

केन्द्रीय विद्यालय संगठन , कोलकाता संभाग



STUDENT SUPPORT MATERIAL

विषय- इतिहास SUBJECT- HISTORY

कक्षा / CLASS - XII - 2023-24



STUDENT SUPPORT MATERIAL

KENDRIYA VIDYALAYA SAGATHAN

KOLKATA REGION

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**COURSE STRUCTURE
CLASS XII**

Theory Paper

S. No	Part	Period	Marks
1	Themes in Indian History Part-I	60	25
2	Themes in Indian History Part-II	60	25
3	Themes in Indian History Part -- III	60	25
4	Map	15	05
	Total	195	80

Themes in Indian History		Part—I	25 Marks
Theme No.	Theme Title	Periods	Marks
1	Bricks, Beads and Bones The Harappa Civilisation	15	25
2	Kings, Farmers and Towns Early States and Economies (c.600 BCE600 CE)	15	
3	Kingship, Caste and class Early Societies (c. 600 BCE600 CE)	15	
4	Thinkers, Beliefs and Buildings Cultural Developments (c. 600 BCE600 CE)	15	
Themes in Indian History		Part—II	25 marks
5	Through the eyes of Travellers Perceptions of Society (c. tenth to seventeenth centuries)	15	25
6	Bhakti-Sufi Traditions Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries)	15	
7	An Imperial Capital – Vijayanagar (c. fourteenth to sixteenth centuries)	15	

Page 17 of 34

History Syllabus 2023-24 Class XI-XII

8	Peasants, zamindars and the States Agrarian Society and the Mughal Empire (c. sixteenth-seventeenth centuries)	15	
Themes in Indian History		Part—III	25 marks
Theme No.	Theme Title	Periods	Marks
09	Colonialism and The Countryside Exploring Official Archives	15	25
10	Rebels and Raj 1857 Revolt and its Representations	15	
11	Mahatma Gandhi and the National Movement Civil Disobedience and Beyond	15	
12	Framing of the Constitution The Beginning of a New Era	15	
	Including Map work of the related Themes	15	05
	Theory Total		80
	Project Work	25	20
	TOTAL	220	100

QUESTION PAPER DESIGN - CLASS XII

Book	MCQ		SA		LA		Source Based		Map	Total	
	No of questions	MM	No of questions	MM	No of questions	MM	No of questions	MM		Theory	Internal
Part I	7	1	2	3	1	8	1	4		25	
Part II	7	1	2	3	1	8	1	4		25	
Part III	7	1	2	3	1	8	1	4		25	
Map									05		
Project											20
Total	7 x 3 =21		6 x 3 =18		3 x 8 = 24		3 x 4 =12		1 x 5 =5	100 marks	

WEIGHTAGE BASED ON COMPETENCIES

Competencies	Marks	%
Knowledge Remembering previously learned material by recalling facts, terms, basic concepts, and answers.	21	26.25
Understanding demonstrating understanding of facts and ideas by organizing, translating, interpreting, giving descriptions and stating main ideas.	18	22.50
Applying and Analyzing: applying acquired knowledge, facts, techniques and rules and solving the problems.	24	30
Formulating, Evaluating and Creating skills: Examining, making inferences and finding evidence to support generalizations; Presenting and defending opinions by making judgments about information and piling information	12	15
Map skills	05	6.25

Note: Competency based questions for the examinations to be conducted in the academic year 2023-24 will be 40 percent in class XII

Page 28 of 34

History Syllabus 2023-24 Class XI-XII

THEME-1: Bricks, Beads and Bones

MULTIPLE CHOICE QUESTIONS

Q.1 Which of these is the characteristic feature of citadel at Lothal?

- (A) Low walls (B) High walls (C) Built at a height (D) Away from the river.

Ans. Option (C) is correct.

Q.2 The most distinctive features of Harappan cities was

- (A) The planned drainage system (B) The broad courtyard
(C) The citadel (D) The burials

Q. Ans. Option (A) is correct.

Q.3 Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan. Magan was probably the ancient name of..... .

- (A) Oman (B) Kuwait (C) Qatar (D) Iran

Ans. Option (A) is correct.

Q.4 Which among the following are possibly the most distinctive artefact of the Harappan civilisation?

- (A) Pottery and ornaments. (B) Copper mirror (C) Stone Seals (D) Beads jewellery

Ans. Option (C) is correct.

Q.5 Which of the following is NOT considered as a possible reason for the end of Harappan?

- (A) Floods (B) Climate changes (C) Afforestation (D) All of the above.

Ans. Option (C) is correct.

SHORT ANSWER QUESTIONS

Q.1 Mention three feature of Harappan settlement ?

Answer - Three feature of Harappan settlement-

- i) Harappan settlement was divided into two section- upper town and lower town which was separated by wall. The upper town was called Citidel.
- ii) carefull planning of drainage system, roadways and streetlight.
- iii) The Great Bath, the assembly hall, the granary, and the workshops were among the notable strucures that is called citadel.

Q.2 Why is the Harappan script called enigmatic ?

Answer- The Harappan script is called enigmatic because-

1. Harappan Script was pictographic in nature.
2. The script was non-alphabetical, it had many signs, somewhere between 375 and 400
3. It was written from right to left & again from left to right .The motif conveyed a meaning to those who could not read.
4. Most inscriptions were short, the longest contained about 26 signs, each sign stood for a vowel or consonant

Q.3 Describe any three features of the 'Great Bath' used in the Harappan settlements.

Answer— The features of the 'Great Bath' used in the Harappan settlements-

1. The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.
2. There were two flights of steps on the north and south leading into the tank, which was made watertight by setting bricks on edge and using a mortar of gypsum.

3. There were rooms on three sides, in one of which was a large well. Water from the tank flowed into a huge drain.
4. Across a lane to the north lay a smaller building with eight bathrooms, four on each side of a corridor, with drains from each bathroom connecting to a drain that ran along the corridor.

Q.4 Describe briefly the drainage system of Harappan cities.

Answer-1. One of the most distinctive features of Harappan Civilisation was its carefully planned drainage system. Some important features of drainage system-

2. Roads and streets were laid out along an approximate 'grid' pattern, intersecting at right angles.
3. Every house had one wall alongside the street having drain connected to the street drain to flow out domestic waste water. It seems that streets with drains were laid out first and then houses built along them.
4. Drains were constructed both sides of street. Drains were constructed by baked bricks and stones but some times also by unbaked bricks.
5. It was covered by stone slabs.
6. There was proper system of cleaning of drains
7. According to Mackay-every house was connected to the street drains.

Q. 5 How do archaeologist trace social-economic differences in Harappan society? What are the differences they notice?

Ans1: (a) Burials: In some of the burials many precious items have kept along with the dead body. There was also difference in the pits in which dead bodies were buried. The precious items indicated strong social and economic condition after death. Ordinary thing indicated the low condition of the dead person.

(b) Things of luxury: The archaeologist has found many luxury items in some of the burials. This is clear that these were rich person's burials. The utilitarian thing is placed in the burials of ordinary people.

(C) The division of town in two parts.

(D) Evidence of larger and double storied houses and smaller houses

LONG ANSWER QUESTIONS (8 MARKS)

Q.1 Describe the different arguments given by the archaeologists over the central authority of Harappa civilization OR

“There are indications of complex decisions being taken and implemented in the Harappan society.” In light of this statement, explain whether there may have been rulers to rule over the Harappan society.

Ans-There are indications of complex decisions being taken and implemented in Harappan society.

- i. A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it.
- ii. A stone statue was labelled and continues to be known as the “priest-king”.
- iii. Some archaeologists are of the opinion that Harappan society had no rulers , and that everybody enjoyed equal status.
- iv. Others feel there was no single ruler but several that Mohenjodaro had a separate ruler , Harappa another , and so forth.
- v. Others argue that there was a single state , given the similarity in artefacts , the evidence for planned settlements , the standardised ratio of brick size , and the establishment of settlements near sources of raw materials. The last theory is the most plausible , as it is

unlikely that entire communities could have collectively made and implemented such complex decisions.

vi. According to some scholars the last theory seems the most plausible, as it is unlikely that entire communities could have collectively made and implemented such complex decisions.

vii. There was extraordinary uniformity of Harappan artefacts.

viii. The bricks, though obviously not produced in any single centre, were of a uniform ratio throughout the region, from Jammu to Gujarat.

ix. Settlements were strategically set up in specific locations for various reasons.

x. Labour was mobilised for making bricks and for the construction of massive walls and platforms. A planned urban centre with well laid out drainage system.

Q2. Discuss the functions that may have been performed by rulers in Harappan society.

Ans-

i. Some archaeologists are of the opinion that Harappan society had no rulers and that everybody enjoyed equal status. Others feel there was no single ruler but several.

ii. There are indications of extraordinary uniformity of Harappan artefacts as evident in pottery, seals, weights and bricks.

iii. Notably bricks though obviously not produced in any single centre, were of a uniform ratio throughout the region, from Jammu to Gujarat.

iv. Under the guidance and supervision of the rulers plans and layouts of the city were prepared. Big buildings, palaces, forts, tanks, wells, canals, granaries were constructed.

v. Roads lanes and drains were also constructed and cleanliness was maintained under the over all supervision of the ruler.

vi. The ruler might have taken interest in economy of the state or city states. He used to inspire the farmer to increase agricultural production.

vii. He used to motivate the craftsmen to promote different handicrafts. Internal as well as external trade was promoted by the ruler.

viii. He used to issue common acceptable coins or seals, weights and measurements.

ix. During the natural calamity such as flood earthquake, epidemic etc. the ruler used to provide grains and other eatables to the affected people.

xx. He used to play active role to defend cities or state from foreign attack

THEME-2. KINGS, FARMERS AND TOWNS

MULTIPLE CHOICE QUESTIONS

Q.1 Identify the best reason for considering King Ashoka as 'Devanampiya' or 'Piyadassi' by his subjects.

(A) Asoka commissioned the edicts himself.

(B) He adopted the title of 'Devaputra'.

(C) Epigraphists have concluded him as Devanampiya.

(D) He worked for the well being of society through Dhamma.

Ans. Option (D) is correct.

Q.2 According to the rock inscription in Sanskrit, composed around second century CE, Sudarshan lake, an artificial reservoir was repaired by -

(A) Kushana king Kanishka

(B) Saka king Rudradaman

(C) Kannauj ruler Harsha

(D) Chandragupta II

Q.3 Name the language in which the Ashokan inscriptions were written.

- (A) Pali, Prakrit and Greek
(C) Pali, Prakrit and Aramaic
Ans. Option (C) is correct.
- (B) Pali, Sanskrit and Aramaic
(D) Pali, Sanskrit and Greek

Q.4 James Prinsep was able to decipher Asokan Brahmi in the year-
(A) 1835 (B) 1838 (C) 1856 (D) 1738

Ans. Option (B) is correct.

Q.5 The Prayaga Prashasti (also known as the Allahabad Pillar Inscription) was composed in Sanskrit by Harishena. Harishena was the court poet of which of the following kings?

- (A) King Samudragupta (B) King Ashoka
(C) King Chandra Gupta Maurya (D) King Kanishka

Ans. Option (A) is correct.

SHORT ANSWER QUESTIONS (3MARKS)

Q.1 Write main sources of Mauryan history.

Ans. The main sources of Mauryan history-

- i) Arthashastra of Kautilya.
- ii) Ashoka's inscriptions.
- iii) writings of Megasthenes
- iv) Various documents related to Dhamma, Buddhist, Jain and Puranic literature

Q.2 Explain main features of Ashoka's Dhamma?

Ans. The main features of Ashoka's Dhamma-

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

Q.3 How did Magadha become the most powerful mahajanapada between 6th and 4th century BCE? Give the reasons.

Ans- Magadha became the most powerful mahajanapada due to-

1. It was the fertile area of Ganga and its tributaries.
2. Magadha got ruthless ambitious kings like Ajatassata, Bimbisara, Ashoka.
3. Presence of mineral resources like Iron, Coal in huge quantity
4. It was centre of origin of Buddhism and Jainism
5. Presence of large number of best quality elephants in the forest area which strengthened the army.

Q.4 List some of the problems faced by epigraphists.

Ans: The problems faced by epigraphists are as given below :

1. Sometimes, the letters of inscriptions are very faintly engraved, and thus reconstructions are uncertain.
2. Sometimes, the inscriptions may be damaged or letters missing.
3. On certain occasions it is not easy to be sure about the exact meaning of the words used in the inscriptions, some of which may be specific to a particular place or time.
4. That is why scholars are constantly debating and discussing alternative ways of reading inscriptions.
5. Several thousand inscriptions have been discovered but not all have been deciphered, published and translated.

6. Many more inscriptions must have existed, which have not survived the ravages of time. Whatever is available, is only a fraction of all inscriptions.

LONG ANSWER QUESTIONS (8MARKS)

Q.1 Discuss the main features of Mauryan administration. Which of these elements are evident in the Asokan inscriptions that you have studied?

Ans: The main features of Mauryan administration are as follows :

1. There were five major political centres in the empire i.e., the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvamagiri.
2. The communication system existed along both land and riverine routes. It was very vital for the existence of the empire.
3. As the journeys from the centre to the provinces could have taken a long time, there was arrangement for provisions as well as protection for the travellers,
4. The Mauryans kept a large army. Magasthenes mentions a committee with six subcommittees for coordinating military activity which were as mentioned below :

- One to look after the navy;
- The second for management of transport and provisions;
- The third was responsible for foot soldiers;
- The fourth for horses;
- The fifth for chariots;
- The sixth for the Elephant

5. The element that there were five major political centres in the empire – the capital Pataliputra, and the provincial centres of Taxila, Ujjayini, Tosali and Suvamagiri – all have been mentioned in the Asoka's inscriptions

THEME-3: KINSHIP, CASTE AND CLASS

MULTIPLE CHOICE QUESTIONS (MCQ)

Q.1 V.S. Sukthankar was an Indian-

- A. Scholar B. Economist C. Sanskrit Scholar D. Historian

ANS- C. Sanskrit Scholar

Q.2 Manusmriti was compiled between

- A. 200 BCE and 200 CE B. 400 BCE and 400 CE C. 600 BCE and 600 CE D. None

ANS- A. 200 BCE and 200 CE

Q.3- In which type of marriage does a woman have several husbands?

- (A) Endogamy (B) Exogamy (C) Polygyny (D) Polyandry

ANS-(D) Polyandry

Q.4-The original story of Mahabharata was composed by

- (A) Brahmanas (B) Kshatriyas (C) Sutas (D) None of these

ANS-(C) Sutas

Q.5-What does "Exogamy" refer?

- (A) Practice of having more than one wife (B) Practice of having more than one husband
(C) Marriage within a unit (D) Marriage outside the unit

ANS-(D) Marriage outside the unit

SHORT ANSWER TYPE QUESTIONS (3 MARKS)

Q.1-Discuss whether kings in early states were invariably Kshatriyas.

ANS- (a)According to the Dhramashastra, only Kshatriyas can become kings. But it was also to be noted that important ruling lineages perhaps had different origins.

(b)Mauryas were considered Kshatriyas by many people. Some Brahmanical texts described Mauryas as of low origin.

(c)The shungas and Kanvas who were immediate successors of the Mauryans were Brahmans.

(d)There were other rulers like shakes who came from Central Asia. But the Brahmans considered them as mlechchhas, barbarians and outsiders.

(e)Gotami-putra Satkarni, the best known ruler of Satavahana Dynasty, became a destroyer of the pride of Kshatriyas. This we see that the Satavahanas claimed to be brahmanas whereas the Brahmanas were of the opinion that the kings should be Kshatriyas.

Q. 2 Explain why the ideal of patriliney became valuable from sixth century BCE onwards.

(i) This ideal of patriliney was prevalent before the story of Mahabharata.

(ii) The central story of the epic reinforced the ideal of patriliney.

(iii) Most of the ruling dynasties claimed to follow this system.

(iv) Sometimes there were no sons, then the Kinsmen claimed the property .

(v) The concern of patriliney was not unique to the ruling families as is evident in mantras in ritual texts such as Rigveda.

Q.3 Explain three strategies evolved by the Brahmans for enforcing the norms of 'Varna order'. Name the four classes of this order.

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

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

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

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

(IV) Shudras-assigned only one occupation-that of serving the three higher varnas.

The Bramanas enforced these by:

(a) Divine origin.

(b) Advising kings to enforce the order.

(c) Caste based on birth.

Q. 4 Explain why we call Mahabharata a 'Dynamic Text'.

(i) The growth of the Mahabharata did not stop with the Sanskrit version.

(ii) Over the centuries versions of the epic were written in a variety of languages through a process of dialogue between people and communities.

(iii) Several stories originated in specific region.

(iv) Central story of the epic was often retold in different ways.

(v) Episodes of the Mahabharata were depicted in Sculpture and painting.

(vi) Themes taken for performing arts- plays, dance and other kinds of narrations.

(vii) Any other relevant point.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

Q. 1 “Brahmanical norms regarding marriage and occupation were not universally followed in ancient times.” Give arguments in support of your answer.

Brahmanical norms

- i. In Sanskrit texts populations whose social practices were not influenced by Brahmanical ideas are often described as odd, uncivilised, or even animal-like.
- ii. In some instances, these included forest-dwellers –for whom hunting and gathering remained an important means of subsistence.
- iii. Categories such as the Nishada, to which Ekalavya is supposed to have belonged, are examples of this.
- iv. Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke non-Sanskritic languages were labelled as Melachhas.
- v. While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.
- vi. Hidimba marrying Bhima against the social practices prescribed in the Dharamshastras.
- vii. Others who were viewed with suspicion included population such as Pastoralist.
- viii. Whenever brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as Jatis.
- ix. Aspects related with Non- Kshatriyas king
- x. Many new questions were raised alternate traditions like Buddhism
- xi. Jainism appealed to lower class believe all, things are animated and all are equal
- xii. Metronymics was followed the Satavahanas
- xiii. The case of chandala named Matanga given in Matanga Jataka
- xiv. Prabhavati Gupta had access to property unlike other daughters

THEME-4: THINKERS, BELIEFS AND BUILDINGS

MULTIPLE CHOICE QUESTIONS (1 MARKS)

Q.1-What does the symbol of ‘empty seat’ symbolize?

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

ANS-(A) Meditation of the Buddha

Q.2-Who wrote a famous book “Taj- ul Iqbal Tarikh Bhopal” (A History of Bhopal)?

- A) Sultan Jehan Begum B) Shahjehan Begum
C) Begum Hajarat Mahal D) Begum Mehrunisha

ANS- B) Shahjehan Begum

Q.3-What is the meaning of ‘Three baskets’?

- (A) Tridhan (B) Tirthankara (C) Triratna (D) Tipitaka

ANS-(D) Tipitaka

Q.4-Who was the first woman to be ordained as a Bhikkhuni?

- Mahapajapati Gotami(B) Mahapajapati Bodhi
Mahapajapati Grishma (D) Mahamaya

ANS-(A) Mahapajapati Gotami

Q.5-At which place Lord Buddha attained enlightenment?

- (A) Lumbini (B) Kushinagara (C) Sarnath (D) Bodhgaya

ANS-(D) Bodhgaya

SHORT ANSWER TYPE QUESTIONS (3 MARKS)

Q.1-Discuss the role of the begums of Bhopal in preserving the stupa at Sanchi.

ANS- (I)-The begums of Bhopal provided money for the preservation of the sanchi stupa.
(II)Sultan jehan begum funded the guest house and the museum which was built here.
(III)She also funded the publication of john Marshall, s books on sanchi.

Q.2-Why do you think women and men joined the sangha?

ANS- The important reasons why men and women joined sanghas could be as follows:
(a) Many of them wanted to renounce the worldly pleasures.
(b) They could study the Buddhist literature and philosophy by staying in the company of other monks.
(c) Many people entered sanghas to become priests and teachers of Buddhism.
(d)All were considered equal and the previous social identity was to be renounced.
(e)The environment of sangha was democratic. The decision making within sangha was based on voting.

Q. 3 State any three features of sculpture depicted in Sanchi Stupa.

Sculpture

- i. Stories from Jataka tales are made in the form of sculptures on the gateways.
- ii. The empty seat to indicate the mediation of the Buddha.
- iii. The Stupa was meant to represent the mahaparinibbana
- iv. Another frequently used symbol was the wheel, it stood for the first sermon given by Buddha at Sarnath.
- v. The shalabhanjika motif suggest that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
- vi. Jatakas tales contain many animal stories of eg. elephants, horses, monkeys and cattle. Elephants signified strength and wisdom.
- vii. A motif of a woman surrounded by lotus and elephants is called Maya, the mother of the Buddha and others think that it is Gajalakshmi, the Goddess of good fortune.
- viii. Serpents have been depicted on the pillars of Stupas. They are a part of popular traditions

LONG ANSWER TYPE QUESTIONS (8M)

Q.1. How did Sutta-Pitaka reconstruct the philosophy of Buddhism? Mention about Buddhist Tipitaka.

Sutta Pitaka reconstructed the philosophy of Buddhism.

- i. Buddha's teachings have been reconstructed from stories found mainly in the Sutta Pitaka. These stories describe his miraculous powers and reason rather than display of supernatural power.
- ii. The world is transient and constantly changing ; it is also soulless as there is nothing permanent.
- iii. Sorrow is intrinsic to human existence.
- iv. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- v. In the earliest form of Buddhism existence of god was irrelevant. Buddha regarded the social world as the creation of humans rather than of divine origin.
- vi. He advised kings to be humane and ethical.
- vii. Individual effort was expected to transform social relations.

- viii. The Buddha emphasized individual agency and righteous action as a means to escape from the cycle of rebirth and attain self-realisation and nibbana.
- ix. The extinguishing of the ego and desire would thus end the cycle of suffering.
- x. The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on fellow feeling and karuna for weaker.
- xi. The Buddhist developed an alternative understanding of social inequalities and institutions required to regulate social conflict. In a myth found in Sutta Pitaka they suggest that originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed.
- xii. All beings lived in idyllic state of peace, taking from nature only what they needed.

Buddhist Tipitakas

- i. It means three baskets which hold three types of texts. They were first transmitted orally and then written and classified according to the subject matter.
- ii. The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order.
- iii. The Sutta Pitaka which contains the teachings of Buddha and the Abhidhamma Pitaka dealt with philosophical matters.

Q.2. Explain the structural and sculptural features of sanchi stupa

Structural and sculptural features of Sanchi Stupa

Structural features

- i. The Stupas were built on the relics of Buddha and hence were considered sacred.
 - ii. The stupa originated as a semi-circular mound of earth, later called Anda.
 - iii. The Stupa evolved into a more complex structure, balancing round and square shapes.
 - iv. A balcony like structure represented the abode of the Gods was placed above the Anda.
 - v. Arising from the Harmika was a mast called the yashti.
 - vi. The Harmika was surmounted by a chhatra or umbrella.
 - vii. Around the mound was a railing, separating the sacred space from the secular world.
 - viii. Sanchi Stupa had stone railing which resembled a bamboo or wooden fence.
 - ix. The gateways of Sanchi were richly carved and installed at the four cardinal points.
 - x. Any other relevant point
- Any four to be explained.

Sculpture

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- viii. Serpents have been depicted on the pillars of Stupas. They are a part of popular traditions.
- ix. Any other relevant point.

Q. 3 Explain why the stupa at Sanchi survived, but not at Amravati.

Sanchi survived because:

- 1 It escaped the eyes of railway contractors, builders and Europeans.
- 2 It was discovered in 1818 after the scholars had understood the value of finds.
- 3 When it was discovered three of its gateways were still standing and the fourth was lying on the spot where it had fallen and the mound was in good condition.
- 4 Due to the efforts of the rulers of Bhopal the mound could be preserved.

Amaravati did not survive because:

- 1 It was discovered in 1796 before the scholars understood the value of finds.
- 2 Local Raja who stumbled on the finds used the stones to build a temple.
- 3 Walter Elliot collected several structured panels and took them away to Madras (Elliot's Marbles).
- 4 Slabs of Amravati adorned the gardens of British officials, London office, Asiatic Society of Bengal.
- 5 H H Cole's plea for preservation were ignored.

Q.4 Explain how and why the stupas were built?

- Ans- 1. Inscription found on the railings and pillars of stupas record donations made for building and decorating them.
2. Some donations were made by kings such as the Satavahanas; others were made by guilds,
 3. Such as that of the ivory workers who financed part of one of the gateways at Sanchi.
 4. Hundreds of donations were made by women and men who mention their names.
 5. Sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.
 5. Bhikkhus and bhikkhunis also contributed towards building these monuments.

Stupas were built for many reasons -

1. There were other places that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or object used by him were buried there. These were mounds known as stupas.
2. The tradition of erecting stupas may have been pre- Buddhist, but they came to be associated with Buddhism.
3. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.
4. By the second century, a number of stupas, including those at Bharhut, Sanchi and Sarnath had been built.

MEDIEVAL INDIAN HISTORY PART-2

THEME-5 THROUGH THE EYES OF TRAVELLER'S

MULTIPLE CHOICE QUESTIONS (1Mark)

Q.1. How many social categories were recognised by Al-Biruni?

Three (b) Four (c) Two (d) Six

ANS- C

Q.2. Who of the following described Mughal cities as 'camp towns'?

Al-Biruni (d) Abul Fazl (c) François Bernier (b) Ibn Battuta

ANS- C

Q.3 The European travelers who has given a detailed description of the practice of sati is-

Jean-Baptiste Tavernier (b) Manucci (c) François Bernier (d) Roberto Nobili

ANS- C

Q.4. Which according to François Bernier was the fundamental difference between Mughal India and Europe?

- (a) Lack of improving landlords.
- (b) Excessive oppression of the peasantry.
- (c) Crown Ownership of land and lack of private property.
- (d) Undifferentiated masses of impoverished people.

ANS- C

SHORT ANSWER TYPE QUESTIONS (3M)

Q. 1 Who was Al-Biruni ? Mention the barriers that he felt obstructed his understanding about India.

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

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

Q. 2 Who was Francois Bernier ? Mention his views on the Sati System.

Ans- (i) It was a cruel practice in which the widow was made to sit on the pyre of her husband alive.

(ii) She was forced to be sati.

(iii) The people had no sympathy even for the child widows.

(iv) The cries of the women going to be a sati did not move anyone.

(v) The Brahmans and the elderly women of the house participated in this practice.

Q. 3. Why did Al- Biruni visit India?

Casues of Al-Beruni's visit to India

(i) In 1017 Sultan Mahmud invaded Khwarizm and took Al-Biruni with other scholars as hostage to Ghazni.

(ii) Al-Biruni developed a liking for India and interest in India when Punjab became a part of the Ghaznavid Empire.

(iii) Al-Biruni was highly educated of his times.

(iv) He was well versed in Syrian, Arabic, Hebrews, and Persian.

(v) He wanted to learn more of mathematics, astronomy and medicine.

(vi) Al-Beruni spent years learning Sanskrit and studying religious and philosophical text.

Q.4 Write the main features of the book 'Kitab-ul-Hind' .

Al-Biruni's Kitab-ul-Hind, written in Arabic

- i. He disapproved the notion of the Indian caste system.
- ii. Based on exploitation.
- iii. Created out of the Brahman/ nature .
- iv. Differential treatment .
- v. He considered the caste system contrary to the law of nature as God has created everyone equal and this system was not prevalent in the western society. He considered it as social pollution .

LONG ANSWER TYPE QUESTION (8 Marks)

Q.1. Who was Ibn-Batuta ? How did he find cities in the subcontinent full of exciting opportunities ? Explain.

OR

“Ibn Battuta found cities in the Indian subcontinent full of exciting opportunities.”

Explain the statement with reference to the city of Delhi.

Ans- Ibn Batuta was a Moroccan traveler. He wrote a book named Rihla.

Ibn batuta's book-RIHLA

- (i) Ibn Battuta enjoyed the cosmopolitan culture of urban centres where people spoke different languages, shared ideas, information and anecdotes. His account 'Rehla' enables historians to reconstruct the urban life of the fourteenth century.
 - (ii) Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
 - (iii) Most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
 - (iv) Ibn Battuta described Delhi as a vast city, with a great population , the largest in India.
 - (v) Daulatabad (in Maharashtra) was no less and easily rivalled Delhi in size.
 - (vi) The bazaars were not only places of economic transactions, but also the hub of social and cultural activities.
 - (vii) Most bazaars had a mosque and a temple and in some of them at least, spaces were marked for public performances by dancers, musicians and singers.
 - (viii) While Ibn Battuta was not particularly concerned with explaining the prosperity of towns, historians have used his account to suggest that towns derived a significant portion of their wealth through the appropriation of surplus from villages.
 - (ix) Ibn Battuta informs us that certain varieties of fine muslin were so expensive that they could be worn only by the nobles and the very rich.
 - (x) The state evidently took special measure to encourage merchants.
 - (xi) Almost all trade routes were well supplied with inns and guest houses.
 - (xii) Ibn Battuta was also amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.
 - (xiii) The news reports of spies would reach the Sultan through the postal system in just five days.
 - (xiv) Any other relevant point.
- Explain any eight points

Q.2 Bernier's description of imperial land ownership influenced Western theorists like French philosopher Montesquieu and German Karl Marx." Justify it with suitable arguments.

- i) Bernier's description about imperial land ownership influenced Western theorists.
- ii) These Western theorists like Montesquieu and Karl Marx have developed new theories based on this.
- iii) Montesquieu developed the idea of oriental despotism .
- iv) which means the rulers in Asia enjoyed absolute authority over their subjects, and owned all lands.
- v) There was no private property. All people except King and nobles struggled for survival.
- vi) Karl Marx further developed the idea of Oriental despotism as Asiatic mode of production.
- vii) Marx observes that before colonialism, surplus production was appropriated by the state.
- viii) This led to the emergence of a society that was composed of a large number of autonomous and egalitarian village communities.
- ix) The imperial court respected these villages as long as the flow of surplus was continued.
- x) Marx regarded this as a stagnant system .

THEME-6 BHAKTI AND SUFI TRADITION

MULTIPLE CHOICE QUESTIONS (1Mark)

1. Who criticized the orthodox (traditional) interpretation of the Quran and Sunna ?

- a) Alvars b) Nayanars c) Virashaivas d) Sufi

ANS- D

2. Who was Basavanna?

- a) Founder of Nayanara movement b) Founder of Lingayat or Virshaiva Sect
c) Founder of Jagannatha Cult d) Founder of Jainism

ANS- B

3. What is Sharia?

- A. Muslim Sufi saints B. Fasting during the month of Ramzan
C. Laws governing the Muslim community D. Giving alms

ANS-C

4. Nalayira Divyaprabandham is a composition of -

- A. Sufi Saints B. Sagun saints C. Alvara saints D. Nayanara saints

ANS-C

5. Tevaram is a collection of

- A. The poems of Appar, Sambadar and Sundarar B. The poems of Mirabai
C. The poems of Kabir D. The hymns of Guru Nanak

ANS- A

SHORT ANSWER TYPE QUESTIONS (3 MARKS)

Q.1. Describe the beliefs of Virashaiva/Lingayat tradition in Karnataka .

- (i) They worship Shiva in the form of linga.
- (ii) They wear a small linga in a silver case over the left shoulder.
- (iii) They believed that after death, devotee would be united with Shiva and there was no rebirth.
- (iv) They did not practice funeral but bury the dead person.
- (v) They challenged the idea of caste and the 'pollution' attributed to certain groups by Brahmanas.
- (vi) They encouraged the practices like post-puberty marriage and remarriage of widows.

Q.2. Who were Alvars? What were their main teachings?

- Ans. i)The Alvars were the devotee of Lord Vishnu .
ii)Their teachings were simple.
iii)The Alvar took several steps to preach Vaishnavism in Southern India.
iv)They used Tamil to impart their teachings.
v)They considered Vishnu as Omnipresent and Omnipotent and could be attained only through Bhakti.
vi) They stated that anybody can attain salvation by immersing him self in the devotion of Vishnu.
vii) They believed equal rights for both men and women.
viii)They opposed caste system and said that the status of high or low depends upon one's Karma.

Q.3. Describe the five pillars or principles of Islam.

- Ans. (i) Allah is one and Prophet Muhammad is His Messenger.
(ii) Prayers (Namaz) must be offered five times a day.
(iii) Zakat which mean alms should be given.
(iv) Raujas (Fasts) should be kept during the month of Ramzan.
(v) Every Muslim is required to perform Haj(visit to Mecca) at least once in his lifetime.

Q.4. What are the teaching of Sufi traditions?

- (i) God is One.
(ii) God can be attained through love .
(iii) God loves those who love other human .
iv)They did not believe in untouchability.
(v) According to Sufis all religions are the same because their main aim is to attain God.
(vi)They emphasised the importance to peace and non-violence
vii)They gave an exalted position to Gurus and pirs.

Q.5. Describe the impact of Bhakti Movement on Indian society.

- (i) The Bhakti movement had a far reaching and significant impact on the Indian society.
(ii) It awakened a new sense and confidence among the common people.
iii) It condemned all the social religious evils prevalent in the society
(iv) The Bhakti Saint gave their message and wrote in the local language.
v) It also helped in the growth of many regional languages and literature.
(vi) Under the impact of Bhakti movement the Hindus and Muslims came together
vii) It resulted in the development in the field of architecture and painting.

Q.6.How did Naths and Jogis gain ground in the north India during fourteenth and fifteenth centuries?

- i)The Naths, Jogis and Siddhas came from artisanal groups, including weavers .
ii)Who were becoming increasingly important with the development of organised craft production.
iii)Demand for such production grew with the emergence of new urban centres, and long-distancetrade with central Asia and west Asia .
iv)Many of their new religious leaders questioned the authority of the Vedas.
v)They expressed themselves in languages spoken by ordinary people .

LONG ANSWER TYPE QUESTION (8 Marks)

Q.1. Describe the major teachings of Kabir .

- (i) Kabir is regarded as the greatest Bhakti poet saint of medieval India .
- (ii) Kabir was much influenced by the teachings of the great saint Ramanand and became his disciple .
- (iii) Kabir uses the language of common man ('sant bhasha')
- iv) Kabir expressed his ideas through poetry and bhajans
- (v) Kabir advocated the unity of one God.
- (vi) According to him Allah, Ram, Rahim, etc. are the different names of the same God .
- vii) God is formless and immortal and present everywhere in the universe.
- viii) He also used some yogic traditional terms such as shabda(sound) or shunya(emptiness)
- ix) Some poems attacked Hindu polytheism and idol worship .
- x) Some poems use sufi concept of zikr and ishq(love) to express the Hindu practice of nam-simaran(remembrance of God's name).
- xi) His mission was to emphasise fundamental unity of man.

2. Describe the major teachings of Guru Nanak .

- i) According to Guru Nanak, the Absolute or 'rab' had no gender or form.
- ii) He proposed a simple way to connect to the Divine by remembering the Divine Name.
- iii) He expressed his ideas through hymns called "shabad" in Punjabi, and sang with different ragas.
- iv) He organized his followers into a community.
- v) He set up rules for congregational worship (sangat).
- vi) He appointed one of his disciples, Angad, to succeed him as the preceptor (guru).
- vii) Guru Nanak did not want to establish a new religion.
- viii) After his death, his followers consolidated their own practices to form a distinct community.
- ix) The fifth guru, Guru Arjun compiled Guru Nanak's hymns
- x) These hymns called "gurbani" are composed in various languages.
- xi) The tenth Guru, Guru Gobind Singh, included the compositions of the ninth guru; Guru Tegh Bahadur.
- xii) This scripture was called the Guru Grantha Sahib.

3. Identify the relationship between the Sufis and the State from the eighth to the eighteenth century.

- (i) One of the major feature of the Sufis was austerity including maintaining distance from worldly power.
- (ii) However, they did not maintain the complete isolation from political power.
- (iii) The Sufis accepted unsolicited grants and donations from political elites.
- (iv) The sultans in turn set up charitable trusts (auqaf) as endowments for hospices and tax-free land (imam).
- (v) The Chishtis accepted donations in cash and kind.
- (vi) They preferred to use donations fully on immediate requirements such as food, clothes, and ritual necessities (such as sama).
- (vii) Their piety, scholarship, and miraculous powers made sufis popular among the masses,
- (viii) kings wished to secure their support

- (ix) Akbar visited Ajmer Dargah of Khawaja Muinuddin Chisti fourteen times to seek blessings. Each of his visits was celebrated by generous gifts,
- (x) Kings did not simply need to demonstrate their association with sufis.

4. Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the State from the eighth to the eighteenth century.

- (i) Alvars-devotees of Vishnu;
- (ii) Nayanars devotees of Shiva
- (iii) Chola rulers supported Brahmanical and Bhakti traditions.
- (iv) Royal patronage granted to Nayanars.
- (v) Chola rulers made land grants and constructed temples for Vishnu and Shiva.
- (vi) Spectacular bronze produced which shows that the visions of the Nayanars inspired artist.
- (vii) Kings introduced the singing of Tamil Shiva hymns in the temples under Royal Patronage
- (viii) initiatives were taken to collect and organize hymns into text (Tevaram)
- (ix) Chola ruler Prantaka I constructed metal images of saints of Shaivism ie-Appar, Sambandar and Sundarar.
- (x) The chola rulers claim divine support and proclaim their own power and status
- (xi) By building splendid temples and metal sculpture to recreate the visions of these popular saints.

5. Briefly discuss Mirabai and her contribution to the Bhakti movement .

- i) According to tradition, Mirabai was a Rajput princess from Marwar .
- ii) She was married against her wishes to a Sisodia prince of Mewar.
- iii) She became widow in young age .
- iv) Mirabai is best known woman poet within the saguna bhakti tradition.
- v) She did not submit to the traditional role of wife and mother .
- vi) Instead she became a wandering saint/singer.
- vii) Her songs/bhajans were expression of devotion to lord Krishna .
- viii) Her preceptor/guru was Raidas (Ravidas), a leather worker.
- ix) This indicates she defied the norms of caste based society.

THEME-7 THE IMPERIAL CAPITAL –VIJAYANAGARA

MULTIPLE CHOICE QUESTIONS (1MARK)

Q.1. Who established Vijayanagara Empire?

Harihar and Bukka b) Krishnadev Raya c) Tenaliram. d) None of these

ANS- A

Q.2. In which year Vijayanagara Empire was established?

1333 b)1336 c) 1339 d) 1355

ANS-B

Q.3. Who was the Delhi Sultan at the time of Establishment of Vijayanagara Empire?

Balban b) Iltutmish c) Muhammad Bin –Tughlaq d) Ibrahim Lodi

ANS- C

Q.4. The Persian Ambassador who visited Vijayanagar Empire in 1443?

Paes b) Macnezie c) Nuniz d)Abdul Razzaq

ANS-D

Q.5. What was the capital of Vijayanagara empire?

Hampi b) Dharwar c) Bangalore d) Vijaywada

ANS- A

SHORT ANSWER TYPE QUESTIONS (3 Marks)

1. How did the Historians reconstruct the discovery of Hampi?

- i) The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.
- ii) He prepared the first survey map of the site.
- iii) This information was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.
- iv) From 1856, photographers began to record the monuments which enabled scholars to study them.
- v) In 1836 epigraphists began collecting several dozen inscriptions found at this site and other temples at Hampi.
- vi) historians also collected information from the sources with accounts of foreign travelers' and other literature written in Telugu, Kannada, Tamil and Sanskrit.

2. Examine the outcomes of the battle of Rakshasi Tangdi (Talikota)?

- i) It was fought in 1565 by the ruler of the Vijayanagara empire against the combined forces of Bijapur, Ahmednagar and Golconda near the village Rakshasitangdi (Talikota)
- ii) The chief minister of Vijayanagara was Rama Raya lead the Vijayanagara army but suffered a defeat in this battle.
- iii) The army of the sultan looted and destroyed everything in the city of Vijayanagara and within few years city was totally abandoned.
- iv) After the empire shifted to the east of south where The Aravidu (last dynasty of Vijayanagara empire) ruled from Penukonda and later Chandargiri.

3. Why were the agricultural tracts incorporated within the fortified area?

- i) Because the main objective of medieval sieges was to starve the defenders into submission. .

- ii) These sieges could last for several months and sometime seven years.
- iii) Normally rulers tried to be prepared for such situations by building large granaries within fortified areas.
- iv) The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.

4. How was the water requirements of Vijayanagara met?

- i) As the Vijayanagara was one of the most arid zones of the peninsula, that's why elaborate arrangements had to be made to store rain water.
- ii) Embankments were built along the streams to create reservoirs of varying sizes.
- iii) The most important such tank was built in the early years is now called Kamalapuram tank.
- iv) Water from this tank was not only used to irrigate fields but was also to supply through a channel to the "royal centre".
- v) One of the most prominent water works to be seen among the ruins is the Hiriya canal. This canal drew water from a dam across the Tungabhadra and irrigated the cultivated valley that separated the "sacred centre" from the "urban core". This was apparently built by kings of the Sangama dynasty.

Q5. Explain the importance of Royal centre of Vijayanagara.

- i) it was located in south west part of the city
- ii) 60 temples and 30 palaces were found there
- iii) Temples were made of masonry materials while secular buildings were made of perishable materials
- iv) There were two main platform found namely- Audience Hall and Mahanavmidibba
- v) Among the other building is lotus mahal, here kings used to meet his advisors
- vi) Yet another Temple is found namely Hazara Ram Temple meant only for royal family.

Q6. Describe the main features of Temples in Vijayanagara Empire.

- i) Initially it was influenced by Indo-Islamic Architectural style featuring domes, arches, gateways.
- ii) Temple gateways called Gopuram were enormous structure.
- iii) They have mandaps or Open pavilion for special purpose
- iv) A characteristic feature of temple complex is the Chariot Street, extended from gopuram to temple complex.

Q7. Give some distinctive features of urban core, within the fortification.

- i) Major Sources to know about Urban core are archaeological remains, surveys and accounts of foreign travelers.
- ii) North eastern corner of city areas may be urban core where rich traders might be living. Finding of fine Chinese porcelain is used as evidence.
- iii) There is little archaeological evidence of the houses of ordinary people in urban core. but Duarte Barbosa have described about it.
- v) Field surveys indicate the presence of different shrines, temples, mosques and prevalence of multiculturalism.
- vi) Surveys also indicate the rain water tanks were built.

Long Question Answer (8 Marks)

Q1-What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?

Ans-Advantages

- i) It had an elaborate canal system which drew water from the Tungabhadra to provide irrigation facilities.
- ii) It enclosed agricultural tracts, cultivated fields, gardens and forests.
- iii) This enclosure saved crops from being eaten by wild animals.
- iv) In the medieval period, sieges were laid to starve the defending armies into submission. The sieges lasted for many months or many years.
- vi) So the rulers of Vijayanagara adopted and elaborated a strategy to protect the agricultural belt and built large granaries.

Disadvantages

- i) This system was very expensive.
- ii) During adverse, circumstances this system proved inconvenient to the farmers.
- iii) The farmers had to seek the permission of gate-keeper to reach their field.
- iv) If enemy encircled the field the farmer could not look after their field.

Q2.What do you think was the significance of the rituals associated with the Mahanavami dibba?

- i)Probably the Mahanavami dibba was King's palace in Vijayanagara, though there is no definite evidence.
- ii) From the available source, we can guess that it had very beautiful wooden structure with base of the platform was covered with relief carvings.
- iii) The Mahanavami dibba had a very impressive platform known as "the audience hall". It was surrounded by high double walls. A street is running between them.
- iv) Many rituals were associated with the Mahanavami dibba.
- v) Here the Hindu Festival Mahanavami or Navaratri was celebrated with a great show in the months of September-October.
- vi) This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.
- vii) Worship of Goddesses and the state horse.
- viii) They also performed sacrifice of buffaloes and other animals.
- ix) One of the main attractions on this occasion was the performance of several ceremonies included: Worship of the different, dances and Wrestling matches.
- x) Processions of horses, elephants, chariots and soldiers were also carried.
- xi) 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.
- xii)He also accepted gift from the nayakas.

Q3. What were achievement and contributions of Krishnadeva Raya?

Ans-Krishnadeva Raya (1509-1529 A.D.)

- i)Krishnadeva Raya of the Tuluva dynasty was the most famous king of the Vijayanagara Empire.
- ii) According to Domingo Paes, a Portuguese traveller "Krishnadeva Raya was the most powerful and perfect king.

- iii) The land between the Tungabhadra and Krishna rivers (the Raichur Doab) was acquired by Krishnadeva Raya in 1512.
- iv) In 1514, rulers of Odisha were subdued and Sultan of Bijapur was defeated in 1520.
- v) He made his kingdom so extensive that many smaller kingdoms allied with it and showed their respect to Raja Krishnadeva Raya.
- vi) His kingdom remained in a constant state of military preparedness.
- vii) It flourished under the conditions of unparalleled peace and prosperity at the time of Krishnadeva Raya.
- viii) He built large tanks and canals for irrigation.
- ix) He developed the naval power understanding the vital role of overseas trade.
- x) He patronized art and architecture. Krishnadeva Raya was a great scholar.
- xi) Ashtadiggajas: A group of eight scholars adorned his court.

Q4. The Amara-Nayaka system was the major political innovation of the Vijayanagara empire.' Elaborate.

- i) The Amara-nayakas were military commanders who were given territories to govern by the raya.
- ii) The Amara-nayakas collected taxes and other dues from peasants, craft persons and traders in the area.
- iii) They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- iv) These contingents provided the Rayas an effective fighting force, with the help of which they controlled the Southern Peninsula.
- v) The Amara-Nayakas sent tribute to the king annually and gave gifts to the king. Kings occasionally transferred them from one place to another to show their supremacy.
- vi) Many of these Nayakas established independent kingdoms which led to the collapse of the central imperial structure.

Q5. Why was Vitthala temple of the Vijayanagara unique?

- i) The Vitthala temple is well-known ' for its exceptional architecture and unmatched craftsmanship.
- ii) The iconic temple has amazing stone structures such as musical pillars.
- iii) It has 56 musical pillars. The cluster of musical pillars was carved out of huge single pieces of resonant stone.
- iv) A characteristic feature of these temple complexes is the chariot streets that extended from the temple gopuram in a straight line.
- v) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.
- vi) This temple has several halls and a unique shrine designed as a chariot.
- vii) The principle deity of this temple was Vitthala, a form of Vishnu, which is generally worshipped in Maharashtra.

THEME-8 PEASANTS, ZAMINDARS AND THE STATE

MULTIPLE CHOICE QUESTIONS (01 Mark)

1. The mandal was chosen through the consensus of:

- (a) Officials (b) High caste people (c) The village elders (d) Voting

Answer: C

2. The basic unit of agricultural Society during the Mughal period:

- (a) Village (b) Block (c) Suba (d) Pargana

Answer: a

3. What do you understand by the term Khud-kashta?

- (a) Peasants who are the residents of a village (b) Non-resident cultivators
(c) Revenue collectors (d) Head of Jati panchayat

Answer: A

4. During the Mughal empire what was Jins-I- kamil?

- (a) Half crop (b) Perfect crop (c) Rabi crop (d) Kharif crop

Answer: b

5. What were the constituents of village community during empire?

- (a) Cultivators (b) The village headmen (c) The panchayat (d) All of the above

Answer: d

SHORT ANSWER TYPE QUESTIONS (3 MARKS)

Q1.Explain the two kinds of peasants of Medieval Period India

Ans: Sources of the seventeenth century history refer to two kinds of peasants –

(i) Khud-kashta and (ii) Pahi-kashta.

(i) Khud-kashta-

i) They were the residents of a village in which they cultivate the land by themselves.

ii) They had sell and purchase rights upon the land they used to cultivate..

iii) They used their own resources, labour and implements.

iv) Their social status depended upon the size of holding, exercise economic control over other peasants.

(ii) Pahi-kashta peasants-

i) They were non-resident cultivators who belonged to some other village.

ii) They used to cultivate on a contract basis.

iii) They were considered as inferior.

Q2. Explain the functions of the Jati Panchayats in the 16th and 17th centuries.

Ans: Following are the major functions of Jati Panchayat:

(i) These Panchayats had considerable power in rural society. In Rajasthan Jati Panchayats solved civil disputes between members of different castes.

(ii) They decided land disputes, and decided whether marriages were being performed according to the norms laid down by caste.

(iii) They also played Vitol role in the proceedings of village functions.

(iv) In most cases, except in matters of criminal justice, the state respected the decisions of Jati Panchayats.

Q3. ‘Villages in India were considered as little republics’ Discuss.

(i) British officials in the 19th century observed that villages in India are functioning as little republic.

ii) These villages had fraternal partners, sharing resources and labor in a collective manner.

- (ii) There was individual ownership of assets and deep inequalities based on caste and gender distinctions.
- iii) Group of powerful individuals decided the affairs of the village, exploited the weaker sections, and had the authority to dispense justice.
- (iii) Large number of populations called landless labourers, who formed the lowest hierarchy in term of caste, social and economic status.
- (iv) A cash nexus had already developed through trade between villages and towns. In Mughal heartland revenue was assessed and collected in cash.
- (v) Artisans producing for the export market, received their advance in cash as did producers of commercial crop like cotton, silk or indigo

Q4. 'Women were considered an important resource in agrarian society.'

Ans: Women played an important role in Indian agrarian society during the medieval period.

- (i) Women belonging to peasant families participated actively in agricultural production.
- (ii) The work of tilling and ploughing the fields was performed by men.
- iii) The women particularly did the work of sowing, weeding, and harvesting.
- iv) They also extended their cooperation in threshing and winnowing the harvest.
- iii) Some aspects of production especially, artisanal tasks like spinning yarn, sifting, and kneading clay for pottery and embroidery, etc. were thoroughly dependent on female labour.
- (iv) The peasant and artisan women worked in the fields, went to the house of their employers or to the markets, if necessary.
- (v) It is worth mentioning that as the women were child bearers in a society dependent on labour, they were regarded as an important resource in agrarian society.
- (vi) Because of frequent pregnancies, malnutrition, and death during child birth, the mortality rate among women was very high.
- vii) Thus, the number of the married women or wives in the society became less. Thus, marriages in many rural communities required the payment of bride price rather than dowry.

Q5. Analyse the role of zamindars during the Mughal period.

Ans: The zamindars in the Mughal period were the class of those people who lived off agriculture but did not take part directly in the processes of agricultural production.

Role of zamindars during the Mughal period are:

- (i) They were landed proprietors.
- ii) They enjoyed certain social and economic privileges by virtue of their superior status in rural society.
- (iii) Caste hierarchy played a significant role in the elevated status of zamindars.
- (iv) They performed certain services (Khidmat) for the state.
- (v) The zamindars had extensive personal lands, known as milkiyat. The zamindars had the right to sell or mortgage these lands.
- vi) These lands were cultivated with the help of hired labour for the private use of zamindars.
- vii) The zamindars could often collect revenue on behalf of the state, a service for which they were compensated financially.
- (viii) The zamindars had fortresses and armed military resources which comprised of cavalry, artillery and infantry.
- (ix) If we visualise social relations in the Mughal countryside as a pyramid, zamindars constituted its very narrow apex.

Long Answer Type Questions (8marks)

Q1. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.

Ans: The following evidence suggests that land revenue was important for the Mughal fiscal system:

- (i) Land revenue was the economic mainstay of the Mughal Empire.
- ii) There was an administrative apparatus to ensure control over agricultural production, and to fix and collect revenue in the empire.
- iii) A diwan was appointed who was responsible for the supervision of the fiscal system of the empire.
- (iv) Survey of agricultural lands and their estimate production was collected, before fixing the amount of taxes on people.
- (v) The land revenue arrangements consisted of two stages – assessment and the collection.
- (vi) Amil-guzar or revenue collector was directed to give choice to cultivators to pay in cash or kind. The payment in cash was preferred.
- (vii) While making assessment of land revenue, the state officials tried to maximise its claims.
- (viii) The Ain-i- Akbari compiled the data of cultivated and cultivable lands.
- ix) The classification of lands was made under Akbar and different land revenue to be paid by each was fixed.

Q2. How were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries?

Ans: Transformation in the lives of forest-dwellers (sixteenth and seventeenth centuries) are as following:

- (i) Huge areas were covered with forests in the various parts of India till the 16th and 17th country.
- ii) Forest-dwellers were called Jangli. Here 'Jangli' was used to describe those whose occupations included activities such as hunting, gathering of forest produce, and shifting cultivation.
- iii) These activities were performed to a specific season in the various regions. Consider the example of the Bhils who fished in summer and collected forest produce in spring.
- iv) Such activities enabled the forest tribes to be mobile which was a characteristic feature of their life.
- v) As the state required elephants for the consolidation of mighty army, the peskash levied on the forest people to supply of elephants.
- (vi) The lives of the forest-dwellers led to the spread of commercial agriculture. Forest products like honey, beeswax, gum and lac were in huge demand.
- (vii) Tribes like the Lohanis of Punjab engaged in overland trade with Afghanistan and internal trade in Punjab as well.
- (viii) Many tribal chiefs became zamindars, some of them even became kings. They recruit people from their own tribes in their army For example in Assam, the Ahom Kings depended on people who rendered military services in exchange of land.

Q3. Discuss the ways in which panchayat and village headmen regulated rural society.OR

Explain the role of Panchayats in the Mughal rural Indian society during 16th-17th centuries.

Ans: Rules/regulation and nature of village panchayats and headmen:

- (i) The village panchayat consisted of an assembly of elders representing different castes and communities except the menial class.
- ii) In the mixed caste village, the panchayat was usually a heterogeneous body. The panchayat represented different castes and communities in the village.
- iii) The village panchayat was headed by Muqaddam also known as mandal. He was elected with consensus of the village elders
- iv) His function was to prepare village account with the help of patwari.
- v) The main function of panchayat was to ensure that caste boundaries among the various communities could be ensured.
- (vi) It had also the authority to levy fines and taxes.
- (vii) It can also give punishment like expulsion from the community.
- (viii) Each Jati in the village had its own Jati panchayat. Jati Panchayat had considerable power in the society.
- (ix) The panchayats were also regarded as the court of appeal that would ensure that the state carried out its moral responsibilities.
- (x) For justice petitions were often made to the panchayat collectively by a group of caste or a community.
- (xi) In cases of excessive revenue demands, the panchayat often suggested a compromise.

MODERN INDIAN HISTORY PART-3

THEME-10 COLONIALISM AND THE COUNTRYSIDE

MULTIPLE CHOICE QUESTIONS (1Mark)

Q.1 Who Introduced Permanent Settlement in Bengal?

Lord Cornwallis B) Lord Dalhousie C) Lord Curzon D) Lord William Bentinck

ANS- A

Q.2 The life of Paharias of Rajmahal completely dependent upon

River B) Permanent agriculture C) Forests D) Trade

ANS- C

Q.3 Who was the commander of the British forces during the American War of Independence?

Warren Hastings (B) Charles Cornwallis (C) Lord Dalhousie (D) Lord Wellesley

ANS- B

Q.4 The large area in the foothills of Rajmahal declared as to be the land of Santhals was demarcated as .

Santhal Bhumi B) Paharia Bhumi C) Damin-i-Koh D) Jamin-i-Koh

ANS- D

Q.5 A physician who came to India and served in the Bengal Medical Service was-

John Simon B) Duarte Barbosa C) Jean Baptist Tavernier D) Francis Buchanan

Short Answer Type Questions (3marks)

Q.1 What explains the anger of the Deccan ryots against the moneylenders?

Ans:

The main reasons for the anger of Ryots against moneylenders are as follows:

1. In rural India it was traditional rule that the interest will always remain less than the principal amount. However, in many cases interest payable was more than the principal itself. In one case the interest was Rs 2000 against principal amount of Rs100.
2. No receipt was paid in case of payment of loan partly or fully. This opened the scope of manipulation by the moneylenders.
3. Ryots complained about forging of documents and other fraudulent activity by the moneylenders.
4. Ryots believed that moneylenders were insensitive to them and made an arrogant and exploitative lot.

Q.2 How did the American Civil War affect the lives of ryots in India?

Ans:

American Civil War that began in 1860 had a huge impact on the ryots of Deccan region in India. Following events explains how the impact took shape:

1. Britain was the country where large cotton mills were operational. These cotton mills depended on cotton imported from North America.
2. When the USA was reeling under civil war, it was naturally very difficult to import cotton from.
3. The cotton mills were forced to look for alternative suppliers of cotton apart from US. India made a good option.

4. The farmers in Deccan were encouraged to grow cotton. One way was the easy access of credit. The moneylenders would give credit of Rs 100 for every acre of land under cotton cultivation.
5. The farmers benefitted out of this demand for cotton. But the real beneficiary were the big farmers and traders.
6. However, things changed as normalcy returned to US. Now the demand of cotton in India declined and so declined the easy availability of credit. The ryots fell back to old days of penury and rose in rebellion in many places.

Q. 2. Critically examine the policies adopted by the Britishers to control Paharias. Policies adopted by the British towards the Paharias

- i. In the 1770s the British embarked on the brutal policy of extermination , hunting the Paharias down and killing them.
- ii. By the 1780s , Augustus Cleveland , proposed a policy of pacification.
- iii. Paharia chiefs were given an annual allowance and made responsible for the proper conduct of their men.
- iv. Many Paharia chiefs refused the allowances , those who accepted lost authority within the community and came to be known as ‘Stipendiary chiefs’.
- v. The Paharias withdrew deep in the mountains insulating themselves from hostile forces and carrying on a war with the outsiders. The brutal repression shaped their perception of British infiltration into the area.
- vi. British put Santhals in their areas which led to conflict between them.

Q. 3. The Fifth Report of 1813 became the basis of intense Parliamentary debates on the nature of the East India Company’s rule in India.” Justify the statement with evidence.

ANS- The Fifth Report became the basis of intense debate in England (British Parliament)

- a. It was the fifth in the series of reports on the administration and activities of the East India Company in India.
- b. It ran into a thousand pages, of which over 800 pages were appendices.
- c. It contained information about Company’s misrule and maladministration.
- d. Incidents of greed and corruption of Company officials were discussed.
- e. It exaggerated the collapse of traditional zamindari power in Bengal.
- f. It overestimated the scale on which zamindars were losing their lands.
- g. There were groups in Britain that opposed the monopoly of East India Company’s trade with India and China.
- h. They demanded the revocation of the royal charter etc.

Long Answer Type Questions (8marks)

Q.1 “The battle between the hoe and the plough was a long one”. Substantiate the statement with reference to the Santhals and Paharias of Raj Mahal Hills during 18th century.

ANS-

The battle between the hoe and the plough was a long one:

- i. The British wanted to bring more land under cultivation for increasing agricultural produce and revenue.
- ii. They failed to convince the Paharias to practice settled agriculture.
- iii. Hill folk in the Rajmahal hills were known as Paharias
- iv. They depended on forest produce and shifting cultivation for their living
- v. They grew a variety of pulses and millets for consumption

- vi. They were subsistence farmers and practiced hoe agriculture
- vii. Collected different products from the forests to sell
- viii. Collected wood for charcoal production
- ix. They lived in hutments within tamarind groves
- x. They rested in the shade of mango trees
- xi. Land was the basis of their identity as well as survival
- xii. They raided the settled population on the plains
- xiii. Zamindars paid a regular tribute to them to maintain peace
- xiv. Traders also gave small amounts to travel through their land
- xv. The British gave land to Santhals (Damin-i-koh) to settle in cultivate
- xvi. The Santhals cleared land and converted it into cultivable land
- xvii. Santhals were ideal settlers
- xviii. Santhals cleared forests cutting down trees
- xix. Santhals displaced the Paharias.
- xx. They practiced plough agriculture
- xxi. They ploughed land to grow rice and cotton
- xxii. They took over the lower Raj Mahal hills

Q. 2. Which revenue system was implemented in the Bombay Deccan ? How did this system trap the peasants in debt? Explain.

The ryots saw the moneylenders as devious and deceitful:

- i. The ryot of Bombay Deccan was dependent on the moneylender
- ii. Under the Ryorwasi System, the revenue was very high.
- iii. At times the crop failed due to failed rains.
- iv. Recurrent famines worsened the situation. To live through such times the ryots depended on loans from the moneylender
- v. Once a loan was taken from the moneylender the ryot found it difficult to pay it back.
- vi. The interest kept mounting and the debt remained unpaid.
- vii. Apart from the farming expenditure the ryot also needed loans for his day to day needs leading to debt trap.
- viii. Moneylenders took advantage of the ryot's illiteracy.
- ix. High rates of interest charged by the moneylender
- x. The British officials encouraged expansion of cultivation.
- xi. The peasants needed to clear land and this required money for buying land, implements cattle and seeds. They turned to the moneylender.
- xii. Collectors collected revenue with extreme severity even in times of low production.
- xiii. They seized the crops and imposed fines
- xiv. Unable to pay revenue the peasants borrowed money from the moneylender to pay revenue
- xv. Ryots were unable to pay back the loan
- xvi. Debts mounted and loans remained unpaid
- xvii. Dependence of ryots on moneylenders increased (debt trap)
- xviii. Loans were taken to meet the everyday needs
- xix. During 1860s, there was easy flow of credit to meet the growing need of cotton in the International Market. With the decline in cotton exports credit dried up. No further loans were given
- xx. Revenue demand increased and so did the dependence on moneylenders
- xxi. Moneylender's refusal to give loans enraged the ryots
- xxii. Moneylenders were insensitive to their plight
- xxiii. Moneylenders violated the customary norms of the countryside

xxiv. That interest charged could not be more than the principal

Q.3 Examine the reasons for introducing 'Permanent Settlement' in Bengal in 1793. Why did Zamindar default.

Objectives for introduction of Permanent Settlement in Bengal.

- a. To resolve the problems that they had been facing since the conquest of Bengal like famines, declining agricultural output etc.
- b. Revenues of the state can be improved by encouraging investment in agriculture.
- c. Land was made a private property of the zamindar (securing rights of property).
- d. Permanently fixed the rates of revenue demand to ensure regular flow of revenue.
- e. The entrepreneur (zamindar) was sure of earning profits from their investments.
- f. These rich farmers and landowners(zamindars) would have the capital and enterprise to improve agriculture.
- g. These landowners(zamindars) would also be loyal to the company.

The zamindars defaulted on payments of revenue because:

- a. Revenue demands were very high.
- b. High demand was imposed at a time when agricultural prices were depressed.
- c. The revenue was invariable (did not change) regardless of the harvest .
- d. It had to be paid punctually (Sunset Law).
- e. The zamindar was not very powerful. His autonomy was restricted and therefore he could not collect rent from the ryot so easily.
- f. Jotedars and mandals were only too happy to see the zamindars in trouble.
- g. Ryots deliberately delayed payment to the zamindars.
- h. Sometimes bad harvests and low prices made revenue payment difficult for the ryots.

THEME-11 THE REBELS AND THE RAJ- REVOLT OF 1857

MULTIPLE CHOICE QUESTIONS (1Mark)

Q.1 Jhansi and Satara were captured under in which policy ?

- Doctrine of Lapse B) Subsidiary Alliance
C) Issue of Misgovernance D) Mahalwari System

ANS- A

Q.2 Awadh was annexed into the British empire in
1855(B) 1854(C) 1856(D) 1853

ANS- C

Q.3 Who led the revolt at Kanpur?

- Bahadur Shah B) Nana Saheb C) Shah Mahal D) Maulavi Ahmadullah

ANS- B

Q.4 From where did the revolt of 1857 start?

- Ambala B) Meerut C) Lucknow D) Gwalior

ANS- B

Q.5 Who said "Awadh, a cherry that will drop into our mouth one day".

- Lord Curzon B) Lord Wellesley C) Lord Canning D) Lord Dalhousie

ANS- D

Short Answer Type Questions (3marks)

Q.1: Examine the repressive measures adopted by British to subdue/ suppress the rebels of 1857.

Answer:

It was not easy for the Britishers to suppress the revolt. Even then they took following steps to crush the rebels-

1. They attacked on Delhi from East and west. They reconquered Delhi.
2. The British passed several laws to help the troops before sending them to re-occupy North India.
3. The British while resorting to diplomacy kept away the educated Indians and zamindars from the rebels.
4. The British used military power on a gigantic scale. But, this held their absolute control over the means of communication. Communication System:
5. The telegraph system helped the British to get timely information about the incidents occurring in different parts of the country.

Q. 2: Examine how Lord Dalhousie's policy of annexation created dissatisfaction amongst the people of Awadh.

Answer:

1. On 13th February, 1856, Awadh was annexed to the British Empire on the grounds of maladministration.
2. Nawab Wazid Ali Sahib was sent to Calcutta with an annual pension of 12 lakh. With the dissolution of the royal administration, large number of courtiers, officials and taluqdars became jobless.
3. Jagirs of taluqdars were confiscated. This upheaval was aggravated by immediate material losses.
4. The British were not willing to tolerate the power of the taluqdars. With the removal of Nawab, all taluqdars of the Awadh were also dispossessed, taluqdars were disarmed and their forts were destroyed.

5. With a new revenue system i.e. Summary Settlement, taluqdars lost their very large share of revenue from land. Wherever possible, taluqdars were removed and settlement was done directly with peasant.

6. British believed that this would increase the flow of revenue to the company and peasants would also be freed from oppression of taluqdar. This annexation of Awadh meant complete breakdown of social order.

7.

Q.3: Explain the provisions of the Subsidiary Alliance imposed on Awadh in 1801 by the British.

Answer:

The Subsidiary Alliance was introduced by Lord Wellesley in 1798. All those who entered into such an alliance with the British had to accept certain terms and conditions.

These were:

1. The British would be responsible for protecting their ally from external and internal threats to their power.
2. In the territory of the ally, a British armed contingent would be stationed.
3. The ally would have to provide the resources for maintaining this contingent.
4. The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.

Q. 4: How did the rebels in 1857 try to materialise their vision of unity? Explain briefly.

Answer:

1. The revolt tried to garner the support of all sections of the society irrespective of their caste and creed.
 2. The rebellion was viewed as a war in which both the communities as Hindus and Muslims stood equally to gain and lose.
 3. The amicable relations which existed between the two communities were emphasised.
 4. The ishtehars brought to the forefront memories of the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.
- Thus, religious differences were not visible between the two communities in 1857 despite British attempts to create a wedge between them. Through this way, they tried to materialise their vision of unity.

LONG ANSWER TYPE QUESTIONS: LONG ANSWER TYPE (8 MARKS)

Q.1: “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. (All India 2017)

Answer:

It is true that rumours and prophecies played a part in moving people to action during the revolt of 1857.

These rumours were as follows:

1. During 1857 revolt, there was an apparent rumour 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.
2. The British tried to explain to the sepoys that this was not the case but the rumour that the new cartridges were greased with the fat of cows and pigs which spread like wildfire across the sepoy lines of North India.
3. This is one rumour whose origin can be traced. Captain Wright, commandant of the Rifle Instruction Depot, reported that in the third week of January 1857 a ‘low-caste’ Khalasi who

worked in the magazine in Dum Dum had asked a Brahmin sepoy for a drink of water from his lota. The sepoy had refused saying that the lower caste's touch would defile the lota. The Khalasi had reportedly retorted, "You will lose your caste, as you will have to bite cartridges covered with the fat of cows and pigs".

4. The truthfulness of the report had not identified but once this rumour started no amount of assurances from British officers could stop its circulation and the fear of it spread among the sepoys.

5. This was not the only rumour that was circulating in North India at the beginning of 1857. There was the rumour that the British government has hatched a gigantic conspiracy to destroy the caste and religion of Hindus and Muslims.

The rumours in 1857 begin to make sense when seen in the context of the policies the British pursued from the late 1820s. The reasons of believing in these rumours are discussed below:

1. 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 Western sciences and the liberal arts.

2. The British established laws to abolish customs like sati (1829) and to permit the remarriage of Hindu widows.

3. The British annexed not only Awadh, but also Jhansi and Satara. Once these territories were annexed, the British introduced their own system of administration. The impact of this on the people of North India was profound.

4. It seemed to the people that all that they cherished and held sacred from kings and socio-religious customs to patterns of landholding and revenue payment was being destroyed and replaced by a system that was more impersonal, alien and oppressive.

5. This perception was aggravated by the activities of Christian missionaries. In such a situation of uncertainty, rumours spread with remarkable swiftness. And people started to believe in these rumours during the revolt of 1857.

Q.2.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:

1 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.

2. 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.

3. "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.

4. 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.

5. 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.

Q. 3 Examine how Lord Dalhousie's policy of annexation created dissatisfaction amongst the people of Awadh.

OR Examine the participation of the Taluqdars of Awadh in the Revolt of 1857.

The participation of Taluqdars of Awadh in the Revolt of 1857

- i. The annexation of Awadh dispossessed the taluqdars of the region.
- ii. The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside.
- iii. The British were unwilling to tolerate the power of the taluqdars.
- iv. After the annexation, the taluqdars were disarmed and their forts destroyed.
- v. The Summary Settlement proceeded to remove the taluqdars wherever possible.
- vi. In pre-British times, taluqdars had held 67 per cent of the total number of villages in Awadh, by the Summary Settlement this number had come down to 38 per cent.
- vii. The taluqdars of southern Awadh were the hardest hit and some lost more than half of the total number of villages they had previously held.
- viii. British land revenue officers believed that by removing taluqdars they would be able to settle the land with the actual owners of the soil.
- ix. Large areas of Awadh were actually heavily over assessed.
- x. The increase of revenue demand in some places was from 30 to 70 per cent. Thus neither taluqdars nor peasants had any reasons to be happy with the annexation.
- xi. Dispossession of taluqdars meant the breakdown of social order.
- xii. In areas like Awadh where resistance during 1857 was intense and long lasting, taluqdars and their peasants carried out the fighting.
- xiii. Many of these taluqdars were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal in Lucknow to fight the British; some even remained with her in defeat.
- xiv. Any other relevant point.

THEME-13 MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

MULTIPLE CHOICE QUESTIONS (1Mark)

1. The Non-Cooperation Movement was suspended due to the

- A) Chauri-Chaura incident B) Jallianwala Bagh Massacre.
C) Lahore Conspiracy. D) Kakori Conspiracy.

ANS- A

2. Where did the congress hold its annual session in 1929?

- a) Peshawar b) Karachi c) Islamabad (d) Lahore

ANS- D

3. Who was Mahatma Gandhi's biographer?

- a) Gandhiji b) Jawahar Lal Nehru (c) Louis Fischerd) Subhash Chandra Bose

ANS C

4. What was the name of the agreement between Gandhiji and the viceroy in 1931?

- a) Lucknow Pact b) Poona Pact(c) Gandhi-Irwin Pact d) None of these

ANS-C

5. What did many of the peasants call Gandhiji?

- a) Deshbandhu b) Netaji c) Punjab Kesari(d) Mahatma

ANS- D

6. The Salt March ended when Mahatma Gandhi reached Dandi on

- (a) April 6, 1930b) January 26, 1930. c) August 13, 1931. d) September 30, 1931.

ANS- A

SHORT ANSWER TYPE QUESTIONS(3 MARKS)

Q.1 What did the programme of Civil Disobedience Movement consist of?

Ans. Mahatma Gandhi started his historic march to Dandi to attack the Salt Law according to which the government had the monopoly over manufacture and sell salt. The programme of Civil Disobedience Movement involved-

- (1) Defiance of Salt Laws as it was an essential commodity for both rich and poor.
- (2) Boycott of liquor and picketing of shops selling liquor.
- (3) Boycott of foreign cloth and British goods of all kinds.
- (4) Non-payment of taxes and revenues.

Q.2 Mention any three provisions of the Gandhi-Irwin Pact of 1931.

Ans. According to the terms (provisions) of the Gandhi-Irwin Pact, the government agreed to:

1. Withdraw all ordinances and end prosecutions of Indians who violated the salt law.
2. Release all political prisoners, except those guilty of violence.
3. Return the confiscated properties of the political prisoners.
4. Mahatma Gandhi accepted to take part in the Second Round Table Conference in London.

Q.3 What was the significance of charkha in the national movement?

Ans.

1. Mahatma Gandhi saw the Charkha as a symbol of a human society that would not glorify machines and technology.
2. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

3. The wheel is in itself an exquisite piece of machinery. It uses machinery for the service of the poorest in their own cottages.
4. It promotes dignity of labour as Indians do more and more work by using their hands.

Q.4 What is meant by Swadeshi? Write any three points.

1. Swadeshi means producing necessary items in one's own country and using them for one's use without being dependent on imported goods.
2. Gandhiji believed that the use of Swadeshi goods would make us self-sufficient and eliminate our dependence on imported goods.
3. Gandhiji emphasised manual labour and the use of the Charkha and Khadi. He popularised Swadeshi and Khadi by reviving hand spinning and hand weaving.

Q.5 What programmes did the Non- Cooperation Movement involved?

Ans. The Non-Cooperation Movement involved following programmes -

1. Popularisation of Swadeshi and Khadi by reviving hand-spinning and hand-weaving.
2. Establishment of national schools and colleges and private arbitration courts known as panchayats all over India.
3. Development of unity between Hindus and Muslims.
4. Removal of untouchability and other measures for Harijan welfare.
5. Emancipation and upliftment of women.

LONG ANSWER TYPE QUESTIONS(8 MARKS):

Q.1 “In the history of nationalism Gandhiji is often identified with the making of a nation” Justify the statement. OR

Describe his role in the freedom struggle of India'.OR

Explain how the coming of Gandhiji broadened the base of the Indian National Movement.

Base of Indian National Movement broadened under Gandhiji:

- i. Gandhiji as people's leader:It was no longer a movement of professionals and intellectuals,now hundreds of thousands of peasants, workers and artisans also participated.
- ii. He identified himself with the common man.Dressed like them,lived like them.
- iii. Use of charkha.
- iv. Opposed untouchability and the degrading treatment of dalits.
- v. Took up the cause of the peasants.
- vi. Brought changes in the Congress organisation-New branches and Praja Mandal.
- vii. Encourage the use of local language for communication.
- viii. Prosperous industrialists and businessmen involved in the struggle.
- ix. Highly talented Indians attached themselves to Gandhiji.
- x. Emphasised Hindu-Muslim unity.
- xi. Gandhiji seen as 'Mahatma' and he had a huge following from all sections of people all over India.

Q. 2. “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.

Ans-

- i. The ascetic life style,
- ii. Use of dhoti and charkha
- iii. Use of Hindi for communication made Gandhi ji very popular.

- iv. Where ever he went rumours spread of his miraculous powers.
- v. Sent by King to redress the grievances of the farmers.
- vi. Had power to overrule all local officials.
- vii. Gandhiji was superior to the British.
- viii. Fight against untouchability.

Q.3 Explain different kinds of sources from which we can construct the political career of Gandhiji and the history of the Nationalist Movement of India.

Different kinds of sources available to the historians for reconstructing the political career of Gandhiji and the history of the nationalist movement :

- a. Private scripts
- b. public voices
- c. Autobiographies -
- d. Official records
- e. Newspapers and Journals
- f. Gandhiji's journals like 'Harijan'
- g. Police records
- h. Fortnightly reports
- i. Letters
- j. Interviews.

Q.4 “The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention.” Explain the significance of this movement for Swaraj.

Salt March of Gandhiji

- i. On 12th March 1930- Gandhiji began the march from Sabarmati and broke the salt Law by making salt at Dandi and broke the monopoly of the salt.
- ii. Parallel salt marches and protests were also conducted in other parts of the country. Peasants , factory workers , lawyers ,students and local officials joined the march.
- iii. During the March Gandhiji told the upper castes that if they want Swaraj they must serve untouchables . Hindus , Muslims , Parsis and Sikhs have to unite and these are the steps towards Swaraj.
- iv. The salt march of Gandhiji was reported in the American news magazine, Time. In its Ist report on the march the magazine was deeply sceptical of the salt march reaching its destination. But shortly it changed its view and saluted Gandhi as a ‘saint ‘ and statesman.
- v. **Salt March was notable for three reasons :**
Firstly this event brought Gandhiji to world attention . It was widely covered by the European and American Press.
- vi. Secondly it was the Ist nationalist activity in which women participated in large numbers. Kamaladevi Chattopadhyay the socialist activist persuaded Gandhiji not to restrict the protest to men alone . She herself courted arrest by breaking salt and Liquor Laws.
- vii. Thirdly the most significant aspect of the Salt March was that it forced the British the realization that their Raj would not last forever , and they would have to devolve some power to the Indians.
- viii. To that end British Government convened a series of Round Table Conferences in London. First meeting was held in Nov 1930 without any pre-eminent political Indian leader and was futile. When Gandhiji was released from jail in Jan 1931,many meetings were held with the Viceroy and it culminated in the ‘Gandhi Irwin Pact’ by which civil disobedience would be called off and all prisoners released and salt manufacture allowed along the coast. Gandhiji represented the congress at Second Round Table Conference at London.

THEME-15 FRANING THE CONSTITUTION

MULTIPLE CHOICE QUESTIONS (1Mark)

Q.1 Who made a powerful plea for continuing separate electorates?

- a) B. Pocker Bahadurb) Rajendra Prasad c) Nehru d) None

ANS- C

Q. 2. The Vice-President of the interim government in India was

- a) Dr. Rajendera Prasad.b) Jawaharlal Nehru
c) Sardar Vallabhbhai Patel. d) Dr. S Radhakrishnan.

ANS- C

Q. 3. The nationalist who prepared the Draft Constitution of India was

- a) Pandit Jawaharlal Nehru. b) Dr. B.R.Ambedkar
c) Sardar Vallabhbhai Patel. d) Dr. Rajendera Prasad.

ANS- B

Q.4 The number of members in the Constituent Assembly of Independent India was

- a) 389 b) 290 c) 300d) 380

ANS- C

Q.5. India's new constitution was finally passed by the Constituent Assembly in

- a) November 1949.b) January 1950c) August 1948. d) December 1948

ANS- A

SHORT ANSWER TYPE QUESTIONS(3 MARKS)

Q.1 Why is 'Objective Resolution' of Nehru considered as momentous resolution? Give three reasons?

ANS. Objective resolution was considered as momentous resolution because:

1. It outlined the defining ideals of Constitution of Independent India.
2. It provided framework within which constitution making was to be proceeded.
3. It proclaimed India to be an "Independent Sovereign Republic".

Q. 2. Why did Mahatma Gandhi think Hindustani should be the national language?

ANS. Mahatma Gandhi thought that Hindustani should be the national language because of following reasons:

1. Easily Understood: The common people could easily understand it.
2. Blend of Diverse Cultures:Hindustani was a blend of Hindi and Urdu and was a composite language enriched by interaction of diverse cultures.
3. Ideal Language of Communication between Diverse Cultures: It would help to unify Hindus and Muslims and the people from North and South.

LONG ANSWER TYPE QUESTIONS(8 MARKS)

Q.1. Describe the different arguments made in favour of protection on of depressed class in the Constituent Assembly.

ANS. The following arguments were made in favour of protection of depressed classes in the Constituent Assembly:

1. It was realised that the depressed classes especially tribals and untouchables needed special attention and safeguards to raise their status in society and provide them equality.

2. But some members of the depressed class emphasised that the problem of the “Untouchables” could not be resolved through protection and safeguards alone.
3. These members believed that the disabilities of the depressed class were caused by the social norms and the moral values of caste divided society.
4. The depressed class had been left in isolation with this belief that they are not born to be fit in the civil society.
5. Their suffering was due to their systematic marginalisation.
6. They had no access to education and also had no share in the administration.
7. Thus, in the Constituent Assembly many recognised that social discrimination could not solve only through constitutional legislation, there had to be a change in the attitudes within society.

Q.2. “Within the Constituent Assembly of India the language issue was intensely debated”. Examine the views put forward by members of the assembly on the issue.

1. The language issue was intensely debated in the Constituent Assembly. R.V. Dhulekar, Shrimati G. Durgabai, Shri Shankarrao Deo and T.A. Ramalingam Chettiar were prominent members of the Constituent Assembly who gave their remarkable views on language.
2. R.V. Dhulekar, a Congressman from the United Provinces, made a strong plea that Hindi must be used as the language of constitution making.
3. The committee tried to give a compromise formula to resolve the dead lock between those who advocated Hindi as the national language and those who opposed it.
4. Shrimati G. Durgabai from Madras expressed her worry that this controversy made the non-Hindi speaking people to think that other powerful languages of India would be neglected and it was an obstacle for the composite culture of our nation.
5. She along with many others had obeyed the call of Mahatma Gandhi and carried on Hindi propaganda in the South. She accepted Hindustani as the language of the people.
6. Shri Shankarrao Deo, a member from Bombay, a Congressman and a follower of Mahatma Gandhi accepted Hindustani as a language of the nation.
7. T. A. Ramalingam Chettiar from Madras suggested that whatever was done had to be done with caution. Because the cause of Hindi would not be helped if it was pushed too aggressively.
8. Finally a formula was agreed upon. Under this formula-
 - a.Hindi in Devanagari script to be the official language.
 - b.English to be used for all official purposes for the first fifteen years.
 - C.Each province would select one regional language for official work within the province.

SOURCE BASED QUESTION

Theme 1 - Bricks, Beads and Bones

Read the following source carefully and answer the following questions-

How Artefacts are Identified

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

FROM ERNEST MACKAY, Further Excavations at Mohenjodaro, 1937.

- i) By which materials Processing of food equipments made of ?
 - ii) What were the uses of Saddle querns ?
 - iii) What were the different activities performed by Harappan people under processing of food ?
- i) Answer- Processing of food equipments made of stone, metal and terracotta.
 - ii) Answer- Saddle querns are seem to have been the only means in use for grinding cereals.

Answer- Processing of food involved mixing, blending and cooking.

THEME-2. KINGS FARMERS AND TOWNS

In praise of Samudragupta:

He was without an antagonist on Earth; he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, he wiped off the fame of other kings with the soles of (his) feet (he is) Purusha (the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad (he is) incomprehensible; (he is) one whose tender heart can be captured only by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the Gods) Kubera (the God of wealth), Varuna (the God of the ocean), Indra (the God of rains) and Yama (the God of death).

1. Who wrote the above Prashasti? State the importance of Prashasti?
2. Mention any three qualities of the ruler described in the excerpt.
3. How far are these values shown by the rulers, relevant in the contemporary society? Explain.

Answer:

1. The Prayaga Prashasti also known as the Allahabad pillar inscription was composed in Sanskrit by Harisena. This Prashasti said that Samudragupta was without an antagonist on Earth and was adorned by hundreds of good actions.

2. The qualities of the ruler described in the excerpt are:

The ruler should be powerful with plethora of good qualities.

He should bring prosperity.

The ruler should have compassion and should try for the upliftment of the miserable, the poor and the forlorn.

The values shown in the above mentioned passage are relevant in the contemporary society to a great extent. The rulers ought to have positive attitude for the welfare of his countrymen.

He should try incessantly to bring prosperity and equality in all walks of life.

THEME-3: KINSHIP, CASTE AND CLASS

1-Read the following passage and answer the question that follow:

A Mother's Advice

The Mahabharata describes how, when war between the Kauravas and the Pandavas became almost inevitable, Gandhari made one last appeal to her eldest son Duryodhana: By making peace you honour your father and me as, well as your well-wishers.... It is the wise man in control of his senses who guards his Kingdom. Greed and anger drag a man away from his profits; by defeating these two enemies a king can conquer the earth.... You will happily enjoy the earth, my son, along with the wise and heroic Pandavas.... There is no good in a war, no law (Dharma) and profit (Artha), let alone happiness; nor there (necessarily) victory in the end -- don't set your mind on war.... Duryodhana did not listen to this advice and fought and lost the war.

Q1. Who was Gandhari?

- (A) The wife of Dhritarashtra. (B) The wife of Pandu.
(C) The daughter of Drupada. (D) None of these.

Ans- A

Q2. What did Gandhari advice to Duryodhana?

- (A) To wage a war against Panchala. (B) To wage a war against Pandavas.
(C) Not to wage a war against Pandavas. (D) None of these.

Ans- C

Q3. Why did Duryodhana not act on advice of his mother?

- (A) He was very haughty and proud. (B) He was sure that he will defeat the Pandavas.
(C) Advisors of Duryodhana misguided him. (D) All of above.

Ans- (D) All of above.

2- Read the following passage and answer the question that follow:

Proper" Social Roles

Here is a story from the Adi Parvan of the Mahabharata:

Once, Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest-dwelling Nishida. When Drona, who knew, the dharma, refused to have him as his pupil, Ekalavya returned to the forest prepared an image of Drona out of -----, and treating it as his teacher, began to practice on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog wandering in the woods came upon Ekalavya. When the dog smelt the dark 'nishada wrapped in black

deerskin, his body caked with dirt, it began to bark. Annoyed Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya who introduced himself as a pupil of Drona. Drona had once told his favorite student Arjuna, that he would be unrivaled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya who immediately acknowledged and honored him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast, as he had been before. Thus, Drona kept his word: no one was better than Arjuna.

Q1. Why did Drona refuse to have Eklavya as his pupil?

- A. He was a forest- dwelling Nishada B. Drona's promise to make Arjun unrivalled
C. Only A D. Both A and B

Q2. Ekalavya was belonging to which community?

- A. Hunter gatherer B. Nomadic C. Agriculture D. Traders

Q3. From the given stanza find out the qualities which is/are not mentioned should be of a good student?

Strong Determination B. Loyalty towards the guru

C. Concentration D. Secular attitude

ANSWER: 1-D. Both A and B, 2- A. Hunter gatherer, 3- D. Secular attitude.

3- Read the following passage and answer the question that follow:

Draupadi's Marriage

Drupada, the king of Panchala, organized a competition where the challenges were to string a bow and hit a target: the winner would be choosing to marry his daughter, Draupadi. Arjuna was victorious and was garlanded by Draupadi the Pandavas returned with her to their mother, Kunti, who even before she saw them asked them to share whatever they had got. She realized her mistake when she saw Draupadi but her command could not be violated. After much deliberation, Yudhishtira decided that Draupadi would be their common wife. When Draupada 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 Lord 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, Draupada consented to the marriage.

Q1. What form of marriage was Draupadi's marriage to Pandavas?

- (A) Polygamy (B) Polyandry (C) Endogamy (D) None of these

Q2. What explanations were given by Vyasa to convince King Drupada for Draupadi being the common wife of the Pandavas?

- (A). Pandavas were in reality incarnation of Indra
(B) Draupadi was the woman blessed by Lord Shiva to have five husbands, was now reborn as Draupadi.
(C) Both (A) and (B) (D) None of these.

Q3. What was/were views of historians about polyandry?

- (A) Polyandry was prevalent in some sections of societies.
(B) Polyandry was prevalent in all sections of societies.

(C) Polyandry was present only in the Himalayan region.

(D) Both (A) and (B)

ANSWER:1-(B) Polyandry, 2- C Both (A) and (B) ,3-(A) Polyandry was prevalent in some sections of societies.

THEME-4: THINKERS, BELIEFS AND BUILDINGS

1-Observe the picture and answer the following questions by choosing the correct option.



Q1. Where has this sculpture been found?

(A) Sanchi (B) Amravati (C) Gandhara (D) Deogarh

Q2. This site is particularly sacred for which sect?

(A) Vaishnavas (B) Jains (C) Buddhists (D) Greeks

Q3. According to the historians, the sculpture depicts a scene from

(A) Mahakapi Jataka (B) Vessantara Jataka (C) Daddabha Jataka (D) Jambu-Kahdaka Jataka

Q4. What do the historians compare the sculpture with to understand its meaning more closely?

(A) Coins (B) Texts (C) Seals (D) Paintings

ANSWER: 1-(A) Sanchi, 2-(C) Buddhists 3(B) Vessantara Jataka, 4-(B) Texts

2-Read the following passage and answer the question that follow:

Why was Stupas Built?

“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)?” The Buddha replied: “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.” But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume.... or make a

salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

Q1. Who advised the Ananda to build the Stupa?

(A) Ashoka (B) Tathagata (C) MahapajapatiGautmi(D)Dhanavati

Q2. Who was the Tathagata?

Another name of Ashoka (B) Another name of Buddha

(C) Name of stupa (D) Another name of Dhanavati

Q3. Stupas are associated with:

(A) Jainism(B) Hinduism (C) Buddhism (D) None of these

Q4. Stupas were built because the relics of Buddha such as his bodily remains or objects used by him were:

(A) Buried there (B) Burned there (C) Destroyed there (D) None of above

ANSWER:1-(B) Tathagata ,2-(B) Another name of Buddha ,3-(C) Buddhism, 4-(A) Buried there

3-Read the following passage and answer the question that follow:

Rules for monks and nuns

These are some of the rules laid down in the Vinaya Pitaka:

When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorized by the bhikkhus – it is to be forfeited and confessed.

In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

Should any bhikkhu, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

Q.1-In which Buddhist text were these rules to be found?

Q.2-state three basic rules mentioned in this extract.

Q.3-Why do you think these rules were framed?

ANSWER- 1- In the Vinaya Pitaka,

2-A bhikkhu had to ensure that his blanket/rug lasted for at least six years. When he visits any household and is presented with food, he was to accept only two or three bowls of food. The bhikkhus should put away their bedding in the sangha when they depart.

3-These rules were framed in order to teach them the dignity of labour and to enable them to lead frugal and austere lives.

MEDIEVAL INDIAN HISTORY PART-2

THEME-5 THROUGH THE EYES OF TRAVELLER’S

Q.1. Read the below passage and answer the following questions carefully:

Passage-1- On Horse and on Foot

This is how Ibn Battuta describes the postal system. In India the postal system was of two kinds. The horse-post, called uluq, was run by royal horses stationed at a distance of every four miles. The foot-post had three per mile; stations it was called dawa, that was one-third of a mile... Not, ,at every third a mile there was a 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 the bell they get ready. As soon as the courier reaches them, one of them takes the letter from his hand and runs at 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-post was quicker than the horse-post; and often it was used to transport the fruits of Khurasan which were much desired in India.

- (i) Who is the author of the passage and what did he describe about?
- (ii) What are the different kinds of postal system present?
- (iii) Describe in short foot-post system.

Answer to be given from the above source:

Q.2 Read the below passage and answer the following questions carefully:

Passage-2 The System of Varnas

This is Al-Biruni's account of the system of varnas. The highest caste are the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the body, the Brahmana are the choice part of the whole genus. Therefore the Hindus consider them as the very best of mankind. The next caste are Kshatriya, who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Shudra, who were created from his feet. Between the latter two classes there is not very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

- (i) Why do Hindus consider Brahmanas as best of mankind?
- ii) What are the four castes that Al-Biruni mentioned in the passage?
How do you know that there is cohesiveness between different castes?

Answer to be given from the above source

THEME-6 BHAKTI AND SUFI TRADITION

Read the following source and answer the following questions carefully:

Passage-1- Church in Khambat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas, it reached our eminent and holy notice that the padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued. that the dignitaries of the city of Kambayat

should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

1. What did the padris want to do?
2. Who guided the Muslim rulers?
3. How was the situation complicated in the subcontinent?

Answer to be given from the above source

Passage-2- The Story of Data Ganj Bakhsh

In 1039 Abu'l Hasan al Hujwiri, a native of Hujwir near Ghazni in Afghanistan, was forced to cross the Indus as a captive of the invading Turkish army. He settled in Lahore and wrote a book in Persian called the Kashf-ul-Mahjub (Unveiling of the Veiled) to explain the meaning of tasawwuf, and those who practised it, that is, the Sufi. Huiwiri died in 1073 and was buried in Lahore. The grandson of Sultan Mahmud of Ghazni constructed a tomb over his grave, and this tomb-shrine became a site of pilgrimage for his devotees, especially on his death anniversary. 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'.

- i) Who is Abul Hasan al Hujwiri?
- ii) Where did Abul Hasan settle and what was his book's name?
- (ii) How is Abul Hasan revered even today?

Answer to be given from the above source

THEME-7 THE IMPERIAL CAPITAL –VIJAYANAGARA

Read the following source and answer the following questions carefully:

PASSAGE-1- THE STORY OF MAHANAVMI DIBBA

The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

- i) What are the ceremonies performed during procession in Vijayanagar?
- ii) Who were Nayaks?
- iii) For what purpose tributes offered to King?

Answer to be given from the above Passage.

Read the following source and answer the following questions carefully:

PASSAGE-2- MARKETS OF VIJAYANAGARA

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).

i) Name some of travelers who came to India.

ii) How did Paes describe the Bazaar system?

iii) Write about some of the food items associated with Vijaynagara empire.

Answer to be given from the above Passage

THEME-8 PEASANTS, ZAMINDARS AND THE STATE

PASSAGE-1 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 3 or 4 years. Banjar is land uncultivated for 5 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

(i) Why was Chachar land left uncultivated for some three to four years?

(ii) Explain the basis of this classification.

(iii) Do you think it was a sound basis to assess the revenue? Explain.

Answer to be given from the above Passage.

PASSAGE-2 Trade between the tribes and the plains c 1595

This is how Abu'l Fazl describes the transactions between the hill tribes and the plains in the suba of Awadh (part of present-day Uttar Pradesh): From the northern mountains quantities of goods are carried on the backs of men, of stout ponies and of goats, such as gold, copper, lead, musk, tails of the kutas cow (the yak), honey, chuk (an acid composed of orange juice and lemon boiled together), pomegranate seed, ginger, long pepper, majith (a plant producing a red dye) root, borax, zedoary (a root resembling turmeric), wax, woollen stuffs, wooden ware, hawks, falcons, black falcons, merlins (a kind of bird), and other articles. In exchange they carry back white and coloured cloths, amber, salt, asafoetida, ornaments, glass and earthen ware.

- (i) What is this passage about? What are the modes of transport described in this passage?
- (ii) What are the products that were taken from Northern Mountains?
- (iii) What did people from Northern Mountains carry back in exchange of their goods? Guess the uses of any three products that were transacted in the passage.

Answer to be given from the above Passage.

MODERN INDIAN HISTORY PART-3

THEME-10 COLONIALISM AND THE COUNTRYSIDE

1. A RYOT PETITION

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 of 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.

1. What kind of injustice was experienced by the ryots?
2. Why was the harvest taken away by the moneylenders and why was it not credited to the peasants account?
3. Give details on the commission that investigated petitions and grievances of the concerned people. (Delhi 2013)

Answer

1. The refusal of moneylenders to extend loans made the ryots very angry. Moreover, the sahukars were insensitive to their plight and were violating the customary norms of the countryside.
2. The produce of the ryot's field was also 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 by them.
3. The Government of India pressurised 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.

2. DEEDS OF HIRE

When debts mounted, the peasant was unable to pay back the loan to the moneylender. He had no option, but to give over all his possessions-land, carts and animals to the moneylender. But without animals he could not continue to cultivate. So, he took land on rent and animals on hire. He now had to pay for the animals which had originally belonged to him. He had to sign a deed of hire stating very clearly that these animals and carts did not belong to him. In cases of conflict, these deeds could be enforced through the court. The following is the text of a deed that a peasant signed in November 1873 from the records of the Deccan Riots Commission.

I have sold to you, on account of the debt due to you, my two carriages having iron axles, with their appurtenances and four bullocks... I have taken from you on hire under this deed the very same two carriages and four bullocks. I shall pay every month the hire thereof at rupees four a month and obtain a receipt in your own handwriting. In the absence of a receipt, I shall not contend that the hire had been paid.

How did the peasants pay back the loan to the moneylenders?

What was the deed of hire?

What light does the deed of hire throw on the relationship between the peasants and the moneylenders?

ANSWER:

1. When debts increased the peasants were unable to pay back the loan to the moneylenders. As a result, the peasants had no option, but to surrender their land, carts and animals to the moneylender.
2. The peasant had to sign a deed of hire stating very clearly that all his possessions (land, carts and animals) did not belong to him. A peasant had to sign a deed that he had taken from the moneylender on hire. The peasant had to pay every month the hire there of at rupees four a month.
3. The deed of hire clearly shows that the relationship between the peasants and the moneylenders was based on exploitation. The deed of hire was absolutely loaded in favour of the moneylenders and the peasants were at the receiving end.

THEME-11 REBELS AND THE RAJ -REVOLT 1857

1. AZAMGARH PROCLAMATION

25 Aug, 1857 as to what the rebels wanted. Section III. Regarding Public servants

It is not a secret thing, that under the British Government, native employed in the civil and military service have little respect, low pay and no manner of influence; and all the post of dignity and emolument in both the departments are exclusively bestowed on English men Therefore, all the native in the British service ought to be alive to their religion and interest, and adjuring their loyalty to the English side with the Badshahi Government and obtain salaries of 200 and 300 rupees for the present, and be entitled to high post in the future.....

Section IV – Regarding Artisans. It is entitled that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths, and the shoemakers, etc., out of employ, and have engrossed their occupations, so that every description of native artisan has been reduced to beggary. But under the Badshahi Government the native artisans will exclusively be employed in the service of the kings, the rajas, and the rich; and this will no doubt ensure their prosperity therefore, these artisans ought to renounce the English Service.

- (a). How would the condition of the artisan improve under the Badshahi Government?
- (b) Why were the public servants dissatisfied with the British Government?
- (c) What did the rebel proclamation repeatedly appeal for?

ANSWERS:

- a) Under the Badshahi Government, the native artisans will exclusively be employed in the service of the kings, the rajas and the rich.
- b) Under the British government, natives employed in the civil and military service had no respect. Their salaries were low and they had no power or influence.
- c) The rebel proclamation repeatedly appealed that the Indians should take care of their religion and interests and they should take care of their religion and interests and they should side with the Badshahi.

THEME 13. MAHATMA GANDHI AND THE NATIONAL MOVEMENT

Passage 1 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 a few, but in the hands of all.

A. Why was Mahatma Gandhi critical of machines? 1

B. Why did Mahatma Gandhi give so much importance to charkha? 1

C. In what ways he tried to identify himself with common masses? 2

Ans.

A. Mahatma Gandhi critical of machines because machines enslaved humans and displaced labour.

B. 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.

C. He tried to identify himself with common masses by living like an ordinary man, using simple local language, preferred to walk, took the issues concerning common masses etc.

Passage – 2 - ROWLATT SATYAGRAHA

'Gandhi, along with other nationalists, was deeply angered by the Rowlatt Act. In February 1919, he established the Satyagraha Sabha, a group of individuals who pledged to defy the Act and willingly face arrest and imprisonment. While the nationalist movement, led by moderates or extremists, had previously focused on agitation, Satyagraha elevated the struggle to a new and more significant level. It transformed the National Congress into an organisation dedicated to political action. Gandhi urged nationalist activists to engage with

rural communities, believing that India's liberation would only be achieved when the masses were awakened from their apathy and actively participated in politics.'
Source (edited): Bipin Chandra, Modern India

- (a) What was the significance of Gandhi's founding of the Satyagraha Sabha in response to the Rowlatt Act in 1919?
- (b) Who established the Satyagraha sabha?
- (c) Compare the approaches of the nationalist movement under moderate and extremist leadership prior to Satyagraha.

Ans.

- a) It marked a shift in the nationalist movement's approach from mere agitation to active resistance
- b) Mahatma Gandhi
- c) The moderates (e.g., Gopal Krishna Gokhale) advocated for gradual, constitutional methods and reforms, and extremists (e.g., Bal Gangadhar Tilak, Bipin Chandra Pal) pushed for more assertive, radical actions like mass protests and boycotts.

THEME 15. FRAMING OF THE INDIAN CONSTITUTION

Passage 1

In Democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred round the state. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares for larger or other interests, then democracy is doomed.

- a) Why did Govind Ballabh Pant lay more stress on the art of self-discipline? 1
- b) What was considered important for the success of democracy? 1
- c) 'In Democracies one should care less for himself and more for other.' Give your views on this philosophy. 2

ANS.

- a) Govind Ballabh Pant suggested that to make democracy successful one should be self disciplined.
- b) For success of democracy, there should not be any divided loyalty and it must be centered round the state and citizens should care less for themselves and more for fellow citizens.
- c) This philosophy of democracy suggests that one should be considerate towards other, nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.

Passage- 2

“British element is gone but they have left the mischief behind”

Sardar Vallabh Bhai Patel said-

“It is no use saying that we ask for separate electorates, because it is good for us. We have

heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

- a) Why are separate electorates considered as a mischief? 1
- b) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief” behind”? 1
- c) Mention two reasons behind Sardar Patel urging the assembly members to get rid of separate electorate. 2

ANS.

- a) 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.
- b) Sardar Patel said that British policy of separate electorate created a division in the people of India and divided them on the basis of religion. This division culminated with partition of the country Britishers have left the country but negative consequence of that policy still haunted Indians.
- c) Sardar Patel was urging for no separate electorates because- It may harm the unity of the country and as such no country is in the world having separate electorates.

Passage -3.

“I Believe Separate Electorates will be Suicidal to the Minorities”

During the debate on 27th August, 1947, Govind Ballabh Pant said. I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustrations will cripple them even from the very beginning. What is that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies?

If they do can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe. The minorities if they are returned by separate electorates can never have any effective voice.

A)What are separate electorates?

1

B)What was the view of Begum Aizaz Rasul on separate electorates? 1
C)Why did GB Pant feel separate electorate would be suicidal for the minorities?
ANS.

A)It was political arrangements where the seats were reserved for minority candidates. Means Muslim candidates in the election would be voted by only Muslim members.

B)Begum Aizaz Rasul felt that separate electorates were self-destructive, since they isolated the minorities from the majority

Views put forward by GB Pant against the system of separate electorates were:

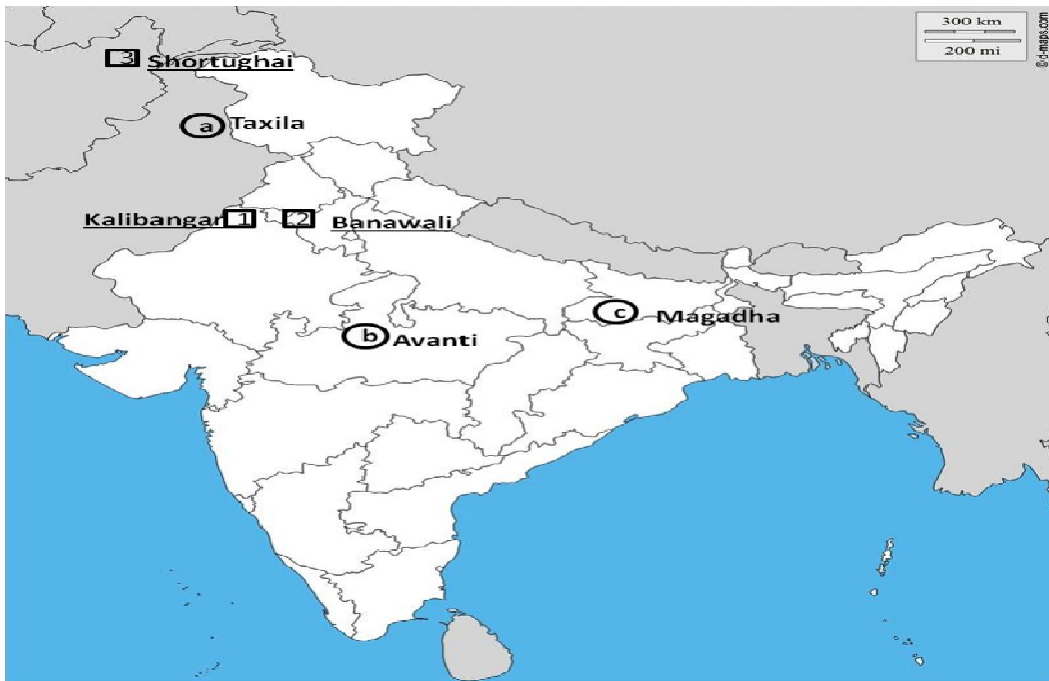
C)It would be suicidal to minorities and would tremendously harm them. It would be difficult for them to be an integral part of a nation and as such guide and control their destinies. They would have to always be dependent upon others.

MAP WORK

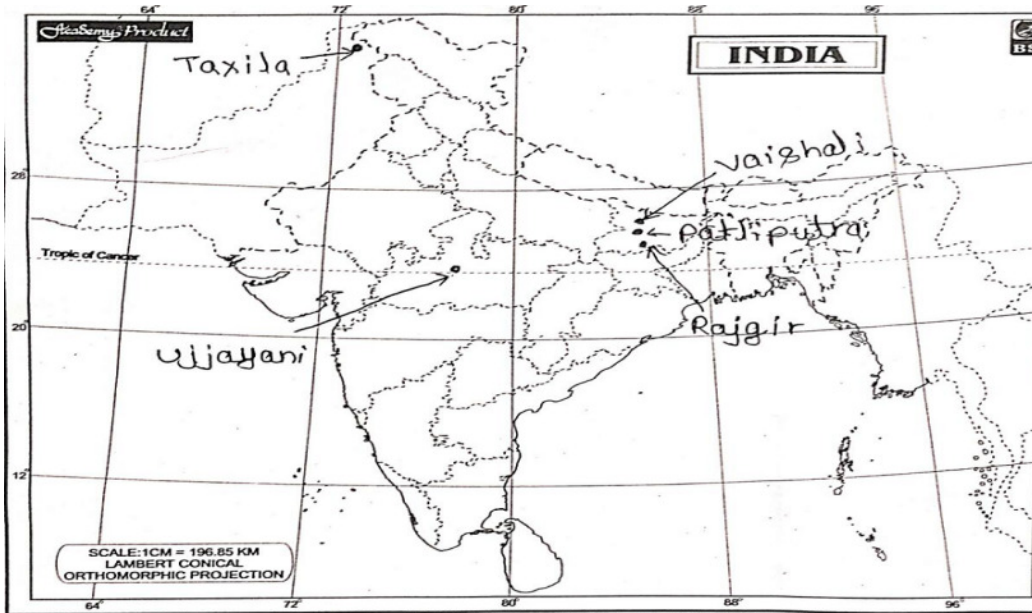
Q. 1.1 On the given political outline map of India **Locate &Label** the following.

- a. Taxila
- b. Magadha
- c. Avanti

1.2 On the same map three sites of Harappan civilization, where evidence of agriculture has been recovered are marked as 1. , 2. , 3. Identify them and write correct names on the lines drawn near by them.

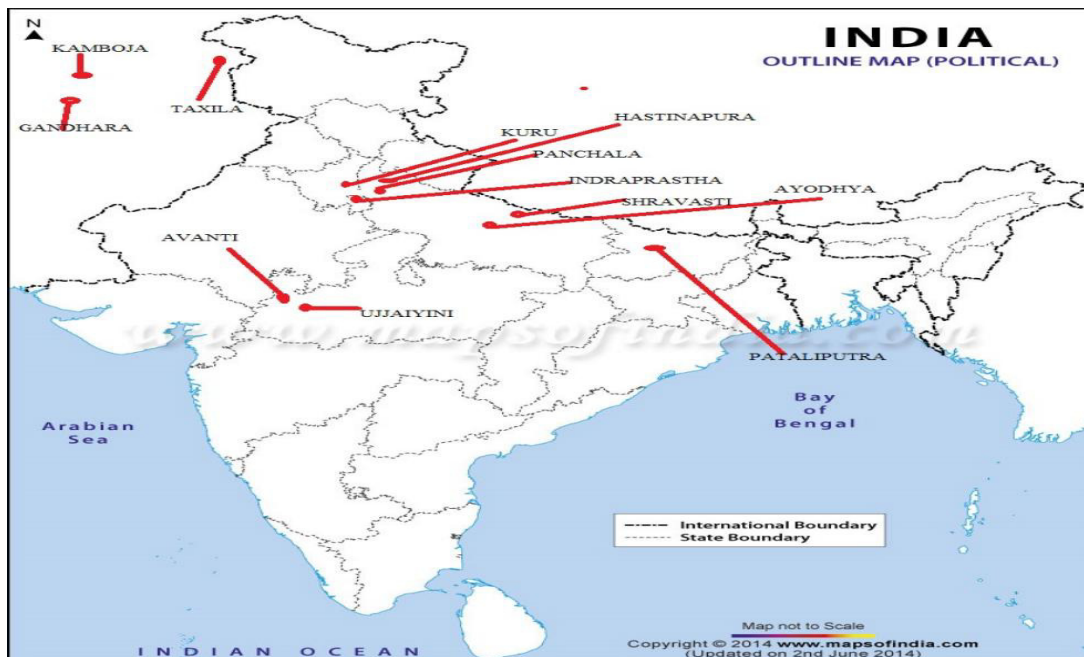


2. Map Based Questions- Locate following sites on outline map of India-Patliputra, Taxila, Vaishali,Rajgir andUjjayani.



Q.3 On the given political outline map of India located and label the following with appropriate symbols.

a) Ujjayini	g. Avanti
b) Indraprastha	h. Kuru
c) Shravasti	i. Kamboja
d) Ayodhya	j. Gandhara
e) Pataliputra	k. Panchala
f) Hastinapura	l. Taxila



Q.4 On the given political outline map of India located and label the following major Buddhist sites.

- a) The place where Buddha was born/Lumbini
- b) The where Buddha attained enlightenment/ Bodhgaya
- c) The place associated with the great stupa/Sanchi
- d) The place associated with cave paintings depicting stories from Jatakas/Ajanta
- e) Nagarjunakonda
- f) Nasik
- g) Bharhut
- h) Amravati
- i) Sarnath
- j) Kushinagara

