इतिहास
History

कक्षा / Class XII
2026-27

विद्यार्थी सहायक सामग्री
Student Support Material



केन्द्रीय विद्यालय संगठन~Kendriya Vidyalaya Sangathan

विकास गुप्ता, भा.प्र.से.
आयुक्त
Vikas Gupta, IAS
Commissioner

तत् त्वं पूषन् अपावृणु
केन्द्रीय विद्यालय संगठन

केन्द्रीय विद्यालय संगठन
18, संस्थागत क्षेत्र, शहीद जीत सिंह मार्ग, नई दिल्ली-110016
Kendriya Vidyalaya Sangathan
18, Institutional Area, Shaheed Jeet Singh Marg, New Delhi-110016

संदेश

शिक्षा केवल पुस्तकों तक सीमित ज्ञान नहीं है; यह स्वयं को पहचानने, अपने विचारों को विस्तार देने और जीवन की चुनौतियों का आत्मविश्वास से सामना करने की सतत् यात्रा है। केन्द्रीय विद्यालय संगठन का सदैव यह प्रयास रहा है कि प्रत्येक विद्यार्थी के लिए ऐसा शिक्षण वातावरण हो, जहाँ जिज्ञासा को प्रोत्साहन मिले, सीखना आनंददायी बने और प्रत्येक बालक अपनी अंतर्निहित क्षमताओं को पहचानकर उन्हें विकसित कर सके।

राष्ट्रीय शिक्षा नीति 2020 ने शिक्षा को सिर्फ रटने से समझने, सूचना से ज्ञान और ज्ञान से जीवनोपयोगी दक्षताओं की ओर अग्रसर किया है। आज का समय कृत्रिम बुद्धिमत्ता (Artificial Intelligence – AI), डिजिटल नवाचार और निरंतर बदलती तकनीकों का है। ऐसे युग में केवल तथ्यों का ज्ञान पर्याप्त नहीं है; आवश्यक है कि विद्यार्थी मनन- चिंतन करना सीखें, प्रश्न पूछें, समस्याओं का समाधान खोजें और नए विचारों के साथ आगे बढ़ें। यही क्षमताएँ उन्हें भविष्य के लिए तैयार करेंगी।

इन्हीं उद्देश्यों को ध्यान में रखते हुए केन्द्रीय विद्यालय संगठन के पाँचों आंचलिक शिक्षा एवं प्रशिक्षण संस्थानों (ZIETs) के माध्यम से, समर्पित एवं अनुभवी शिक्षकों द्वारा कक्षा 9 से 12 के विद्यार्थियों के लिए यह विद्यार्थी सहायक सामग्री तैयार की गई है। यह केवल परीक्षा की तैयारी की संकलन सामग्री नहीं है, बल्कि विषयों को सरलता से समझने, अवधारणाओं को स्पष्ट करने, नियमित अभ्यास करने और आत्मविश्वास के साथ आगे बढ़ने का एक विश्वसनीय साथी है।

इस सामग्री में विषय-वस्तु को विद्यार्थियों की आवश्यकताओं के अनुरूप सरल, व्यवस्थित एवं दक्षता-आधारित दृष्टिकोण से प्रस्तुत किया गया है। मुझे प्रसन्नता है कि इसे हमारे शिक्षकों के अनुभव, नवाचार और विद्यार्थियों के प्रति उनकी प्रतिबद्धता ने समृद्ध बनाया है। मुझे विश्वास है कि यह सामग्री विद्यार्थियों की सीखने की यात्रा को अधिक सहज, रोचक और प्रभावी बनाएगी तथा उन्हें बोर्ड परीक्षाओं के साथ-साथ जीवन की व्यापक चुनौतियों के लिए भी तैयार करेगी।

मेरा विश्वास है कि जब एक जिज्ञासु विद्यार्थी, प्रेरित शिक्षक और सार्थक शिक्षण संसाधन एक साथ आते हैं, तब शिक्षा केवल उपलब्धि का माध्यम नहीं रहती, बल्कि व्यक्तित्व निर्माण की एक सशक्त प्रक्रिया बन जाती है। यही भावना इस विद्यार्थी सहायक सामग्री के केंद्र में है।

मेरी हार्दिक शुभकामनाएँ हैं कि आप सभी सीखने की इस यात्रा में निरंतर आगे बढ़ें, अपने सपनों को नए आयाम दें और ज्ञान, संवेदनशीलता तथा नवाचार के साथ राष्ट्र निर्माण में अपना महत्वपूर्ण योगदान दें।

शुभकामनाओं सहित।

(विकास गुप्ता)

PATRON

SH. VIKAS GUPTA, IAS

COMMISSIONER, KVS

CO-PATRON

MS. CHANDANA MANDAL

ADDITIONAL COMMISSIONER (ACAD.), KVS (HQ)

COORDINATOR

Ms. P B S USHA
JOINT COMMISSIONER (TRAINING), KVS (HQ)

COVER DESIGN

KVS PUBLICATION SECTION

EDITOR

MR. P I T RAJA
DIRECTOR, ZIET MYSURU

ZIET COORDINATOR

SHRI DINESH KUMAR
TA(PHYSICS)

CONTENT CREATOR

S NO.	NAME OF THE TEACHER	DESIGNATION	NAME OF KV (ENGLISH)	REGION
ACD	MR. MAYANK SHARMA	PRINCIPAL	PM SHRI KV NO 1, HBK, DEHRADUN	DEHRADUN
RP	MR. VATAN SINGH KUNWAR	VP	KV OIL DULIAJAN	TINSUKIA
RP	SURESH CHAND	PGT (HIS)	PM SHRI KV IIP MOHKAMPUR DEHRADUN	DEHRADUN
1	SARIKA GUPTA	PGT (HIS)	PM SHRI KV BABINA CANTT	AGRA
2	PAWAN KUMAR GUPTA	PGT (HIS)	PM SHRI KV DOGRA LINES MEERUT CANTT	AGRA
3	SHYAM SUNDER MEENA	PGT (HIS)	PM SHRI KV RAJGARH MP	BHOPAL
4	ROOPAL	PGT (HIS)	PM SHRI KV RAIWALA DEHRADUN	DEHRADUN
5	MAHAVIR SINGH CHAUHAN	PGT (HIS)	PM SHRI KV OF, RAIPUR, DEHRADUN	DEHRADUN
6	VANDANA SRIVASTAVA	PGT (HIS)	PM SHRI KV NFC VIGYAN VIHAR DELHI SHIFT 1	DELHI
7	DHARMENDRA PAMECHA	PGT (HIS)	PM SHRI KV NO. 1 PRATAP NAGAR UDAIPUR	JAIPUR
8	DR ANAND SHANKAR MEENA	PGT (HIS)	PM SHRI KV NO3 JHALANA DOONGARI JAIPUR	JAIPUR
9	SAMENDAR SINGH RATHORE	PGT (HIS)	PM SHRI KV JALIPA CANTT BARMER	JAIPUR
10	NANCY	PGT (HIS)	PM SHRI KV PATRATU	RANCHI
11	VINEET KUMAR	PGT (HIS)	KV OIL DULIAJAN	TINSUKIA

About the Student Support Material

The Student Support Material (SSM) for Class XII History has been developed for the academic session 2026–27 under the guidance of Kendriya Vidyalaya Sangathan (KVS), Headquarters, New Delhi. The responsibility for preparing this material was entrusted to the KVS Zonal Institute of Education and Training (ZIET), Mysuru.

To ensure quality, accuracy, and student-friendly presentation, ZIET Mysuru collaborated with experienced History teachers from various Kendriya Vidyalayas across different regions. Their collective expertise has helped in developing a comprehensive, well-structured, and examination-oriented resource for learners.

The SSM has been prepared in accordance with the latest CBSE curriculum and assessment framework, the National Education Policy (NEP) 2020, Competency-Based Education (CBE) principles, and NCERT learning outcomes. It aims to strengthen historical understanding, critical thinking, analytical skills, and the ability to interpret historical events and sources in meaningful contexts.

The material has been organized systematically to make learning engaging and effective. Each chapter generally includes:

- Concept Maps and Timelines
- Important Terms, Historical Concepts, and Key Themes
- Chapter Notes and Explanations
- Source-Based and Map-Based Questions
- Multiple Choice Questions (MCQs)
- Assertion-Reason and Case-Based Questions
- Competency-Based Questions
- Short and Long Answer Questions
- Practice Exercises and Revision Material

Special Features

✓ Simple and student-friendly language

✓ Emphasis on conceptual clarity and historical understanding

✓ Focus on critical thinking and analytical skills

✓ Integration of timelines, maps, and historical sources

✓ Competency-based and examination-oriented questions

✓ Logical and systematic presentation of content

This Student Support Material serves as both a study guide and a learning companion. It encourages inquiry, critical thinking, and independent learning while helping students prepare effectively for classroom assessments and examinations. Regular use of this material will help learners develop confidence, strengthen their understanding of historical processes, and achieve academic success in History.

We hope that this collaborative effort by KVS ZIET Mysuru and participating History teachers will significantly benefit students and contribute to their academic growth, historical awareness, and appreciation of the rich heritage of humanity.

How to Use this Student Support Material (SSM)

Welcome to the Student Support Material for Class XII History. This resource has been carefully designed to help you understand historical events, analyze sources and interpretations, develop critical thinking skills, and prepare effectively for school examinations.

Best Practices for Effective Learning

To make the most of this material, follow the steps given below:

• **Build Historical Understanding:** Begin by reading the chapter notes thoroughly and focus on understanding historical developments, causes, consequences, and connections between events.

• **Learn Key Terms and Concepts:** Familiarize yourself with important historical terms, personalities, dates, events, and themes presented in each chapter.

• **Develop Chronological Awareness:** Create timelines and sequence major events to gain a clear understanding of historical progression and continuity.

• **Strengthen Analytical Skills:** Attempt competency-based, source-based, and case-study questions to develop the ability to interpret evidence and analyze historical perspectives.

• **Revise Systematically:** Use concept maps, timelines, infographics, and chapter summaries for quick revision and better retention of important information.

• **Evaluate Your Understanding:** Solve MCQs, short-answer, and long-answer questions to assess your preparation and identify areas that need further improvement.

• **Discuss and Explore:** Engage in discussions with teachers and classmates to clarify doubts, exchange ideas, and gain deeper insights into historical issues.

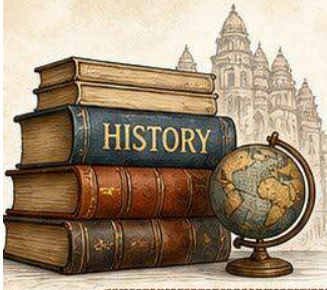
Versatile Usage

This SSM can be effectively used for:

• Daily Classroom Learning and Homework
• Unit Tests and Periodic Assessments
• Half-Yearly and Annual Examinations
• Revision and Self-Assessment
• Developing Historical Thinking and Research Skills

Regular and sincere use of this material will help you develop conceptual clarity, analytical abilities, historical awareness, and confidence in History. Most importantly, it will encourage you to view History not merely as a record of the past but as a means of understanding societies, cultures, and the world around you.

Happy Learning and Best Wishes for Your Success!



HOW TO PREPARE *for* HISTORY?



- Remember always to study History with a fresh mind, so your absorbing capacity is at its Maximum.
- History requires a lot of dedication and concentration, but it can also be scoring.

Syllabus and Strategies:

1 Step 1- Understand the pattern of the History Exam:



- The first step is to understand the syllabus, pattern, and division of marks in the History Exam.
- There are three books prescribed by CBSE for History which are published by NCERT.
- Each book covers 25 marks, and the remaining 5 marks are for map work.

2 Step 2- Skim Through Previous Year's Questions:



- It is advised to start with the understanding & analysis of the previous year's questions of History Board Examinations to understand the pattern of the exam •
- Also, check the distribution of marks for various questions in each section so that you can plan your preparations accordingly.

3 Step 3- Start Preparing with NCERT Textbooks



- NCERTs are the best source from which you can prepare for your board exams.
- *Read the chapters thoroughly and mark important lines, so you don't have to go through the full chapter again while revising.*
- *You can remember historical events and their sequences more easily by drawing a chart and writing down the timelines as well as other key details.*

4 Step 4- Better Understanding with Chapter wise Notes and Videos



- *To prepare chapter wise notes like spider notes / mind maps with key words only. Key words save time and help in easy recall during exams. You can elaborate on them during the exam.*
- *You can create 3 timelines, one for each part of "Themes in Indian History," to link together important events in similar time periods.*
- *You can also create a separate chart for important dates that you need to remember.*
- *Watching Videos of History help you create stories based on historical events and makes them easy to learn.*

6 Step 6- Maps: A scoring Area



- *Practice map-work from the beginning instead of leaving it for the end.*
- *When you're learning about geographical formations, drawing the map by hand is the greatest way to remember everything.*
- *This will make it easier for you to memorize the boundaries and other specifics of the place they're researching.*
- *Maps could be a scoring area with ample practice.*

7 Step 7- Take Chapter wise tests



- *After completing a theme, start taking chapter-wise tests.*
- *Work through a variety of tests that will help you evaluate yourself and build up your confidence.*
- *After taking a test, the most important thing to do is analyze it. It is more important to analyze the test than it is to take the test.*
- *You can also check the analysis of the tests you take, the documents you read, and the videos you watch .*

8 Step 8- Practice Through Previous Year Questions and Sample Papers available on CBSE & KVS Websites



- *After completing your syllabus thoroughly, spend the rest of the time practicing the previous year's questions and sample papers.*
- *Solving the previous year's question papers is like giving previous board exams.*
- *Take each and every sample paper seriously and start solving them and feel like you are sitting in the examination hall of the board exam.*

Be consistent, stay curious, and connect with the past – it will help you understand the present and shape the future!

🚀HISTORY BOARD EXAM MASTER PLAN

Crack CBSE History with Smart Strategies & Winning Techniques

GRADE 12 HISTORY – QUESTION TYPES & STRATEGIES

Type of Questions	Features in Question Paper	Best Strategy to Solve
Fact-Based MCQs	Direct NCERT facts, dates, places, rulers, books, committees	Revise one-line notes, timelines, keywords, and important terms regularly.
Assertion–Reason Questions	Tests conceptual understanding and logical connection	Check Assertion and Reason separately, then see whether Reason explains Assertion.
Chronology / Arrangement	Events, rulers, literary works arranged in sequence	Prepare chapter-wise timelines and century charts for quick revision.
Match the Following	Matching personalities, contributions, committees, places	Learn through tables, flowcharts, and association techniques.
Identification Questions	Identify person/place/event from clues	Read all clues carefully and connect them with NCERT concepts.
Correct/Incorrect Statements	One statement is factually wrong	Focus on dates, locations, names, and terminology while revising.
Image-Based Questions	Art forms, sculptures, architecture	Practice identifying features of Gandhara, Mathura, Amaravati, etc.
Odd One Out	One option differs from the common category	First identify the common category among options.
3-Mark Short Answers	Analytical and competency-based questions	Write 3 clear points with headings in 60–80 words. Use bullet points.
8-Mark Long Answers	Examine, discuss, explain with examples	Follow structure: Introduction → Main Points → Examples → Conclusion.
Source-Based Questions	Passage comprehension + interpretation	Underline keywords in source and combine source lines with NCERT knowledge.
Map-Based Questions	Locate and identify historical places	Practice maps daily for Harappan, Buddhist, Mughal, and National Movement sites.

CLASS XII
COURSE STRUCTURE

Theory Paper

S.No.	Part	Marks
1	Themes in Indian History Part--I	25
2	Themes in Indian History Part—II	25
3	Themes in Indian History Part—III	25
4	Map	05
	Total	80

Note-The Maps available in the website of Survey of India may be used.(https://surveyofindia.gov.in/)

	Themes in Indian History	**Part-I**	**25 Marks**
Sr No.	**Theme Title**		**Marks**
1	Bricks, Beads and Bones The Harappa Civilisation		25
2	Kings, Farmers and Towns Early States and Economies (*c.*600 BCE 600 CE)		
3	Kingship, Caste and class Early Societies (c. 600 BCE600 CE)		
4	Thinkers, Beliefs and Buildings Cultural Developments (c. 600 BCE 600 CE)		
	Themes in Indian History	**Part-II**	**25 marks**
5	Through the eyes of Travellers Perceptions of Society (c. tenth to seventeenth centuries)		
6	Bhakti-Sufi Traditions Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries)		25
7	An Imperial Capital – Vijayanagar (c. fourteenth to sixteenth centuries)		
8	Peasants, zamindars and the States Agrarian Society and the Mughal Empire (c. sixteenth-seventeenth centuries)		

	Themes in Indian History	**Part-III**	**25 marks**
09	Colonialism and The Countryside Exploring Official Archives		25
10	Rebels and Raj 1857 Revolt and its Representations		
11	Mahatma Gandhi and the National Movement Civil Disobedience and Beyond		
12	Framing of the Constitution The Beginning of a New Era		
	Including Map work of the related Themes		05
	Theory Total		80
	Project Work		20
	TOTAL		**100**

Note-The Maps available in the official website of Govt., of India may be used

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THEME NO	THEME NAME	PAGE NO.
1	Bricks, Beads and Bones	5 – 14
2	Kings, Towns and Farmers	15 – 24
3	Kinship, Caste and class	25 – 34
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5	Through the Eyes of Travellers	45 – 55
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7	An Imperial Capital – Vijayanagar	69 – 79
8	Peasants, Zamindars and the States	80 – 89
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THEME 1: BRICKS, BEADS AND BONES: (THE HARAPPAN CIVILIZATION)



HARAPPAN CIVILIZATION
(INDUS VALLEY CIVILIZATION)



1. TIMELINE

EARLY HARAPPAN
6000 BCE – 2600 BCE
Farming villages begin



MATURE HARAPPAN
2600 BCE – 1900 BCE
Planned cities develop



LATE HARAPPAN
1900 BCE – 1300 BCE
Decline of cities



12. DISCOVERY



- Daya Ram Sahni
- excavated Harappa (1921)



- R.D. Banerji
- excavated Mohenjodaro (1922)



- John Marshall
- announced the discovery of this civilization in 1924



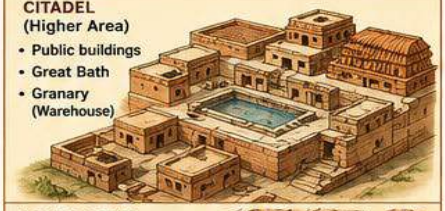
- R.E.M. Wheeler
- improved excavation techniques

2. IMPORTANT CITIES



3. PLANNED CITIES

CITADEL
(Higher Area)
- Public buildings
- Great Bath
- Granary (Warehouse)

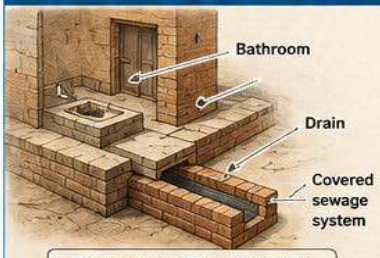


LOWER TOWN
(Lower Area)
- Houses
- Markets
- Workshops



Cities were well-planned with baked bricks, straight streets and drainage systems.

4. AMAZING DRAINAGE SYSTEM



Every house had bathrooms and drains connected to covered sewage lines.
- One of the world's earliest urban drainage systems!

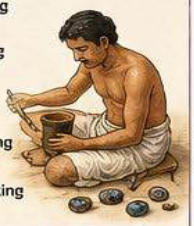
5. HOUSES

- Houses built around courtyards
- Staircases to upper floors
- Private wells
- Privacy-focused design



6. CRAFT PRODUCTION

- Bead making
- Shell cutting
- Metal work
- Stone carving
- Pottery making



Chanhudaro was an important centre for crafts.

7. TRADE

Trade with:



Mesopotamia (Sumer)



Oman



Bahrain (Dilmun)

Exported:



Beads



Cotton



Copper



Precious stones



8. SEALS, SCRIPT & WEIGHTS



- Animal seals
- Undeciphered script
- Standardized weights

Used for trade and identification.



9. SOCIAL LIFE

- Burial practices
- Ornaments in graves
- Pottery in burials



Burials show that social differences existed in the society.

10. DECLINE OF HARAPPAN CIVILIZATION

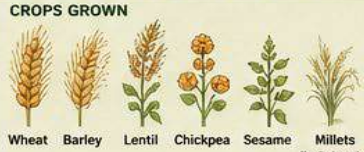
Possible reasons:
- Floods
- Climate change
- Drying rivers
- Deforestation
- Decline in trade



The cities gradually declined around 1900 BCE.

11. AGRICULTURE & FOOD

CROPS GROWN



Wheat | Barley | Lentil | Chickpea | Sesame | Millets (in Gujarat) (rare)

ANIMALS (Domesticated)



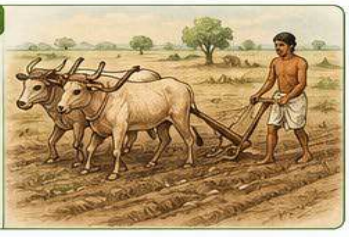
Cattle | Sheep | Goat | Buffalo | Pig



Fish also eaten

EVIDENCE
- Ploughed fields (Kalibangan)
- Terracotta plough models
- Irrigation through wells and reservoirs





LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Investigate, explore and interpret the early urban centers and social institutions.

❖ State and deduce the multi-lateral aspects of Harappan civilization to understand the first civilization of the world.

❖ Investigate and interpret historical and contemporary sources and viewpoints of ASI and historians on Harappa.

SNAPSHOT OF THE CHAPTER

- The Harappan Civilisation is also known as the Indus Valley Civilisation.
- It was one of the earliest urban civilisations of the world.
- It flourished around 2600 BCE – 1900 BCE.
- Important cities included: *Harappa Mohenjo-Daro Dholavira Kalibangan Lothal Rakhigarhi*

Discovering the Harappan Civilisation

- **Harappa was first discovered in** the nineteenth century.
- Archaeologists such **as Daya Ram Sahni and Rakhal Das Banerji** played an important role in excavations.
- **S.N. Roy** wrote "**The Story of Indian Archaeology"**
- The civilisation was identified through:
  Seals Pottery Buildings Tools Beads Ornaments

Subsistence Strategies/Archaeologists and Their Work

Subsistence Strategies: - Harappans practiced agriculture, animal rearing and trade. Main crops were wheat, barley, pulses and sesame. They used ploughs for farming and domesticated cattle, sheep, goat and buffalo. Hunting and fishing were also practiced.

Archaeo-botanists- Archaeo-botanists study ancient plant remains like seeds, grains and wood to understand farming and food habits of past societies. Evidence shows Harappans cultivated wheat, barley, pulses, sesame, millets and rice in some areas.

Archaeo-zoologists:- Archaeo-zoologists study animal bones found at archaeological sites to understand food habits, domesticated animals and hunting practices; bones of cattle, sheep, goat, buffalo, fish and fowl have been found at Harappan sites.

Archaeo-genetics: - Archaeogenetics is the study of DNA of ancient population. It involves various methods of molecular genetics to understand population history.

Mohanjodaro A Planned Urban Centre

- Harappan cities were carefully planned.
- Roads and streets were laid out in a grid pattern.
- Streets crossed each other at right angles.
- **Cities were divided into: *Citadel and Lower town***

Terracotta plough models were found at **Cholistan a**nd **Banawali**, while evidence of a ploughed field was discovered at **Kalibangan, Rajasthan.**

Laying out drains/Drainage System

- Harappans developed an advanced **drainage system** with roads laid in a **grid pattern**.
- Houses had bathrooms connected to covered drains.
- Drains were regularly cleaned through inspection holes.
- This shows the importance of sanitation and civic planning.

Domestic architecture/Use of Bricks

- Houses and buildings were made of baked bricks.
- Harappans used bricks in a fixed ratio of 1:2:4.
- This shows standardisation in construction.

The study of the layers is called stratigraphy.

- **The Great Bath**
- The Great Bath was discovered at Mohenjo-Daro.It was a **large rectangular** tank.
- It is one of the most important public buildings of the Harappan Civilisation.

❖ **Key Features of the Great Bath**

- Built with baked bricks
- Floor was made waterproof using gypsum mortar.

- Water was supplied from a well.
- Drains helped remove dirty water.
- Stairs (North to South) on both sides led into the tank.
- Rooms surrounded the structure.

Tracking Social Differences / Burials

- Archaeologists study burials to understand social differences in Harappan society.
- The dead were usually buried in pits.
- Some burial pits were lined with bricks.
- Graves sometimes contained pottery, ornaments, jewellery, and copper mirrors.
- These objects may show beliefs about the afterlife.
- Unlike Egyptians, Harappans did not bury large amounts of wealth with the dead.

Utilitarian and luxuries

- Archaeologists study artefacts to know social differences.
- Utilitarian -Daily-use items were made from simple materials like stone and clay.
- Luxury items were rare and made from costly materials.
- Faience pots were considered precious because they were difficult to make.

Finding Out About Craft Production: -

- Harappans were skilled craft producers.
- Crafts included: ***Bead-making, Shell-working, Metal-working, Pottery***
- **Chanhudaro and Lothal** were important craft centres.
- Beads were made from:**Carnelian, Lapis- lazuli, Shell, Faience, Steatite**

Trade and Exchange

Harappans traded within the civilisation and with Mesopotamia, Oman (Magan) and Dilmun , Meluhha. Seals were used to mark goods, while boats and bullock carts were used for transport. Mesopotamian texts refer to **Meluhha as a land of seafarers**.

Seals, Script, Weights/An enigmatic script

- Harappan seals were mostly made of steatite.
- the longest containing about 26 signs, between 375 and 400.
- They contained: Animal figures and short inscriptions
- The Harappan script has not yet been deciphered.
- The script was written from right to left.

Weights: - Harappans used standardised weights and measures.

- Harappans used cubical chert weights for trade.
- Small weights followed the binary system (1, 2, 4, 8).
- Larger weights followed the decimal system.
- Metal scale-pans were also found.

Ancient Authority

- Uniform pottery, seals, weights, and bricks
- Standard brick ratio across regions
- Organised labour for construction
- No clear evidence of kings
- Possible central or democratic system

Religious Practices



- Terracotta figurines and seals suggest religious beliefs.
- People possibly worshipped: Mother goddess, Sacred animals
- Fire altars have been found at Kalibangan and Lothal.
- **The End of the Civilisation**
- The civilisation declined after 1900 BCE.
- **Climate change, drying of rivers, Floods, Decline in trade**
  Many cities were gradually abandoned.
- **Problems of Interpretation**
- Harappan religion is difficult to understand because the script remains undeciphered.

- Terracotta figurines were seen as Mother Goddesses, while the Great Bath and fire altars may have had ritual importance.
- Some seals show a yogic figure called "Proto-Shiva," but its exact meaning is uncertain.
- Many interpretations are based on guesses and comparisons with later traditions.

MULTIPLE CHOICE QUESTIONS (MCQs)

Q1. 'Traces of canals have been found at the Harappan archaeological site of Shortughai in Afghanistan but not in Punjab or Sindh.' Identify the explanation provided by archaeologists from the following: CBSE Delhi 2026

(A) Agricultural tools in Afghanistan were more advanced than in Punjab.
(B) Archaeologists have not excavated Punjab and Sindh thoroughly.
(C) Punjab and Sindh had higher rainfall than Shortughai.
(D) Shortughai had access to the perennial rivers of the Himalayas.

Q2. Match Column I with Column II and choose the correct option:

Column I (Harappan Artefacts)	**Column II(Significance)**
a. Seals	i. Indicated craftsmanship
b. Weights	ii. Used for administration
c. Beads	iii. Standardized unit for measurement
d. Faience	iv. Used for pottery-making

Options:

A. a-ii, b-iii, c-i, d-iv B. a. iii, b-iv, c-ii, d-i C. a. iv, b-ii, c-iii, d-i D. a-i, b-iii, c-iv, d-ii

Q.3 Match the prominent archaeologists in Column A with the specific context or achievement associated with them in Column B.

Column A (**Archaeologist**)	Column B **(Contribution/Context)**
1. Alexander Cunningham	(a) Announced the discovery of a new civilization in 1924
2. John Marshall	(b) Rectified the problem of ignoring stratigraphy by following the mound's layers
3. R.E.M. Wheeler	(c) Discovered seals at Harappa in the early 20th century
4. Daya Ram Sahni	(d) The first Director-General of the ASI, also called the "father of Indian archaeology"

A. 1-(c), 2-(b), 3-(b), 4-(c) B. 1-(d), 2-(a), 3-(b), 4-(c)
C. 1-(a), 2-(d), 3-(c), 4-(b) D. 1-(c), 2-(a), 3-(b), 4-(d)

Q4. Which of the following were the possible causes for the decline of the Indus Valley Civilization?

I. Change in the course of the river II. Climatic changes
III. A rural way of life IV. Decline in crafts and trade

Options:

A. I and II B. II and III C. III and IV D. II and IV

Q5. A statue of a bearded man wearing a headband is popularly known as:
(A) Dancing Girl (B) Priest-King (C) Stone Scribe (D) Bead-maker

Q6. Which of the following statements are true about Sir John Marshall?
I. He was the Director General of the Archaeological Survey of India.
II. He missed the importance of Harappan seals.
III. He used stratigraphy in excavations.
IV. He announced the discovery of Indus Valley Civilization to the whole world.

Options: -
(A) I and II (B) I and III (C) I and IV (D) II and III

Q7. Which Harappan city is famous for its dockyard?
(A) Kalibangan (B) Rakhigarhi (C) Lothal (D) Harappa

Q8. Identify the following structure from the options given below:



A. Priest king B. Proto shiva C. Mother Goddess D. Faience

Q 9. Which of the following is correct regarding Harappan script
(A) This script was alphabetical (B) It was written from left to right
(C)This is script has not been decided so far (D) Script has a few science or symbols

Question no.10 to 12 are Assertion and Reason based.
Q10. (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
Assertion (A): Harappan cities had a well-planned drainage system.
Reason (R): The drains were often covered and connected to main drains.

Q11. **Assertion (A):** Harappans used standard weights and measures.
Reason (R): It was necessary for trade and construction.

Q12. **Assertion (A):** The Harappan script is described as "enigmatic."
Reason (R): It has a large number of signs (between 375 and 400) and remains undeciphered to this day**.**

Q13. Which one of the following was a distinctive feature of Harappan architecture?
(A) Use of wood (B) Use of Iron (C) Use of Bricks (D) Use of Marble

Q14. Which stone was primarily used to make the distinctive Harappan seals?
(A) Chert (B) Jasper (C) Steatite (D) Carnelian

Q15. Identify the name of the Indus valley civilization with the help of the given information**.**
•It is a tiny settlement of less than 7 hectares.
•It was almost exclusively devoted to craft production, including bead-making and shell-cutting.
•Specialized drills for bead-making have been discovered here.

A. Harappa B. Lothal C. Chanhudaro D. Dholavira

Q16. Which of the following is the primary method archaeologists used to study social differences within the Harappan society?
(A) Studying cropping pattern (B) Analyzing designs of seals
(C) Examining burial customs (D) Studying religious beliefs

Q17. Identify the correctly paired raw material and its likely Harappan source:

(A) Gold – Oman (B) Copper – Khetri region (Rajasthan)

(C) Lapis Lazuli – Lothal (D) Steatite – South India

Q18. Fill in the Blanks

The lower denominations of Harappan weights were _____ (1, 2, 4, 8, etc.), while the higher denominations followed the decimal system.

A. Binary B. Decimal C. Both a & b D. None of these

Q19. Identify the Archaeologist with the help of given information: -

• He was the first Director-General of the Archaeological Survey of India (ASI).
• He is often called the "father of Indian archaeology."
• He mistakenly thought Indian history began with the first cities in the Ganga valley.

A. Alexander Cunningham B. S.N Roy C. John Marshall D. B.B. Lal

Q20. Which of the following statements is ***NOT*** correct?

(A) John Marshall announces the discovery of a new civilization.

(B) Alexander Cunningham publishes a report on the Harappan seal.

(C) Daya Ram Sahni begins excavations at Lothal.

(D) R.E.M. Wheeler begins excavations at Harappa**.**

Q21**.** Archaeologists have been able to reconstruct dietary practices from finds of charred grains and seeds. These are studied by _____.

A. Agronomist B. Paleontologist C. Archaeo-botanists D. Anthologist

ANSWERS KEY

1.C 2. A 3. B 4. A 5. B 6.C 7 C. 8. A 9.C 10.A 11.A 12.A 13.C 14.C
15.B 16.C 17. B 18.A 19.A 20.C 21.C

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

22. Imagine you are doing research on Harappan beads and jewellery. Which three aspects would you understand about Harappan craft production and trade from it? Explain.

Answer: i. Harappan Civilization beads were made from many materials such as carnelian, jasper, quartz, gold, shell, faience and terracotta.

ii. Beads were made in different shapes and decorated by painting, incising and etching designs.

iii. Special techniques like firing, grinding, polishing and drilling were used in bead-making, and centres like Nageshwar and Balakot were linked with trade to Mesopotamia, Bahrain and Oman.

23. Analyze the layout and town-planning features of the Harappan Civilization cities. Explain how features such as drainage systems, streets, wells, bathrooms and waste disposal arrangements promoted cleanliness and public health among the people. Support your answer with suitable examples.

Answer: i. Every house was connected to the street drains.

ii. The main channels were made of bricks set in mortar were covered with loose bricks that could be removed for cleaning.

iii. In some cases, limestone was used for the covers.

iv. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains.

v. Very long drainage channels were provided at intervals with sumps for cleaning.

24. Imagine you are a part of a student archaeology workshop where you have to explain about Harappan burial sites and jewellery. Which three aspects would you present to your classmates about it? Explain.
Answer: i. In Harappan sites dead was generally laid in Pits.
ii. Some were buried in hollowed out spaces which were lined with bricks. (Perhaps to indicate social differences)
iii. Some graves contain pottery and ornaments perhaps indicating a belief that these could be used in afterlife.

25. Imagine your school is hosting an exhibition on the Harappan civilization and you are responsible for the section on the Harappan script. Which three aspects of it would you explain to the visitors?
Answer: i. Harappan Civilization seals had short inscriptions with names or titles, and most inscriptions contained less than 26 signs.
ii. The seals usually showed animal motifs which probably conveyed messages to people who could not read the script.
iii. The Harappan script is still undeciphered, had about 375–400 signs, and was written from right to left.

26. Imagine you are visiting the National Museum and see the replica of the 'Priest-King' stone statue from Mohenjodaro. Which three conclusions would you make about Harappa from this artefact? Explain.
Answer: i. A stone statue was labelled as the "priest-king".
ii. Archaeologists familiar with Mesopotamian history draw parallels in the Indus region.
iii. They may be religious figures holding political power.

27. Prove that Harappans had access to different parts of the world.
Answer: i. Harappan Civilization had trade relations with Western Asia, especially Oman and Mesopotamia.
ii. Copper was imported from Oman, and Harappan pottery, seals, weights and beads have been found at Mesopotamian sites.
ii. Mesopotamian texts mention Meluhha, from where goods like copper, gold, carnelian and wood were imported.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
28. "The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct the religious practices of Harappa". Give suitable arguments in support of your answer.

Answer: Religious Practices of the Harappan Civilization

1. Terracotta figurines of heavily ornamented women are believed to represent **Mother Goddesses** and fertility worship.
2. Stone statues of men, such as the famous "Priest-King," suggest the presence of religious leaders or ritual practices.
3. The **Great Bath** at Mohenjo-daro is believed to have been used for ritual bathing and purification ceremonies.
4. Fire altars discovered at Kalibangan and Lothal indicate the practice of fire worship and rituals.
5. Plant motifs on seals and pottery suggest the worship of nature and vegetation.
6. Seals showing mythical animals like the "unicorn" point towards belief in supernatural or sacred creatures.
7. A figure seated in a yogic posture on seals, surrounded by animals, is considered a possible depiction of **Proto-Shiva or Pashupati**.
8. Conical stone objects found at sites are believed to represent **lingas**, indicating early forms of Shiva worship.

29. Recent archaeogenetic research at Rakhigarhi has changed the way historians understand the origins of the Harappan Civilization. Scientists extracted DNA from Harappan skeletal remains to study their genetic history. This research was carried out by Indian and international institutions. How has archaeogenetic research at Rakhigarhi helped historians gain new insights into the origin and development of the Harappan Civilization?

Answer:

1. The study showed that the Harappans were indigenous people of the Indian subcontinent.
2. Their genetic roots go back to nearly 10,000 BCE, showing a very long human presence in the region.
3. The research found continuity in the genetic history of the people, meaning there was no major break or sudden replacement of population.
4. It also challenged the old theory of large-scale Aryan invasion destroying the Harappan civilisation.
5. Scientific methods like DNA analysis, archaeogenetics, and advanced technology are helping historians study the past more accurately.
6. These methods provide direct evidence from human remains, unlike earlier theories that depended mainly on texts and assumptions.
7. The findings suggest that many modern South Asians are descendants of the Harappans.
8. The study also shows cultural and genetic continuity in South Asia for thousands of years, with people from other regions being gradually absorbed into society through trade and contact.

Thus, new scientific methods are reshaping historical interpretations and giving a clearer understanding of the Harappan civilisation and its connection with present-day populations.

30. Historical interpretations change with new discoveries and perspectives." Examine this statement in the context of Alexander Cunningham and his understanding of Harappa. Analyse the reasons for his confusion and evaluate how archaeological methods later helped in recognising the importance of the Harappan Civilization.

Answer: Alexander Cunningham, the first Director-General of the ASI, failed to recognise the significance of Harappa because of the limitations of archaeological understanding during the nineteenth century.

1. Cunningham mainly focused on the Early Historic period and depended heavily on written records and inscriptions.
2. He used the travel accounts of Chinese Buddhist pilgrims to locate ancient sites.
3. Since Harappa was not mentioned in these texts, it did not fit into his framework of investigation.
4. He believed that Indian civilisation began with the cities of the Ganga valley, so he could not imagine a much older urban civilisation.
5. Although Harappan seals and artefacts were found and shown to him, he could not correctly date them.
6. His interpretation was limited because archaeology at that time relied more on texts than on scientific excavation methods.
7. Later archaeologists such as John Marshall used systematic excavations and comparative analysis to identify Harappa as part of an ancient civilisation.
8. This shows that historical interpretations can change when new evidence, improved methods, and fresh perspectives are applied.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.

31. Read the following passage carefully and answer the questions that follows:

Evidence of an "invasion"

In this respect, it is necessary to mention the recent archaeogenetic research carried out at the site of Rakhigarhi. The site, located in Hisar district of Haryana, is the biggest Harappan city, spread over an area of 550 Hectare. In order to study the genetic history of the Harappans, DNA was extracted from the skeletal remains excavated at Rakhigarhi. This research was carried out by The Deccan College Deemed

University, Pune in collaboration with Centre for Cellular and Molecular Biology, Hyderabad and The Harvard Medical College. The analysis of the data indicates that the Harappans are the indigenous people of this region. The genetic roots of the Harappans go back to 10,000 BCE. The DNA of the Harappans has continued till today and a majority of the South Asian population appears to be their descendents. Due to trade and cultural contacts of the Harappans with distant regions there is a mixture of genes in small quantity. The continuity without any break in genetic history as well as cultural history rules out large scale immigration of the so-called Aryans. This research also indicates that the people coming from bordering areas and distant regions were absorbed in the Indian society. At no stage, the genetic history of the Indians was either discontinued or broken. As the Harappans started moving towards Iran and Central Asia, their genes also gradually spread in these regions. The same team of researchers reconstructed 3D features of the Harappan people. The reconstructed facial features of the Harappans, male and female, show remarkable similarity with the modern population of Haryana. Thus, this study has indicated unbroken continuity for 5000 years in this region. From Vasant Shinde, et.al., An ancient Harrapan genome lacks ancestry from steppe pastoralists or Iranian farmers. Cell, 179 (3), 2019.

31.1) Where is Rakhigarhi located and why is it important?
Answer: Rakhigarhi is located in Hisar district of Haryana. It is important because it is the biggest Harappan city and archaeogenetic research was conducted there.
31.2) What did the DNA research at Rakhigarhi reveal about the Harappans?
Answer: The research showed that the Harappans were indigenous people of the region and that many South Asians today are their descendants.
31.3) How did the reconstructed 3D facial features help researchers?
Answer: The reconstructed facial features showed similarities between Harappan people and the modern population of Haryana, indicating cultural and genetic continuity for about 5000 years.

32. Read the following passage carefully and answer the questions that follows:

"The Most Ancient System Yet Discovered"

About the drains, Mackay noted: "It is certainly the most complete ancient system as yet discovered. Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows … that the debris was not always carted away when the drain was cleared."
Drainage systems were not unique to larger cities, but were found in smaller settlements as well. At Lothal, for example, while houses were built of mud bricks, drains were made of burnt bricks.
— Ernest Mackay, *Early Indus Civilisation*, 1948.

32.1) The drains of which civilisation is described?
Answer -The Harappan (Indus) civilisation.
32.2) Give any two advantages of covered drains**.**
Answer- 1. Loose/limestone covers allowed easy cleaning and maintenance.
2. Covered drains prevented foul smell and improved hygiene.
32.3) What drawback in the sanitation system is highlighted?
Answer -Debris was often left beside drains, indicating infrequent cleaning and poor removal of waste.

33. Read the following passage carefully and answer the questions that follows:

Harappan Settlements

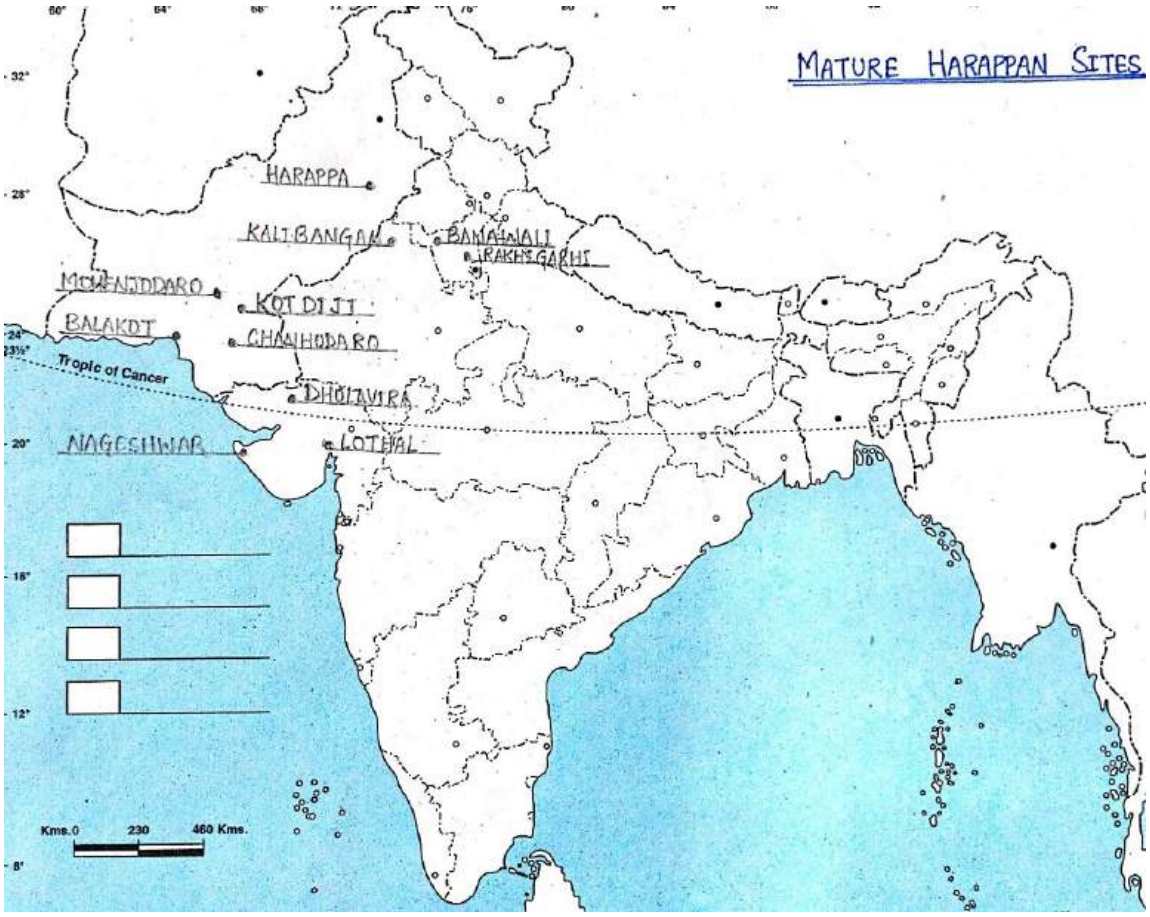
So far, more than 2000 Harappan archaeological sites have been discovered in the Indian sub-continent. Most of the sites are found located between The Indus and The Saraswati river basins. Nearly two-thirds

of these settlements are in the Saraswati basin, suggesting its immense importance for the Harappan Civilisation. Among these, five major cities have been identified. These are Rakhigarhi, Mohenjodaro, Harappa, Dholavira and Ganweriwala. The remaining sites come under different categories such as Regional Centres, agricultural villages, ports and manufacturing centres.

33.1) More than 2000 Harappan sites have been discovered in the Indian subcontinent. Between which two river basins are most of these sites located?
Answer- Between the **Indus** and **Saraswati** river basins.
33.2) Nearly two-thirds of Harappan settlements are found in which river basin, and what does this suggest about its importance?
Answer -In the **Saraswati basin**, suggesting its **immense importance for the Harappan Civilisation**.
33.3) Name the five major Harappan cities identified among the discovered sites.
Answer- **Rakhigarhi, Mohenjodaro, Harappa, Dholavira, and Ganweriwala.**

MAP-BASED ACTIVITIES

34. On the given political outline map of India Locate & Label the following.
Mature Harappan sites: Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, Kot Diji.



THEME-2

KINGS, FARMERS AND TOWNS

(c. 600 BCE – 600 CE)

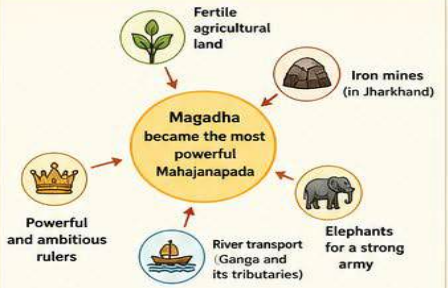
1. SIXTEEN MAHAJANAPADAS (600 BCE)

Sixteenth century BCE onwards, sixteen major states (mahajanapadas) emerged in the Ganga valley and other parts of India.

Important Mahajanapadas	Capital Cities
Magadha	Rajagir (Rajgir) – Magadha
Koshala	Vaishali – Vajji
Avanti	Ujjayini (Ujjain) – Avanti
Vajji (Vrijji)	Taxila – Gandhara
Kuru	Varanasi – Kashi
Panchala	Shravasti – Koshala
Gandhara	Kaushambi – Vatsa
Vatsa	
Matsya	
Chedi	
Kashi	
Anga	
Malla	
Vanga	
Ashmaka	
Shurasena	

Some states were ruled by kings, others by *ganas* or *sanghas* (oligarchies) where power was shared by a group of *rajas*.

2. WHY DID MAGADHA BECOME POWERFUL?



FAMOUS RULERS OF MAGADHA

Bimbisara → Ajatasattu → Mahapadma Nanda

CAPITALS OF MAGADHA

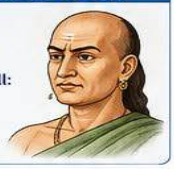


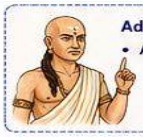
Rajagaha (Rajgir) – First Capital → Pataliputra (Patna) – Later Capital

3. MAURYAN EMPIRE (321 BCE)

Founder: Chandragupta Maurya

Expanded his empire till:
- Afghanistan
- Baluchistan
- North India





Advisor: Chanakya (Kautilya)
- Author of Arthashastra

4. ASHOKA (272–231 BCE)

Greatest Mauryan ruler.

IMPORTANT EVENT

Conquest of Kalinga (Odisha)



War → Massive loss of life → Deep regret → Adopted Dhamma

5. ASHOKA'S INSCRIPTIONS

Ashoka was the first ruler to communicate with his people through inscriptions.

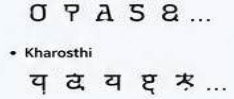
Where are they found?



Languages Used
- Prakrit
- Greek
- Aramaic



Scripts Used
- Brahmi
- Kharosthi



James Prinsep (1838)



- Deciphered Brahmi script
- Deciphered Kharosthi script
- Found the title "Piyadassi" – Pleasant to behold
- Later identified as Ashoka

Types of Inscriptions
- Major Rock Edicts (14)
- Minor Rock Edicts
- Pillar Edicts (7)
- Separate Inscriptions



6. IMPORTANT ASHOKAN CENTRES

Capital



Pataliputra (Patna)

Provincial Centres
- Taxila (Uttara Pradesh)
- Ujjayini (Malwa)
- Tosali (Odisha)
- Suvarnagiri (Karnataka)

7. ASHOKA'S DHAMMA

Not Buddhism Not Hinduism
A moral code for the welfare of all



8. DHAMMA MAHAMATRAS

Special officers appointed by Ashoka



- To spread Dhamma
- To look after the welfare of people
- To promote harmony among all religions
- Reported directly to the king

9. ASHOKA'S SYMBOL TODAY

Lion Capital of Sarnath



Used as the National Emblem of India

10. TRADE & CITIES

Important Cities
- Mathura
- Pataliputra
- Ujjain
- Puhar (Tamil Nadu)
- Taxila

Trade Routes
- Sea Routes
- Land Routes
- River Routes

Exports



11. COINS

Earliest Coins

Punch-marked coins



Later Coins



12. QUICK REVISION FLOWCHART

Mahajanapadas → Magadha rises → Mauryan Empire → Ashoka conquers Kalinga → Ashoka feels regret → Introduces Dhamma → Appoints Dhamma Mahamatras → Writes Inscriptions

SUPER FAST MEMORY TRICK

M – A – A – D

Magadha rise | Ashoka | Administration | Dhamma

KEY TAKEAWAY

The period from 600 BCE to 600 CE saw the rise of early states, urban centres, trade, and the Mauryan Empire under Ashoka, who promoted Dhamma for the welfare of all.

REMEMBER!

Ashoka's Dhamma was a policy of moral values, not a new religion.

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Critically evaluate and interpret major trends in the political and economic history of the subcontinent.

❖ Decode inscriptional evidence.

❖ Analyse inscriptional evidences and the ways in which these have shaped the understanding of political and economic processes.

SNAPSHOT OF THE CHAPTER

This chapter explains the rise of Mahajanapadas, Magadha and the Mauryan Empire, Asoka's dhamma, South Indian chiefs, rural society, agriculture, land grants, growth of towns and trade, coinage, and Asoka's inscriptions.

Importance of the sixth century BCE-

1. Development of early states and cities
2. The growing use of iron,
3. The development of coinage,
4. The growth of diverse systems of thought, including Buddhism and Jainism.

Sixteen Mahajanapadas-

Anga, Avanti, Ashmaka Chedi Gandhara Kashi, Koshala,Kamboja, Kuru Magadha, Malla, Matsya Panchala Shursena Vatsa, Vajji

Most of them were ruled by a single ruler but some of them were ruled by the group of kings. Such type of *Mahajanapadas* were called ***ganas* or *sanghas***. Each Mahajanapada had a capital city, which was often fortified.

Rise of Magadha- A number of factors made Magadha the most powerful Mahajanapada like :* Fertile plains* Productive agriculture* Availability of iron* Availability of elephants

* Cheap and convenient communication through rivers like the Ganga and its tributaries
* Ambitious kings like Bimbisara, Ajatasattu and Mahapadma Nanda.

Sources to reconstruct the history of the Mauryan Empire-

* Archaeological findings
* Accounts of Greek ambassador **Magasthenes**, Kautilya's **Arthashtra,** Buddhist, Jain and Puranic literature
* Asoka's inscriptions.

Five major political centres i.e. **Pataliputra, Ujjayini, Taxila,Tosali and Suvarngiri.**

Asoka's *dhamma-*

* Respect towards elders
* Generosity towards Brahmanas and those who renounced worldly life
* Treating slaves and servants kindly.
* Respect for religions and traditions other than one's own.
* Special officers, known as the ***dhamma mahamatta*,** were appointed to spread the message of ***dhamma***.
* Megasthenes mentions a committee of six subcommittees for military coordination. It includes subcommittees for **navy, transport and provision, foot-soldiers, horses, chariots and elephants.**

New Notions of Kingship

- Chola dynasty, Chera dynasty and Pandya dynasty chiefdoms emerged in Tamilakam.
- Satavahana dynasty ruled western and central India from about 200 BCE to 200 CE.
- Shakas ruled north-western and western parts of the subcontinent.

- **Divine Kings-** Kings used different methods to show high status.
- Some rulers linked themselves with gods.
- Kushana rulers used the title "Devaputra" (Son of God).
- Gupta history is known from literature, coins, and inscriptions like the Prayag Prashasti.

Changing Countryside-

The ***Jatakas*** and the ***Pachatantra*** give information about the life of ordinary people.

Strategies for Increasing Production-

*There was a shift to **plough agriculture** in the fertile plains of the Ganga and the Kaveri from the sixth century BCE.
* **Iron tipped plough** was used which was much more efficient.
* Production of **paddy** increased due to **transplantation**.
* **Tanks and wells** were used for irrigation.

The Prayag *prashasti* related to Samudragupta was composed by his court poet Harishena.

Differences in Rural Society-

- Differences in Rural Society- Rural society had different social groups.
- Gahapati referred to peasants and large landowners.
- Tamil literature mentions vellalar (landowners), uzhavar (ploughmen), and adimai (slaves).

Land grants-

- Land grants- Land grants began in the early Common Era.
- Grants were given to Brahmanas and religious institutions.
- These grants were mostly recorded on copper plates.
- Prabhavati Gupta also issued land grants.
- Land grants helped expand agriculture and gain political support.

Towns and Trade-

The urban centres like Pataliputra, Ujjayaini, Mathura, Puhar, Taxila, Kanauj, Bharukachchh, etc. emerged as important towns. The trade with Central Asia, North Africa, West Asia, China, and Southeast Asia increased through the sea and land routes.

Guilds or Shrenis-

* These were organizations of craft producers and merchants.
* These guilds probably procured raw materials, regulated production, and marketed the finished product.

Rulers/Period Development in Coinage

Early Indian States: The first coins were punch-marked coins made of silver and copper.
Indo-Greek Kingdom: Issued coins carrying images and names of rulers.
Kushan Empire: Issued the first gold coins in India.
Roman Empire: Roman coins have been found at many sites in South India, showing trade relations.
Yaudheyas: Tribal republics like the Yaudheyas of Punjab and Haryana also issued their own coins.
Gupta Empire: Issued the most spectacular and artistic coins.

Deciphering Inscriptions-

*The Asokan inscriptions were deciphered by James Prinsep in 1838.
* Most of the inscriptions were in **Brhami script** and **Prakrit language**.
* While some inscriptions were written in Kharoshti, Greek and Aramaic script also.
*In most of the inscriptions Asoka was called ***Devanamapiya* or *Piyadassi.***

The Limitations of Inscriptional Evidence-

*Inscriptions may be damaged or letters may be missing.
* Some inscriptions were faintly engraved.
*Sometimes it is difficult to know the exact meaning of words used in inscriptions.
* They project the perspective of the persons who commissioned them. Inscriptions do not talk much about ordinary people.

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Fill in the blank with the appropriate option given below:
In the ancient period, each city had a history of its own, ___ began as a village but in fifth century B.C.E the Magadhan rulers shifted their capital from Rajagaha to this settlement.
(A) Vidisha (B) Taxila (C) Ujjain (D) Patliputra

2. Arrange the following literary compositions in chronological order and choose the correct option:
I.Ashtadhyayi of Panini II.Harshcharita of Banabhatta
III.Arthashastra of Kautilya IV.Natyashastra of Bharata
Options:
(A) II, III, I, IV (B) III, I, II, IV (C) I, IV, III, II (D) III, I, IV, II

3. Look at the image given below and identify the Sandstone sculpture of a King:



(A) Asoka (B) Samudragupta (C) Kanishka (D)Chandragupta

4. Arrange the following 'political developments' of the ancient period in chronological order and choose the correct option :
I. Harshavardhana in Kannauj II. Chandragupta Maurya in Pataliputra
III. Satavahanas in Deccan IV. Chalukyas in Karnataka
Options:
(A) I, III, II, IV (B) II, III, IV, I (C) III, I, II, IV (D) IV, II, III, I

5. Identify the ruler of ancient India with the help of following information:
* He was the most powerful of the Gupta rulers.
* He was a patron of art and Sanskrit literature.
* He was considered equal to the Gods by his people.
A.Chandragupta B.Samudragupta C.Srigupta D.Kumaragupta

6. Choose the ***correct*** option from the following statements with reference to the Magadha Empire.
A. Initially Pataliputra was the capital of Magadha.
B. Chandra Gupta was one of the early rulers of Magadha who ruled in 6 BCE.
C. Magadha became the most powerful Mahajanapada between 6th and 4th BCE.
D. Ashoka was the founder of Mauryan dynasty.

7. Arrange the following 'political developments' of the ancient period in chronological order and choose the correct option:
I. Harshavardhana in Kannauj II. Chandragupta Maurya in Pataliputra
III. Satavahanas in Deccan IV. Chalukyas in Karnataka
Options:
(A) I, III, II, IV (B) II, III, IV, I (C) III, I, II, IV (D) IV, II, III, I

Question no.8 and 9 are Assertion and Reason based:-
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true, but Reason (R) is false.
(D)Assertion (A) is false, but Reason (R) is true.

8. Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:
Assertion (A): James Prinsep's work was crucial for understanding the political history of ancient India.
Reason (R): Deciphering inscriptions provided insights into political history of ancient India.

9. Assertion (A): Asoka's dhamma emphasized generosity, kindness and respect for religious traditions.
Reason (R): Asoka tried to hold his empire together with universally applicable principles.

10. Identify the ruler of ancient India with the help of the given information and choose the correct option:

* He got the title of Devanampiya.
* He distributed a portion of Buddha's relics for stupas.
* He was the first ruler who inscribed messages on rocks and pillars.

A) Samudragupta B)Harshavardhana C) Rudradaman D) Asoka

11. Consider the following statements about Prabhavati Gupta and choose the correct option

I She was the daughter of Chandragupta Maurya.
II She was married to a Vakataka ruler.
III She had independent access to resources.
IV She gave land grants to people

Options:

A.I, II and III B.II, III and IV C. I, III and IV D. I, II and IV

12. Read the following statements about the Mauryan Empire:

I The growth of Magadha culminated in the emergence of the Mauryan Empire.
II Chandragupta Maurya founded the Mauryan Empire
III Kautilya was the successor of Chandragupta Maurya.
IV Asoka was the son of Chandragupta Maurya.

Which of the above statements are correct?

A. I and III B. I and II C. III and IV D. II and III

13. Identify the ancient dynasty with the help of the following information:
* They issued spectacular gold coins.
* Their history can be reconstructed through Prashastis.
* Harisena was the court poet of one of its rulers.

A Chola dynasty B Satavahana dynasty C Kushana dynasty D Gupta dynasty

14. A powerful empire emerged in ancient India after the decline of the Nanda dynasty. Its founder laid the foundation of one of the largest empires in Indian history with the help of Chanakya.
Identify the founder of the Maurya Empire.

A) Ashoka B) Chandragupta Maurya C) Bindusara D) Harshavardhana

15. To which one of the following dynasties did raja Gotami-puta Siri-Satakani belong?

A. Vakataka B. Satvahana C. Kushan D. Gupta

16. An important artificial lake called the "Sudarshana Lake" was repaired and rebuilt after being damaged. The information about this work is mentioned in the Junagadh inscription.
Who among the following rulers rebuilt the Sudarshana Lake?

A Ashoka B Samudragupta C Rudradaman D) Kanishka

17. In the 1830s an officer in the mint of the East India Company, deciphered **Brahmi and Kharosthi**, the two scripts used in the earliest inscriptions and coins.

A) Alexander Cunningham B**)** James Prinsep C) Colin Mackenzie D) John Marshall

18. Consider the following statements regarding the **sixteen mahajanapadas**:
I. While most mahajanapadas were ruled by kings, some, known as **ganas or sanghas**, were **oligarchies** where power was shared by a group of men,.
II. Both **Mahavira and the Buddha** belonged to such ganas.
Which of the statements is/are correct?

A) Only I B) Only II C) Both I and II D) Neither I nor II

19. What is the literal meaning of the term **Janapada**, used in both Prakrit and Sanskrit?
A) The palace of the king B) The land where a people, clan, or tribe settles
C) A fortified capital city D) A group of sixteen states

20. Regarding **Mauryan administration**, evaluate the following:
I. There were **five major political centres** in the empire: the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali, and Suvarnagiri.
II. **Megasthenes** mentions a committee with **six subcommittees** for coordinating military activity, including the navy and transport.
Choose the correct option:
A) Only I is true B) Only II is true C) Both I and II are true D) Both I and II are false

21. Match Column I with column II and choose the correct option:

Column A (Term)	**Column B (Description)**
i. Gahapati	a) Ploughmen
ii) Vellalar	b) Large landowners
iii) Uzhavar	c) Peasants/Householders
iv) Gramakutumbinas	d) Head of a household

Options
A) i-d, ii-b, iii-a, iv-c B) i-a, ii-c, iii-b, iv-d C) i-b, ii-d, iii-c, iv-a D) i-c, ii-a, iii-d, iv-b

ANSWER KEY
1.D 2.C 3.C 4.B 5.B 6.C 7.B 8.A 9.A 10.D 11.B 12.B 13.D 14.B 15. B 16.C 17.B 18.C 19.B 20.C 21.A

SHORT ANSWER TYPE QUESTIONS
Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.
22. Describe any three sources to reconstruct the history of the Mauryan Empire.
Answer: Sources to reconstruct the history of the Mauryan Empire-
i. Archaeological findings
ii.Accounts of Greek ambassador **Magasthenes**, Kautilya's **Arthashtra,** Buddhist, Jain and Puranic literature
iii. Asoka's inscriptions

23. Describe any three sources to reconstruct the history of the Gupta Empire.
Answer: i.Coins – The Gupta rulers issued many gold coins, which provide information about their rulers, economy, and achievements.
ii. Inscriptions/Prashastis – Inscriptions like the Prayag Prashasti, written by Harishena, describe the victories and qualities of Samudragupta.
iii. Literary Sources – Books written during the Gupta period on art, religion, science, and literature give valuable information about society and culture.

24. "The emergence of the Mauryan Empire was regarded as a major landmark in the Indian history." Explain the statement.
Ans. The emergence of the Mauryan Empire was really a major landmark in the Indian history because:
i. Vastness of empire- It was the first empire in India which spread through the entire north India, present day Pakistan and many parts of Afghanistan.

ii. Art and architecture- Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires. In the same way stupas, caves and stone pillars are great examples of architecture.
iii. Asoka: A Great King-Many of these historians found the message on Asokan inscriptions very different from that of most other rulers, suggesting that Asoka was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles. Many nationalist leaders in the twentieth century regarded him as an inspiring figure.
iv. Political stability- India witnessed a long period of political stability with the foundation of the Mauryan Empire.

25. Describe any three limitations of ancient inscriptions.
Answer: i. There are technical limitations, letters are very faintly engraved, and thus reconstructions are uncertain.
ii. Inscriptions may be damaged or letters missing.
iii. It is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time.
iv. Many inscriptions have been discovered which are not deciphered, published and translated.
v. Inscriptions that have existed, have not survived the ravages of time.
vi. Many are not recorded properly.

26. Analyse how the growth of urban centres reflects economic and social changes during this period. Explain with examples.
Ans. - The sixth century BCE is a turning point in Indian history as it is associated with so many remarkable developments:
i. Pataliputra- It emerged as the main political centre. It was the capital of Magadha mahajanapada. Later on many rulers like the Mauryans, the Guptas etc also ruled from here. It was located on riverine routes which were helpful in communication and transport.
ii. Ujjayani- It was also a capital town. It was the capital of Avanti mahajanapada. It was located on an important land route.
iii. Puhar- It was a coastal town from where sea routes began. India was well connected with many other empires located in different continents.
4. Mathura- Mathura was the centre of many commercial, cultural and political activities. It became a very important town during the reign of Kushanas.

27. Describe the salient features of the sixteen mahajanapadas that emerged in the sixth century BCE.
Ans:-i. Political Structure: While most mahajanapadas were ruled by kings, some known as ganas or sanghas were oligarchies where power was shared collectively by a group of men called rajas,.
ii. Capital and Defense: Each mahajanapada had a fortified capital city which required significant resources to maintain for defense and to support incipient armies and bureaucracies.
iii. Legal Framework: From this period, Brahmanas began composing Dharmasutras, which laid down norms for society and advised rulers (ideally Kshatriyas) to collect taxes and tributes from cultivators and traders

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
28. "Although epigraphy is an important source of reconstructing history yet there are limits to what it can reveal." Justify the statement with suitable arguments.
Answer: (i) There are limits to what epigraphy can reveal.
(ii) There are technical limitations: the letters are very faintly engraved.
(iii) Inscriptions may be damaged or letters missing.
(iv) It may not always be possible to understand the exact meaning of certain words.
(v) Several thousand inscriptions have been discovered but all have not been deciphered.

(vi) Several inscriptions must have existed but only a fraction of it have survived the ravages of time.
(vii) Not everything that was significant politically or economically was recorded in inscriptions.
(viii) The content of inscriptions almost invariably projected the perspective of the person(s) who commissioned them.

29. "Historians have used a variety of sources to reconstruct the history of the Mauryan Empire and also explained the ways of their 8 administrations." Justify the statement with suitable arguments.
(i) To reconstruct Mauryan history, the historians have used variety of sources such as archaeological finds especially sculpture.
(ii) Contemporary works such as writings of Megasthenes.
(iii) Kautilya's Arthashastra is another source.
(iv) Buddhist texts (v) Jain texts (vi) Puranic literature. (vii) Sanskrit literary works.
(viii) Ashokvadana (ix) Inscriptions of Ashoka on rocks and pillars. (x) Coins
Administration: (i) For administrative purpose the state was divided into five major centres.
(ii) The capital centres were very carefully chosen.
(iii) These regions were diverse, like the coast of Odissa and hilly terrain of Afghanistan.
(iv) Administrative control was strong in the areas around capitals.
(v) Communication along both land and riverine routes were improved.
(vi) Army was important to ensure peace and keep their frontiers under control.
(vii) Megasthenes mentions a committee with six subcommittees for coordinating military activity.

30. "Magadha became the most powerful Mahajanpads Between 6th And 4th centuries BCE." Justify the statement.
Answer: The statement that Magadha became the pre-eminent mahajanapada between the sixth and fourth centuries BCE is justified by several geographical, economic, and political factors:
i. Exceptional Agricultural Productivity: Magadha, located in present-day Bihar, was a region where agriculture was especially productive. The fertile soil and availability of water from the Ganga and its tributaries ensured high yields, providing a stable economic base for the state.
ii. Access to Vital Mineral Resources: Iron mines, located in present-day Jharkhand, were accessible to Magadha. This provided the necessary resources for manufacturing strong tools and efficient weapons, giving the Magadhan army a significant technological advantage over its rivals.
iii. Military Strength and Elephants: Unlike many other regions, the forests of Magadha contained elephants, which were a crucial component of the ancient Indian army. The ability to capture and train these animals provided Magadha with a powerful military force.
iv. Logistical Advantages and Communication: The Ganga and its tributaries offered a means of cheap and convenient communication and transport. This allowed for the efficient movement of troops and goods, further strengthening the state's economic and military reach.
v. Strategic Capital Cities:
Rajagaha: The initial capital was a fortified settlement located among hills, making it naturally easy to defend. Its name literally meant "house of the king".
Pataliputra: In the fourth century BCE, the capital shifted to Pataliputra (present-day Patna), which commanded vital communication routes along the Ganga, enhancing the state's control over trade.
vi. Ambitious and Capable Leadership: Early Buddhist and Jaina writers attributed Magadha's rise to the policies of ruthlessly ambitious kings like Bimbisara, Ajatasattu, and Mahapadma Nanda.
vii. These rulers, supported by their efficient ministers, implemented strategic administrative and expansionist policies that consolidated Magadhan power.
viii. Ultimately, these factors allowed Magadha to transcend its status as a Mahajanapada and culminate in the emergence of the Mauryan Empire.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the given passage carefully and answer the questions that follow:

Inscriptions

Inscriptions are writings engraved on hard surfaces such as stone, metal, or pottery. They usually record the achievements, activities, or ideas of those who commissioned them and include the exploits of kings, or donations made by women and men to religious institutions. Inscriptions are virtually permanent records, some of which carry dates. Others are dated on the basis of palaeography or styles of writing, with a fair amount of precision. For instance, in c. 250 BCE the letter "a" was written like this: By c. 500 CE, it was written like this: The earliest inscriptions were in Prakrit, a name for languages used by ordinary people. Names of rulers such as Ajatasattu and Asoka, known from Prakrit texts and inscriptions, have been spelt in their Prakrit forms in this chapter. You will also find terms in languages such as Pali, Tamil, and Sanskrit, which too were used to write inscriptions and texts. It is possible that people spoke in other languages as well, even though these were not used for writing.

31.1) What role does palaeography play in determining the age of inscriptions?

i. Paleography helps scholars determine the age of inscriptions by analyzing the styles of writing used, allowing them to assign approximate dates based on changes in script over time.

31.2) How do inscriptions contribute to our understanding of ancient societies and cultures?

i. Inscriptions provide valuable insights into the achievements, activities, and beliefs of ancient societies and cultures.

ii. helping historians reconstruct their history and social structures.

31.3) What insights can be gained from studying the languages used in inscriptions across different regions and time periods?

i. Studying the languages used in inscriptions provides insights into cultural exchange, and linguistic evolution across different regions and time periods.

ii. It enriches our understanding of historical dynamics.

32. Read the following source carefully and answer the questions that follow: -

The orders of the king

Thus speaks king Devanampiya Piyadassi : In the past, there were no arrangements for disposing affairs, nor for receiving regular reports. But I have made the following (arrangement). Pativedakas should report to me about the affairs of the people at all times, anywhere, whether I am eating, in the inner apartment, in the bedroom, in the cow pen, being carried (possibly in a palanquin), or in the garden. And I will dispose of the affairs of the people everywhere.

32.1) Who was referred to as Devanampiya Piyadassi?

Ans.- The Maurya king Asoka was referred to as Devanampiya Piyadassi .

32.3) How did Devanampiya's approach differ from past arrangements regarding the handling of affairs?

Ans. The king Asoka claimed that arrangements were not made in the past regarding the handling of affairs concerned with people's welfare. His approach was direct and urgent.

32.3) In what way did Devanampiya receive reports and disposed of the affairs of the people?

Ans. The king Asoka had appointed Pativedakas and they were instructed to report to him urgently the affairs of people's grievances without concerning time and place. So that he could resolve the problems immediately.

33. Read the following source carefully and answer the questions that follow: -

Prabhavati Gupta and the village of Dangun

This is what Prabhavati Gupta states in her inscription

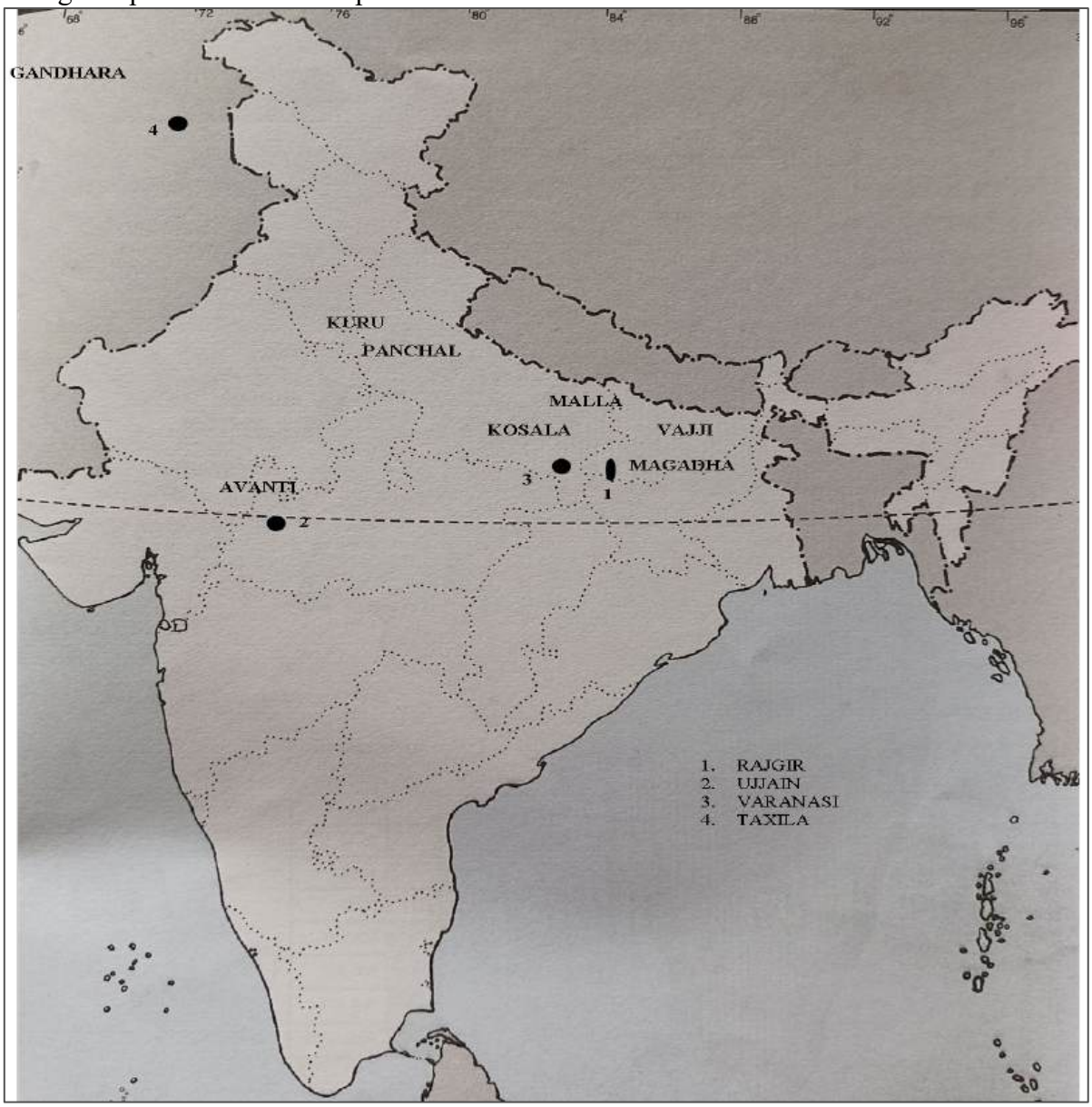
> Prabhavati Gupta … commands the gramakutumbinas (householders/peasants living in the village), Brahmanas and others living in the village of Danguna … "Be it known to you that on the twelfth (lunar day) of the bright (fortnight) of Karttika, we have, in order to increase our religious merit donated this village with the pouring out of water, to the Acharya (teacher) Chanalasvamin … You should obey all (his) commands … We confer on (him) the following exemptions typical of an agrahara …(this village is) not to be entered by soldiers and policemen; (it is) exempt from

(the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers); exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt); exempt from (the right to) mines and khadira trees; exempt from (the obligation to supply) flowers and milk; (it is donated) together with (the right to) hidden treasures and deposits (and) together with major and minor taxes …" 41 An agrahara was land granted to a Brahmana, who was usually exempted from paying land revenue and other dues to the king, and was often given the right to collect these dues from the local people. This charter has been written in the thirteenth (regnal) year. (It has been) engraved by Chakradasa.

33.1) What was the primary motive behind Prabhavati Gupta's donation of the village?
Ans: The village was donated to the Acharya Chanalasvamin in order to increase her religious merit.
33.2) What defined the status of an *agrahara* land grant in early India?
Ans: An *agrahara* was land granted to a Brahmana who was usually exempt from paying land revenue and other royal dues.
33.3) Who was the individual responsible for engraving this land grant charter?
Ans: The charter was engraved by Chakradasa during the thirteenth regnal year of the administration.

MAP-BASED ACTIVITIES

34. On the given political outline map of India Locate & Label



THEME 3: KINSHIP, CASTE AND CLASS
EARLY SOCIETIES C. 600BCE – 600 CE

KINSHIP, CASTE AND CLASS
Early Societies (c. 600 BCE – 600 CE)

SOURCES
- Sanskrit Texts (Mainly Mahabharata, Dharmashastra)
- Buddhist & Jaina Texts (Pali, Prakrit)
- Inscriptions
- Archaeological Evidence
- Literary & Cultural Traditions

WHAT HISTORIANS DO
Historians use texts with caution.
They ask – Who wrote it? For whom? In what language? Why?
They compare different sources to reconstruct social history.

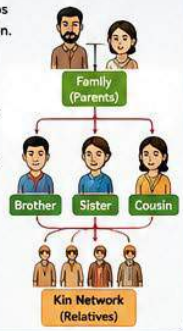


MAHABHARATA
A vast epic (over 100,000 verses) composed over about 1,000 years (c. 500 BCE onwards). It reflects many ideas about society, duty, power and morality.

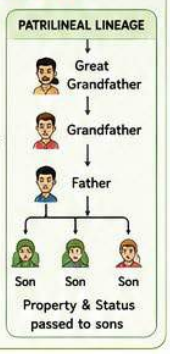
IMPORTANCE
- Help us understand social diversity and changes in early India.
- Show how ideas & practices interacted, conflicted and changed over time.

1. KINSHIP AND MARRIAGE

1.1 FINDING OUT ABOUT FAMILIES
- Family is based on relationships of blood, marriage and adoption.
- Kinfolk (relatives) form larger networks.
- Not all societies define relatives in the same way.
- Information about elite families is easier to find; ordinary people's families are harder to trace.
- Texts help us understand attitudes towards family and kinship.



1.2 THE IDEAL OF PATRILINY
- Mahabharata is a story of a feud between two cousin groups – Kauravas and Pandavas.
- It upholds patriliny – descent through the male line.
- Property & throne pass from father to son.
- Sons could claim resources of fathers.
- Fathers had authority; lineage continued through males.
- Ideal in texts, but practices could vary across regions & groups.



1.3 FORMS OF MARRIAGE
Dharmashastra texts describe 8 types of marriage:

Brahma	– giving daughter to a learned man
Daiva	– giving to a priest
Arsha	– with a token gift
Prajapatya	– with a religious obligation
Gandharva	– by mutual consent (love marriage)
Asura	– by giving wealth
Rakshasa	– by force (abduction)
Paisacha	– deceitfully



Ideal: Brahma marriage for upper varnas
Reality: Many forms were practised.

2. GENDER, ACCESS TO PROPERTY AND POWER

2.1 POSITION OF WOMEN
- Women had an important position in early times.
- Some women were seers (rishikas) and scholars.
- Could participate in rituals and discussions.
- But texts also lay down rules of subordination over time.



2.3 WOMEN IN MAHABHARATA
- Draupadi – central female character, questioned injustice.
- Kunti – wise and influential.
- Gandhari – chose to blindfold herself.
- Women faced restrictions, but also showed strength, courage and intellect.



2.4 CHANGING STATUS
- Over time, restrictions on women increased.
- Dharmashastra texts emphasise obedience to father, husband and son.
- Purdah (seclusion) and control over women's sexuality became important among upper castes.



2.2 ACCESS TO PROPERTY
- In patrilineal system, property mainly passed to sons.
- Daughters had limited rights.
- In case of no sons, widows could inherit (in some texts).
- Practices varied across regions, castes and periods.



KEY IDEA
Gender relations were not fixed. They changed over time and differed across regions and groups.



3. CASTE: IDEAS AND REALITIES

3.1 ORIGIN OF CASTE IDEAS
- Varna system mentioned in early texts: Brahmana, Kshatriya, Vaishya, Shudra.
- Based on division of functions.
- Over time, jatis (endogamous birth-groups) became important.
- Jati system was more complex and local.

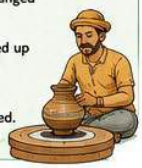


3.2 FEATURES OF CASTE SYSTEM
- Birth based
- Endogamy (marriage within caste)
- Occupational specialization
- Rules of purity and pollution
- Hierarchy and inequality

3.3 CASTE IN REAL LIFE
- Texts show an ideal hierarchy.
- In reality, there was flexibility.
- Local customs, economic power and politics influenced status.
- Many jatis were not mentioned in texts.



3.4 OCCUPATIONS AND MOBILITY
- Occupations were hereditary in many castes.
- But people also changed occupations.
- Some groups moved up in status over time (Sanskritisation).
- New castes emerged.



4. CLASS: ECONOMIC DIFFERENCES
- Class based on wealth, occupation and lifestyle.
- Not fixed by birth.
- Landowners, traders, artisans, workers, slaves – different economic positions.
- Wealth created differences within the same caste.
- Visible in lifestyle, food, clothes, houses and power.



5. NON-KSHATRIYA KINGS
- Many powerful rulers were not Kshatriyas by birth.
- Mahabharata and other texts mention kings from other varnas.
- Power depended on military strength, wealth, alliances and people's support.
- Brahmanas sometimes accepted such kings for patronage.
- Shows flexibility in political structures.



6. MAJOR TAKEAWAYS
- Kinship created identities and defined rights.
- Patriliny was the ideal, but practices varied.
- Women's status changed over time and differed across groups.
- Caste system created hierarchy, but was complex and not always rigid.
- Class differences existed in all societies.
- Power could be gained by ability, not only by birth.



TIMELINE (Broad Overview)

Early Vedic (c. 1500–1000 BCE)	Later Vedic (c. 1000–600 BCE)	Mahajanapada Period (c. 600–300 BCE)	Maurya Period (c. 300–185 BCE)	Post-Mauryan Period (c. 185 BCE–600 CE)
Tribal societies, simple kinship	Agriculture, family, varna ideas	States, social diversity, new occupations	Empires, trade, urban growth	Regional kingdoms, caste & class changes

Think and Reflect
"Societies are shaped by both ideas and practices. Ideas come from texts, • Both together make people's lives. make history.

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

●Understand how Mahabharata helps us know about early Indian society.
●Learn key terms: kinship, caste, varna, patriliny, polyandry, stridhana.

SNAPSHOT OF THE CHAPTER

● Social history is referred to as the history from below or grass root history because it deals with the everyday people, the masses and how they shape history rather than their leaders.

THE CENTRAL STORY OF MAHABHARATA

● The central story of the Mahabharata is about two sets of warring cousins- Kauravas and Pandavas. It describes a feud over land and power. The conflict ended in a battle in which the pandavas emerged victorious. After that, patrilineal succession was proclaimed.

THE CRITICAL EDITION OF THE MAHABHARATA

● The critical edition of Mahabharat was started by a Sanskrit scholar, V.S Sukthankar from 1919 to 1966. The team collected Sanskrit manuscripts of the text, written in various scripts, from different parts of the country. They compared the verses from each manuscript and selected the verses that appeared common to most versions.They published these verses in several volumes in 13,000 pages. This project was completed in 47 years.There were several common elements in the Sanskrit versions of the story.Enormous regional variations were also found.

KINSHIP AND MARRIAGE

 Kinship – Social relationships based on blood, marriage, or adoption **Family** – Basic unit of kinship (nuclear / joint family) **Lineage** – Line of descent from a common ancestor **Clan (Gotra)** – Group claiming descent from a common ancestor **Patriliny**– Descent traced through father's line **Matriliny** – Descent traced through mother's line **Endogamy** – Marriage within same caste/group **Exogamy** – Marriage outside one's clan/gotra **Polygyny** – One man, multiple wives **Polyandry** – One woman, multiple husbands

GOTRA

● Gotra refers to the name given to a particular group of people on the name of a Vedic seer as their fore father so as to establish kinship between them.
● Women were expected to take up the gotra of her husband upon marriage and give up their father's gotra. (exception- Satavahanas)
● Members of the same gotra could not marry.

SOCIAL DIFFERENCES

● Caste refers to a set of hierarchically ordered social categories laid down in Dharma sutras and Dharma shastras.
● Brahmanas claimed that they were placed themselves on the top and shudras at the bottom.
● The Brahmanas claimed that this order was divinely ordained.
● Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, give and receive gifts.
● Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.
● The Vaishyas were expected to give gifts, get sacrifices performed and study Vedas in addition to engaging agriculture, pastoralism and trade.
● Shudras were assigned the job of serving the three 'higher 'varnas.

STRATEGIES TO ENFORCE THE VARNA SYSTEM

● Firstly, Brahmanas asserted that the varna order was of divine origin
● Secondly, Brahmanas advised the king to ensure that the varna system was followed within their kingdoms . Thirdly, Brahmanas attempted to persuade the people that their status was determined by birth.

NON-KSHATRIYA KINGS

● According to the Shastras, only Kshatriyas were supposed to be the kings.
● But it is observed that any person who is able to muster support and resources and need not depend on the theory of birth.

● For example, there are different opinions regarding the origin of the Maurya's.
● Later Buddhist texts suggest that they were Kshatriyas while the Brahmanical texts describe them as the rulers of 'low' origin.
● The immediate successors of Mauryas were Shungas and Kanvas who were Brahmans.
● The Satavahana King Gautamiputra Satakarni claimed to be Brahman and destroyer of Kshatriya's pride.

BEYOND THE FOUR VARNAS INTEGRATION

● Some activities were regarded as "polluting". These included handling corpses and dead animals. Those who performed such tasks were known as chandalas.They were placed at the very bottom of the social hierarchy. Touching and seeing them was regarded as "polluting "by the Brahmanas. The 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. They could not walk out in villages and cities at night. They had to dispose of the bodies of those who had no relatives and serve as executioners.

GENDERED ACCESS TO PROPERTY

The access to resources sharpened the social differences between men and women.
According to Manusmriti, the women were not eligible to claim a share in the parental property. The parental property was divided amongst sons after the death of parents with a special share for the eldest. However, the women could retain the gift they received on the occasion of their marriage as stridhana. This could be inherited by her children, without the husband having any claim to it. According to Manusmriti, women were not supposed to hoard family property and their own valuables without their husband's permission. Both epigraphic and textual evidence suggest that while upper class women may have had access to resources, land, cattle and money were generally controlled by men.

LANGUAGE AND CONTENT

● The Sanskrit used in the Mahabharata is far simpler than that of the Vedas. Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic.

AUTHORS AND DATES

● The original story was composed by chariot-bards known as sutas who accompanied the Kshatriya warriors to the battlefield and composed poems celebrating their victories and other accomplishments. Another phase is c.200 BCE to 200 CE when the worship of Vishnu was growing and Krishna was being identified with Vishnu.All these additions made the text, which started with less than 10,000 verses to 100,000 verses. This work is traditionally attributed to sage Veda Vyasa.

MAHABHARATA: A DYNAMIC TEXT

● Mahabharata was written in a variety of languages. Those people who wrote versions of the epic added stories that 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, dances, and other kinds of narrations.

MULTIPLE CHOICE QUESTIONS (MCQs)

Q.1 Which of the following pairs is correctly matched?

A. Endogamy - Marriage outside the unit
B. Exogamy - Man having several wives
C. Polygyny - Marriage inside the unit
D. Polyandry - Woman having several husbands

Q.2 Match Column I with Column II and choose the correct option:

Column I (Characters of Mahabharata)	Column II (Role)
1. Duryodhana	(i) Son of Hidimba
2. Gandhari	(ii) Eldest son of Dhritrashtra
3. Kunti	(iii) Mother of Pandavas
4. Ghatotkacha	(iv) Mother of Duryodhana

Options:

A. 1-(iv), 2-(iii), 3-(ii), 4-(i) B. 1-(ii), 2-(i), 3-(iii), 4-(iv)
C. 1-(ii), 2-(i), 3-(iv), 4-(iii) D. 1-(ii), 2-(iv), 3-(iii), 4-(i)

Q.3 Which one of the following is a correct statement regarding the codes of social behaviour as laid down in Dharamasutras and Dharmashastras during the period of Mahabharata?
A. These norms were to be followed by the Brahmins only.
B. These norms were being followed universally.
C. These norms were not followed universally.
D. Only the rulers followed these norms.

Q.4 Identify the character of Mahabharata with the help of following information:
- She belonged to Rakshasa clan.
- She was married to Bheema.

A. Bhilni B. Subhadra C. Draupadi D. Hidimba

Q.5 Identify the character of the Mahabharata for the following information:
- He Considered Dronacharya as his Guru
- Gave his right thumb to Dronacharya as Guru dakshina

A. Ghatotkatch B. Eklavya C. Nakul D. Sahdeva

Q.6 Panini's book 'Ashtadhyayi' is based on which of the following themes?
A. Puranas B. Grammar C. Mathematics D. Medicine (Ayurveda)

Q.7 Sushruta's book 'Sushruta Samhita' is based on which of the following theme?
A. Grammar B. Medicine (Ayurveda) C. Astronomy D. Mathematics

Q.8 Which of the following is a characteristic of the narrative sections of the Mahabharata?
A. They contain economic descriptions B. They contain compiled stories
C. They describe cultural rituals D. They are philosophical discussions

Q.9 Identify the ancient Indian text with the help of the following information
- Sanskrit text compiled between c. 200 BCE and 200 CE.
- Provided a comprehensive code of laws.

A. Manusmriti B. Ramayana C. Upanishads D. Vedas

Note- Options for the Q. No.10-14 will be same.
Both (A) and (R) are true and (R) is the correct reasoning of (A).
B-Both A) and (R) are true but (R) is not the correct reasoning of (A).
C-(A) is true, (R) is untrue.
D- is untrue, (R) is true.

Q.10. Assertion (A): The Mahabharata reflects various stages of social development.
Reason (R): It was composed in a single phase by Brahmanas.

Q.11 . Assertion (A): The practice of patriliny strengthened royal succession.
Reason (R): Kingship passed from father to son.

Q.12 Assertion (A): Ekalavya was denied formal training.
Reason (R): Drona followed strict caste rules in teaching.

Q.13 Assertion (A): Satavahana rulers used metronymics.
Reason (R): Women often retained their gotra names.

Q.14- Assertion (A): Guilds were important economic units in ancient India.
Reason (R): Guilds controlled local administrative decisions.

Q.15 - Identify the name of the dynasty connected to the following image.



A) Guptas B) Shungas C) Satvahanas D)Mauryas

Q.16. Identify the ancient ruler of India with the help of followin and choose the correct option:

- Was the best known ruler of the Satavahana dynasty.
- Claimed to be a unique Brahmana.

A. Bhaskaravarman B. Rudradaman C. Gotami-puta Siri-Satakani D. Vikramaditya II

Q.17 Match Column I with Column II and choose the correct option with reference to Mahabharata.

Column I (Character)	Column II (Role)
A. Yudhisthira	i. Mother of the Pandavas
B. Dhritarashtra	ii. Mother of the Kauravas
C. Kunti	iii. Eldest of the Pandavas
D. Gandhari	iv. Father of Duryodhana

Options:

A. a-ii, b-iv, e-iii, d-i B. a-i , b-iii, c-ii, d-iv C. a-iii, b-iv, c-i, d-ii D. a-i, b-iii, e-iv, d-ii

Q.18 **.** Which one is not a form of marriage?

A. Brahma B. Arsha C. Bhiksha D. Gandhavra

Q. 19 Who is not associated with Mahabharata?

A. Arjuna B. Draupadi C. Drona D. Ashoka

20. Arrange the following chronologically:

Krishna (Epic tradition) , Ashoka , Gautamiputra Satakarni , Rise of powerful landowners and class divisions

A. Krishna → Ashoka → Gautamiputra → Landowners
B. Ashoka → Krishna → Gautamiputra → Landowners
C. Krishna → Gautamiputra → Ashoka → Landowners
D. Landowners → Krishna → Ashoka → Gautamiputra

21. Arrange the following developments in chronological order:

Composition of Dharmashastras
Emergence of Varna system
Growth of Jati system
Compilation of Manusmriti

A. Varna → Dharmashastras → Manusmriti → Jati
B. Dharmashastras → Varna → Jati → Manusmriti
C. Varna → Manusmriti → Dharmashastras → Jati
D. Jati → Varna → Manusmriti → Dharmashastras

ANSWER KEY

1-D 2-D 3-B 4-D 5-B 6-B 7-B 8-B 9-A 10-C 11-A 12-A 13-A 14-B
15-C 16-C 17-C 18-C 19-D 20-A 21-A

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

Q 22 Many communities during the Mahabharata period had different social practices from Brahmanical ideas." Substantiate with examples.

Ans: The Mahabharata shows practices differing from Brahmanical norms.

I) Polyandry, as seen in Draupadi's marriage, did not match Brahmanical ideals.

2) Several groups like forest dwellers, hunters and pastoralists appear in the epic practicing customs not accepted by Brahmanas, showing the diversity of social traditions. Example - Nishada clan and Rakshash clan

3- Practice of endogamy and metronimics in Satvahanas .

Q. 23 Explain the language and content of Mahabharata in short.

Answer: The language and content of Mahabharata are explained below:

a. Mahabharat is written in the Sanskrit language.
b. The Sanskrit used in Mahabharata is very simple as compared to the other Vedas.
c. The content of Mahabharata is divided into two sections of narrative and didactic.
d. The narrative section contains stories.
e. The didactic section contains prescriptions about social norms.
f. However, this division is not very rigid. The didactic section includes stories and the narrative section contains a social message.

Q 24 How did Brahmanas develop a sharper social divide?

Answer: The Brahmanas develop a sharper social divide by suggesting the ideal occupations of the ideal varnas in society. **For example:**

a. They classified certain social categories as untouchables.
b. According to the brahmins, the Chandalas were considered as untouchables.
c. It was based on the concept that some activities especially those that are connected with the performance of rituals were sacred and pure.
d. Those who considered themselves as pure avoided taking food from the so- called untouchables.

Q 25 Examine the duties as laid down in 'Manusmriti' for the Chandalas.

Answer: The duties as laid down in 'Manusmriti' for the Chandalas are explained below:

i) Chandalas or untouchables were kept at the bottom of the hierarchy.
ii) They had to live outside the village, use discarded utensils and wear clothes of the dead and ornaments of iron.
iii) They were not allowed to walk in villages and cities at night.
iv) They served as executioners and had to dispose of the bodies of those who had no relatives.
v) They had to sound a clapper on the street so that people could avoid seeing them.
vi) 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.
vii) Those who considered themselves as pure avoided taking food from those they designated untouchables.

Q 26 Describe the duties of Brahmans as laid down in Manusmriti.

Answer: 1- Studying the Vedas
2-Teaching the Vedas
3-Performing sacrifices (yajnas)
4-Getting sacrifices performed

5- Giving and receiving gifts

Q 27 Define Gotra .What were the two rules pertaining to Gotra system ?

Answer: From 1000 BC onwards there was a brahminical practice to classify people in terms of Gotras. The main feature of the gotras explained below:
i) Each gotra was named after a Vedic seer.
ii) All those who belonged to the same gotra were regarded as his descendants.
iii) At the time of the marriage, the women were expected to give up the gotra of their fathers and take up the gotra of their husbands.
iv) The members of the same gotra could not marry.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

Q 28 Why might patrilineal descent have held special significance in elite families?
Answer: Patriliny may have been particularly important among elite families due to the following reasons:
i) Patriliny means tracing Descent from Father to Son, grandson and so on.
ii) This concept was widely explained in Mahabharata but it also existed prior to age.
iii) Mahabharata reinforced the idea that it was valuable.
iv) Under this system, the sons could claim the resources of their fathers when the king died, including the Throne.
v) Most of the ruling dynasty from the 6th century BCE onwards followed this system, however, there were some variations.
vi) Sometimes brothers succeeded one another. Sometimes there were no sons.
vii) Sometimes that kinsman claimed the throne and in exceptional cases, women claimed the throne.
viii) The concept of patriliny was not only limited to the ruling families.
ix) It also extended to the attitude of wealthy men and those who belong to the high status including Brahmins.

Q 29 How did the Buddhist idea of a social contract differ from the Brahmanical concept of society explained in the Purusha Sukta?
Answer: Buddhist theory of social contract.
i) In the Sutta Pitaka, there is an alternative understanding of social inequalities.
ii) Originally humans did not have fully evolved into their bodily forms.
iii) All the humans lived in a state of peace driving from nature only what they needed for each meal.
iv) Gradually there was the deterioration of the state of humans due to increasing greediness vindictiveness and deceitfulness.
v) They decided to select a person who would get angry on seeing something wrong, criticize what needs to be criticized and banish that person who deserved to be banned.
vi) He was to be known as the Mahamsammata.
vii) All the people would give him a proportion of rice.
viii) According to Buddhist traditions, the Institution of kingship was based on human choice and recognization of the role of human agency in creating and institutionalizing economic and social differences.
ix) Since the humans responsible for the creation of the system that also changes the future.
Brahmanical view of the society according to Purusha Sukta:
i) All the elements of the universe including the four social categories were of divine origin.
ii) It emanated from the body of the Brahma- the brahmins from his mouth, kshatriya from his arms, vaishya from his thighs and Shudra from his feet.
iii) The occupation of the four categories was also decided accordingly.
iv) The brahmins were supposed to study and teach the Vedas and perform sacrifices.
v) The Kshatriyas were to engage in warfare, protect people and administer justice.

vi) The Vaishyas worked in agriculture, pastoralists, and trade.
vii) The Shudras had to serve the above three.

Q 30 Explain the factors historians take into account while studying the Mahabharata. Also mention the contribution of V.S. Sukthankar and his team in preparing its critical edition.
Answer: Historians analyse the Mahabharata by using several important elements to understand its historical and social significance.
First, they study the **textual history** of the epic. The Mahabharata was composed over a long period and exists in many versions. Historians compare different manuscripts to trace how the text evolved over time and how additions were made.
Second, they examine the **authorship and compilation process**. The text is traditionally attributed to Vyasa, but historians understand it as the work of multiple authors and scribes. This helps them see it as a layered and changing text rather than a single creation.
Third, historians analyse the **language and content** of the epic. By studying Sanskrit usage, style, and vocabulary, they identify different phases of composition and distinguish older sections from later additions.
Fourth, they focus on the **social and political ideas** reflected in the text, such as kinship relations, caste norms, duties of rulers, and concepts of dharma. This helps in understanding the society in which these ideas developed.
Fifth, they compare the epic with **archaeological and inscriptional evidence** to check how far the descriptions in the text match historical reality.
Thus, the Mahabharata is studied not just as a story, but as a complex source that reflects changing social, cultural, and historical conditions over time.
In 1919, the prominent Indian Sanskritist V.S. Suthankar composed a team of dozens of scholars to prepare a critical edition of the Mahabharata. This ambitious project took 47 years to complete an involved in a variety of tasks.
1. First, the team collected Sanskrit manuscripts of the texts that were written in a wide variety of scripts from various parts of the country.
2. After this, the team devised a method to compare these various manuscripts, in order to analyse similarities and variations.
3. Finally, the verses that were common to most versions were compiled into multiple volumes, which comprised over 13,000 pages.
4. While there were several common elements in the Sanskrit versions of the story, as was seen in the manuscripts found from across the subcontinent, there were also many regional variations in the way this text has been transmitted over the centuries.
5. V.S. Suthankar and his team documented these variations and added them as footnotes and appendices to the main text. Around half of the earlier mentioned 13,000 pages were devoted to these variations.
6. These variations were important in order to analyse the Mahabharata, as they were a reflection of the complex processes that shaped social history through time. They were a reflection of the dialogue between dominant and local traditions and ideas and their points of conflict and consensus.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
Q 31 Read the following sources and answers the questions that follows:

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was 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 m other Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but

her command could not be violated. After much deliberation, Yudhisthira 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 now reborn as Draupadi and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.
31.1 How does this story reveal that mother was considered as the highest guru?
31.2 Why did Kunti not save Draupadi from the dire situation?
31. 3 Why did Drupada and Seer Vyasa agreed Draupadi's strange marriage . with five men?

Answer:
31.1 After Arjuna married Draupadi, the Pandavas brought her home to Kunti. Without seeing her, Kunti told them to share whatever they had brought. Since her command could not be disobeyed, Draupadi became the common wife of the five Pandavas, showing the great respect they had for their mother.
31.2 Kunti was regarded as the highest guru by her sons, and her words were considered sacred. Even after realizing her mistake, she did not withdraw her command, which led Draupadi into an unusual and difficult situation.
31.3 Sage Vyasa explained to King Drupada that the Pandavas were incarnations of Indra and Draupadi was destined to be their wife. He also shared another story that Draupadi, in a previous birth, had prayed to Shiva five times for a husband, so Shiva granted her five husbands in her next life.

Q 32 Read the following sources and answers the questions that follows:

How could Men and Women acquire Wealth?

For men, the Manusmriti declares, there are seven means of acquiring wealth inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people.For women, there are six means of acquiring wealth what was given in front of the fire (marriage) or the bridal procession or as a token of affection and what she got from her brother, mother or father.She could also acquire wealth through any subsequent gift and whatever her 'affectionate' husband might give her.
32.1 Explain the means how men could acquire wealth, according to Manusmriti?
32.2 Explain the means of acquiring wealth by women.
32.3 Explain the result of having different ways of acquiring wealth by men and women.
Answer:
32.1 According to Manusmriti, men could acquire wealth by inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people, etc.
32.2 Women could acquire wealth by six means what was given in front of the fire (marriage) or the bridal procession or as a token of affection and what she got from her brother, mother or father and also as a gift from her husband.
32.3 The following are the result of having different ways of acquiring wealth by men and women:
The gender access to property leads to a low economic and social position of women.
The dependency of women remained on the goodwill of the men in the family to have access to wealth.

Q 33 Read the following sources and answers the questions that follows:

Views on Kingship in Buddhist Traditions

"According to Buddhist texts, originally human beings did not have kings. Over time, people chose one among themselves to maintain order and punish wrongdoers. This person was given a share of the harvest and came to be known as the king."

33.1 How did the concept of kingship evolve according to Buddhist texts?

33.2 How does this view differ from the Brahmanical view of kingship?

33.3 What idea of social contract can be inferred from this source?

Answers:

33.1 The concept of kingship evolved as a practical response to maintain order in society. People voluntarily chose a ruler to prevent wrongdoing.

33.2 Unlike the Brahmanical view where kingship is divine and hereditary, the Buddhist view sees kingship as a result of a social agreement.

33.3 The source reflects an early idea of social contract, where the ruler derives authority from the consent of the governed, not from divine or birth-based right.

FOR SELF NOTES

THINKERS, BELIEFS AND BUILDINGS

CULTURAL DEVELOPMENTS (c. 600 BCE – 600 CE)

A PERIOD OF GREAT INTELLECTUAL, RELIGIOUS AND ARCHITECTURAL GROWTH

- New ideas and debates emerged
- Old traditions were questioned
- Various beliefs co-existed and influenced society, art and architecture

1. BACKGROUND: SACRIFICES AND DEBATES

Early Vedic Tradition

- Rigveda (c.1500–1000 BCE)
- Hymns in praise of Agni, Indra, Soma
- Sacrifices for cattle, sons, wealth, long life

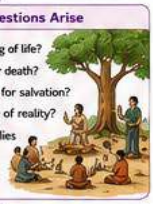


Later Vedic Period (c.1000–500 BCE onwards)

- Elaborate sacrifices like Rajasuya, Ashvamedha
- Conducted by Brahmana priests for kings and elites

New Questions Arise

- What is the meaning of life?
- What happens after death?
- Is sacrifice enough for salvation?
- What is the nature of reality?
- Debates in assemblies (kutagarashalas)



Other Contemporary Traditions

- Ajivikas – believed in fate (niyati)
- Lokayatas/Charvakas – materialistic, rejected rituals, belief in gods and afterlife
- 64 philosophical sects mentioned in texts



2. JAINISM

Mahavira (599–527 BCE)

- 24th Tirthankara
- Born in a Kshatriya family
- Left home, attained Kevala Jnana (enlightenment)
- Taught path of liberation



Core Beliefs

- Karma and rebirth
- Ahimsa (non-violence) is the highest virtue
- Self-discipline and renunciation lead to moksha

Five Great Vows



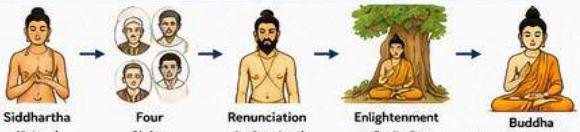
Ahimsa (Non-violence) | Satya (Truth) | Asteya (Non-stealing) | Brahmacharya (Celibacy) | Aparigraha (Non-possession)

Spread of Jainism

- Monks (sadhus) and nuns (sadhvis) travelled widely
- Literature in Prakrit, Sanskrit and Tamil
- Supported by merchants and urban groups

3. BUDDHISM

Life of Buddha (c. 6th century BCE)

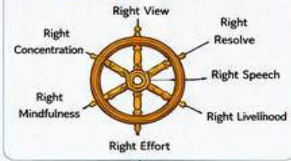


Siddhartha (Prince) → Four Sights → Renunciation (Left palace) → Enlightenment at Bodh Gaya → Buddha (The Enlightened One)

Teachings

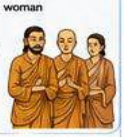
- Dukkha (sorrow) – life has suffering
- Anicca (impermanence) – all is changing
- Anatta (no-soul) – no permanent self
- Middle Path – avoid extremes
- Four Noble Truths
- Eightfold Path

Noble Eightfold Path



Sangha (Monastic Community)

- Bhikkhus (monks) and Bhikkhunis (nuns)
- Mahapajapati Gotami – first woman to join Sangha
- Equality within the Sangha
- Decisions by discussion and voting
- Rules in Vinaya Pitaka



Texts (Tipitaka)



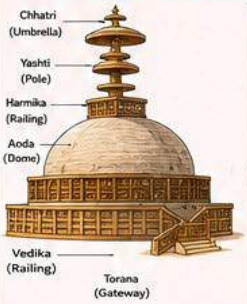
- Vinaya Pitaka – rules
- Sutta Pitaka – discourses
- Abhidhamma Pitaka – philosophical analysis

Languages: Pali (early), later Sanskrit, Chinese, Tibetan etc.

Famous Pilgrims

- Fa Xian (5th century CE)
- Xuan Zang (7th century CE)

4. STUPAS: SYMBOLS OF BUDDHISM



Why Stupas were built?

- To enshrine relics of Buddha or his disciples
- Sacred places for worship and pilgrimage
- Symbol of Buddha's presence

Major Stupa Sites

- Sanchi (M.P.)
- Bharhut (M.P.)
- Amaravati (A.P.)
- Sarnath (U.P.)
- Bodh Gaya (Bihar)

5. SCULPTURE AND ART

Popular Motifs



Wheel (Dharma Chakra) | Bodhi Tree | Empty Seat (Buddha's presence) | Stupa | Footprints

Other Motifs



Elephant | Bull | Lion | Serpent (Naga) | Shalabhanjika | Gajalakshmi

Ajanta Paintings (c. 2nd century BCE–6th century CE)



- Jataka tales, life of Buddha, court scenes, festivals
- Use of natural colours and fine brushwork
- Example of Buddhist art and culture

6. MAHAYANA BUDDHISM

- Emerged around 1st century BCE onwards
- Buddha seen as divine and infinite
- Concept of Bodhisattva – one who delays nirvana to help others
- Worship of Buddha images began
- Compassion (karuna) and wisdom (prajna) emphasised

Important Bodhisattvas



Avalokiteshvara (Compassion) | Manjushri (Wisdom) | Maitreya (Future Buddha)

7. PURANIC HINDUISM: NEW DEVELOPMENTS

Vaishnavism

- Worship of Vishnu
- Dashavatara (ten incarnations)
- Emphasis on bhakti (devotion)



Shaivism

- Worship of Shiva
- Linga as a symbol of Shiva
- Pashupata and other Shaiva sects



Puranas

- Stories of gods, goddesses, creation, kings and heroes
- In simple Sanskrit
- Open to all including women and Shudras



Matsya | Kurma | Varaha | Narasimha | Vamana | Parashurama | Rama | Krishna | Buddha | Kalki

8. OTHER ARCHITECTURAL DEVELOPMENTS

Chaityas

Prayer halls for worship and congregation



Viharas

Monasteries for monks and nuns to live and study



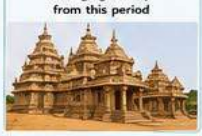
Rock-cut Caves

Carved out of hills and rocks



Early Temples

Structural temples emerge gradually from this period



Important Examples

- Karle, Bhaja, Nashik Caves (Maharashtra)
- Ajanta Caves – paintings and monasteries
- Udayagiri Caves (M.P.)
- Sanchi – stupas, monasteries, temples
- Deogarh – early Vaishnava temple
- Tigawa – early brick temple (U.P.)

9. INSCRIPTIONS AND DONORS

- Inscriptions in Brahmi, Kharoshthi and other scripts
- Record donations by kings, queens, merchants, monks, nuns and ordinary people
- Give information about society, beliefs and administration



10. IMPACT AND LEGACY

- Ideas of non-violence, compassion, tolerance and debate enriched society
- Buddhism spread to Asia – China, Sri Lanka, Central Asia, Southeast Asia
- Jainism continued to influence ethics, art, literature and trade
- Temples, stupas and caves are our rich cultural heritage



KEY TAKEAWAYS

- This period saw many thinkers who questioned old beliefs.
- Buddhism and Jainism taught paths of liberation through ethical life.
- Sangha and monastic traditions grew and spread widely.
- Stupas, caves, sculptures and paintings show rich artistic expression.
- Mahayana introduced ideas of Bodhisattvas and image worship.
- Puranic Hindu traditions developed with bhakti and new temples.
- Inscriptions and texts help us understand this vibrant age.

TIMELINE (c. 600 BCE – 600 CE)

c. 1500–1000 BCE	c. 1000–600 BCE	c. 6th century BCE	c. 3rd century BCE	c. 2nd–1st century BCE	1st–3rd century CE	4th–6th century CE	By 600 CE
Early Vedic Hymns and early sacrificial tradition	Later Vedic Elaborate sacrifices, rise of kingdoms	Mahavira & Buddha Birth of Jainism and Buddhism	Mauryan Period Spread of Buddhism, stupas built	Sunga–Satavahana Period Growth of art, stupas & caves	Kushan Period Mahayana Buddhism, Buddha images	Gupta Period Temples, art, Puranic traditions	Diverse beliefs co-exist and influence India

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

To understand the philosophy and features of different religious trends of 6th century BCE and their structural and sculptural characteristics.

SNAPSHOT OF THE CHAPTER

Introduction: This chapter discusses major religious and cultural developments taking place during 600 BCE to 600 CE.

Glimpse of Sanchi: Contribution of Rulers of Bhopal in Preservation of Sanchi

- Sanchi stupa discovered in 1818.
- Shahjahan Begum preserved it and sent plaster cast copies to Europe.
- Sultan Jahan Begum funded preservation, museum, and publications.
- John Marshall dedicated his work to Sultan Jahan Begum.

The Background: Sacrifices and Debates

- Chanting of Vedic hymns in praise of deities. (Indra, Agni, Soma)
- Sacrifices performed individually and collectively both.
- Sacrifices performed for wealth, healthy long life, son, cattle.
- Elaborate sacrifices Rajasuya yajna and Ashvamedha performed by Chiefs and Kings**.**

Debates held in '***kutagarashalas'*** and forest groves.

Mid-First Millennium BCE → Turning Point in World History

- Emergence of Great Thinkers like Mahavir Jain, Gautama Buddha etc.
- Social and Political Changes- New kingdoms and cities developed. Societies began to change.People questioned old beliefs.Thinkers responded with new ideas

The idea of Jainism:

- Non-violence: All things have life; avoid harming any being.
- Karma: Causes rebirth; liberation by shedding karma.
- Liberation Path: Through asceticism, penance, and monastic life.
- Five Vows: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy or continence), and Aparigraha (non-attachment to worldly matters).

The Buddha and the Quest for Enlightenment

- Siddhartha (Buddha) was the son of a chief of the Sakya clan.
- He had a sheltered upbringing within the palace.**Hagiography** is a biography of a saint or religious leader.The **Therigatha**, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis.

Teachings of Buddha

- **Sorrow (Dukkha)** is universal, even pleasure is temporary.
- **Cause of sorrow**: Desire and ignorance.
- **World**: Transient, constantly changing and soulless.
- **Goal**: *Nibbana* – end of ego and desire.
- **Path**: Self-effort, ethical life, path of moderation.

Chaityas and Stupas

- Buddhist literature mentions several chaityas.
- Chaityas- Sacred places with small shrine.
- Chaitya - derived from the word *chita*, meaning a funeral pyre, and by extension a funerary mound.

Why were Stupas built?	**How were Stupas built?**
- Built as mounds to house Buddha's relics - Became sacred in Buddhism - Asoka distributed relics and built stupas at Bharhut, Sanchi, and Sarnath	- Funded through donations by: ‣ Kings, Guilds, Ivory worker, Common people ‣ Monks (Bhikkhus) and Nuns (Bhikkhunis) also contributed. - Donors mentioned names, places, and jobs in inscriptions (**Votive Inscription**)

Structure of Stupa

- ❖ Anda (The Dome) - A semi-circular mound of earth represents the universe.
- ❖ Harmika- a balcony like structure that represented the abode of the gods.
- ❖ Yasti (A Pole) - Arising from the harmika, represents the axis of Universe.
- ❖ Chatri-Representing royalty, protection, and spiritual power.
- ❖ Railing- separating the sacred place from secular world.
- ❖ Torana- Four gateways

"Discovering"Stupas-

The Fate of Amaravati and Sanchi

- ❖ In 1796, a local raja discovered the ruins of the Amaravati stupa and used its stones, hoping to find treasure.
- ❖ Later, British official **Colin Mackenzie** visited, found sculptures, and made drawings, but his reports were never published.
- ❖ Amaravati Stupa found before value of in-situ preservation was known.
- ❖ By 1850s, slabs sent to Calcutta, Madras, and London.
- ❖ 1854: **Walter Elliot** moved sculptures to Madras.
- ❖ **H.H. Cole's** support for in-situ preservation followed at Sanchi Stupa.
- ❖ NOTE: **In-situ preservation** means protecting and keeping a monument or structure at its original place, without moving it elsewhere.

Sculpture: Stories in stone

- ❖ **Jataka Stories**: Sanchi Stupa shows scenes from Vessantara Jataka.
- ❖ **Symbol worship**: Buddha shown through symbols (empty seat, wheel, stupa).
- ❖ Symbols represent events like meditation and first sermon.
- ❖ **Popular belief**: Shalabhanjika motif shows influence of earlier beliefs.
- ❖ She was believed to bring fertility; seen as auspicious.
- ❖ Animals symbolize strength and wisdom.
- ❖ Woman with lotuses and elephants: Maya or Gajalakshmi.
- ❖ Serpent motif from popular traditions.

Growth of Puranic Hinduism

- ❖ Vaishnavism and Shaivism worship Vishnu and Shiva.
- ❖ Bhakti (devotion) was key in worship.
- ❖ Vaishnavism had various cults and 10 avatars of Vishnu.
- ❖ Local deities seen as Vishnu's forms.
- ❖ Deities shown in sculptures; Shiva often as linga.
- ❖ Attributes shown via dress, ornaments, weapons.
- ❖ Puranas told stories of gods in simple Sanskrit.
- ❖ Puranas spread through interactions among all people.

Temple Building

Element of temple architecture: Garbhgriha, Shikhara, Mandap (assembly hall), Gopuram (gateway).

MULTIPLE CHOICE QUESTIONS (MCQs)

Q. 1. "Be lamps unto yourselves as all of you must work out your own liberation."
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.

Q. 2 Which one of the following aspects describes the meaning of 'Tirthankaras' in Jainism?

A. Supreme Being who is the incarnation of God
B. Those who guide men and women across the river of existence.
C. Those who follow the path of Vedanta asceticism
D. Those who know the ultimate truth and dharma

Q. 3 Consider the following statements regarding Buddhism and choose the correct option
I. The concept of Bodhisattva is central to Mahayana sect of Buddhism.
II. Bodhisattva is a compassionate one on his way to enlightenment.
III. Bodhisattva achieve nibbana for personal salvation.
A. Only III B. II &III C. I & II D. I & III

Q.4 Which one of the following statements regarding the Vedic tradition is incorrect?
A. The early Vedic tradition was compiled between BCE 1000 to 1600 CE.
B. The Rigveda consists of hymns in praise of Agni, Indra and Soma.
C. The Rajasuya and Ashvamedha Yajnas were performed by Kings.
D. Many Vedic ideas were found in the Upanishads.

Q.5Which of the following statements are true regarding Buddha?
(i) Buddha was the son of a chief of Sakya clan.
(ii) He had a sheltered upbringing within the Sangha.
(iii) He was informed to the harsh realities of life.
(iv) He was deeply anguished when he saw an old man and a sick man.
Choose the correct option:
(a) (i) and (ii) (b) (ii) and (iii) (c) (i) and (iv) (d) (ii) and (iv)

Q. 6 Read the following statements regarding the followers of the Buddha and choose the correct option:
I. Mahapajapati Gotami was the first woman to be ordained as a Bhikkhuni.
II. Many women who entered the Sangha became the teachers of Dhamma.
III. The Buddha's followers came from many social groups, including kings and slaves.
IV. Once within the Sangha, all were regarded as Dhamma Mahamatya.
(A) I and II (B) I, II and IV (C) I and III (D) I, II and III

Question NO 7-9 below consists of an assertion and a reason. Use the following key to choose the appropriate answer.

(A) If both assertion and reason are correct and reason is correct explanation of the assertion.
(B) If both assertion and reason is correct but reason is not correct explanation of the assertion.
(C) If assertion is correct, but reason is incorrect.
(D) If assertion is incorrect, but reason is correct.
Q. 7 **Assertion (A):** In the Eighth Century, the Kailashnath Temple was carved out of mountain.
Reason (R): King Ashoka had given the directive to create artificial caves by cutting into the mountains to resemble temples.
Q.8 **Assertion (A):** Monastic existence is a necessary condition of salvation in Jaina tradition.
Reason (R): Asceticism and penance are required to free oneself from the cycle of karma according to Jain teachings.
Q. 9 **Assertion (A):** It is said that many of the inherent philosophies of both Buddha and Mahavira were more or less similar.
Reason (R): Buddhism was founded before Jainism and Mahavira was deeply influenced by Buddha.

Q. 10 Match Column I with Column II and choose the correct option:

Column I (Sculpture of Sanchi)	Column II (Symbolism)
1. Stupa	(i) Symbol of good fortune
2. Wheel	(ii) Auspicious symbol
3. Shalabhanjika	(iii) First sermon of Buddha

4. Gajalakshmi (iv) Mahaparinibbana

(A) 1-(ii), 2-(i), 3-(iii), 4-(iv) (B) 1-(i), 2-(ii), 3-(iv), 4-(iii)

(C) 1-(iv), 2-(iii), 3-(ii), 4-(i) (D) 1-(iii), 2-(iv), 3-(i), 4-(ii)

Q. 11 Which of the following is correctly matched?

(First Millennium Thinkers)	**(Country they belonged)**
A. Zarathustra	- Iran
B. KONG ZI	- Japan
C. Socrates	- Rome
D. Mahavira	- Sri Lanka

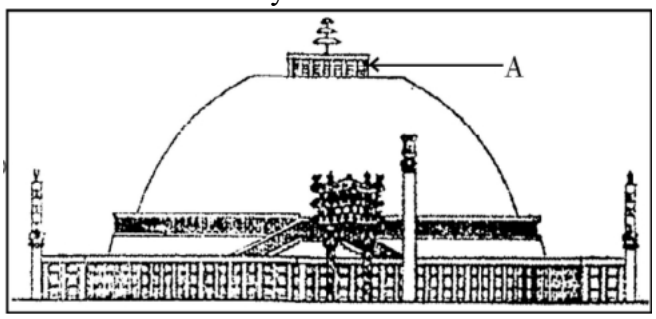
Q. 12 Match the following:

List I (Buddhist Text)	List II (Primary Theme)
A. Vinaya Pitaka	I. Chronicle of island
B. Abhidhamma Pitaka	II. Rules of monastic order
C. Sutta Pitaka	III. Buddhist philosophy and commentaries
D. Dipavamsa	IV. Buddhist teachings

(a)A- I B- II C-III D- IV (b) A-II B- III C- IV D-I

(c)A- III B-IV C-II D- I (d) A-IV B- I C- III D-II

Q. 13 Look at the figure given below and identify the structural feature marked as 'A' of the:



A) Harmika B) Anda C) Yashti D) Vedica

Q.14 Which one of the following teachings is not associated with the teachings of Mahavira or Jaina Philosophy?

A. The entire world is animated.

B. Ahimsa (Non-Violence)

C. The cycle of birth and rebirth is not related to Karma.

D. Monastic existence is a necessary condition of salvation.

Q. 15 Arrange the following in chronological order (earliest → latest):

Sanchi Stupa, Ajanta Caves ,Brihadeeswara Temple, Qutub Minar

A. Sanchi → Ajanta → Brihadeeswara → Qutub Minar

B. Ajanta → Sanchi → Qutub Minar → Brihadeeswara

C. Sanchi → Ajanta → Qutub Minar → Brihadeeswara

D. Ajanta → Sanchi→Brihadeeswara→ Qutub Minar

Q. 16 In which state of India is the fifth century temple Deogarh situated?

(a) Bihar (b) West Bengal (c) Orissa (d) Uttar Pradesh

Q. 17 In which of the following places Buddha gave his first sermon?

A. Lumbini B. Sarnath C. Kushinagar D. Bodhgaya

Q. 18 What is the correct chronology of following events in context of Sanchi Stupa?
i. Alexander Cunningham publishes Bhilsa Topes
ii. Discovery of Stupa
iii. John Marshall and Alfred Foucher publish The Monuments of Sanchi
iv. Sanchi declared a World Heritage Site
Options:
A) ii, i,iii & iv B) i, ii, iv & iii C) iii, ii, i & iv D) iv, i, iii & ii
Q. 19 Arrange the following in chronological order:
Vedic rituals ,Upanishadic philosophy, Spread of Buddhism ,Bhakti Movement

A. Vedic→Upanishadic→Buddhism→Bhakti
B. Upanishadic → Vedic → Bhakti → Buddhism
C. Buddhism → Vedic → Upanishadic → Bhakti
D. Vedic →Buddhism→ Upanishadic→Bhakti

Q.20 Which of the following is not a literature of Buddhism?
(a) Vinaya Pitaka and Sutta Pitaka (b) Dipavamsa and Mahavamsa
(c) Jataka Stories and Ashokavadana (d) Uttaradhyayana Sutra and Tattvartha Sutra

Q. 21 In what ways Upanishdic thinkers differ the ideology of sacrificial Vedic tradition:
1. They gave importance to knowledge of self and the ultimate truth rather than rituals and sacrifices.
2. They rejected the authority of Vedas.3. They focussed on the goal of liberation or spiritual enlightenment, not achieving material well-being.
Choose correct options:
A.1 and 2 B. 2 and 3 C. 1 and 3 D. 1, 2 and 3

ANSWER KEY

1-A 2-B 3-C 4-A 5-C 6-D 7-B 8-A 9-C 10-C 11-A 12-B 13-A 14-C 15-A 16-D 17-C 18-A 19-A 20-D 21-C

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.
Q. 22 Describe the teachings of Mahavira.
Ans-Mahavira, the 24th Tirthankara of Jainism, taught that
1) The entire world is animated
2) Even stones, rocks, and water possess life
3) He and stressed ahimsa (non-injury to all living beings) as central.
4) He explained the cycle of birth and rebirth as shaped by karma requiring asceticism, penance, and renunciation to achieve liberation (moksha).
5) Jain monks and nuns follow five vows: ahimsa (no killing), satya (truthfulness), achaurya (non-stealing), aparigraha (non-possession), and brahmacharya (celibacy).

Q.23 The message of Mahavira was different from Brahminical system. Explain.

1. **Rejection of rituals** – Opposed complex Vedic rituals and sacrifices.
2. **Ahimsa (non-violence)** – Strongly opposed animal sacrifice; promoted respect for all life.
3. **No authority of Vedas** – Did not accept Vedic texts as supreme authority.
4. **Personal effort** – Salvation depends on one's own actions, not priests or rituals.
5. **Opposition to caste system** – Supported equality among people.

Q.24 Why was Buddha considered as one of the most influential teachers of his time? Explain.
Ans. **Because** He gave importance to conduct and values rather than claims of superiority based on birth.
i) He placed emphasis on metta (fellow feeling) and karuna (compassion) for weaker section.
ii) He propagated the madhyam marg or the path of moderation.
iii) Taught in the language of common people.

Q. 25 How was the fate of Amravati Stupa different from Sanchi Stupa? Explain.
Ans. **Importance of In-situ Preservation**:
i) Amaravati Stupa was discovered before scholars understood the value of the finds and realised the importance of In-situ preservation of Historical monuments.
ii) By the 1850s, slabs from Amaravati taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London.
iii) In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), took away several sculpture panels to Madras.
iv) However, an Archaeologist H.H Cole's plea in favour for in situ preservation was adopted in the case of later discovery of Sanchi Stupa.
Role of Begum of Bhopal
i) Sanchi stupa was discovered in 1818. At that time mound and three gates were in good condition only fourth was lying on the spot.
ii) Shahjahan Begum of Bhopal took a wise decision to make plaster cast copies to please Europeans (England and Paris). This resulted in the original remain at the state.
iii) She and her successor Sultan Jahan Begum, provided money for the preservation of the ancient site.
iv) Sultan Jehan Begum funded Museum, guesthouse and the publication of the volumes of John Marshall.
v) John Marshall dedicated his Volumes to Sultan Jehan Begum.

Q. 26 Enumerate the salient architectural features of the Stupa at Sanchi.
Ans. **Architectural features of the stupa at Sanchi.**
i) The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called anda.
ii) Gradually, it evolved into a more complex structure, balancing round and square shapes.
iii) Above the anda was the harmika, a balconylike structure that represented the abode of the gods.
iv) Arising from the harmika was a mast called the yashti, often surmounted by a chhatri or umbrella.
v) Around the mound was a railing, separating the sacred space from the secular world.

Q. 27 Explain the growth of Puranic Hinduism
Ans. The growth of **Puranic Hinduism** can be understood through these key points:
Shift from Vedic religion – Earlier focus on sacrifices declined, and devotion (bhakti) became more important.
Role of Puranas – Texts like Vishnu Purana and Shiva Purana popularized stories of gods and made religion accessible to common people.
Rise of major deities – Worship of Vishnu, Shiva, and Devi became central.
Temple worship – Development of temples as important religious and social centers.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
Q. 28 Describe the structural and sculptural features of Sanchi Stupa.

OR

Why are Buddhist stupa said to be 'stories in stone'? Explain.
Ans: Structural features of Sanchi Stupa

i) Buddhist architecture is an important form of stupa as it predates Buddhism.
ii) A place of burial or a receptacle for religious objects is the place which is generally considered as sepulchral monument. The architectural feature of Sanchi stupa was its nucleus. iii) The great stupa was commissioned by Ashoka the great emperor in the BCE third century. It is a simple hemispherical brick structure with a raised terrace built over the relics of Buddha encompassing its base. The physical features includes parasol- like structure symbolizing high rank, the chatra, and a stone railing umbrella on the summit. It was expanded with stone slabs to almost twice its original size in the first century of BCE in the Sunga period.

Sculptural features of Sanchi Stupa.

i) Sculpture at Sanchi Stupa depicts a scene from the Vessantara Jataka.
ii) Sculptors showed Buddha's presence through symbols.
iii) The empty seat was meant to indicate the meditation of the Buddha.
iv) The wheel stood for the first sermon of the Buddha delivered at Sarnath.
v) The stupa was meant to indicate the mahaparinibban of the Buddha. Such sculptures symbolise an event in the life of the Buddha.
vi) The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices, and ideas.
vii) According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. So it was considered an auspicious symbol.
viii) Animals like elephants, horses, monkeys, and cattle were depicted to signify strength and wisdom.
ix) A motif of a woman surrounded by lotuses and elephants also shown on stupa. Some historians identify the figure as Maya, the mother of the Buddha, while others identify her with a popular goddess, Gajalakshmi, the goddess of good fortune.
x) A serpent motif at Sanchi also seems to be derived from popular traditions.

Q.29 Examine the major teachings of Buddha?

OR

How did Sutta Pitaka reconstructed the philosophy of Buddhism?

Four Noble Truths: Suffering exists; it has a cause (desire); it can be eliminated; and the way to eliminate it is the Eightfold Path.
Eightfold Path (Ashtanga Marga): Includes right view, resolve, speech, action, livelihood, effort, mindfulness, and concentration.
Individual Agency: Buddha believed individuals are responsible for their own liberation (nirvana), rejecting the Vedic authority and divine origin of the world.
The Middle Path: Advised against extreme asceticism and extreme indulgence, focusing on moderation.
Ethical Code: Emphasized *karuna* (compassion) and *metta* (fellow feeling) over ritual sacrifices.
Key Concepts in Thought
Transient World: Nothing is permanent or eternal.
No Self/Soul (Anatta): There is no permanent, unchanging self.
Social Equality: Rejected birth-based superiority and encouraged equality in the *sangha* (order of monks/nuns).

Q.30 Explain the growth of Puranic Hinduism in ancient India.
Ans. i) The traditions of **Vaishnavism** and **Shaivism** evolved as part of Hinduism: Vishnu and Shiva were worshipped as the principal deity in these traditions.
ii) The form of worship was **Bhakti**, where love and devotion to God was most important.
iii) Various cults were developed around various **Avatars of Vishnu** in Vaishnavism.
iv) Ten avatars were recognized in this tradition.
v) In different parts of the country, **local deities** recognized as a form of Vishnu.
vi) Deities were represented in **sculptures**.
vii) Shiva symbolized by the **linga**; also represented in human form too.
viii) Deities and their **attributes** represented through head-dresses, ornaments, weapons, etc.

ix) **Puranas** were composed based on the stories of gods and goddesses. They were composed in simple Sanskrit verse and were meant to be read aloud to everybody.
x) Puranas evolved through **interaction amongst people** – priests, merchants, ordinary men and women – who travelled place to place sharing ideas.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
Q.31 Read the following sources and answer the questions that follows:

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.
Q.31.1 How did Buddha highlight the significance of compassion in social hierarchy?
Ans. Buddha taught that compassion should be extended to all beings, regardless of caste or status, thereby rejecting social hierarchies based on the birth and promoting individual efforts.
Q.31.2 Why did Buddha emphasise righteous action?
Ans. Buddha emphasised righteous action to help individuals avoid suffering, purify their mind, and progress towards liberation (Nibbana).
Q.31.3 Explain any two tenets of Karma according to Buddha.
Ans.1- Cycle of birth and rebirth shapes through Karma on the basis of causation theory.
2. We can get rid of Karma through self-realisation.

Q.32 Read the following sources and answer the questions that follows:

The following are verses composed by Punna, recording her conversation with the Brahmana:
I am a water carrier: Even in the cold I have always gone down to the water frightened of punishment or the angry words of high-class women. So, what are you afraid of Brahmana, that makes you go down to the water (Though) your limbs shake with the bitter cold?
The Brahmana replied: I am doing good to prevent evil; anyone young or old who has done something bad is freed by washing in water.
Punna said: Whoever told you, you are freed from evil by washing in the water? … In that case all the frogs and turtles Would go to heaven, and so would the water snakes and crocodiles! (Instead) Don't do that thing, the fear of which leads you to the water. Stop now Brahmana! Save your skin from the cold …

Q 32.1. How does the text provide an insight into Punna's spiritual experience?
Q.32.2. How is Punna reflected as an awakened soul?
Q.32.3. Which of the teachings to Buddha are evident in the composition?

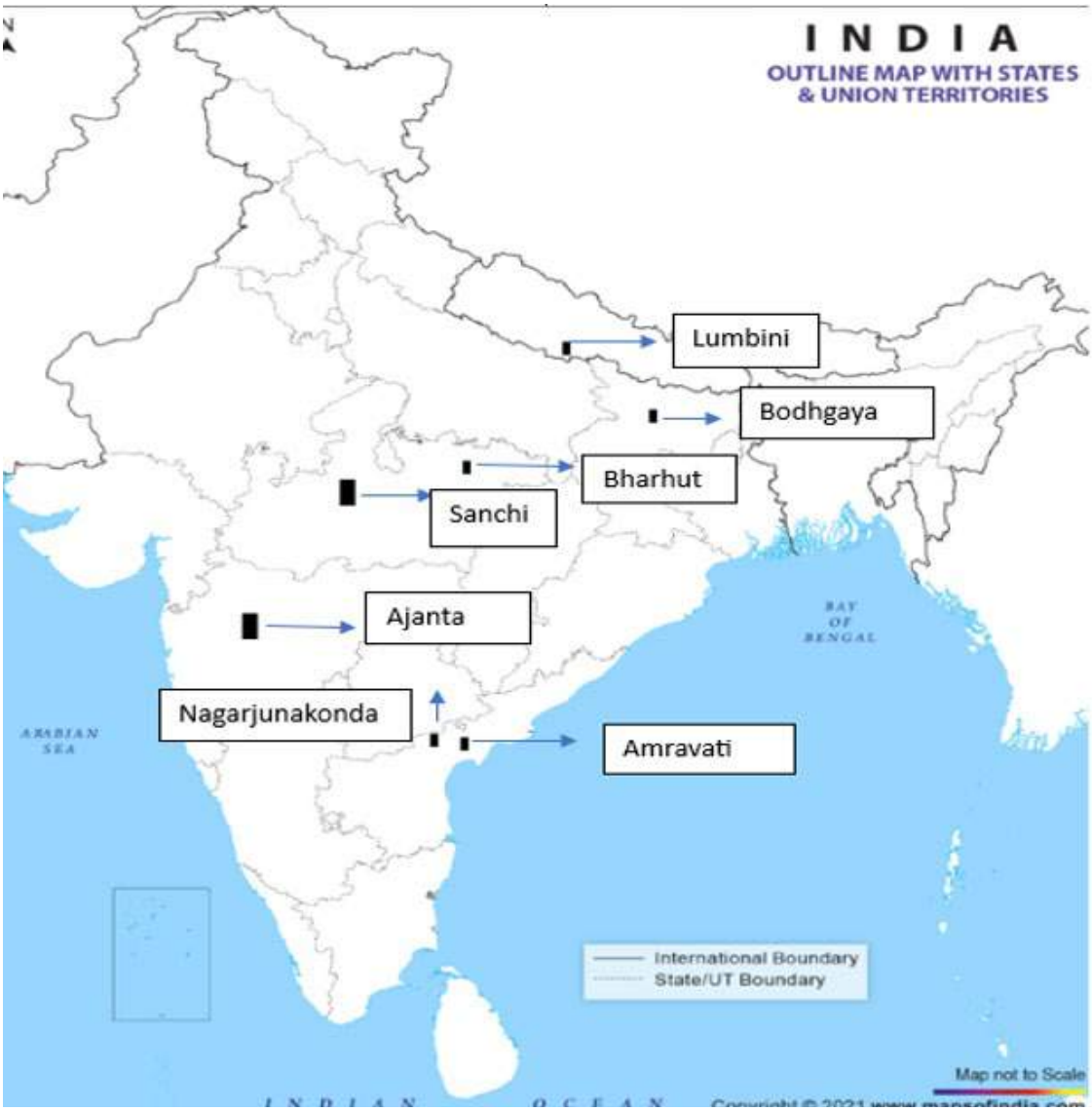
Ans.32.1 Punna rejecting the importance of rituals, caste, and holy baths, she emphasises to avoid committing sin; One should focus on self-effort and sought truth and nibbana.
Ans. 32.2 She realizes that rituals are meaningless and Individual effort is most important for self-realization and nibbana. She tries to convince the Brahmin through reason and persuasion.
Ans. 32.3 Buddha condemned rituals. Buddha urged to seek enlightenment through spiritual experience. He denounced caste system based on birth. He tried to convince people through reason and persuasion. Individual effort is very important.

Q.33 Read the following sources and answer the questions that follows:

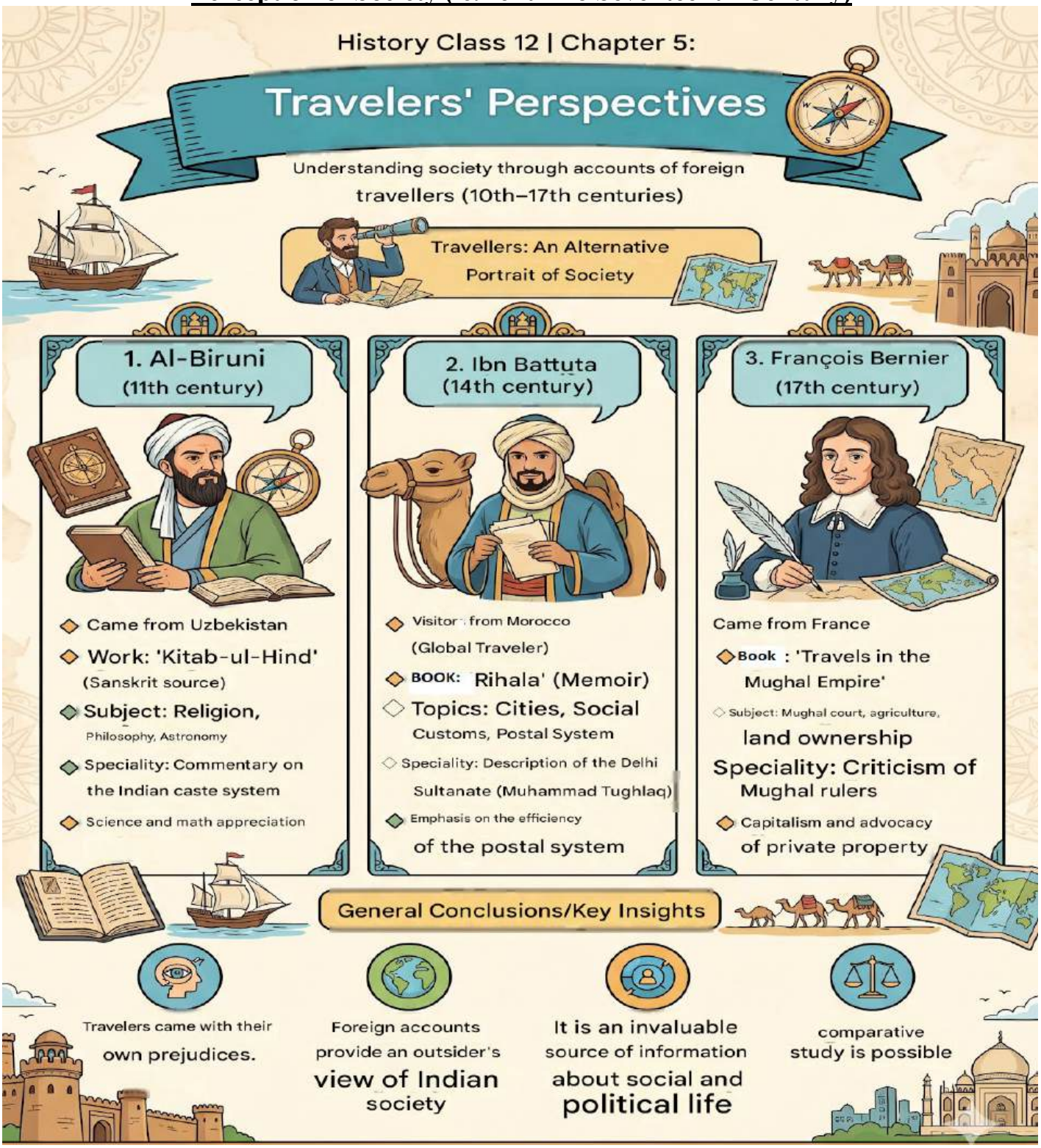
Sanchi in the nineteenth century the most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles north-east of Bhopal which we visited yesterday. We inspected the stone sculptures and statues of the Buddha and an ancient gateway … The ruins appear to be the object of great interest to European gentlemen. Major Alexander Cunningham … stayed several weeks in this neighbourhood and examined these ruins most carefully. He took drawings of the place, deciphered the inscription, and bored shafts down these domes. The results of his investigations were described by him in an English work … FROM SHAHJEHAN BEGUM, NAWAB OF BHOPAL (ruled 1868-1901), Taj- ul Iqbal Tarikh Bhopal (A History of Bhopal), translated by H.D. Barstow, 1876.
Q.33.1 Why was Sanchi an interest to Alexander Cunningham?
Q.33.2 How was Sanchi related with the Buddhism?
Q.33.3 How did Shahjahan Begum conserve Sanchi stupa?

Ans.33.1 Sanchi attracted Alexander Cunningham because of its ancient Buddhist stupas, inscriptions, and monuments. As the first Director-General of the Archaeological Survey of India, he was interested in documenting and preserving India's historical and religious heritage.
Ans.33.2 Sanchi Stupa has relic of Buddha so it is considered a sacred place in Buddhism.
Ans.33.3 Shahjahan Begum conserved Sanchi Stupa by providing plaster casts to Europeans and funding the preservation.

MAP-BASED ACTIVITIES



THEME 5- THROUGH THE EYES OF TRAVELLERS
Perception of Society (c.Tenth To Seventeenth Century)



LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Understand salient features of social histories described by the travellers and apply the learning in real life.

❖ Elucidating the accounts of foreign travellers in order to understand the social political and economic life during the tenure of different rulers in the medieval period.

❖ Understand salient features of social histories described by the travellers and apply the learning in real life.

SNAPSHOT OF THE CHAPTER

1. Many foreign travellers visited India during medieval period. They came to India for several motives.
2. Most of the travellers who came to India wrote their accounts.
3. The accounts of these travellers dealt with various aspects. Some travellers accounts deal with the affairs of the court whereas few accounts are focussed on religious issues.
4. Some travellers create about the contemporary style of architecture and monuments, whereas other depicts the social and economic life.
5. The travellers who visited India presented the true picture of Indian civilisation in their accounts.

AL -BIRUNI

1. Al-Biruni, a great scholar of central Asia, came to India in the 11th century. He arrived India during the invasion of Mahmud of Ghazni.
2. Al-Biruni was born on 4 Sept. 973 at **Khwarizm** presently known as Uzbekistan.
3. Al-Biruni was well-versed in many languages. Languages such as Arabic, Persian, Hebrew and Sanskrit were known to him.
4. Al-Biruni's most outstanding work **'Kitab-ul-Hind'** was written in Ghazni and was concerned India. It was also known as Tarikh-ul-Hind.

IBN- BATTUTA

1. Ibn-Battuta is primarily acknowledged as **"GLOBE- TROTTER".**
2. He was born in **Tangier (Morocco)** in a noble Shariat family.
3. He travelled thirty years of his life.
4. He was appointed as Quazi of Delhi by **Sultan Muhammad Bin Tughlaq.**
5. His travel account is called **'Rihla'** in Arabic.

FRANCIOS BERNIER

1. Francois Bernier was **a French traveller** who came to India in 17th century.
2. Francois Bernier was a great French **doctor, philosopher and a historian** who remained in India from 1656 to 1688 and wrote his famous book entitled. "Travels in the Mughal court".
3. Francois has given great detail about Indian towns, land ownership system and social evil, i.e. sati system.

Al-Biruni and the Kitab-ul-Hind:

1. In 1017 with the invasion of Khwarizm, he arrived in Ghazni as a hostage. But gradually developed a liking for the city and interest for India.
2. He spent years in the company of Brahmana priests and scholars by learning Sanskrit and studying religions and philosophical texts
3. Al-Biruni wrote **'Kitab-ul-Hind' in Arabic**, in a simple and lucid manner.
4. It is a voluminous text including **80 chapters** covering subjects like religion, philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.

.Al-Biruni's View About Indian Society:

1. According to Al-Biruni, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be translated easily from one language to another.
2. Al-Biruni found the following challenges to understand Indian Social Scenario.

   A- Barrier of **language**

B- **Religious belief and practices**

C- **Self- absorption of the local population**.

Battuta's Description of Indian Society:

1. While describing Indian society, Ibn Battuta explained the unfamiliar things like **coconut** and **paan** in a unique way.
2. Ibn Battuta found the cities of India densely populated and prosperous. According to him, **Delhi** was the largest city in India. He also had the same view for Daulatabad (in Maharashtra).
3. **The bazaars (markets)** were the places of economic transactions and also the hub of social and cultural activities. There were masjids and temples to offer prayers and also some bazaars marked with spaces for public performances by dancers, musicians and singers.
4. Ibn Battuta found Indian agriculture very productive because of the fertility of the soil where farmers tend to cultivate two crops a year.
5. Ibn Battuta was amazed by the efficiency of the postal system which was of two kinds, the horse-post called '**uluq'** and the foot-post called '**dawa'**.

Francois Bernier: A French Traveller

1. French doctor, political philosopher and historian Francois Bernier spent twelve years (1656 to 1668) in India and was closely associated with the Mughal court.
2. Bernier travelled to several parts of India and wrote detailed accounts by comparing the situation in India with Europe.
3. His works were published in France in 1670-71, and translated into English, Dutch, German and Italian. His writings became extremely popular.

Bernier and His View About Contemporary Society:

1. Bernier's **book 'Travels in the Mughal Empire'** is marked by detailed observations, critical insights and reflection. He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter.
2. According to him, the Mughal emperor owned all the lands and distributed it among his nobles, and it led to disastrous consequences for economy and society. This perception was supported by most of the travellers of that period.
3. As having no legal right over land, landholders could not pass on their land to their childern. Thus, they avoid any kind of long-term investment in the sustenance and expansion of production.
4. This crown ownership system of land ruined the agriculture as well as the living standard of all sections of society, except the ruling aristocracy which oppressed the peasant class.
5. He explained that because of crown ownership of land, Indian society has no social group or class between the poorest of the poor and the richest of the rich. He further said, **"There is no middle state in India".**
6. Bernier described Mughal king as the king **of "beggars and barbarians**". But Abul Fazl gave a different account by describing revenue as a claim made by the ruler on his subjects for the protection he provides, rather than as rent on land that he owned.

Views of Travellers about Women Slavery and Sati practice:

1 Slaves were openly sold in markets with horses, camels and other commodities.

2 Ibn Battuta mentioned that there was considerable differentiation among slaves.

3 Slaves were generally used for domestic labour and female slaves were used for the service of Sultan and to keep a watch on the nobles.

4 Bernier wrote about the practice **of' Sati'.** He noted that while some women seemed to embrace death cheerfully, others were forced to die.

5 Women's labour was crucial in both agricultural and non-agricultural production.

6 Women from merchant families participated in commercial activities.

7 Travellers' accounts provide us important information of that period but many aspects of social life were unnoticed by them.

MULTIPLE CHOICE QUESTIONS (MCQs)

Assertion and Reason Based questions

Q1: **Assertion (A):** AI- Biruni was well-versed in several languages including Sanskrit.
Reason (R): AI-Biruni's interest in India lid him to learn Sanskrit.
(a) A and R both are correct and R is the correct explanation of A
(b) A and R both are correct but R is not the correct explanation of A.
(c) A is correct but R is incorrect.
(d) A is incorrect but R is correct.

Q2: **Assertion (A):** lbn Battuta's "Rihla" provides rich details about the social and cultural life in India in the fourteenth century.
Reason (R): lbn Battuta visited India in the thirteenth century.
(a) A and R both are correct and R is the correct explanation of A
(b) A and R both are correct but R is not the correct explanation of A.
(c) A is correct but R is incorrect.
(d) A is incorrect but R is correct.

Q3: Arrange the visit of following travelers to India in a chronological order.
I. Duarte Barbosa,
II. Francois Bernier
III. Al-Biruni
IV. Ibn Battuta
Options:
(a) I,II,III,IV (b) III,IV, I,II (c) III,I,II,IV (d) I,IV,III,II

Q4: Bernier dedicated his major writings to _____.
(a) Louis XIII (b) Louis XIV (c) Louis XVI (d) Louis XVIII

Q5 Match the following:

(A)Domingo Paes	(I) Portugal
(B) Abdur Razzaq Samarqandi	(II) Persia
(C) Afanasii Nikitin	(III) Russia
(D) Nicolo di Conti	(IV) Italy

(A) A-II, B-IV, C-I, D- III (B) A-IV, B-III, C-I, D- II
(C) A-I, B-II, C-III, D- IV (D) A-III, B-IV, C-I, D- II

Q6- In urban centres such as Ahmedabad the mahajans were collectively represented by the chief of the merchant community who was called the _____.
(a) mahajan (b) antyaja (c) nagarsheth (d) Qazi

Q7- Match the following:

(A) Peter Mundy.	(i) Morroco.
(B) J. Baptise Tavernier.	(ii) England.
(C) Antonio Monserrate.	(iii) France.
(D) Ibn-Battuta.	(iv) Spain.

(A) A-II, B-III, C-IV, D- I (B) A-IV, B-III, C-I, D- II
(C) A-I, B-II, C-III, D- IV (D) A-III, B-IV, C-I, D- II

Q8- Which of the following travelers visited India six times?
(a) Manucci (b) Bernier (c) Tavernier (d) Marco Polo

Q9 - Consider the following statements-
i Bernier's description influenced Western theorists from the fifteenth century onwards.
ii Montesquieu used this account to develop the idea of oriental despotism.
iii. Bernier's idea was developed as the Asiatic mode of production by Karl Marx.
iv. According to Bernier, the Mughal Imperial Court presided over village communities.

Choose the correct options:
(a) (i), (ii) and (iii) (b) (ii), (iii) and (iv) (c) (i), (iii) and (iv) (d) (i), (ii) and (iv)

Q10 Consider the following statements.
i. During the medieval era, India was visited by travellers from Europe and Arabian Peninsula.
ii. They wrote extensive account on the culture, theology, mineralogy and about administration in India.
(a) Only (ii) is correct (b) Both (i) and (ii) are correct
(c) Only (i) is correct (d) None of the above

Q11 Identify the meaning of the following statement made by Al-Biruni
" The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature."
(a) Al-Biruni favoured the caste system.
(b) He considered the caste system an essential evil.
(c) He rejected the notion of social pollution..
(d) He neither supported nor rejected the caste system

Q12 Consider the following statements regarding slaves stated by Ibn Battuta.
i Some female slaves in the service of Sultan were expert s in music and dance.
ii Slaves were generally used for domestic labour.
iii Female slaves were employed by the Sultan to keep a watch on the nobles.
Which of these statements is/are correct?
(a) i and ii (b) i and iii (c) only iii (d) i, ii and iii

Q13 Identify the traveller shown in this picture.



(a) Tavernier (b) Marco Polo (c) Bernier (d) Barbosa

Q14 Identify the person based on information given bellow-
(i)- He was a jeweller by profession
(ii)- He belong to France .
Options:

(a) Tavernier (b) Francois Bernier (c) Peter mundy (d) Duarte Barbosa

Q15 Identify the place based on information given bellow-
(i)-Ibn Battuta was appointed as Quazi of the city.
(ii)-He took 50 days to reach this place from Sindh and 40 days from Multan.
Options:
(a)- Agra (b) Delhi (c)- Daulatabad (d)- Lahore

Q16 Identify the person based on information given bellow-
(i)- He was regarded as Globe Trotter.
(ii)- He was astonished to see coconut and betel leaf in India.
Options:
(a) Ibn battuta (b) Al Baruni (c) Abdul Rajjaq (d) Marcopolo

Q17 What is metrology?
(a) Study of scripts (b) Study of coins
(c) Scientific study of measurement (d) Scientific study of languages

Q 18 Which among the following travellers describe Indian cities as 'full of opportunities'?
(a) Tavernier (b) Al Biruni (c) Ibn Battuta (d) Bernier

Q19 In which country Al Biruni was born?
(a) Morocco (b) Yemen (c) Khwarizm (d) France

Q20 Identify the things purchased by Ibn Battuta from Sind for giving gifts-
(a) Horses, Camels & Textiles (b) Horse, Slaves & Camels
(c) Horses, Camels & Muslin (d) Horse, Slaves & Elephants

Q21 Identify the meaning of statement given by Bernier-
"There is no middle state in India."
(a) Everyone in India was wealthy.
(b) Everyone in India was impoverished.
(c) The majority of the population was poor, while a small minority was extremely rich.
(d) There was no economic disparity in India.

ANSWER KEY

1(a) 2(c) 3(b) 4(b) 5(c) 6(c) 7(a) 8(c) 9(b) 10(b) 11(c) 12(d)
13(c) 14(a) 15(b) 16(a) 17(c) 18(c) 19(c) 20(b) 21(c)

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

Q 22 Explain the ways in which the European thinkers like Montesquieu and Karl Marx used Bernier's description of India.

Answer- (1) Using Bernier's description of India, French Philosopher Montesquieu developed the idea of oriental despotism

(2) Rulers in Asia enjoyed absolute authority over their subjects who were kept in condition of subjugation and poverty.

(3) All the land belonged to the king and private property was non-existent. (4) Karl Marx developed the concept of the Asiatic mode of Production in the 19th Century.

(4) Surplus was appropriated by State. This was regarded as a stagnant system.

Q23- “Kitab-Ul-Hind is a valuable source to find out the roots of medieval Indian History”. Analyze the statement to highlight the importance of Kitab-Ul-Hind.

Answer-

i) Al Biruni's book ‘Kitab-ul-Hind’ is considered an important source of knowledge concerning the history and society of South Asia during the early eleventh century.

ii) In the book he has given a detailed account of the geography, literature, philosophy, customs, laws and religious beliefs of Hindus.

iii) His research convinced him that there is a marked difference between Hindus and Muslims and that they are two different nations that have almost nothing in common.

iv) This books defines a vivid descriptions about religious and social practices of south Asian countries specially of India by comparative analysis of social system of Persia.

v) Al-Biruni has condemned the concept of social pollution of India in this book.

Q24- “Ibn Battuta found Indian cities full of exiting opportunities.” Do you agree with the statements? Prove your answer with suitable examples.

Answer- Ibn-Battuta found cities in the Indian subcontinent full exciting opportunities, especially the city of Delhi:

1- Ibn Battuta arrived in India around **1333 CE**, during the reign of **Muhammad bin Tughlaq**, the Sultan of Delhi. Delhi covers a wide area with dence population.

2- He was impressed by the wealth, grandeur, and cultural diversity of Indian cities.

3- Ibn Battuta was **appointed as a qazi (judge)** by Sultan Muhammad bin Tughlaq, showing the opportunities available to educated and skilled foreigners.

4- He described Indian cities as thriving with **markets**, **monuments**, **scholars**, and **religious diversity**.

5- He was especially fascinated by Indian **customs**, **religions**, and **wealth** (like gold and spices).

6- He has mentioned in Rihla that in the centre of the Bazars in Delhi there used to be a temple and mosque both.

7- The public platforms in markets were open for arcticians public performances like dancing and singing.

8- Traders from India and abroad used to come for trade and commerce in Indian cities at that time.

In his travelogue, the *Rihla*, he portrayed India as a **land of wealth, opportunity, and complexity**, though he was also critical of some aspects of the politics and justice.

Q 25 Evaluate the conditions of female slaves during medieval Indian history as mentioned in Rihla.

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

1- 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.

2-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.

3-Sultan Muhammad bin Tuglaq himself had presented two hundred slaves to Nasiruddin a religious preacher. Nobels are used to keep slave those days.

4-Through these slaves the Sultan used to get information about the activities of the noble and all other important events of the empire.

5-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.

6-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.

7-Ibn Battuta himself purchased slaves from Sind to offer as gifts to the governor of Multan and Sultan of Delhi.

8-Highly expert female slaves were kept in royal services.

Q26 “Mughal Indian towns are suitable to be named as camp-town”. Examine this statement of Bernier along with the opinion of Mughal historians.

Answer

(i)Bernier described Mughal cities as "camp towns".
(ii)He meant towns that owed their existence on the imperial camps.
(iii)These towns depended for their survival on imperial camps.
(iv)He believed that these came into existence when the imperial court moved in and rapidly declined when it moved out.
(v)He suggested that they did not have viable social and economic foundations but were dependent on imperial patronage.
(vi) Bernier was drawing an oversimplified picture.
(vii)There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns, etc.
(viii)Their existence is an index of the prosperity of merchant communities and professional classes.

Q27 "A twelve year young widow astonished Bernier deeply which made him a vibrant critic of Sati System". Analyse this statement under the evidence of Sati System as provided by Bernier.

Answer –

I)Francois Bernier found a very new experience in india when he observed a twelve year old widow girl was being burnt in Lahore.
II)The practice of sati according to Bernier showed the difference in the treatment of women in western and eastern society.
III) 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.
IV) Under this cruel practices an alive widow was forcibly made to sit on the pyre of her husband. People had no sympathy for her.
V) That widow was an unwilling victim of the sati-practice. She was forced to be a Sati.
In this way we can assume that Bernier was very astonished to see the Sati system of Indian Society.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

Q.28 - "The conception of social pollution intrinsic to the caste system was contrary to the law of nature." Examine Al-Baruni's statement on Indian caste system.

ANSWER- Al-Baruni tried to explain the cáste system in India by Looking for parallels in other societies.
i)He noted that in ancient Persia, four social categories were recognised, those of knights and princes, monks, then priests and lawyers, physicians, astronomers and other scientists and finally pcasant and artisans.
ii)He told that social divisions were not unique in India.
iii)He also pointed out that within Islam all men were considered equal, differing only in their observance of piety.
iv)Thought Al-Baruni accepted the Brahmanical description of the caste system but disapproved of the notion of pollution.
v) He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity.
vi)He insisted that life on earth would have been impossible. If sun did not clean the air, and the salt in the sea did not prevent water from becoming polluted.
vii)According to him the conception of social pollution, intrinsic to the caste system, according to him was contrary to the law of nature.
viii)Al-Baruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of Brahmanas.
ix)However, in real life the system was not quite as rigid. For example, the categories defined as Antyaja (born outside the system) were often expected to provide inexpensive labour to both peasants and zamindars. Though they were often subjected to social oppression they were included within economic networks.

Q 29. Illustrate the features of Ibn Battuta's description of Indian system of communication.
Answer (i) Ibn-Battuta was so impressed by the efficiency of the postal system.
(ii)It allowed merchants to send information and transmit money to far distance. It dispatched goods at short notice.
(iii)Ibn-Battuta mentioned two types of the postal system.
(iv)The horse post was known as Uluq. It was run by royal horses. Its stations were set up at the distance of every four miles.
(v)The foot post had three stations per mile that was known as dawa.
(vi) At every third of a mile, a the folklore and populated village, with three pavilions outside where men were girded loins to ready to start.
(vii) They carried a rod of two cubid length, with copper bell was tied at its top.
(viii)The courier started to run from own starting point with fast speed as he could ringing the bell, men at another post got ready and took the letter from him and followed the same process and passed the distance and reached the destination point.

Q 30 Explain the views of the Bernier about more complex social reality in the Mughal empire.
Answer-
(i) Bernier in his description expresses Mughal enmpire as tyrannical and also indicates towards a more complex social reality.
(ii) For example he has given a detailed account of the working of imperial Karkhanas
(iii) Here number of artisans were employed.
(iv) They had to work under the supervision of their master. The main artisans were embroiderers, goldsmiths, painters, carpenters, turners and shoe-makers.
(v) Besides there were manufacturers of silk, brocade and fine muslins.
(vi) Artisans were engaged in the Karkhanas throughout the day, but did pay any attention towards enhancing the quality of the goods, they manufactured.
(vii) It was appropriated by the state. It gave a severe blow to the production.
(viii) No one was born to bring any improvement in the condition of life in which he happened to be born.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
Q 31 Read the following passage carefully and answer the questions that follows:

Education and entertainment

This is what Ibn Juzayy, who was deputed to write what Ibn Battuta dictated, said in his introduction: A gracious direction was transmitted (by the ruler) that he (Ibn Battuta) should dictate an account of the cities which he had seen in his travel, and of the interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints. Accordingly, he dictated upon these subjects a narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.

31.1 According to the text, what specific subjects was Ibn Battuta directed to include in his travelogue?
31.2 . How does Ibn Juzayy describe the literary style and the intended effect of Ibn Battuta's narrative?
31.3 What was the role of Ibn Juzayy in the documentation of Ibn Battuta's travels?

Answers- 31.1 **Answer:** Ibn Battuta was directed by the ruler to dictate a comprehensive account of several key subjects. These included the various **cities** he had visited during his travels and the **interesting events** that remained in his memor, the **rulers** of different countries, **distinguished men of learning**, and **pious saints**.

31.2 **Answer:** Ibn Juzayy describes the narrative as one that provided both **entertainment and edification**.
31.3 **Answer:** Ibn Battuta was directed by the ruler to dictate a comprehensive account of several key subjects. These included the various **cities** he had visited during his travels and the **interesting events** that remained in his memor, the **rulers** of different countries, **distinguished men of learning**, and **pious saints**.

Q 32 Read the following passage carefully and answer the questions that follows:

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.
32.1 Name the two kinds of postal System.
32.2 Explain how the foot post worked.
32.3 Why does Ibn-Battua think that the postal system in India was efficient?
Answer-
32.1 The postal system in India is of two types: horse-drawn mail, called 'uluk', is carried by royal horses stationed every four miles. Three stations are allowed for foot mail. It is called 'dawa', i.e. one-third of a mile
32.2 Three stations are allowed for the foot dak. This is called 'dawa', i.e. one-third of a mile... Now, at every third of a mile there is a well-populated village, outside of which are three pavilions in which men with their loins are sitting ready to set off. Each of them has a rod two cubits long.
32.3 Ibn-Batuta think that the postal system in India was efficient because
(I) This system allowed news and official messages to travel quickly across the vast empire.It was particularly useful for the Sultan to manage the administration in remote provinces.
(II) This system provided efficient postal services to the people.

Q 33 Read the following passage carefully and answer the questions that follows:

The Poor Peasant

An excerpt from Bernier's description of the peasantry in the countryside of the vast tracts of country constituting the empire of Hindustan, many are little more than sand or barren mountains, badly cultivated and thinly populated. Even a considerable portion of the good land remains untilled for want of labourers; many of whom perish in consequence of the bad treatment they experience from Governors. The poor people, when they become incapable of discharging the demands of their rapacious lords, are not only often deprived of the means of subsistence, but are also made to lose their children, who are carried away as slaves.
Thus, it happens that the peasantry, driven to despair by so excessive a tyranny, abandon the country. In this instance, Bernier was participating in contemporary debates in Europe concerning the nature of state and society and intended that his description of Mughal India would serve as a warning to those who did not recognise the „merits" of private property.
Question:
33.1 Name the book written by Francois Bernier.
33.2 What description Bernier has given on the condition of Indian peasantry during the Mughal empire?

33.3 Which fundamental differences did Bernier found between Mughal India and Europe during the 16th and 17th century?

Answer

33.1 A Travel in Mughal Empire.

33.2 According Bernier, there was no private property during Mughal India. He was a firm believer in the virtues of private property, and saw crown ownership of land as being harmful for both the state and its people. He thought that in the Mughal Empire, the emperor owned all the land and distributed it among his nobles, and that this had disastrous consequences for the economy to crown ownership the land holders could not pass the property to their children the and society.

33.3 Bernier was a supporter of private property. He observed that the Mughal emperor owned all the lands and distributed it among his nobles. It led to a disastrous result for economy and society. The lack of private property to the common men was the main difference between the Mughal India and Europe during 16th and 17th century. He opined that 'There is no middle state in India.' But on the other hand, none of the Mughal official documents suggested that the state was the sole owner of the land.

FOR SELF NOTES

THEME 6: BHAKTI-SUFI TRADITIONS

Changes in Religious Beliefs and Devotional Texts (c. Eighth to Eighteenth centuries)

THEME SIX

BHAKTI–SUFI TRADITIONS

Changes in Religious Beliefs and Devotional Texts
(c. eighth to eighteenth century)

IN THIS CHAPTER WE WILL LEARN

- About the wide range of religious beliefs and practices between the 8th and 18th centuries.
- How local traditions and Sanskritic/Puranic traditions interacted.
- About the Bhakti and Sufi traditions and their teachings.
- The new devotional texts composed in different regional languages.

By the mid–first millennium CE, the subcontinent had a variety of religious structures – stupas, monasteries, temples. New textual sources also emerged, like the Puranas and compositions of poet-saints in regional languages. These traditions were fluid and changed over time. Historians use these sources, along with hagiographies (biographies of saints), to understand this period of dynamism and diversity.



Fig. 6.1
A twelfth-century bronze sculpture of Manikkavachakar, a devotee of Shiva who composed beautiful devotional songs in Tamil.

1. A MOSAIC OF RELIGIOUS BELIEFS AND PRACTICES

This period saw the increasing visibility of a wide range of gods and goddesses in sculpture and texts.

1.1 The integration of cults

- Two processes were at work:
  - (i) Dissemination of Brahmanical ideas – Puranic texts were composed in simple Sanskrit so that even women and Shudras could access religious knowledge.
  - (ii) Brahmanas accepted and reworked beliefs and practices of various social groups.
- Many beliefs and practices were shaped through dialogue between "great" Sanskritic/Puranic traditions and "little" local traditions.

Example: Puri, Orissa



Local tribal deity (made of wood by local specialists) was identified as Jagannatha, a form of Vishnu (12th century). Thus, a local deity was accepted within the Puranic framework, while Vishnu was visualised in a different way here.

Fig. 6.2 Jagannatha (extreme right) with his sister Subhadra (centre) and his brother Balarama (left)

Also among goddess cults

- Worship of the goddess, often in the form of a stone smeared with ochre, was widespread.
- These local goddesses were incorporated in Puranic tradition by identifying them as wives of major male deities – as Lakshmi (wife of Vishnu) or Parvati (wife of Shiva).



Stone smeared with ochre – a form of goddess worship

"GREAT" AND "LITTLE" TRADITIONS

These terms were coined by sociologist Robert Redfield. He observed that peasants followed:

- **Great Tradition** – rituals and customs that emanated from dominant social categories like priests and rulers.
- **Little Tradition** – local practices that did not necessarily correspond with the great tradition.

Both traditions changed over time through interaction. (The use of quotation marks shows that neither is superior to the other.)

1.2 Difference and conflict



- Many goddess cults were associated with Tantric practices.
- Tantric practices were widespread in many parts of the subcontinent.
- These practices were open to women and men and often ignored caste and class differences within the ritual context.
- Many Tantric ideas influenced Shaivism as well as Buddhism, especially in the eastern, northern and southern parts of the country.

Fig. 6.3 Sculpture of a Buddhist goddess, Marichi (c. tenth century). Shows an example of the integration of different religious beliefs and practices.

All these diverse and even disparate beliefs and practices were gradually classified as 'Hindu' over the next millennium. The principal Vedic deities (Agni, Indra, Soma) became marginal figures, while Vishnu, Shiva and the goddess in their various forms came to be central in Puranic religion.

SOURCE NOTE

Along with texts like the Puranas and devotional compositions, historians use:

- Hagiographies – biographies of saints written by their followers (may not be literally accurate but show how devotees saw them).
- Oral traditions, songs and art to understand this period better.

2. BHAKTI AND SUFI TRADITIONS – NEW PATHS OF DEVOTION



BHAKTI TRADITION

- Based on devotion (*bhakti*) to a personal God.
- Rejected complicated rituals and caste barriers.
- Emphasised love, equality, and a personal relationship with God.
- Poet-saints composed devotional songs in regional languages (Tamil, Kannada, Marathi, Hindi, Bengali, Punjabi, Gujarati, etc.).
- Examples: Alvars and Nayanars in Tamil Nadu, Kabir, Mirabai, Tulsidas, Surdas, Namdev, Tukaram, Chaitanya, Basavanna, and many others.

Common Features

- Devotion to one God.
- Stand against social inequality.
- Use of local languages.
- Simple, direct teachings.



SUFI TRADITION

- Emerged within Islam; Sufis were mystics.
- Sought a direct, personal experience of God through love and devotion.
- Emphasised peace, tolerance, and service to humanity.
- Used music (sama), poetry and the local languages to spread their.
- Sufis set up *khanqahs* (centres) which welcomed people of all backgrounds.

Examples: Khwaja Moinuddin Chishti, Nizamuddin Auliya, Baba Farid, and many others.

3. IMPACT OF BHAKTI AND SUFI TRADITIONS

- People from different castes, classes and regions participated.
- Promoted social harmony, equality and brotherhood.
- Rich devotional literature, songs and music in regional languages.
- Influenced art, architecture and everyday religious practices.
- Continued to inspire people even in modern times.

4. IN A NUTSHELL



Between the 8th and 18th centuries, religious life in India was vibrant and diverse. Local traditions and Sanskritic/Puranic ideas interacted and merged. The Bhakti and Sufi traditions offered new paths of devotion based on love, equality and personal faith, leaving a lasting impact on Indian society and culture.

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Understand the religious developments. ❖ Summarise the philosophies of different Bhakti and Sufi saints to understand the religious developments during medieval period. ❖ Comprehend the religious movement in order to establish unity, peace harmony and brotherhood in society.

SNAPSHOT OF THE CHAPTER

***Integration of Cults**

- Two major developments helped merge different religious beliefs:
    - **Brahmanical ideas** were made more accessible to people who were traditionally excluded, such as **women and Shudras**.
    - **Brahmanas themselves adapted** their beliefs to include local deities and practices.
        - Example: In the **Puri Temple (Orissa)**, the main deity came to be worshipped as **Jagannatha**, a form of **Vishnu**.

*** The Alvars and Nayanars of Tamil Nadu**

- The **Alvars** were devotees of **Vishnu**, and the **Nayanars** were devotees of **Shiva**.
- These saints lived around the **6th century**.
- They **travelled across Tamil Nadu**, singing songs in praise of their gods in the **Tamil language**.
- Their hymns:

***Opposition to the Caste System-** The Alvars and Nayanars **opposed caste discrimination** and the power of Brahmanas.

- They believed their own hymns were just as sacred as the Vedas.
    - Example: The **Nalayira Divyaprabandham** (a work by Alvars) was called the **Tamil Veda**.

*** Women Devotees-** Women actively participated in the Bhakti movement.

- **Andal**, a woman Alvar, composed devotional songs for Vishnu that are still sung today.
- **Karaikkal Ammaiyar**, a female Nayanar and Shiva devotee, practiced **extreme self-discipline** and lived as a saint.

***Relations with the State-** Bhakti hymns often **criticized Buddhism and Jainism** to gain **royal support**.

- **Chola rulers** supported both Bhakti and Brahmanical traditions:
    - Built temples for Vishnu and Shiva.
    - Example: Temples at **Chidambaram**, **Thanjavur**, and **Gangaikondacholapuram**.
- They encouraged the singing of **Tamil Shaiva hymns** in temples and helped organize them into a text called **Tevaram**.

*** The Virashaiva Tradition in Karnataka-** A new religious movement began in **12th-century Karnataka**, led by **Basavanna**, a Brahmana who worked in a Chalukya king's court.

- His followers were called **Virashaivas (heroes of Shiva)** or **Lingayats (wearers of Linga)**.
- They had **distinct beliefs and practices**:
    - They **worshipped Shiva in the form of a linga** (a symbol of Shiva), which was worn on the body.
    - They **buried their dead** instead of cremating them, believing that death led to **union with Shiva**.
    - They **rejected the caste system** and the idea of **rebirth**.
    - They **encouraged widow remarriage** and **post-puberty marriages**.
    - Their ideas are preserved in **Vachanas**, which are short poetic teachings written in **Kannada**.

***Faith of Rulers and Subjects- Muslim rulers** were expected to follow **Shari'a** (Islamic law) as guided by **Ulama** (Islamic scholars).

- But India had a **majority non-Muslim population**, so rulers had to adopt **flexible policies**.
- A category called **Zimmi** (protected people) was created for non-Muslims:

- They paid a tax called **Jizya** in return for **protection**.

***The Growth of Sufism- Sufism: A Spiritual Movement**

- Sufis were **spiritual Muslims** who believed in **love and devotion** to God.
- They turned to **asceticism** (simple living) to protest the **materialism** of the Islamic empire (Caliphate).
- Sufis emphasized:
  - **Love for God**, **Personal experience** with the divine, **Kindness, tolerance, and unity**

*** Khanqahs and Silsilas-** By the 11th century, Sufism became a strong movement with its own teachings and texts.

- Sufis built **Khanqahs** (spiritual centers or hospices), where a **Shaikh or Pir** (spiritual leader) guided followers.
- A group of disciples followed the **Silsila** (spiritual lineage or chain).
  - Disciples took an **oath of loyalty**, wore special clothes, and lived a simple life.
  - After a Shaikh's death, his tomb became a **Dargah** (shrine), visited by many for blessings.

*** The Chishtis in the Subcontinent- Life in the Chishti Khanqah**

- **Chishtis** were among the most influential Sufi groups in India.
- They **migrated from Central Asia** in the 12th century and adapted well to Indian traditions.
- The **Khanqah** (hospice) was the **centre of Chishti social life**.
  - Example: **Shaikh Nizamuddin's Khanqah in Delhi** had:
    - Rooms, a hall, a courtyard, a boundary wall.
    - An **open kitchen (langar)** run through charity (**futuh**).
- People from all backgrounds—**poets, merchants, travellers, rich and poor**—visited the Khanqah.
- Some famous visitors: **Amir Khusrau**, **Amir Hasan Sijzi**, and **Ziyauddin Barani**.
- Chishti practices included:

Bowing before the Shaikh., Offering water to guests., Shaving heads of new disciples., **Yogic exercises** (adopted from local traditions), **Zikr** (reciting divine names), **Sama** (mystical songs), Use of instruments and dance to create **spiritual ecstasy**

*** Weaving a Divine Fabric: Kabir**

- **Kabir** (15th century) was a famous **Nirguna Bhakti saint**.

Sources of His Teachings:

- Collected in 3 main texts:
  - **Kabir Bijak** (by Kabirpanthis), **Kabir Granthavali** (by Dadupanthis), **Adi Granth** (Sikh scripture)
- His verses are in **many languages**, including **Sant Bhasha** (language of saints).

His Philosophy:

- He used:
  - Islamic terms: **Allah, Khuda, Hazrat, Pir**
  - Hindu terms: **Ram, Hari, Brahman, Atman, Nirakar**
  - Yogic ideas: **Shabda (sound)**, **Shunya (emptiness)**
- Kabir's poems challenged:
  - **Idol worship**, **caste**, and **rituals**
  - He promoted **love, unity, and spiritual equality**
- His mystical poems often used **Ulatbansi** (upside-down language) to express deep truths.

***Baba Guru Nanak and the Sacred Word- Guru Nanak (1469–1539)** was the founder of **Sikhism**.

Key Teachings:

- Believed in **Nirguna Bhakti**—God has no form or gender.
- Rejected: **Sacrifices**, **ritual baths**, **idol worship**, **scriptures of both Hindus and Muslims**
- Taught devotion through:

Repeating the **Divine Name** (**Naam Simran**), Singing **Shabads (hymns)**, Promoting **community worship (Sangat)**

***Mirabai, the Devotee Princess**

- **Mirabai** was a Rajput princess and a famous **Saguna Bhakti poet**.
- Married against her will, she later **left palace life** to live as a **wandering saint**.
- Saw **Krishna** as her **lover and divine partner**.
- Her **guru** was **Raidas**, a leather worker, showing her rejection of **caste rules**.
- Her songs were composed in **Rajasthani and Braj**.
- Though she didn't form a sect, her songs are still sung by **lower caste communities** in **Gujarat and Rajasthan**.

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Which of the following pairs is correctly matched?

	(Sufi)		(Region)
A	Shaikh Muinuddin Sijzi	-	Agra
B	Khwaja Qutbuddin Bakhtiyar Kaki	-	Delhi
C	Shaikh Nizamuddin Auliya	-	Ajmer
D	Shaikh Nasiruddin Chiragh-i-Dehli	-	Jaipur

2. Match List I with List II:

List .I (Saint)	**List .II (Traditions)**
i Andal	1. Sufi
ii Basavanna	2. Lingayat
iii Karaikkal Ammaiyar	3. Alwar
iv Baba Farid	4. Nayanar

Option:

A i-1, ii-3, iii-2, iv-4
B i-2, ii-4, iii-1, iv-3
C i-3, ii-2, iii-4, iv-1
D i-4, ii-1, iii-3, iv-2

3. The Chola ruler _____had consecrated metal images of Appar, Sambandar and Sundarar in a Shiva temple.

(A) Parantaka I (B) Karikala (C) Rajaraj I (D) Rajendra

4. If you had to make a documentary on Amir Khusro, which aspect would best highlight his cultural importance?

A His mastery over the Arabic language
B His poems and musical compositions
C His contribution in the development of Urdu
D His relation with Delhi Sultanate

5. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and answer the questions that follow:

Assertion (A): Mirabai was the woman poet of Nirguna Bhakti tradition.

Reason (R): She has been recognized as a source of inspiration for centuries.

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

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

C Assertion (A) is correct, but Reason (R) is incorrect.

D Assertion (A) is incorrect, but Reason (R) is correct.

6. Arrange the following in chronological order and select the correct option from the given options.
(i) Guru Gobind Singh (ii) Guru Arjan Dev
(iii) Guru Har Kishan Dev (iv) Guru Nanak Dev
Option:
A (i), (iv), (iii), (ii) B (ii), (iii), (iv), (i) C (iii), (i), (ii), (iv) D (iv), (ii), (iii), (i)

7. Which of the following statements regarding the 'Nath' sect of Medieval India is NOT correct?
A) The Nath sect mostly came from artisans groups.
B) They expressed themselves in a common language.
C) They were devotional people from north India.
D) Amir Khusro was the prominent one from this sect.

8. The Sufi saint_____, popularly known as "Gharib Nawaz"
(A) Nizamuddin Aulia (B) Khwaja Muinuddin
(C) Kwaja Qutubuddin Bakhtiyar Kaki (D) Shaikh Fariduddin Ganj-i Shakar

9. Which of the following statements are correct about the Bhakti saint, Karaikkal Ammaiyar?
(i) She was a woman devotee from Karnataka.
(ii) She was a woman Nayanar.
(iii) She was a devotee of Shiva.
(iv) She composed Nalayira Divyaprabandham.
Choose the correct option:
A(ii) and (iv) B(iii) and (iv) C(i) and (iii) D(ii) and (iii)

10. Who among the following included the composition of Guru Tegh Bahadur ji in the Guru Granth Sahib?
A) Guru Hargobind Sahibji B) Guru Gobind Singhji
C) Guru Arjan Devji D) Guru Harkrishan Sahibji

11. Which one of the following statements is correct regarding Virashaiva or Lingayat tradition?
A They emphasize Brahman as the supreme entity.
B They do not bury their dead persons.
C They believe that on death they will be united with Shiva.
D They are the followers of Vishnu.

12. Who among the following was the mentor of Amir Khusrau ?
A) Shaikh Nasiruddin Chiragh-i-Delhi B) Shaikh Muinuddin Chishti
C) Shaikh Salim Chishti D) Shaikh Nizamuddin Auliya

13. Identify the disciple of Shaikh Nizamuddin Auliya with the help of the following information:
•He was a great poet and musician of the medieval period.
•He gave a unique form to Chishti sama.
•He introduced qawwali.
A) Baba Farid B) Data Ganj Bakhsh C) Amir Khusrau D) Ziyauddin Barani

14. Identify the name of a woman devotee of early Bhakti tradition with the help of information given below:

•She was a devotee of Lord Shiva. •She adopted a path of extreme asceticism to attain her goal.
A) Karaikkal Ammaiyar B) Mirabai C) Andal D) Muktabai

15. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and answer the questions that follow:
Assertion (A): The Bhakti Saints mainly used regional languages for spreading their teaching among the masses.
Reason (R): The Delhi Sultans as well as the Mughals made Persian their official language.
A) Both Assertion (A) and Reason (R) are correct and Reason (R) is the correct explanation of the Assertion (A).
B) Both Assertion (A) and Reason (R) are correct, but Reason (R) is not the correct explanation of the Assertion (A).
C) Assertion (A) is correct, but Reason (R) is incorrect.
D) Assertion (A) is incorrect, but Reason (R) is correct.

16. Read the following information carefully and choose the correct location for this dargah from the given options.
•It is a dargah of Shaikh Salim Chisti. •Akbar visited this dargah many times.
Options:
A) Ajmer B) Delhi C) Agra D) Fatehpur Sikri

17. Choose the correct option regarding Virashaiva tradition from the following:
A) This tradition emerged in Karnataka. B) They are the followers of Vishnu.
C) They believed in the theory of rebirth. D) They practice funerary rites.

18. Who among the following Sikh Gurus compiled 'Adi Granth Sahib'?
A) Guru Nanak Dev ji B) Guru Arjun Dev ji
C) Guru Hargobind Sahib ji D) Guru Gobind Singh ji

19. Read the following information given in the box carefully:
Identify and name the devotee of Saguna Bhakti.
• She was a Rajput princess from Merta in Marwar.
• She was married against her wishes to a prince of the Sisodia clan of Mewar.
• She defied her husband and did not submit to the traditional role of a wife and mother.
• She considered Lord Krishna as her lover.
A) Karaikkal Ammaiyar B) Mirabai C) Andal D) Muktabai

20. Identify and name the preceptor or Guru of the Sikh community whose works and contributions are given below:
•He laid the foundation of the Khalsa Panth. •He bestowed the Sikhs with five distinct symbols.
•He consolidated the community as a socio-religious and military force.
•He compiled the compositions of the ninth guru, Guru Tegh Bahadur in Guru Granth Sahib.
A) Guru Nanak Dev ji B) Guru Arjun Dev ji
C) Guru Hargobind Sahib ji D) Guru Gobind Singh ji

21. Identify the image given below of a woman saint -



A) Andal B) Mirabai C) Karaikkal Ammaiyar D) Muktabai

ANSWER KEY

1(B) 2(C) 3(A) 4(B) 5(D) 6(D) 7(D) 8(B) 9(D) 10(B) 11(C) 12(D) 13(C)
14(A) 15(B) 16(D) 17(A) 18(B) 19(B) 20 (D) 21 (C)

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

22. Imagine you are creating a project on Mirabai's life. How would you explain the emotions of devotion in her poetry?

OR

"Meera Bai was perhaps one of the best known women poets within the Bhakti Tradition." Substantiate the statement.

ANS.- (i) She was a woman poet & saint of the medieval period
(ii) Devotee of Krishna/She belongs to Saguna Bhakti tradition (Krishna as her lover)
(iii) Bhajans attributed to her were made popular.
(iv) She was a Marwar princess married to the Mewar family (a prince of the Sisodiya clan of Mewar, Rajasthan.)
(v) She did not submit to the traditional rules
(vi) Wandering singer composed songs in praise of Lord Krishna.
(vii) Her Preceptor was Raidas (a leather worker.)
(viii) She strongly defied the caste system.
(ix) She is a source of inspiration for future generations.
(x)Her in-laws tried to poison her but she escaped from the palace to live as a wandering saint composing songs.
(xi)She rejected the Comforts of her husband's Palace.
(xii) Biography of Mirabai has been reconstructed primarily from the bhajans attributed to her.
(xiii) These bhajans were transmitted orally for centuries.
(xiv) Her songs were written in Rajasthani and Braj Bhasha which were later translated into Hindi and Gujarati.
(xv) The songs of Mirabai continue to be sung by women and men, especially those who are poor and considered “low caste” in Gujarat and Rajasthan.

23. Explain the role of women devotees in the tradition of Alvars and Nayanars?

OR

“The most striking features of early Bhakti tradition was the presence of women.” give examples to prove the statement.

ANS.- i. Women saints were a part of early bhakti tradition.
ii. Compositions of Andal, a woman Alvar, were widely sung and continue to be sung to date.
iii. Andal was the devotee of Vishnu.
iv. Her verses express her love for the deity. v. Another woman saint was Karaikkal Ammaiyar.
vi. She was a devotee of Shiva.
vii. She adopted the path of extreme asceticism in order to attain her goal.

viii. Her compositions were preserved within the Nayanar tradition.
ix. These women renounced their social obligations.
x. They did not join an alternative order or become nuns.
xi. Their existence and their compositions posed a challenge to patriarchal norms.

24. Examine the role of Sufism in creating a shared spiritual understanding in medieval India. How did their methods of teaching and lifestyle encourage a collective sense of belonging among diverse groups?
ANS. i. Sufis were critical of the dogmatic definitions and scholastic methods of interpreting the Qur'an and sunna.
ii. They laid emphasis on seeking salvation through intense devotion and love for God.
iii. The sufis laid emphasis on interpretation of the Qur'an on the basis of their personal experience.
iv. They adapted successfully to the local Indian environment.
v. They adopted several features of Indian devotional traditions.
vi. There was an open kitchen (langar), run on futuh (unasked-for charity)
vii. People from all walks of life – soldiers, slaves, singers, merchants, poets, travellers, rich and poor, Hindu jogis (yogi) and qalandars – came to the Khanqah.
viii. Visitors sought discipleship, amulets for healing, and the intercession of the Shaikh in various matters.
ix. Visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani.
x. Practices adopted included bowing before the Shaikh, offering water to visitors, shaving the heads of initiates.
xi. They adopted yogic exercises as attempts to assimilate local traditions.
xii. Spiritual successors appointed. xiii. They were deputed to set up hospices.
xiv. Khanqah or hospice, provided shelter to all people seeking refuge.
xv. Pilgrimage, called ziyarat, to tombs of sufi saints
xvi. People of various creeds, classes and social backgrounds seeking barakat visited dargah.
xvii. The dargahs also received royal patronage.
xviii. Poetry and teachings in local language
xix. Sufi songs sung by women while performing household chores like grinding grain and spinning, lurinama or lullabies, Shadinama or wedding songs.
xx. Sufis Emphasized universal love and Spiritual equality.

25. How did Chola rulers provide support to Bhakti traditions? Explain.
ANS- (i) Powerful Chola Rulers supported brahmanical and Bhakti traditions,made land grants, constructed temples for Vishnu and Shiva.
(ii) Shiva temples at Chidambaram, Thanjavur and GangaikondaCholapuram were constructed Spectacular representations of Shiva in bronze structures were made inspired by the visions of Nayanar saints.
(iii) The Chola kings claimed divine support and proclaimed their own power by building temples.
(iv) They introduced the singing of Tamil Shaiva hymns in the temples.
(v) They organized them into texts.(Tevaram).
(vi) Chola ruler Parantaka I consecrated metal images of saint Appar, Sambandar and Sundarar in a Shiva temple.

26. 'Kabir is known as one of the saints whose philosophy has greatly influenced the Bhakti Movement.' Justify the statement with suitable points.

OR

Describe the contribution of Kabir to the Bhakti Movement and his impact on religious and social harmony.

ANS.-. (i) Kabir was one of the most outstanding examples of poet saint of the fourteenth-fifteenth centuries.He believed in Nirguna bhakti (ii) His early childhood.
(iii) Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions.
(iv) The KabirBijak, Kabir Granthavali, Adi Granth serve as a major source to know Kabir and his philosophies. (v) His poems have survived in several languages.
(vi) The range of traditions Kabir drew on to describe the Ultimate Reality.
(vii) He drew terms from vedantic traditions-Alakh, Nirankar, Brahman etc.
(viii) Other terms having mystical connotations were also being used. (shabada or shunya)
(ix) His ideas were crystallized through debates and poems. (x) Hagiographies also play an important role.
(xi) He was against idolatry and polytheism and Advocated communal harmony
(xii) Reference of ulatbansi and sant bhasha.
(xiii) God with different names like Allah, Ram, Karim, Keshav, Hari and Hazrat
(xiv) He advocated Caste equality and He was against all rituals and idol worship
(xv) He used sufi concept of Zikr and Ishq (Love) to express the Hindu practice of Naam-Simran

27. In the twelfth century, Karnataka witnessed a religious and social movement under the Virashaiva Saints.' Support the statement with suitable points.

OR

How did the Virashaiva tradition initiated by Basavanna contribute to the religious and social reform movement in medieval Karnataka? Explain with examples.

ANS- i. This tradition emerged in Karnataka in the twelfth century.
ii.Led by Basavanna who was initially a Jain and a minister in the court of a Chalukya King.
iii. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).
iv. Lingayats are an important community even today.
v. They worship Shiva as a linga.
vi. Men usually wear a small linga in a silver case on a loop strung over the left shoulder.
vii. Those who are revered include the jangama or wandering monks.
viii. Lingayats believe that on death they will be united with Shiva.
ix. They do not practise funerary rites .
x. They bury their dead.
xi. They were against the caste system.
xii. They did not favour the "pollution" attributed to certain groups.
xiii. They do not believe in rebirth.
xiv. Their followers came from marginalised groups.
xv. Lingayats encouraged post-puberty marriage.
xvi. They encouraged widow remarriage
xvii. Virashaiva tradition can be understood from vachanas composed in Kannada by the followers.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

28. Explain the philosophy and teachings of Guru Nanak Dev.

OR

Baba Guru Nanak Dev ji advocated a form of "Nirguna Bhakti". Substantiate the statement.

ANS:- i. He advocated Nirguna Bhakti.
ii. He rejected sacrifice, rituals and image worship and scriptures of both Hindu and Muslim
iii. For Guru Nanak absolute Rab had no gender or form
iv. He proposed a simpler way to Connect to the divine

v. His Hymns were sung in Punjabi language vi. His Hymns composed in various Ragas
vii. He set up rules for congregational worship(Sangat)
viii. He appointed his spiritual Successor Guru Angad Devji .
ix. Gradually ten gurus and formation of Khalsa took place x. Adi Guru Granth Sahib contains his preachings.
xi. He stressed on remembering and repeating the divine name through hymns called ―Shabad‖.

29. Explain the ideas of Alvars and Nayanars. Elucidate how they established their relations with the state? 4+4

OR

How did the Alvars and Nayanars contribute to the development of the Tamil Bhakti Movement? Explain with examples.

ANS:- Alvars were (devotees of Vishnu) Nayanars were (devotees of Shiva).
(i) They sang hymns in Tamil in praise of God.
(ii) They strongly protested against the caste system and they criticised the dominance of Brahmins.
(iii) Nalayira Divya Prabandham and Tevaram, were their compositions which provides an in depth study into their role.(Their anthology "Nalayira Divyaprabandham" was often described as the Tamil Veda.)
(iv) They claimed that their compositions were as important as Vedas.
(v) Perhaps one of the most striking features of these traditions was the presence of women.
(vi) Andal who saw herself as a beloved of Vishnu in Alvars.
(vii) Karaikkal ammaiyar ,a devotee of Shiva in Nayanars.
(viii) Temples of Lord Vishnu and Shiva patronised by the Chola rulers were constructed.
(ix) The various temples built were those at Chidambaram, Thanjavur, Gangaikonda and Cholapuram.
(x Patronage was provided by the state to these saints.
(xi) Spectacular Bronze structures of Shiva were constructed.
(xii) They sang hymns in temples and wandered from place to place.
(xiii) They initiated a protest against the caste system.
(xiv)They tried to reform the system.

Relations with the state.

(i) There were instances to show that they had cordial relations with the rulers.
(ii) They used to get royal patronage.
(iii) Cholas gave grants for constructing temples of Vishnu and Shiva.
(iv) Important temples at Thanjavur, and Chidambaram were constructed under the patronage of Chola rulers.
(v) Chola rulers claimed divine support.
(vi) They proclaimed their own power and status by building splendid temples.
(vii) These kings also introduced the singing of Tamil hymns. (viii) They organized them into a text (Tevaram).
(ix) Chola ruler Parantaka I consecrated metal images of saint Appar, Sambandar and Sundarar in a Shiva temple.

30. Explain the causes of the growth of Sufism and also explain the Sufis relations with the state.4+4

ANS:- (i) Sufism grew in protest against the growing materialism of the Caliphate as a religious and political institution.
(ii) They were critical of the dogmatic definition of interpreting the Quran and Sunna.(It had a body of literature of Quranic studies and Sufi practices.)
(iii) Instead they laid emphasis on seeking salvation through intense devotion and love for God.
(iv) They followed the command of the Prophet.
(v) They regarded the Prophet as the perfect human being.
(vi) They sought interpretation of the Quran on the basis of their personal experience.

(vii) By the eleventh century, Sufism evolved into a well-developed movement.
(viii) Sufis began to organise communities around the hospice or Khanqab.
(ix) Khanqab was controlled by 'Shaikh' (teaching master) Pir or Murshid.
(x) He controlled Murids (disciples).
(xi) He appointed a successor.
(xii) He established rules for spiritual conduct and interaction between inmates, and laypersons.
(xiii) Silsila literally means chain, signifying a continuous link between master and disciple.
(xiv) It had unbroken spiritual genealogy to the Prophet Muhammad.
(xv) Through this channel spiritual power and blessings were transmitted to devotees.
(xvi) Rituals – Oath of allegiance, wearing a patched garment and shaved their hair.
(xvii) Dargah (tomb-shrine) became the centre of devotion for Shaikh's followers.
(xviii) Pilgrimage or Ziyarat – visiting Shaikh's tomb shrine (Dargah) on his death anniversary or 'urs' (the union of his/Shaikh's soul with God)
(xix) Music and dance including mystical chants performed by specially trained musicians or qawwals to evoke divine ecstasy.
(xx) Sufis remember God either by reciting the 'Zikr' (the Divine Names).
(xxi) Evoking God's presence through 'Sama' (audition) or performance of mystical music.
(xxii) Followers/People believed that in death, saints were united with God and were thus closer to 'Him' than when living.
(xxiii) The cult of the Sheikh is revered as 'Wali'.
(xxiv) People sought their blessing to attain material and spiritual benefits.
(xxv) Some mystics-initiated movements based on a radical interpretation of sufi ideals.
(xxvi) Many took to mendicancy and celibacy.

Sufis relations with the state

(i) They developed their literature, and Sufi practices.
(ii) A major feature of the Chishti tradition was austerity, including a distance from worldly power.
(iii) The Sufis accepted unsolicited grants and donations from the political elites.
(iv) The Sultans in turn set up charitable trusts as they gave endowments for hospices and granted tax free land.
(v) Kings demonstrated their association with Sufis. They also required legitimation from them.
(vi) The Delhi Sultan resisted the insistence of the ulema on imposing shariat as state law.
(vii) The Sultans sought out the Sufis- who derived their authority directly from God.
(viii) Kings often wanted their tombs to be in the vicinity of Sufi shrines and hospices.
(ix) There were instances of conflict between the sultans and the Sufis.
(x) Sufi Shaikh was addressed with high-sounding titles like Sultan-Ul-Mashaikh.
(xi) To assert the authority of sultans and Sufis both expected certain rituals such as prostration and kissing of the feet.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the following passage carefully and answer the questions that follows:

Rituals and the real world

Here is a vachana composed by Basavanna:
When they see a serpent carved in stone they pour milk on it. If a real serpent comes they say: "Kill. Kill." To the servant of the god who could eat if served they say: "Go away! Go away!" But to the image of the god which cannot eat they offer dishes of food.
31.1 Who was Basavannna?
Ans: He was the founder of Virshaiva or Lingyat movement..
31.2 What do you understand by *vachana?*
Ans.- The teachings of Basavanna is called *vachana.*

31.3 Describe Basavanna's attitude towards rituals.
Ans: Basavanna's attitude is that rituals are meaningless if they lead people to ignore the suffering or the presence of the divine in the living beings right in front of them.

32. Read the following passage carefully and answer the questions that follows:

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 words we invent...

32.1How did Kabir describe the ultimate reality?
Ans: i. Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.
ii. He had drawn the Ultimate Reality as Ram, Karim, Keshav, Hari , Khuda, Hazrat and Pir.
iii. Several terms from the Vedanta traditions, such as Alakh,Nirakar, Brahmana, Atman were also taken.
32.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism?
Ans: i. Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.
ii. According to him, every life has a relationship with two spiritual principles.
iii. The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.
iv. Other terms with mystical connotations such as shabda (sound) or Shunya (emptiness) were drawn from yogic traditions.
32.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)
Ans: i. Kabir believed in the caste equality
ii. Kabir's purpose was to preach a universal religion based on love
iii. He always urged people to be sympathetic to other living beings
iv. He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.
v. He told people to be humane and compassionate.

33. Read the following passage carefully and answer the questions that follows:

The pilgrimage of the Mughal princess Jahanara, 1643

The following is an excerpt from Jahanara's biography of Shaikh Muinuddin Chishti, titled Munis al-Arwah (The Confidant of Spirits) : After praising the one God ... this lowly faqira (humble soul) Jahanara ... went from the capital Agra in the company of my great father (Emperor Shah Jahan) towards the pure region of incomparable Ajmer ... I was committed to this idea, that every day in every station I would perform two cycles of optional prayer ... .
For several days ... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the trees.
On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb ... . With an hour of daylight remaining, I went to
the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb I went barefoot, kissing the ground. Having entered the dome, I went around the light-filled

tomb of my master seven times ... Finally, with my own hand I put the finest quality of itar on the perfumed tomb of the revered one, and having taken off the rose scarf that I had on my head, I placed it on the top of the blessed tomb ...

33.1 How did Jahanara exhibit her faith and devotion to the Shaikh?
Ans: i. She performed two cycles of optional prayers.
ii. She did not sleep on a leopard skin at night for several days
iii.She did not extend her feet in the direction of the blessed sanctuary.
33.2 Why did she consider Dargah as a special place for pilgrimage and reverence?
i. Due to her faith and devotion towards the Lord. ii. She was the murid of her Murshid (Guru).
iii. This was the family ritual and tradition. iv. For seeking blessings
33.3 How did she pay her obeisance at the Dargah?
Ans: i. She rubbed her face with the dust of the threshold. ii. She went bare-footed kissing the ground.
iii. She went round the tomb several times. iv. She sprayed the finest quality of itar on the perfumed tomb.

FOR SELF NOTES

THEME -7: AN IMPERIAL CAPITAL: VIJAYANAGARA
(c. fourteenth to sixteenth centuries)



LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

1) Students will be able to classify the distinctive architectural contributions of the Vijayanagara Empire to comprehend the richness of mingled cultures of deccan India.
2) Analyse accounts of foreign traveller's on Vijayanagara in order to interpret political, social and cultural life of the city.
3) Assess and appreciate the city planning, water management system, administration of the rulers.

SNAPSHOT OF THE CHAPTER

1) The Discovery of Hampi

- Vijayanagara ("City of Victory") was both a city and empire, founded in 1336 by Harihara and Bukka.
- At its peak, it extended from the Krishna River to southern India.
- Known today as Hampi, named after Pampadevi.
- Defeated in 1565 (Battle of Talikota) and gradually declined.
- Sources and Rediscovery: Rediscovered in 1800 by Colin Mackenzie (first Surveyor General of India).
- Sources include: Archaeology & architecture, Inscriptions
- Foreign travellers: Domingo Paes, Abdur Razzaq, Barbosa
- Literature (Telugu, Kannada, Tamil, Sanskrit)

2) Rayas, Nayakas and Sultans

- Kings called Rayas; empire included diverse cultures.
- Constant conflicts with Deccan Sultans and Gajapatis.
- Amara-Nayaka System: Military chiefs (nayakas) were granted territories.
- Responsibilities: Collect revenue, Maintain army (horses, elephants), and Provide tribute to the king.
- Later became powerful and contributed to decline of central authority.
- Economy based on: Agriculture, Trade (spices, textiles, precious stones), Horse trade (Arab & Central Asian imports) was crucial.
- Portuguese (from 1498) became key traders with better weapons.
- Krishnadeva Raya (1509–1529): Promoted trade and ports, Wrote Amuktamalyada (on kingship and governance)
- Rise and Decline: Dynasties: Sangama → Saluva → Tuluva → Aravidu
- Krishnadeva Raya's reign = peak: Military success, temple building, prosperity
- After his death: Nayaka revolts weakened empire
- Defeat at Talikota (1565) by Deccan Sultanates, Capital destroyed; empire shifted east.

3) Vijayanagara: The Capital and its Environs

- Water Management: Located near Tungabhadra River, surrounded by hills
- Advanced system: Tanks (Kamalapuram tank), Canals (Hiriya canal), Dams and reservoirs, Essential for irrigation and urban supply
- Fortifications and Roads: Seven lines of forts (Abdur Razzaq), Included agricultural fields within walls (for siege survival), Strong stone walls with bastions and gateways
- Roads connected: Temples, Bazaars (market streets),
- Urban Core: Residential areas for traders and common people
- Evidence of: Markets, Different communities (including Muslims), Houses described as well-built and organised by occupation

4) Royal Centre

- Southwest zone with palaces and administrative buildings
- Important Structures
  - Mahanavami Dibba: platform used for royal ceremonies (Dussehra)
  - Display of power: processions, tribute, army inspection
  - Lotus Mahal: Indo-Islamic style structure, possibly a council chamber
  - Hazara Rama Temple: Royal temple with Ramayana carvings

5) Sacred Centre

- Located near Tungabhadra River

- ❖ Major temples: Virupaksha Temple and Vitthala Temple
- ❖ Religious Significance: Linked with Pampadevi and Shiva (Virupaksha)
- ❖ Kings ruled as representatives of the deity, Used title "Hindu Suratrana" (Hindu Sultan)
- ❖ Temple Architecture: Key features of Vijayanagara style:
  - Raya Gopurams (massive gateways)
  - Mandapas (pillared halls)
  - Long corridors and temple streets
  - Examples: Virupaksha Temple: Expanded under Krishnadeva Raya
  - Vitthala Temple: Famous stone chariot, Musical pillars
  - Temple Streets: Lined with shops → link between religion & economy

6) Society and Culture

- ❖ City known for: Wealth and prosperity, Cultural diversity
- ❖ Travellers described: Bustling markets, abundant goods, Cosmopolitan population
- ❖ Foreign Travellers' Accounts
  - Domingo Paes: Described city as prosperous and well-planned
  - Abdur Razzaq: Noted fortifications and grandeur
  - Barbosa: Detailed everyday life and markets
  - These accounts help reconstruct: Urban life, Administration, Social diversity

7) Preservation and Historical Study

- ❖ Excavations by: ASI, Karnataka Archaeology Department
- ❖ Hampi declared: National importance (1976), UNESCO World Heritage Site
- ❖ Modern scholars used: Mapping, surveys, and material remains
- ❖ Historical Insights and Limitations
  - Architecture shows: Planning, defence, culture but cannot fully reveal: Lives of common people, Labour organisation.
  - Many questions remain about: Workers, techniques, and daily life

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Which of the following empires was called "Karnataka Samrajyamu"?
A) Chera B) Chola C) Pallava D) Vijayanagara

2. Which of the following regions was known as the 'Raichur Doab' that was captured by the Vijayanagara Empire in 1512?
A) The region between Narmada and Kaveri rivers
B) The region between Godavari and Krishna rivers
C) The region between Tapi and Narmada rivers
D) The region between Krishna and Tungabhadra rivers

3. Identify the dynasty of Vijayanagara with the help of the following information:
"Harihara and Bukka belonged to this dynasty. They built Hiriya canal. It was the first dynasty of Vijayanagara Empire".
A) Sangama B) Saluva C) Tuluva D) Aravidu

4. Fill in the blank:
The local merchants of the Vijayanagara Empire who participated in the trade of horses were called _____.
A) Gajapati B) Mahanayakas C) Kudirai Chettis D) Narapati

5. Who among the following travelled in the Vijayanagar Empire in the 15th century and was greatly impressed by the fortification of the Vijayanagar?

A) Daurte Barbosa B) Colin Mackenzie C) Abdur Razzak D) Domingo Paes

6. Who among the following was the author of Amuktamalyada ?
A) Krishnadeva Raya B) Harihara C) Bukka D) Rama Raya

7. The structure shown in the image is the famous stone chariot located at Hampi. It is associated with which temple?



A) Virupaksha Temple B) Hazara Rama Temple C) Vitthala Temple D) Lotus Mahal

8. Which of the following options shows the correct ***chronological order*** of the dynasties of the Vijayanagara Empire?
I.Suluvas
II.Sangam
III.Tuluva
IV. Aravidu
Options:
A) I, II, III, IV B) II, I, III, IV C) III, II, I, IV D) IV, I, II, III

9. Match Column I with Column II and choose the correct option:

Column I (Temple)	**Column II (Location)**
1. Hazara Rama Temple	(i) Tamil Nadu
2. Chidambaram Temple	(ii) Vijayanagara
3. Brihadishvara Temple	(iii) Belur
4. Chennakeshava Temple	(iv) Thanjavur

Options:
A) 1-(ii), 2-(iv), 3-(i), 4-(iii) B) 1-(ii), 2-(i), 3-(iv), 4-(iii)
C) 1-(ii), 2-(iii), 3-(iv), 4-(i) D) 1-(ii), 2-(i), 3-(iii), 4-(iv)

10. Match the following Column I with Column II and choose the correct option: -

Column I (Traveller)	**Column II (Country)**
a. Nicolo de Conti	i. Persia
b. Abdur Razzaq	ii. Portugal
c. Domingo Paes	iii. Italy
d. Afanasii Nikitin	iv. Russia

Options:
A) a-ii,b-i,c-iii,d-iv B) a-ii,b-iv,c-iii,d-I C) a-iii,b-i,c-ii,d-iv D) a-i,b-ii,c-iii,d-iv

11. *Identify* the name of the first Surveyor General of India with the help of the following information and choose the correct option: -

- An engineer and antiquarian named Colonel Colin Mackenzie
- An employee of the English East India Company
- He prepared the first survey map of the site.

Options:

A) Thomas Hickey B) Colonel Colin Mackenzie. C) Fernao Nuniz D) Duarte Barbosa

12. Which of the following statement is ***incorrect*** about the Amara Nayakas?
A) The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
B) Many features of this system were derived from the iqta system of the Delhi Sultanate.
C) The amara-nayakas were military commanders who were given territories to govern by the nayaka.
D) They collected taxes and other dues from peasants, craftsperson, and traders in the area.

13. Which one of the following options is ***not*** correct regarding the contemporaries of Vijayanagara Empire?
A) Establishment of the Gajapati Kingdom of Orissa
B) Establishment of the Sultanates of Malwa
C) Emergence of Sultanates of Bijapur
D) Rise of the Chalukyas in Karnataka

14. Which of the following information is/are correct about the Vijayanagara Empire?
I. Its first dynasty was the Sangama dynasty.
II. Tuluvas were replaced by the Aravidu .
III. Krishnadeva Raya belonged to the Suluva dynasty.
IV. Harihara and Bukka were from Aravidu dynasty
Options:
A) II & III B) I & III C) I & IV D) I & II

15. Which one of the following was the main factor that led to the decline of the Vijayanagara Empire?
A) Internal conflicts and alliance with the Sultanates against Vijayanagara.
B) Defeat of Bijapur, Ahmadnagar and Golconda in Talikota.
C) Heavy decline in trade and economy of the Vijayanagara Empire
D) Invasion of Portuguese and French on Vijayanagara.

16. Identify the name of the ruler of the Vijayanagara Empire based on the information given below.
i. He belonged to the Tuluva dynasty.
ii. His rule was characterised by expansion and consolidation.
iii. He is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.
Options: -
A) Krishnadeva Raya B) Rama Raya C) Harihar D) Bukka

17. Identify the characteristic features of the "chariot streets" mentioned in relation to the Vitthala temple complex?
A) They were narrow, winding paths made of earth, leading to residential quarters.
B) They were reserved exclusively for royal processions and military parades.
C) They were extended from the temple gopuram in a straight line, paved with stone slabs, and lined with pillared pavilions where merchants set up their shops.
D) They served as fortified outer walls to protect the temple.

18. Domingo Paes wrote about a tank constructed by Krishnadeva Raya as…. 'The king made a tank … at the mouth of two hills so that all the water which comes from either one side or the other collects there'…. How were these Tanks constructed?
Choose the correct option from below
A) Tanks were constructed by breaking down a hill
B) By digging deep in the earth
C) At the roof of building
D) Constructing walls at the four sides

19. Which of the following battles in 1565 led to the decline of the Vijayanagara empire?
A) Battle of Panipat B) Battle of Buxar C) Battle of Talikota D) Battle of Plassey

20. Given below are two statements, one labelled as Assertion (A) and the other labeled as Reason (R):
Assertion (A)-Krishnadeva Raya's rule was characterized by expansion and consolidation.
Reason (R) - Vijayanagara kingdom acquired land between Tungabhadra and Krishna River due to its military preparedness.
Options:
(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

21. Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:
Assertion (A): The ruins of Hampi were brought to light in 1800 AD by an engineer and antiquarian named Colonel Colin Mackenzie.
Reason (R): Dozens of inscriptions were found from the Virupaksha temple and other temples at Hampi.
Options:
(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 KEY

1. D) 2. D) 3. A) 4. C) 5. C) 6. A) 7. C) 8. B) 9. B) 10. C) 11. B) 12. C) 13. D)
14. D) 15. A) 16. A) 17. C) 18. A) 19. C) 20. A) 21. B)

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.
22. Describe the features of water resources of Vijayanagara Empire.
Ans:
i. The natural basin of Vijayanagara was formed by the river Tungabhadra.
ii. A number of streams flow down to the river from these rocky outcrops.
iii. Embankments were built along the streams to create reservoirs
iv. Elaborate arrangements were made to store rainwater
v. The most important tank was Kamalapuram tank.
vi. One of the most prominent waterworks was the Hiriya canal.
vii. The canal drew water from a dam across the Tungabhadra
viii. Water resources irrigated the cultivated valley that separated the "Sacred Centre" from the "Urban Core".
ix. Any other relevant point

23. Describe the accounts of foreign travellers about the city of Vijayanagara**.**
Ans. The accounts of foreign travellers about the city of Vijayanagara.
i) Colonel Colin Mackenzie-The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. An employee of the English East India Company, he prepared the first survey map of the site.
ii) Abdur Razzaq noted that fortification between the first, second and the third walls there are cultivated fields, gardens and houses

iii) Domingo Paes observed: “From the first circuit of fortification the city there is a great distance, in which are fields in which they sow rice and have many gardens and much water, in which water comes from two lakes.
iv) The sixteenth-century Portuguese traveller Barbosa described the houses of ordinary people, which have not survived: “The other houses of the people are thatched, but nonetheless well-built and arranged according to occupations, in long streets with many open places.

24. Examine how buildings in the Royal Centre of Vijayanagara city helped in increasing the prestige of Vijayanagara kingdom.
Ans. i. It included over 60 temples.
ii. About thirty building complexes have been identified as palaces.
iii. The Mahanavamidibba was there.
iv. -The “king’s palace” is the largest of the enclosures v. It has two of the most impressive platforms, usually called the “audience hall” and the “mahanavamidibba”.
vi.Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusehra (Northern India), Durga Puja .
vii. One of the most beautiful buildings in the royal centre was the Lotus Mahal. viii. One of the most spectacular of these is one known as the Hazara Rama temple. This was probably meant to be used only by the king and his family.
ix. These include scenes from the Ramayana sculpted on the inner walls of the shrine.

25. Why were agricultural tracts incorporated within the fortified area of the Vijayanagara Empire? Give reasons
Ans. Fortified area of the Vijayanagara Empire
Abdur Razzaq, an ambassador of Persia was greatly mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests.
ii. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered.
iii. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.
iv. Between the first, second and the third walls there are cultivated fields, gardens and houses.
v. Agricultural tract between the sacred centre and the urban core.

26. Examine the ‘Amara-nayaka system’ in the military and administrative structure of the Vijayanagara Empire.

OR

The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
Ans.
i) Many features of this system were derived from the iqta system of the Delhi Sultanate.
ii) The amara-nayakas were military commanders who were given territories to govern by the raya
iii) They collected taxes and other dues from peasants, craftspersons and traders in the area.
iv)They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
v) These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.
vi) The revenue was also used for the maintenance of temples and irrigation works.
vii) The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.
viii) Kings occasionally asserted their control over them by transferring them from one place to another, but in the 1600s, many of these Nayakas set up their own separate kingdoms."

27. Analyse the causes of the decline of Vijayanagara Empire.
Ans. Causes of the decline of Vijayanagara Empire:
i. Strain began to show after the death of Krishnadeva's Rayas death in 1529.
ii. Successors were weak and troubled by the rebellious nayakas or military chiefs.
iii. Control of the centre was shifted to another ruling lineage that of Aravidu.
iv. The military ambitions of the rulers of the Vijayanagara as a well as those of Deccan sultans resulted in shifting alignment.
v. In the battle of Rakshasi-Tangadi (Talikota), Vijayanagara was completely sacked.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
28. Identify the rituals and practices associated with the Mahanavami Dibba, a structure in the Royal Centre of Vijayanagara Empire.
i. "The Mahanavami Dibbai" The name comes from the shape of the platform and the Mahanavami platform which was observed there.
ii) Rituals associated with the structure- Dussehra, Durga Puja and Navratri or Mahanavami
iii) The Vijayanagara kings displayed their prestige, power and suzerainty.
iv) The ceremonies performed on the occasion included worship of image, worship of state horse, and the sacrifice of buffaloes and other animals.
v) Dances, wrestling match and procession of horses, elephants and chariots and soldiers.
vi) Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
vii) The ruler inspected the army.
viii) Nayakas brought gifts and tribute for the king. It had the two most impressive platforms, the "Audience Hall" and the "Mahanavami Dibba".
ix) The entire complex was surrounded by high double walls with a street running between them.
x) The Audience Hall was a high platform with slots for wooden pillars at close and regular intervals.
xi) It had a staircase going up to the second floor.
xii) The pillars were closely spaced.
xiii) The "Mahanavami Dibba" was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
xiv) The platform must have supported a wooden structure and other perishable material during festivals.
xv) The base of the platform is covered with relief carvings.

29. Compare and contrast the distinctive architectural and cultural features of the Virupaksha temple and the Vitthala temple within the Royal Centre of the Vijayanagara Empire.

Ans.
The Virupaksha Temple
i) An old temple dedicated to Lord Shiva, the guardian deity.
ii) It was enlarged with the establishment to the Vijayanagara Empire
iii) The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.
iv) This was decorated with delicately carved pillars
v) Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple.
vi) Central shrine (Garbha griha)
vii) There were mandapas or pillared corridors found in the temple
viii) Social importance- -Images of God were placed to witness special programmes of music, dance and dramas -Used to celebrate the marriage of deities -Others were meant to swing the deities
ix) Vijayanagara rulers/kings ruled on behalf of lord Virupaksha and orders were signed in the name of Sri Virupaksha

The Vitthala temple

i) The principle deity was Vitthala a form of Vishnu
ii) This temple had several halls and a unique shrine designed as a Chariot
iii) A characteristic feature of the temple complexes in the Chariot streets that extended from the temple Gopuram in a straight line
iv) This was decorated with delicately carved musical pillars
v) The streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.
vi) There were mandapas or pillared corridors found in the temple
vii) Vitthala, a form of Vishnu generally worshipped in Maharashtra.

30. Examine how the architectural features of structures like the Lotus Mahal and the Elephant Stables reflect the cultural values, administrative priorities of the Vijayanagara rulers who commissioned them.
Answer- The architecture of buildings like the Lotus Mahal and elephant stables tell us that the rulers had adopted Indian traditional symbol, signs, and totems. They were Hindu by faith but they were liberal by nature.

Lotus Mahal:

i. Lotus Mahal was so named by the British travellers in the 19th century.
ii.Historians have different opinions regarding the use of this building. According to a few this building was used as a council of chamber where the king met his advisers.
iii.In this regard, they gave the evidence of a map drawn by Colonel Colin Mackenzie.
iv.This building is constructed in Indo-Islamic style of architecture.
v.The pillars and arch were built in Muslim style while the wall and roof were constructed in Indian style wood and stone figures were engraved on the walls and roof to give them a decorative appearance with the passage of time to the most part of this building got destroyed, hence it is difficult to guess its grandeur.

Elephant stables:

i.The Rayas (rulers) of the Vijayanagara maintained a very large army and troops.
ii. There were a large number of elephants in the army.
iii. To keep these elephants, Elephant stable was constructed near the Lotus Mahal in which a number of rooms were lined.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the given source carefully and answer the questions that follow:

Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor 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 colony easier. He says that "it struggled long under the miseries of bad management … before the South came under the benign influence of the British government". By studying Vijayanagara, Mackenzie believed that the East India Company could 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 day".

31.1) Who was appointed as the first Surveyor General of India in 1815?
Ans: Colin Mackenzie.
31.2) Why did Colin Mackenzie collect local histories and survey historic sites?
Ans: To understand India's past and make British colonial governance easier.
31.3) How did Colin Mackenzie justify the study of Vijayanagara?
Ans: Colin Mackenzie believed that studying Vijayanagara would provide useful information about existing institutions, laws, and customs of Indian society. This knowledge would help the East India Company in administering and governing the colony more effectively.

32. Read the given source carefully and answer the questions that follow:

The bazaar

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, India 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 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 (Vijayanagara).

32.1) What kinds of luxury goods were available in the Vijayanagara bazaar, according to Paes?
Ans. Luxury goods included rubies, diamonds, emeralds, pearls, seed-pearls, and fine cloths.
32.2) How do the accounts of Paes and Nuniz reflect the prosperity of Vijayanagara?
Ans Their accounts show that Vijayanagara had a wide variety of goods, including fruits, grains, vegetables, meat, and luxury items, all available in abundance and at low prices—indicating economic prosperity and a thriving marketplace.
32.3) What does the variety of food items sold in the markets of Vijayanagara suggest about the lifestyle of its people?
Ans. The variety suggests that people enjoyed a diverse and rich diet, had access to both vegetarian and non-vegetarian food, and that the city supported a vibrant trading and agricultural system.

33. Read the given source carefully and answer the questions that follow:

How tanks were built?

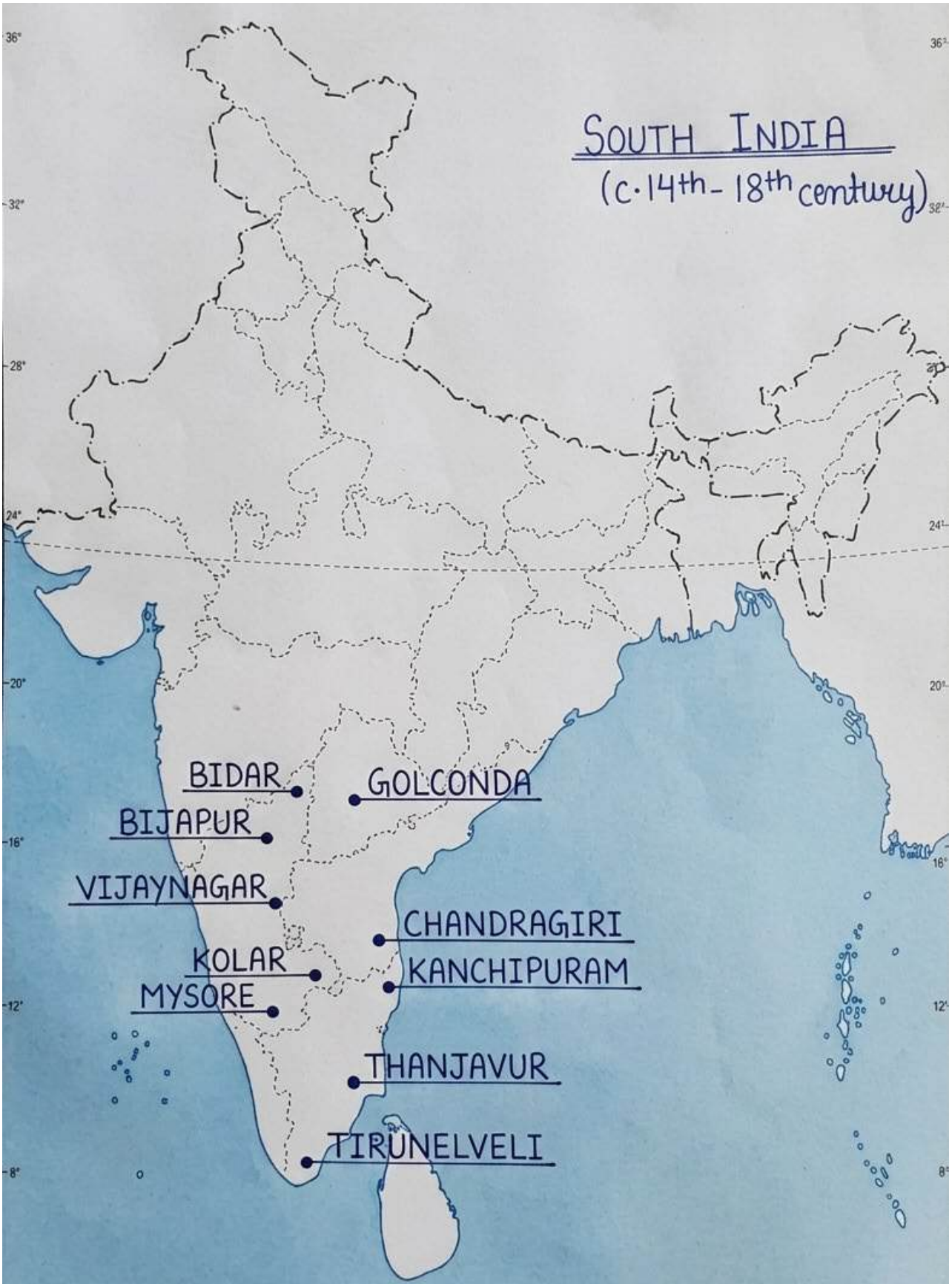
About a tank constructed by Krishnadeva Raya, Paes wrote: The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues (approximately 15 kilometres) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the said king broke down a hill ... In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants.

33.1) Why did Krishnadeva Raya construct a tank?
Ans. Krishnadeva Raya constructed the tank to store water for irrigation purposes and to ensure a steady water supply for agriculture, especially for gardens and rice fields.
33.2) Why did Krishnadeva Raya choose the location at the mouth of two hills for building the tank?
Ans. He chose the location at the mouth of two hills so that water flowing from both sides could naturally collect in one place, making it an ideal and efficient site for water storage.
33.3) In what ways was the water from the tanks used?
Ans. The water from the tank was used to irrigate gardens and rice fields through pipes connected to beautifully carved pillars, ensuring proper water distribution for agriculture.

MAP-BASED ACTIVITIES

34) Locate the following places on the outline map of India.

Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar, Tirunelveli


SOUTH INDIA
(c.14th - 18th century)
BIDAR
GOLCONDA
BIJAPUR
VIJAYNAGAR
CHANDRAGIRI
KOLAR
KANCHIPURAM
MYSORE
THANJAVUR
TIRUNELVELI

THEME EIGHT

PEASANTS, ZAMINDARS AND THE STATE

AGRARIAN SOCIETY AND THE MUGHAL EMPIRE (c. SIXTEENTH–SEVENTEENTH CENTURIES)

THE BIG PICTURE

- Around 85% of people lived in villages.
- Agriculture was the main occupation.
- Mughal state derived the bulk of its income from land revenue.
- Rural society was shaped by relationships among peasants, zamindars and the state.

1. AGRICULTURAL PRODUCTION

Main activities

- Tilling, sowing, harvesting and processing.
- Agro-based production like sugar, oil, ghee, etc.

Types of Crops

Food crops: wheat, rice, millets, pulses

Cash crops: cotton, sugarcane, indigo, oilseeds, etc.

New World Crops

Maize, Tomato, Chillies, Pineapple, Potato, Tobacco

(Introduced through trade)

THE VILLAGE: BASIC UNIT OF AGRARIAN SOCIETY



Village Community

Cultivators (Raiyat)

- Main producers
- Worked on own lands or others' lands

Panchayat

- Village council
- Settled disputes
- Managed welfare
- Collected village funds

Village Officials

- Muqaddam / Mandal (headman)
- Patwari (accountant)
- Helped in revenue collection

2. PEASANTS (RAIYAT)

- Basic tillers of the soil.
- Worked with simple tools.
- Owned small holdings.
- Could buy, sell or mortgage land.

Categories

Khud-kashta
Resident cultivators who tilled their own fields.



Pahi-kashta
Non-resident cultivators who cultivated land in another village on contract.



Size of holdings

- Gujarat: 6 acres = affluent
- Bengal: 5 acres = average; 10 acres = rich
- Most peasants had less than this.

3. IRRIGATION & TECHNOLOGY

Sources of irrigation

- Wells
- Persian wheel (rahat)
- Canals
- Tanks & ponds
- Water lifted by bullocks



Technology

- Wooden plough with iron coulter
- Hoeing, weeding, manuring
- Seed drill in some areas
- Use of bullocks



4. VILLAGE ARTISANS & THE JAJMANI SYSTEM

Artisans provided goods and services to cultivators.



Potter, Blacksmith, Carpenter, Weaver, Goldsmith

Jajmani System

Hereditary exchange of services for payments in kind (grain, clothes, land, cash) and customary rights (watan/miras).



5. WOMEN IN AGRARIAN SOCIETY

Roles



Sowing & weeding; Harvesting & threshing; Spinning & weaving; Pottery & other crafts

Social customs & rights

- Bride-price was common.
- Widow remarriage practiced in many communities.
- Women could own property (among zamindars).
- Could appeal to panchayat for justice.



6. FORESTS & TRIBAL COMMUNITIES

Inhabited areas not suitable for regular cultivation.

Activities

- Hunting
- Gathering forest produce
- Shifting cultivation
- Trade & pastoralism



Paid taxes (peshkash), provided services or maintained autonomy.

7. ZAMINDARS (RURAL ELITES)

Intermediate class between peasants and the state.

Types

- Milkiyat (landholders)
- Qilachas (fortified chiefs)
- Chaudhuris
- Deshmukhs, Deshpandes



Functions

- Collected revenue
- Maintained armed retainers
- Controlled local resources
- Exercised judicial powers
- Represented state in villages

Sources of Power



Land revenue rights; Caste & social status; Military power; State recognition (sanad)

8. LAND REVENUE SYSTEM

Goal: To ensure cultivation and regular revenue for the state.

Important Terms

Jama – Revenue assessed by the state
Hasil – Revenue actually collected

Methods of Assessment

Kankut	Batai/Bhaoli	Khet-batai	Lang Batai
Estimate based on local crop yields	Share of actual produce	Share from a field	Share from standing crop

Classification of Land (Akbar's system)

Polaj	Parauti	Chachar	Banjar
Regularly cultivated	Left fallow temporarily	Fallow for 3–4 years	Uncultivated 5+ years

Important Source



Ain-i Akbari by Abu'l Fazl – describes revenue system, administration and rural society from the top.

9. FLOW OF SILVER & TRADE

Growth of trade connected villages with towns and the world.

Sources of Silver Influx

- European trade (esp. in textiles)
- West Asian trade
- Export of indigo, spices, cotton textiles, etc.



Effects

- Monetisation of economy
- More use of coins
- Increase in prices
- Integration of markets

Currency

Silver Rupya (introduced by Sher Shah, standardised by Mughals)



10. MUGHAL ADMINISTRATION & REVENUE COLLECTION

Central Administration



Emperor; Diwan (finance head); Amil-guzar (revenue collector); Amin (measurement official); Patwari (village accountant)

Mansabdari System

Mansabdar (rank holder) → Jagir assigned (right to collect revenue) → Revenue collected from villages → Pays soldiers & sends remittance to state

11. CONFLICTS & RESISTANCE

Conflicts due to

- High revenue demands
- Oppression by zamindars
- Natural calamities (famine, flood)
- Interference in customary rights



Peasant Responses

- Petitions to officials
- Collective resistance
- Migration to other areas
- Sometimes revolts



KEY TAKEAWAYS

- Agriculture was the backbone of the Mughal economy.
- Villages were self-sufficient but linked to markets.
- Zamindars held power through land and revenue.
- Trade and silver transformed the rural economy.
- Rural society was dynamic with cooperation, conflict and change.

In essence, agrarian society was a complex web of production, power, rights and obligations connecting peasants, zamindars and the Mughal state.

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Comprehend the facets of agrarian developments in order to understand the relationship between the state and the agriculture during Mughal period.

❖ Compare and contrast the agrarian changes occurred during sixteenth and seventeenth centuries.

❖ Make a table and bring out the differences in the agrarian sector.

SNAPSHOT OF THE CHAPTER

Agrarian Society and the Mughal Empire (c. 16th–17th Centuries)

1. Introduction to Rural Society

Population: During the 16th and 17th centuries, nearly 85% of Indians lived in villages.
Key Players: The main groups in the village were peasants (who tilled the land) and landed elites (Zamindars).
State Involvement: The Mughal State collected a large part of its income from agriculture through taxes.

2. The Peasants and Their World

Sources: Since peasants didn't write their own history, we learn about them from Mughal court records like the Ain-i Akbari (written by Abu'l Fazl).
Terms for Peasants: They were called *raiyat*, *muzarian*, *kisan*, or *asami*.
Types of Peasants:

- Khud-kashta: Lived and worked in their own village.
- Pahi-kashta: Migrant farmers who worked in other villages on a contract.

3. Irrigation and Technology

Agriculture: Depended mostly on the monsoons.
Irrigation: In dry areas, people used artificial systems like wells and canals (e.g., the *shahnahr* in Punjab).
Technology: Peasants used a light wooden plough with an iron tip and the Persian Wheel for lifting water from wells.

4. Abundance of Crops

Seasonal Cycles: Two main cycles were Kharif (autumn) and Rabi (spring).
Variety: Mughal provinces produced many crops (e.g., Bengal grew 50 types of rice).
Cash Crops (*Jins-i Kamil*): The state encouraged growing cotton and sugarcane because they brought in more tax money.
New Crops: During the 17th century, crops like tobacco, maize, tomatoes, potatoes, and chillies arrived from other parts of the world.

5. The Village Community

The village had three main parts: Cultivators, the Panchayat, and the Headman.
Caste System: Rural society was divided by caste. Groups assigned "menial" tasks often lived in poverty outside village boundaries.
Panchayat: An assembly of elders that made rules for the village. They ensured everyone followed their caste boundaries.
Headman (*Muqaddam/Mandal*): Chosen by village elders; he supervised village accounts and maintained social order.
Artisans: Villages had many potters, blacksmiths, and weavers who were often paid with a share of the harvest.

6. Women in Agrarian Society

Working Together: Men and women worked together in the fields—men ploughed while women sowed, weeded, and harvested.
Social Roles: Women were essential for labour and bearing children. Among peasants, customs like bride-price (instead of dowry) and remarriage were common.
Property Rights: Landed women and widows could inherit and sell property (*Zamindaris*).

7. Forests and Tribal Groups

Forest Cover: About 40% of India was covered by forests.
Forest Dwellers (*Jangli*): They lived by hunting, gathering honey/wax, and shifting cultivation.
State Interaction: The Mughal state entered forests to hunt and to capture elephants for the army.

8. The Zamindars
Status: They were landed owners who enjoyed high social status based on caste.
Powers: They held personal lands (*milkiyat*) and collected revenue for the state. Many had their own fortresses and small armies.
Role: They helped settle new lands and gave loans to peasants, though they were also an exploitative class.
9. Land Revenue System
Importance: Land tax was the main income for the empire.
Stages:

- Assessment (*Jama*): Fixing the amount to be paid.
- Collection (*Hasil*): The actual money or crop collected.
- Payment: Akbar preferred taxes in cash, though payment in kind (crops) was also allowed.

10. The Flow of Silver
Global Trade: India exported many goods to Europe and Asia.
Silver Inflow: Since Europeans paid in silver, a huge amount of silver bullion entered India. This allowed the Mughals to mint many silver coins (*rupya*) and stabilize the economy.
11. The *Ain-i Akbari*
Author: Abu'l Fazl.
Content: A detailed record of Akbar's administration, army, and revenue.
Significance: It provides massive amounts of data, though it mostly reflects the "top-down" view of the ruling class.

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Assertion: The peasants were mostly involved in agricultural production.
Reason: Peasants held their lands in individual ownership.
Codes
(A) Both assertion and reason are true, but reason is not the correct explanation of assertion.
(B) Both assertion and reason are true and reason is the correct explanation of assertion.
(C) Assertion is false, but reason is true
(D) Assertion is true, but reason is false

2. Consider the following statements about Ain-i-Akbari.
I. It was completed in 1598
II. It was second book in the three part series of Akbar Nama.
III. Ain-i-Akbari is made up of five daftars (volumes).
Which of the above statement is/ are true?
(A) Only II (B) I and III (C) Only I (D) All of these

3. Select the correct statement about the Ain-i Akbari.
I. The first book is called Manzil- abadi.
II. The second book is Mulk- abadi.
III. The third book is Sipah- abadi.
IV. The fourth book deals with the religious traditions of people of India.
Codes:
(A) I and IV (B) III and IV (C) I and II (D) II and III

4) 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

5. Match the following.

List I	**List II**

A. Humayun Nama	1. Abul Faz'l
B. Akbar Nama	2. Gulbadan Begum
C. Jahangir Nama	3. Jahangir
D. Alamgir Nama	4. Muhammad Kazim

Codes:

(A) A-3, B-2, C-4, D-1 (B) A-4, B-3, C-1, D-2
(C) A-1, B-4, C-2, D-3 (D) A-2, B-1, C-3, D-4

6. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).
Assertion (A): The centre of the Mughal power was the court.
Reason (R): The Mughals were religiously tolerant.
(A) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
(B) Both (A) and (R) are correct and (R) is the correct explanation of (A).
(C) (R) is correct, but (A) is not correct.
(D) (A) is correct, but (R) is not correct.

7. Who was responsible for supervising the fiscal system of the empire?
(A) Mir Bakhsi (B) Diwan (C) Qazi (D) All of these

8. Fill in the blanks Forest dwellers were called …….in the Mughal Empire?
(A) Jangli (B) Kisan (C) Khud kastha. (D) Asami

9. 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

10. Which of the following crops was banned by Jahangir?
(A) Betel leaf (B) Chillies (C) Tobacco (D) Maize

11. 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.

12. Indicate which of the following statements is ***not*** correct.
(A) Jati Panchayat arbitrated civil disputes between members of different castes.
(B) The state respected the decisions of jati panchayat in matters related to criminal justice.
(C) Jati Panchayat mediated in contested claims on the land.
(D) Milkiyat as the extensive personal lands held by the zamindars.

13. Fill in the blank with the appropriate word from the options given below:
The Ain-i-Akbari was part of a larger history called the _____ Nama.
(A) Babur (B) Akbar (C) Jahangir (D) Shahjahan

14. Which among the following was not the major factor for the development of agriculture during Mughal India?
(A) Availability of land in abundance (B) Availability of cheap labour
(C) Mobility among the peasants (D) Availability of tube-wells for irrigation

15. Fill in the blank with the appropriate word from the options given below :
The Shah Nahar Canal in Punjab was repaired during the reign of _____.

(A) Babur (B) Akbar (C) Jahangir (D) Shahjahan

16. Which of the following crops was introduced into India via Africa and Spain?
(A) Chillies (B) Maize (C) Papaya (D) Tomatoes

17. Which of the following were the duties performed by state officials in the 16th century?
(A) Collection of land revenue (B) Measuring the land
(C) Keeping the records (D) All the above

18. Which of the following Muslim community was considered menial?
(A) Mandal (B) Halalkhoran (C) Majur (D) Jangli

19. Consider the following statements regarding the classification of lands under Akbar.
(i) Polaj is land which is annually cultivated for each crop in succession and is never allowed to lie fallow.
(ii) Chachar is land uncultivated for five years and more.
(iii) Parauti is land left out of cultivation for a time that it may recover its strength.

Which of the following statements is/are correct?
(A) i and iii (B) ii and iii (C) i and ii (D) iii only

20. Match the following.

(i) Headman	(a) Village accountant
(ii) Patwari	(b) Begar
(iii) Labour	(c) Kharbandi
(iv) Scrubland	(d) Mandals

Choose the correct option.
(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

21. Arrange the following events in chronological order:
1. Ahmad Shah Abdali defeated the Marathas
2. Bahadur Shah II deposed and exiled to Rangoon
3. Nadir Shah invaded India
4. Humayun regained lost territories

Choose the correct option:
(A) 4, 3, 1, and 2 (B) 4, 1, 2, and 3 (C) 3, 4, 1, and 2 (D) 1, 2, 3 and 4

ANSWER KEY

1. (A) 2. (D) 3. (C) 4. (A) 5. (D) 6. (A) 7. (B) 8. (A) 9. (A) 10. (C) 11. (D) 12. (A) 13. (B) 14. (D) 15. (D) 16. (B) 17. (D) 18. (B) 19. (A) 20. (D) 21. (A)

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

22. Describe the distinction between khud-kashta and pahi-kashta peasants in the 17th century.
Answer:
i) Residential Status: Khud-kashta were residents of the village where they owned and cultivated land, while pahi-kashta were non-resident cultivators who belonged to other villages.

ii) Nature of Cultivation: Pahi-kashta cultivated land on a contractual basis. They often moved to distant villages by choice (for better revenue terms) or by compulsion (due to economic distress or famine).
ii) Ownership: While both contributed to production, khud-kashta had established hereditary ties to their specific village lands, whereas pahi-kashta represented the mobile nature of the medieval Indian peasantry.

23. Explain the significance of *jins-i kamil* in Mughal agriculture.
Answer:
i) Definition: The term jins-i kamil literally translates to "perfect crops," referring to high-value commercial or cash crops like cotton and sugarcane.
ii) State Encouragement: The Mughal state actively encouraged the cultivation of these crops because they brought in significantly more revenue than basic staples.
iii) Regional Specialization: Different regions became famous for specific "perfect crops"; for example, central India and the Deccan were hubs for cotton, while Bengal was renowned for sugar.
iv) Economic Impact: The cultivation of these crops linked the village subsistence economy with wider markets and trade networks.

24. What were the primary functions of the village panchayat in the Mughal era?
Answer:
i) Financial Management: The panchayat supervised village accounts and managed a common financial pool used for community welfare and entertaining visiting officials.
ii) Social Regulation: A crucial role was ensuring that various communities upheld their caste boundaries. The headman (muqaddam) specifically oversaw member conduct to prevent "offences against caste".
iii) Public Works: Funds were often deployed for essential infrastructure that individual peasants could not afford, such as constructing bunds or digging irrigation canals.
iv) Justice and Discipline: The panchayat had the authority to levy fines and, in extreme cases, expel individuals from the community, effectively making them outcastes.

25. Examine the role of women in the Mughal agrarian production process. How did their contribution challenge the "home vs. world" segregation?
Answer:
i) Integrated Labour: Women worked alongside men in the fields; while men ploughed, women performed essential tasks like sowing, weeding, threshing, and winnowing.
ii) Domestic and Commercial Production: Beyond the fields, women were central to artisanal tasks such as spinning yarn, kneading clay for pottery, and embroidery, especially for commercialized products.
iii) Economic Mobility: Peasant and artisan women were not confined to the home; they frequently visited markets and the houses of employers to sell goods or provide labour.
iv) Household Basis: Because medieval agriculture relied on the collective labour of the entire household, a strict segregation between the domestic sphere and the external world was functionally impossible.

26. "The Mughal village was a 'little republic' but not an egalitarian one." Critically evaluate this statement.
Answer:
i) Self-Governance: The village functioned as a semi-autonomous unit with its own leadership (panchayats and muqaddams) that managed local affairs and justice.
ii) Caste Hierarchies: Deep inequities existed; certain groups were assigned menial tasks and relegated to poverty, similar to the modern Dalit experience.
iii) Power Oligarchy: The panchayat was often an oligarchy representing powerful landed individuals, while menial-cum-agricultural workers were largely excluded from representation.
iv) Asset Ownership: The community was based on individual ownership of assets rather than collective sharing, meaning wealth and resources were concentrated in the hands of the landed elite.

27. Analyze how the influx of silver bullion in the 16th and 17th centuries transformed the Mughal fiscal system.
Answer:
i) Trade Balance: India's massive expansion in overseas trade with Europe resulted in a large-scale influx of silver to pay for Indian goods.
ii) Currency Stability: This "gravitation" of silver towards India provided a stable supply of metal for the economy, which lacked its own natural silver resources.
iii) Monetization: The abundance of silver facilitated the unprecedented minting of the silver rupya, leading to a widespread circulation of money even in rural areas.
iv) State Extraction: The cash nexus allowed the Mughal state to transition effectively toward collecting land revenue and taxes in cash rather than kind, streamlining the imperial treasury.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
28. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system
Ans. - Importance of Land Revenue for the Mughal fiscal system:
(i) 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.
(ii) 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.
(iii) 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.
(iv) 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.
(v) Measurement of land: Both cultivated and cultivable lands were measured in each province.
(vi) 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.

29. How were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries?
Answer:
1-There was more to rural India than sedentary agriculture.
2-Forest dwellers were termed jangli in contemporary texts. Being jangli, however, did not mean an absence of "civilisation", as popular usage of the term today seems to connote.
3-The term described those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.
4-For the state, the forest was a subversive place – a place of refuge (mawas) for troublemakers.
5-The state required elephants for the army. So the peshkash levied from forest people often included a supply of elephants.
6-The Mughal political ideology, the hunt symbolised the overwhelming concern of the state to relate to all its subjects, rich and poor.
7-Regular hunting expeditions, so court historians tell us, enabled the emperor to travel across the extensive territories of his empire and personally attend to the grievances of its inhabitants.
8-The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests.

9-Forest products – like honey, beeswax and gum lac – were in great demand. Some, such as gum lac, became major items of overseas export from India in the seventeenth century.
10-Some tribes, like the Lohanis in the Punjab, were engaged in overland trade, between India and Afghanistan, and in the town-country trade in the Punjab itself.
11-Social factors too wrought changes in the lives of forest dwellers. Like the "big men" of the village community, tribes also had their chieftains. Many tribal chiefs had become zamindars, some even became kings

30. Expalin the constitution and function of Gram Panchayat during 16th and 17th Century.
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.
(i) 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:
(i) 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.
(ii) 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.
(iii) 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".
(iv) 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.
(v) 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.
(vi) In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.
(vii) They mediated in contested claims on land, decided whether marriages were performed
(viii) 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.
(ix) 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

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the following passage carefully and answer the questions that follows:

Classification of lands under Akbar:

The following is a listing of criteria of classification excerpted from the Ain: The Emperor Akbar in his profound sagacity classified the lands and fixed a different revenue to be paid by each. Polaj is land which is annually cultivated for each crop in succession and is never allowed to lie fallow. Parauti is land left out of cultivation for a time that it may recover its strength. Chachar is land that has lain fallow for three or four years. Banjar is land uncultivated for five years and more. Of the first two kinds of land, there are

three classes, good, middling, and bad. They add together the produce of each sort, and the third of this represents the medium produce, one-third part of which is exacted as the Royal dues.
31.1) Name the writer of Ain-E-Akbari?
Ans -Abul Fazl
31.2) Name the different categories of Land?
Ans – 1.Polaj 2. Parti 3. Chachar 4. Banjar
31.3) Which categories of Land was more fertile and why?
Ans – Polaj, because that is annually cultivated for each crop.

32. Read the following passage carefully and answer the questions 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, estimates … 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 appraisement, 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 this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai, when they divide 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.
32.1) Name the official appointed to collect Land Revenue?
Ans: In the Hindi language Kan signifies grain and kut means estimate.
32.2) Enlist the different types of Batai system existed during Mughal Rule.
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.
32.3) Which type of Batai System was good according to you?
Ans: After cutting the grain they from it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

33) Read the following passage carefully and answer the questions that follows:

How silver came to India

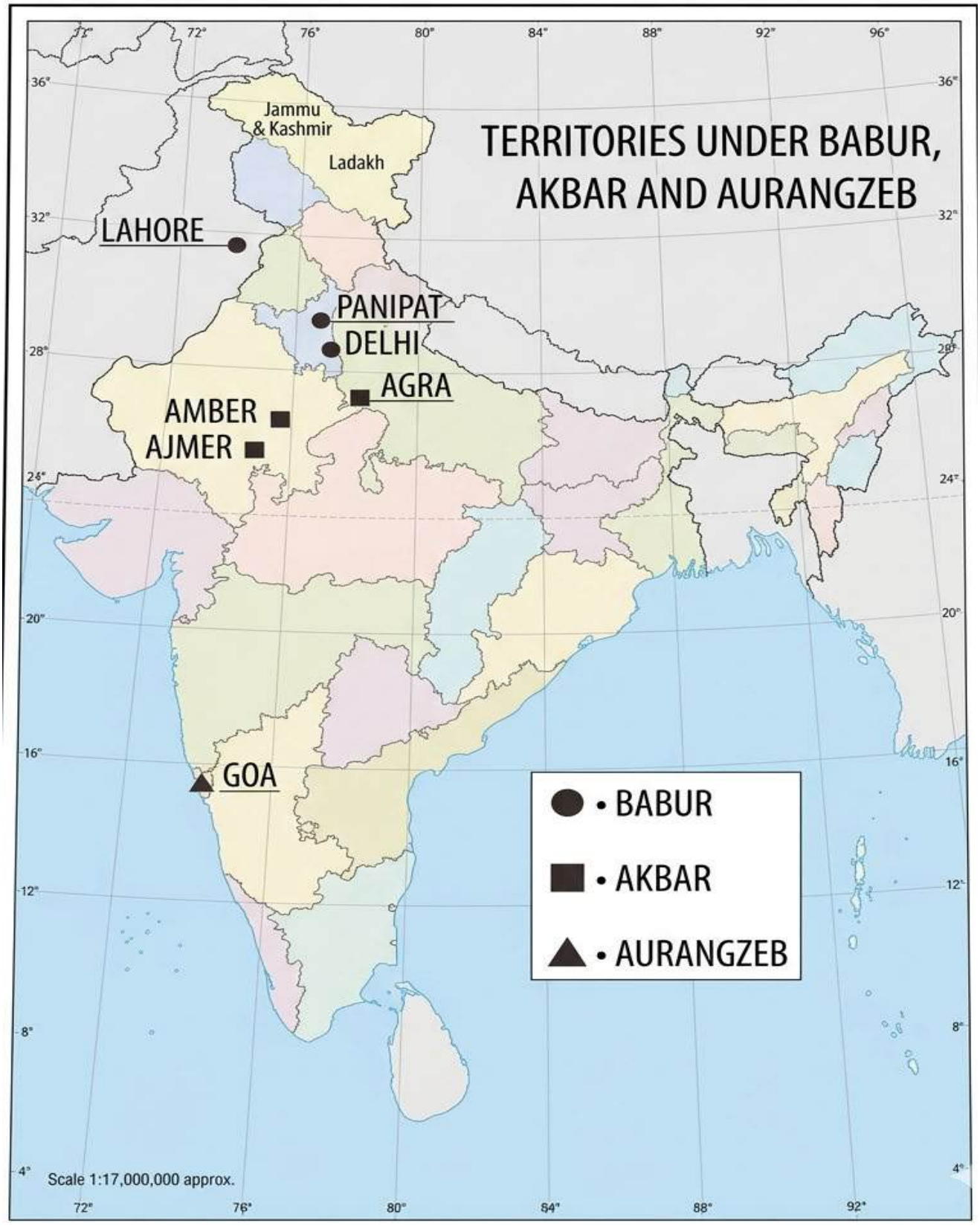
This excerpt from Giovanni Careri's account (based on Bernier's account) gives an idea of the enormous amount of wealth that found its way into the Mughal Empire: That the Reader may form some idea of the Wealth of this (Mughal) Empire, he is to observe that all the Gold and Silver, which circulates throughout the World at last Centres here. It is well known that as much of it comes out of America, after running through several Kingdoms of Europe, goes partly into Turky (Turkey), for several sorts of Commodities; and part into Persia, by the way of Smirna for Silk. Now the Turks not being able to abstain from Coffee, which comes from Hyeman (Oman), and Arabia … nor Persia, Arabia, and the Turks themselves to go without the commodities of India, send vast quantities of Mony (money) to Moka (Mocha) on the Red Sea, near Babel Mandel; to Bassora (Basra) at the bottom of the Persian Gulgh (Gulf); … which is afterwards sent over in Ships to Indostan (Hindustan). Besides the Indian, Dutch, English, and Portuguese Ships, that every Year carry the Commodities of Indostan, to Pegu, Tanasserri (parts of Myanmar), Siam (Thailand), Ceylon (Sri Lanka) … the Maldive Islands, Mozambique and other Places, must of necessity convey much Gold and Silver thither, from those Countries. All that the Dutch fetch from the Mines in Japan, sooner or later, goes to Indostan; and the goods carry'd hence into Europe, whether to France, England, or Portugal, are all purchas'd for ready Mony, which remains there.
33.1) What is the central theme of this passage?
Answer: The enormous amount of wealth that found its way into the Mughal Empire.
33.2) From where, according to Giovanni Careri, the wealth flow towards India? Mention any two places too.
Answer: Wealth of this (Mughal) Empire, he is to observe all the Gold and Silver, which circulates throughout the World at last Centres here. Hyeman (Oman), and Arabia were two places out of the rest.
33.3) What could be the reason for this flow of money towards India?

Answer: Some of the reasons might be good ports, the location of India in the Indian Ocean, prosperity in cotton, spices and sea products, the policies of rulers etc.

MAP-BASED ACTIVITIES

34. On the given political outline map of India Locate & Label the following.
Territories under Babur, Akbar and Aurangzeb:

- Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.



THEME NINE: COLONIALISM AND THE COUNTRYSIDE
Exploring Official Archives



COLONIALISM AND THE COUNTRYSIDE



OVERVIEW

The British East India Company established its rule in the countryside by fixing revenue, creating new systems of land rights and laws. Different groups reacted in different ways – some lost, some resisted, and some tried to adjust.

1. BENGAL AND THE ZAMINDARS – PERMANENT SETTLEMENT (1793)

Why introduced?



- Revenue crisis and frequent famines in Bengal.
- Company wanted a regular and fixed income.

What was it?



- Revenue demand fixed permanently.
- Agreement made with rajas and taluqdars who became **ZAMINDARS.**

Role of Zamindars



- Collect rent from peasants.
- Pay fixed revenue to the Company.
- Keep the remaining amount as income.

Results



- Many zamindars failed to pay revenue.
- Estates were auctioned.
- New rich landlords emerged.

Other Groups in Bengal

Jotedars



- Wealthy peasants who took land on lease.
- Sub-leased land to poor peasants.
- Grew rich under the new system.

Impact on Peasants



- Pressure of rent increased.
- Frequent evictions.
- Many became landless labourers.

Outcome



- Gap between rich and poor widened.
- Rural society changed deeply.

2. PAHARIAS AND SANTHALS (RAJMAHAL HILLS)



- Paharias – earlier inhabitants of the hills.
- Santhals – came later from the plains.
- British wanted to control the region and its resources.
- Their traditional way of life was disrupted.

3. THE SANTHAL REVOLT (1855–56)



- Santhals revolted against exploitation by zamindars, moneylenders and officials.
- Leaders: Sidhu, Kanhu, Chand and Bhairav.
- Revolt was crushed, but it led to changes.

Result: Santhal Parganas created in 1855 with special laws for their protection.

4. THE DECCAN RIOTS (1875)



- In the Deccan, peasants were heavily in debt to moneylenders.
- High interest rates and harsh treatment.
- Peasants attacked moneylender's houses and documents.

Result: Deccan Agriculturists' Relief Act (1879)– gave some protection to indebted peasants.

OVERALL IMPACT



- Colonial policies changed traditional rural society.
- New groups of rich landlords and moneylenders emerged.
- Peasants faced more hardship and inequality.
- People resisted in different ways to protect their rights.

SOURCES USED BY HISTORIANS



- Revenue records and surveys
- Reports of officials and enquiry commissions
- Journals and travel accounts
- Letters, petitions and court records



★ **Colonial rule was not accepted silently. People resisted, negotiated and shaped the countryside in their own ways.** ★

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Evaluate the revenue systems introduced by the British to understand the economic aspects of colonization in India.

❖ Analyse the colonial official records& reports to understand the divergent interest of British and Indians.

❖ Find solution to be taken to protect the peasants and artisans in this century.

SNAPSHOT OF THE CHAPTER

BENGAL AND THE ZAMINDARS

Colonial rule was first established in Bengal:

The English East India Company first attempted to re-order the rural society and establish a new regime of land rights and land revenue system.

An auction in Burdwan:

- In 1793, the Governor General **Lord Cornwallis introduced the Permanent** Land revenue settlement
- The English East India Company had **fixed the revenue** that Zamindars had to pay.
- The estates of the zamindars who failed to pay the fixed revenue amount were **auctioned**.
- The Raja of Burdwan failed to pay his due and his estates (mahals) were auctioned.
- The British attempts to **auction the estates of the zamindars failed**.
- The purchasers who bought the estates in the auctions were servants and agents of the Raja.
- They bought the estates for their Raja. So, the estates remained under the control of the raja. Over 95 per cent of the sale at the auction was fictitious.

The problems of unpaid revenue:

- Company officials thought that a fixed revenue demand ensured regular income.
- After prolonged debate, the company decided to make the **Rajas and Taluqdars of Bengal as** their contractors called now as **Zamindars**.
- In practice; the **zamindar was not a landowner** in the village, **but a revenue collector** of the state.
- If they failed to pay the amount their estates were to be auctioned.

Why Zamindars defaulted on Payments:

- The initial demands of the **revenue were very high.**
- The demands were made at a time when the **prices of agricultural produce were depressed** and the ryots were unable to pay their dues to the zamindars.
- The **revenue was invariable**; regardless of the harvest. Even if the crops failed the revenue had to be paid punctually.
- According to **the Sunset Law**, if the revenue was not paid to the state by sunset on a particular day, the zamindari was auctioned.

The Rise of the Jotedars:

- The **rich peasants** were known as Jotedars. They controlled the **local trade activities and money lending** and had more power over poor peasants.
- A major part of their land was cultivated by the sharecroppers (adhiyars or bargadars).

Powers of the Jotedars:

- The jotedars **lived in the villages** and exercised direct control over poor villagers.
- Zamindars lived in urban areas. The power of Jotedars was more effective than that of zamindars.
- The jotedars resisted the efforts of the zamindars to increase the jama of the village.
- The **jotedars mobilised ryots against the zamindars** and delayed the payment of revenue to the zamindar.
- When the estates of the zamindars were auctioned by the state, the **jotedars were often purchasers.**
- The jotedars were **most powerful in North Bengal**.
- In some places the jotedars were **called as haoladars, gantidars or mandals**.

The Zamindar's Resist:

- The zamindars devised some strategies from their estates being auctioned by the state. **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 lathyals** of the zamindars.
- **The Ryots considered the zamindars as authority** and themselves as Proja (subjects).

The Fifth Report:

- News about the **Company's misrule and maladministration was hotly debated in Britain** and widely publicised in the Press.
- Incidents of **greed and corruption of Company officials** were discussed.
- **The British Parliament passed a series of Acts** to regulate company rule in India.
- It forced the Company to **produce reports on the administration of India**.
- The Fifth Report was a report on the administration and activities of the East India Company **submitted to the British Parliament in 1813**.
- **The Report had 1002 pages**. The Report's 800 pages were the appendices that reproduced the petitions of zamindars and ryots, reports of collectors from various districts.

Buchanan and his accounts:

- Francis Buchanan was a physician, came to India and **served in the Bengal Medical Service**.
- He also served as **surgeon to the Governor General of India, Lord Wellesley**.
- He organised a zoo that became the Calcutta Alipore Zoo.
- He **undertook detailed surveys** of the areas which were under the control of the Company.
- Buchanan wrote about a landscape and described how it could be transformed and made more productive by suggesting crops to be cultivated.

THE HOE AND THE PLOUGH

In the Hills of Rajmahal:

- **The Paharias were the hill folk and lived around the Rajmahal hills** in the late 18th century.
- Their main activities were to **collect forest produce and practise shifting cultivation**.
- Their main forest **products were mahua (a flower) for food, silk cocoons and resin for sale and wood for charcoal production.**
- They were hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers and thus, strongly connected to the forest.

The Santhals:

- **The British officials invited them** to settle in the Jangal Mahals.
- The British gave land to the Santhals and persuaded them to settle in the foothills of Rajmahal.
- **Zamindars hired them to reclaim lands and expand cultivation.**
- A large area was demarcated as **Damin-i-Koh and declared as the land of the Santhals**.
- After the demarcation, the settlement areas of the **Santhals expanded rapidly**.

The Santhal Revolt:

- **The British started levying taxes on land**.
- **Money lenders (dikus) were charging them with high rates of interest** and took over their land in case of defaulters.
- **Santhals revolted against zamindars, money lenders, and the colonial state** in 1855-56.
- **Sidhu Manjhi was the leader** of the Santhal rebellion.
- After the Santhal Revolt a **Santhal Pargana was created** from the districts of Bhagalpur and Birbhum.

The accounts of Buchanan:

- Francis Buchanan marched everywhere **with a large army of people – draughtsmen, surveyors, palanquin bearers, coolies.**
- **The costs of the travels were borne by the East India Company**, since it needed the information that Buchanan was expected to collect.
- British looked for natural resources it could control and exploit.
- He observed the stones and rocks and the different strata and layers of soil.
- **He searched for minerals and stones that were commercially valuable**, he recorded all signs of iron ore and mica, granite and salt petre.

A REVOLT IN THE COUNTRYSIDE (THE BOMBAY DECCAN)

Account books are burnt:

- The peasant movement **began at Supa in Poona district on 12 May 1875**.
- Ryots from surrounding rural areas gathered and **attacked the shopkeepers**.
- The revolt **spread from Pune to Ahmednagar** and within next two months, it spread further.
- The pattern of the revolt was the same everywhere. **Sahukars were attacked and their account books burnt.**
- They burnt the khatas, looted grainshops, and in some cases set fire to the houses of sahukars.

A new revenue system:

- **The revenue system introduced in the Bombay Deccan** was known,as the ryotwari settlement.
- Under ryotwari system, the revenue was directly **settled with the ryot**.
- The average income from different types of soil was calculated. The revenue paying capacity of the ryot was assessed.
- **The lands were resurveyed every 30 years and the revenue rates increased**. Their revenue demand was no longer permanent.
- When rains failed and harvests were poor, peasants found it impossible to pay the revenue.
- When someone failed to pay, his crops were seized and a fine was imposed on the whole village.
- Prices of agricultural products fell sharply after 1832 and did not recover for over a decade and a half.
- **The country side was devastated by a famine that struck in the years 1832-34**.
- One-third of the cattle of the Deccan were killed, and half the human population died.
- Cultivators borrowed, but once a loan was taken, the ryot found it difficult to pay it back.
- **As debt mounted, and loans remained unpaid, peasants' dependence on money lenders increased.**
- They needed loans even to buy their everyday needs and meet their production expenditure.
- After 1845, agricultural prices recovered steadily.
- Cultivators were now extending their acre age, moving into new areas, and transforming pasture land in to cultivated fields.

Then came the cotton boom:

- In1857, the Cotton Supply Association was founded in Britain. In1859, the Manchester Cotton Company was formed.
- Their objective was "to encourage cotton production in every part of the World suited for its growth".
- When **the American Civil War broke out in 1861**, a wave of panic spread through cotton circles in Britain.
- Raw cotton imports from America fell to less than three percent of the normal.
- **By 1862 over 90 percent of cotton imports in to Britain were coming from India**.
- In Bombay, cotton merchants visited the cotton districts to assess supplies and encourage cultivation.
- Due to the boom in the market **credit was easily available**.

Credit dries up:

- **By 1865, when the Civil War ended**, cotton production in America revived and Indian cotton exports to Britain steadily declined.

- Export merchants and sahukars in Maharashtra were no longer keen on extending long-term credit.
- Peasants had to turn to the money lenders, but the **money lender now refused loans**.

The experience of Injustice:

- **The money lenders were violating the customary norms of the countryside**.
- One general norm was that the interest charged could not be more than the principal.
- In one of the many cases investigated by the Deccan Riots Commission, **the money lender had charged over Rs 2,000 as interest on a loan of Rs. 100.**

Limitation Law:

- In 1859, the British passed a Limitation Law that stated that the **loan bonds signed between money lenders and ryots would have validity for only three years.**
- The money lender, however, turned the law around, **forcing the ryot to sign a new bond every three years.**

The Deccan Riots Commission:

- The Deccan Riots Commission was **set up by the Government of Bombay to inquire into the causes of the Deccan riots.**
- The commission presented a **report in the British Parliament in 1878**.
- It provides historians with a range of **sources for the study of the riot**.
- The Commission held enquiries in the districts where the riots spread, recorded statements of ryots, shaukars and eyewitnesses etc.
- The commission was asked to **find out if the revenue demand was the cause of the revolt**.
- The commission reported that the government demand was not the cause of peasant anger. The commission blamed the moneylender

MULTIPLE CHOICE QUESTIONS (MCQs)

Section A – question number 1 to 21 are Multiple Choice type questions. Each question carries 1 mark.
Assertion and Reason Based Questions:
From question 1 to 2 two statements are given in the question below as Assertion (A) and Reason (R). Read the statements and choose the appropriate option.
Options:
(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.

1. Assertion (A): Permanent Settlement was made with the rajas and taluqdars of Bengal. They were now classified as zamindars.
Reason (R): The zamindar was not a landowner in the village, but a revenue Collector of the state.

2. 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 Settlements.

3. How did David Ricardo's ideas influence British revenue policies in India?
(A) Adoption of Fixed revenue demands for Ryots
(B) Taxing landowners' surplus income based on average rent
(C) Widespread implementation of Permanent Settlement
(D) Rejection of revenue in favour of village development

4. Why did the British prefer the 'Ryotwari system' in Bombay over the 'Permanent Settlement'?
(A) For simplifying revenue collection (B) For bringing decentralized control
(C) For maximising their revenue (D) For empowering the zamindars

5. Identify the event of given picture which was published in London News, 23 February 1856.



(A)The Revolt of 1857 (B) The Deccan Riots (C) The Blue Rebellion (D) Santhal Rebellion

6. Identify the leader of the Santhal rebellion given below.



(A) Mangal Panday
(B) Sidhu Manjhi
(C) Birsa Munda
(D) Waris Ali

7. Find the odd one out regarding the Permanent Settlement of 1793
(A) The Sunset law (B) The Burdwan's Auction
(C) The Fifth Report (D) The Deccan Rights Commission

8. Under him the estate prospered with Permanent Settlement in Burdwan. He helped the British during the Santhal rebellion and the 1857 revolt. Identify the person:



(A) Bahadur Shah 'Zafar'
(B) Lord Charles Cornwallis
(C) Sidhu Manjhi
(D) Maharaj Mehtab Chand

9. Identify the correct option/s:
1) Santhals were hired by zamindars and British officials invited them to settle in the Jangal Mahals.
2) They were to live within it and practise shifting agriculture.
3) A Large area was provided to Santhal known as Damin-i-koh.

Options:
(A) Only 1 (B) 1 and 2 (C) 1 and 3 (D) Only 3

10. Which one of the following was a significant criticism of the Permanent Settlement?
(A) The Zamindars got the permanent rights on the lands.
(B) The British contacted the peasants directly.
(C) The system increased the influence of tribal communities.
(D) This system resulted in Bombay-Deccan riots.

11. Which of the following was the primary characteristic of the Ryotwari system implemented by the British in 'Bombay Deccan'?
(A) Indirect revenue collection through Zamindars.
(B) Collective ownership of land by village community.
(C) The Britishers settled revenue directly with the peasants.
(D) Lands were given to the Jotedars to promote equality.

12. Who among the following proposed a 'Policy of Pacification' with the Paharias in 1770 in Bhagalpur?
(A) William Hodge (B) Augustus Cleveland (C) George Chinray (D) Captain Cook

13. Identify the incorrect statement/s about the Paharias of Rajmahal Hills?
(A) They lived in huts built among tamarind trees and considered the entire forest as their private land.
(B) They used to oppose the entry of outsiders into the forest and used to rob and drive away any outsider who entered the forest.
(C) They often attacked the plains, these attacks were done for food, livestock and to show their strength.
(D) The people living in the forest were considered civilised by the British.

14. Consider the following statements regarding Jotdars and choose the correct option.
I) Jotdars were the farmers who had a less amount of land wealth.
II) Jotdars in some places they were also called Havaldars, Gantidars or Mandals.
III) Their land was cultivated by sharecroppers.
Options:
(A) I & III (B) II &III (C) I & II (D) I, II & III

15. Which of the following statements is ***incorrect*** about Burdwan auction?
(A) In this auction the property of the Raja of Burdwan was being sold as the Raja had not paid the revenue amount.
(B) Many people joined the auction to bid and in the end the properties were sold to the highest bidder.
(C) But later it was found that most of the buyers involved in the auction were servants of the king or his acquaintances. More than 95% of purchases made in this auction were fake.
(D) Before this auction, the king had already given some part of his property to his daughter.

16. Which of the following statements is ***incorrect*** about the Deccan Riots?
(A) The movement began at Supa, a large village in Poona (present-day Pune) district.
(B) Ryots from surrounding rural areas gathered and attacked on the British residential areas.
(C) Terrified of peasant attacks, the sahukars fled the villages, very often leaving their property and belongings behind.
(D) Police posts were established in villages to frighten rebellious peasants into submission.

17. Match column I with column II and choose the correct option.

Column I	Column II
a)1780s	1.Fifth report submitted to the British Parliament
b)1813	2.Augustus Cleveland's policy of pacification
c)1793	3.Cotton boom in India
d)1861	4.Permanent Settlement introduced in Bengal

Options:
a) b) c) d)

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

18. Arrange the following in chronological order and choose the correct option:
(i) Limitation Law (ii) Sunset Law (iii) Santhal Rebellion (iv) Bombay-Deccan Riots
Options:
(A) (ii), (iii), (i), (iv) (B) (i), (ii), (iv), (iii) (C) (iii), (iv), (ii), (i) (D) (iv), (iii), (i), (ii)

19. Which of the following represents the correct chronological order of events related to East India Company?
(I) East India Company was the only company in England that could trade with India and China.
(II) Fifth Report was submitted to the British Parliament .
(III) British Parliament forced the company to produce regular report on the administration of India.
(IV) The East India Company established its rule in Bengal after the 1773, it was being monitored by the British system.
Options:
(A) I, IV, III & II (B) II, III, IV & I (C) III, I, II & IV (D) I, IV, II & III

20. Which of the following represents the correct chronological order of events related to Santhals and Paharias?
(I) The hill people (Paharias) used to live on the hills of Rajmahal located in Bengal.
(II) In the 1780s, Augustus Queensland, the collector of Bhagalpur, proposed a policy of peace to the Paharias.
(III) British decided to bring these people (Paharias) under control and to civilize them and to engage them in farming.
(IV) As a result of Santhal rebellion, an area called Santhal Pargana was created.
Options:
(A) I, IV, II & III (B) I, III, II & IV (C) III, I, II & IV (D) I, IV, III & II

21. Match column I with column II and choose the correct option.

Column I	Column II
a)Francis Buchanan	1.Monopoly to the East India Company over trade with India and China.
b)The Royal Charter	2.Surgeon to the Governor-General of India, Lord Wellesley.
c)Dikus	3.A landowner should have a claim only to the “average rent”.
d)David Ricardo	4.Moneylenders

Options:

	a)	b)	c)	d)
(A)	2	3	1	4
(B)	4	2	3	1
(C)	2	1	4	3
(D)	1	2	3	4

ANSWER KEY

1.(A) 2.(C) 3.(B) 4.(C) 5.(D) 6.(B) 7.(D) 8.(D) 9.(C) 10.(A) 11.(C) 12.(B) 13.(D) 14.(B) 15.(D) 16.(B) 17.(C) 18.(A) 19.(A) 20.(B) 21.(C)

SHORT ANSWER QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

22) Why did Zamindars default at revenue payment to the English East India Company under the Permanent Settlement?

Answer:

(i) The initial demand was very high by the Company, arguing that the burden on zamindars would gradually decline as agricultural production expand and prices rise.
(ii) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for Ryot to pay their dues to the zamindar.
(iii) The revenue was invariable regardless of harvest and had to be paid punctually. As per the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.
(iv) The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.

23) Why did the Fifth Report become the basis of intense debate in England?

Answer:

(i) The Fifth Report was a report on the nature and consequences of East India Company's Rule in Bengal in the late 18th century submitted to the British Parliament in 1813.
(ii) From the time the Company established its rule in Bengal in the mid-1760s, its activities were closely watched and debated in England.
(iii) There were many groups in Britain who were opposed to the monopoly that the East India Company had over trade with India and China.
(iv) Many political groups argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole.
(v) Information about Company misrule and maladministration was hotly debated in Britain and incidents of the greed and corruption of Company officials were widely publicised in the press.

24) Why the 'jotedars' were powerful figures in the Bengal?

Answer:

The jotedars inevitably weakened the power of zamindars in Bengal by the end of the 18th century:
(i) In the 18th century when many zamindars were facing a crisis, a group of rich peasants, known as jotedars, were consolidating their position in the villages.
(ii) Unlike zamindars, jotedars lived in villages and thus, had a good influence on village population.
(iii) Their land was cultivated through adhiyars or bargadars (sharecroppers).
(iv) They fiercely resisted the effects of zamindars to increase the Jama of the village, preventing zamindari officials from executing their duties. They deliberately delayed payments of revenue to the zamindars.
(v) In fact, when the estates of the zamindars were auctioned for failure to make revenue payment, often jotedars bought their estate. This made the jotedars most powerful in North Bengal.

25) Who was Buchanan and what do his accounts tell us about the Indian countryside during the colonial period?

Answer:

Francis Buchanan was a physician and surveyor who was commissioned by the British East India Company to survey parts of India. The key points from his accounts are:
(i) From his description, the hills appeared impenetrable, a zone where few travellers ventured, an area that signified danger.
(ii) Wherever he went, people were hostile, apprehensive of officials and unwilling to talk to them.
(iii) He searched for minerals and stones that were commercially valuable.
(iv) He wrote about a landscape, how it could be transformed and made more productive – what crops could be cultivated, which trees cut down, and which ones grown.
(v) His vision and his priorities were different from those of the local inhabitants: his assessment of what was necessary was shaped by the commercial concerns of the Company.
(vi) He was inevitably critical of the lifestyles of forest dwellers and felt that forests had to be turned into agricultural lands.

26) "As British rule expanded from Bengal to other parts of India, the Permanent Settlement was rarely extended to any region beyond Bengal". Why was this so?

Answer:

(i) After 1810, agricultural prices rose, since the revenue demand was fixed under the Permanent Settlement, the colonial state could not claim any share of this enhanced income.
(ii) The colonial government had to think of ways to maximise its land revenue.
(iii) According to economist David Ricardo ideas, a landowner should have a claim only to the "average rent" that prevailed at a given time.
(iv) The revenue system that was introduced in the Bombay Deccan came to be known as the ryotwari settlement. The revenue was directly settled with the ryot.
(v) The lands were resurveyed every 30 years and the revenue rates increased. Therefore the revenue demand was no longer permanent.

27) Evaluates the reasons and impact for the revolt in the Deccan countryside.

Answer:

Reasons:
(i) The ryots came to see the moneylender as devious and deceitful. They complained of moneylenders manipulating laws and forging accounts.
(ii) In 1859 the British passed a Limitation Law that stated that the loan bonds signed between moneylenders and ryots would have validity for only three years.
(iii) Moneylenders used a variety of other means to short-change the ryot: they refused to give receipts when loans were repaid, entered fictitious figures in bonds, acquired the peasants' harvest at low prices, and ultimately took over peasants' property.
Impact:
(i) The Government of Bombay to set up a commission of enquiry to investigate into the causes of the riots. The commission produced a report that was presented to the British Parliament in 1878.
(ii) The commission held enquiries in the districts where the riots spread, recorded statements of ryots, sahukars and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.

LONG ANSWER QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

28) Examine the salient features of Permanent Settlement in Bengal. Why did the British expect this revenue system to solve their problems? 4+4=8

Answer:

(i) Lord Charles Cornwallis was the commander of the British forces during the American War of Independence. Later on, he became the Governor-General of Bengal.
(ii) In 1793, he introduced the policy of Permanent Settlement.
(iii) Under this arrangement, the revenue to be paid by a Zamindar was already fixed in perpetuity. It was a kind of contract to pay the fixed revenue to the State.
(iv) In fact, the Zamindars did not own the land and collected revenue from the taluqdars and paid it to the State.
The Permanent Settlement yielded the following good results:
(i) It permanently fixed the rates of revenue.
(ii) It ensured a regular flow of income to the State. (3)It enabled entrepreneurs to earn a profit.
(iii) It led to the emergence of a new class of yeomen farmers and rich landowners.
(iv) It brought an improvement in agriculture. By encouraging investment in agriculture, it developed not only agriculture but also trade and revenue resources.
(v) Several villages were put under the control of the Zamindars who collected rent from these villages and paid this revenue to the East India Company.
(vi) It ensured a sense of security in the Zamindars.

Evil Effects:
(i) Sometimes the ryots found it difficult to pay their dues to the Zamindars.
(ii) The revenue was invariable.
(iii) The Sunset Law was not appreciated by the Zamindars. Under it, if a Zamindar did not make payment by sunset of the specified date, his land was auctioned.
(iv) It limited the power of the Zamindars to collect rent from the ryots.
(v) Rent collection was a perennial problem especially when the harvest was low.
Conclusion: The purpose of Charles Cornwallis in introducing Permanent Settlement was to improve the condition of farmers. But this policy did not yield good results. A few rich Zamindars benefitted from it but most of the peasants suffered losses and went under debt. The government also suffered losses in revenue.

29) Explain how the Santhals came to settle in the foothills of Raj Mahal and why did they rise in revolt in mid-19th century.

Answer:
The coming of the Santhals:
(i) The Santhals settled in the Rajmahal hills at around 1800 C.E. They displaced the Paharias who lived in this region.
(ii) They cleared many forests. They cultivated the land.
(iii) They were ideal settlers due to which their settlements expanded rapidly.
(iv) They ploughed land and grew rice and cotton.
(v) They took over many lower hills and compelled the Paharias to recede deeper into the Rajmahals hills.
(vi) They symbolised the power of plough against the use of hoe by the Paharis.
The Role of the British:
(i) The British wanted to establish an orderly, refined and settled society.
(ii) They did not like the Paharias as they were savage, primitive and unruly.
(iii) They associated forests with wilderness and found the Paharias difficult to govern.
(iv) As the British had failed to tame the Paharis and transform them into settled agriculturists, they turned to the Santhals.
The Land for Santhals:
(i) The British favoured the Santhals by allotting them land in the foothills of Rajmahal.
(ii) To facilitate their settlement, the British demarcated a large area of land as Damin-i-Koh.
(iii) They declared it as the land for the Santhals.
(iv) They wanted all the Santhals to live within it.
(v) The Santhals had continuous mobility and were in a tireless search for the place to settle.
(vi) The British did them a great favour by allocating them the Damien-i-Koh.
Santhal Revolt:
Santhal settlement expanded rapidly. The Company also benefitted as it got more and more land revenue. However, the Santhals too got dissatisfied. They rebelled against the British rule.
Following are the main causes for their rebellion:
(i) Santhals were not happy with the tax regime of the company. They thought that the land revenue rates were high and exploitative.
(ii) 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 resented that.
(iii) 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.
Conclusion: The British took steps to placate (reduce the effect) of the Santhals later on. A separate district of Santhal Pargana was carved out and law was enacted to protect the santhals.

30) Examine the different aspects of 'Ryotwari system' introduced in the Bombay Deccan by the British.

Answer: Introduction:

The Ryotwari System was introduced by the British in the Bombay Deccan region in the early 19th century. It was implemented mainly under the supervision of Thomas Munro and was different from the Zamindari System used in Bengal.

Key Aspects of the Ryotwari System:

Direct Settlement with Peasants (Ryots):

Under this system, the British government collected land revenue directly from the cultivators (called ryots) rather than through intermediaries like zamindars.

Individual Ownership of Land:

The ryots were considered the owners of the land and were responsible for paying the revenue.

Fixed Revenue Demand:

The revenue was assessed on the basis of the quality of soil and the kind of crops grown, and it was fixed for a period of 20 to 30 years.

Heavy Revenue Burden:

The revenue demand was often very high, and had to be paid in cash, which put pressure on peasants, especially during crop failure or price decline.

Indebtedness of Ryots:

Due to high taxes and cash payment requirements, many ryots had to borrow money from moneylenders, leading to debt traps and loss of land.

Social Impact:

The system led to peasant discontent, increasing rural poverty, and gave rise to tensions between ryots and moneylenders, especially after poor harvests.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.

31) Read the following passage carefully and answer the questions that follows:

From the Fifth Report

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated:

The revenue was not realised 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 advertised was 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.

31.1) Examine the reason for calling it as a "Fifth report".

Answer: The British Parliament passed a series of Acts in the late eighteenth century to regulate and control Company rule in India. It forced the Company to produce regular reports on the administration of India and appointed committees to enquire into the affairs of the Company. The Fifth Report was one such report produced by a Select Committee.

31.2) Why activities of the East India Company were closely debated in England?

Answer: Many political groups in Britain argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole.

31.3) Analyse any two limitations of the report.

Answer: Two limitations of the report were:

a) The reports was written by political groups who criticised the East India Company, recent researches show that the arguments and evidence offered by the Fifth Report cannot be accepted uncritically.

b) The Fifth Report exaggerated the collapse of traditional zamindari power, as also overestimated the scale on which zamindars were losing their land.

32) Read the following passage carefully and answer the questions that follows:

The jotedars of Dinajpur

Buchanan described the ways in which the jotedars of Dinajpur in North Bengal resisted being disciplined by the zamindar and undermined his power:

Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry …

The jotedars who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. They pay only a few rupees on account of their revenue and then fall in balance almost everykist (instalment), they hold more lands than they are entitled to by their pottahs (deeds of contract). Should the zamindar's officers, in consequence, summon them to the cutcherry, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarry Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) cutcherry for being dishonoured and whilst the causes continue unsettled, they instigate the petty ryots not to pay their revenue consequently …

32.1) Why did jotedars resist the Zamindars of Dinajpur?

Answer: Jotedar were the rich peasants of north Bengal. They lent money to the needy peasants. They controlled vast areas of land. Sometimes they controlled even several thousand acres of land.

32.2) How did Jotedars instigate the ryots?

Answer: They resisted all the efforts of the zamindars to increase the Jama of the village. They prevented zamindari officials from executing their duties. Deliberately delayed payments of revenue to the zamindars .

32.3) How did jotedars gain power in the village?

Answer:

a) As they lived in the village, they exercised direct control over a large number of poor villages.

b) They controlled local trade and also lent money to the needy.

33) Read the following passage carefully and answer the questions that follows:

A Ryot Petitions

This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission:

The sowkars (sahukars)… have of late begun to oppress us. As we cannot earn enough to defray our household expenses. We are actually forced to beg them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond.

Moreover, the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty five percent or fifty percent more than demanded from customers making ready money payments. The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

33.1) What kind of injustice was experienced by the ryots?

Answer: The refusal of moneylenders to extend loans made the ryots very angry. The sahukars were insensitive to their plight and were violating the customary norms of the countryside.

33.2) Why was the harvest taken away by the moneylenders and why was it not credited to the peasants account?

Answer: The produce of the riot's field was taken by the sahukars, who at the time of removing the produce assured them that it would be credited to their accounts. However, the sahukars did not actually mention it in the accounts. They refused to give the ryots any receipts for the produce, so removed them.

33.3) Give details on the commission that investigated petitions and grievances of the concerned people.

Answer:

a) The Government of India pressured the Government of Bombay to set up a commission of enquiry to investigate into the causes of riots. The Deccan Riots Commission produced a report that was presented to the British Parliament in 1878.

b) The commission held enquiries in the districts where the riots spread, recorded statements of ryots, sahukars and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.

FOR SELF NOTES

REBELS AND THE RAJ

THE REVOLT OF 1857 AND ITS REPRESENTATIONS

1. TIMELINE – KEY EVENTS

- **29 March 1857** – Mangal Pandey revolt at Barrackpore
- **10 May 1857** – Sepoys revolt in Meerut
- **11 May 1857** – Delhi captured by sepoys. Bahadur Shah Zafar declared leader.
- **May–June 1857** – Revolt spreads to many places – Kanpur, Lucknow, Jhansi, Bareilly, Awadh, Bihar and many more.
- **1858** – British suppressed the revolt.
- **End of 1858** – East India Company rule ends. British Crown takes direct control.

2. CAUSES OF THE REVOLT

POLITICAL CAUSES
- Doctrine of Lapse
- Annexation of Awadh
- Removal of rulers
- Disrespect to Mughal emperor

→ Rulers and people became angry.

ECONOMIC CAUSES
- Heavy land revenue
- Peasants exploited
- Artisans ruined by British goods
- Zamindars lost land

→ Public anger increased.

MILITARY CAUSES
- Low salaries
- No promotions
- Racism by British officers
- General Service Enlistment Act

→ Sepoys became angry.

RELIGIOUS / SOCIAL CAUSES
- Cow fat cartridge rumour
- Pig fat cartridge rumour
- Fear of conversion
- Western reforms fear

→ Hindu and Muslim anger grew.

3. HOW THE REVOLT SPREAD



4. LEADERS OF THE REVOLT

- **Bahadur Shah Zafar** (Delhi) – Symbolic leader of the revolt.
- **Rani Lakshmibai** (Jhansi) – Brave queen who fought courageously.
- **Nana Sahib** (Kanpur) – Led the rebellion in Kanpur.
- **Begum Hazrat Mahal** (Lucknow/Awadh) – Led the revolt in Awadh.
- **Kunwar Singh** (Bihar) – Brave leader of Bihar.
- **Maulvi Ahmadullah Shah** (Awadh) – Mobilised people for the revolt.
- **Shah Mal** (Barout, U.P.) – Mobilised peasants and Jats.

5. CHAPATI + RUMOUR NETWORK

Village A → Village B → Village C → Village D

Rumours that spread:
- British destroying religion
- Forced conversion
- Cartridges with cow/pig fat

Result:
Fear spread rapidly through villages. People, both Hindus and Muslims, joined the revolt.

6. AWADH REVOLT

British annex Awadh (1856)
↓
Nawab (Wajid Ali Shah) removed
↓
Taluqdars lose their land
↓
Peasants suffer
↓
Sepoys angry
↓
MASS REBELLION IN AWADH



Wajid Ali Shah
Nawab of Awadh

7. WHAT THE REBELS WANTED



8. BRITISH REPRESSION

Revolt spreads
↓
British declare martial law
↓
Army sent from Punjab and Calcutta
↓
Delhi recaptured
↓
Mass executions and harsh punishments
↓
Revolt crushed

9. AFTERMATH OF THE REVOLT



1858 Government of India Act → End of East India Company rule → British Crown rule begins → Indian Army reorganized → Policy of 'Divide and Rule' followed

10. ONE PAGE REVISION – SUMMARY

CAUSES	REVOLT	LEADERS	FAILURE	IMPACT
Political, Economic, Military, Religious	10 May 1857 Meerut → Delhi Spread to many places	Zafar, Lakshmibai, Nana Sahib, Begum Hazrat Mahal, etc.	Poor coordination, Limited weapons, Strong British army	Company rule ended, British Crown rule begins

SUPER SHORT CODE: CARL-FI

C – Causes | A – Awadh | R – Rumours | L – Leaders | F – Failure | I – Impact

"The Revolt of 1857 was not just a mutiny of sepoys, but a great struggle of people for freedom and dignity."

LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

- Examine the events of 1857.
- Correlate the Planning and coordination of the rebels of 1857 to infer its domains and nature.
- Examine the momentum of the revolt to understand its spread.
- Analyse how revolt created vision of unity amongstIndians.
- Interpret visual images to understand the emotions portrayed by the nationalist and British.

SNAPSHOT OF THE CHAPTER

Introduction- Rebellion In Meerut

- **On 10 May 1857**, the sepoys present in the cantonment of **Meerut** revolted. The native infantry made up of Indian soldiers started this rebellion and soon the cavalry than to the city also joined it.
- The soldiers first captured the **Bell of arms** (a place to store arms and ammunition) so that he could collect the necessary weapons for the rebellion
- All government buildings like records office, post office, government treasury, court etc were looted and finally destroyed.

Rebellion In Delhi

- They wanted to spread this rebellion in the whole country, so a group of soldiers left from Meerut on the night of 10 May to take this rebellion forward and spread all over the country so that they would go to Delhi and join the rebellion to Emperor Bahadur Shah Zafar.
- This group of soldiers reached the Red Fort in Delhi the next morning on 11 May and asked for permission to talk to Bahadur Shah Zafar.

PATTERN OF THE REBELLION

How the mutinies began?

- The sepoys began their action with a signal, the firing of the evening gun or the sound of the bugle.
- They seized the arms bell 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 the rich became the objects of the rebels.

Lines of communication

- It is clear that there was communication between the sepoys' lines of various cantonments.
- *Captain Hearsey* of the Awadh Military Police was given protection by his Indian subordinates during the mutiny.
- The 41 native infantary stationed in the same place, insisted that since they had killed all their white officers, the Military police should also kill Hearsey or deliver him as a prisoner.
- But the military police refused to do either. The matter would be settled by a panchayat composed of native officers drawn from each regiment.
- Charles Ball,wrote one of the earliest histories of the uprising.

Leaders and followers

- To fight the British, leadership and organisation were required, and for this, they turned towards the Mughal ruler, Bahadur Shah, who agreed to be the nominal leader of the rebellion.
- In Kanpur, the sepoys and people of the town agreed to support Nana Sahib.
- The Rani of Jhansi was forced to assume the leadership of the uprising.
- Kunwar Singh, a local Zamindar in Arrah in Bihar, too took the leadership.
- The local leaders emerged, urging peasants, zamindars, and tribals to revolt eg – Shah Mal mobilised the villagers of pargana Baraut in Uttar Pradesh; Gonooa, a tribal cultivator of Singhbhum in Chotanagpur, became a rebel leader of the Kol tribals of the region.

Rumours and prophecies

- There was the rumour that the British government had hatched a gigantic conspiracy to destroy the

caste and religion of the Hindus and Muslims.

- The rumour said that the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
- The sepoys and the common people refused to touch the atta.
- There was a fear and suspicion that the British wanted to convert Indians to Christianity.
- The sepoy had fear about bullets coated with the fats of cows and pigs, and biting those bullets would corrupt their caste and religion.

Why did people believe in rumours?

- The British adopted policies aimed at reforming Indian society by introducing Western education,Western ideas, and Western institutions.
- The British established laws to abolish customs like Sati (1829) and to permit the remarriage of Hindu widows.
- The British introduced their own system of administration, laws and their methods of land settlements and land revenue collection.

REVOLT IN AWADH

"A cherry that will drop into our mouth one day"

- 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 it was annexed to the British Empire.
- The Subsidiary Alliance had been imposed on Awadh in 1801.
- The terms of this alliance, the Nawab had to disband the British military forces to position their troops within the kingdom and act on 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 chiefs and taluqdars.

Subsidiary Alliance

- Subsidiary Alliance was a system devised by Lord Wellesley in 1798. All those who entered into such an alliance with the British had to accept certain terms and conditions:
- The British would be responsible for protecting their allies from external and internal threats to their power.
- In the territory of the allies, a British armed contingent would be stationed.
- The ally would have to provide the resources for maintaining this contingent.
- The allies could enter into agreements with other rulers or engage in warfare only with the permission of the British.

"The life was gone out of the body"

- Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being misgoverned.
- 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.
- 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, and the body of this town had been left lifeless.

FIRANGI RAJ AND THE END A WORLD

- Firangi word derived from Persian language.
- The British removed Nawab Wajid Ali Shah from the throne, due to the removal of the Nawab, the condition of the musicians, artisans, chefs and workers present in the court worsened.
- The condition of the taluqdars became very bad under British rule.
- Taluqdar used to be the person who collected tax from the farmers during the Mughal rule.
- These taluqdars were removed after the British takeover of Awadh. All their forts were demolished and their army was also abolished.
- The British government thought that the land would be handed over directly to the farmers by

removing the talukdars, which would reduce the exploitation of the farmers.

WHAT THE REBELS WANTED-The vision of unity

- The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
- The ishtahars (notifications) harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.
- In1857, the British spent Rs. 50,000 to incite the Hindu population against the Muslims but the attempt failed.

Against the symbols of oppression

- The land revenue settlements had dispossessed the landholders, both big and small, and foreign commerce had driven artisans and weavers to ruin.
- Every aspect of British rule was attacked and the firangi were accused of destroying a way of life that was familiar and cherished.
- The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity.
- People were urged to come together and fight to save their livelihood, their faith, their honour, their identity.

The Search for Alternative Powers

- Rebels established parallel administration in Delhi, Lucknow and Kanpur after capturing centres of British power. Later they failed.

REPRESSION

- Before sending out troops to reconquer North India, the British passed a series of laws to help them quell the insurgency.
- By a number of Acts, passed in May and June 1857, not only was the whole of North India put under martial law, but military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion.
- The ordinary processes of law and trial were suspended, and it was put out that rebellion would have only one punishment death.
- North India was brought under a strict law for prolonged attacks on the British – One force moved from Calcutta into North India, another from Punjab to reconquer Delhi.
- Rebel landholders were dispossessed and the loyal rewarded.

IMAGES OF THE REVOLT

- Official accounts of colonial administration and military men left their versions in letters and diaries, autobiographies, and official histories.
- The changing British attitudes were evident through the innumerable memos, notes, and assessments of situations.
- The pictorial images were produced by the British and Indians – paintings, pencil drawings, cartoons, and bazaar prints.

Celebrating the saviours

- Official accounts of colonial administration and military men left their versions in letters and diaries, autobiographies, and official histories.
- The stories of the revolt that were published in British newspapers and magazines narrated the violence acts of the mutineers.
- British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions.

"Relief of Lucknow", was painted by **Thomas Jones Barker In 1859**.

English women and the honour of Britain

***In Memoriam*-Joseph Noel Paton:-**The British government was asked to protect the honor of innocent women and ensure the safety of helpless children. Artists expressed and shaped these sentiments through their visual representations of trauma and suffering.

The performances of terror

- The urge for vengeance and retribution was expressed in the brutal way in which there bels were

executed.

- They were blown from guns or hung from the gallows.
- Images of these executions were widely circulated through popular journals.
- 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

- The nationalist movement drew its inspiration from the events of 1857.
- Art and literature had helped in keeping alive the memories of 1857.
- Heroic poems were written about the valour of the queen (Rani Lakshmi Bai).
- Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers, and valiantly fighting till her last.
- Shubhadra Kumari chouhan-'khoob lari mardani who to Jhansi wali rani thi.

MULTIPLE CHOICE QUESTIONS (MCQs)

Question no. 1-5 fact and information based.

1. Which of the following was an immediate cause of the 1857 Revolt?
(A)The Doctrine of Lapse (B) Enfield rifle cartridges rumored to be greased with cow and pig fat
(C) The introduction of the zamindari system (D) Lord Curzon's Partition of Bengal

2. Who was proclaimed the symbolic leader (Emperor of India) by the rebels in Delhi during the uprising?
(A)Nana Sahib (B) Bahadur Shah II (Zafar) (C)Tantia Tope (D) Rani Lakshmibai

3. The city that witnessed a fierce siege and massacre at the Satichaura Ghat, becoming a turning point in British reprisal policies, was:
(A) Lucknow (B) Kanpur (Cawnpore) (C) Jhansi (D) Bareilly

4. Which section of Indian society generally remained *aloof* or even helped the British during the revolt, partly due to fear of losing newly-acquired privileges?
(A) Sepoys in the Bengal Army
(B) Talukdars of Awadh
(C) Commercial magnates and zamindars created by Permanent Settlement
(D) Rural peasantry of Bundelkhand

5. In colonial visual representations after 1857, the figure of Rani Lakshmibai was often depicted to:
(A) Highlight British benevolence toward Indian rulers
(B) Portray Indian queens as passive victims
(C) Created the image as a masculine warrior
(D) Celebrate gender equality within the Company's regime

Assertion and Reason Questions :(6-9)

Choose the correct option:

(A) Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of Assertion (A).
(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A).
(C) Assertion (A) is true, but Reason (R) is false.
(D) Assertion (A) is false, but Reason (R) is true.

6. **Assertion (A):** The 1857 revolt failed to overthrow British rule in India.
Reason (R): The revolt lacked coordinated leadership and was localized in nature.

7. **Assertion (A):** Bahadur Shah Zafar was declared the Emperor of India by the rebels.
Reason (R): He had long been preparing to overthrow the British rule through secret military alliances.

8. **Assertion (A):** British historians often portrayed the Revolt of 1857 as a mere sepoy mutiny.
Reason (R): They wanted to downplay the extent of Indian participation and nationalism in the uprising.

9. **Assertion (A):** The British carried out brutal reprisals in Delhi after recapturing it in 1857.
Reason (R): Delhi was the administrative capital of British India and posed the greatest threat.

10. Who among the following rebels took over the bungalow of a British official and turned it into a 'hall of justice' to settle disputes during 1857 in Uttar Pradesh?
(A) Shah Mal (B) Maulvi Ahmadullah Shah (C) Gonoo (D) Kunwar Singh

11. Match the leaders with the places of revolt:

Column A (Rebel Leaders)	Column B (Places)
A Rani Lakshmibai	i. Kanpur
B Nana Sahib	ii. Bareilly
C Kunwar Singh	iii. Jhansi
D Khan Bahadur Khan	iv. Arrah

Options:
(A)A–iii, B–i, C–iv, D–ii (B)A–i, B–iii, C–ii, D–iv
(C)A–iv, B–ii, C–i, D–iii (D) A–ii, B–iv, C–iii, D–i

12. Match the British officials with their roles during 1857:

Column A (Officials)	Column B (Roles)
A Lord Canning	i. Commander-in-Chief during 1857
B Colin Campbell	ii. Governor-General during the revolt
C William Hodson	iii. Led the recapture of Delhi
D Henry Lawrence	iv. Commissioner of Lucknow

Options:
(A) A–ii, B–i, C–iii, D–iv (B) A–i, B–ii, C–iv, D–iii
(C) A–iii, B–iv, C–i, D–ii (D) A–ii, B–iii, C–i, D–iv

13. Match the places with their significance in the revolt:

Column A (Places)	Column B (Significance)
A Meerut	i. Nana Sahib’s stronghold
B Kanpur	ii.10 may revolt Broke out
C Lucknow	iii. Siege and British recapture
D Jhansi	iv. Led by Rani Lakshmibai

Options:
(A)A–ii, B–i, C–iii, D–iv (B)A–ii, B–i, C–iv, D–iii
(C)A–iv, B–iii, C–i, D–ii (D)A–iii, B–iv, C–ii, D–i

14. Match the sources with what they represent:

Column A (Sources)	Column B (Representation)
A Paintings like “Relief of Lucknow”	i. Glorification of British heroism
B Sepoy testimonies	ii. First-person rebel perspectives
C Letters of British officers	iii. Colonial military views
D Indian nationalist writings	iv. Anti-colonial interpretation

Options:
(A)A–i, B–ii, C–iii, D–iv (B)A–iv, B–iii, C–ii, D–i
(C)A–iii, B–iv, C–i, D–ii (D)A–ii, B–i, C–iv, D–iii

15. Match the following leaders with their roles:

Column A (Leaders)	Column B (Role/Action)
A Tantia Tope	i. General of Nana Sahib's army
B Mangal Pandey	ii. Fired the first shot at Barrackpore
C Rani Lakshmibai	iii. Fought bravely to defend Jhansi
D Bahadur Shah Zafar	iv. Symbolic head of the revolt

Options:

(A) A–i, B–ii, C–iii, D–iv (B) A–ii, B–i, C–iv, D–iii
(C) A–iv, B–iii, C–ii, D–I (D) A–iii, B–iv, C–i, D–ii

Statement-Based MCQs (Q 16-19)

Choose the correct option:

(A) Both statements are true
(B) Both statements are false
(C) Statement I is true; Statement II is false
(D) Statement I is false; Statement II is true

16. **Statement I:** The 1857 revolt was limited only to the Bengal army and did not receive civilian support.
Statement II: Several sections of society, including peasants, artisans, and landlords, actively participated in the rebellion.

17. **Statement I:** The British government used brutal force to suppress the 1857 rebellion.
Statement II: After 1857, the British Crown took direct control of Indian administration from the East India Company.

18. **Statement I:** The Doctrine of Lapse was one of the major causes of resentment among Indian rulers.
Statement II: According to the Doctrine of Lapse, adopted sons of Indian rulers were permitted to inherit thrones.

19. **Statement I:** Bahadur Shah Zafar played an active military role in planning and executing the rebellion of 1857.
Statement II: The rebels declared Bahadur Shah Zafar as their symbolic leader and emperor.

20.Why was Awadh referred to as the 'Nursery of the Bengal Army' during the 1850s?

(A) Known for strong resistance to British rule (B) Major recruiting ground for the Bengal Army
(C) Centre for British military training (D) Base for British military leaders

21. Identify the popular image given below and write its name.



(A) Charles Cornwallis
(B) Kunwar Singh
(C) Bahadur Shah
(D) Nana Sahib

ANSWERS KEY

1B 2B 3B 4C 5C 6A 7C 8A 9C 10A 11A 12A
13A 14A 15A 16D 17A 18C 19D 20B 21C

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

Q22. Write a note on Subsidiary Alliance.

Answer:

- Subsidiary Alliance was a system introduced by Lord Wellesley in 1798. Those who entered into such an alliance with the British had to accept certain terms and conditions.
- The British would be responsible for protecting their ally from external and internal threats to their power.
- In the territory of the ally, a British armed contingent would be stationed.
- The ally would have to provide the resources for maintaining this contingent.
- The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.
- The ally had to keep the resident who was the representative of the Governor General and was not under direct British rule.

Q23. Describe any three sources to know about the Revolt of 1857.

Answer:

- Three important sources to know about the Revolt of 1857 are:
- Official British records and accounts - Reports, letters, and dispatches by British officials provide details of events, military actions, and British perceptions.
- Newspaper reports - Newspapers like Delhi Urdu Akhbar (14 June 1857) describe the impact on daily life, breakdown of routine, and public mood in rebel held areas.
- Proclamations and rebel documents - Proclamations issued by rebels in cities appealed for unity and described British policies as threats to religion and culture.
- These sources give insights into rebel ideology and public response.

Q24. Under what circumstances did Bahadur Shah Zafar bless the rebellion of 1857? Explain.

Answer:

- Bahadur Shah Zafar initially reacted with horror and rejection when sepoys from Meerut arrived at the Red Fort on 11 May 1857.
- However, as more sepoys entered Delhi and ordinary people joined them, Europeans were killed, and the city went out of British control, the situation changed.
- Some sepoys rode into the Red Fort, defying court etiquette, and demanded his blessings.
- by armed sepoys with no other option, the old Mughal emperor reluctantly agreed to be the nominal leader.
- This gave the revolt legitimacy as it could now be carried on in the name of the Mughal emperor.

Q25. Explain the grievances of the sepoys against the British preceding the uprising of 1857.

Answer:

- The sepoys had several grievances against the British before 1857.
- They were unhappy with low pay, racial discrimination, and lack of promotion opportunities.

- The General Service Enlistment Act (1856) required them to serve overseas, which many Hindus considered against their religion.
- The introduction of greased cartridges for among the sepoys.
- Enfield rifles, rumoured to be coated with cow and pig fat, was seen as an attack on Hindu and Muslim religious beliefs.
- These fears, combined with the annexation policies and displacement in regions like Awadh, created widespread discontent

Q26. How did the British suppress the Revolt of 1857? Explain.
Answer:

- The British suppressed the Revolt of 1857 through brutal military action and strategic planning. .
- The British adopted a policy of ruthlessness, executing rebels and destroying villages to terrorize the population.
- Before sending out troops to reconquer North India, the British passed a series of laws to help them quell the insurgency.
- By a number of Acts, passed in May and June 1857, not only was the whole of North India put under martial law, but military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion.
- The ordinary processes of law and trial were suspended, and it was put out that rebellion would have only one punishment death.
- North India was brought under a strict law for prolonged attacks on the British – One force moved from Calcutta into North India, another from Punjab to reconquer Delhi.
- Rebel landholders were dispossessed and the loyal rewarded.

Q27. How did the rebel proclamations of 1857 appeal for unity? Explain.
Answer:

- The rebel proclamations of 1857 appealed for unity by addressing both Hindus and Muslims together against the common enemy - the 'firangis' (British).
- Issued in Hindi, Urdu, and Persian, they urged the population to unite, rise, and exterminate the foreigners who threatened their religion and traditions.
- They highlighted how British policies, including the greased cartridges, had corrupted the faith of both communities.
- By calling for joint action, the proclamations aimed to overcome religious differences and create a broad-based resistance involving sepoys, peasants, zamindars, and townspeople against British rule.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

Q 28 Examine the visual representations of the revolt of 1857 that provoked a range of different emotions and reactions.

- **Answer**: There are a number of visual representations of the revolt of 1857 like paintings, pencil drawings, etchings, posters, cartoons, bazaar prints, etc which were produced by the British and Indian artists and painters.
  These are discussed below:
- British pictures offers a variety of images that were meant to provoke a range of different emotions and reactions.
- Some of them commemorate the British heroes who saved the English and repressed the rebels. For e.g. '**Relief of Lucknow'**, painted by Thomas Jones Barker in 1859 depicts the efforts of James Outrom, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow.

- Newspaper reports have a power over public imagination.
- This reported about the incidence of violence against women and children and raised a public demand in Britain for revenge and retribution.
- Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering.
- "**In Memoriam**" was painted by Joseph Noel Paton in which English women and children huddled in a circle, looking helpless and innocent seemingly waiting for the inevitable dishonor, violence and death coming from the rebels.
- This represents the rebels as violent and brutish.
- In another set of sketches and paintings women are seen in a different light. They appear heroic, defending themselves against the attack of rebels, for e.g. a painting depicts Miss Wheeler who stands firmly at the centre, defending her honour, single-handedly killing the attacking rebels.
- This picture is represented as having a deeper religious connotation. It is a battle to save the honour of Christianity and the book lying on the floor is the Bible.
- As waves of anger and shock spread in Britain, demands for retribution grew louder. Threatened by the rebellion, the British felt that they had to demonstrate their invincibility.
- For e.g. in an image an allegorical female figure of justice with a sword in one hand and a shield in the other is seen. Her posture is aggressive, her face expresses rage and the desire for revenge.
- She is trampling sepoys under her feet while a mass of Indian women with children cower with fear.
- When Governor General Canning declared that a gesture of Leniency, he was mocked in the British press.
- In a British Journal of comic satire, Canning is shown as a looming father figure, with his protective hand over the head of a sepoy who still holds sword and dagger in hands, both dripping with blood.
- On the other hand leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule.
- For e.g. Rani of Jhansi was represented as in popular prints a masculine figure chasing the enemy slaying British soldiers and valiantly fighting till her last.
- She is usually portrayed in battle armour, with a sword in hand and riding a horse, a symbol of the determination to resist injustice and alien rule.

Q29 'A chain of grievances in Awadh linked the prince, taluqdars, peasants and sepoy to join hands in the revolt of 1857 against the British". Examine the statement.

- **Answer**: Since 1800 century, Awadh faced a number of grievances which linked the princes, taluqdars, peasants and sepoys to join hands in the revolt of 1857 against the British.
- The British wanted to annex Awadh in their empire.
- This conquest happened in stages which were:

Annexation of Awadh:

- The Subsidiary Alliance had been imposed on Awadh in 1801, which confined the power of the Nawab over his territory as his military force disbanded.
- The British became increasingly interested in acquiring the territory of Awadh as it was economically and geographically important for them.
- By annexation policy Nawab Wajid Ali Shah (Awadh) was dethroned and exiled to Calcutta on the plea that the region was being misgoverned.
- The emotional upheaval was aggravated by immediate material losses, e.g. it led cultural loss as well as many people lost their livelihood.

Dispossession of Taluqdars:

- Before the advent of the British, the Taluqdars were powerful and maintained armed retainers, built forts and enjoyed degree of autonomy.
- Immediately after the annexation of Awadh, the taluqdars were disarmed and their forts destroyed.

- The revenue settlement, known as the 'Summary Settlement', proceeded to remove the taluqdars wherever possible.

Suppression of the Peasants:

- Under the British rule there was no guarantee that in times of hardship or crop failure the revenue demand of the state would be reduced or collection postponed, or that in times of need they would get any loan or support that the taluqdar had earlier provided.
- Thus, with this suppression, neither taluqdars nor peasants had any reasons to be happy with the annexation.

Rage of Sepoys:

- Before 1820, the British were very gentle with the sepoys but in 1840 this began to change.
- The British officers developed sense of superiority and started treating the Indian sepoys as their inferiors. Abuse and physical violence became common.

Trust was replaced by suspicion.

- Most of the sepoys were from Awadh and Eastern Uttar Pradesh.
- The fears of the sepoys about the new cartridges, their grievances about leave, their grouse about the increasing misbehavior and racial abuse on the part of their white officers were the responsible factors for their rage.

Q30 "Rumours and prophecies played a part in moving the people into action during the revolt of 1857." Examine the statement with rumours and reasons for its belief.

- **Answer:** Rumours and prophecies played an important part in moving people to action.
- Rumours and prophecies reflect about the minds of people who believed them, their fears and anxiety, their faiths and beliefs.
- Rumours circulate only when they resonate with the deeper fears and suspicions of people.
- Rumours during Rebellion:
- There were rumours that the Indian sepoys were intentionally given the Enfield rifles, and its bullets were coated with the fat of cows and pigs and biting those bullets would corrupt their caste and religion.
- Another rumour was The British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
- The reasons of believing in these rumours are discussed below:
- From that time under the leadership of Governor General Lord William Bentinck, the British adopted policies aimed at 'reforming' Indian society by introducing Western education, Western ideas and Western institutions.
- With the cooperation of sections of Indian society they set up English-medium schools, colleges and universities which taught Westerp sciences and the liberal arts.
- The British established laws to abolish customs like sati (1829) and to permit the remarriage of Hindu widows.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.

Q 31 Read the following passage carefully and answer the questions that follows:

What the sepoys thought

This is one of the arzis (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 countrymen 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?

31.1 What is the source of this passage?

Ans. This is one of the *arzis* (petition or application) of rebel sepoys that have survived.

31.2 What was the immediate cause of the 1857 revolt?

Ans The immediate cause was the introduction of new Enfield rifles, which used cartridges greased with the fat of cows and pigs.

31.3 Why were the Indian Sepoys against the British?

Ans i Indian sepoys were treated poorly and discriminated against by British officers.
ii They were paid less salary.
iii They had limited opportunities for promotion.
iv The use of Enfield rifles with cartridges greased with cow and pig fat hurt their religious sentiments.

Q32 Read the following passage carefully and answer the questions that follows:

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.

32.1 Who was François Sisten?

Ans François Sisten was a native Christian police inspector in Sitapur.

32.2 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, making him appear as one of the locals sympathetic to the rebellion.

32.3 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 suggests that there was active communication between the sepoy lines across various cantonments. Sepoys or their messengers moved from one station to another, spreading messages of resistance. This shows that people were planning, coordinating, and discussing the rebellion on a broader scale.

Q33. Read the following passage carefully and answer the questions that follows:

Ordinary Life in Extraordinary Times

What happened in the cities during the months of the revolt? How did people live through those months of tumult? How was normal life affected? Reports from different cities tell us about the breakdown in routine activities. Read these reports from the Delhi Urdu Akhbar, 14 June 1857:

The same thing is true for vegetables and saag (spinach). People have been found to complain that even kaddu (pumpkin) and baingan (brinjal) cannot be found in the bazaars. Potatoes and arvi (yam) when available is of stale and rotten variety, stored from before by farsighted kunjras (vegetable growers). From the insides of the garden the city, some produce does reach a few places but the poor and the middle class can only lick their lips and watch them (as they are earmarked for the select).

There is something else that needs attention which is causing a lot of damage to the people which is that the water-carriers have stopped filling water. Poor Surface (gentility) are seen carrying water in pails on their shoulders and only then the necessary household tasks such as cooking, etc. can take place. The halalkhors (righteous) have become haramkhors (corrupt), many mohallas have not been able to earn for several days and if this situation continues then decay, death and disease will combine together to spoil the city's air and an epidemic will spread all over the city and even to areas adjacent and around.

33.1 From where has this report been taken?

33.1 This report has been taken from the Delhi Urdu Akhbar dated 14 June 1857.

33.2 How was the normal life of the cities affected?

33.2 Because of the Revolt of 1857, the normal life of the cities was affected. There was a complete breakdown of routine activities.

33.3 What was the position of vegetable supply in the cities?

33.3 The supply of vegetable was disrupted. The people complained about the non-availability of even pumpkin and brinjal. If potatoes and; jam were available, they were stale and rotten. No doubt, some people brought vegetable from the gardens that existed in the cities. But these vegetables was very costly. Only the rich and the middle classes could afford it.

MAP BASED QUESTION

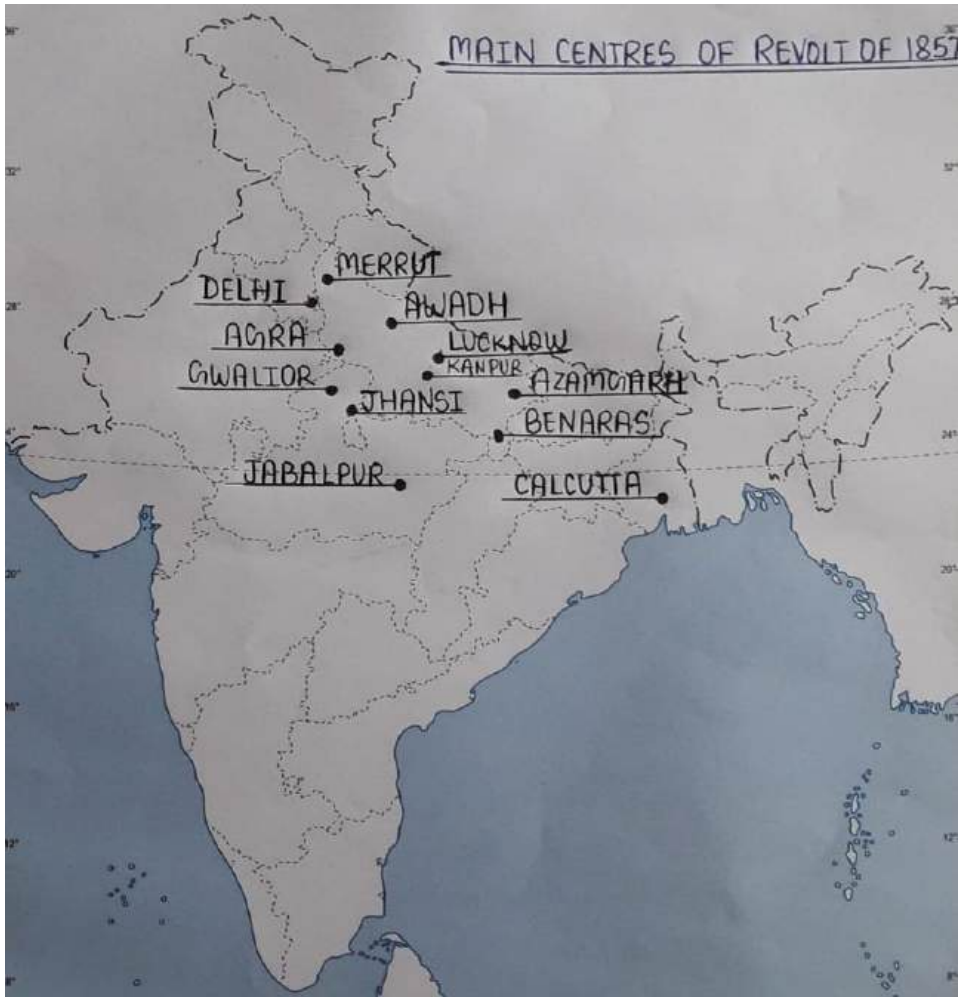
On the political map of India locate and label the following sites:

34.1 Territories/cities under British Control in1857: Punjab, Sindh, Bombay, Madras, Berar, Bengal, Bihar, Orissa, Surat, Calcutta, Patna, Allahabad. (Page No. 267)

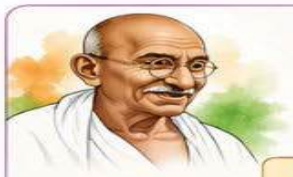
34.2 Main centres of the Revolt of 1857: Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra, and Awadh. (Page No. 275)

FOR SELF NOTES


TERRITORIES / CITIS UNDER
BRITISH CONTROL IN 1857
PUNJAB
SIND
ALLAHABAD
PATNA
BIHAR
BENGAL
CALCUTTA
SURAT
BERAR
BOMBAY
ORISSA
MADRAS


MAIN CENTRES OF REVOLT OF 1857
MERRUT
DELHI
AWADH
AGRA
LUCKNOW
KANPUR
GWALIOR
AZAMGARH
JHANSI
BENARAS
JABALPUR
CALCUTTA

THEME 11: MAHATMA GANDHI AND THE NATIONALIST MOVEMENT CIVIL DISOBEDIENCE & BEYOND



CHAPTER 11

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

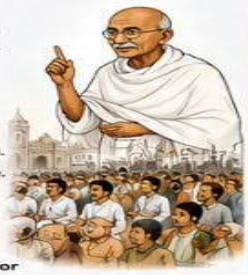
CIVIL DISOBEDIENCE AND BEYOND



Mahatma Gandhi was the most influential leader of India's freedom struggle. He transformed the national movement by involving millions of ordinary people and leading it through non-violence and *satyagraha*.

1. A LEADER ANNOUNCES HIMSELF

- Gandhi returned to India in January 1915 after 20 years in South Africa.
- In South Africa he developed satyagraha (truth-force), harmony between religions and fought against discrimination.
- India had changed: Indian National Congress had grown; Swadeshi movement (1905–07) had created new leaders – Lal, Bal and Pal (Tilak, Bipin Chandra Pal, Lala Lajpat Rai).
- Gandhi's mentor: Gopal Krishna Gokhale.
- He travelled across India for a year to understand people and their problems.
- His first major speech at Banaras Hindu University (Feb 1916) criticized the indifference of the rich towards the poor and said India's salvation lies in the farmer.



Gandhi's early message:
True self-rule is impossible without caring for the peasants and the poor.

2. EARLY EXPERIMENTS WITH SATYAGRAHA

Champaran Satyagraha (1917)
- Against forced cultivation of indigo by European planters.
- Gandhi lived with peasants, investigated their grievances.
- The illegal system was abolished.

Kheda Satyagraha (1918)
- Crop failure, yet British demanded full tax.
- Gandhi supported peasants' refusal to pay tax.
- Partial remission of revenue granted.

Ahmedabad Mill Strike (1918)
- Textile workers demanded higher wages.
- Gandhi led a peaceful strike and fasted.
- Workers' demand accepted.

These struggles gave Gandhi confidence that satyagraha could work in India.

3. Non-Cooperation Movement (1920–22)

Causes
- Rowlatt Act
- Jallianwala Bagh massacre (1919)
- Khilafat issue
- Disappointment with British rule

- Launched by Gandhi in 1920.
- Boycott of titles, foreign clothes, law courts, schools and legislatures.
- Khadi and charkha promoted.
- Participation of students, women, peasants, workers, traders.
- Movement withdrawn in 1922 after Chauri Chaura incident (violence erupted).



First movement to involve masses on a large scale under Gandhi's leadership.

4. Towards Civil Disobedience

- In the 1920s, the Congress worked in provinces, constructing organization.
- Simon Commission (1927) – slogan: "Simon Go Back".
- All parties conference failed.
- Lahore Session (Dec 1929) – Poorna Swaraj (Complete Independence) declared as goal.
- 26 January 1930 observed as Independence Day.

Why Civil Disobedience?
- To challenge unjust British laws.
- To make independence a mass goal.
- To unite people across communities.



5. Civil Disobedience Movement (1930–34)

Salt March (Dandi March)
12 March – 6 April 1930



- To protest the Salt Law.
- Gandhi walked 240 miles from Sabarmati Ashram to Dandi.
- Broke the law by making salt from sea water.
- Sparked nation-wide civil disobedience.

Spread of Movement
- People broke salt law in coastal areas.
- Boycotts, picketing of foreign goods and liquor shops.
- No taxes in some areas.
- Forest laws and other unjust laws were broken.



British Response
- Thousands of volunteers arrested.
- Gandhi arrested on 5 May 1930.
- Repression continued.



Gandhi–Irwin Pact (1931)
- Gandhi released.
- Salt law relaxed in coastal areas.
- Right to peaceful picketing allowed.
- Gandhi attended Second Round Table Conference in London.



Movement slowed down after 1934, but it had awakened the nation.

6. Later Developments

- Government of India Act, 1935 – introduced provincial autonomy.
- 1937 Elections – Congress formed ministries in several provinces.
- World War II (1939) – Viceroy declared India's participation without consulting Indians.
- Congress ministries resigned.
- Individual Satyagraha (1940) launched.
- Quit India Movement (1942): "Do or Die" – British Quit India.
- Massive repression; top leaders jailed.



7. Role in Hindu–Muslim Unity

- Gandhi wanted unity among all communities.
- Opposed separate electorates.
- Fasted to stop communal violence.
- Visited riot-hit areas (Noakhali, Bihar, Calcutta, Delhi).
- Supported Khilafat earlier for unity.
- Promoted inter-faith prayer meetings.
- His efforts could not prevent Partition but he worked till the last for peace.



8. Last Years and Assassination



- India became independent on 15 August 1947, but Partition brought violence.
- Millions were displaced; communal killings took place.
- Gandhi worked for peace and rehabilitation of refugees.
- He fasted in Calcutta and Delhi to stop violence.
- Assassination: 30 January 1948 (by Nathuram Godse)
- His last words: "Hey Ram"



Gandhi's Ideals and Legacy

- Truth (Satya) and Non-violence (Ahimsa)
- Satyagraha – Truth-force
- Simplicity, self-reliance, swadeshi, khadi
- Equality of all – against untouchability, caste discrimination and oppression
- Empowerment of women and peasants
- His methods inspired freedom struggles across the world.

Key Takeaway



Mahatma Gandhi transformed the nationalist movement into a people's movement through his philosophy of truth, non-violence and satyagraha. He fought for independence as well as for a just, equal and compassionate society.



LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Understand the nationalist movement in chronological order.

❖ Correlate the significant elements of the nationalist movement and the nature of ideas, individuals, and institutions under the Gandhian leadership.

❖ Debate on the significant contributions of Gandhi to understand his mass appeal for nationalism.

❖ Explore the ways of interpreting historical source such as newspapers, biographies and autobiographies diaries, letters

SNAPSHOT OF THE CHAPTER

Introduction

- Garibaldi is associated with the making of Italy.
- George Washington is linked with the American War of Independence.
- Ho Chi Minh is remembered for Vietnam's struggle against colonial rule.
- Similarly, Mahatma Gandhi is regarded as the "Father of the Indian Nation".

A Leader Announces Himself

Mahatma Gandhi Return to India

- In January 1915, Mohan Das Karamchand Gandhi returned to India after spending about 20 years in South Africa.
- He had gone there in 1893 as a lawyer.
- In South Africa, he became a leader of the Indian community.
- Historian Chandran Devanesan said:

"South Africa was the making of the Mahatma."

Political Situation in India (1915)

- The Indian National Congress had branches in many cities and towns.
- The Swadeshi Movement (1905–07) increased nationalist feelings among the middle classes.
- Important Leaders:

Extremists ("Lal-Bal-Pal")Bal Gangadhar Tilak (Maharashtra,) , Bipin Chandra Pal (Bengal), Lala Lajpat Rai (Punjab)These leaders supported militant opposition against British rule.

Moderates

- Preferred gradual reforms and peaceful methods.
- Gandhiji's political mentor was Gopal Krishna Gokhale. On the advice of Gopal Krishna Gokhale Gandhiji travelled across India for one year to understand the people and conditions.

Banaras Hindu University Speech (1916)

- Gandhi Ji made his first major public appearance at Banaras Hindu University.

The Making and Unmaking of Non-cooperation

- Champaran Satyagraha (1917) :Gandhi Ji supported indigo peasants in Champaran, Bihar.

Ahmedabad Mill Strike (1918):Gandhi Ji helped textile mill workers demand higher wages.Kheda Satyagraha (1918): Supported peasants in Kheda, Gujarat.,Farmers received relief from taxes due to crop failure.Rowlatt Act (1919)Passed on the recommendation of Sir Sidney Rowlatt.Allowed the British government to arrest people without trial. Rowlatt Satyagraha Gandhi ji launched a nationwide protest against this Act. Jallianwala Bagh Massacre (13 April 1919 Happened in Jallianwala Bagh Amritsar Punjab . General Dyer ordered troops to fire on a peaceful gathering. More than 400 people were killed.

Knitting a Popular Movement (1920)

Gandhi ji's Called for a campaign of Non-Cooperation with British rule People were asked to: boycott schools , colleges , courts, refuse titles, avoid british goods, and not pay taxes..

Gandhi ji and Hindu-Muslim Unity

- Gandhi ji united the Khilafat Movement with Non-Cooperation.
- He believed Hindus and Muslims together could end British rule.
- Chauri Chaura Incident (1922)In February 1922, peasants attacked and burned a police station at Chauri Chaura. Several Policemen were killed. Gandhi ji immediately called off the movement because of violence.

Mahatma Gandhi as a People's Leader

Mahatma Gandhi dressed like common people, lived like them, and spoke their language .He used the charkha daily. Promoted khadi over imported cloth. • Peasants saw Mahatma Gandhi as a saviour from heavy taxes and cruel British officials.

The Salt Satyagraha a case study / Civil Disobedience Movement 1930

Lahore Session of Congress (December 1929)

1. Jawaharlal Nehru became Congress President
2. Demand for Purna Swaraj• Congress declared complete independence as its goal.
3. 31 December 1929: Tricolour flag hoisted on the banks of River Ravi.
4. 26 January 1930: Celebrated as Independence Day across India.

Dandi March (12 March 1930 to 6April 1930)

Mahatma Gandhi began the march from Sabarmati Ashram to Dandi.78 followers joined him.

Importance of Salt March/ Dialogues : International Attention, Women's Participation , British Realisation.

Quit India Movement (8 August 1942 , Mumbai): After failure of Cripps Mission Mahatma Gandhi started Quit India movement and gave slogan: "Do or Die

THE LAST HEROIC DAYS:

Gandhi was in Kolkata on 15 August 1947.

• He fasted and worked for communal harmony. He visited Noakhali, Bihar, Calcutta, Delhi to stop Hindu and Muslim riots.

At his daily prayer meeting on the evening of 30 January 1948, Gandhiji was shot dead by a young man named Nathuram Godse.

Knowing Gandhi

Public voice and private Script, Speeches and private letters of Mahatma Gandhi and his Contemporaries. Journal, Harijan ,A Bunch of Old Letters. Autobiographies, Through police eyes: Fortnightly report of the home department, From newspapers.

Some important events in brief

Simon Commission (1927): An all India campaign in opposition to the all-white Simon commission sent by the British to inquire into condition in the colony.

Bardoli Satyagraha (1928): Led by Vallabhbhai Patel. Protest against unjust taxation in Gujarat.

Round Table Conference : First Round Table Conference – 1930 ,Second Round Table Conference – 1931 Third Round Table Conference – 1932 ,Gandhi ji attended the Second Round Table Conference.

Poona Pact (1932): Agreement between Mahatma Gandhi and B. R. Ambedkar

•.Government of India Act (1935) Introduced provincial autonomy, Elections held in 1937.Congress formed governments in 8 provinces.

Individual Satyagraha (1940–41) Congress organized a series of individual satygrah to pressure the British for freedom.

MULTIPLE CHOICE QUESTIONS (MCQs)

1. Choose the correct option from the following to fill in the blank regarding regions of nationalist leaders of India :

Bipin Chandra Pal : Bengal; Bal Gangadhar Tilak : _____.

(A) Delhi (B) Gujarat (C) Maharashtra (D) Bihar

2. Who amongst the following leaders struggled to free Vietnam from the imperialist control?

(A) Nguyen Hue (B) Ho-Chi-Minh (C) Qin Shi Huang (D) Mao-Ze-Dang

3. Arrange the following historical events in chronological order and choose the correct option:

I.Champaran Satyagraha II. Kheda Satyagraha III. Jallianwala Bagh Incident IV. Rowlatt Act

Options:

(A) I, II, III, IV (B) I, II, IV, III (C) II, III, I, IV (D) II, IV, III, I

4. Who among the following was called 'Frontier Gandhi's ?

(A)Maulana Azad Khan (B)Khan Abdul Ghaffar Khan
(C)Gopal Krishna Gokhale (D)Dadabhai Naoroji

5. Mahatma Gandhi illustrated his tactical wisdom by picking on Salt Monopoly.
Which of the following statement(s) 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) and (2) only (B) (2) and (3) only
(C) (1), (2) and (3) (D) (2) only

6. Which of the following statements is not correct regarding 'Quit India Movement'?
(A) Quit India Movement was a mass movement.
(B) Thousands of Indians took part in this movement.
(C) 'Independent' governments were proclaimed in Satara and Medinipur.
(D) A series of 'Praja Mandals' were established in princely states.

7. Which of the following movements was broadened by 'Lal-Bal-Pal' and conveyed it as the all-India character of their struggle from 1905-1907?
(A) Gadar Movement (B) Swadeshi Movement
(C) Satyagraha Movement (D) Peasant Movement

NOTE- The options will be same for Q.no 8-10.
(A) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).
(B) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).
(C) Assertion (A) is correct, but Reason (R) is incorrect.
(D) Assertion (A) is incorrect, but Reason (R) is correct.

8. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:
Assertion (A): To broaden the Non-Cooperation Movement, Gandhiji had joined hands with the Khilafat Movement.
Reason (R): Gandhiji hoped that coupling Non-Cooperation and Khilafat could collectively bring an end to the colonial rule.

9. Given below are two statements, one labelled as Assertion (A) and other labelled as Reason (R)
Assertion (A): Gandhiji called for a countrywide agitation against the Rowlatt Act.
Reason (R): British authorized the government to imprison people without trial.

10. Identify the immediate reason of launching the 'Quit India Movement' by Gandhiji against the British rule.
(A) Cabinet Mission (B) Cripps Mission
(C) Simon Commission (D) Mountbatten Plan

11. Consider the following statements about Champaran Satyagraha:
1. It was related to indigo farmers
2. It was Gandhi's first Satyagraha in India
3. It was against salt tax
4. It took place in Gujrat

Options:

A. 1, 2 and 4 B. 1 and 2 only C. 2 and 3 only D. All of the above

12. Match Column I with Column II and choose the correct option.

Column I (International Leaders)	Column II (Roles
a. Mahatma Gandhi	i. American War of Independence
b. J. M. Garibaldi	ii. British withdrawal from India
c. George Washington	iii. The unification of Italy
d. Clement Attlee	iv. Struggle to free India

Options:

(A) a-iii, b-ii, c-iv, d-i (B) a-iv, b-iii, c-i, d-ii
(C) a-iii, b-iv, c-ii, d-I (D) a-iv, b-ii, c-iii, d-i

13 Why was the 1929 Lahore Session of Congress significant?
Choose the correct option from the following:
(A) For Purna Swaraj (B) For British alliance
(C) For Gandhiji's leadership (D) For Rowlatt Act

14. The slogan "Do or Die" was given during the _____ Movement.
(A) Non-Cooperation (B) Civil Disobedience
(C) Quit India (D) Swadeshi

15. Why did the Cabinet Mission come to India in 1946?
Choose the suitable reason from the following options:
(A) To expand the participation of Britishers in the legislature.
(B) To introduce dyarchy at the legislative level.
(C) To suggest a suitable political framework for free India.
(D) To provide a federal court to the Indians.

16. What was the main reason for announcing 'Direct Action Day' by the Muslim League in Aug 1946?
(A) to win its Pakistan Demand (B) to form government in India
(C) to get reservation in Assembly (D) All the above

17. Which are the correct provisions of 'Gandhi-Irwin Pact'?
(A) Civil disobedience would be called off (B) All prisoners would be released
(C) Salt manufacture allowed along the coast (D) All of the above

18. Match the following events with their corresponding years:

Event	Year
(i) Champaran Satyagraha	(a) 1942
(ii) Non-Cooperation Movement	(b) 1930
(iii) Civil Disobedience Movement	(c) 1920
(iv) Quit India Movement	(d) 1917

Option:
(A) i-a, ii-b, iii-c, iv-d (B) i-b, ii-c, iii-d, iv-a
(C) i-d, ii-c, iii-b, iv-a (D) i-c, ii-a, iii-b, iv-d

19. 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

20. Identify the political leader with the following information and choose the correct option:
(A) Bal Gangadhar Tilak (B) M. G. Ranade
(C) Moti Lal Nehru (D) Gopal Krishna Gokhle

21. Identify the historical event shown in the picture
(A) Khilafat Movement (B) Non-Cooperation Movement
(C) Quit India Movement (D) Dandi March

ANSWER KEY:

1 C 2.B 3.B 4.B 5.A 6.D 7.B 8.A 9.A 10.B 11B. 12.B
13A 14C 15C 16.A 17.D 18.C 19.D 20.D 21.D

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

Q.22. "Mahatma Gandhiji with the Charkha has become the most abiding image of Indian Nationalism." Substantiate this statement with examples.

Ans (I) Gandhiji did not want the people to have craze for machinery.
(II) The machines replace the labour force.
(III) In that case poor people would be out of job and had to starve
(IV) To save the poor from starvation Gandhi did not want technology.
(V)He spent part of each day working on the charkha (spinning wheel), and encouraged other nationalists to do likewise.
(VI)He believed the act of spinning would allow break the boundaries that prevailed within the traditional caste system, between mental labour and manual labour. \ Any other relevant point.

23.Examine the philosophy of Mahatma Gandhi on the freedom of India.

Ans i. The distinctive techniques of non-violent protest-Satyagraha.
ii. He promoted harmony between religions.
iii. He first altered upper caste Indians to their discriminatory treatment towards lower castes and women.
iv. He converted Nationalist movement into mass movement.
v. His early Satyagraha Champaran, Kheda, Ahmadabad marked Mahatma Gandhiji as a nationalist with the deep sympathy for the poor.
vii. He initiated Non-cooperation movement as a training for self-rule.
viii.He encouraged Charakha to break the boundaries between mental labour and manual labour.

24. "Various sources are essential for a complete understanding of Gandhiji's contributions in the Indian National Movement." Justify the statement.

Ans. i. Speeches of Mahatma Gandhiji and his contemporaries, including both his associates and his political advises.
ii. Mahatma Gandhiji regularly published in his journal, Harijan.
iii. 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"
iv. Framing a picture - Autobiographies give us an account that is rich in human detail.
v. Another important source is British government records.
vi. Fortnightly Police reports prepared by the Home Department from the early 20th century eg the Fortnightly Reports of the period of the Salt March.
vii. Newspapers: Contemporary newspapers, published in English as well as in the different Indian languages, tracked Mahatma Gandhi's movement represented what ordinary Indians thought of him . Any other relevant point

25 Why was Gandhiji called a 'people's leader' and how did Gandhiji seek to identify himself with the common people? Explain.

Ans. (i) By 1922 Gandhi had transformed the national movement.

(ii) It was no longer a movement of professional and intellectuals, hundreds of thousands of common people joined it.
(iii) Gandhi dressed like the common people.
(iv) People appreciated that Gandhi wears like them, speaks their language and lives like them.
(v) Gandhi went among the people in dhoti and loin cloth.

26. Describe the role of Gandhiji as a social reformer.
Ans (i) Gandhi worked to eradicate social evils.
(ii) He worked against untouchability.
(iii) He spoke against child marriage.
(iv) He worked for Hindu-Muslim unity.
(v) He promoted Khadi and Swadeshi.

27. Explain the activities of the national movement in India during 1905 to 1907.

ANS. (i) India, though colony, yet far more active in political scene.
(ii) Indian National Congress had many branches in different towns and cities.
(iii) Swadeshi Movement of 1905 – 07 had broadened its appeal among the middle classes.
(iv) This movement had thrown up some towering leaders–Lal Bal and Pal on the scene of India.
(v) The alliteration conveying the all India character of their struggle, since their native place provinces were very different from one another.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.
28. "Non- Cooperation Movement became an epoch in the life of Mahatma Gandhi and that of India." Explain the statement of Louis Fisher with examples.
Answer:
(i)Gandhiji got enough experience from the localised small struggles like Champaran, Kheda and Ahmedabad.
(ii) After the end of First World War, the British had instituted censorship of the press and permitted detention without trial.
(iii) In 1919 Rowlatt Act was also promulgated.
(iv) Gandhiji called for a country wide campaign against this act.
(v) The shops were shut down, the schools were closed.
(vi) The protests were intense in Punjab.
(vii) Gandhiji was detained while proceeding to Punjab.
(viii) The working class went on strike and lawyers stopped attend in courts.
(ix) Students stopped attending schools and colleges.
(x) Lawyers refused to attend court.

Q.29. "Gandhiji started the Salt march for various reasons and it resulted in a significant movement." Explain the statement with examples.
Answer:
Reasons for Salt March
(i)Protest against Simon Commission
(ii)Resolution to attain Purna Swaraj by the Congress in 1929 Lahore Session.
(iii)Decision to launch Civil Disobedience Movement.
(iv)Gandhiji chose salt as it was a common ingredient of household needed by everybody.
(v)Salt law gave the British government the monopoly to manufacture salt.
(vi)The people were forbidden from making salt even for domestic use.
(vii)It compelled people to buy it from shops at a high price.
(viii)It involved wanton destruction of property that nature produces in abundance.

(ix)The destruction itself meant more national expenditure.
(x)It deprived the people of a valuable easy village industry.

30 'Quit India Movement' was genuinely a mass movement bringing into its ambit hundreds of thousands of ordinary Indians." Analyse the statement.
Ans. Quit India Movement was a mass movement bringing into its ambit hundreds of thousands of ordinary Indians - The Quit India Movement was launched in August 1942 by Gandhiji.
Causes:
i. Refusal to the proposal of Independence after the second world war.
ii. In the meeting of Congress with Lord Linlithgow, the nature of India's involvement in the war was discussed, but negotiations with Viceroy broke down, the Congress Ministries resigned.
iii. It Gained momentum as it was against the Cripps Mission, Government of India, Act 1935, threat of Japanese aggression.
iv. The political landscape become complicated as now it had become a three ways struggle between the Congress the Muslim league and the British.
v. There was unrest among the masses due to inclusion of India in the Second World War
Events:
i. Strikes and acts of sabotage were organized all over the country. This movement was, in fact a mass movement as thousands of Indians joined the mass movement
ii. Even common people rose to the standard of revolt against British raj.
iii. It energised the youth in large numbers.
iv. In 1945 labour government came to power in Britain and was committed to free India.
v. Gandhi urged to follow the mantra of 'Do or Die'.
vi. British arrested thousands of people and put them into jail.
vii. Civil rights were suppressed.
viii. Freedom of speech was curtailed.
ix. British realized that they had to leave India for good.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the following source carefully and answer the questions that follow

Why was salt the symbol of protest?

This is what Mahatma Gandhi wrote:
The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast.The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.
The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people.
This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

31.1 Why was salt law disliked by the masses?

(31.1) (i) the salt was a natural resource available freely from the sea water and British had monopoly over it. Indians were not permitted to manufacture the salt.
(ii) It was taxed by the British Raj. So people disliked it so much.

31.2 Why were salt officers appointed by the British Government?
(32.2) Salt officers were appointed to look up along the coast that nobody could make salt.

31.3 Why did Lord Irwin fail to understand the significance of Salt March?
(31.3) (i) Irwin dismissed the salt movement thinking that Gandhi would not reach the seacoast.
(ii) He took the movement very lightly.

32. Read the following source carefully and answer the questions that follow:

Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a 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 labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, 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.

Khaddar does not seek to destroy all machinery but it does regulate its use 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

32.1 Why was Gandhiji critical of machines?
ANS. Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced. Any other relevant point
32.2 Why was Charkha considered sacred by Gandhiji?
ANS. (i) To Gandhiji Charkha was like a service, a medium for spiritual upliftment.
(ii) A symbol of dharma, of self-help and self-reliance.
(iii) Of dignity of labour and human values.
32.3 Why did Gandhiji give importance to Khaddar?
ANS. (i) According to Gandhiji, Khaddar regulated use of machinery and check its weedy growth.
(ii) It used simple and domestic machinery for the service of the poorest in their own cottages.

33. Read the following extracts carefully and answer the questions that follow:

The problem with separate electorates

At the Round Table Conference, Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes: Separate electorates to the "Untouchables" will ensure their bondage in perpetuity … Do you want the "Untouchables" to remain "Untouchables" forever? Well, the separate electorates would perpetuate the stigma. What is needed is the destruction of "Untouchability", and when you have done it, the bar sinister, which has been imposed by an insolent "superior" class upon an "inferior" class, will be destroyed. When you have destroyed the bar sinister, to whom will you give the separate electorates?

33.1 Who demanded a separate electorate for the untouchables?
Ans. Dr B.R. Ambedkar demanded a separate electorate for untouchables in the second Round Table Conference.

33.2 Why did Mahatma Gandhi oppose separate electorates for the untouchables?

Ans. Mahatma Gandhi felt that separate electorates for the untouchables would enslave them forever. So they would perpetuate the stigma of untouchability.
33.3 What was the purpose of the Round Table Conference?
Ans. The purpose of the Round Table Conference was to discuss constitutional reforms in India.

MAP-BASED ACTIVITIES:
Important centres of the National Movement: Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi

FOR SELF NOTES


IMPORTANT CENTRES OF
NATIONAL MOVEMENT
LAHORE
AMRITSAR
CHAURI CHAURA
CHAMPARAN
KARACHI
BENERAS
AHMEDABAD
KHEDA
BARDOLI
DANDI

THEME 12: FRAMING THE CONSTITUTION

The Beginning of a New Era



CHAPTER 12

FRAMING THE CONSTITUTION

THE BEGINNING OF A NEW ERA



The Constitution of India, which came into effect on 26 January 1950, is the longest in the world. It was framed between December 1946 and November 1949 in the Constituent Assembly. It sought to heal the wounds of the past, bring people together and build democratic institutions in a diverse society.

1. A TUMULTUOUS TIME

A Time of Hope and Disappointment

- 15 August 1947 – India became free, but was also divided.
- Remembered – Quit India Movement (1942), Subhas Chandra Bose's armed struggle, and the 1946 Naval Ratings' uprising.
- Widespread protests by workers and peasants.
- Hindu–Muslim unity in popular movements, but Communal riots in 1946–47 led to Partition violence and displacement of millions.



Other Challenges

- Princely States – about one-third of India was under rulers (nawabs and maharajas).
- After the British left, some princes dreamed of independence.
- India of many partitions feared.



The Constituent Assembly met in such a background of joy, hope and serious challenges.

2. THE MAKING OF THE CONSTITUENT ASSEMBLY

- Members were not elected on the basis of universal franchise.
- Provincial elections (1945–46) were held.
- Provincial Legislatures elected the representatives to the Assembly.
- The Assembly reflected the social diversity of India.

Composition

- Dominated by Congress (majority of seats)
- Muslim League initially participated, but later boycotted.
- Princely States – some nominated members.
- Included women, members from various communities and regions.

Important Points

- Total Members appointed: 389 (299 from British India, 93 from Princely States)
- After Partition, members from Pakistan left.
- Final strength of the Assembly: 299
- Dr. Rajendra Prasad was elected as the President of the Constituent Assembly.



FRAMING THE CONSTITUTION



3. THE WORK OF THE CONSTITUENT ASSEMBLY

- First meeting: 9 December 1946.
- The Assembly held 11 sessions.
- Total sittings spread over 165 days.
- Committees and sub-committees were formed to draft and revise the Constitution.

Important Committees

- Union Powers Committee – Jawaharlal Nehru
- Union Constitution Committee – Jawaharlal Nehru
- Provincial Constitution Committee – Sardar Patel
- Advisory Committee on Fundamental Rights, Minorities, Tribal and Excluded Areas – Sardar Patel
- Drafting Committee – B. R. Ambedkar (Chairman)



After long debates and discussions, the Constitution was adopted on 26 November 1949 and came into effect on 26 January 1950.

On the midnight of 14 August 1947, Pandit Jawaharlal Nehru said: "Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom."

4. MAJOR DEBATES IN THE ASSEMBLY

- The Assembly discussed every clause carefully.
- Some important debates:
  - Fundamental Rights – to ensure equality, liberty, justice and dignity.
  - Centre–State Relationship – how much power to the Centre and how much to the States.
  - Minority Rights – protection of cultural, religious and educational rights.
  - Universal Adult Franchise – right to vote for all above a certain age, irrespective of caste, religion, gender or property.
  - Language – Hindi in Devanagari script as official language of the Union, with English for a transitional period.
  - Directive Principles – to guide the State in building a just social order.



5. KEY FEATURES OF THE CONSTITUTION



- Sovereign, Socialist, Secular, Democratic, Republic.
- Justice – social, economic and political.
- Liberty of thought, expression, belief, faith and worship.
- Equality of status and opportunity.
- Fraternity assuring dignity of the individual and unity and integrity of the nation.
- Parliamentary system of government.
- Independent judiciary.
- Fundamental Rights and Directive Principles of State Policy.
- Single Citizenship.
- Universal Adult Franchise.

It is a living document, which can be amended to meet the needs of changing times.

6. SIGNING AND IMPLEMENTATION

- The Constitution was signed on 24 January 1950 in Hindi and English.
- It came into effect on 26 January 1950.
- 26 January was chosen to honour the Purna Swaraj declaration of 1930.
- Dr. Rajendra Prasad President of India.
- India began a new journey as a democratic republic.



Members of the Constituent Assembly signing the Constitution, 24 January 1950

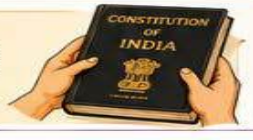
7. VISION BEHIND THE CONSTITUTION

- **UNITY IN DIVERSITY** – To keep India united in its diversity of languages, religions, cultures and regions.
- **SECULARISM** – To ensure equal respect for all religions.
- **SOCIAL JUSTICE** – To remove inequalities based on caste, gender, religion and region.
- **DEMOCRACY** – To give power to the people through their elected representatives.
- **LIBERTY AND DIGNITY** – To protect the freedoms and dignity of every individual.
- **WELFARE STATE** – To build a society based on justice, equality, compassion and progress.



CONCLUSION

The Constitution is the result of the struggles of freedom, the vision of our leaders and the wisdom of many minds. It is not just a legal document but a promise to build a just, equal, democratic and compassionate society for all.





LEARNING OUTCOME WITH SPECIFIC COMPETENCIES

❖ Highlight the role of Constituent Assembly to understand functionaries in framing the constitution of India.

❖ Analyse how debates and discussions around important issues in the Constituent Assembly shaped our Constitution

SNAPSHOT OF THE CHAPTER

1. Background and Context of Turmoil

· A Tumultuous Era (1942-1947): Drafted amidst upheaval including the Quit India Movement (1942), Subhas Chandra Bose's struggle, and the Royal Indian Navy mutiny (1946).

· The Tragedy of Partition: Independence (August 15, 1947) was accompanied by violent partition, communal violence (Calcutta Killings), and mass displacement.

· Integration Challenges: Merging nearly one-third of the subcontinent held by Princely States was a daunting task.

2. Formation and Composition of the Assembly

· Electoral Basis: Members were elected by Provincial Legislatures (1945-46), not universal suffrage. Congress held 82% of seats, representing diverse ideologies.

· Key Architects: The Core Six (Nehru, Patel, Prasad, Ambedkar, Munshi, Aiyar) and technical experts B.N. Rau and S.N. Mukherjee.

3. The Vision: Objectives Resolution

· Independent Sovereign Republic: Moved by Nehru on Dec 13, 1946; defined India as a republic guaranteeing justice, equality, and freedom.

·Anti-Copying Stance: Nehru emphasized adapting socialist/democratic ideals to fit the 'temper of our people' rather than just copying the West.

· The Will of the People: Strength derived from the Indian masses, refuting claims of being a British creation.

4. Defining Rights and Minority Safeguards

·Separate Electorates Controversy: B. Pocker Bahadur argued for them, but Patel and Pant opposed them as 'poison' that caused partition.

·Redefining Minorities: N.G. Ranga argued the 'real minorities' were the poor/exploited masses needing economic support.

·Tribal Rights: Jaipal Singh advocated for Adibasis, demanding reservation in legislatures to ensure their voice is heard.

5. State Powers and Federal Structure

·The Case for a Strong Center: Partition's violence led Ambedkar and Nehru to support a powerful Center for unity and economic planning (Article 356).

·State Autonomy: K. Santhanam warned that excessive centralization could cripple states financially and lead to future revolts.

6. The Role of Women in the Assembly

15 women members ensured gender equality and social justice:

· Hansa Mehta (Bombay): Demanded social, economic, and political justice instead of reserved seats.

·G. Durgabai (Madras): Advocated for regional languages and warned against aggressive Hindi imposition.

·Dakshayani Velayudhan: The only Dalit woman; pleaded for immediate removal of social disabilities.

·Other Leaders: Sarojini Naidu, Vijayalakshmi Pandit, Begum Aizaz Rasul (opposed separate electorates), and others.

7. The Language Controversy

·Hindustani vs. Hindi: Gandhi favored Hindustani; R.V. Dhulekar pushed for Hindi as the National Language.

·Compromise Formula: Hindi (Devanagari) as 'Official Language' (not National); English to continue for 15 years; States use regional languages.

8. Historic Features: Secularism and Franchise
·Universal Adult Franchise: Radical move granting immediate voting rights to all adults, unlike the gradual progress in the West.
·Secular Identity: Ensured freedom of religion (Articles 25-28) and equality in employment, maintaining a 'judicious distance' from all religions.

Committees to Frame the Consitution
Drafting Committee – Dr. B. R. Ambedkar
Union Constitution Committee – Jawaharlal Nehru
Union Powers Committee – Jawaharlal Nehru
Provincial Constitution Committee – Sardar Vallabhbhai Patel
Advisory Committee on Fundamental Rights, Minorities and Tribal Areas – Sardar Vallabhbhai Patel
Rules of Procedure Committee – Dr. Rajendra Prasad
Steering Committee – Dr. Rajendra Prasad

List of women members of the constituent assembly
1. Ammu Swaminathan – Madras
2. Annie Mascarene – Travancore
3. Begum Aizaz Rasul – United Provinces
4. Dakshayani Velayudhan – Madras
5. Durgabai Deshmukh – Madras
6. Hansa Mehta – Bombay
7. Kamla Chaudhry – United Provinces
8. Leela Roy – Bengal
9. Malati Choudhury – Orissa
10. Purnima Banerji – United Provinces
11. Rajkumari Amrit Kaur – Central Provinces & Berar
12. Renuka Ray – Bengal
13. Sarojini Naidu – United Provinces
14. Sucheta Kripalani – United Provinces
15. Vijaya Lakshmi Pandit – United Provinces

MULTIPLE CHOICE QUESTIONS (MCQs)

Q1. Match List-I (Members of the Constituent Assembly) with List-II (Their Key Ideas/Arguments):

List-I	List-II
A. K. Santhanam	1. Opposed the aggressive imposition of Hindi in South India
B. G. Durgabai	2. Supported a strong Center for planning and national defense
C. N.G. Ranga	3. Advocated for more financial powers to states
D. Balkrishna Sharma	4. The real minorities are the poor and exploited masses

Options:
(a) A-3, B-1, C-4, D-2 (b) A-1, B-3, C-2, D-4
(c) A-2, B-4, C-1, D-3 (d) A-3, B-4, C-1, D-2

Q2. Match List-I (Historical Context/Quotes) with List-II (Related Person):

List-I	List-II
A. Reference to the "Tennis Court Oath"	1. Jaipal Singh
B. "We have never asked for privileges, we have asked for justice"	2. Jawaharlal Nehru
C. "Tribals are not minorities, but they need protection"	3. Sardar Vallabhbhai Patel
D. "The British have sown the seeds of mischief while leaving"	4. Hansa Mehta

Options: (a) A-2, B-1, C-4, D-3 (b) A-2, B-4, C-1, D-3
(c) A-4, B-2, C-3, D-1 (d) A-3, B-1, C-2, D-4

(For these questions, choose the correct answer from the following options:)
(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.

Q3. Assertion (A): G.B. Pant described 'Separate Electorates' as a suicidal demand for minorities.
Reason (R): He believed it would permanently isolate minorities from society and they would never achieve an effective share in governance.

Q4. Assertion (A): After partition, most nationalist members of the Constituent Assembly became proponents of a decentralized (weak Center) structure.
Reason (R): A very powerful Center was felt necessary to stop communal violence and disorder on the streets and for economic development.

Q5. Assertion (A): Somnath Lahiri warned the members of the Constituent Assembly that this Assembly was created by the British and was working under their shadow.
Reason (R): The Interim Government led by Jawaharlal Nehru was functioning independently at that time and the Viceroy had no control over it.

Q6. Jawaharlal Nehru, while moving the "Objectives Resolution," said, "We are not merely _____... the system of government must be in accordance with the nature of our people."
(a) Opposing (b) Debating (c) Copying (d) Compromising

Q7. According to the formula of the Language Committee, it was suggested that English would continue to be used for official work for the first _____ years.
(a) 10 (b) 15 (c) 20 (d) 25

Q8. According to J. Nagappa, the problem of Harijans is not only that they are a minority, but the main reason behind their disability is _____.
(a) Oppressive policies of the British Raj (b) Complete lack of economic education
(c) Social norms of a caste-divided society (d) Absence of separate electorates

Q9. Article _____ of the Constitution provided that the Central Government can take over all powers of the State Government on the recommendation of the Governor.
(a) 25-28 (b) 29 (c) 356 (d) 370

Q10. Regarding the debate on 'Separate Electorates' in the Constituent Assembly, which of the following statements is FALSE?
(a) B. Pocker Bahadur strongly supported it, calling it essential for minorities.
(b) R.V. Dhulekar called it a British trick to entice minorities.
(c) Begum Aizaz Rasul believed this system would be very beneficial for Muslims and should remain in force.
(d) Sardar Patel called it a "poison" that caused the country to break apart.

Q11. Consider the following statements about the 'Objectives Resolution' and choose the correct option:
It was moved by B.R. Ambedkar on December 13, 1946.
It promised adequate protective provisions for minorities, backward, and tribal areas.
(a) Only 1 is true (b) Only 2 is true (c) Both 1 and 2 are true (d) Both 1 and 2 are false

Q12. Regarding the 'language dispute' of the nation, which statement is TRUE?
(a) Mahatma Gandhi wanted to make Sanskritized Hindi the national language.
(b) R.V. Dhulekar strongly opposed Hindi in the Constituent Assembly and supported English. (c) Shri

Shankarrao Deo warned that if Hindi was imposed on the South, doubts and apprehensions would increase.
(d) The Language Committee had declared Hindi as the 'National Language' immediately in its first report.

Q13. "I do not want a constitution in which the unit (state) has to come and tell the Center that I cannot arrange for the education and sanitation of my people, give me alms." Which member made this plea in the Constituent Assembly to empower the states economically?
(a) B.R. Ambedkar (b) K. Santhanam (c) Jawaharlal Nehru (d) Balkrishna Sharma

Q14. If a modern social activist, demanding special reservation for their society, says, "We have been humiliated for 6000 years, we are not a minority but we need protection to integrate into the mainstream," they are inspired by the historical arguments of which leader of the Constituent Assembly?
(a) Jaipal Singh (b) J. Nagappa (c) N.G. Ranga (d) Somnath Lahiri

Q15. "Hindus or Sikhs living in the so-called Pakistani provinces are not minorities; the real minorities are the exploited, illiterate, and poor common people of this country who are looted by moneylenders and landlords." Which socialist leader made this bold statement?
(a) Jawaharlal Nehru (b) N.G. Ranga (c) Govind Ballabh Pant (d) K.M. Munshi

Q16. Which female member in the Constituent Assembly expressed concern that people in non-Hindi speaking areas are being made to feel that the promotion of Hindi is actually a fight to stop other powerful regional languages of India?
(a) Hansa Mehta (b) Begum Aizaz Rasul (c) G. Durgabai (d) Rajkumari Amrit Kaur

Q17. Under the complex system of 'Fiscal Federalism' created in the Constitution, all the income from Customs Duties and Corporate Tax was kept by whom?
(a) Entirely with the State Governments
(b) Entirely with the Central Government
(c) Divided half-and-half between the Center and the States
(d) With the local municipalities

Q18. Who was the President of the Constituent Assembly whose responsibility was to ensure that the discussion in the Assembly took a constructive direction and all members got a chance to speak?
(a) B.N. Rau (b) B.R. Ambedkar (c) Dr. Rajendra Prasad (d) Sardar Vallabhbhai Patel

Q19. According to Mahatma Gandhi, what was the greatest quality of the 'Hindustani' language that made it an ideal language for dialogue?
(a) It was made only of words from the Vedas and Sanskrit.
(b) It was a multicultural and inclusive language that could connect both North-South and Hindu-Muslim.
(c) It was the language spoken by British officials at the international level.
(d) It was a completely Persianized language.

Q20. Who played the key responsibility of getting the draft of the Constitution passed as the Chairman of the Drafting Committee of the Constituent Assembly?
(a) K.M. Munshi (b) Alladi Krishnaswami Ayyar (c) B.R. Ambedkar (d) S.N. Mukherjee

Q21. In the making of the Indian Constitution, 'Universal Adult Franchise' was adopted without any prior stages. How was this historic decision different from the experience of other Western democracies (like the US or UK)?
(a) In Western countries, everyone had the right to vote from the beginning.
(b) In India, voting rights were given only to property owners.

(c) In Western democracies, full suffrage was achieved gradually after long and bitter struggles based on property, education, and gender.
(d) In the Indian Constitution, voting rights were restricted to literate men only.

ANSWERS KEY

1(a) 2(b) 3(a) 4(d) 5(c) 6(c) 7(b) 8(c) 9(c) 10(c) 11(b) 12(c) 13(b) 14(b)
15(b) 16(c) 17(b) 18(c) 19(b) 20(c) 21(c)

SHORT ANSWER TYPE QUESTIONS

Question number **22 to 27** are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

Q22: What were the main ideals of the 'Objectives Resolution' moved by Jawaharlal Nehru?
Answer: In the 'Objectives Resolution' moved on December 13, 1946, India was declared an "Independent Sovereign Republic".
It assured justice, equality, and freedom to all citizens of the country.
Additionally, it pledged to provide adequate protective provisions (safeguards) for minorities, backward, tribal areas, and depressed classes.

Q23: Somnath Lahiri believed that the Constituent Assembly was "working to realize the British plan". If you were in Nehru's place at that time, with what practical argument would you refute this allegation?
Answer: If I were in Nehru's place, I would acknowledge that the British government had some hand in the formation of the Assembly, but I would remind Lahiri that the real 'source of power' of the Assembly is not the British government, but the people of India.
I would argue that governments are not formed by papers or British guns, but by the "will of the people," and we are here only because millions of Indians have considered us their representatives through the national movement.

Q24: Why did Mahatma Gandhi want 'Hindustani' to be the national language of independent India?
Answer: Mahatma Gandhi believed that the national language should be one that most people of the country could easily understand.
Hindustani was a beautiful and shared blend of Hindi and Urdu that had evolved from the exchange of various cultures
Gandhi felt that this language could be an ideal medium of communication to unite the North and the South, as well as Hindus and Muslims.

Q25: K. Santhanam, while opposing the centralization of powers in the Constitution, said that it would cause the "Center to crumble". Analyze the foresight and economic arguments behind this statement.
Answer: Santhanam's foresight was based on the fact that in a country with such vast diversity like India, everything cannot be controlled from one place.
His economic arguments were that if the Center kept all major taxes (like customs or corporate tax) leaving only land revenue, the states would not be able to fulfill their basic responsibilities—such as education, health, and road construction.
Economically crippled states would eventually "rise against the Center," causing national unity to disintegrate rather than strengthen.

Q26: Why did G.B. Pant describe 'Separate Electorates' as suicidal for minorities?
Answer: G.B. Pant argued that 'Separate Electorates' would isolate minorities from society forever and create a sense of despair within them.
He stated that because of this, minorities would never be able to transform into the majority and would not get an effective share in governance, causing them to remain weak forever.

Q27: Jaipal Singh clarified that tribals are not "minorities," yet they need protection. As a policymaker, what two measures would you adopt to uplift them without giving separate electorates?
Answer: As a policymaker, to address Jaipal Singh's concerns, I would adopt the following two measures:
Reservation of seats in the Legislature: I would reserve seats for tribals in Parliament and State Assemblies in proportion to their population, so that the rest of society is forced to hear their voice, as suggested by Jaipal Singh.
Protection of resources and land: I would make laws that strictly prohibit the grabbing of tribal land and forests by the so-called 'free market' and outside traders, so that their economic and cultural exploitation can be stopped.

LONG ANSWER TYPE QUESTIONS

Questions no**. 28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

Q28: What kind of disputes arose in the Constituent Assembly on the issue of the 'National Language'? What were the differences in the views of R.V. Dhulekar and South Indian members (like G. Durgabai)? What mutually accepted solution was eventually found for this dispute?
OR
Suppose the Constituent Assembly had not accepted the Language Committee's 'compromise (formula)' and had declared Hindi as the sole official language and compulsory medium of education for the entire country in 1950 itself. Based on the views and warnings of South Indian members given in the text, what potential impact would this decision have had on the national unity and politics of newly independent India? Argue in detail.
Answer:
If Hindi had been immediately and compulsorily imposed on the entire country in 1950, India's national unity would have been in serious danger. Based on the arguments in the text, it would have had the following effects:
Sense of Separatism and Mistrust: G. Durgabai had explicitly warned that the aggressive promotion of Hindi was sending a message to non-Hindi speaking areas that this was an attempt to crush the influence of other powerful regional languages of India. This decision could have ignited the fire of separatism in South India.
Destruction of Shared Culture: Shri Shankarrao Deo and T.A. Ramalingam Chettiar said that forcibly imposing things would create doubts and "deep bitterness" in people's minds. Unity in diversity was India's identity; imposing a language would have broken this fabric.
Administrative and Educational Chaos: Suddenly implementing Hindi in the bureaucracy, courts, and schools in non-Hindi speaking states would have brought work to a standstill because the people there were not familiar with the language. This was the reason why the visionary constitution-makers adopted a 'formula' to move forward gradually and took the wise decision to retain English for 15 years and recognize regional languages.

Q29: What key arguments did Ambedkar, Gopalaswami Ayyar, and Balkrishna Sharma provide in favor of the need for a strong Central Government during the making of the Constitution?
OR
"The violence and turmoil of partition pushed the Constitution of India towards a highly centralized system instead of a strong federal structure (states' rights) ." Prove the truth of this statement by analyzing the historical evidence and views of leaders given in the text.
Answer: This statement is entirely true. Before independence, the Congress was in favor of giving considerable autonomy to the provinces to satisfy the Muslim League. However, the horrific violence and turmoil of the 1947 partition completely changed the thinking of the nationalists.
Fear of Security and Communal Violence: Seeing the massacre and riots on the streets during partition, most leaders felt that a weak Center would not be able to stop the country from disintegrating. Ambedkar and Gopalaswami Ayyar demanded a highly "powerful and unified Center" so that law and order could be maintained.

Need for Economic Planning: Members like Balkrishna Sharma argued that a strong Center is essential for effective planning for the whole country, mobilizing resources, and defense against foreign aggression.
Tilt of Powers: Due to this mindset, most important subjects (like minerals and major industries) were kept in the 'Union List' and 'Concurrent List' in the three lists of the Constitution, and through Article 356, the Center was given the right to take over the power of the states. Thus, the tragedy of partition clearly turned the Indian Constitution towards a centralized system.

Q30: What were the views of different groups regarding the interpretation of the word 'minority' in the Constituent Assembly? Clarify the perspectives of B. Pocker Bahadur, N.G. Ranga, and representatives of the depressed castes.
OR
Why did Sardar Vallabhbhai Patel call separate electorates a "poison" that has entered the entire politics of the country? If India had continued the system of 'separate electorates' even after independence, what would the form of today's Indian democracy and society be? Perform a logical analysis.
Answer:
Sardar Patel called separate electorates "poison" because this British policy had divided society on the basis of communities, made communities fight each other, gave birth to bloodshed, and ultimately became the main cause of the country's partition. If separate electorates had continued even after independence, the form of Indian democracy today would have been extremely fragmented and unstable:
Permanent Division: Every religious and ethnic group would vote only for leaders of their own community. Because of this, leaders would only talk about the interests of their own community, and the feeling of national unity and being an 'Indian' citizen would never have been able to develop.
Loss to Minorities: As G.B. Pant and Begum Aizaz Rasul said, this system would have been suicidal for minorities. They would have been imprisoned in a separate, isolated "airtight compartment" forever and would never have been able to play an effective role in the mainstream of national politics.
Collapse of Democracy: The success of democracy depends on mutual trust between the majority and the minority. With separate electorates, this trust could never have been established, and India would possibly have fallen victim to civil war or many other partitions.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.
31. Read the following passage carefully and answer the questions that follows:

"We are not merely copying"

In his famous speech on December 13, 1946, Jawaharlal Nehru said this: Again and again, my mind goes back to all those Constituent Assemblies that have done this work before. I am thinking of the process of building that great American nation where the nation-builders created a constitution that has stood the test of time for so many years, more than a century and a half. They built a great nation based on that very constitution. Along with this, my eyes turn towards that great revolution which took place 150 years ago at another place. I think of the Constituent Assembly that gathered in the grand and beautiful city of Paris, fighting so many struggles for freedom. How many difficulties that Constituent Assembly had faced and how the King and all other officials were creating obstacles in its way. All these chapters of history are coming back to me. The House will remember that when such difficulties came and when even a room was not being given for those Constituent Assemblies, they had held the meeting in an open tennis court and taken an oath which is known as the 'Tennis Court Oath'. They continued their meetings despite the obstructions of kings and other powers and did not move from there until they had completed their work. I am confident that we too have gathered here with the same pure spirit and whether our meeting is in this chamber or elsewhere, whether in the fields or in the market, our meetings will continue until we complete our work.
(31.1) While moving which historic resolution did Jawaharlal Nehru give this speech?
(31.2) The 'Tennis Court Oath' is related to the historic revolution of which country?

(31.3) Why did Nehru give examples of American and French Constituent Assemblies, and what did he mean by 'we are not merely copying'?

Answers:

31.1 Nehru gave this speech while moving the "Objectives Resolution".

31.2 It is related to the revolution of France (Paris).

31.3 Nehru gave examples of these revolutions to show the historical importance of the Indian struggle and to state that just as those assemblies completed their work despite obstacles, so would the Indian assembly. By 'not copying,' he meant that India would not blindly adopt Western ideas but would create a creative and original democratic system suited to the nature of its people.

Q32. Read the following passage carefully and answer the questions that follows:

"The British have gone, but have sown the seeds of mischief while leaving"

Sardar Vallabhbhai Patel said: There is no point in repeating that we are demanding separate electorates because it is good for us. We have been hearing this for a long time. We have been hearing this for years and because of this movement, we are now a divided nation .... Can you show me even one independent country where there are separate electorates? If you can show me, I will accept your word. But if the system of separate electorates is maintained in this unfortunate country even after partition, there will be no point in living here. Therefore, I say that it is not just for my own good but it is for your good too that we forget the past. One day we can unite... The British have gone, but have sown the seeds of mischief while leaving. We do not want to increase this mischief further (Hear, hear). When the British introduced this idea, they did not expect that they would have to run away so soon. They did this for the convenience of their own rule. Well, no matter. But now they have left their legacy behind. Now will we get out of this or not?.

(32.1) Which political system has Sardar Patel called the 'seed of mischief'?

(32.2) According to Patel, what was the most terrible consequence of this 'mischief' on India?

(32.3) Why did the British implement this system in India and why is Sardar Patel advising to end it immediately?

Answers:

32.1 Sardar Patel called the system of demanding 'Separate Electorates' the seed of mischief. 32.2 Because of this, India became a "divided nation," i.e., the country was broken into pieces. 32.3 The British had implemented this system under the policy of divide and rule "for the convenience of their own rule". Patel is advising to end it immediately because if it is maintained even after partition, unity will never be established among communities, there will be no point in living here, and it will become a permanent poison for the country.

Q33. Read the following passage carefully and answer the questions that follows:

What should be the characteristics of a national language?

A few months before his death, reiterating his views on the question of language, Mahatma Gandhi said: This Hindustani should neither be Sanskritized Hindi nor Persianized Urdu. It should be a beautiful mixture of both. It should freely borrow words from various regional languages. There is no harm in taking such words from foreign languages that can blend well and easily into our national language. In this way, our national language should be a rich and powerful language that can give expression to the whole set of human thoughts and feelings. To bind oneself to Hindi or Urdu would be a crime against the spirit of patriotism and wisdom.

— Harijan Sevak, October 12, 1947.

(33.1) Which language did Mahatma Gandhi want to see as the national language of India?

(33.2) According to Gandhi ji, this language should be a beautiful mixture of which two languages?

(33.3) Why did Mahatma Gandhi want words from regional and foreign languages to be included in the national language?

Answers:

33.1 Mahatma Gandhi wanted to see 'Hindustani' as the national language of India.

33.2 It should be a beautiful mixture of Sanskritized Hindi and Persianized Urdu.

33.3 Gandhi ji believed that by adopting words from regional and foreign languages, the national language would become "a rich and powerful language". This would give the language enough capacity to "give expression to the whole set of human thoughts and feelings" and people from all parts of the country could easily adopt it. He considered binding oneself to only one language (Hindi or Urdu) against patriotism and wisdom.

DIGITAL RESOURCES

CBSE SQP 2026	**https://cbseacademic.nic.in/SQP_CLASSXII_2025-26.html**
CBSE QP 2026	**https://www.cbse.gov.in/cbsenew/question-paper.html**
CBSE MS 2026	**https://www.cbse.gov.in/cbsenew/marking-scheme.html**
CBSE QP 2025	**https://www.cbse.gov.in/cbsenew/marking-scheme.html**
CBSE MS 2025	**https://www.cbse.gov.in/cbsenew/marking-scheme.html**
WORKSHEET	Interactive worksheet Class XII
QUESTION PAPER	Practice question paper Class XII
NCERT OFFICIAL	https://www.youtube.com/@NCERTOFFICIAL/search?query=class%20XII%20History%20

