





	<ul style="list-style-type: none"> <li>➤ It seems that streets with drains were laid out first and then houses? built along them.</li> <li>➤ The underground drainage system connected all houses? to the streets drains which were covered by stone slabs or bricks</li> </ul>
23	<p>Mahabharata is a good source to study the social values of ancient times. Support this statement with suitable arguments.</p> <ul style="list-style-type: none"> <li>➤ Mahabharata a dynamic epic-contains vivid descriptions of battles, forests, palaces &amp; settlements.</li> <li>➤ Its growth was not hindered by its language.</li> <li>➤ Over the centuries it has been written in many languages of the world.</li> <li>➤ It depicts an on-going dialogue between the people &amp; communities on the one hand and the authors on the other hand.</li> <li>➤ It incorporated many stories that originated in different regions.</li> <li>➤ Main story of the epic was often retold in different ways.</li> <li>➤ Many episodes of this text had been depicted in sculptures and paintings.</li> <li>➤ They also provide a wide range of themes &amp; performing arts like plays, dances, and narratives.</li> </ul>
24	<p>“Ibn-Battuta was full of excitement to know about the unfamiliar.” Give reasons in which Ibn Battuta described the coconut and the paan, two kinds of plant produce that were completely unfamiliar to his audience.</p> <ul style="list-style-type: none"> <li>➤ It appears from Ibn Battuta's account that most cities had <b>crowded streets and</b> bright and colourful markets that were stacked with a wide variety of goods</li> <li>➤ He described Delhi as a vast city, the largest in India</li> <li>➤ However Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.</li> <li>➤ The bazaars were the places of economic transactions, hub of Social and cultural activities.</li> <li>➤ Mostly bazaars had a mosque and a temple, some of them places marked for public performances by dancers and musicians and singers.</li> <li>➤ Ibn Battuta noted that the cities obtained its wealth from villages. This was because of the agricultural production with two crops a year.</li> <li>➤ He says that there was a great demand for Indian textiles like cotton cloth, fine muslins, silks, brocade and satin.</li> <li>➤ He further says that certain varieties of fine muslin were so expensive that they could be worn only by the nobles and the very rich.</li> </ul> <p>favour of the statement.</p>
25	<ul style="list-style-type: none"> <li>➤ During the Mughal Empire 16<sup>th</sup> and 17<sup>th</sup> century “there was a direct correlation between caste, poverty and social status at the lower strata of society”. justify the statement. Or “Revenue was the economic mainstay of the Mughal Empire”. Explain the statement in the context of agriculture and trade.</li> <li>➤ There was a direct correlation between caste, poverty and social status at the lower strata of society. Deep inequities on the basis of caste and other caste like distinctions. The cultivators were a highly heterogeneous group.</li> <li>➤ Among those who tilled the land, there was a sizeable number who worked as agricultural labourers. Despite the abundance of cultivable land, certain caste groups were assigned menial tasks and thus relegated to poverty.</li> </ul>

	<ul style="list-style-type: none"> <li>➤ The little data that we have suggest that such groups comprised a large section of the village population, had the least resources and were constrained by their position in the caste hierarchy, much like the Dalits of modern India.</li> <li>➤ Such distinctions had begun in other communities too. In Muslim communities menials like the <i>halalkhoran</i> (scavengers) were housed outside the boundaries of the village; similarly the <i>mallahzadas</i> (sons of boatmen) in Bihar were comparable to slaves.</li> <li>➤ Such correlations were not so marked at intermediate levels. In a manual from 17th century Marwar, Rajputs are mentioned as peasants, sharing the same space with Jats, who were accorded a lower status in the caste hierarchy.</li> <li>➤ OR</li> </ul> <p>The following evidence suggests that land revenue was important for the Mughal fiscal system :</p> <ul style="list-style-type: none"> <li>➤ As the land revenue was the economic mainstay of the Mughal Empire, there was an administrative apparatus to ensure control over agricultural production, and to fix and collect revenue in the empire.</li> <li>➤ There was diwan who was responsible for supervision of the fiscal system of the empire.</li> <li>➤ Information about the agricultural lands and their production was collected before fixing the amount of taxes on people. The land revenue arrangements consisted of two stages – assessment and the collection.</li> <li>➤ Amil-guzar or revenue collector was directed to give choice to cultivators to pay in cash or kind. The payment in cash was preferred.</li> <li>➤ While making assessment of land revenue, the state officials tried to maximise its claims.</li> <li>➤ The Ain compiled the aggregates of cultivated and cultivable lands. The classification of lands was made under Akbar and a different land revenue to be paid by each was fixed.</li> </ul>
26	<p>Why was the jotedar a powerful figure in many areas of rural Bengal?</p> <ul style="list-style-type: none"> <li>➤ Jotedars were rich peasants in Bengal. They owned big plots of land sometimes running into thousand of acres of land.</li> <li>➤ They controlled local trade and commerce including the money lending business.</li> <li>➤ They had great influence on the local village population.</li> <li>➤ The Jotedars opposed the moves of Zamindars to increase the Jama of a village.</li> <li>➤ The Jotedars lived in villages only. Hence they were in a better position to interact with and influence the peasants.</li> </ul>
27	<p>“The annexation of Awadh displaced not just the Nawab, but also dispossessed the taluqdar of the region, causing breakdown of an entire social order. Critically examine the statement.</p> <ul style="list-style-type: none"> <li>➤ The removal of the Nawab led to the dissolution of the court and its culture. Thus, a whole range of people – musicians, dancers, poets, artisans, cooks, retainers, administrative officials and so on – lost their livelihood.</li> <li>➤ A chain of grievances in Awadh linked prince, taluqdar, peasant and sepoy. In different ways they came to identify firangi raj with the end of their world – the</li> </ul>

	<p>breakdown of things they valued, respected, and held dear.</p> <ul style="list-style-type: none"> <li>➤ The annexation displaced not just the Nawab. It also dispossessed the taluqdars of the region.</li> </ul>
<b>SECTION C (Long-Answer Type Questions) 3 8=24</b>	
28	<p>D.C. Sircar: “There is no aspect of life, culture and activities of the Indians that is not reflected in inscriptions.” Discuss.                      OR</p> <p>Discuss the main features of Mauryan administration. Which of these elements are evident in the Asokan inscriptions that you have studied?</p> <p><b>Ans.</b></p> <ul style="list-style-type: none"> <li>➤ Inscriptions are a great source of information for understanding the different aspects of the life of the Mauryans.</li> <li>Some of the important uses of inscriptions are: <ul style="list-style-type: none"> <li>➤ They are historically important as they act as a source of information about the social and political situation in those times.</li> <li>➤ They generally gave information about the achievements of the Kings as the inscriptions were generally written by men under the service of the Kings.</li> <li>➤ The inscriptions also gave information about the religious donations made by the Kings and princes.</li> <li>➤ Some of the earliest inscriptions were generally written in the Prakrit.</li> <li>➤ Some of the inscriptions also mentioned the date of their commission. In other cases the actual dates of the inscriptions can be determined by several techniques.</li> </ul> </li> </ul> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> <li>➤ The Mauryans established a sound administrative system under which every duty was bestowed to a capable official. Some of the features of the administration are: <ul style="list-style-type: none"> <li>Some of the important duties of the officials were: <ul style="list-style-type: none"> <li>➤ Some officials had the responsibility to measure the lands used for cultivation of crops and superintend the rivers in the empire.</li> <li>➤ The management of the canal system for efficient irrigation were also managed by these officials.</li> <li>➤ They controlled the activities of the huntsmen and also provided them suitable punishment for any violation.</li> <li>➤ The collection of taxes were under their supervision.</li> <li>➤ They monitor the activities of the people involved in the professions of carpentry, blacksmiths, miners and woodcutters</li> </ul> </li> </ul> </li> </ul>
29	<p>What do you think was the significance of the rituals associated with the mahanavami dibba?                      OR</p> <p>What are the architectural traditions that inspired the architects of Vijayanagara? How did they transform these traditions?</p> <p><b>Ans.</b></p> <ul style="list-style-type: none"> <li>➤ The Mahanavami Dibba had a very impressive platform known as “the audience hall”.</li> <li>➤ It was surrounded by high double walls a street running between them.</li> </ul>

	<ul style="list-style-type: none"> <li>➤ Many rituals were associated with the Mahanavami dibba.</li> <li>➤ Here the Hindu Festival Mahanavami or Navaratri were celebrated with a great pomp and show in the months of September-October.</li> <li>➤ This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.</li> <li>➤ On this occasion several ceremonies were performed this included: Worship of the different gods and goddesses, Worship of the state horse, The sacrifice of buffaloes and other animals,</li> <li>➤ The main attraction of this occasion were: (a) Dances (b) Wrestling matches (c) Processions of horses, elephants, chariots and soldiers.</li> </ul> <p>All these ceremonies presented before the king and his guests. On the last day of the festival, the king inspected his army as well as the nayakas of the army.</p> <p style="text-align: center;">or</p> <ul style="list-style-type: none"> <li>➤ The Vijayanagara rulers had very keen interests in the architectural activities.</li> <li>➤ Due to these reasons large number of temples was constructed by them.</li> <li>➤ Some of the new features added by them in the temple architecture was gopurams and royal gateways.</li> <li>➤ There was central shrines in the temples that made the temples visible from a very large distance.</li> <li>➤ Other distinctive features were the mandapas or pavilions.</li> <li>➤ There was also pillared corridors which ran around the shrines.</li> <li>➤ The two major temples were the Virupaksha temples and the Vitthala temples.</li> </ul>
30	<p>In what way did Mahatma Gandhi transform the nature of the national movement? What are the different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.</p> <p><b>Ans</b></p> <ul style="list-style-type: none"> <li>➤ The fact is Mahatma Gandhi is the chief protagonist of the Indian Freedom Struggle. Mahatma Gandhi changed the nature of freedom movement and this can be elaborated by the following points:</li> <li>➤ When Gandhiji joined Indian politics, the freedom movement was limited to the middle class. Everybody who participated in the political movements was educated and product of the English education.</li> <li>➤ Gandhiji made it all pervasive, now people from villages, poor people, labours, workers, and students all became part of the freedom struggle.</li> <li>➤ Mahatma Gandhi has to be credited with emancipation of women and their participation in the public life at a scale not known in Indian history.</li> <li>➤ Women were very prominent in picketing activities against shops selling foreign goods.</li> <li>➤ The freedom movement gave some prominent woman leaders viz. Sarojini Naidu, Rajkumari Amrit Kaur, and many more.</li> <li>➤ For Mahatma Gandhi freedom movement was also a platform for social reforms.</li> <li>➤ He spoke in favour of place of dignity and respects for depressed classes. He made end to untouchability a fundamental objective of his political philosophy.</li> <li>➤ Thus Mahatma Gandhi made freedom movement a mass movement and a movement much beyond politics.</li> </ul> <p style="text-align: center;">Or</p> <ul style="list-style-type: none"> <li>➤ Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.</li> <li>➤ The autobiographies and letters tell us the following things about an individual. Autobiographies and letters throw light on the interests of an individual. Let us take an example, Nehru wrote letters to his</li> </ul>

	<p>daughter Indira describing the events of world history, today it is known as the book, "Glimpses of the World History".</p> <ul style="list-style-type: none"> <li>➤ These letters show that Nehru had great interest in history. These letters show also the views of the author. For example, Nehru talks highly of the socialist government of USSR in his autobiography.</li> <li>➤ These sources were different from the official accounts. This is manifested in the following points: The official accounts are done by individuals but they work under the guidelines of the government.</li> <li>➤ Thus, views that run against the government remain stifled. In addition, the author would not have the freedom of focused area.</li> <li>➤ Dr Rajendra Prasad gives a vivid description of his school and college days in his autobiography. This is not possible in any government account.</li> <li>➤ The autographic letters throw light on the personal life of individual leaders and show these events shaped the thought process of these leaders in future life.</li> <li>➤ Mahatma Gandhi described how he was thrown out of the first class compartment of the train in South Africa because he was not a white man.</li> <li>➤ He describes the struggle inside on how to protest and later how he took to non-violent means of protes.</li> </ul>
<b>SECTION D (Source-Based Questions) 3 4=12</b>	
31	<p>(31.1) Stupas were built because the relics of Buddha such as his bodily remains or objects used by him were buried there. These mounds were called stupas which came to be associated with Buddhism.</p> <p>(31.2) Asoka distributed portions of Buddha's relics to every important town and ordered the construction of stupas over them.</p> <p>(31-3) Structure of stupas is as follows:  Anda: It is a semi-circular mound of Earth called anda.  Harmika: Above anda was the harmika, a balcony-like structure that represented the abode of the Gods.  Yashti: Arising from harmika was a mast called yashti. It was surmounted by a chhatra or umbrella.  Railing: Around the mound was a railing which separated the sacred place from the secular world.</p>
32	<p>(32.1) Abu'l Hasan wrote a book in Persian called the Kashful- Mahjub (Unveiling of the Veiled)</p> <p>(32.2) Hujwiri died in 1073 and was buried in Lahore. The grandson of Sultan Mahmud of Ghazni constructed a tomb over his grave.</p> <p>(32.3) Even today Hujwiri is revered as Data Ganj Bakhsh or "Giver who bestows treasures" and his mausoleum is called Data Darbar or "Court of the Giver".</p>
33	<p>(33.1) Separate electorate was considered as a mischief because in the name of giving representation to minorities and making the administration easy, Britishers divided two major communities of India politically. Later, this issue of separate electorate played an important role in partition of the country.</p> <p>(33.2) Patel said in an assembly that there was no provision of separate electorate in any free country. He further said that separate electorate could not deliver any good, so it was better to forget it. For political unity he said, this electorate had to go. British introduced the policy of divide and rule. After the British we should reject it for the sake of the unity of our nation.</p> <p>(33.3) Philosophy of separate electorate saw Hindus and Muslims as separate political identity. It believed that interest of Hindus and Muslims were not</p>



common, so to represent Muslims there should be a Muslim only, similarly for Hindu only Hindu should represent. This policy separated the people on the basis of religion and started to keep one community isolated from another politically. It was there to divide Indians on the basis of religion.

### SECTION E (Map-Based Questions)

- (34-1) (i) Kannauj Ashokan Inscription (ii) Rakhigarhi Mature Harappan site  
 (iii) (a) Rajgir - The capital of early State of Magadha. Or  
 (b) Delhi - Capital of Mughal Empire  
 ( 34.2) A. Meerat , B Jhansi.

