह स्थान जहां से 1857 का विद्रोह शुरू हुआ।

A. On the given political outline map of India **Locate & Label** the following.

Barrackpore

Jhanshi

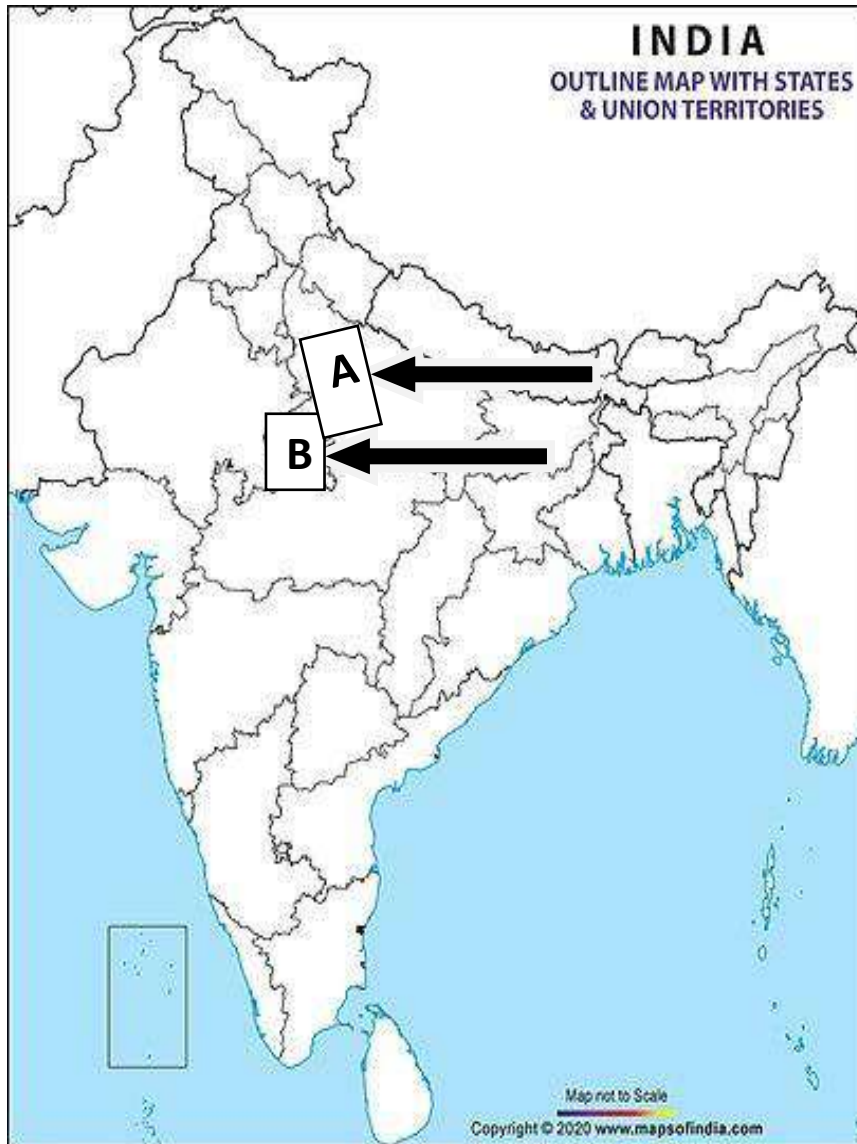
Allahabad

B. on the same political outline map of India some places are marked as **A** and **B**, identify and label them.

a. The place from where Nawab Wajid Ali Shah belonged to ---

b. The place from where 1857 Revolt was broken out.

**NOTE : The following question is for the visually impaired candidates in lieu of Question number 34.**



### Marking Scheme Paper 1

Q.N.	Answer	M.M.
1.	C	1
2.	D	1
3.	C	1
4.	C	1
5.	C	1

6.	C	1
7.	D	1
8.	B	1
9.	B	1
10	A	1
11	D	1
12	D	1
13	B	1
14	B	1
15	D	1
16	A	1
17	D	1
18	D	1
19	C	1
20	A	1
21	D	1
22	<p>Their expertise in town planning, water <i>management</i> and harvesting <i>systems</i> as well as drainage mechanism is unparalleled. They <i>had</i> public and private wells etc</p> <p>Or</p> <p>raw material such as stone nodules, whole shells, copper ore; tools; unfinished objects; rejects and waste material</p>	3
23	<p>(i) <b>Each mahajanapada had a capital city, which was often fortified.</b> (ii) Each mahajanapada had a well maintained standing army and regular bureaucracies for administration. (iii) Some were Ganas.</p>	3
24	<p>He accepted the Brahmanical description of the caste system but disapproved of the notion of pollution.</p> <p>He remarked that everything that falls into a state of impurity strives and succeeds in regaining its original condition of purity.</p> <p>The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature.</p>	3
25	<p>Medieval war strategy was to siege agricultural land and to force the opposition to surrender in fear of starvation.</p> <p>As war was continuing for a long time so Kings were trying to have control over their resources.</p> <p>Kings were taking initiative for an elaborate strategy by which resources of the state</p>	3

	should not fall to the hands of the enemy.	
26	<ul style="list-style-type: none"> <li>• When debts increased the peasants were unable to pay back the loan to the moneylenders. As a result, the peasants had no option, but to give all their possessions to the moneylender. They had to surrender their land, carts and animals to the moneylender.</li> <li>• The peasant had to sign a deed of hire stating very clearly that all his possessions (land, carts and animals) did not belong to him. The peasant had to sell, on account of the debt to the moneylender his carriages having iron axles, with their accessories and bullocks. A peasant had to sign a deed that he had taken from the moneylender on hire. The peasant had to pay every month the hire there of at rupees four a month.</li> <li>• The deed of hire clearly shows that the relationship between the peasants and the moneylenders was based on exploitation. The deed of hire was absolutely loaded in favour of the moneylenders and the peasants were at the receiving end.</li> </ul>	3
27	<p>The dispossession of taluqdars meant the breakdown of an entire social order. The ties of loyalty and patronage that had bound the peasant to the taluqdar were disrupted. The taluqdars exploited the peasants by extracting various dues from them but they were also extraordinarily generous in times of need.</p> <p style="text-align: center;"><b>OR</b></p> <p>The rebels tried to support of all sections of the society irrespective of their caste and creed. The rebellion was viewed as a war in which both the communities stood. Hindus and Muslims stood equally to gain or lose. The amicable relations which existed between the two communities were emphasized.</p>	3
28	<p>Mahabharata is a colossal epic running in its present form into over 1,00,000 verses with depictions of a wide range of social categories and situations, was composed for more than a 100 years.</p> <ul style="list-style-type: none"> <li>• Therefore Mahabharata is a suitable text to give insight in familial and kinfolk's values of ancient times.</li> <li>• Kinfolks is a large networks of people defined as relatives.</li> <li>• The kinfolk's values which are depicted through episodes of Mahabharata are patriliney, rules of marriage, status of women etc.</li> <li>• We find that most of the families inheritance transcended to sons only.</li> <li>• Only in few cases we find that it sometimes went to brothers also.</li> <li>• Women had no claims on the resources of household.</li> <li>• Rules of marriage were defined along exogamy.</li> <li>• Marrying outside the clan and relatives was considered good.</li> <li>• Polygyny was a common practice for example:</li> </ul>	8

- There was gendered access to property

OR

- Brahmanical texts were not universally followed in ancient times:
- Women were expected to give up the gotra of the father after marriage. However, the women married Satvahana rulers continued to have names derived from their father's gotra. They did not adopt their husband's gotra.
- According to the shastras only Kshatriyas could become rulers. But there were many ruling families that claimed to be Brahmanas or Vaishyas.
- There were populations whose practices were not influenced by Brahmanical ideas such as Nishadas, nomadic pastoralists.
- There was an instance of multiple occupations of the same caste such as silk weavers of Mandasor.
- Instances of chandalas not accepting the life of degradation prescribed in the Shastras.
- Generally, marriage took place within the caste. Sometimes marriage took place outside the caste such as Bhim and Hidimba.
- Women were not allowed to share the property of their father. Exceptions are there such as Prabhavati Gupta.

29

- Forest dwellers known as 'jangli' were those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.
- Sometimes the forest was a subversive place, a place of refuge for troublemakers.
- Forest people supplied elephants to the kings.
- Hunting was a favourite activity for the kings, sometimes it enabled the emperor to travel extensively in his empire and personally attended the grievances of his subjects.
- Forest dwellers supplied honey, bees wax, gum lac, etc.
- Like the 'big men' of the village community tribes also had their chieftains.
- Many tribal chiefs had become zamindars, some even became kings.

Tribes in the Sind region had armies comprising of 6,000 cavalry and 7,000 infantry.

OR

- The village Panchayat was a body of elders of a village and they elected a "Muqaddam" also called the "Mandal", who supervised the activities in a village.
- His function was to prepare village account with the help of the patwari.
- (vi) One important function of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld.

8

	<ul style="list-style-type: none"> <li>(vii) Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsions from the community</li> </ul>	
30	<p><b>(i). Simple lifestyle-</b> Gandhi ji's simple lifestyle and magnetic personality was also a reason</p> <p><b>(ii). Use of Hindi for communication-</b> Gandhi ji used Hindi or language of ordinary people.</p> <p><b>(iii). Role of Gandhiji in three mass movement.-</b> Three movements he started in india in the period of 1916-1918 made peple aware of the idea of satyagrah</p> <p><b>(iv). Emphasis on Truth and non-violence-</b>Truth Non Violence was his powerful weapon.</p> <p><b>(v). Swadeshi, boycott and Swaraj.-</b> Gandhi ji Emphasized on swadeshi, boycott and Swaraj and focus on self reliant</p> <p><b>(vi). Importance on Charkha and Khadi.-</b></p> <p><b>(vii). Upliftment of women, poor down trodden.-</b> Gandhi ji also work for discriminated group of society.</p> <p><b>(viii). Hindu-Muslim unity-</b> Gandhi ji's commitment to unify hindu and muslim helped unify the whole country</p> <p><b>(ix). Abolition of untouchability.-</b> His social reforms like fighting against untouchability is also a major reason</p> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>The students were asked not to attend their schools and colleges.</li> <li>The lawyers were asked not to attend law-courts.</li> <li>The ordinary people were asked to renounce voluntary association with the British Government.</li> <li>There were strikes by the working class in many towns and cities. There were 396 strikes in different cities in 1921. It involved six lakh workers which caused a loss of seven million workdays.</li> <li>The Hill-tribes in the Northern part of Andhra Pradesh violated the forest laws.</li> <li>The farmers did not pay taxes in Awadh. They refused to carry loads for colonial officials in Kumaun.</li> </ul>	8
31	Source based Question 1+1+2	4
32	Source based Question 1+1+2	4
33	Source based Question 1+1+2	4
34	<p>34.B</p> <p>A. Ajmer</p> <p>B. Dandi</p>	

## Marking Scheme Paper 2

Q.N.	Answer	M.M.
1.	C	1
2.	B	1
3.	B	1
4.	C	1
5.	C/C	1
6.	A	1
7.	B	1
8.	B	1
9.	B	1
10	A	1
11	B	1
12	D	1
13	A	1
14	A	1
15	D	1
16	A	1
17	B	1
18	B	1
19	C	1
20	C	1
21	B	1
22	<p>Harappan seals usually have a line of writing, probably containing the name and title of the owner.</p> <p>*Most inscriptions are short, the longest containing about 26 signs.</p> <p>*Although the script remains undeciphered to date.</p> <p>*It was evidently not alphabetical (where each sign stands for a vowel or a consonant) as it has just too many signs somewhere between 375 and 400.</p> <p>*The script was written from right to left.</p> <p style="text-align: center;">Or</p>	3

	<p>*Cunningham, the first Director-General of the ASI.</p> <p>*Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.</p> <p>*He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements.</p>	
23	<p>For increase of agricultural production use of plough with iron tipped ploughshare.</p> <ul style="list-style-type: none"> <li>• Introduction of transplantation of crop (paddy).</li> <li>• Irrigation by wells, ponds and canals.</li> <li>• Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.</li> <li>• Land lords and heads of village were more powerful and had control over farmers.</li> <li>• Land grants by kings to extend agriculture to new areas.</li> </ul>	3
24	<ul style="list-style-type: none"> <li>• <b>a)Lack of private property in India</b></li> </ul> <p>According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in India. He was a firm believer in the virtues of private property, and saw crown ownership was both the state and its people.</p> <ul style="list-style-type: none"> <li>• <b>b)Crown ownership of all lands</b></li> </ul> <p>He thought that the Mughal emperor owned all the land and distributed it among his nobles, this had disastrous consequences for the economy and society.</p> <ul style="list-style-type: none"> <li>• <b>c)No inheritance no investment</b></li> </ul> <p>Owing to crown ownership of land, land holders could not pass on their land to their children. So there had any long-term investment in the sustenance and expansion of production.</p> <ul style="list-style-type: none"> <li>• <b>d)No improvement of Lands</b></li> </ul> <p>The absence of private property in land had prevented the emergence of the class of "improving" landlords</p>	3
25	<ul style="list-style-type: none"> <li>• Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet.</li> <li>• Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India).</li> <li>• The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.</li> </ul>	3



26	<p>Ans. 1. A land demarcated by Britishers to santhals under the foothill of Rajmahal. The colonial government had imposed heavy taxes on their land.</p> <p>2.The money lenders were charging high rates of interest and snatching their lands.</p> <p>3. The Zamindars asserted control over their land..</p>	3
27	<p>(i) The relationship of the sepoy with their superior white officers underwent a significant change in the years preceding the uprising of 1857.</p> <p>(ii) In the 1820s, white officers made it a point to maintain friendly relations with the sepoy. They would take part in their leisure activities they wrestled with them, fenced with them and went out hawking with them.</p> <p>(iii) Many of them were fluent in Hindustani and were familiar with the customs and culture of the country. These officers were disciplinarian and father figure rolled into one.</p> <p>(iv) In the 1840s, this began to change. The officers developed a sense of superiority and started treating the sepoy as their racial inferiors, riding roughshod over their sensibilities. Abuse and physical violence became common and thus the distance between sepoy and officers grew.</p> <p style="text-align: center;"><b>OR</b></p> <p>(i) Common Indian people did not like new education system.</p> <p>(ii) Study of Bible was compulsory in missionary schools.</p> <p>(iii) The government decided to replace the old guns by the new Enfilled rifles.</p> <p>(iv) Abolition of sati practise and other social reforms.</p> <p>(v) The role of Christian missionaries in expansion of Christianity in India</p>	3
28	<p>Mahabharata is one of the most colossal epics of the sub-continent. This epic, in its present form, has over one lakh verses. It also depicts a wide range of social categories and situations. It was composed over a period of about 1000 years (500 BCE onwards). Some of its stories may be in circulation even earlier.</p> <p>Critical Edition of Mahabharata: A very ambitious project was started in 1919 CE under the leadership of noted Sanskrit scholar V.S. Sukthankar. Many scholars collectively decided to prepare a critical edition of Mahabharata. Initially, Sanskrit manuscripts of the epic, written in different scripts and in different parts of the country, were collected.</p> <p>This team, comprising of scholars, worked out a method of comparing verses from each manuscript. They selected all those verses which appeared common in all manuscripts. They published all these in several volumes running into 13,000 pages. Around 47 years were taken to complete this project. Two things become apparent throughout the whole of the process.</p> <p>1. The First one was that there were similarities in many elements of the Sanskrit version of the story.</p> <p>2. The Second one was that a number of regional variations came in front of the ways in which the epic had been transmitted over the centuries. These variations were written as footnotes and appendices to the main texts. More than half of the total pages are devoted to these variations when they were taken together.</p> <p>3. Our information about all these processes is mainly based on those Sanskrit texts which</p>	8

were written by Brahmins for themselves. Historians: in the 19th and 20th centuries, for the first time, explored these texts while concentrating on different issues of social history. They believed that whatever is written in the texts, could have been actually practiced. Later on, scholars also studied other traditions with the help of Pali, Prakrit, and Tamil texts.

4. These studies indicated that the ideas contained in normative Sanskrit texts were recognized as authoritative, but they were also questioned and sometimes even rejected.

OR

- 1.The Dharmasutras and Dharmashastras contained rules about the ideal “occupations” of the four categories or varnas.
- 2.Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
- 3'Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.
- 4.The last three occupations were also assigned to the Vaishyas, who were expected to engage in agriculture, pastoralism and trade.
- 5. Shudras were assigned only one occupation – that of serving the three “higher” varnas.
- 6.The Brahmanas evolved two or three strategies for enforcing these norms. One was to assert that the varna order was of divine origin.
- 7.Second, they advised kings to ensure that these norms were followed within their kingdoms.
- 8.Third, they attempted to persuade people that their status was determined by birth.

29

- The village panchayat was an assembly of elders.
- Usually important people of the village who had hereditary rights over their property attended.
- In mixed-caste villages, the panchayat was usually a heterogeneous body.
- But a village menial-cum-agricultural worker was unlikely to be represented there.
- The decisions made by these panchayats were binding on the members.
- The panchayat was headed by a headman known as muqaddam or mandal. Some sources suggest that the headman was chosen through the consensus of the village elders, and that this choice had to be ratified by the zamindar.
- Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.
- The chief function
- The chief function of the headman was to supervise the preparation of village

8

accounts, assisted by the accountant or patwari of the panchayat.

- The panchayat derived its funds from contributions made by individuals to a common financial pool. These funds were used for meeting the costs of entertaining revenue officials who visited the village from time to time.
- Expenses for community welfare activities such as tiding over natural calamities (like floods), were also met from these funds. Often these funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own.
- One important function of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld.
- The village headman was to oversee the conduct of the members of the village community “chiefly to prevent any offence against their caste”.
- Panchayats also levied fines and inflict punishment like expulsion from the community.
- A person forced to leave the village became an outcaste and lost his right to practise his
- profession.
- Such a measure was intended as a deterrent to violation of caste norms.

Jati panchayat.

- In addition to the village panchayat each caste or jati in the village had its own jati panchayat.
- These panchayats wielded considerable power in rural society.
- In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.
- They mediated in contested claims on land, decided whether marriages were performed
- according to the norms laid down by a particular caste group.
- In most cases, except in matters of criminal justice, the state respected the decisions of jati
- panchayats.
- the “superior” castes or officials of the state demanded free labour were reported to the
- Panchayat.
- These petitions were usually made by villagers, from the lowest rungs of rural society.
- These included excessive tax demands which, especially in times of drought or other disasters,
- endangered the peasants’ subsistence.

- In the eyes of the petitioners the right to the basic minimum for survival was sanctioned by
- custom.
- The village panchayat as the court of appeal
- They regarded the village panchayat as the court of appeal that would ensure that the state
- carried out its moral obligations and guaranteed justice.
- The decision of the panchayat in conflicts between “lower -caste” peasants and state officials or
- the local zamindar could vary from case to case.
- In cases of excessive revenue demands, the panchayat often suggested compromise.
- 87
- In cases where reconciliation failed, peasants took recourse to more drastic forms of resistance,
- such as deserting the village.
- The relatively easy availability of uncultivated land and the competition over labour resources
  - made this an effective weapon in the hands of cultivators.

• **OR**

- The production process often involves men and women performing certain specified roles.
- Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.
- Menstruating women, for instance, were not allowed to touch the plough or the potter’s wheel in
- western India, or enter the groves where betel-leaves (paan) were grown in Bengal.
- Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were
- among the many aspects of production dependent on female labour.
- The peasant and artisan women worked not only in the fields, but even went to the houses of
- their employers or to the markets if necessary.
- At the same time, high mortality rates among women – owing to malnutrition, frequent
- pregnancies, and death during childbirth – often meant a shortage of wives.

- This led to the emergence of social customs in peasant and artisan communities that were distinct
- from those prevalent among elite groups.
- Marriages in many rural communities required the payment of bride-price rather than dowry to
- the bride's family.
- Remarriage was considered legitimate both among divorced and widowed women.
- But women were-under strict control
- According to established social norms, the household was headed by a male.
- Thus women were kept under strict control by the male members of the family and the
- community.
- In some places, record petitions were sent by women to the village panchayat for seeking
- justice.
- Women's right to inherit property
- Amongst the landed gentry, women had the right to inherit property.
- Instances from the Punjab show that women, including widows, actively participated in as sellers
- of property inherited by them in the local market.
- Hindu and Muslim women inherited zamindaris which they were free to sell or mortgage.
- Indications say that there were women zamindars during the eighteenth-century Bengal.

30 - Auto-biographies and biographies.

- Contemporary newspapers.

- Official and police records.,

- Public speeches

- private letters.

**OR**

- Ans:- Demand of separate electorates by the Dalits in which they wanted reservation in
- Separate Electorates like muslims.
- In 1931 in the second Round Table Conference Dalit leader Dr.B.R. Ambedkar said Congress does not represent the Dalit.

8

	<ul style="list-style-type: none"> <li>- He said Dalits are socially and economically backward. By separate electorate they can put</li> <li>Demands of their rights.</li> <li>- Gandhiji opposed the separate electorates.</li> <li>- Finally Congress gave separate electorates to Dalits within the Congress</li> </ul>	
31	Source based Question 1+1+2	4
32	Source based Question 1+1+2	4
33	Source based Question 1+1+2	4
34	34.B A. Jhansi B. Amitsar	

### Marking Scheme PAPER-3

Q.No.	Answer	Q. No.	Answer
1	C	12	D
2	D	13	C
3	C	14	A
4	D	15	A
5	B/A	16	D
6	A	17	B
7	C	18	C
8	A	19	C
9	D	20	D
10	B	21	A
11	A		

**Answer 22.** Following examples can be cited to show the existence of social and economic variations in the Harappan society:

I. Study of burials is one example. In the Harappan sites the dead's were usually laid in pits. There were differences in the Way burial pits were made. At some instances the hollowed-out spaces were lined with bricks. But these may not be taken as an indication of social differences.

II. some graves pottery and ornaments have been found. Jewellery has been found from the graves of men and women as well. These findings can point out social and economic differences

III. The artefacts have been classified into two categories Utilitarian and Luxurious. Objects of daily uses and objects made of ordinary materials made of clay or stone come under utilitarian category. Ordinary articles consisted of querns pottery flesh-rubbers and needles. These have been found distributed throughout settlements.

IV. Objects of luxuries were rare and made from precious non-local materials. The technology used was advanced and complicated. Little pots of faience were considered precious. They were also not easy to make.

These show the existence of social and economic variations in the Harappan society.

OR

The Harappan civilisation was one of the earliest and the most advanced civilisation in the world. The civilisation was Most of the Harappan sites are located in semi-arid lands and deserts. Thus proper irrigation facilities were required for cultivation. Hints of canals and channels have been found at the Harappan site of Shortughai in Afghanistan. But this is not found in the other sites in Punjab or Sind. It is likely that the ancient canals used in these places could have silted up long ago. Also, the water drawn from wells could have been used for irrigation. Moreover, the water reservoirs found in Dholavira could have been used to store water and later use it for irrigation. spread in the cities of the Sind in Pakistan and Gujarat, Rajasthan, Haryana and Punjab in India. The civilisation flourished in the area with the development of many cites like the Harappa, Mohenjo-Daro, Lothal, Cholistan and many others.

**Answer 23.** justification of the statement that coinage plays a valuable role in determining certain period of Indian history by the following points :

- Gold coins were first given by the Kushanas such coins were indistinguishable in weight to those issues by contemporary Roman and Parthian rulers.
- These have been found in a few destinations in North India and Central Asia, and show the tremendous estimation of the exchanges occurring across such a wide land region.
- Gold coins were additionally given by the Gupta rulers, and they were known for their immaculateness. These encouraged long-separation exchanges.

**Answer 24.** According to Bernier, the Mughal India did not have private ownership of land. Bernier felt that this principle had disastrous consequences for the economy as well as society. Because of the crown ownership of land, the land holders could not pass on their land to their children.

**Answer 25.** The Royal centre of Vijayanagara empire was located in the South-Western part of the settlement. It had more than 60 temples. The patronage of temples and cults was very important for the rulers. The rulers tried to establish and legitimate their authority through the association with deities in the temple

**Answer 26.** 1. Firstly British adopted policy of extermination.

2. Augustus Cleveland the collector of Bhagalpur proposed policy of pacification.

3. Under policy of pacification paharia chiefs was to ensure proper conduct of their men.

4. Paharia went into mountains and deep forests and continued their war against outsiders.

**Answer 27.** The dissidents attempted to help of all areas of the general public independent of their standing and statement of faith. The disobedience was seen as a war in which both the networks stood. Hindus and Muslims stood similarly to pick up or free. The friendly relations which existed between the two networks were underlined. The ishtahars conveyed to the cutting edge recollections of the pre-British Hindu-Muslim past. In this way religious contrasts were not obvious between the two networks in 1857 regardless of British endeavors to make a wedge between them. Along these lines, the renegades endeavored to appear their vision of solidarity

Or

- Awadh was, in fact, called the “nursery of the Bengal Army”.
- For decades the sepoys had complained of low levels of pay and the difficulty of getting leave. The Talukdars were the big landholders of Avadh.
- Some Talukdars were disposed of their land.
- So they turned against the British rule and joined the revolt of 1857.

**Answer 28.** The work of compilation of Mahabharata started in 1919 under the leadership of noted scholar vs Sukthankar. The team comprised of dozens of scholars. They initiated the task of preparing a critical edition of the Mahabharata. The various stages of compiling Mahabharata were:

They collected Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.

They compared verses from each manuscripts. They selected the verses that appeared common to most versions.

These common verses were published in several volumes, running into over 13,000 pages.

The project took 4 years to complete. Two things became clear from this project:

There were several common elements in the Sanskrit version of the story and these were found all over the sub-continent.

More than half the 13000 pages had these types of variations which were documented in footnotes and appendices to the main text.

OR

In reality, the Mahabharata is a story of changing human relations. It depicts a struggle and clash for land and authority between two parties of cousins namely the Kauravas and the Pandavas. Both sides were related to the Kuru clan which ruled over the Kuru region. Their conflict resulted in a full-fledged war. The Pandavas won this war. Thereafter, an announcement was made about patriline inheritance.

Though the tradition of patrimony was vague even before the composition of this epic, yet, the content of the Mahabharata strengthened the ideal of patriline. According to the principle of patriline, the sons, after the death of their father, could claim their right to resources. In the case of the kings, this claim included even the throne.

**Answer 29.** Role of Mughal Panchayats:

- (i) The village panchayat was an assembly of elders, with hereditary rights.
- (ii) In mixed-caste villages, the panchayat was usually a heterogeneous body.
- (iii) The panchayat was headed by a headman known as wgaddam or mandal chosen through the consensus of the elders and zamindar.
- (iv) Headmen held office as long as they enjoyed the confidence of the village elders.
- (v) The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patan.



- (vi) The panchayat derived its funds from common financial pool.
- (vii) Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.
- (viii) One important function of the panchayat was to ensure the caste boundaries among the communities inhabiting the village were upheld.
- (ix) In eastern India all marriages were held in the presence of mandals.
- (x) Panchayats also had the authority of levy fines and inflict more serious forms of punishment like expulsion from the commodity.
- (xi) Caste or jati in the village had its own jati panchayat.
- (xii) In Rajasthan jati panchayats arbitrated civil disputes between members of different castes

OR

In spite of limitations, that Ain-i-Akbari is an extraordinary document of its time is very true as it provides fascinating glimpses into the structure and organisation of the Mughal Empire and gives us the quantitative information about its products and people. Abul Fazl achieved a major breakthrough in the tradition of medieval chronicles who wrote mostly about remarkable political events, wars conquests political machinations and dynastic turmoil.

The Ain recorded the information about the empire and the people of India and thus constitutes a bench mark for studying India at the turn of the 17th C. The value of the Ain's quantitative evidence is uncontested where the study of agrarian relation is concerned. The information on the people, their professions and trades and on the imperial establishment and the mansabdars of the empire provided in Ain enables the historians to reconstruct the social fabric of India at that time.

### **Answer 30** Salt Satyagraha

Gandhiji announced a march to break the Salt Law

Salt law gave the state a monopoly in the manufacture and sale of salt.

The state monopoly on salt was deeply unpopular as in every Indian household salt was indispensable and the people were forbidden for making salt even for domestic use.

Gandhiji hoped to mobilize a wider discontent against British rule and started Dandi March. Once he reached Dandi he broke the salt law.

Parallel Salt Marches were organized in other parts of the country.

Peasants breached the colonial forest laws which restricted their access to forests.

Factory owners went on strike.

Lawyers boycotted British courts.

Students refused to attend educational Institutions and schools run by government.

Indians were arrested.

Gandhiji made a plea to the upper caste to serve untouchables.

Hindus, Muslims, Parsees and Sikhs were told to unite.

Thousands of Volunteers joined for the cause. xiv. Many officials resigned from their posts.

Gandhiji's meetings were attended by all sections of people. xvi. Women participated in large number.

Dandi March brought Gandhi to world attention. The March was covered by European and American press.

Salt march made British realized that they would have to devolve some powers to Indians.

OR

The Quit India Movement genuinely was a mass movement

- (i) Failure of Cripps Mission led to the launch of Quit India Movement in August 1942 for the liquidation of British imperialism.
- (ii) Dissatisfaction from the Govt. of India 1935.
- (iii) Gandhi ji and other important leaders were arrested and jailed.
- (iv) The mass movement was left to the young people of India.
- (v) Younger activists organised strikes and acts of sabotage.
- (vi) Brought into the movement hundreds of Indians.
- (vii) Socialist members like Jayaprakash Narayan were very active in the underground resistance. 'Independent' govt. Was proclaimed in many districts like Satara, Medinipur, etc.
- (viii) British used force to suppress the movement but failed
- (ix) Thousands of ordinary citizens joined the Movement
- (x) Young people participated in large numbers
- (xi) Muslim League was working on expanding its base
- (xii) In 1944, Gandhi was released from jail.

**Answer 31:** Source based Answers

**Answer 32:** Source based Answers

**Answer 33:** Source based Answers

**Answer 34. 1 :** For each correct location 1 mark

**Answer 34. 2 :** A. Kolar B. Bidar

### Marking Scheme of Model Q.P. – (History)

Q. No.	Answer	Marks
1	(b) Rajasthan	1
2	(d) was a British doctor	1
3	(b) 1, 2 and 4	1
4	(B) Mahasweta Devi	1
5	Both (A) and (R) are correct and (R) is not the correct explanation of (A).	1
6	A- Walter Elliot	1
7	A- Both A and R are true and R is correct explanation of	1

	A	
8	d. Ibn-Batuta	1
9	b 2,4	1
10	B. Afanasii Nikitin- France	1
11	(c) Tungabhadra	1
12	<b>C) A is true but R is false</b>	1
13	<b>(d) (i)-d,(ii)-a,(iii)-b,(iv)-c</b>	1
14	<b>(A) Both A and R are true and R is correct explanation of A.</b>	1
15	d. Maharaja Mehtab Chand (Tejchand)	1
16	(a) 1, 2 and 3	1
17	Lord Canning.	1
18	(D) Maurice Winterwitz	1
19	(d) The idol of Sardar and his followers have been received from Amaravati (Telangana)	1
20	(b) 1, 2, 4	1
21	Pandit Jawaharlal Nehru	1

### Short-Answer Type Question (3 Marks)

Q. No.	Answer	Marks
22	<p>B.B. Lal has given a description about the houses in the second phase. He noted that within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud bricks were duly encountered. The discovery of mud plaster with prominent reed marks suggested that some of the houses had reed walls plastered over with mud.</p> <p style="text-align: center;"><b>OR</b></p> <p>1.The brahmanas developed a sharper social divide by classifying certain social categories as “untouchable”</p> <p>2. Those who considered themselves pure avoided taking food from those they designated as “untouchable”.</p> <p>3.In sharp contrast to the purity aspect, some activities were regarded as particularly “polluting”.</p> <p>4.These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas, were placed at the very bottom of the hierarchy.</p> <p>5.Their touch and, in some cases, even seeing them was regarded as “polluting” by those who claimed to be at the top of the social order.</p> <p>6. Manusmriti laid down the “duties” of the chandalas. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.</p> <p>7. They could not walk about in villages and cities at night.</p> <p>8.They had to dispose of the bodies of those who had no relatives and serve as executioners.</p>	3
23	<p>According to Buddhist philosophy the world is transient ( anicca) and constantly changing it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles.The Buddha regarded the social world as the creation of humans rather than of divine origin. According to Buddhist tradition, his last words to his followers were: “Be</p>	3

	lamps unto yourselves as all of you must work out your own liberation”.	
24	<p>Vijaynagar was chosen as the capital on the banks of Tungabharda because of the following</p> <p>Reasons:—</p> <ul style="list-style-type: none"> <li>● According to local tradition these hills were the kingdom of Vali &amp; Sugriva , i.e. Kiskinda as mentioned in the Ramayana.</li> <li>● The place has religious importance too as mother Goddess; Pampa Devi did penance in order to marry merely Virupaksha, a form of Lord Shiva.</li> <li>● These hills are also associated with several sacred traditions, as many Jain temples are found of the pre Vijaynagar period.</li> <li>● The city was on the granite hills from where a number of streams flow down to the river Tungabhadra, so the abundance of water also inspired the rulers to establish their Capital.</li> <li>● Above all the strategic importance of the city provided natural safety to the Vijaynagar rulers, so the city was chosen as the capital.</li> </ul>	3
25	<ol style="list-style-type: none"> <li>1. It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.</li> <li>2. Both cultivated and cultivable land measured in each province.</li> <li>3. Prepared annual record of the number of cultivators in each village</li> <li>4. Officials were appointed to measure land revenue.</li> <li>5. The Dewan, who was responsible for supervising the fiscal system of the empire.</li> </ol>	3
26	<p>By 1832 the Santhals had settled in Damin-i-Koh area. Their settlement expanded rapidly. Forests were cleared to accommodate them. The Company also benefitted as it got more and more land revenue. However, the Santhals too got dissatisfied. They rebelled against the British rule.</p> <p>A. Santhal were not happy with the tax regime of the company. They thought that the land revenue rates were high and exploitative.</p> <p>B. The Zamindars began to exercise greater control on the areas brought under cultivation by Santhals, apparently it was a part of the British Policy. But Santhals opposed that.</p> <p>C. Moneylenders in the rural areas were seen as villain and agent of Company rule by the Santhals. Moneylenders could auction the land of Santhals in case of defaulter. All this was not liked by the Santhals.</p> <p>D. The British took steps to place the Santhals later on. A separate district of Santhal Pargana was carved out and law was enacted to protect the Santhals.</p>	3
27	<ol style="list-style-type: none"> <li>1. Quit India Movement was launched which was a widespread popular movement against the British.</li> <li>2. Subhas Chandra Bose bid to win freedom through armed struggle and there was an uprising of the Royal Indian Navy in Bombay and other cities in the spring of 1946.</li> <li>3. There were mass protests of workers and peasants in different parts of the country in late 1940s.</li> </ol> <p style="text-align: center;"><b>OR</b></p> <p>B. PockerBahadur from Madras demanded to continue with the</p>	3

separate electorates. He argued that minorities exist in all lands. They could not be washed away and could not be erased out of existence.

### Long Answer Type Question (8 Marks)

Q. No.	Answer	Marks
28	<ul style="list-style-type: none"> <li>• It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.</li> <li>• It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.</li> </ul> <p>Early Buddhist and Jaina texts (see also Chapter 4) mention sixteen states known as <i>Mahajan padas</i>. Some names of states such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.</p> <ul style="list-style-type: none"> <li>• Clearly, these were the most important <i>Mahajan padas</i>.</li> </ul> <p>While most <i>mahajanapadas</i> were ruled by kings, some, known as <i>ganas</i> or <i>sanghas</i>, were oligarchies (p. 30), where power was shared by a number of men, often collectively called <i>rajass</i>. Both Mahavira and the Buddha (Chapter 4) belonged to such Groups.</p> <ul style="list-style-type: none"> <li>• In some instances, as in the case of the Vajji <i>sangha</i>, the <i>rajass</i> probably controlled resources such as land collectively. Each <i>mahajanapada</i> had a capital city, which was often fortified</li> </ul> <p>Maintaining these fortified cities as well as providing fort, armies and bureaucracies required resources.</p> <ul style="list-style-type: none"> <li>• From sixth century BCE onwards, Brahmanas began composing the Dharmasutras.</li> </ul> <p>These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3).</p> <ul style="list-style-type: none"> <li>• Some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia.</li> </ul> <p style="text-align: center;"><b>OR</b></p> <ul style="list-style-type: none"> <li>• Central administration- King had control over legislative, executive, judiciary, army and finance.</li> <li>• Provincial administration- The Empire was divided in to many provinces.</li> <li>• Local Government- There was a committee of 30 members to maintain rules and regulations in Pataliputra.</li> <li>• King used to run the administration with the help of high officials.</li> </ul> <p>Five major political centres in the empire .</p> <ul style="list-style-type: none"> <li>• Law and order system setup.</li> <li>• Organised army- a committee with six subcommittee for coordinating military activity.</li> <li>• To spread Dhamma , appointment of Dhamma Mahamattrra.</li> <li>• Officers were appointed to manage the land revenue, irrigation and roads</li> <li>• Institution of spies was very strong and working effectively.</li> </ul>	8
29	<ul style="list-style-type: none"> <li>• The followers of Alvars and Naynaras were against the caste system &amp; dominance of Brahmins.</li> <li>• The followers were from diverse social groups like from artisans, cultivators &amp; other folks of life.</li> <li>• They discarded the authoritarian approach of the Vedas &amp; composed Nalayira Divya prabandhan (compositions of 12 Alvars), the Tamil Veda.</li> </ul>	8

- The saints like Appar, a Nayanara saint discarded gotra & Kula and advised to go to Marperu(abode of Lord Shiva).
- Both Alvars and Nayanars had much respect towards women. They were given equal position along with men. For e.g. Andal a woman Alvar composed poems which are sung till date. Her verses expressed her love for the deity Vishnu.
- Similarly Karaikal Ammaiyar, a devotee of Shiva adopted the path of extreme asceticism. Her compositions were preserved with Nayanara traditions.
- This movement renounced their social obligations & their compositions posed a challenge to patriarchal norms.

OR

- Baba Guru Nanak was born in a Hindu merchant family in a village called **Nankana Sahib** near the river Ravi in the predominantly Muslim Punjab (now in Pakistan). He trained to be an accountant and studied Persian.
- He was married at a young age but he spent most of his time among **sufis and bhaktas**. He also travelled widely. The message of Baba Guru Nanak is spelt out in his hymns and teachings.
- He advocated a **form of nirguna bhakti**. He firmly repudiated the external practices of the religions he saw around him. He rejected sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims.
- Guru Nanak is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him.
- He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths.
- He came to harmonise all the scriptures of the world.
- He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.
- The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past.
- The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.
- He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.
- There is no caste," said the Guru, "for we claim brotherhood with all." Each one of his followers was lovingly addressed as a Bhai or a brother. All are "Bhais" (brethren), whether kings or slaves, the rich or the poor. "No caste and creed counts in the court of the Lord.
- He who worships Him is dear unto Him, To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others--your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And

	<p>when you feel restless for Him, know that it will not be long before He will reveal Himself to you.</p> <ul style="list-style-type: none"> <li>● Guru Nanak was a true mystic, in communion with God, and perceiving His all-pervading munificent grace. He exclaimed "Nanak sees the Lord in all His glory." Intoxicated with the love of the Lord, he remained in a state of perpetual ecstasy.</li> <li>● It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.</li> <li>● Nanak was the prophet of peace and good will, harmony and unity. He was the prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors.</li> <li>● Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the Sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose.</li> <li>● Thus in the holy book, he laid the foundation of a great banquet hall and offered there-in choice and dainty dishes of divine wisdom coming down through the ages.</li> </ul>	
30	<ol style="list-style-type: none"> <li>1. Annexation of awadh displaced nawab.</li> <li>2. Talukdars were disarmed and their forts destroyed</li> <li>3. Talukdars were evicted from lands</li> <li>4. Revenue demand increased .burden of demand on peasants increased</li> <li>5. Peasants joined revolt in support of Taluqdars because Talukdars were generous .They helped peasants in needs .They issue loan at the time of festivals</li> <li>6. British overassessed the revenue</li> <li>7. Method of revenue was inflexible</li> <li>8. No help in hardship and needs and festival</li> <li>9. Taluqdars were loyal to the Nawab of Awadh.They joined army of Begum Hazratmahal.</li> <li>10. Mostly Sepoys were recruited from villages of awadh</li> <li>11. Sepoys were discontent due to low pays and no leave</li> <li>12. British officer have sense of superiority</li> <li>13. They treat sepoy as inferiors abuse physical violence</li> <li>14. Use of greased cartridges</li> <li>15. The large Majority of sepoy of Bengal army were recruited from Awadh And eastern UP</li> <li>16. Mostly sepoy were brahmans or upper caste .</li> <li>17. Awadh was called Nursery of the Bengal army</li> <li>18. Family members of sepoy living in rural area or villages of awadh .whenever sepoy revolt they join rebellion.</li> </ol> <p style="text-align: center;"><b>OR</b></p> <ol style="list-style-type: none"> <li>1. The revolt spread from one city to another city .</li> </ol>	8

2. The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
  3. They seized the bell of the arms and plundered the treasury.
  4. They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records.
  5. Everything and everybody connected with the white man became a target.
  6. In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels
  7. They issued proclamation in hindi , urdu and persian .
  8. All sections of the society participated – sepoy / traders / peasants.
  9. Major cities were Delhi , Kanpur , lucknow , and Bareilly. Patterns of revolt was same in different places.
  - 10.It shows there was planning and coordination in revolt.
  - 11.There was communication between sepoys and various cantonments .
- Sepoys were taking decisions collectively in panchayats in police lines

Source Based Question. – From Q. No. 31 to 33

See in Source

Map Question – 34 (Part – B)

Ans. A- Champaran

B - Dandi

### Marking Scheme of Model Q.P. – 5 (History)

Q. No.	Answer	Marks
1	(b) 1, 3 and 4	1
2	(A) - Both (A) and (R) are true and (R) is the correct explanation of (A).	1
3	Only c	1
4	(b) Harisena	1
5	Both (A) and (R) are correct and (R) is not the correct explanation of (A)	1
6	(A) Both A and R are true and R is the correct explanation of A	1
7	D- Saint	1
8	c. Al-Biruni	1
9	C - Puri	1
10	b Guru Arjun Dev Ji	1
11	A. Sangam, Saluvas, Tuluvas, Aravidu	1
12	B. Afanasii Nikitin- France	1
13	<b>(A) Cotton and sugarcane</b>	1
14	<b>(A) Both A and R are true and R is correct explanation of A</b>	1
15	b. Buchanan	1
16	“In Memoriam” by Joseph Noel Paton, 1859	1
17	(C) Calcutta	1
18	(A) 1940	1



19	A - 1 & 2 only	1
20	c. Jaipal Singh	1
21	(a) Hindustani	1

### Short-Answer Type Question (3 Marks)

Q. No.	Answer	Marks
22	<p>Ans. One of the striking features of this town was a well planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus valley people took great care to keep their cities clean.</p> <p style="text-align: center;">OR</p> <p>Ans. He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE. He thought that Indian history began with the first cities in the Ganga valley. In fact, Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.</p>	3
23	<p>Answer: Language: The epic called Mahabharata is available in many languages but was actually written in Sanskrit. Sanskrit used in this epic is far simpler than the Sanskrit used in Vedas or Prashastis. That is why we can say that it was probably widely understood.</p> <p>Content: The content of this epic is generally classified under two heads— narrative and didactic. The narrative section contains stories and the didactic section contains prescriptions about social norms. But this division is not clear in itself because the didactic section includes stories and the narrative contains a social message. However, generally, historians were: agree with the fact that this epic was meant to a dramatic, moving story. Didactic portions could have been added later.</p> <p>This epic is described as an 'itihasa' within early Sanskrit tradition. The literal meaning of this term is 'thus it was.' Historians have different views about the war of Mahabharata. Some historians were believing that memory of an actual conflict among kinfolk was preserved in the narrative. While some historians were believing that there is no other corroborative evidence of the battle.</p>	3
24	<ul style="list-style-type: none"> <li>● Great &amp; little traditions were coined by a sociologist named Robert Redfield who described the cultural practices of peasant societies.</li> <li>● Rituals &amp; customs which came from dominant social categories were classified as Great Traditions. For e.g. The Brahmanical texts like Puranas, Epics were composed, compiled in simple Sanskrit verses by which the common men &amp; women got an excess to the Vedic literature.</li> <li>● Similarly, peasants also followed practices that did not necessarily correspond with great tradition.</li> <li>● The Brahmins also accepted &amp; reworked beliefs &amp; practices of other social categories termed as little traditions, for e.g. Lord Jaganath who is</li> </ul>	3

	<p>one of the principal deities of odias was earlier worshipped as Nilamadhav by the sabararas, a tribal group.</p> <ul style="list-style-type: none"> <li>Likewise, many of the traditions emerged during that period were due to the integration of various cultures.</li> </ul>	
25	<p>Answer: Zamindars were the part of rural society, who lived on agricultural production had milkiyat belongs to upper caste. New Zamindars emerged from lower caste.</p> <p>Functions of Zamindars:</p> <ol style="list-style-type: none"> <li>1. Collect revenue.</li> <li>2. Mediate between king and peasant.</li> <li>3. Maintain military.</li> <li>4. Developed agricultural land.</li> <li>5. Give money to farmers for agriculture.</li> <li>6. Sell their own agricultural produce.</li> <li>7. Make an arrangement for weekly or fortnightly market in the villages.</li> <li>8. Making arrangement for repairing roads and water sources.</li> </ol>	3
26	<p>Ans. 1. A land demarcated by Britishers to santhals under the foothill of Rajmahal. The colonial government had imposed heavy taxes on their land.</p> <p>2.The money lenders were charging high rates of interest and snatching their lands.</p> <p>3. The Zamindars asserted control over their land..</p>	3
27	<p>1. Proclaimed India to be an 'Independent Sovereign Republic'.</p> <p>2. Guaranteed its citizens justice, equality and freedom.</p> <p>3. Assured adequate safeguard for minorities, backward and tribal areas and depressed classes.</p> <p style="text-align: center;">OR</p> <p>1. Mahatama Gandhi felt that Hindustani was a language that the common people could be easily understood.</p> <p>2. Hindustani was a blend of Hindi and Urdu, was popular among a large section of the people.</p> <p>3. According to Mahatma Gandhi, Hindustani would be the ideal language of communication between diverse communities. It would help to unify the Hindus and The Muslims and the people from north and south.</p>	3

### Long Answer Type Question (8 Marks)

Q. No.	Answer	Marks
28	<ol style="list-style-type: none"> <li>1. Inscription found on the railings and pillars of stupas record donations made for building and decorating them.</li> <li>2. Some donations were made by kings such as the Satavahanas; others were made by guilds,</li> <li>3. Such as that of the ivory workers who financed part of one of the gateways at Sanchi.</li> <li>4. Hundreds of donations were made by women and men who mention their names.</li> <li>5. Sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.</li> <li>5. Bhikkhus and bhikkhunis also contributed towards building</li> </ol>	8

these monuments.

6. There were other placestoo that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or object used by him were buried there. These were mounds known as stupas.

7. The tradition of erecting stupas may have been pre- Buddhist, but they came to be associated with Buddhism.

8. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.

9. By the second century, a number of stupas, including those at Bharhut , Sanchi and Sarnath had been built.

### OR

The basic philosophy of the Jainas was already in existence in north India before the birth of Vardhamana, who came to be known as Mahavira, in the sixth century BCE. According to Jaina tradition, Mahavira was preceded by 23 other teachers or Tirthankaras (meaning those who guide men and women across the river of existence).

1. The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life.

2. Ahimsa or non-injury to living beings, especially to humans, animals, plants and insects, is the central principle to Jain philosophy. In fact, the principle of ahimsa has left its mark on Indian thinking as a whole.

3. Birth and karma. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.

4. Salvation. Asceticism and penance are required to free oneself from the cycle of karma.

5. Renouncing. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.

6. Five vows. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

### **The spread of Jainism**

Gradually, Jainism spread in many parts of India. Like the Buddhists, Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil. For centuries, manuscripts of these texts were carefully preserved in temples. Some of the earliest stone sculptures associated with religious traditions were produced by devotees of the Jaina tirthankaras, and have been recovered from several sites.

- 1. The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
- 2. It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.
- 3. The amara-nayakas were military commanders who were given territories to govern by the raya.
- 4. They collected taxes and other dues from peasants.
- 5. A share of revenue was spent for the maintenance of irrigation works and temples.
- 6. The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- 7. These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.
- 8. The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.
- 9. Kings occasionally asserted their control over them by transferring them from one place to another.
- 10. Many of these nayakas established independent kingdoms in the 17th century.

**OR**

- The importance of the rituals associated with the Mahanawami dibba.
- Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet.
- Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India).
- The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.
- 1. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.
- 2. Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
- 3. These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

30

The minority was defined by different groups in the following ways :

8

1. N.G. Ranga, a socialist who had been a leader of the

peasant movement, stated that the term minorities be interpreted in economic terms. He emphasised that the real minorities were the poor and the downtrodden i.e., the masses of this country. These include tribal people and poor villagers who are exploited by moneylenders, zamindars, malguzar and other people.

2. Jaipal Singh, an Adibasi, stated that tribes were not a numerical minority but they needed protection. They have been disgracefully treated and neglected for the last 6,000 years. They have been perceived as primitive and backward.
3. Dakshayani Velayudhan from Madras refused to believe that seventy million Harijans were to be considered as a minority but their social disabilities should be removed.

J. Nagappa from Madras pointed out that numerically the Depressed Castes were not a minority. They formed between 20 and 25 per cent of the total population. They suffered due to their systematic marginalization.

**OR**

### 1. Linguistic Diversity-

India is a large country. It has many different regions. Diverse groups of people live here and speak different languages. So for a new nation like India it was necessary to give proper attention to the intricacies of different languages.

### 2. Hindustani as National Language-

Hindustani was a choice for the Congress and Mahatma Gandhi. Congress had already decided to adopt Hindustani as the national language of the country. Mahatma Gandhi was also in favour of adopting Hindustani as the national language and supported strongly for this view. He argued that everyone should speak in a language which is understood by most of the common people. Hindustani was not a new language. It was a blend of Hindi and Urdu. It was enriched by the interaction of diverse cultures and spoken by most of the people of the country.

### 3. Uproar on the Language Issue-

R.V. Dhulekar pleaded in favour of Hindi for adopting it as the national language. He came from the United Province and a Congressman. He wanted that Hindi should be used as language of constitution-making. He even said that those who did not know Hindustani were not worthy to be the members of the Constituent Assembly.

#### 4. Suggestion by the Language Committee-

The language Committee of the Constituent Assembly suggested a compromise formula in its report. It suggested that Hindi in Devnagri script should be the official language of the country and tried to resolve the issue. It also suggested that transition from English to Hindi should be gradual. It was also suggested that during first fifteen years since adoption of the Constitution, English would continue to serve as for official purposes. So it was clear that the Language Committee referred Hindi as the official language not the national language.

#### 5. Fear of Hindi's Domination-

The members of the Constituent Assembly who belonged to the Southern India were apprehensive of the view. They felt that Hindi would be a threat to their provincial languages. Shankar Rao from Bombay. T.A. Ramalingam Chettiar and Mrs. G. Durgabai of Madras suggested that issue of language required utmost care and needed to be handled efficiently and dextrally. Hindi should not be thrust upon the people of South India.

Source Based Question. – From Q. No. 31 to 33

See in Source

Map Question – 34 (Part – B)

Ans. A- Awadh

B - Meerut