

केन्द्रीय विद्यालय संगठन क्षेत्रीय कार्यालय रांची



**KENDRIYA VIDYALAYA SANGATHAN
REGIONAL OFFICE RANCHI**

75
आजादी का
अमृत महोत्सव



CLASS – XII
Study Material

HISTORY (027)

**Based on Latest CBSE Exam Pattern for the Session
2023-24**

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मेरे प्रिय विद्यार्थियों के लिए दो शब्द

केन्द्रीय विद्यालय संगठन, राँची संभाग के 12वीं कक्षा के विद्यार्थियों हेतु छात्र सहायता सामग्री प्रस्तुत करते हुए मुझे अपार हर्ष हो रहा है। बारहवीं कक्षा के छात्रों, यह सामग्री आपकी आवश्यकताओं को ध्यान में रखते हुए तैयार की गई है। जब आप परीक्षा की तैयारी के अंतिम चरण में होते हैं तब आप एक स्थान पर सभी संभावित प्रश्नों को देख अपने श्रम को एकाग्र कर पाते हैं। इस सहायता सामग्री से प्रश्नों को दोहराना और अभ्यास करना सहज होगा। जब आप आवंटित समय में प्रश्न पत्र पूरा करने की अपनी क्षमता का परीक्षण करना चाहते हों या जब आप अध्ययन करते समय कोई प्रश्न देखते हों तब यह सहायक सामग्री आपकी सहायता हेतु होगा। तैयारी करते समय कभी-कभी तत्काल उत्तर की आवश्यकता है, लेकिन पाठ्य-पुस्तक से खोजने और पढ़ने में समय लगेगा। वैसी स्थिति में जब आप कम समय में पूरी अवधारणा या विचार को समझना और जानना चाहते हैं तब यह संक्षिप्त सामग्री आपको तुरंत परेशानी से बचा लेगी। यह पिछले सीबीएसई बोर्ड परीक्षा के पेपर और प्रतियोगी परीक्षा के किसी प्रश्न को जानने और समझने में मदद करेगा।

अपने विषयों में विशेषज्ञता रखने वाले समर्पित और अनुभवी शिक्षकों की एक टीम ने कड़ी मेहनत के बाद इस सामग्री को तैयार किया है। केवल उन्हीं वस्तुओं को शामिल करने का ध्यान रखा गया है जो प्रासंगिक हैं और पाठ्य-पुस्तक के अनुरूप हैं। इस सामग्री को एनसीईआरटी पाठ्य पुस्तक के विकल्प के रूप में नहीं लिया जाना चाहिए बल्कि इसे इसके पूरक के रूप में डिज़ाइन किया गया है। छात्रों की सहायता सामग्री में आपके लिए आवश्यक सभी महत्वपूर्ण पहलू हैं: प्रश्न पत्र का डिज़ाइन, पाठ्यक्रम, सभी इकाइयों/अध्यायों या बिंदुओं में अवधारणाएं, प्रत्येक अध्याय से नमूना परीक्षण आदि। मुझे यकीन है कि सहायक सामग्री का उपयोग छात्रों और शिक्षकों दोनों द्वारा किया जाएगा और मुझे विश्वास है कि यह सामग्री आपको अपनी परीक्षाओं में अच्छा प्रदर्शन करने में मदद करेगी। आनेवाली परीक्षा के लिए शुभकामनाओं के साथ आप यह अवश्य याद रखें मेहनत का कोई विकल्प नहीं है।

डी. पी. पटेल

उपायुक्त

केन्द्रीय विद्यालय संगठन

क्षेत्रीय कार्यालय राँची

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Class – XII : HISTORY (Code–027)

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

SL. NO.	THEMES	WEIGHTAGE (IN MARKS)
1	Bricks, Beads and Bones	25
2	Kings, Farmers and Towns	
3	Kingship, Caste and class	
4	Thinkers, Beliefs and Buildings	
5	Through the eyes of Travellers	
6	Bhakti-Sufi Traditions	25
7	An Imperial Capital – Vijayanagara	
8	Peasants, zamindars and the States Agrarian Society and the Mughal Empire	
9	Colonialism and The Countryside	25
10	Rebels and Raj	
11	Mahatma Gandhi and the National Movement	
12	Framing of the Constitution	
	Map	05
	Total	80

Project work = 20 Marks

INDEX

SL	CHAPTER NAME	PAGE NO
1	Bricks, Beads and Bones	7--15
2	Kings, Farmers and Towns	16-23
3	Kingship, Caste and class	24-31
4	Thinkers, Beliefs and Buildings	32-40
5	Through the eyes of Travellers	41-48
6	Bhakti-Sufi Traditions	49-57
7	An Imperial Capital – Vijayanagar	58-65
8	Peasants, zamindars and the States Agrarian Society and the Mughal Empire	66-73
9	Colonialism and The Countryside	74-80
10	Rebels and Raj	81-90
11	Mahatma Gandhi and the National Movement	91-105
12	Framing of the Constitution	106-112
12	CBSE SAMPLE PAPER	113-130

QUESTION PAPER DESIGN

BOOK	MCQ		SA		LA		SOURCE BASED		MAP	TOTAL	
	NO OF Qs	MM	NO OF Qs	MM	NO OF Qs	MM	NO OF Qs	MM		THEO	INTL
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	05	
PROJECT										80	20
TOTAL	21		18		24		12		05	100	

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

PROJECT WORK: 20 Marks

The teacher will assess the progress of the project work in the following manner

Month	Periodic work	Assessment Rubrics	Marks
April-July	Instructions about Project Guidelines, Background reading Discussions on Theme and Selection of the Final Topic, Initiation/ Synopsis	Introduction, Statement of Purpose/Need and objectives of the study, Hypothesis/ Research Question, Review of Literature, Presentation of Evidence, Methodology, Questionnaire, Data	6
August - October	Planning and organization: forming an action plan, feasibility, or baseline study, Updating/modifying the action plan, Data Collection	Significance and relevance of the topic; challenges encountered while conducting the research.	5
November- January	Content/data analysis and interpretation. Conclusion, Limitations, Suggestions, Bibliography, Annexures and overall presentation of the project.	Content analysis and its relevance in the current scenario. Conclusion, Limitations, Bibliography, Annexures and Overall Presentation.	5
January - February	Final Assessment and VIVA by both Internal and External Examiners	External/ Internal Viva based on the project	4
		TOTAL	20

LIST OF MAPS

S. No	Page No.	Part – I Maps
1	2	Mature Harappan sites: Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, KotDiji.
2	3	Mahajanapada and cities: Vajji, Magadha, Kosala, Kuru, Panchala, Gandhara, Avanti, Rajgir, Ujjain, Taxila, Varanasi.
3	33	Distribution of Ashokan inscriptions: <ul style="list-style-type: none"> • Pillar inscriptions – Sanchi, Topra, Meerut Pillar and Kaushambi. • Kingdom of Cholas, Cheras and Pandyas.
4	43	Important kingdoms and towns: <ul style="list-style-type: none"> • Kushanas, Shakas, Satavahanas, Vakatakas, Guptas • Cities/towns: Mathura, Kanauj, Puhar, Braghukachcha, Shrivasti, Rajgir, Vaishali, Varanasi, Vidisha
5	95	Major Buddhist Sites: Nagarjunakonda, Sanchi, Amaravati, Lumbini, Bharhut, Bodh Gaya, Ajanta
S. No	Page No.	Part II - Maps
6	174	Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar, Tirunelveli

7	214	Territories under Babur, Akbar and Aurangzeb: <ul style="list-style-type: none"> • Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.
S. No	Page No.	Part III - Maps
8	287	Territories/cities under British Control in 1857: Punjab, Sindh, Bombay, Madras Berar, Bengal, Bihar, Orissa, Surat, Calcutta, Patna, Allahabad
9	260	Main centres of the Revolt of 1857: Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra, Awadh
10		Important centres of the National Movement: Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi

THEME-I
BRICKS, BEADS & BONES

Prepared by Mr. Bijay Ekka
PGT-HIST, KV Ramgarh

❖ **IMPORTANT POINTS AND DATES**

1. The Indus Valley Civilization is also called the Harappan Culture. This civilization is dated between C, 2600 and 1900 BCE.
2. Main centers of this civilization were Harappa, Mohenjodaro, Lothal, Dholavira Kalibangan, etc.
3. Evidences of canal irrigation in Harappan civilization have been found at a site called Shortugahi in Afghanistan.
4. Mohenjodaro was a city laid in a planned manner. Roads and streets intersected each other at a right angle. Houses were made of bricks and were in the lower town of the city.
5. One great bath, one citadel, warehouse and other important structures have been found in the fort of Mohenjodaro. They were used for public purposes.
6. Some burials have also been found in Harappa where the dead were buried. Some graves were found which contained pottery and ornaments.
7. Archeologists gave the name of Ganeshwar-Jodhpura culture to the culture of Khetri area of Rajasthan. Here, a few copper artefacts have been found.
8. Mesopotamian texts mention contact with the region of Magan and Meluha, probably the name given to the Harappan region. They mention the products such as; lapis lazuli, carnelian, gold, copper and varieties of wood.
9. The Harappan script remains undeciphered till date; it was definitely not alphabetical as it has just too many signs.
10. Ruler has an important role in Harappan civilization. All the complex decisions were taken by him. Climatic change, excessive floods, shifting or drying up of rivers, etc., were some of the reasons of decline of this civilization.

MCOs/Very Short Answer Type Questions

1. Which of the following was a part of Harappan people's diet?
(a) Millets (b) Animal products (c) Mango seeds (d) Both (a) and (b)

Answer: (d)

2. Which of the following items was not found in the Harappan culture?

- (a) Stone (b) Copper mirror (c) Stone Seals (d) Beads jewellery

Answer: (b)

3. Which of these was a luxury object?

- (a) Sickle (b) Queen stones (c) Pots of Faience (d) All of the above

Answer: (c)

4. Which of these is a characteristic feature of citadel at Lothal?

- (a) Low walls (b) High walls (c) Built at a height (d) Away from the river

Answer: (c)

5. Which among the following is not notable artefact found in Mohenjodaro site?

- (a) Dancing Girl (b) Naughty Monkey (c) Pashupati –seal (d) Priest-King

Answer: (b)

6. The most distinctive feature of Harappan cities was _____.

- (a) The planned drainage system (b) The broad courtyard (c) The citadel (d) The burials

Answer: (a)

7. Which among the following is a very soft stone?

- (a) Lapis-lazuli (b) Carnelian (c) Jasper (d) Steatite

Answer: (d)

9. Which of the following site is called centre of Ganeshwar-Jodhpura culture by archaeologists?

- (a) Mohenjodaro (b) Nageshwar (c) Khetri (d) Dholavira

Answer: (c)

10. How was inter-country communicate done during Harappan Civilization?

- (a) Waterways (b) Roadways (c) Railways (d) All of the above.

Answer: (a)

11. 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

Answer: (a)

12. In which of these countries, do sites of Indus Valley civilization exists?

- (a) New Zealand (b) Russia (c) Africa (d) Pakistan

Answer: (d)

13. The Story of Indian Archaeology written by _____

- (a) Rakhhal Das Banerji (b) S.N. Roy (c) John Marshall (d) Alexander Cunningham

Answer: (b)

14. The bones of which of these animals have been found at Harappan sites?

- (a) Lion (b) Pig (c) Deer (d) Both (b) and (c)

Answer: (d)

15. 'My Archaeological Mission to India and Pakistan' was written by _____.

- (a) John Marshal (b) R.E.M Wheeler (c) Alexander Cunningham (d) Howard Carter

Answer: (b)

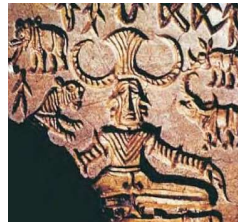
16. Identify the given images:



(A)



(B)



(C)

Ans: (A) Terracotta Cart (B) Priest King (C) Proto Shiva

Short Answer Type Questions (3 marks)

Q1. What were seals? What were they used for?

Ans: Harappa seals and sealings were used to facilitate long distance communication. The mouth of the bag of goods was tied up with rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression.

- (i) Seals were used to make a sealing, or positive imprint, like this modern resin one made from the original seal.
- (ii) Sealings were used in ancient times for trade. They would be made on ceramics or the clay tags used to seal the rope around bundles of goods.
- (iii) Harappa seals and sealings were used to facilitate long distance communication.

Q2. Give two important features of weights used by the Harappans.

Ans: Exchanges were regulated by a precise system of weights. Based on archaeological finds

- i. The weights, usually made of a stone called chert and generally cubical, with no markings.
- ii. The lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the higher denominations followed the decimal system. The smaller weights were probably used for weighing jewellery and beads.

Q3. What kind of government did the Harappan Civilisation have?

Ans: (i) Not much is known about the type of government that existed in the Harappan civilization. The absence of any palace like building or temple indicates neither king nor priests ruled.

(ii) At same time the extraordinary uniformity of Harappan artefacts evident in pottery, weights, seals, bricks suggest the existence of a centralized authority.

Q4. Describe the contribution of John Marshall, Director General of the ASI to Indian archaeology.

Ans: John Marshall's stint as Director-General of the Archaeological Survey of India (ASI).

(i) He was the first professional archaeologist to work in India, and brought his experience of working in Greece and Crete to the field.

(ii) More importantly, though like Cunningham he too was interested in spectacular finds, he was equally keen to look for patterns of everyday life.

(iii) His contribution in the Indian Archeology can be understood by the following points: He announced the discovery of new civilization i.e., Indus valley Civilisation. He helped in the preservation or conservation of Sanchi Stupa.

Q5. What were the new techniques introduced by was R.E.M Wheeler?

Ans:

(i) R E M Wheeler was a British archaeologist. He was an officer in the British Army.

(ii) He was appointed as Director-General of the Archaeological Survey of India during 1944.

(iii) Being an ex - army brigadier, he brought the military precision in archaeology.

(iv) R.E.M. Wheeler recognised the necessity of digging by following the stratigraphy rather than digging mechanically along uniform horizontal line.

(v) It was during this tenure he undertook the excavations of various sites like Arikamedu, Brahmagiri and Harappa.

Long Answer Type Questions (8marks)

Q1. List the items of food available to the people in Harappan cities. Identify the groups who would have provided these.

Ans. Based on archaeological evidence, the dietary practice of Harappan people can be reconstructed.

1. The Harappan subsisted on plant and animal products. The main grains were wheat, barley, lentil, chickpea and seeds, sesame, and mustard. Millets were consumed around Gujrat.

2. These reconstructions are based on remains of charred grains and seeds.

3. Wheat and barley have also been recovered from crevices of circular brick platforms probably used for threshing, south of the granaries at Harappa.
4. Consumption of rice was a rarity.
5. The Harappans also subsisted on meat of boar, deer, gharial, fish, and fowl. This assumption is based on bones recovered, studied, and identified by archaeo-zoologists. The groups that engaged in agriculture provided these grains.
6. There was availability of animal flesh and fish that was taken from the hunting communities.

Q2. List the raw materials required for craft production in the Harappan Civilisation and discuss how these might have been obtained.

Ans. There was the use of a variety of materials for making beads and for other craft activities. Some common stones used for this purpose are carnelian, crystal, quartz, and steatite. The use of metals like copper, bronze and gold and shell, terracotta and faience was also prevalent in bead making.

Some of the different strategies used by the Harappan people for procuring the raw materials are:

1. The Harappan made establishments such as Nageshwar and Balakot in the areas where the availability of shell was there.
2. Some of the other established sites of Harappans were Shortugahi, in far off Afghanistan. It was the best source of Lapis Lazuli.
3. The Harappans also used to send expeditions to the regions rich in minerals. For example, they sent expeditions to the Khetri mines in Rajasthan which is rich in copper and expeditions to South India rich in gold.
4. There were also links of coastal communication with other nations of the world.
5. The exchange of commodities was prevalent in the Harappan culture through land and water medium.

Q3. Discuss the functions that may have been performed by rulers in Harappan society.

Ans: There are different views on the Harappan society. One group of archaeologists suggest that the Harappan society had no rulers and so everybody enjoyed equal status. The other group of archaeologists are of the opinion that there was no single ruler but several ones. The third theory seems the most suitable. It suggests that it is unlikely that entire communities could have collectively made and implemented such complex decisions.

Evidences show that complex decisions were taken and implemented in the Harappan society. Extra ordinary uniformity of Harappan artefacts as evident in pottery, seals, weights, and bricks show the complex decisions.

Plans and layouts of the city were prepared under the guidance and supervisions of the rulers. Big buildings, palaces, forts, tanks, wells, canals and granaries were constructed.

Cleanliness was the responsibility of the ruler. Roads, lanes and drains were also constructed. The rulers also looked after the welfare of the economy. They had to inspire the farmers to increase agricultural production. They also motivated the craftsmen to promote different handicrafts. External and internal trade were both promoted by the ruler. The ruler used to issue common acceptable coins or seals, weights and measurements.

Q4. Terracotta figures and seals throw light on the religious practices followed by the Harappan people. Discuss.

Ans: Since Harappan script to date remains undeciphered attempts have been made by archaeologists to reconstruct religious practices based on terracotta figurines and seals. Many of the reconstructions are made on the assumptions that later traditions, provide parallels with earlier ones.

(a) In Harappa numerous terracotta figures of women have been found. In one figurine plant is shown growing out of the embryo of a woman. Probably the image represents the goddess of earth and was intimately connected with the origin and growth of plants.

The terracotta figurines of woman heavily jeweled, some with elaborate head dresses were regarded as mother goddess. Rare stone statutory of men, sealed with one hand on the knee-such as the 'priest king' was also similarly classified.

(b) Archaeologists have also tried to reconstruct religious beliefs and practices by examining seals, some of which depict ritual scenes. Seals with plant motifs e.g. one in which a deity is represented amidst the branches of a peepal tree are thought to indicate tree worship/nature worship.

(c) In some seals, a figure shown seated cross legged yogic posture, with three horned-heads, surrounded by an elephant, a tiger, a rhinoceros and has a buffalo below his throne, has been regarded as depiction of 'Proto Shiva' and Pasupathi Mahadev.

(d) Historians and archaeologists suggest Harappan people worshipped gods in the form of trees, animals, and human being. But the gods were not placed in temples.

SOURCES BASED QUESTIONS (4 Marks Questions)

1. 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 Excavation at Mohenjodaro 1937.

- a) What do you know about the saddle querns?
- b) What was required in the processing of food?
- c) Which type of saddle querns were called “curry stones”?

Ans: - a) i) Saddle querns were the only means of grinding cereals and pulses. Such types of

grinders have been found in considerable number.

ii) They were a kind of hand operated mill for grinding corn.

iii) They were made of hard, gritty rock or sandstone.

iv) The remains of saddle querns show signs of hard usage.

b) Grinding equipment as well as vessels for mixing, blending and cooking was required in the processing of food. These equipment were made of stone, metal and terracotta.

c) The type of quern in which the second stone was used as pounder, which eventually made a cavity in the base stone was called “curry stones”. This type was possibly used only for pounding herbs and spices for making curries.

2. The most ancient system yet discovered About the drains, Mackay noted: “It is certainly the most complete ancient system as yet discovered.” Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while wastewater flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that “little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows ... that the debris was not always carted away when the drain was cleared.”

From Ernest Mackay, Early Indus Civilization, 1948

Drainage systems were not unique to the larger cities, but were found in smaller settlements as well. At Lothal for example, while houses were built of mud bricks, drains were made from burnt bricks.

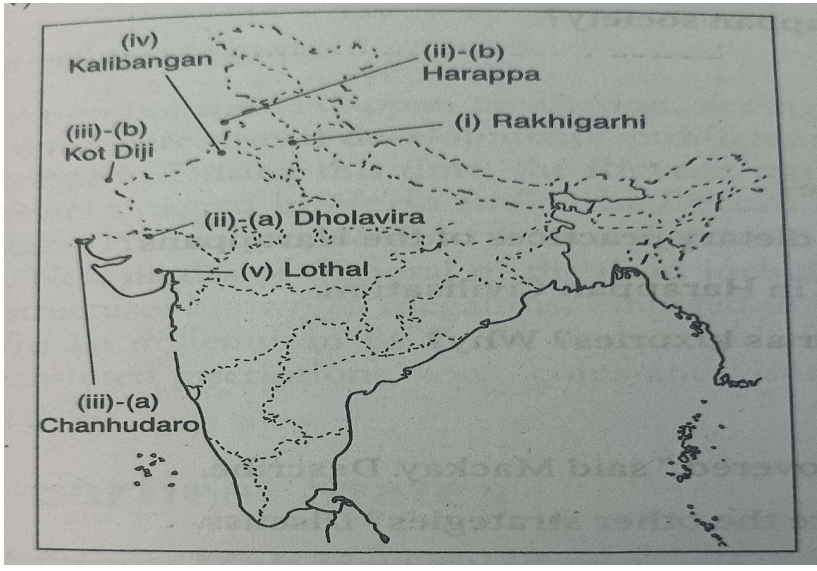
- (i) The drainage of which places have been described? Give feature about Lothal mentioned in the text.
- (ii) Write the drawbacks in this sanitation system.
- (iii) Except the drainage system, write two characteristics/features of the house.

- Ans:
- (i) The drainage of Indus Valley Civilisation has been described here.
In Lothal, while houses were built of mud bricks, drains were made of burnt bricks.
 - (ii) The drawback of sanitation system was that little heaps of material, mostly sand, have frequently been found lying alongside drainage channels. It showed that debris was not always removed when the drain was cleared.
 - (iii) Two characteristics/features of the house are as follows-
 - (a) Each house had a courtyard, a bathroom and a well.
 - (b) The floor of the house mostly made of bricks.

MAP BASED QUESTIONS

On the given political map of India, locate and label the following with appropriate symbols.

- (i) Rakhigarhi-Indus Valley Site
- (ii) Name of two mature Harappan sites.
- (iii) (a) Chanhudaro (b) Kot Diji
- (iv) Lothal



TIMELINE
Major Developments in Harappan Archaeology

1875	Report of Alexander Cunningham on Harappan seal
1921	M.S. Vats begins excavations at Harappa
1925	Excavations begin at Mohenjodaro
1946	R.E.M. Wheeler excavates at Harappa
1955	S.R. Rao begins excavations at Lothal
1960	B.B. Lal and B.K. Thapar begin excavations at Kalibangan
1974	M.R. Mughal begins explorations in Bahawalpur
1980	A team of German and Italian archaeologists begins surface explorations at Mohenjodaro
1986	American team begins excavations at Harappa
1990	R.S. Bisht begins excavations at Dholavira

THEME-II

KINGS, FARMERS AND TOWNS

By Mr. Alexander Khan Khana
PGT-Hist. K V Chandrapura

❖ **Key concepts in nutshell**

- Several developments in different parts of the subcontinent (India) the long span of 1500 years following the end of Harappan Civilization:- Rigveda was composed, Agricultural Settlements emerged in several parts of the subcontinent, new mode of disposal of the dead like making Megaliths, by 600 BCE growth of new cities and kingdoms.
- 600 BCE major turning point in early Indian history - Growth of 16 Mahajanapadas. Magadha became the most powerful Mahajanapada between the 600 BCE and 400 BCE, Emergence of Mauryan Empire, Chandragupta Maurya founder of the empire extended control upto Afghanistan and Baluchistan, his grandson Ashoka, the most famous ruler conquered Kalinga
- Variety of sources to reconstruct the history of the Mauryan empire archaeological finds especially sculpture, Ashoka's Inscriptions, literary sources like Indica account of Megasthenes, Arthashastra of Kautilya and Buddhist, Jaina and puranic literature. - Ashoka's Dhamma to hold his empire together.
- New Notions of Kingship - By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent. - Cholas, Cheras and Pandyas in Tamilkam, known from Sangam text. Most of these states including Satavahanas and Shakas had control over long distance trade networks. Kushanas(First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to north West India, their history has been reconstructed from Inscriptions, coins and sculptures which convey a sense of the notions of kingship.
- History of the Guptas (4th century CE) has been reconstructed from literatures, coins and inscriptions including Prashastis. Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra.
- Strategies for increasing agricultural production - use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.
- Land grants to religious institutions or Brahmans, to extend agriculture to new areas or to win allies by making grant of land.
- Emergence of urban centres such as Pataliputra, Ujjayini, Puhar, Mathura etc. - In the towns different types of people used to live such as washing folk, weavers, scribes, carpenters, potters, religious teachers, merchants, kings. - Artisans and traders organized themselves in guilds or shrenis.
- Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used. The first gold coins were issued in (first century CE) by the Kushanas.
- James Prinsep deciphered Ashokan Brahmi script in 1838. Limitations of Inscriptional evidence - (1) Technical Limitations - letters are very faintly engraved, damaged or letter missing, not sure about the exact meaning of the words. (2) Historical Fundamental Problem-Issues related to

political or economic significance may not have been recorded (i) routine agricultural practice (ii) Joy & sorrows of the people.

Objective Questions/ MCQs (1 Mark)

1. Who deciphered Brahmi and Kharosthi scripts?

Ans: James Prinsep.

2. What is the literary meaning of “Piyadassi.”?

Ans: Pleasant to behold.

3. What do you mean by Oligarchies?

Ans: A form of government in which power is shared by a group of men.

4. Who wrote the book of Arthashastra?

Ans: Kautilya/ Chanakya.

5. Who was Dhamma mahamatta?

Ans: Special officer appointed by Asoka to spread the message of dhamma.

6. Name the state included in Tamilkam area?

Ans: Andhra Pradesh, Kerala and Tamilnadu.

7. Who adopted the title “Devaputra”.

Ans: Kushana rulers.

8. Who wrote the ‘Prayaga Prashasti’?

Ans: Harishena.

9. Who was Harishena?

Ans: Court poet of Samudragupta.

10. When and in which language were ‘Jatakas’ written?

Ans: Around the middle of the first millennium CE in Pali language.

11. In Sangam text large landowners were known as

Ans: Vellalar

12. In Sangam text ploughmen were known as

Ans: Uzhavar.

13. In Sangam text slaves were mentioned as

Ans: Adimai.

14. Punch-marked coins were made of

Ans: Silver and Copper.

15. Early Indians coins are called?

Ans: Punch -marked coins.

16. By whom the first gold coins were issued?

Ans: Kushanas.

17. What do you mean by Numismatics?

Ans: Study of coins.

18. Devanampiya and Piyadassi words are used for which king?

Ans: The Great Ashoka.

19. Who are called epigraphist?

Ans: Those who study about inscription.

20. Identify the king whose coins were shown in the given image



A-Coins of Kanishka

B-Samudragupta

C-Coins of Yaudheya

D-Punch-Marked Coins

Ans: A-Coins of Kanishka

21. The describes the plight of the subjects of a wicked king; these included elderly women and men, cultivators, herders, village boys and even animals.

(A) Gandatindu Jataka (B) Panchatantra (C) Manusmriti (D) Vayupuran

Ans: (A) Gandatindu Jataka

22. Identify the languages in which the Ashokan inscriptions were written.

(A) Pali, Tamil and Greek (B) Pali, Sanskrit and Aramaic

(C) Prakrit, Greek and Aramaic (D) Pali, Sanskrit and Greek

Ans: (C) Prakrit, Greek and Aramaic

23. Which of the following statement is incorrect regarding the growth of Magadha?

(A) Magadha was a region where agriculture was especially productive.

(B) Iron mines were accessible and provided resources for tools and weapons.

(C) Magadha's proximity to the sea made it a business hub.

(D) Elephants, an important component of the army, were found in forests in the region

Ans: (C) Magadha's proximity to the sea made it a business hub.

24. Consider the following statements about the Mauryan Empire:

1. There were 5 major political centres in the Empire.

2. Megasthenes mentions a committee with six subcommittees for coordinating military activity.

3. Chanakya was the minister of Asoka

4. Asoka tried to hold his empire by propagating dhamma.

Which of the above statements is/are correct?

(A) 1,2 & 3

(B) 2,3 & 4

(C) 1,2 & 4

(D) 1,2,3 & 4

Ans: (C) 1,2 & 4

Instruction: Choose correct alternative in the following questions:

(A) If both assertion (A) and reason (R) are true and reason (R) is the correct explanation of assertion (A).

(B) If both assertion (A) and reason (R) are true but reason (R) is not the correct explanation of assertion (A).

(C) Assertion (A) is true but reason (R) is false.

(D) Assertion (A) is false but reason (R) is true.

25. Assertion (A): -Nearly 6th century BCE agricultural production increased rapidly.

Reason(R): - People started to use new techniques like iron tipped plough, transplantation of paddy etc.

Ans: A

26. Assertion: The sixth century BCE is often regarded as a major turning point in early Indian history.

Reason: It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.

Ans: A

27. Assertion: Large landowners in Tamilkam were referred as Adimai.

Reason: Early Tamil literature mentions different categories of people living in the villages

Ans: D

28. What is Megalith?

Ans: Megalith was elaborate stone structure in central and south India in first Millennium B.C. These were kept on burials.

Short Answer Questions (3 Marks)

1. How do modern historians explain the development of Magadha as the most powerful Mahajanapadas? Explain. ***

Ans: There were 16 mahajanapadas. Between the sixth and the fourth centuries BCE, Magadha (Bihar) became the most powerful mahajanapada. Modern historians explain this development in the variety of ways.

1. Magadha was a region where agriculture was especially productive. Besides, iron mines were accessible and provided resources for tools and weapons.
2. Elephants, an important component of the army, were found in forests in the region.
3. The Ganga and its tributaries provided a means of cheap and convenient communications.
4. Early Buddhist and Jaina writers attributed its power to the policies of individuals like Bimbisara, Ajatasatru and Mahapadma Nanda who were ruthlessly ambitious king and their ministers, who helped them to implement their policies.
5. Rajagaha was the capital of Magadha, a fortified settlement located among hills. Later in the 4th century BCE, the capital was shifted to Pataliputra (i.e., Patna) commanding routes of communication along the Ganga .

2. "Historians have used a variety of sources to reconstruct the history of the Mauryan Empire." Explain. ***

Ans: Historians have used a variety of sources to reconstruct the history of Mauryan Empire. These were:

1. Things found in archaeological excavation, specially sculpture are regarded as an important source.
2. Contemporary works like writings of Megasthenes, Arthashastra by Chanakya are important sources regarding that period.
3. The Mauryas were also mentioned in later Buddhist, Jaina, Puranic and Sanskrit literature.
4. Moreover, the inscriptions of Asoka on rocks and pillars are regarded as the most valuable sources.

3. Describe briefly the strategies for increasing agricultural production from 6th century BCE to 6th century CE. ***

Ans: Many measures were adopted in order to increase agricultural production during the 6th century BC to 6th century AD.

1. The arable land was extended by clearing the forest with the help of iron tools.
2. There was a shift to plough agriculture. The iron-tipped ploughshare was used to turn the alluvial soil in areas which had high rainfall.
3. Irrigation through wells, tanks, canals were started to irrigate fields to increase agricultural production.
4. Introduction of transplantation of paddy: The introduction of transplantation of paddy in some parts of the Ganga Valley helped increase the production of paddy dramatically.

4. What is the significance of the inscription of Ashoka in the Indian history? ***

Ans: - The significance of the inscription of Ashoka in the Indian history:

1. It helps to determine the extent of Ashoka's Empire.
2. It tells about his religion and his thought
3. It tells us about his policy
4. This inscription throws light on the work done by Ashoka.
5. These are the beautiful specimen of Mauryan Art.

5. Describe the limitations of the inscripational evidences. **

Ans: These are the following limitations of inscripational evidences:

1. Sometimes letters are engraved so faintly that they cannot be investigated easily.
2. Inscriptions may be damaged or letters missing .it is not easy to find out the meaning of the words if the letters go missing.
3. Some meanings may be specific to a particular place or time. Thus, it becomes difficult to find exact their real meaning.
4. Generally, we find mention of Grand and unique events in inscriptions.
5. They do not focus on daily life and activities of the common man.

6. Explain the ways in which kings claimed high status in ancient time? **

Ans: The ways in which kings claimed high status in ancient time

1. A significant development of the post Mauryan period was the growth of the divine notion of Kingship.
2. The kings started to identify themselves with a variety of duties in order to claim higher status and to maintain it.
3. In order to declare the kingship supernatural, they held that they were the descendants of the deities.
4. In fact, they wanted to declare themselves special and superior to others with the help of divine notion of kingship.
5. The Kushana kings who ruled over a vast Kingdom made best of this means.
6. Huge statues of the Kushana rulers were placed in a shrine at Mathura.
7. Many Kushana rulers had taken the title 'Devaputra 'or 'son of god'.

7. Who was James Prinsep? What was his contribution in the development of Indian epigraphy? **

- James Prinsep was an officer in the East India company.
- He deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins of India.
- This gave a new direction to investigations into early Indian political history.
- Because Europeans and Indians scholars used inscriptions and texts composed in a variety of languages to reconstruct the lineages of major dynasties that had ruled the subcontinent.

8. Explain how Kharosthi was deciphered. **

Ans:

- There is an interesting story of the decipherment of Kharosthi script which was used in inscriptions in the northeast. Indo-Greek kings ruled over the area in second-first centuries B.C.E.
- They minted the coins and these found coins solved the puzzle. Names of kings written on these coins were in Greek and Kharosthi scripts.
- European scholars compared the letters who could read Greek. For example, the symbol 'a' was used in both scripts for writing names like Apollodorus.
- Since James Prinsep identified the language of Kharosthi as Prakrit, it became possible to read inscriptions as well.

9. How the Brahmi Script of Ashokan age was deciphered? *

Answer:

- Most of the scripts used to write modern Indian languages are derived from Brahmi script. This script was used in most of Ashokan inscriptions.
- From the late 18th century, European scholars, helped by Indian pandits, worked backwards from contemporary Bengali and Devanagari.
- Scholars who studied early inscriptions thought that these inscriptions were in Sanskrit but the earliest inscriptions were in Prakrit.
- After decades of great hard work by many epigraphers, James Prinsep deciphered the Ashokan age Brahmi script in 1838.

Long Answer Questions (8 Marks)

10. Explain the main features of the Mauryan administration. ***

Ans: The main features of Mauryan administration were:

- There were five important political centres in the Mauryan Empire: Patliputra (the capital city) and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.
- It was not possible for such a large empire to have a uniform administrative system so historians believe that the administrative control was perhaps strongest in the capital and in provincial centres.
- Communications along the land and riverine routes were developed to administer the Empire.
- The army was an important tool for not only extending the territories of the empire but also for administering them.
- Committees and sub-committees were formed for coordinating military activities. They looked after the navy, horses, chariots, elephants, recruiting soldiers and managing transport and food supplies for soldiers.
- Asoka held his Empire together by propagating the doctrine of Dhamma, which principles were simple and universally applicable. The doctrine propagated the ideas of peace, non-violence, and respect towards elders. Dhamma mahamattas were appointed to spread the principles of Dhamma.

11. Describe briefly how the Mauryan Empire was regarded as a major landmark in history.

The historian regarded the emergence of the Mauryan Empire as a major landmark in Indian history because,

- The Mauryan Empire was the first and the largest Empire of Ancient India
- Asoka the great belongs to this Empire whose administration was based on the principle of public welfare.
- He not only made efforts to bring peace and prosperity among the masses but also endeavored to give his people a 'common code of conduct' in the form of Dhamma.
- Despite being the master of a mighty and resourceful Empire, Ashoka formed friendly relations with other countries.
- We come to know from the Ashokan Rock edict that the great Emperor made arrangements for the treatment of human beings and animals even in another country.
- The arts of stone work reached its climax during the Mauryan period.
- The most extraordinary and astounding objects of the Mauryan art are the stone pillars of Ashoka. Of all the stone pillars the pillar of Sarnath is the most magnificent.

12. Explain the system of Land Grants. What were the importance of land grants in Ancient India? **

- Grants of land were being made by the rulers from the early centuries of the Common Era.
- We find mention of many such land grants in the contemporary inscriptions.

- Most of the inscriptions were on copper plates but somewhere on stone.
- Probably these land grants were given as a record of the transaction of those who received the lands.
- Land grants were made to Brahmins, samantas, religious Institutions and landless peasants. Most of these inscriptions were in Sanskrit.
- The land granted to a Brahmin was known as Agrahara. the Brahmins were exempted from paying land revenue and other dues to the king.

Importance of land grants:

- ❖ Some Scholars opine that the rulers wanted to extend arable Land by making such land grants.
- ❖ Some others feel that the rulers try to gain support of The Mighty and influential person by making land grants. it is indicative of their weakening political power.
- ❖ Third group of The Scholars feel that by making land grants the king wanted to project themselves as a superman. In fact, as the kings were losing control, they wanted to present at least a façade of powered by making land grants.
- ❖ The land grants provide significant insight on the relationship between cultivators and the state.

SOURCE BASED QUESTIONS (4 MARKS)

1. The Sudarshana (beautiful) Lake in Gujarat:

The Sudarshana lake was an artificial reservoir. We know about it from a rock inscription (2nd century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman. The inscription mentions that the lake, with embankments and water channels, was built by a local governor during the rule of the Mauryas. However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources, without imposing any tax on his subjects. Another inscription on the same rock (c 5th century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

- How do we get to know about the Sudarshana lake?
- Why this lake required the repair?
- Explain why did rulers make arrangements for irrigation?

Ans: (a) We get to know about the Sudarshana lake from a rock inscription (2nd century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman.

- The Sudarshana lake required repair because a terrible storm broke the embankments of the lake and water gushed out of the lake.
- The rulers made arrangements for irrigation that included the repair of lakes, etc because the irrigation was crucial for the advancement of agriculture and eventual food security. The irrigation was adopted to increase the agriculture production through lakes, wells, tanks and canals.

2. The Importance of Boundaries:

The Manusmriti is one of the best-known legal texts of early India, written in Sanskrit and compiled between 2nd century BCE and 2nd century CE. This is what the text advises the king to do. Seeing that in the world controversies constantly arise due to the ignorance of boundaries, he should... have concealed boundary markers buried—stones, bones, cow's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal, pebbles and sand. He should also have other similar substances that would not decay in the soil buried as hidden markers at the intersection of boundaries.

- Why did the controversies of boundaries arise? Explain.
- Suggest the ways to solve the boundary problems.

(c) Explain with example any such problem being faced by India today.

Answer:

(a) The ignorance of king to conceal the boundaries led to the controversies.

(b) By concealing the boundaries by markers such as stones, bones, cow's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal, pebbles and sand. These substances do not decay in the soil and will act as markers at the intersection of boundaries.

(c) India faces such problems in the villages where the land records are poorly maintained and various stakeholders try to claim their ownership of the disputed land.

THEME-III KINSHIP, CASTE AND CLASS

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❖ Concepts in nutshell

- Historians often use textual traditions and inscriptions to understand the contemporary society.
- Careful use of these texts allows to piece together attitudes and practices that shaped social histories.
- Efforts were made to find out the social categories and norms of behaviour for various social groups through the analysis of a great epic like 'Mahabharata', one of the richest texts of the subcontinent. One of the most ambitious projects of preparing critical edition of Mahabharata began in 4.1919, under the leadership of an Indian Sanskritist, V.S. Sukthankar. The project took 47 years to complete. The original story was probably composed by charioteer-bards known as sutas who generally accompanied Kshatriya warriors to the battlefield and according to literary traditions, this epic was composed by a sage named Vyas who dictated the text to Shri Ganesha.
- **The ideal "occupations"** of the four categories or varnas, according to Dharmashastra and Dharmasutra:
 - (1) **Brahmanas** : To Study and teach the Vedas; Perform Sacrifices; Get sacrifices performed; Gives and receive gifts
 - (2) **kshatriyas**: To engage in warfare; Protect people and administer justice; Study the Vedas; Get sacrifices performed; Make gifts
 - (3) **Vaishyas**: Study the Vedas; Get sacrifices performed; Make gifts; Engaged in agriculture, pastoralism and trade.
 - (4) **Shudras**: Serving the three "higher varnas.
- Patriliney means tracing descent from father to son, grandson and so on. The main story line of Mahabharata strengthens the idea of patriliney. Most ruling dynasties (e. sixth century BCE onwards) followed this system.
- With the emergence of new towns, social life became more complex. Faced with this challenge, the Brahmanas responded by laying down codes of social behaviour in detail known as Dharmashastra and Dharmasutras like Manusmriti etc.
- In Brahmanical practice people were classified into gotras. Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.
- Two rules about gotra were particularly important: women were expected to give up their father's gotra and adopt that of their husband on marriage and members of the same gotra could not marry.
- Social complexities are reflected in the term Jati. In Brahmanical theory, jati, like vama, was based on birth.
- Due to diversities within the subcontinent, there was no influence of the Brahmanical ideas on some groups such as Nishada and Mlechchhas.
- Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as "untouchable".
- The Manusmriti laid down the "duties" of the chandalas. It was written by sage Manu.

- According to the Manusmriti, the paternal property was to be divided equally amongst sons after the death of the parents with a special share for the eldest son.
- Women could not claim a share of paternal resources. They were allowed to retain the gifts they received on their marriage as stridhana.
- Historians usually classify the contents of the Mahabharata under two broad sections: (a) the narrative that contain stories, and (b) didactic that contains prescriptions about social norms.

Objective Questions (1 Marks)

- Under which leadership the critical edition of the Mahabharata was prepared?
Ans: V.S. Sukthankar.
- Define exogamy?
Ans: Marriage outside the Gotra.
- Define polygynous practices?
Ans: Had more than one wife.
- Who rebuilt Sudarshana Lake?
Ans: Shaka ruler Rudradaman.
- Named the ruler claimed to be a unique Brahmana and a destroyer of the pride of Kshatriyas.
Ans: Satavahanas ruler Gotamiputa Sirisatakarni.
- What are Guilds or Shrenis.
Ans: Association of Merchants or craftsmen.
- Mandasor records the history of a guild of
Ans: Silk Weavers.
- 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
- Who were the immediate successors of the Mauryas?
A. Shungas B. Kushanas C. Kanvas D. Guptas
Ans :A
- Which of the following statements is wrong regarding Chandalas
A. They had to live outside the village B. They could not walk about in villages and cities
C. Wear clothes of the dead and ornaments of iron D. They were placed at the top of the hierarchy
Ans: D
- In which type of marriage does a woman have several husbands?
(A) Endogamy (B) Exogamy (C) Polygyny (D) Polyandry
Ans: D
- Shakas who came from Central Asia were regarded by the Brahmanas as
(A) Dasas (B) Untouchables (C) Mlechchhas (D) Aryans
Ans: C
- The original story of Mahabharata was composed by
(A) Brahmanas (B) Kshatriyas (C) Sutas (D) None of these
Ans: C
- Which among the following statements is correct, According to the Manusmriti ?

- A. the paternal estate was to divided equally amongst sons after the death of the parents
- B. With a special share for the eldest.
- C. Women could not claim a share of these resources.
- D. All the above

Ans: D

15. Which of the following statements is **incorrect**?

- (A) After marriage women were expected to give up their father's gotra.
- (B) They were supposed to adopt the gotra of their husband.
- (C) Members of the same gotra could marry.
- (D) Each gotra was named after a Vedic seer

Ans: C

16. Consider the following statements about the critical edition of Mahabharata:

- I. There were several common elements in the Sanskrit versions of the story.
- II. Enormous regional variations are there.
- III. Our understanding of these processes is derived primarily from texts written in Sanskrit.
- IV. The project of preparing a critical edition of the Mahabharata took only 37 years to complete.

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

- A. Only I is correct. B. I and II are correct. C. I, II and III are correct. D. All the above.

Ans: C

Instruction: Choose correct alternative in the following questions:

(A) If both assertion (A) and reason (R) are true and reason (R) is the correct explanation of assertion (A).

(B) If both assertion (A) and reason (R) are true but reason (R) is not the correct explanation of assertion (A).

(C) Assertion (A) is true but reason (R) is false.

(D) Assertion (A) is false but reason (R) is true.

17. Assertion (A): The Brihadaranyka Upanishada is one of the earliest Upanishadas.

Reason (R): It contains a list of successive generations of teachers and students many of whom were designated by metronymic.

Ans: A

18. Assertion: there were many examples of non-kshatriya kings such as Satavahanas, Kushana and Shaka

Reason: According to the Shastras any Varna could be kings.

Ans: C

19. Assertion: Historians usually classify the contents of the Mahabharata under two sections- narrative and didactic.

Reason: Generally, historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later.

Ans: B

20. Assertion: The Dharmashastra and Dharmasutras condemned some forms of marriage.

Reason: It is possible, these were practised by those who did not accept Brahmanical norms.

Ans: A

Short Answer Question (3 Marks)

1. Explain the language and content of Mahabharata? ***

- The original Mahabharata was penned down in Sanskrit however, the Sanskrit used in Mahabharata was not difficult as used in the Vedas.
- The content of the Mahabharata has been classified by the historian into two broad heads (i) the narrative and (ii) the didactic.
- The narrative section containing stories and the didactic section containing descriptions about social norms.
- A large number of historians opine that basically the subject matter of the Mahabharata was dramatic later, the Didactic portion were added to it.

2. What do you know about the authors and the period when Mahabharata was compiled? Explain***

There are different views regarding the author and the period of Mahabharata.

- According to tradition, Vyasa dictated the text to the deity Ganesha.
- The historians assume that perhaps charioteer-bards known as sutas were the composer of the original story.
- The sutas generally accompanied Kshatriyas warriors to the battlefield and sang their victories and achievements through poems. These compositions circulated orally from one generation to another.
- The historian suggests that the composition of the Mahabharata remain in process for a long time. Its composition began between 200 BC to 200 AD. It is worth mentioning that it was the period when the worship of Vishnu was gaining importance.
- It is assumed that large Didactic sections resembling the Manusmriti were added to the Epic during the period 200 BC to 400 AD. it was because of this addition that it grew into large text containing one lakh versus
- The variation found in its writing style, language, subject matter etc. also suggest that this Epic was neither the work of a single author not it was composed under a specific span of time.

3. “The Dharma sutras and Dharma shastras also contained rules about the ideal occupations of the four categories of Varnas. Critically examine the statement. ***

The Dharma sutras and Dharmashastras described the rules about the ideal occupations of the Four categories or varnas.

- Brahmans were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, give and receive gifts.
- Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.
- The Vaishyas were expected to give gifts, get sacrifices performed and study Vedas in addition to engaging agriculture, pastoralism and trade.
- Shudras were assigned the job of serving the three ‘higher’ varnas.

4. Critically examine the duties as laid down in Manusmriti for the Chandalas. ***

The Manusmriti laid down the duties of the chandalas as follows:

- They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.

- They could not walk an out in villages and cities at night.
- They had to dispose of the bodies of those who had no relatives and serve as executioners.
- Fa Xian came to India in fifth century CE wrote that the “untouchable sounded “clappers” when they entered street so that the people could avoid the sight.

5. Explain how you will prove that the text of Mahabharata was a dynamic one. ***

A silent feature of the Mahabharata is its dynamism.

- Its growth did not come to a halt with the Sanskrit version. Versions of the epics were written in various languages over the centuries.
- The central story of the Epic was retold in a number of ways.
- Several episodes of the Epic were depicted in a sculpture and painting.
- The arts like drama and dance also derived themes from the central story of the Epic.
- Several scholars in the modern times have in the world to represent the main narratives of the Epic in their retellings and re-enactments in creative ways.

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

**

- In 1951- 52 when an Indian archaeologist B.B.LAL started excavation work at the village Hastinapur the district of Meerut, he found evidence of five occupational levels. Of these, second and third levels are of much significance.
- About the house found from the second level B. B. Lal concludes, within the Limited area excavated no different plans of houses were obtained but balls of mud and mud bricks were duly encountered.
- The discovery of mud plaster with prominent reed marks suggested that some of the houses had reed walls plastered over with mud.

Long Answer Questions (8 Marks)

7. Describe how, according to Manusmriti, paternal estate was to be divided after the death of the parents with special reference to rights of women. ***

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

8. Describe the evidences that suggest that Brahmanical prescription about kinship and marriages were not universally followed during the Mahabharata era. ***

- The family system: - The Sanskrit texts use the term “Kula” to designate a family and familial tie that were to be based on blood relations. However, some societies regarded cousins also as blood relations where as others do not.

- The System of Patriliney: - According to the Brahmanical system only sons could claim the resources of their fathers when the latter died. However sometimes Brothers succeeded each other- like Kauravas and Pandavas and in very exceptional circumstances women such as “Prbhavati Gupta” also exercised power.
- Rules of Marriage: - According to Brahmanical system “Exogamy, which refers to marriage outside the unit was the ideal form of marriage. It was the religious duty of the father to marry his daughter outside the unit to the right person at the right time.
- However, the Dharmasutras and Dharmashastras recognize “EIGHT” forms of marriage. Of these first four were considered “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.
- The Gotra of Women: - There are two rules about the Gotra system: Women were expected to give up their father’s Gotra and adopt that of their husband on marriage and, members of the same Gotras could not marry.
However, some Satavahanas rulers adopted the Gotra of their mother for example Raja Gotami-puta-Siri-Satakini. Some of the Satavahanas rulers were polygynous (had more than one wife). A careful examination of the names of women who married Satavahana rulers indicate that they belonged to the same Gotras. For example, Raja Gotami-puta Siri- Vijaya- Satakani.
- Non Khastriyas Kings: - According to dharmashastras and dhamasutras only become the king. But we find that The Shunga and The Kanvas were Brahmanas. The Shakas were mention as a mlechha.
- All these evidences suggest that the Brahmanical prescription about marriage and kinship were not followed universally.

9. what were the rules of gotra as given in Brahmanical practice. Give some examples to show these rules were not always followed. ***

According to Brahmanical practices,

- Each Gotra was named after a Vedic Seer.
- All persons belonging to the same Gotra were regarded as his descendants.
- The person belonging to same Gotra could not be marrying among themselves.
- A woman on marriage was expected to adopt the Gotra of her husband and to give up that of her father’s.
- However, it seems that neither this practice was in prevalence throughout the country not it was widely followed.
- It becomes amply clear from the names of the Satavahana Kings who derived their name from that of their mother’s.
- An examination of the name of women, who married with Satavahanas rulers indicates that many of them had names derived from their father’s gotra.

10. Write an essay on critical edition of Mahabharata began in 1919?

- In 1919 an ambitious project of scholarships came into being under the leadership of V. S. Sukthankar, a noted Indian Sanskritist.
- Its main objective was to prepare a critical edition of the Mahabharata.
- Under this project The Scholars collected Sanskrit manuscripts of the text written in various scripts from different parts of the country.

- There were several dissimilarities in various manuscripts. Therefore, The Scholars made a collection of the versus that appeared common of the most version in order to compare the verses found in all manuscripts.
- Then and they were published in several volumes running into over 13,000 pages.
- The project was accomplished in the longest span of 47 years.
- Two things came out of this process (i) there we are many common elements in the Sanskrit version of the story in all the manuscripts found all over the subcontinent. (ii) It also became apparent that there had emerged many regional variations in the ways in which the text had been transmitted with the passage of time. These variations were documented to the main text in the form of footnotes and appendices.
- It is worth mentioning that more than 50% pages occupied variations.
- These variations make us familiar with the complex processes that played a significant role in shaping the social history by establishing dialogue between dominant tradition and resilient local ideas and practices.

Source Based Questions

1. A Tiger-Like Husband

This is a summary of a story from the Adi Parvan of the Mahabharata.

The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his powers, was keeping watch. A man-eating rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the rakshasa arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself and declared her love for Bhima. She told Kunti, "I have forsaken my Am. friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man...whether you think me a fool or your devoted servant, let me join you, great lady, with your son as my husband."

Ultimately, Yudhishtira agreed to the marriage on one condition that they would spend the day together, but that Bhima would return every night. The couple roamed all over the world during the day. In due course, Hidimba gave birth to a rakshasa boy named Ghatotkacha. Then, the mother and son left the Pandavas. Ghatotkacha promised to return to the Pandavas whenever they needed him.

Some historians suggest that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.

- A. How did the story from Adi Parvan play an important role in shaping the value and ethos of the society?
- B. How is this story a unique example of exogamy?
- C. How did Hidimba and Yudhishtira interpret dharma in their context?

Ans: (A) The story from Adi Parvan suggested that there was diversity in this sub-continent. There were people whose livelihood and social practices did not match with the Brahmanical thoughts, e.g., the rakshasa class in this story. But society accepted them with some preconditions. Here also, Hidimba was accepted with some preconditions.

(B) Exogamy refers to marriage outside the unit. Here, Hidimba belonged to rakshasa class and Bhima belonged to Kshatriya class. Their marriage and conjugal life is a unique example of exogamy.

(C) Hidimba gave up her friends, kin and dharma for the sake of her love for Bhima. She considered her love as the ultimate goal in her life. On the other hand, Yudhishtira agreed to the marriage of Hidimba with Bhima by seeing the love of Hidimba for Bhima. Here, Yudhishtira went beyond the regular boundary of dharma in our society.

THEME-IV
THINKERS, BELIEF AND BUILDINGS

Prepared by Kumar Raghwendra
PGT-HIST, KV Meghahatuburu

Key concepts in nutshell

- The most wonderful and ancient buildings are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles north-east of Bhopal.
- Buddhist, Jaina and Brahmanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE.
- Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum to preserved the ancient sites.
- The Rig Veda was compiled between c.1500 and 1000 BCE and consists of hymns in praise of a variety of deities, especially Agni, Indra and Soma.
- There were as many as 64 sects or schools of thought. Lively discussions and debates were taking place between the teachers and these schools of thought.
- Kutagarashala were the places where the debates of teachers, who tried to convince one another and laypersons about the validity of their philosophy, took place.
- The basic philosophy of Jainism already existed in north India even before the birth of Vardaman Mahaveer.
- Tha Buddha was the most influential teachers of his times.
- The Buddhist sangha which comprised of bhikkhus and bhikkhunis functioned on the lines of ganas and sanghas where consensus was arrived at based on discussions.
- Tripitaka: Literally Tripitaka means 'Three Baskets'. These were Buddhist texts namely Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka.
- Certain places were regarded as sacred by the people in the early times. Sites with special trees or unique rocks, or sites of inspiring natural beauty with small shrine attached to them were known as Chaityas.
- Mounds where relics of the Buddha such as his bodily remains or objects used by him were buried were known as stupas.
- Bodhisattas were perceived(seen) as deeply compassionate(sympathetic) beings that could help others to attain nirvana.
- Two traditions were including in modern Hinduism – Vaishnavism and Shaivism.

- Puranas evolved through interaction amongst people-priests, merchants, and ordinary men and women who travelled from place-to-place sharing ideas and beliefs.
- The early temple was a small square room, called the garbhagriha, with a single doorway for the worshipper to enter and offer worship to the image.

VSA/ Objective Type Qs (1MARK)

1. Sanchi Stupa is situated

Answer: Near Bhopal (Madhya Pradesh)

2. 24 great teachers of Jainism are known as ____

Answer: Tirthankaras

3. Name the birth place of Gautama Buddha.

Answer: Lumbini

4. At which place Lord Buddha attained true enlightenment?

Answer: Bodhgaya

5. Which of the following pairs is not correctly matched?

- a) Bhopal- Shahjehan Begum
- b) Tirthankaras- teachers of Buddhism
- c) Stupa- Sanchi near Bhopal
- d) Hagiography - saints

Answer: b) Tirthankaras- teachers of Buddhism

6. What was the name of the gana which Buddha belonged to?

Answer: Sakya

7. What is the meaning of 'Three baskets'?

Answer: (c) Tripitaka

Explanation-- ***

None of the Buddha's speeches were written down during his lifetime. After his death, his teachings were compiled by his disciples at a council of senior monks at Vaisali. compilations were known as Tripitaka – literally, three baskets to hold different types of texts. The Tripitaka includes the Vinaya Pitaka, the Sutta Pitaka, and the Abhidhamma Pitaka.

8. Who provided money for the preservation of the Sanchi Stupa?

Answer: Begums of Bhopal

Explanation-- The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.

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

Answer: Harmika

10. Consider the following statements regarding Sangha.

- (i) Mahapajapati Gotami persuaded Buddha to allow women into the sangha.
- (ii) Many women who entered the sangha became teachers of Dhamma.
- (iii) Once within the sangha, all were regarded as equal.

Which of the following statements is/are correct?

- (a) I and II (b) II and III (c) I and III (d) II only

Answer: (b) II and III

Explanation--Initially, only men were allowed into the sangha, but later women also came to be admitted. According to Buddhist texts, this was made possible through the mediation of Ananda, one of the Buddha's dearest disciples, who persuaded him to allow women into the sangha

11. Match the following.

(i) Lumbini	(a) Buddha attained Nibbana
(ii) Kusinagara	(b) Buddha delivered his first sermon
(iii) Sarnath	(c) Buddha was born
(iv) Bodh Gaya	(d) Buddha attained enlightenment

Choose the correct option

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

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

12. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R):

Assertion (A): The mid-first millennium BCE saw the emergence of new religions in India. Reason (R): People began speculating on the significance of the sacrificial tradition and authority of the Vedas.

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

Answer: Both (A) and (R) are correct and (R) is the correct

13. In which language Buddhist Literature was written?

Ans- Pali language

14. Taj-ul-iqbal tarikh Bhopal” is the autobiography of which ruler?

Ans- Shahjahan Begum

15. Which of the following are not correctly matched in respect of Buddha life?

- (A) Where he was born – Lumbini
(B) Where he attained enlightenment – Sursen
(C) Where he gave his first sermon -Sarnath
(D) Where he attained nibbana -Kusinagara

Answer- (B) where he attained enlightenment – Sursen Explanation--
Buddha attained enlightenment at Bodhgaya

16. Identify the following image.



Ans- Sanchi Stupa (constructed by Ashoka in 3rd century BC)

17. Which Jataka story is associated with Sanchi stupa?

Answer - **Vessantara Jataka**

Explanation-- At first sight the sculpture seems to depict a rural scene, with thatched huts and trees. However, art historians who have carefully studied the sculpture at Sanchi identify it as a scene from the **Vessantara Jataka**. This is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children.

18. Who was the first woman to be ordained as a Bhikkhuni?

Answer - **Mahapajapati Gotami**

19. How many avatars were recognised within the Vaishnavas tradition?

(A) 12 (B) 10 (C) 14 (D) 11

Ans-10

Explanation-- Ten avatars were recognised within the tradition. These were forms that the deity was believed to have assumed in order to save the world whenever it was threatened by disorder and destruction because of the dominance of evil forces.

Avatars were- Matsya, Kachhap, Varaha, Narsimha, Vamana, Parshuram, Ram, Buddha, Kalki

20. Name the collection of verses composed by Bhikkhunis.

Ans- Therigatha (Theris means women who attained liberation)

21. Who was James Fergusson?

Ans- Art Historian

22. Hinyana and Mahayana are related to which religion?

Ans- Buddhism

23. Which Pitaka does the teachings of Buddha consists of?

Ans- Sutta Pitaka

24. What does Vinay Pitaka consist of?

Ans- it is collection of rules and regulations to be followed by the person joining Sangha.

25. What do you mean by "Shikhara"?

Ans- It is high super structure built on top of Garbha-griha (Where principal deity lies)

SHORT ANSWER TYPE QUESTIONS (3 Marks)

1. Why are Buddhist stupas said to be "stories in stone"? Explain. *

Answer:

Each Buddhist stupa has a history of its own. The sculptures in the stupas depicted different stories which were taken from different texts at that time. Art historians have identified that the sculpture at Sanchi was a scene from the Vessantara Jataka. Often historians tried to understand the meaning of sculpture by comparing it with textual evidence.

2. Critically examine why Sanchi survived while Amaravati did not? ***

Answer:

The stupa at Amaravati was one of the largest and the most significant among the Buddhist stupas. The stupa at Sanchi survived while Amaravati did not. The reasons are:

- a. It is said that the stupa at Amaravati was discovered sometime earlier than the one at Sanchi. Perhaps, the scholars were not aware of the significance of preserving the archaeological remains at the site where they were originally found.
- b. The Sanchi stupa was discovered in the year 1818. At that time, three of its four gateways were still standing, the fourth was lying on the spot and the mound was in good condition.
- c. But from the Amaravati, several pieces of sculptures were already used by the British administration in London to decorate the gardens.
- d. Due to help from Shahjahan Begum and Sultan Jahan Begum who provided money for preservation of Ancient sites.

3. Discuss the role of the begums of Bhopal in preserving the stupa at Sanchi. ***

Begums of Bhopal made a great contribution to the preservation of the Stupa of Sanchi. Following are the major contributions made by them.

- a. Shahjahan Begum and her successor Sultan Jahan Begum of Bhopal were the rulers of Bhopal, who made generous grants to the preservation of the Stupa of Sanchi.
- b. A museum was built near the stupa and it was built mainly on the financial support of Begum Sultan Jahan Begum.
- c. The support to preserve the stupa came from the Europeans also.
- d. French and British both took the plaster cast copies of the pillars of the stupas to be displayed in the museums at France and Britain. They also contributed financially to preserve the stupa.

4. Discuss how and why were stupas built? **

- a. The stupas were built with donations made for building them. The kings such as Satavahanas, wealthy persons, guilds of the merchants and artisans and even monks, common men and nuns made donations for building stupas.
- b. The stupas were regarded as sacred places and the relics of Buddha i.e., his bodily remains or objects used by him were buried here. These mounds were known as stupas.
- c. Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. By the 2nd century BCE, many stupas including those at Bharhut, Sanchi and Sarnath were built.

5. (a) Why were the stupas built? *

(b) What Asoka did with the relics of Buddha? *

(c) Describe the structure of the stupas. **

(d) What are known as Elliot marbles? *

Answer:

- a) Stupas were built because the relics of Buddha such as his bodily remains or objects used by him were buried there. These mounds were called stupas which came to be associated with Buddhism.
- b) Asoka distributed portions of Buddha's relics to every important town and ordered the construction of stupas over them.
- c) **Structure of stupas is as follows:**
 - Anda:** It is a semi-circular mound of Earth called anda.
 - Harmika:** Above anda was the harmika, a balcony-like structure that represented the abode of the Gods.
 - Yashti:** Arising from harmika was a mast called yashti. It was surmounted by a chhatra or umbrella.
- d) **In 1854 Walter Elliot**, the commissioner of Guntur took several sculpture panels from Amravati to Madras. These panels are known as Elliot marbles.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

1. Describe the teachings of Mahavira.***

- a. The principle of ahimsa is the cardinal principle of Jainism.
- b. Entire world is animated even rocks, stones, water have life
- c. He emphasized on Karma theory and didn't criticize the caste system as one takes birth in particular caste according to his deeds in previous life
- d. Salvation is the main Goal of life.
- e. Asceticism and penance are required to free oneself from cycle of Karma. He emphasized on austerities, self-denial
- f. No ritual is required for salvation. He believed in Tri-Ratana (Three Jewels of Jainism): Right Knowledge, Right faith, and Right Action.
- g. He rejected the Authority of Vedas and Brahmins
- h. He recognized the existence of God but placed them lower than the "Jina"
- i. A true Jain must take five vows— Abstain from killing, Stealing, lying, to observe celibacy and abstain from possessing property.

2. Why Were the ideas of the Upanishadic thinkers different from those of the fatalists and materialists? Give reasons for your answers ***

Ans- The ideas of the Upanishad thinkers are not much different from those of the fatalists and materialists. This is brought out by the following arguments.

- i. The essence of the philosophy of Jainism was already in existence in India, even before the birth of Lord Mahavira.
- ii. Ahimsa or non-violence is the most important principle of Jainism. But this also form the basic thought of Hindu religion. Thus, there is a lot of similarity between the both the streams of the religion.
- iii. Upanishad believes and teaches Karma Theory. It means men and women should act and not worry about getting rewards. Fatalists also believed in the idea of work without thinking of the consequences. Thus, there is a lot of similarity between the two.

iv. Both fatalists and materialists believe that human beings are made, of five elements, earth, water, sky, air and fire.

v. Thus, we are inclined to agree that the idea of the Upanishad thinkers were not much different from that of the fatalists and materialists.

3. Describe the Early life and teachings of the Buddha. ***

Ans: The Buddha was born in the year **563 B.C.** in a mango grove at a place called **Lumbini**. It is presently located in the foot hills of Nepal in the region bordering the present day India. His father **Suddhodhana** was a **Sakya** king and his mother **Maya** also came from a princely family. Seven days after his birth his mother died, leaving him to the care of her sister and his step mother **Mahapajapati**, who was also a wife of **Suddhodhana**.

1. Buddha stressed on the Four noble Truth and Eight-fold path
2. Desire is the cause of Sufferings. if Desires are conquered one could attain Nirvana.
3. To conquer desire, one must follow eight-fold path- Right Speech; Right means of livelihood; Right observation; Right action; Right determination; Right exertion; Right memory; Right meditation
4. He believed in Middle path and rejected the path of extreme luxury and extreme Asceticism.
5. He regarded the social world as the creation of humans rather than God and advised kings to be humane and ethical
6. He was silent over God and Soul
7. He rejected the Authority of Vedas and Brahmans.
8. Like Mahavira He stressed on Non-violence.

4. To what extent does knowledge of Buddhist literature help in understanding the sculpture at Sanchi? **

**

Ans: Buddhist literature helps understanding the sculpture at Sanchi in the following ways:

1. A scene at the northern gateway at its first sight seems to depict a rural scene, with thatched huts and trees. However, the historians after studying the sculpture carefully, identify it as a scene from the Vessantara Jataka. It is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children.
2. The art historians acquire familiarity with biographies of the Buddha in order to understand Buddhist sculpture. According to Buddha's biographies, Buddha attained enlightenment while meditating under a tree. Many early sculptures showed Buddha's presence through symbols such as empty seat, stupa and the wheel. Such symbols can be understood only with the traditions of those who produced these works of art.
3. It may be mentioned that one of the earliest modern art historians, James Ferguson, considered Sanchi to be a centre of tree and serpent worship because he was not familiar with Buddhist literature – most of which had not yet been translated. He, therefore, arrived at his conclusion by studying only the images on their own.

Source Based question

1. Read the following passage and answer the questions that follow.

Soon there grew a body of disciples of the Buddha and he founded a sangha, an Organisation of monks who too became teachers of dhamma. These monks lived simply, possessing only the essential requisites for survival, such as a bowl to receive food once a day from the laity. As they lived on alms, they were known as bhikkhus.

Initially, only men were allowed into the sangha, but later women also came to be admitted. According to Buddhist texts, this was made possible through the mediation of Ananda, one of the Buddha's dearest disciples, who persuaded him to allow women into the sangha. The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni. Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation.

- i. What were the attributes of Buddhist monks?
- ii. How did women come to be admitted in sangha?
- iii. What was the position of women in this sangha?

Answer:

- i. The attributes of Buddhist monks are:

Buddhist monks were the disciples of the Buddha for whom he founded a sangha.

In this Organisation, these monks were the teachers of dhamma.

These monks lived simply, possessing only the essential requisites for survival, such as a bowl to receive food once a day from the laity.

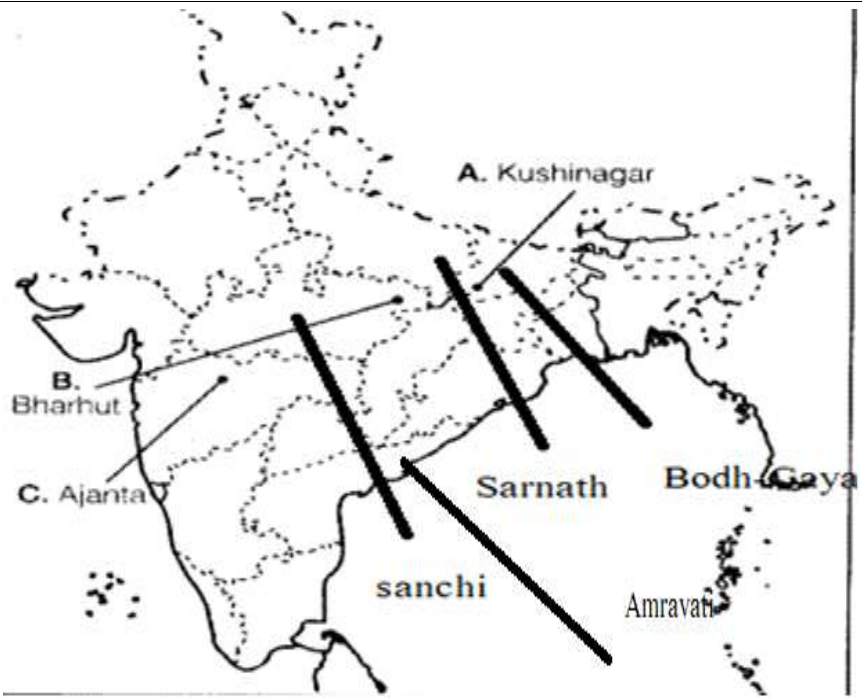
As they lived on alms, they were known as bhikkhus.

- ii. Women came to be admitted in sangha after the mediation of a disciple of Buddha, Ananda. The

Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni.

- iii. Many women who entered the sangha became teachers of dhamma and went on to become theris or respected women who had attained liberation.

Map ***



THEME-V
THROUGH THE EYES OF TRAVELLERS

Prepared by Mr. Nitesh Kumar Barnwal
PGT-HIST, K V Dhanbad

• **Key concepts in nutshell**

TRAVELLERS WHO VISITED INDIA:-

Sr no	Travellers name	Belongs to	Life Span	Visited India	Any other
1	Al- biruni	Uzbekistan	973-1048		described about Indian society
2	Marco-polo	Italy	1254-1323	1271-95	
3.	Ibn-Battuta	Morocco	1304-77	1324-1354	Global-trotter
4.	Abdur Razzaq Samarqandi	Samarqand	1413-82		About social system
5	Afanasii Nikitich Nikitin	Russia	1433—72	1466-72	Book-journey beyond three seas. Trader
6	Durate Barbosa	Portugal	1480-1521	1518	Trade and society
7	Seydi Ali Reis	Turkey	1498-1562	1562	Ottoman Admiral
8.	Mahmud Wali Balkhi	Balkh		1626-31	
9	Antonio Monserrate	Spain	1536-1600		Visit in Akbar Court
10	Peter Mundi	England	1597-67		Trader and writer, first Britishers to write
11	Jean Baptiste Tavernier	France	1605-89		Jeweller, 6 times visited to India
12	Francois Bernier	France	1620-88	1656-68	A physicians of Dara Sikoh
13	Saikh ali Hazin		1740		
14	Pelsaert	Dutch	17 th century		
15	Manucci	Italy	1638-1717		Visit Mughal Court
16	Jesuit Roberto Nobili	Italy	1577-1656		Adopt many Indian customs

- Travel Accounts played a very important role to reconstruct the Indian history from 10th to 17th century
-
- The accounts of the foreign travellers are helpful in reconstructing the history of India from 10th to 17th century.

- Most of the travellers came from vastly different social and cultural environment. Hence they were more attentive to everyday activities and practices. These were taken for granted by indigenous writers.
- Their difference in perspective makes their accounts interesting.

➤ **Comparative study of the three Travellers of the Medieval Period**

Name of the Traveller	Al-Biruni	Ibn-Battuta	Francois Bernier
Date of Travelling	11 th century	14 th century	17 th century
Country which they come	Uzbekistan	North western Africa Morocco	France
Book wrote	'Kitab-ul-Hind'	'Rihla'	'Travels in the Mughal Empire'
Language of Book	Arabic	Arabic	English
Reign of King During visited	Sultan Mahmud of Ghazni	Sultan Muhammad bin Tughlaq	Mughal Emperor Shahjahan & Aurangzeb
Subject Matter on which they wrote	Social & Religious condition Indian Philosophy, Astronomy, Metrology, Judiciary, Historical knowledge, Caste system.	The coconut & the Paan. Indian cities & agriculture. Trade & commerce, Communication & postal system, slavery.	Sati Pratha, ownership of land, kinds of town, the Imperial Karkhanas Mugal Artisans.
Authenticity of work	Authentic	Not Authentic	Authentic

VSA/ Objective Type Qs (1MARK)

1. What was the name of the book of Ibn Battuta?
Ans: - Rihla
2. What was the name of book of Al -Biruni?
Ans: - Kitab-ul- Hind
3. What was the name of the book of Francois Bernier?
Ans: - A travel to Mughal India
4. With whom Al -Biruni came to India?
Ans: - Sultan Mahmood
5. For whom Al -Biruni translated work of Euclid, a Greek mathematician into Sanskrit?
Ans: - For Brahmanas

6. Name the travellers who came to India during the medieval period (11th to 17th C)?
Ans: - Al -Biruni, Ibn Battuta, Francois Bernier
7. Al-Biruni wrote "Kitab-ul-Hind" also known as what?
Ans: - "Tahkik-a-Hind"
8. Ibn Battuta remained in India for how many years?
Ans: - 12 years
9. Which cities, according to Ibn-Batuta, was the largest?
Ans: - Delhi
10. Who found Delhi as a city full of exciting opportunities?
Ans: - Ibn Battuta
11. To which king did Francois Bernier dedicate his major writings?
Ans: - Louis XIV
12. Which of the following travelers was appointed as the Qazi or judge of Delhi by the Muhammad bin Tughlaq?
Ans: - Ibn Battuta
13. From whose account we do get the existence of efficient postal system?
Ans: - Ibn Battuta
14. Who was ordered in 1342 to proceed to China as the Sultan's envoy to the Mongol ruler.
Ans: - Ibn Battuta
15. Account of which traveller is often compared with that of Marco Polo, who visited China (and also India) from his home base in Venice in the late thirteenth century.
Ans: - Ibn Battuta
16. who was deputed to write what Ibn Battuta dictated?
Ans: - Ibn Juzayy
17. Who was particularly fascinated with the trading conditions in India, and compared India to Iran and the Ottoman empire.
Ans: - Jean-Baptiste Tavernier
18. Who was closely associated with the Mughal court, as a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan?
Ans: - François Bernier
19. Francois Bernier dedicated his major writing to..... the king of France.
Ans: - Louis XIV
20. Who develop the idea of oriental despotism by the influence of account of Francois Bernier?
Ans: - Montesquieu
21. Concept of the Asiatic mode of production by whom in the nineteenth century?
Ans: - Karl Marx

SHORT ANSWER TYPE QUESTIONS (3 Marks)

1. Why was travelling more insecure in the medieval period according to Ibn Battuta? *
Ans: -

- a) Ibn Battuta was attacked by bands of robbers several times. In fact, he preferred travelling in a caravan along with companions, but this did not deter highway robbers.
 - b) While travelling from Multan to Delhi, his caravan was attacked and many of his fellow travellers lost their lives; those travellers, who survived, including Ibn Battuta, were severely wounded.
 - c) He suffered from homesickness and in many places he was not welcomed by the people.
2. What were the barriers to understanding discussed by Al-Biruni? ***

Ans: -

- a) The first amongst these was language. According to him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another.
 - b) The second barrier he identified was the difference in religious beliefs and practices.
 - c) The self-absorption and consequent insularity of the local population constituted the third barrier.
3. In spite of his acceptance of the Brahmanical discretion of the caste system Al-Biruni disapproved the notion of pollution. Explain.***
- a) Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognized a)knights and princes; b)monks, fire-priests c) lawyers, physicians, astronomers and other scientists; and d) peasants and artisans.
 - b) In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. As we have seen, Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of view of the Brahmanas.
 - c) He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted.
4. Why the account of foreign travellers is important to about Indian history?*

Ans:-

- a) They give different perspectives of every aspects of Indian history.
 - b) They also mention those kinds of rituals, tradition and topic which sometimes left by Indian writes because they are very familiar with those particular things.
 - c) It is very important to verify information provided by other contemporary writers.
5. What was the description of Indian cities by Ibn Battuta?***

Ans:-

- a) Ibn Battuta found cities in the subcontinent full of exciting opportunities , resources and skills. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
- b) Most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods. Ibn Battuta described Delhi and Daulatabad as vast cities, with a great population, the largest in India.
- c) The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them at least, spaces were marked for public performances by dancers, musicians and singers.
- d) Ibn Battuta explains that towns derived a significant portion of their wealth through the appropriation of surplus from villages because of the fertility of the soil, which allowed farmers to cultivate two crops a year.

6. How Ibn Battuta describe the postal system of India? *

Ans: -

- a) Ibn Battuta was also amazed by the efficiency of the postal system (by horse and human runners) which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.
 - b) In India the postal system is of two kinds. The horse post, called uluq, is run by royal horses stationed at a distance of every four miles.
 - c) The foot-post has three stations per mile; it is called dawa.
7. Analyze the evidence for slavery provided by Ibn-Battuta. *

Ans: -

- a) Slaves like any other commodity, were openly sold in the markets.
 - b) They were also regularly exchanged as gifts.
 - c) When Ibn-Battuta reached Sindh, he purchased horses, camels and slaves. He wanted to offer them as gifts to sultan Muhammad Bin Tughlaq.
 - d) The sultan employed female slaves in his service and also to keep a watch on his nobles.
 - e) Ibn-Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.
8. What did Bernier write about the Sati system? *
- a) It was a cruel practice in which the widow was made to sit on the pyre of her husband alive.
 - b) She was forced to be sati.
 - c) The people had no sympathy even for the child widows.
 - d) The cries of the women going to be a sati did not move anyone.
9. Who wrote 'Kitab-ul-Hind'? Throw light on its main features? *
- Ans: - It was written by Al- Biruni
- a) It is written in Arabic.
 - b) Its language is simple and lucid.
 - c) It is written on the subject such as regional, philosophy, astronomy, social life, laws etc.
 - d) Each chapter begins with a question and then description have given based in Sanskritic traditions.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

1. What was the impact discussed by Bernier of crown ownership of land? ***

Ans: -

- a) He thought that in the Mughal Empire the emperor owned all the land and distributed it among his nobles, and nobles to the peasants.
- b) Owing to crown ownership of land, landholders could not pass on their land to their children. So they were averse to any long-term investment in the sustenance and expansion of production.
- c) Bernier saw the Mughal Empire – its king was the king of “beggars and barbarians”; its cities and towns were ruined and contaminated with “ill air”; and its fields, “overspread with bushes” and full of “pestilential marshes”.

d) All this was because of one reason: crown ownership of land. Curiously, none of the Mughal official documents suggest that the state was the sole owner of land.

2. Bernier description influenced western theorist from the eighteenth century. Explain in detail. ***

Ans: -

a) Bernier's Travels in the Mughal Empire is marked by detailed observations, critical insights and reflection. His account contains discussions trying to place the history of the Mughals within some sort of a universal framework. He constantly compared Mughal India with contemporary Europe.

b) Bernier's descriptions influenced Western theorists from the eighteenth century onwards. The French philosopher Montesquieu, for instance, used this account to develop the idea of oriental despotism. According to him rulers in Asia enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty.

c) This idea was further developed as the concept of the Asiatic mode of production by Karl Marx in the nineteenth century. He argued that in India surplus was appropriated by the state. This led to the emergence of a society that was composed of a large number of autonomous and egalitarian village communities.

3. "Bernier's description of India was far from reality." Give your argument in support or in against of this statement. **

Ans:-

a) In virtually every instance Bernier described what he saw in India as a bleak situation in comparison to developments in Europe. This assessment was not always accurate.

b) Bernier's descriptions occasionally hint at a more complex social reality. Artisans had no incentive to improve the quality of their manufactures, since profits were appropriated by the state. Manufactures were, consequently, everywhere in decline.

c) At the same time, he conceded that vast quantities of the world's precious metals flowed into India, as manufactures were exported in exchange for gold and silver.

d) He also noticed the existence of a prosperous merchant community, engaged in long-distance exchange.

e) In fact, during the seventeenth century about 15 per cent of the population lived in towns. This was, higher than the proportion of urban population in Western Europe in the same period.

f) There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns, etc. Their existence is an index of the prosperity of merchant communities and professional classes.

4. Ibn Battuta found cities in the subcontinent full of exciting opportunities" Support your answer with evidences given by him". **

Ans:-

a) Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.

b) They were densely populated and prosperous.

c) These cities having streets and Markets with a wide variety of goods.

d) Delhi a vast city, with a great population, the largest in India.

e) The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them where spaces were marked for public performances by dancers, musicians and singers.

- f) The subcontinent was well integrated with inter-Asian networks of trade and commerce, with Indian manufactures.
- g) Indian textiles, cotton cloth, fine muslins, silks, brocade and satin, were in great demand in the Inter National market.

SOURCE BASED QUESTION

1. THE BIRD LEAVES ITS NEST

This is an excerpt from the Rihila: My departure from Tangier, my birthplace, took place on Thursday I set out alone, having neither fellow -traveller.... nor caravan whose party.

I might join, but swayed by an overmastering impulse within me and a desire long-cherished in my bosom to visit these illustrious sanctuaries. So I braced my resolution to quit all my dear ones, female and male, and forsook my home as birds forsake their nests.... My age at that time was twenty-two years. Ibn Battuta returned home in 1354, about 30 years after he had set out.

- (a) What was birth place of Ibn Battuta? 1
Ans: - Tangier
- (b) What was the name of the book written on journey of Ibn Battuta? 1
Ans: - Rihla
- (c) Why Ibn Battuta left his home? 2
Ans- Ibn Battuta considered experience gained through travels to be a more important source of knowledge than books. He just loved travelling, and went to far-off places, exploring new worlds and peoples.

2. ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system :

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

- (a) Explain how the foot post worked. 2
Ans:- The horse-post called 'Uluq' is run by royal horses stationed at distance of every four miles.
- (b) Why does Ibn-Battua think that the postal system in India was efficient? 2
Ans:- The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days.

THEME-VI
BHAKTI SUFI TRADITIONS

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Hagiographies or biographies of saints written by their followers.

- The sculptures of many saints and the devotions by the many kingdoms also provide the sources to know about the famous saints.
- The generations of devotees tended to elaborate on the original message.
- They occasionally modified or even abandoned some of the ideas that appeared problematic or irrelevant in different political, social and cultural context.
- Historians who have tried to understand these developments suggest that there were at least two processes at work.
- One was a process of disseminating Brahmanical ideas. This was exemplified by the composition, compilation and preservation of Puranic texts in simple Sanskrit verse. They were meant to be accessible to women and Shudras who were excluded from Vedic learning.
- There was a second process at work that of the Brahmanas accepting and reworking the beliefs and practices of other social categories also. This was known as great and little traditions. (by sociologist – Robert Redfield)

EARLY BHAKTI TRADITIONS

Saguna (with attributes)	Nirguna (without attributes).
Saguna included the bhakti traditions that focused on the worship of specific deities such as Shiva, Vishnu and his avatars (incarnations) and forms of the goddess or Devi etc. Examples – Alwar, Nayanars, Virashaiva	Nirguna bhakti on the other hand was worship of an abstract form of god. Example- Kabir Panthi, Sufi Saint, Yogi, Nathpanthi, Madari, Kalandar etc

DIFFERENCE IN ALVARS AND NAYANARS

BASE	ALWARS	NAYANARS
Devotees	Vishnu	Shiva
No of saints	12	63
Compositions	Nalayira Divyaprabbandham (Tamil Veda)	Tevaram
Saints	Tondaradippodi	Appar, Sambandars, Sundarar

Female saints

Andal,

Karaikkal Ammaiyar

Ø During the twelfth century, In Karnataka the Virashaiva movement was started by a Brahmana named Basavanna (1106-68).

Ø The Lingayats challenged the idea of caste and the “pollution” attributed to some groups by Brahmanas.

Ø Muslim rulers were to be guided by the **Ulama**, which were expected to ensure that they ruled according to the **Shari’a**.

Ulama-The scholars of Islamic studies, who perform various religious, juridical and teaching functions to preserve the Islamic traditions.

Shari’a –the laws which govern the Muslim community. It includes

Quran-Holy book

Hadis-Traditions of prophet

Qiyas-Reasoning by analogy

Ijma-Consensus of the community.

- The **Kabir Bijak** is preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi and in Uttar Pradesh.
- The Kabir Granthavali is associated with the Dadupanth in Rajasthan and many of his compositions are found in the Adi Granth Sahib.
- According to **Baba Guru Nanak**, the Absolute or ‘rab’ had no gender or form. He proposed a simple way to connect to the Divine by remembering the Divine Name.
- **Meerabai** had donned the white robes of a widow or the saffron robe of the renouncer. Although she did not attract a sect or group of followers, she has been recognized as a source of inspiration for centuries.

VSA/ Objective Type Qs (1MARK)

Q.1 In which place is the given image is kept -



Ans. Puri

Q. 2 Which rulers introduced the singing of Tamil Shaiva hymns in temples?

Ans. The Chola Kings

Q.3. The Wandering monks of Karnataka during 12th century is called _____

Ans. Vira Shaivas

Q.4. Who composed kirtan-ghosha? **

Ans. Shankar Deva

Q.5. Shaikh Nizamuddin's hospice comprised several small rooms and a big hall known as-

Ans. Jama' at Khana

Q.6. Karaikal Ammaiyar was devotee of -----. **

Ans. . Shiva

Q.7 "Nalayira Divya Prabandam" is composed by _____ **

Ans. Alvars

Q.8. which of the following is not a pillar of Islam: *

Ans. Idol worship

Q9. Which of the following is associated with the worship of specific deities? **

Ans. Saguna Bhakti

Q.10. Choose the correct option:

Assertion (A): The Alvars and Nayanars initiated a movement to protest against the caste system.

Reason (R): The major anthologies of compositions by the Alvars, the Nalayira Prabandham was frequently described as the Rig Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit. It was cherished by the Brahmanas.

Ans. A is correct but R is wrong.

Q 11. Whose followers are called the Vira Shaivites? ***

Ans. Basavanna

Q 12. Who were generally excluded from Vedic learning?

Ans. Women & Shudras

Q 13 Non-Muslim had to pay a religious tax called _____

Ans. Zajiya

Q.14 Who compiled Adi Granth Sahib?

Ans. Guru Arjan Dev Ji

Q15 Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord?

Ans. Vishnu

Q.16 Consider the following statements regarding Kabir: ***

1. Verses of Kabir are compiled in three distinct traditions.
2. Kabir's poems are available only in the Urdu language.
3. Kabir used many traditions to describe the ultimate reality.
4. Kabir called ultimate reality only as Allah.

Which of the given statements is/are incorrect?

Ans. 2,4

SHORT ANSWER TYPE QUESTIONS (3 MARKS)

1: What do you mean by Hagiography?

- Hagiography means biographies of saints or religious preachers.

- The Historians collect information from the hagiographies written by the followers to reconstruct the history of the rise of religion or sect.

- For example, Munis al Arwah of Jahanara on Sheikh Muinuddin Chisti.

2: What are the two main processes that worked for the integration of cults during 8 to 18th century?

- There were at least two processes that worked for the integration of cults.
- Spreading of Brahmanical ideas: - As a result Puranas, Vedas, Ramayana & Mahabharata like Brahmanical texts were compiled & composed in simple Sanskrit verses by which the lower class people & women got an access to it.
- Besides, the Brahmans accepted and reworked on the beliefs, practices and traditions of other social categories. For example, growth of Jagannath cult.

3: What do you mean by Great & Little Traditions?

- Great & little traditions were coined by a sociologist named Robert Redfield who described the cultural practices of peasant societies.
- Rituals & customs which came from dominant social categories were classified as Great Traditions. For e.g. The Brahmanical texts like Puranas, Epics were composed, compiled in simple Sanskrit verses by which the common men & women got an excess to the Vedic literature.
- Similarly, peasants also followed practices that did not necessarily correspond with great tradition.
- The Brahmans also accepted & reworked beliefs & practices of other social categories termed as little traditions, for e.g. Lord Jaganath who is one of the principal deities of Odias was earlier worshipped as Nilamadhav by the Sabaras, a tribal group.
- Likewise, many of the traditions emerged during that period were due to the integration of various cultures.

4: What do you mean by Tantricism? **

- Tantrik practices were wide spread in several parts of the country like Bengal, North Eastern states which were open to both men & women.
- It was a form of practice in which varieties of Goddess were worshipped ignoring difference of caste & class within the ritual context.
- The practitioners used to cure varieties of diseases as well as so miracle power through magic charms and spells.
- Those who engaged in tantric practices frequently ignored the authority of the Vedas.

5. Discuss the main Characteristics of Bhaktism: ***

- Bhakti means the sense of devotion & dedication to the God.
- The Bhakti movement was a movement against the methods of worship.
- The movement was generally monotheistic whether it is formless God or a God with a form.
- Both Sagun & Nirgun Bhakti rely on the philosophy of Upanishads.
- The saints of south & North India have considered gyan or knowledge as the necessary tool to Bhakti.
- The Bhakti movement was a egalitarian movement. The differences of caste & creed were opposed by this movement.
- The movement protested against the superiority of priests & Brahmans.
- The saints of Bhakti movement preached on the language of the local people.
- The movement widely influenced the Indian peninsula & developed a sense of brotherhood & unity among the people.

6. Who were Alvars and Nayanars? **

- Bhaktism flourished in South India about three centuries through its two well defined wings i.e. Alvars and Nayanars.
- Alvars were the followers of Vishnu & Nayanars were followers of Shiva.
- The devotees travelled from place to place singing hymns in Tamil in praise of their God and met in Kanchipuram where they exchanged their ideas with each other.
- During their travels they identified certain shrines as the abodes of their chosen deities & constructed large temples at sacred places.

7. How did Naths, Jogis and Siddhas gained popularity during this period? **

- The Naths, Jogis and Siddhas were generally from artisanal groups like weavers.
- Development of organized craft production increased the position of artisans.
- Likewise, the growth of urban centres & long-distance trade with central Asia & West Asia also enhanced the position of artisans.
- Above all they questioned the authority of the Vedas & expressed in the languages of the ordinary people.

8: Who were Ulema?

- Ulema were Islamic scholars who have profound knowledge on Sharia. It is the plural form of Alim.
- They performed various religious, judicial and teaching functions.
- The Muslim rulers were generally guided by Ulema.

9: What do you mean by Zimmi? **

- Zimmi comes from the Arabic word Zimma means protection. So, Zimmi means protected citizens who followed revealed scriptures such as Jews & Christians, Hindus & other non-Muslims.

They were asked to pay Jiziya in order to get protection from Muslims and practice their own faith without state interference.

10. What do you mean by Sharia? **

- Sharia is an Islamic religious law that governs not only religious rituals, but aspects of day-to-day life in Islam.
- Sharia, literally means "the way." There is extreme variation in how Sharia is interpreted and implemented among and within Muslim societies today.
- It is evolved from Quran , Hadis, Qiyas and Ijma.

11: How did local customs and practices influenced Islam? Give two examples. **

- The local customs and practices influenced Islam a lot in India.
- The Khojahs, a branch of the Ismailis(shi'a sect) developed the modes of communication through indigenous & literary genres. These included the ginan(knowledge), devotional poems in Punjabi, Multani, Sindhi, Hindi, Gujrati, & songs in especial ragas during daily prayer meetings.
- The Arab Muslim trader who settled in Kerala adopted local language Malayalam & adopted local customs like matriliney and matrilocal residence.
- Similarly Moplah peasants in Kerala practiced three times namaz instead of five times.

12: How was Islamic architecture influenced with local traditions? *

- Local traditions also highly influenced Islamic architecture in different parts of India. It is perhaps best exemplified in architecture of mosques.

- The Shah Hamadan mosque in Srinagar is one of the best examples of Kashmiri wooden architecture where one cannot find the typical tombs & minarets. Similarly, a mosque in Kerala built in 13th century has Shikhara like roofs. Atiya mosque in Mymensingh district of Bangladesh was built with brick.
- However mihrab and minbar were constructed with universal pattern and orientation was towards Mecca.

13: Who were Mlechhas?

- Mlechhas were those people who did not observe the norms of caste, society & spoke languages that were not originated from Sanskrit.
- Sometimes, the term was used as a derogatory connotation.
- During medieval period it was generally used for various migrant communities like Arabs.

14: Differentiate between Besharia & Ba-sharia sufis. ***

- Be-sharias were those people who deliberately defied sharia. For e.g.- Kalandars, Madaris, Haidaris and Malangs. Whereas Ba-sharia accepted sharia
- Be-sharias ignored rituals & observed extreme forms of asceticism. But Ba-sharias accepted Islamic principles as it is.
- Some Be-sharia mystics initiated movements based on a radical interpretation of Sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. But Ba-sharia sufis complied with it.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

1: Discuss the attitude of Alvars and Nayanars towards the caste system & women. ***

- The followers of Alvars and Nayanars were against the caste system & dominance of Brahmins.
- The followers were from diverse social groups like from artisans, cultivators & other folks of life.
- They discarded the authoritarian approach of the Vedas & composed Nalayira Divya prabandhan (compositions of 12 Alvars), the Tamil Veda.
- The saints like Appar, a Nayanara saint discarded gotra & Kula and advised to go to Marperu (abode of Lord Shiva).
- Both Alvars and Nayanars had much respect towards women. They were given equal position along with men. For e.g. Andal a woman Alvar composed poems which are sung till date. Her verses expressed her love for the deity Vishnu.
- Similarly Karaikal Ammaiyar, a devotee of Shiva adopted the path of extreme asceticism. Her compositions were preserved with Nayanara traditions.
- This movement renounced their social obligations & their compositions posed a challenge to patriarchal norms.

2: Discuss the relations of Alvars and Nayanars with the state. **

- Both Alvars and Nayanars were rewarded by the common people as well as Kings.
- The rulers tried to win their support as they had enjoyed the support of the mass.
- The Chola Kings constructed huge temples which were adorned with stone & metal sculpture of popular saints to proclaim divine support.
- The kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronages & compiled them into Tevaram or text.

- The Chola Kings like Parantak I had developed metal images of Appar, sambandar & Sundarar in Shiva temple.
- these images were carried in processions during the festivals of the saints.
- Besides the Chola Kings like Rajaraja the Great constructed Brihadeshwar temple at Tanjavur.
- During this period some of the most spectacular bronze sculptures of shiva as Natraj were produced by the artists and got royal patronages too.
- Above all the saints were also interested to get the royal support in order to compete with other sects like Buddhism and Jainism.

3: Who founded Virshaiva tradition in Karnataka? Write a note on the believes & practices. ***

- Basavana was the founder of virshaiva tradition in Karnataka.
- In the 12th century, he launched this powerful movement in Karnataka whose followers were known as virshaiva or heroes of Shiva or Lingayat, the wearers of Linga.
- The followers worship shiva in his manifestation as Linga & generally wear a small Linga in a silver case on the left shoulder.
- The lingayats believes that on death, the devotee will be united with shiva & free from cycle of rebirth. so they do not practice funerary rights such as cremation. Rather they ceremonially burry the dead.
- They challenged the idea of caste & pollution practised in the Hindu society.
- They questioned the theory of rebirth & supported post puberty of marriage & remarriage of widows.
- Vasavana, through Bachanas attacked the evils of the society, one of his famous Bachana highlighted rituals & the real world by citing examples of a serpent curved in stone or metal and a real serpent.
- Among the Lingayats, those who are most revered were called Jangama or wondering monks.
- Bachanas were the sayings of Basavanna , Allama Prabhu, Akka Mahadevi, Siddharama, Channabasavanna, Siddalinga, Chamarasa, Somanatha and other Gurus.

4. What is meant by Khanqah? Write a note on the life in a Chishti Khanqahs.

- Khanqahs were the hospice (holy place) of Sufi saints. It was the centre of social life too.
- It comprised several small rooms and a big hall called a Jama-at-Khana.
- A sufi saint was living along with his family members, attendants & murids.

Life in chishti Khanqahs –

- Chishti were the most prominent & influenced Sufi silsilas in India.
- They successfully adapted to the local environment & composed their writings in local languages too.
- Shaikh Mainuddin chishti of Ajmer or Nizamuddin Aluia of Delhi had their hospice in Ajmer & Delhi respectively.
- Nizamuddin's hospice was comprised of several small rooms and a big hall.
- The shaikh along with his family members' attendants & disciples were living in the hospice.
- The shaikh was living in a small room on the roof of the Jamaat-at-Khana. There he was shower blessings to the visitors during morning & evening.
- A verandah surrounded the courtyard and a boundary wall ran around the hospice.
- There was an open kitchen run on futuh. From morning till late night People from all walks of life - soldiers , saints, poets, travellers , rich & poor ,Hindu Yogis & Kalandars came to the shaikh for his blessings or for healing power or for discipleship of the shaikh.
- Sometimes in fear of invasion people were taking shelter inside the Khanqahs too.

- Various practices were also adopted inside the Khanqah like bowing before the shaikh or kissing his feet, offering water to visitors, shaving the heads of initiates, yogic exercises etc were performed regularly.
- After the death of the shaikh, tombs were constructed near the hospice called s darghas. People were arranging pilgrims called ziyarat to the tombs of Sufi saints to get spiritual grace or barakat.

Also part of Ziyarat is the use of music & dance including mystical chants performed by Qawwals to evoke divine ecstasy. Sufis remember God either by reciting the Zikr or evoking His presence through sama.

5. Discuss the teachings of Guru Nanak. **

- GURU NANAK is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind.
- He bore witness to the glory of one God, one brotherhood, one law, the law of human fellowship and love. He came to reconcile all religions and all faiths.
- He came to harmonise all the scriptures of the world.
- He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.
- The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past.
- The true saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.
- He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.
- There is no caste," said the Guru, "for we claim brotherhood with all." Each one of his followers was lovingly addressed as a Bhai or a brother. All are "Bhais" (brethren), whether kings or slaves, the rich or the poor. "No caste and creed counts in the court of the Lord.
- He who worships Him is dear unto Him, To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others--your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.
- Guru Nanak was a true mystic, in communion with God, and perceiving His all-pervading munificent grace. He exclaimed "Nanak sees the Lord in all His glory." Intoxicated with the love of the Lord, he remained in a state of perpetual ecstasy.
- It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.
- Nanak was the prophet of peace and good will, harmony and unity. He was the prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors.
- Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the Sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose.
- Thus in the holy book, he laid the foundation of a great banquet hall and offered there-in choice and dainty dishes of divine wisdom coming down through the ages.

6.: Discuss life and teachings of Kabir.

Kabir created a spirit of harmony between the Hindus and Muslims. His early life is shrouded in mystery. He lived either towards the close of the fourteen century A.D. or in the beginning of the 15th. He became disciple of Ramananda. He did not leave his home. He was a pious householder and used to earn his livelihood by weaving clothes.

His Teachings: The central teachings of Kabir are very simple.

- He laid stress on 'Bhakti'.
- He said that through Bhakti or devotion one would come nearer to God; one could be released from the cycle of birth and death only by sincere love and devotion to God, which he called Bhakti.
- He sincerely tried to emphasise the unity of Islam and Hinduism by preaching those virtues which were common to both religions.
- He made no distinction between Hindus and Muslims.
- To Kabir Allah and Rama were but different names of the same supreme being. To him Hindus and Muslims were "pots of the same clay".
- According to Kabir salvation could be attained by doing good deeds or by means of Bhakti or sincere devotion to God.
- Against Idol Worship : He did not believe in idol worship. He was also against the performance of rituals and superstitions or pilgrimage to the so called holy places.
- Against the Caste System : Kabir denounced the caste system. He said that there should be no discrimination on the basis of caste. He rejected the authority of both the Veda and the Koran. He laid great emphasis on the equality of a men. He preached a religion of love which aimed at promoting unity amongst all castes and creeds. He was full of humility and the first saint to reconcile Hinduism and Islam. Kabir's teachings are contained in his Dohas. The devotional songs or 'bhajans' of Kabir called Kabir Doha. Those Dohas are in the form of short poems in the Bijaka, sacred book of the Kabir Panthis, the followers of Kabir.
- Kabir was a firm believer in the unity of God. He preached his teachings among the people in Hindi. His devotional bhajans or Dohas appealed most to the common men, Hindus as well Muslims.
- The message and the teachings of Kabir can be easily gathered from his 'Dohas', which criticise rituals and superstitions. Kabir said : "If by worshipping stones one can find God, I shall worship a mountain."
- If by immersion in the water salvation be attained, the frogs who bathe continually would attain it. As the frogs, so are these men, again and again fall into the womb".

SOURCE BASED QUESTIONS (4 MARKS)

***Q19. Carefully read the following excerpts and answer the following questions.

A Church in Khambat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padres (father) of the holy society Of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambat in Gujrat) therefore an exalted mandate..... is being issued That the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church, so that they may engage themselves in their own worship it is necessary that the order of the emperor should be obeyed in every way.

Q1. From where has this excerpt been taken? 1

Ans. This excerpt has been taken from a farman (imperial order) issued by Akbar in 1598

Q2. What message did Akbar conveyed to the people of Gujrat through this order. 1

Ans. Through this farman Akbar ordered to the people of Gujrat to allow the construction of a Church by the padries (fathers) of the holy society of Jesus.

Q3. which aspect of the religious nature of Akbar does this order indicate? 2

Ans. This order indicates Akbar's policy of religious toleration. We come to know that Akbar used to give equal respect to all the religions.

THEME-VII THE IMPERIAL CAPITAL –VIJAYANAGARA

Prepared by Kumar Raghwendra
PGT-HIST, KV Meghahatuburu

Key concept in Nutshell-



- The Vijayanagara Empire was the most dignified and glorious empire of South India. Its Capital was **Hampi**.
- Hampi was discovered by **Colin Mackenzie**, the **first Surveyor General of India in 1815**.
- His (Colin Mackenzie's) hard work, gave a new direction to all the future researcher.
- Alexander Greenlaw took the first detailed photography of Hampi in 1856, which proved quite useful for the scholar.
- J.F. Fleet in 1876, began compilation and documentation of the inscription from the walls of temples in Hampi.
- John Marshall began the conservation of Hampi in **1902**.
- **In 1976, Hampi was declared as a site of national importance and in 1986 it was declared as world Heritage centre.**
- Vijayanagara Empire was founded by the two brothers, **Harihara and Bukka** in 14th century.
- The ruler of Vijayanagara empire were called **Rayas**.
- The most powerful ruler of Vijayanagara empire was Krishnadeva Raya. During his tenure, the empire touched its glory.
- Four dynasties ruled over Vijayanagara: (A) The Sangama Dynasty (B) The Saluvas Dynasty (C) The Tuluva Dynasty (D) The Aravidu Dynasty
- The Sangama Dynasty founded the empire, Saluva expanded it, Saluva took it to the pinnacle of its glory, but it begun declined under Aravidu.
- Vijayanagara city had three parts---**a) Royal centre b) Sacred centre c) Urban Core**
- "Raichur Doab" was the bone of contention between Vijayanagara kings Bahmani Sultans.
- Vijayanagara or 'City of Victory' was the home of both a city and an empire. It stretched from the river Krishna in the North to the extreme South of the Peninsula. People remembered it as Hampi, a name derived from that of the local mother Goddess, 'Pampadevi'.

VSA/ Objective Type Qs (1MARK)

Q.1. Who established Vijayanagara Empire?

Ans- Harihar and Bukka (Brothers). They got inspiration from their Guru Vidyanaya.

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

Ans- 1336

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

Ans- Muhammad Bin –Tughlaq

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

Ans- Abdul Razzaq

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

Ans- Hampi

Q.6. Who was Colin Mackenzie?

Ans- Colin Mackenzie used to work in the British East India Company. He became the first Surveyor General of British India in 1815.

Q.7. When did the Hampi declared a world Heritage site by UNESCO ?

Ans- 1986

Q.8. Name the guardian deity of Vijayanagara Empire.

Ans- Virupaksha (A form of Shiva)

Q.9. Name the book written by Krishnadeva Raya.

Ans- Amuktamalyada(In Telugu Language)

Q.10. Who were Nayakas in Vijayanagara Empire?

Ans- Military chiefs controlling Particular territories

Explanation: The *amara-nayakas* were military commanders who were given territories to govern by the *raya*. They collected taxes and other dues from peasants, craftsmen and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

Q.11. Match the following

List 1	List 2
(i) Manucci	(a) Samarqand
(ii) Jean Baptist Tavernier	(b) Italy
(iii) Duarte Barbosa	(c) France
(iv) Abdul Razzaq	(d) Portuguese

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

Q.12. Which traveller called Mahanavmi Dibba as “House of Victory”.

Ans- Domingo Paes

Q.13 identify the following Images.



Ans- Virupaksha Temple, Vitthal Temple, Mahanavmi dibba, Lotus Mahal respectively.

Q.14. Given below are the two statements, labelled as Assertion (A) and Reason(R). Read them and choose the correct option.

(A) It is likely that very choice of the site of the Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi

(R) The Vijayanagara kings claimed the rule on behalf of the God Virupaksha.

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

(b) Both (A) and (R) are True and (R) is the not the correct explanation of (A)

(c) Both (A) and (R) are not True.

(d) (A) is True and (R) are not True

Ans- (a)

Q.15. On which temple scenes from Ramayana sculpted on the inner walls of shrine?

Ans- Hazararam Temple

Q.17. Arrange following in chronological order:

(a) Saluvas (b) Sangma Dynasty (c) Tuluvas (d) Arivedu

Ans- b, a, c, d

Q.18. All royal orders were in Kannada script. [Ans. True]

Explanation: In fact the Vijayanagara kings claimed to rule on behalf of the god Virupaksha. All royal orders were signed “Shri Virupaksha”, usually in the Kannada script Rulers also indicated their close links with the gods by using the title “Hindu Suratrana.

SHORT ANSWER TYPE QUESTIONS (3 Marks)

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

Ans- 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.

Historians also collated information from the sources with accounts of foreign travelers' and other literature written in Telugu, Kannada, Tamil and Sanskrit.

Q2. Examine the outcomes of the battle of Rakshasi Tangdi (Talikota)? **

- Ans- 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 Vijaynagar was Rama Raya lead the Vijaynagar army but suffered a defeat in this battle.
 - iii. The army of the sultan looted and destroyed everything in the city of Vijaynagara and within few years city was totally abandoned.
 - iv. After the empire shifted to the east of south where The Aravidu (last dynasty of Vijaynagara empire) ruled from Penukonda and later Chandargiri.

Q3. Why were the agricultural tracts incorporated within the fortified area? ***

- Ans- Agricultural tracts were 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 sometimes even 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.

Q4. How were the water requirements of Vijayanagara met? ***

- Ans- i. As the Vijaynagara was one of the most arid zones of the peninsula, that's why elaborate arrangements had to be made to store rainwater and conduct it to the city.
- ii. Almost all cases embankments were built along these 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 not only irrigated fields nearby but was also conducted through a channel to the "royal centre".
 - v. One of the most prominent waterworks 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. *

Ans- 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 while secular buildings were made of perishable materials

iv. There two main platform were found namely Audience Hall and Mahanavmi dibba

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.

Ans- i) Initially it was influenced by Indo-Islamic Architectural style featuring domes, arches, gateways.

Later new features were added.

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. *

Ans- i. Main Source of Urban core are archaeological remains, surveys, accounts of foreign travelers.

ii. North eastern corner of city areas may be urban core where rich traders might be living.

iii. Fine Chinese porcelain are found there

iv. There is little archaeological evidence of the houses of ordinary people but Duarte Barbosa have described about it. The houses of ordinary people were thatched well built and arranged according to occupation in long streets with many open places.

v. Field surveys indicates the presence of different shrines, temples, mosques and prevalence of multiculturalism.

vi. Surveys also indicates 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 of enclosing agriculture land within fortified area:**

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.

v. These sieges lasted for many months or many years. 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.

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? ***

Ans-

- i. The Mahanavami Dibba was the King's palace in Vijayanagara though there was 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 running between them.
 - iv. Many rituals were associated with the Mahanavami dibba. Here the Hindu Festival Mahanavami or Navaratri were celebrated with a great pomp and show in the months of September-October.
 - v. This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.
 - vi. Worship of Goddesses and the state horse.
 - vii. They also performed sacrifice of buffaloes and other animals.
 - viii. One of the main attractions on this occasion several ceremonies were performed this included: Worship of the different gods and of this occasion were dances and Wrestling matches
 - ix. Processions of horses, elephants, chariots and soldiers were also carried.
- 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. He also accepted gift from the nayakas.

Q3. What were achievement and contributions of Krishnadeva Raya? ***

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

Krishnadeva Raya of the Tuluva dynasty was the most famous king of the Vijayanagara Empire According to Domingo Paes, a Portuguese traveller "Krishnadeva Raya was the most powerful and perfect king there could possibly be".

Krishnadeva Raya's Conquests

The land between the Tungabhadra and Krishna rivers (the Raichur Doab) was acquired by Krishnadeva Raya in 1512.

In 1514, rulers of Odisha were subdued and Sultan of Bijapur was defeated in 1520. He made his kingdom so extensive that many smaller kingdoms allied with it and showed their respect to Raja Krishnadeva Raya.

His kingdom remained in a constant state of military preparedness. It flourished under the conditions of unparalleled peace and prosperity at the time of Krishnadeva Raya.

His Contributions

- An able administrator.
- He built large tanks and canals for irrigation.
- He developed the naval power understanding the vital role of overseas trade.
- He maintained friendly relations with the Portuguese and Arab traders.
- He increased the revenue of his government.
- He patronized art and architecture.
- It was during his period the Vijayanagara Empire reached its zenith of glory.
- Krishnadeva Raya was a great scholar.
- Ashtadiggajas: A group of eight scholars adorned his court.

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

Elaborate. ***

The amara-nayakas were military commanders who were given territories to govern by the raya.

- The Amara-Nayakas collected taxes and other dues from peasants, craftpersons and traders in the area.
- They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- These contingents provided the Rayas an effective fighting force, with the help of which they controlled the Southern Peninsula.
- 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.
- 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?

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

- **End notes- Travellers who visited the Vijayanagara Empire---**Several travellers visited the city of Vijayanagara and left their travel accounts. Notable among them were,

Italian trader **Nicolo de Conti**, an ambassador named **Abdur Razzaq sent by the ruler of Persia** and a merchant named **Afanasii Nikitin from Russia**. All of them visited the city in the 15th century.

Portuguese travellers like Duarte Barbosa, Domingo Paes and Fernao Nuniz visited the city in the 16th century.

Amuktamalyada: A work on statecraft composed in Telugu by Krishna deva raya

Amara: The term amara is derived from the Sanskrit word samara, meaning battle or war. It also resembles the Persian term amir, meaning a high noble.

Yavana: **Yavana** is a Sanskrit word used for the Greeks and other peoples who entered the subcontinent from the North West.

House of Victory: Domingo Paes called the audience hall and the Mahanavami dibba together as the House of Victory.

Kudirai chettis- Local Horse trader community of Vijayanagara Empire

Raichur Doab region: It is a triangular region of land in the southern Indian states of Andhra Pradesh and Karnataka lying between the rivers Tungabhadra and Krishna. The doab had been an area of contention between the **Bahmani kingdom and the Vijayanagar empire.**



THEME-VIII
PEASANTS, ZAMINDARS AND THE STATE

Prepared by Mr. Bijay Ekka
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❖ **IMPORTANT TERMS**

1. Ryots : Peasants
2. Khud-Kashta : Those farmers who were residents of the same village in which they held their land.
3. Pahi-Kashta : Non-resident cultivators who belong to some other village but cultivated land elsewhere on contractual basis.
4. Monsoons : Those wind which bring rain (or heavy rain) in India.
5. Jins-i-Kamil : Cash crops such as cotton and sugarcane.
6. Muqaddams : Village headman.
7. Mawas : A place of refuge for trouble makers.
8. Milkiyat : Personal lands owned by zamindars.
9. Pargana : Administrative sub-division of a Mughal Province.
10. Ijaras : The system of giving land on the contact.
11. Farman : The written royal order was known a Farman.
12. Hazara : The commander of he unit of two thousand soldiers.
13. Ulema : Muslim class of scholarly people.
14. Sama : All religious meetings by Sufis were conducted with music called Sama
15. Kotwal : Officer-in-charge of capital city or town administration.
16. Qanungo : The hereditary holders of land as well as local officers conversant with local conditions. They were ordered to produce report on the state of cultivation, actual produce etc.
17. Bigha : Unit of land measurement in the time of Akbar. Revenue was collected according to production per Bigha.
18. Quazi : During the Akbar's reign it was the chief judicial officer.
19. Polaj : Land which remain under cultivation almost every year was called Polaj during the Mughal Period.
20. Parauti : Land which remain uncultivated.

MCQs/Very Short Answer Type Questions

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 were residents of the 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

6. Do cultivators engage in artisanal production?

- (a) Yes, always (b) Yes, during full in agricultural activity
(c) No, never (d) They were not interested

Answer: b

7. In the panchayat each caste had:

- (a) Sabha panchayat (b) Lower panchayat (c) Jati panchayat (d) None of these

Answer: C

8. Who was the author of Ain-i-Akbari?

- (a) Al-Biruni (b) Abul Fazl (c) Rahim (d) Fakir Azian-Din

Answer: b

9. Which of these was a major reason for the higher status of zamindars in the Mughal empire?

- (a) They had a very high income (b) They had extensive personal land
(c) Most of the time, they belonged to upper caste (d) All of these

Answer: D

10. There are -----daftars of Ain-i-Akbari:

- (a) Two (b) Three (c) Four (d) Five

Answer: b

11. The Zamindars had huge lands called _____.

- (a) Milkiyat (b) Zamin (c) Grih (d) Bhumi

Answer: a

12. During the Mughal Empire, how did the Panchayats use the funds available to it?

- (a) It was used to entertain revenue officials.
(b) It was used to pay salary to muqaddam and chowkidar.
(c) It was used to meet expenses for the community welfare.
(d) All of these.

Answer: (d)

13. In 18th century, Women Zamindars were known in

- (a) Bengal (b) Rajasthan (c) Bihar (d) Gujrat

Answer: a

14. Ottoman empire belonged to

- (a) China (b) Iran (c) Turkey (d) Iraq

Answer: c

15. Ahom kings belonged to

(a) Madhya Pradesh (b) Andhra Pradesh (c) Orissa (d) Assam

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 peasants.

(i) Khud-kashta- They were residents of the village in which they held their lands. They cultivated the land over which they had rights. They used their own resources, labour and implements. Their social status depended upon the size of holding, exercise economic control over other peasants.

(ii) Pahi-kashta peasants- They were non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis.

The fact that they were Pahi-kashta peasants made them inferior.

Their position in the social hierarchy was determined by:

(a) Caste factor and (b) command over resources

Pahi-kasht peasants were basically outsiders but cultivated the rented land in a village either by staying in the same village (residential pahi-kasht) or by staying in the neighbouring villages (non-residential pahi-kasht)

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

Ans: Following are the two major functions of Jati Panchayat:

(i) These Panchayats wielded considerable power in rural society. In Rajasthan Jati Panchayats arbitrated 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) Jati Panchayats decided civil cases between members of different castes.

(iv) They also determined who had ritual precedence in village functions, and so on.

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

Q3. 'Villages in India were little republics' Discuss.

Ans: (i) British officials in the 19th century observed that village was a little republic made

up of fraternal partners sharing resources and labour in a collective.

(ii) There was individual ownership of assets and deep inequalities based on caste and gender distinctions.

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 produce and worked shoulder to shoulder with men in the field.

(ii) The work of tilling and ploughing the fields was performed by men. The women particularly did the work of sowing, weeding, and harvesting. 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. It seems that the demand of women's labour started growing with the commercialisation of the product.

(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. 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 who enjoyed certain social and economic privileges by virtue of their superior status in rural society.

(ii) The factor of caste hierarchy played a significant role in the elevated status of zamindars. Another factor was that, they performed certain services (Khidmat) for the state.

(iii) The zamindars had extensive personal lands, known as milkiyat. These lands were cultivated with the help of hired labour for the private use of zamindars. The zamindars had the right to sell or mortgage these lands.

(iv) The zamindars could often collect revenue on behalf of the state, a service for which they were compensated financially.

(v) The zamindars had fortresses and armed military resources which comprised of cavalry, artillery and infantry.

(vi) If we visualise social relations in the Mughal countryside as a pyramid, zamindars constituted its very narrow apex. Abu'l Fazal said that an upper-caste, Brahmana-Rajput combine had already established firm control over rural society. However, Muslim zamindars were also present at that time.

Long Answer Type Questions (8marks)

Q1. To what extent is it possible to characterise agricultural production in the sixteenth-seventeenth centuries as subsistence agriculture? Give reasons for your answer.

Answer- In the sixteenth and seventeenth centuries, the abundance of land, available labour and the mobility of peasants were three factors that were responsible for the constant expansion of agriculture. As rice, wheat or millets were the most frequently cultivated crops, it is said that the primary purpose of agriculture was to feed people. But the focus on the cultivation of basic staples did not mean that the agriculture was only for subsistence due to the following reasons:

(i) Crops such as cotton and sugarcane were Jins-i kamil or perfect crops. The Mughal state encouraged peasants to cultivate such crops as they brought in more revenue. Thus, cotton was grown over a vast territory spread over Central India and the Deccan plateau, whereas Bengal was famous for its sugar.

- (ii) Cash crops such as all sorts of oil seeds and lentils were also grown.
 - (iii) During the seventeenth century, new crops such as maize (makka) reached India via Africa and Spain. It became one of major crops of western India.
 - (iv) Vegetables like tomatoes, potatoes and chilies were introduced from the New World. New fruits—pineapple and the papaya too reached India. All these were grown by the peasants.
- Thus, it was not subsistence agriculture but subsistence and commercial were mixed in an average peasants' holding.

Q2. 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) As the land revenue was the economic mainstay of the Mughal Empire, there was an administrative apparatus to ensure control over agricultural production, and to fix and collect revenue in the empire. There was diwan who was responsible for supervision of the fiscal system of the empire.
- (ii) Information about the agricultural lands and their production was collected before fixing the amount of taxes on people.
- (iii) The land revenue arrangements consisted of two stages – assessment and the collection.
- (iv) Amil-guzar or revenue collector was directed to give choice to cultivators to pay in cash or kind. The payment in cash was preferred.
- (v) While making assessment of land revenue, the state officials tried to maximise its claims.
- (vi) The Ain compiled the aggregates of cultivated and cultivable lands. The classification of lands was made under Akbar and a different land revenue to be paid by each was fixed.

Q3. 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):

- (i) Huge areas were covered with forests in the various parts of India in the 16th and 17th century. Forest-dwellers were called Jangli. The term 'Jangli' was used to describe those whose occupations included activities such as hunting, gathering of forest produce, and shifting cultivation. These activities were performed according to a specific reason in the various regions. Consider the example of the Bhils who fished in summer and collected forest produce in spring. Such activities enabled the forest tribes to be mobile which was a characteristic feature of their life.
- (ii) As the state required elephants for the consolidation of mighty army, the *peskash* levied on the forest people to supply of elephants.
- (iii) 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. Gum and lac became major items of overseas exports in the seventeenth century and earned valuable foreign exchange.
- (iv) Elephants were also captured and sold.
- (v) Tribes like the Punjab Lohanis engaged in overland trade with Afghanistan and internal trade in Punjab as well.
- (vi) Social factors were also responsible for transforming the lives of the forest-dwellers.
- (vii) Many tribal chiefs became zamindars, some 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.

(viii) By the sixteenth century, the transition from a tribal to a monarchical system had taken place. In Ain-i Akbari description has been mentioned about the existence of tribal kingdoms in north-eastern India. Description is also made regarding the kings who fought and conquered several tribes. New cultural influences also entered in the forested areas. Probably Sufi saints played a remarkable role in spreading Islam in these areas.

4. 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: Regulation of rural society by panchayats and headmen:

(i) **Meaning of panchayat:** The village panchayat consisted of an assembly of elders, they represent different castes and communities except the menial class. Usually, important were people of the village with hereditary right over their property.

(ii) **General composition and function:** In the mixed caste village, the panchayat was usually a heterogeneous body. The panchayat represented different castes and communities in the village. The village panchayat was headed by Muqaddam also known as mandal. He was elected with consensus of the village elders and remained in the office till he enjoyed the confidence of village elders. His function was to prepare village account with the help of patwari.

(i) The main function of panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld.

(ii) It had also the authority to levy fines and taxes.

(iii) It can also give punishment like expulsion from the community.

(iv) Each Jati in the village had its own Jati panchayat. Jati Panchayat wielded considerable power in the society. In Rajasthan, the Jati panchayats arbitrated civil disputes between members of the different castes. It also mediated in disputes claims on land, decided whether marriages had been performed according to that caste's norm, etc. In most cases, the state respected the decisions taken by the Jati Panchayat.

(v) The panchayats were also regarded as the court of appeal, that would ensure that the state carried out its moral responsibilities.

(vi) For justice petitions were often made to the panchayat collectively by a group of caste or a community protesting against what they considered to be morally illegitimate demands on the part of elites.

(vii) In cases of excessive revenue demands, the panchayat often suggested a compromise. If this failed, the peasants took recourse to more drastic forms of punishment such as deserting the village.

SOURCES BASED QUESTIONS (4 Marks Questions)

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.

Ans:

- (i) Chachar was the land that had lain fallow for 3 or 4 years. This land was not used for growing crop as it was believed that the quality of land would improve within 3 or 4 years and then it would be suitable for further cultivation.
- (ii) Emperor Akbar classified lands in the following ways:
Polaj The land which is annually cultivated for each crop in succession and is never allowed to lie fallow.
Parauti The land is left out for cultivation for a time that it may recover its strength.
Chachar: The land that has lain fallow for 3 or 4 years.
Banjar The land is uncultivated for 5 years and more.
- (iii) I do not think that the above-mentioned system to assess the revenue was proper. Kankut system which was prevalent during the region of Akbar was a better method than this. The term Kankut was a combination of two terms viz, Kan which signified grain and Kut signified estimates. The estimate was made on the basis of an actual inspection on the spot and one-third of the estimated produce was fixed as the state demand.

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.

Ans: (i) Abu'l Fazl in this passage describe about the transaction between the hill tribes and the plains in the suba of Awadh (part of present-day Uttar Pradesh).

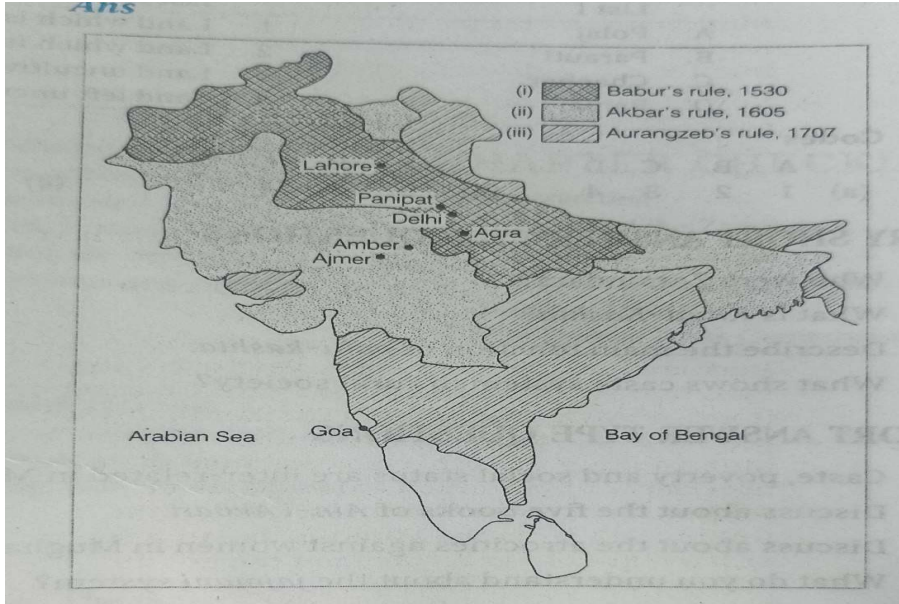
(ii) From the Northern mountains, that are carried on the backs of man, of stout ponies and the goats, were gold, copper, lead, musk, tails of the kutas cow (the yak), honey, pomegranate seed, ginger, long pepper, woollen stuffs, wooden ware, hawks, falcons, black falcons, etc.

(iii) In exchange people from Northern mountain carried back white and coloured clothes, amber, salt, asafoetida, ornaments, glass and earthen ware. Gold must have been used to make ornaments. Copper must have used to make utensils. Ginger, long pepper must have been used in cooking.

MAP BASED QUESTIONS

Draw the boundaries of Mughal Empire under various rulers.

- (i) Babur's rule, 1530 (ii) Akbar's rule, 1605 (iii) Aurangzeb's rule, 1707



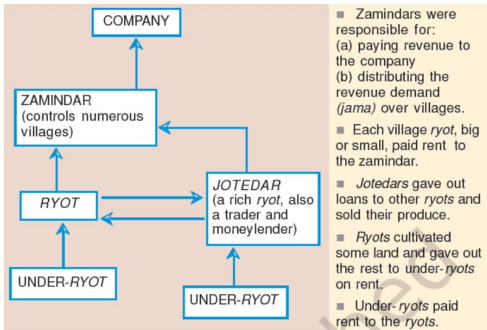
THEME- 10
COLONIALISM AND COUNTRYSIDE

Prepared by Mr. Mukesh Kumar Sahu
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Key concepts in nutshell

PEOPLE IN THE COUNTRYSIDE

- Rajas Ø Taluqdars Ø Jotedars Ø Ryots Ø Shifting cultivators
- In India, British rule was first of all established in Bengal. The East India Company of England established its control in the countryside and implemented its revenue policies.
- Though Britishers got diwani rights in 1765, they did not change the revenue collection system till 1790s.
- Permanent Settlement was introduced by Governor General Cornwallis in 1793. He was also a commander of British forces during American war of Independence.
- Revenue demand of the state was fixed.
- **The Sunset Law:** According to this, if the revenue was not paid to the state by the sunset on a day, the zamindari was auctioned.
- Crisis in village economy.
- The rise of the Jotedars, their land was cultivated through share croppers.
- Resistance of Zamindars .
- Their land was auctioned frequently.
- The fifth report- report submitted to British parliament in 1813.
- The Hoe and the Plough- Shifting agriculture, expensive of village economy.
- Paharias - hunters food gatherers connected with forests, invaded settled farmers 1770
- Santhals- settled in Bengal- practiced cultivation; land demarcated to them known as Damin-i-Koh.
- Conflicts with unsettled Paharias- 1850- they resisted the British- Santhals revolt.
-



- Zamindars were responsible for:
 - (a) paying revenue to the company
 - (b) distributing the revenue demand (*jama*) over villages.
- Each village ryot, big or small, paid rent to the zamindar.
- *Jotedars* gave out loans to other ryots and sold their produce.
- Ryots cultivated some land and gave out the rest to under-ryots on rent.
- Under-ryots paid rent to the ryots.



Charles Cornwallis (1738-1805). He was the commander of the British forces during the American War of Independence and the Governor General of Bengal when the Permanent Settlement was introduced there in 1793.

Power in rural Bengal

Ryots in Bengal did not always cultivate the land directly, but leased it out to under-ryots.

VSA/ Objective Type Qs (1MARK)

1. Life of *Paharias* of Raajmahal completely dependent upon _____
2. Who was Charles Cornwallis?
3. To whom with the Permanent Settlement was made?
4. Which among the following not the reason for the failure of payments by the zamindars?
 - a. Demands were very high.
 - b. Agricultural Products were depressed.
 - c. Revenue was invariable.
 - d. Demands were very low.
5. Who were adhiyars?
6. Who was the Raja of Burdwan when the Permanent Settlement was introduced?
7. Who emerged as a threat to *Paharias* in Raajmahal?
8. What is Mahua?
9. Who were the *Paharias*?
10. Who was Sidhu Majhi?
11. "Everywhere he went. He obsessively observed the stones and rocks and the different strata and the layers of soil"- Whom is referred here?
12. Consider the following events:
 - i. Introduction of Permanent settlement
 - ii. American Civil war
 - iii. Fifth report in the British Parliament
 - iv. Santhals arrived in the hilly areas of Raajmahal
 The correct Chronological order of these events is:
 - a) i, ii, iii, iv
 - b) i, iv, iii, ii
 - c) i, iv, ii, iii
 - d) iii, ii, i, iv
13. When was Fifth Report introduced in the British Parliament?

14. Damini-i-Koh was formed for _____
15. _____ was the major source of cotton for the British till 1862.
16. Consider the following options.
1. The fifth report submitted to the British Parliament in 1813 AD.
 2. Jotedars were quite powerful.
 3. Santhals were a great danger to Paharias.
 4. No Zamindari was auctioned in Bengal.
17. Consider the following statements and find out the True statement.
1. Permanent settlement was introduced in 1793 AD.
 2. Jotedars were quite powerful.
 3. All the Zamindars paid their dues very easily.
 4. The ryots came to see the moneylenders as devious and deceitful.
18. which statement is true?
- I. Poona revolt was belonged to market centre.
 - II. Poona revolt was started on 12th may 1875.

19. Identify the following Image.



20. Identify the below picture and write his name



Answers:

Commented [p1]:

1. – Forests, 2. – Governor-General of Bengal when the Permanent Settlement was introduced., 3. – Governor-Generals of Bengal and Rajas and Taluqdars of Bengal 4. – Demands were very low. 5. – Shareholders 6. – Maharaja Mehtab Chand (Tejchand) 7 – Santhal 8 – A flower 9 – Shifting Cultivators 10 – Leader of Santhal rebellion 11 – Buchanan 12 – b 13. –1813 14. – Santhals 15. – America 16. - 1, 2 and 3 17. - 1, 2 and 4 18. - I & II both statements are right 19. – Sidhu manjhi 20. – Maharaja Mehtab Chand

SHORT ANSWER TYPE QUESTIONS (3 Marks)

Q.1 What were the reason of the rise of Jotedar? Describe it any three reason.

Ans.

1. By the early 19th century Jotedars had acquired vast area of land some time as much as several thousand acres.
2. When the Estate of Zamindars were auctioned for failure to make revenue payment Jotedars were often amongst the purchasers.
3. Jotedars were located in village and exercise direct control over a considerable section of poor villagers.
4. They controlled local trade as well as money lending exercising immense power over poorer cultivators of the region.

Q2. Which steps were taken by Zamindar to survives their Zamindari? Any three.

Ans.

- Fictitious sale was one such strategy. The Zamindars transferred their Zamindari to women, since the company had promised that they would not take over the property of women. For example, the Raja of Burdwan transferred his Zamindari to his mother. The auctions were manipulated by the Zamindar's agents.
- At the time of auctions, the Zamindar's men bought it and gave back to zamindar outbidding the other purchasers. The outside purchasers were attacked by the lathials of the Zamindars.
- They felt that they are part of the Zamindari control due to a sense of loyalty.
- They considered the Zamindars as authority and themselves as Praja (subjects). Thus, the outsiders were not able to take the possession of the estates purchased by them.

Q.3.Why did Santhals rebel against British rule?

Ans. By 1832 the Santhals had settled in Damin-i-Koh area. Their settlement expanded rapidly. Forests were cleared to accommodate them. The Company also benefitted as it got more and more land revenue. However, the Santhals too got dissatisfied. They rebelled against the British rule.

A. Santhal were not happy with the tax regime of the company. They thought that the land revenue rates were high and exploitative.

B. The Zamindars began to exercise greater control on the areas brought under cultivation by Santhals, apparently it was a part of the British Policy. But Santhals opposed that.

C. Moneylenders in the rural areas were seen as villain and agent of Company rule by the Santhals. Moneylenders could auction the land of Santhals in case of defaulter. All this was not liked by the Santhals.

D. The British took steps to place the Santhals later on. A separate district of Santhal Pargana was carved out and law was enacted to protect the Santhals.

Q.4. How did the Paharias respond to the coming of outsiders?

- Ans.1.** The outsiders and Britishers led to a conflict between the Paharias and other tribes. The Paharias raided on settled villages and looted foodgrains and cattle.
2. they became very poor and indulged in shifting cultivation.
 3. The British policy of brutal extermination and harassment so these people went to internal part of forest.
 4. The Paharia hunters and gatherers also faced problems after clarification of forest.

Q.5 Why did the Zamindars default on the payment of revenues under the British Government? Any three point.

or

Discuss the difficulties faced by the Zamindars in collecting revenue from the peasants {Ryots}. Give any three points.

Ans

1. Initial demands were very high.
2. In 1790s agricultural produce prices depressed, so ryots were unable to pay their dues to the Zamindar.
3. Delayed payment by the Ryots so the Zamindar could not collect the rent/revenue and unable to pay the Company,

Q. 6. What was Damin-i-Koh? Why did Santhals protest the British Policy?

Ans. 1. A land demarcated by Britishers to Santhals under the foothill of Rajmahal. The colonial government had imposed heavy taxes on their land.

2. The money lenders were charging high rates of interest and snatching their lands.
3. The Zamindars asserted control over their land.

Q7. What was Fifth Report?

Ans.1. A report prepared to submit into the British Parliament. A report on the administration and activities of the East India Company. The Report was having 1002 pages.

2. It was submitted to the British Parliament in 1813.

3. The Report's 800 pages were the appendices that reproduced the petitions of zamindars and ryots, reports of collectors from various districts, statistical tables on revenue returns and notes on revenue and judicial administration of Bengal and Madras

Q 8. Why did Paharias regularly attacked on the plains?

Ans.1. The raids were needful for them because they depend on survival goods which they got from raids.

2. The zamindar, talukdar in the plains gave them regularly tribute and traders paid toll tax in order to provide passes from the way which under control of them.

3. If they paid taxes then Paharia chief protect them and their goods not plundered by them.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

Q 1. Define the difficulties faced by Zamindars in collection of revenue?

or

Why Zamindars defaulted on payment?

- Initial demands were very high.
- In 1790s agricultural produce prices depressed, so Ryot were unable to pay their dues to the Zamindar.
- Delayed payment by the Ryots so the Zamindar could not collect the rent/revenue and unable to pay the Company.
- revenue was invariable, regardless of the harvest, and had to be paid punctually.
- In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the Zamindari was liable to be auctioned.

- The East India Company control the authority and autonomy of the Zamindars - The Permanent Settlement initially limited the power of the Zamindar to collect rent from the Ryot and manage his Zamindari.

Q.2. How was the Ryotwari Settlement different from Permanent Settlement?

Ans. **Permanent Settlement**

It was introduced by Charles Cornwallis in 1793 in Bengal. Revenue was fixed /permanently with the Zamindars (earlier Rajas and Taluqdars), of Bengal and it could not be changed in the future. Zamindar was not a landowner in the village, but a revenue collector of the state. They had to pay the fixed revenue demand to the company and keep the excess as his income. If he failed to pay the amount his estates were to be auctioned

Ryotwari System

It was introduced by Thomas Munro in 1820 in Bombay, Madras, Assam and Burma. Revenue was not fixed permanently and revenue rates were increased in the future. Ryotwari settlement was made directly with the ryots i.e. actual cultivators. They had to pay the revenue demand to the company. The revenue rates of Ryotwari system were 50% dry lands and 60% in irrigated land

Q.3. In what ways was the livelihood of the Paharias different from that of Santhals? ***

Ans.

1. The Paharias were practiced shifting cultivation and lived on forest production. The Santhals were practised settled-cultivation.
2. The agriculture of the Paharias depended on hoe. Santhals practised with plough.
3. Besides agriculture the forest products too were means of livelihood of the Paharias. The Santhals gave up life of mobility and had started settled cultivation.
4. The Paharias were intimately related to the forest because of their occupations. The Santhals were settled in a specific region.
5. The Paharias regularly raided plains for food, power and tax. The Santhals had friendly relations with British, moneylender and traders.
6. The Paharias liked to gather forest produce for selling in the market but Santhals did not like it

Q4. Give the account of Buchanan in detail. Why did East India Company appoint him as surveyor? Explain it. ***

Ans.

1. Buchanan was the employee of East India Company and he marched every where with draftsmen , surveyors.
2. Buchanan had specific instructions about what he had to look for and what had to record according to company need because company wanted to exploit Indian resources.
3. Buchanan was extra ordinary observer. He observed the stones and rocks, different strata and layers of soil he searched for minerals, iron, mica granite and saltpeter.
4. Buchanan wrote how the land could be transformed and made more productive.
5. What craft could be cultivated, which trees cut down and which ones grown.
6. Buchanan vision and Priorities different from those of the local inhabitants, his assessment of what was necessary was set by the commercial concerned of the company.
7. He was inevitably critical of life style of forest dwellers and felt that forest land to be turned into agricultural lands. He gave the details of Santhal life style.
8. Company wanted to consolidated its power and expanded its commerce by natural resources it could control. Hence company appointed Buchanan survey the natural resources of India in Rajmahal hills.

Source Based question

From the Fifth Report

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated: The revenue was not realized with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In

the native year 1203, corresponding with 1796-97, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28,70,061, the extent of land actually sold bore a jumma or assessment of 14.18,756, and the amount of purchase money sicca rupees 17,90,416. In 1204. corresponding with 1797-98, the land was advertised for sicca rupees 26,66,191, the quantity sold was for sicca rupees 22.74.076, and the purchase money sicca rupees 21.47.580. Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye, Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year, threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officers, in their efforts to preserve undiminished the amount of public assessment

1.What was Fifth report?

Ans.The fifth report was submitted to the British Parliament in 1813 about administrative activities of the East India Company

2.Which were the three states rajah where the dismemberment of whose estates at the end of each succeeding year?

Ans. These were the rajahs of Nuddea, Rajeshaye, Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year

3.* What did the Report tells us?**

Ans, this report is trying to say that Zamindar had make the habbits to fake auctions and purchased land in very low rate. Ultimately the land was purchased by old owner on very cheap rate.

Source Based question

On clearance and settled cultivation

Passing through one village in the lower Rajmahal hills. Buchanan wrote: The view of the country is exceedingly fine, the cultivation, especially the narrow valleys of rice winding in all directions, the cleared lands with scattered trees, and the rocky hills are in perfection: all that is wanted is some appearance of progress in the area and a vastly extended and improved cultivation, of which the country is highly susceptible. Plantations of Asan and Palas , for Tassar (Tassar silk worms) and Lac , should occupy the place of woods to as great an extent as the demand will admit ; the emainder might be all cleared, and the greater part cultivated, while what is not fit for the purpose, might rear Plamira (palmyra) arid Mowa (mahua).

1. Mention about Buchanan’s opinion of how the land of Rajmahal hills could be made more productive.

Ans- Plantations of Asan and Palas, for Tassar (Tassar silk worms) and Lac; while what is not fit for the purpose, might rear Plamira (palmyra) and Mowa (mahua).

2. *How were Buchanan’s vision and priorities on development different from the local inhabitants? Explain.**

Ans- Buchanan’s assessment of what was necessary was shaped by the commercial concerns of the Company and modern Western notions of what constituted progress. He was inevitably critical of the lifestyles of forest dwellers and felt that forests had to be turned into agricultural lands

3. Explain how the inhabitants of the Rajmahal hills felt about Buchanan’s ideas of production.

Ans-The experience of pacification campaigns and memories of brutal repression shaped the perception of British infiltration into the Rajmahal area. Every white man appeared to represent a power that was destroying their way of life and means of survival, snatching away their control over their forests and lands. People were hostile, apprehensive of officials and unwilling to talk to them. In many instances they deserted their villages and absconded.

THEME-XI
REBELS AND THE RAJ

Prepared by Mr. Sanjay Prasad
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Key concepts in nutshell

- Revolt 1857 started with a Mutiny occurred in Meerut by refusal of new rifle. They suspected that new rifle is filled with fat of pig and cow.
- On 10 May 1857, the sepoys of Meerut cantonment killed the British officer and seized the bell of arms and plundered the treasury. They attacked government buildings-the jail, court, post office, telegraph office, bungalows, treasury etc.
- Then they marched to Delhi and appealed to the Mughal Emperor Bahadur Shah II to accept the leadership of the revolt. Finding no other option, he accepted the demand of the sepoys. Thus the revolt secured a kind of legitimacy because it could be carried on in the name of the Mughal emperor.
- After that it spread cantonment to cantonment and then in different cities.
- Rebels and the Raj - The revolt of 1857 and its representation Pattern of Rebellion - People from different walks of life plunged into the revolt - due to their hatred against the oppressive policies of the British Centres of the Revolt - Lucknow, Kanpur, Barrelly, Meerut, Arrah in Bihar.
- Leaders - Rani Lakshmi Bai of Jhansi, nana Saheb, Kunwar Singh, Bakt Khan, Begum Hazret Mehals, Tatya tope.
- Awadh revolt - direct annexation policy of Dalhousie - 1856. Hatred provoked - dispossessed taluqdars of Awadh , Injustice done to Nawab Wajid Ali Shah of Awadh embittered the people.
- Revolt of the sepoys : 1) Policy of social superiority of British
2) Interference in religious matters - greased cartridges issues.
- The vision of unity : 1) Hindu Muslim unity
- Search for alternative powers: Rebels established parallel administration, in Delhi, Lucknow, Kanpur after capturing centres of British power. Later they failed.
- Repression - 1857 - North India was brought under strict law to prolonged attacked of British - one from Calcutta to North India, another from Punjab to recover Delhi, 27000 Muslims hanged.
- Image of the Revolt - Pictorial images produced by British and Indians - posters and cartoons.
- The performance of terror : 1) Execution of rebels Nationalist imageries: 1) Inspiration to nationalists
- Celebration as first war of Independence - leaders depicted as heroic figures.

VSA/ Objective Type Qs (1MARK)

Q1. Who introduced subsidiary alliance?

Ans. Lord Wellesley introduced subsidiary alliance.

Q.2 Give two military causes for revolt of 1857.

Ans. (1) British officers showed sense of superiority. (2) Greased cartridges.

Q.3. Choose the correct options:

I. In Subsidiary Alliance the British would be responsible for protecting their ally from external and internal

threats to their power.

II. The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.

Options:

- A. Both I and II are true
- B. I is true but II is false
- C. I is false but II is true
- D. Both I and II are false

Ans. (A)

Q.4. Mention two economic causes for revolt of 1857.

Ans. (1) Peasants were exploited by British and moneylenders. (2) Handicrafts men were jobless.

Q.5. Choose the correct options: 1. Birjis Qadr was the younger son of Nawab Siraj-ud-daula.

2. Wajid Ali Shah was the Nawab of Awadh.

(A) Both 1 and 2 are true

(B) 1 is true but 2 is false

(C) 1 is false but 2 is true

(D) Both 1 and 2 are false

Ans. A

Q.6. Which four centres of the revolt were more aggressive against British?

Ans. Delhi, Lucknow, Kanpur, Jhansi, Gwalior.

Q.7. Which Governor-General introduced the Subsidiary Alliance?

Ans. Subsidiary alliance was introduced by Lord Wellesley. Hyderabad, Awadh, Mysore, Tanjore, Surat, etc were the four major powers who accepted it.

Q.8. Which English lady defended herself bravely against the Indian rebels in Kanpur?

Ans. Miss Wheeler defended herself bravely against the Indian rebels in Kanpur.

Q.9. Who was the last Nawab of Awadh? Where was he sent on Pension?

Ans. Wajid Ali Shah was last Nawab of Awadh. He was sent to Calcutta on pension.

Q.10. Why were the public servants dissatisfied with the British Government?

Ans. 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.

Q.11. Who led the revolt at Kanpur?

Ans: Nana Saheb

Q.12. From where did the revolt of 1857 start?

Ans. Meerut

Q.13. Who said, "Awadh, a cherry that will drop into our mouth one day."

Ans. Governor General Lord Dalhousie

Q.14. In which year the system of Sati abolished?

Ans. 1829

Q.15. What was the immediate cause of revolt of 1857?

Ans. Greased Cartridge in Enfield Rifle

Q.16. Assertion (A): Despite initial victory the Sepoy mutiny could not succeed in overthrowing the British Raj.

Reason (R): The rising middle class sided with the Raj.

(A) Both Assertion and reason are true and reason is correct explanation of assertion.

(B) Assertion and reason both are true but reason is not the correct explanation of assertion.

(C) Assertion is true, reason is false.

(D) Assertion is false, reason is true.

S. A. (3 Marks)

Q 1. Why did the mutinous sepoys in many places turn to erstwhile rulers to provide leadership to the revolt?

Ans.

- I. Native rulers were natural leader of the people.
- II. They believed that Hindu Muslim unity is compulsory.
- III. They wanted to restore the pre-British world.
- IV. Delhi was capital city in Mughal India and last Mughal emperor was there so rebels requested him for main leadership.
- V. Mostly, kings had experience of leadership and organization.

Q 2. What were the measures taken to ensure unity among the rebels?

Ans.

- I. Both Hindus and Muslims requested Bahadur Shah for leadership.
- II. The proclamation issued during the revolt, appealed to all sections equally.
- III. The Sentiments of both communities were respected and cared.
- IV. The posters glorified the pre-British unity.
- V. Hindus and Muslims were equally member of the military commanding committee.

Q 3. What steps did the British took to quell the uprising?

Ans.

- I. Marshall Law was clamped throughout the North India.
- II. All Englishmen were empowered to punish Indians.
- III. The common process of law and trial was brought to an end.
- IV. British army assisted from many sides.
- V. Many native states assisted against rebels.
- VI. Rebel cruelly punished.

Q 4. Discuss the extent to which religious beliefs shaped the revolt of 1857.

Ans.

- I. Common Indian people did not like new education system without any discrimination.
- II. Study of Bible was compulsory in missionary schools.
- III. Christianity was common in jails.
- IV. A law was passed which enabled converted Christian to inherit his ancestral property.
- V. Under general service Enlistment Act every new service undertook to serve anywhere in India.
- VI. The government decided to replace the old guns by the new rifles.

Q 5. Discuss the evidences that indicated planning and coordination on the part of rebels.

Ans.

- I. Mostly cantonments soldiers were revolting.
- II. The rebels after revolting in Meerut set out for Delhi immediately. They wanted support of the Mughal emperor.
- III. The messengers were working in transmitting news from one place to another.
- IV. Native officers' panchayats were convened at night and collective decisions were taken.
- V. To send chapattis from one place to another place was common.
- VI. New administration was established.

Q 6. What were strengths and weaknesses of the revolt of 1857?

Ans.

Strengths-

- I. Complete cooperation between Hindus and Muslims,
- II. Common people were also revolting,
- III. All rebels wanted freedom.

Weakness-

- I. The revolt failed to spread in all areas,
- II. All communities did not support,
- III. Many rulers were supporter of the British,
- IV. The rebel leaders were suspicious and Jealous of each other,
- V. The rebel soldiers were not well equipped.

Q 7. Do you believe that the revolt planned and coordinated? Give arguments.

Ans:

- i. It is very difficult to provide Ans to such Q. However, some events provide hints to how the mutinies were organized.
- ii. For example, when Awadh Military Police refused to kill Captain Hearsey, it was decided that the matter would be settled by a panchayat composed of Indian officers selected from each regiment.
- iii. Charles Ball who wrote about revolt pointed out that the panchayats were assembled during night in the Kanpur sepoy lines and decisions were taken collectively.
- iv. The sepoys lived in lines and shared a common lifestyle and many of them came from the same caste, so, it is not difficult to say that they have planned the revolt.

Q. 8 What do you know about subsidiary alliance?

Ans:

- i. Subsidiary Alliance was a system introduced by Lord Wellesley in 1798. All the Indian rulers become the ally of East India company who has signed on this alliance and have to follow same terms as- According to the alliance ally would be protected by the British.
- ii. A British armed contingent would be stationed in a territory of the king who has signed on this alliance.
- iii. The ally would have to provide the resources for maintaining this contingent.
- iv. The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.
- v. The ally had to keep the resident who was the representative of the Governor General and was not under direct British rule.
- vi. Many Indian territory were taken under this alliance as Hyderabad, Awadh, Mysore, Pune, Gwalior etc.

Q 9. What do you know about the annexation of Awadh. What were its impacts?

Ans:

- i. Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day”. The annexation of Awadh took place in different stages:
- ii. In 1801, Subsidiary Alliance had been imposed on Awadh. By this the Nawab lost their control and became dependent of the British. But it was not enough as Awadh soil was good for growing indigo and cotton and was ideally located for trade. So, they keen to acquire this area.
- iii. Finally, it was annexed on the grounds of maladministration in 1856 by Lord Dalhousie and dethrone the Nawab Wajid Ali Shah.

- iv. Nawab Wajid Ali Shah was displaced and exiled to Calcutta. They accused that Nawab is not able to governed. He was so admired by his people that his subjects followed him all the way to Kanpur singing songs of lament.
- v. The displacement of Nawab created the great impact on the livelihood of the people as musicians, dancers, poets, artisans, cooks, retainers, administrative officials and so on – lost their livelihood.

Q. 10. Write about the evidences which show the vision of unity by the rebellions.

Ans:

- i. The vision of unity was clearly visible in the proclamations and ishtahars (notifications) which were issued by rebel leaders. For example, the Azamgarh Proclamation of 25 August 1857.
- ii. The rebels tried to get the support of all sections of the society irrespective of their caste and creed by presenting the forefront memories of the pre-British Hindu - Muslim past. The proclamation issued by Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.
- iii. The British attempt to create a wedge between them but the rebels tried to materialize their vision of unity. Rebels declared that the British policies dispossessed landlords, peasants, weavers, artisans, Indian sepoys. So, we should reject everything associated with British rule. The proclamations expressed the widespread fear that they destroyed their religion by converting them into Christianity.
- iv. They condemned the British for the annexations they had carried out and the treaties they had broken. They wanted to restore the previous life where livelihood to be secure.

Q. 11. What were the steps taken by the British to quell the uprising of 1857?

Ans:

- i. The rebel started from a mutiny on 10 may 1857 but soon it spread in all over North India and many cities were conquered by the rebels. These areas were brought under the British control only in March 1858 after protracted fighting.
- ii. To suppress the revolt, they have passed many new rules.
- iii. The British passed a series of laws to help them quell the insurgency. Martial law was imposed in almost all North India.
- iv. Military officers and even ordinary Britons were given extra power to try and punish Indians suspected of rebellion.
- v. The processes of law and trial were suspended and it was declared that rebellion would have only one punishment –death.
- vi. The British used military power on a gigantic scale. But this was not the only instrument they used.
- vii. The British tried to break up the unity by promising to give back to the big land holders their estates who supported the Britishers. Rebel landholders were dispossessed and the loyal were rewarded.

L. A. (8 Marks)

Q 1. What were the rumours and prophecies regarding the revolt of 1857?

Ans.

- i. Rumours and prophecies played an important role to involve the people in the rebel. There were many rumours and prophecies spread over in North India during 1857.
- ii. There was a rumour that the new cartridges were filled with the fat of cows and pigs which would pollute their religion of Hindu and Muslims.
- iii. It was also the rumours that the British trying to destroy the religion of Indians by mixing the bone dust of cows and pigs into the flour.

- iv. It was also said that chapattis were being distributed from village to village in North India which symbolised the preparation of rebel against Britishers.
- v. The prophecies about the British rule also spread that it come to an end on the centenary of the Battle of Plassey also reinforced the call for a revolt against the masters (23 June 1857).
- vi. Though all the rumours are spread very fast weather they are factually true or false. Britishers try to allay their fears, but in vain. The people started to believe in these rumours and prophecies because they have fear in their mind towards the changes occurred by Britishers as-These rumours were associated with the policies of the Britishers which started by in 1820s.
- vii. Introduction of the western education, college, schools, university in large scale create doubt among that they destroy the Indian education system.
- viii. Lord William Bentinck reform policy also feared the people. Bann on sati system in 1829 and to permit the widow remarriage make their doubt.
- ix. The annex of many Indian kingdoms like Jhansi, Satara, Nagpur etc. under the doctrine of policy of Lord Dalhousie and established their own rule and administration also made the people suspicious of British intentions.
- x. People started to think that all things which they respect or care are being destroyed and replaced by a more impersonal, alien and oppressive system.
- xi. On the same time the activities of Christian missionaries also created doubt and discomfort.
- xii. So once the rumours spread the people started to believe because these were associated with their fear.

Q. 2. Why was the revolt particularly widespread in Awadh? What prompted the peasants, Taluqdars and Zamindars to join the revolt?

Ans.

- i. All the people of Awadh did not like exploitation system of the British.
- ii. Wajid Ali Shah was a popular ruler and he had many sons but British dethroned him.
- iii. All people of the Awadh wanted to restore rule of the Nawab.
- iv. Begum Hazrat Mahal was leader of the rebels.
- v. Many great rebel leaders were also working in Awadh. All people were dissatisfied.
- vi. Taluqdars troops were disbanded and forts were destroyed. The Taluqdars of Awadh badly suffered by summary settlement of land revenue.
- vii. Mostly Zamindars' Zamindaris were snatched by the British. The Zamindars did not like activities of the British.
- viii. Peasants did not like 50% land revenue, to deposit land revenue was compulsory so farmers were selling their properties.

Q.3. What did the rebels want? To what extent did the vision of different social groups differ?

Ans.

- i. The rebels wanted to root out the British authority from India and restore pre-British world.
- ii. Interest of all classes of Indian society was hurt. It led to general resentment against the British among them.
- iii. The rulers and Jagirdars wanted to reoccupy their respective kingdoms and Jagirs.
- iv. Indian merchants wanted concessions in trade. They did not like interference in their accounts and transactions.
- v. The peasants wanted liberal land revenue with liberal means of realization. They also wanted to abolish exploitation by Zamindars and Sahukars.
- vi. The government servants wanted good respect, salary, power and dignity.
- vii. Indian artisans and craftsmen wanted good vocational conditions.

viii. Pandits, Fakirs and other learned persons wanted to protect Indian culture and religion.

Q 4: Who were the taluqdars? How they were made powerless? What were the impacts of displacement of taluqdars by the British?

Ans:

- i. Taluqdars were the administrators of the taluqas from their generations. They enjoyed an autonomy under the suzerainty of the Nawab. Many taluqdars had armies of about 12,000-foot soldiers and even the smaller ones had armies of about 200. They also have their own large estates and forts.
- ii. The British did not tolerate the power of the taluqdars. So, they used different strategy to destroy the power of taluqdars.
- iii. They were disarmed and their best forts were destroyed. They introduced the new revenue system known as Summary Settlement in 1856.
- iv. According to this the land was taken from the taluqdars because Britishers blamed that they had acquired the land by force and fraud.
- v. By this settlement British told that they will settle the land with the owners of land and reduce their exploitation. They also wanted to increase the revenue returns to the state.
- vi. But in actual practice, this did not happen. Although the revenues increased, the burden on the peasants did not reduce. Officials soon found out that there was increase in revenue rates from 30 to 70 percent and large areas of Awadh were heavily over assessed.

Impacts of displacement of taluqdars by the British:

- i. In pre-British times peasants and taluqdars were tied with loyalty and patronage. Though they were oppressor many of them were also as a generous father figure.
- ii. They received a variety of dues from the peasant but were often considerate in times of need. They also gave them allowance or loan on festivals.
- iii. But the displacement of taluqdars break the social order and peasants were greatly affected as now the peasants were directly exposed to overassessment of revenue.
- iv. There was no longer any guarantee that in times of hardship or crop failure the revenue demand would be reduced or collection postponed. They would not get the loan in times of festivities. So, peasant largely supported to the rebels when occurred in 1857 in Lucknow.

Q.5. What do visual representation tell us about the revolt of 1857? How do historians analyze these representations?

Ans.

- i. The British artist presents the Britishers as heroes.
- ii. As saviours the relief of Lucknow painted by Thomas Jones Barker is remarkable in this regard.
- iii. Collin Campbell and Jones Outram captured Lucknow defeating the rebels. Recapturing of Lucknow has been described by the British as a symbol of survival, heroic resistance and ultimate trump of British power.
- iv. In memoriam was famous painting of Joseph Noel. He expressed helplessness of English ladies and children.
- v. Miss Wheeler has been depicting example of defending heroine.
- vi. The heroic image of Laxmi bai inspired Indian for struggle.
- vii. Cruel images of British were the symbol of revenge.
- viii. Brutal images of Indian soldiers were the symbols of strangeness against British.
- ix. Indian artist persuaded nationalism and patriotism in Indians.

Q 6. Critically examine the images related to the revolt of 1857.

Ans :

- i. Pictorial images as paintings, pencil drawings, etchings, posters, cartoons, bazaar prints etc. produced by the British and Indians became the important source to know about the revolt.
- ii. British produced the variety of images to provoke a range of different emotions and reactions the British heroes who saved the English and repressed the rebels.
- iii. These images emphasise that the time of trouble had ended and they had re-established their power.
- iv. For example, Relief of Lucknow painted by Thomas Jones Barker is an example. It represents the siege of Lucknow by mutineers and celebrating the British victories by their heroes-Campbell, Outram and Havelock.
- v. The gestures of the heroes, triumphant horses, damaged Residency, and dead and injured on the ground emphasised the British power.
- vi. In Ms. Wheeler's painting- she is defending herself against the Sepoys at Cawnpore'. It also shown as a battle to save the honour of Christianity as the Bible is laying on the ground.
- vii. "The British Lion's Vengeance on the Bengal Tiger" and Justice punch were the famous images
- viii. Images of the executions were widely circulated through popular journals. Images of executions of Indian soldiers in Peshawar also showed their bravery.
- ix. Many images and cartoons were published in that time who show the leniency towards the rebels. They become the mocked in the British press. In the image "The clemency of Canning." Canning was shown as looming father figure, with his protective hand over the head of a sepoy who still holds an unsheathed sword in one hand and a dagger in the other, both dripping with blood.

Source based questions: -

1. Regarding Public servants

It is not a secret thing, that under the British Government, native employed in the civil and military service has little respect, low pay and no manner of influence; and all he post of dignity and emolument in both the departments are exclusively bestowed on Englishmen 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 60 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.

Q1. How did the introduction of English affect the artisans? (2)

Ans. The Artisans were deprived of their employment. The cheap machine-made goods of Britain captured the Indian markets. Consequently, the every description of native artisan was reduced to beggary.

Q2. How would the condition of the artisan improve under the Badshahi Government? (2)

Ans. Under the Badshahi Government, the native artisans will exclusively be employed in the service of the kings, the rajas and the rich.

Q3. Why were the public servants dissatisfied with the British Government? (2)

Ans. 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.

Q4. What did the rebel proclamation repeatedly appeal for? (2)

Ans. 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.

NATURE OF LEADERSHIP AND SUPPORTERS

The rebels

SR NO	CENTER	LEADER	REMARK
1	DELHI	Bahadur Shah Zafar	Leader of revolt 1857, His wife Zeenat Mahal and general Bakht khan also participated
2	Kanpur	Nana Saheb,	Adopted son of Peshaw Bazi Roa II
3	JHANSI	Rani Laxmi Bai	Britishers refused to give the permission to adopt a son
4	GWALIAR	Tantaya Tope	A general of Nana saheab
5	Lucknow	Birjis Qadr, son Of Nawab Wazid Ali Shah,	Mother of Brijis Qadr, Begum Hazrat Mahal fought on behalf of his son
6	Aara,Jagdishpur(Bihar)	Kunwar singh	80-year-old zamindar fought
7	Ramgarh, Mandla region of Madhya Pradesh,	Rani Avantibai Lodhi	She led an army of 4000 soldiers against britishers.
8.	Faizabad	Ahmadullah Shah	A maulvi who raised a huge force of his supporters.
9	Bareilly	Bakht Khan	He was a soldier who led a movement.
10	Barout (UP)	Shah Mal	Orgained the villagers
11	Singhbhum(Odisha)	Gonoo	Rebel leader of Kol tribes

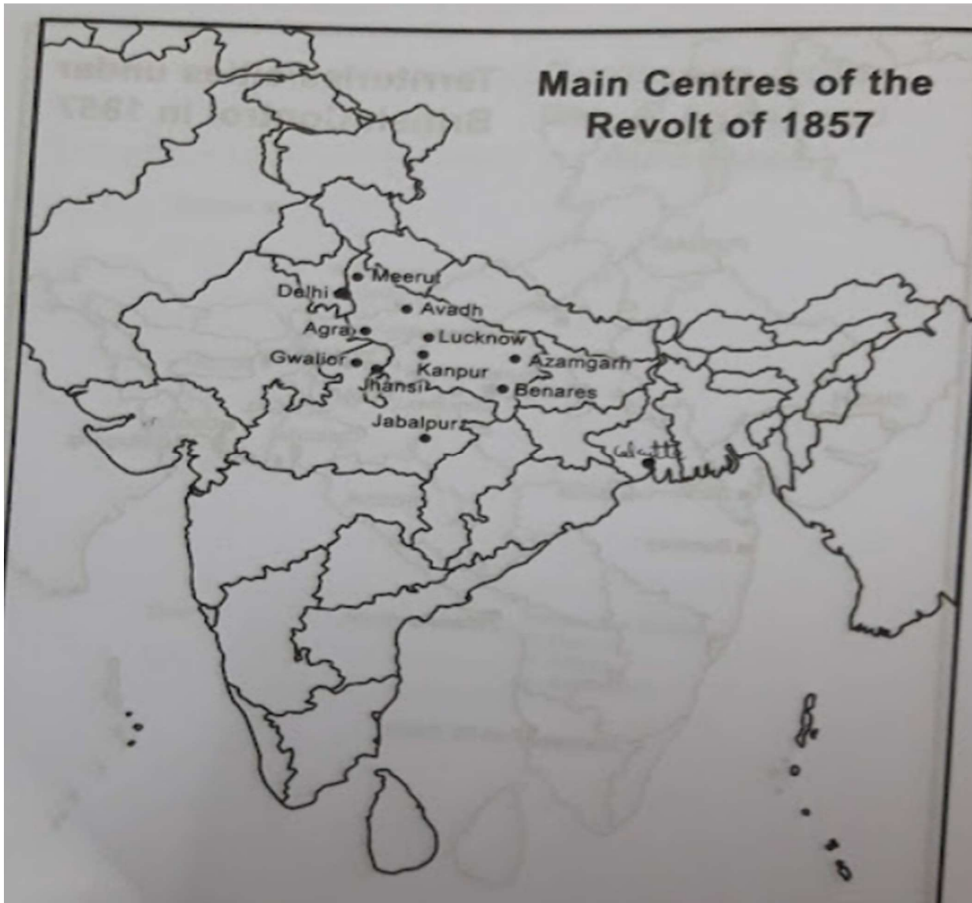
TIME LINE

1801 -Subsidiary Alliance introduced by Wellesley in Awadh
1856 -Nawab Wajid Ali Shah deposed; Awadh annexed
1856-57 -Summary revenue settlements introduced in Awadh by the British
1857
10 May -Mutiny starts in Meerut
11-12 May -Delhi garrisons revolt; Bahadur Shah accepts nominal leadership
20-27 May -Sepoys mutiny in Aligarh, Etawah, Mainpuri, Etah
30 May- Rising in Lucknow
May-June -Mutiny turns into a general revolt of the people
30 June -British suffer defeat in the battle of Chinhat

25 Sept British forces under Havelock and Outram enter the Residency in Lucknow

July -Shah Mal killed in battle

June 1858-Rani Jhansi killed in battle



THEME-XIII

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

Prepared by MR. SANJAY PRASAD
PGT-Hist, KV Hazaribagh

Key concepts in nutshell

- Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India. In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.
- It was in South Africa he first focused the distinctive techniques of nonviolent protest known as **Satyagraha** and promoted harmony between religions.
- On Gokhale's advice, he spent one year traveling around British India to know the land and its peoples.
- His first major public appearance was at the opening of the Banaras Hindu University in February 1916. Here in his speech, Gandhiji charged the Indian elite with a lack of concern for the laboring poor. Gandhiji's speech was at the opening of BHU was a statement of intent to make Indian nationalism more properly representative of the Indian people as a whole.
- He successfully organized **Satyagraha at Champaran** (Bihar in 1917) to ameliorated the condition of the peasants who cultivated indigo.
- In 1918, he started a satyagraha to increase the wages of **Ahmedabad mill workers** by 35 per cent
- In 1918, he also organised a peasant movement to remit the revenue in **Kheda**.
- In 1919, Gandhiji called for a countrywide campaign against the "Rowlatt Act". It was the **Rowlatt Satyagraha** that made Gandhiji a truly national leader.
- In 1920, after Jallianwala Bagh Massacre he called for a campaign of **non-cooperation** with British Rule and joined hands with the **Khilafat movement**.
- He was of the opinion that by coupling the non-cooperation with the Khilafat would result in Hindu-Muslim unity to end the colonial rule.
- Non-cooperation movement was suspended in 1922 after **Chauri-Chaura incident** where 22 policemen were killed by a violent crowd.
- By 1922 Gandhiji had transformed Indian nationalism. It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers, and artisans also participated in it.
- Causes of Gandhiji's popularity among Indians – he dressed like them, lived like them and spoke their language.
- Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like – the promotion of home-spun cloth khadi, the abolition of untouchability, Hindu-Muslim unity etc.
- In 1928, Gandhiji began to think of re-entering politics. After the failure of **Simon Commission**, in its annual session at **Lahore Congress** demanded **Purna Swaraj** and decided to observe 26th January 1930 as Independence Day.
- On 12 March 1930 – Gandhiji begun his famous 'Salt March' and launched Dandi Satyagraha officially.
- In 1931, the '**Gandhi-Irwin Pact**' was signed by the terms of which civil disobedience was called off and all prisoners were released. This pact drew many criticisms because Gandhiji was unable to obtain

a commitment to political independence for Indians from the Viceroy, he could obtain merely an assurance of talks.

- In 1937 – in Provincial Election, Congress formed ministries in 8 out of 11 provinces.
- In September 1939 – **World War II** broke out. Nehru and Gandhi promised Congress support to the war effort if the British, in return, promised to grant India independence. But the British rejected this offer.
- Through 1940 and 1941, the Congress organised a series of **individual satyagrahas** to pressure the rulers to promise freedom once the war had ended..
- On 9 August 1942 – **Quit India Movement** was launched by Gandhiji. He along with all prominent leaders was sent to jail.
- 1946- Cabinet Mission- Failed to get the Congress and the League to agree on the federal system.
- On 16th August 1946 – **Direct Action Day** was called by Jinnah to press the League's demand for Pakistan and Communal riots in Bengal, Bihar, U.P, and Punjab.
- In 1947 Lord Mountbatten was appointed as viceroy.
- 15th August 1947- Formal transfer of power, the announcement of partition and India got her independence.
- **The last heroic days of Gandhiji:-**
- On 15th August 1947, Gandhiji was not at Delhi to witness the festivities. He was at Calcutta and undertook 24 hours fast.
- After working to bring peace to Bengal, Gandhiji shifted to Delhi from where he hoped to move on to the riot-torn districts of Punjab. On 30th January 1948, Gandhiji was shot dead by Nathuram Godse

Objective Type Questions (1MARK)

Question 1. What is the Birth place and date of birth of Mahatma Gandhi?

Answer: Porbandar, Gujarat; October 2nd 1869

Question 2. From where Gandhi ji started Satyagraha?

Answer: South Africa

Question 3. When Gandhi's return to India from South Africa?

Answer: 1915

Question 4. When and where was Indian National Congress founded?

Answer: 1885, Bombay

Question 5. Who was the Father of Indian National Congress/founder secretary of Congress?

Answer. A.O. Hume

Question 6. Write the name of three Moderates leaders of freedom struggle

Answer. Gopala Krishna Gokhale, Pheroze shah Mehta, Dadabai Nauoroji

Question 7. Write the name of three Extremists leaders of freedom struggle

Answer. Lala Lajpat Ray, Bal Gangadhara Tilak, Bipin Chandra Pal and Aurobindo Ghosh

Question 8. When and why was Swadeshi movement launched?

Answer. 1906, partition of Bengal,

Question 9. Who was the Political Guru of Gandhiji?

Answer. Gopala Krishna Gokhale

Question 10. Where is Sabarmati Ashram and when was it founded?

Answer: 1916, Ahmedabad (Gujarat)

Question 11. When and where was Gandhi's first public appearance?

Answer. 1916, Banaras Hindu University

Question 12. Where was Gandhi's first experiment of satyagraha in India?

Answer. Champaran (Bihar), 1917

Question 13. When did the Non – Co-operation Movement was held?

Answer. 1920-1922

Question 14 Write one provision of Rowlatt Act.

Answer: Police could arrest any Indian without any reason and it was introduced in 1919.

Question 15. When did the Jallianwala Bagh tragedy take place?

Answer: 1919, April 13

Question 16. Why was Khilafat movement launched?

Answer: Against injustice to Khalifa (Religious head of Muslims world and Sultan of Turkey)

Question 17. Who were Ali brothers?

Answer: Maulana Shaukat Ali and Maulana Muhammed Ali

Question 18. Where was Congress Session held in 1920?

Answer: Nagpur (resolution of non-cooperation Movement)

Question 19. When and why was Non-Cooperation Movement withdrawn ?

Answer: Due to violent incident of Chauri Chaura UP, 5 February 1922,

Question 20. Name the Autobiography of Gandhiji.

Answer: My Experiments with Truth

Multiple Choice QUESTIONS

Q. 1. Where did Mahatma Gandhi originally start the Satyagraha movement?

(A) Champaran (B) South Africa (C) Banaras (D) Gujarat

Ans. Option (B) is correct.

Explanation: In 1906, the Transvaal government sought to further restrict the rights of Indians, and Gandhi organized his first campaign of satyagraha, or mass civil disobedience. After seven years of protest, he negotiated a compromise agreement with the South African government.

Q. 2. When did the Jallianwala Bagh incident occur?

(A) April 1909 (B) April 1929 (C) April 1939 (D) April 1919

Ans. Option (D) is correct.

Explanation: The Jallianwala Bagh massacre, also known as the Amritsar massacre, took place on 13 April 1919.

Q. 3. Why did Mahatma Gandhi support the Khilafat issue?

(A) To protest against Jallianwala Bagh incident (B) To protest against the Salt law

(C) To unite Hindu-Muslim (D) None of these

Ans. Option (C) is correct.

Explanation: Mahatma Gandhi supported the Khilafat movement as an opportunity to unite the Hindus and Muslims and revolt against the British empire. Khilafat movement was a movement led by the Muslims to extend their support to Caliphs after the Ottoman.

Q. 4. Mahatma Gandhi illustrated his tactical wisdom by picking on Salt Monopoly. Which of the following statement(s) is/are correct to prove this?

Q. 9. Assertion (A): In February 1924, Mahatma Gandhi chose to devote his attention to the promotion of home-spun cloth (khadi), and the abolition of untouchability.

Reason (R): Mahatma Gandhi believed that in order to be worthy of freedom, Indians had to get rid of social evils.

Ans. Option (A) is correct.

Q. 10. Assertion (A): Gandhiji was released from jail in January 1931 and the month had several long meetings with the Viceroy and that was called the Gandhi-Irwin Pact.

Reason (R): According to the pact, Civil Disobedience was called off. The Prisoners were not released. Salt manufacture was allowed along the coast.

Ans. Option (C) is correct.

S. A. (3 Marks)

Question. 1. Write about the experience of Mahatma Gandhi in South Africa.

Answer:

- I. Mahatma Gandhi went to South Africa in 1893 as a Lawyer but he stayed there almost 22 years.
- II. There he fought against the apartheid system.
- III. Historian Chandran Devanesan has rightly remarked that “South Africa was the making of the Mahatma”.
- IV. It was in South Africa that Mahatma Gandhi adopted his technique of non-violent protest or Satyagraha.
- V. Promoted harmony between religions. Alerted upper caste Indians for their discriminatory treatment of low castes and women

Question 2. What was the situation in India in 1915 when Gandhiji returned from South Africa?

Answer:

- I. Mahatma Gandhi returned to India in 1915. There was different from the one that he had left in 1893.
- II. There was more activeness found in the political sense in India.
- III. The Indian National Congress which was founded in 1885 had many branches in major cities and towns.
- IV. Through the Swadeshi movement of 1905-07 INC increased their presence among the middle classes.
- V. It also emerged the radical age leaders known as Lal, Bal, Pal
Lala Lajpat Rai of Punjab
Bal Gangadhar Tilak of Maharashtra
Bipin Chandra Pal of Bengal

Question 3. Differentiate between moderates and radicals.

Answer:

MODERATE	RADICALS
In freedom movement 1885 to 1905 time period is referred as moderate age.	In freedom movement 1905 to 1915 time period is referred as radical age.
The leaders who preferred gradual and persuasive approach towards Britishers	These leaders advocated militant opposition to colonial rule,

The leaders of moderate age were Dada Bhai Naoraji, Gopal Krishan Gokhale, Mohammad Ali Jinnah Annie Besant. etc.

Three important leaders known as Lal, Bal, Pal-Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal

Question 4. Write about the initial campaigns of Mahatma Gandhi in India.

Answer:

1. Champaran Satyagraha

In annual congress session of Lucknow held in Dec.1916 Mahatma Gandhi come to know about the harsh treatment of the Indigo peasant of Champaran by the British.

So, in 1917, Mahatma Gandhi organized a **Satyagraha in Champaran** (Bihar) to obtain the peasants security of tenure as well as the freedom to cultivate the crops of their choice.

2. Ahmadabad Textile Mill Strike

In Feb 1918, Gandhiji started a Satyagraha in Ahmadabad for demanding better working conditions for the textile mill workers.

3. Kheda Satyagraha

In 1918, Kheda Satyagraha was launched by Gandhiji for the farmers. They demanded remission of taxes from the state due to the failure of their harvest.

All the initial satyagrahas of Gandhi were associated with poor persons and resolve the problem in Non-violent way.

Question 5. What was the Rowlatt Act? How was it protested?

Or,

“It was the Rowlatt Act that made Gandhiji a truly national leader” How?

Answer:

- I. After the first world war (1914-18) to curb the nationalist activities Britishers imposed censorship and on the recommendation of committee chaired by Sir Sidney Rowlatt, new act was passed which was known as Rowlatt Act.
- II. This act authorized the government to imprison for two years, without trial any person suspected of terrorism.
- III. This act makes the Indian very aggressive and led a great protest.

Protest of Rowlatt act

- I. Gandhiji called for a country wide agitation against the Rowlatt Act. On April 6th a hartal was declared by Gandhiji.
- II. Indian become very aggressive against this Black Law. British imposed curfew in many areas. Gandhiji and prominent local Congressmen were arrested.
- III. The protests against the Rowlatt Act intense reaching a climax in Amritsar on 13 April 1919, when a British Brigadier O Dyer ordered his troops to open fire on a nationalist meeting. More than 400 people were killed there which is known as the Jallianwala Bagh massacre.

Question 6. Write a short note on khilafat movement.

Answer:

- I. Khilafat Movement (1919-1920) was a movement of Indian Muslims, led by Muhammad Ali and Shaukat Ali.
- II. The Turkish Sultan or Khalifa was referred as spiritual leader for all Muslim but he was abolished by the Turkish ruler **Kemal Ataturk, supported by Britishers.**
- III. So, they launch the Khilafat movement against Britishers. They demanded that Khalifa must retain control over the Muslim sacred places and have sovereignty.
- IV. The Congress supported this movement. Gandhi decided to couple the khilafat issue with the Non-Cooperation. He wanted to bring Hindus and Muslims collectively to end colonial rule.

Question 7. what were the causes and programmes of non- cooperation movement?

Answer:

- I. All the incidents happen after world war as censorship, Rowlatt Act, khilafat issue, Jallianwala Bagh Massacre etc. made Gandhiji to launch a nationwide Movement against Britishers.
- II. Gandhi believed that British exist here only because of the cooperation of Indian. So, he said that India would win swaraj within a year if non-cooperation was effectively carried out.
- III. For the Non-cooperation Gandhiji asked to stop attending British schools and colleges Lawyers boycott the law courts,
- IV. By not paying taxes. Boycotted the foreign goods, clothes etc.

Question 8. What were the impacts of Non -Cooperation movement?

Answer:

- i. The non-cooperation movement people actively participated in large scale. This movement started according to the planning as students stopped going to schools and colleges run by the British government. Lawyers also refused to attend the court.
- ii. The people boycotted the foreign goods and Foreign cloth being collected to be burnt in bonfires.
- iii. The working class also went on strike in many towns and cities. Hill tribes in Northern Andhra violated the forest laws. Farmers in Awadh refused to pay taxes.
- iv. Gandhiji taught the people self-discipline, renunciation, self-denial, Ahimsa, Satyagraha through Non-cooperation Movement. The aim of the movement was self-rule.
- v. The Movement shook the foundation of the British rule in India. Britishers also brutal repression the movement. They put thousand people in jail. They fired on innocent people.
- vi. This make the people furious so on 5 February 1922, a group of peasants fired a police station at **Chauri Chaura** in U.P. in which 22 policemen were killed. This act of violence prompted Gandhi to call off the movement.

Question 9. What were the major political events in India from 1928 to 1930?

Answer:

- i. **Simon Commission**
In 1927 a Commission was appointed to enquire into conditions in the colony under. The leader Sir John Simon, so known as Simon commission. But in the Simon commission all 7 members were Britishers so when it reached in India in 1928 a large campaign was organised to oppose the Commission. Although Gandhiji did not participate in this movement but he blessed this protest.
- ii. **Satyagraha In Bardoli**
In 1928 Mahatma Gandhi organised a satyagraha in Bardoli (Gujarat) with Sardar Vallabh Bhai Patel for the peasants.
- iii. **Lahore Congress Session-1929**
In December 1929, the annual session of Congress was held in **Lahore** under **Jawaharlal Nehru** as president. This session was very significant because The leadership of congress was passed to younger generation. Proclamation of commitment to "**poorna swaraj**" or complete independence.
- iv. It was decided that on 26 January 1930 **Independence Day** will be celebrated with the national flag being hoisted at different venues and by doing the constructive work as spinning, or service of 'untouchables', or reunion of Hindus and Musselman.

Question 10. What do you know about the Salt March?

Answer:

- i. Soon after the observance of Independence Day Gandhi Mahatma Gandhi announced that he would lead a march to break the salt law. He decided to lead this march against the Salt law because the state has the monopoly over manufacturing of salt which was deeply unpopular.

- ii. The price of Salt was very high. Salt was an indispensable item in every Indian house so he hoped that It mobilize the people against British rule.
- iii. Gandhiji had given advance notice of his “salt march” to the Viceroy Lord Irwin, who failed to grasp the significance of the action. On **12 March 1930**, Gandhi began his march from his **Sabarmati Ashram** towards oceans.

Question 11. What are the different sources to know about Gandhiji?

Answer: There are different sources through which we can reconstruct the political career of Gandhiji and the history of the National Movement. Some of the important sources are given below.

- I. One important source is the **writings and speeches** of mahatma Gandhi and his contemporaries, including both his associates and his political adversaries. Within these writings we need to distinguish between those that were meant for the public and those that were not.
- II. **Speeches** allow us to hear the public voice of an individual, while private letters give us a glimpse of his or her private thoughts.
- III. **Autobiographies** give us an account of the past that is often rich in human detail, they are retrospective accounts written very often from memory. they tell us what the author could recollect, what he or she saw as important, or was keen on recounting or how a person wanted his or her life to be viewed by others.
- IV. Another vital source is **government records**, for the colonial rulers kept close tabs on those they regarded as critical of the government. the letters and reports written by policemen and other officials were secret at the time; but now can be accessed in archives.
- V. **Contemporary newspapers**, published in English as well as in the different Indian languages, which tracked mahatma Gandhi’s movements and reported on his activities also represented what ordinary Indians thought of him.

Question 12. Write the important aspects of the speech of Mahatma Gandhi at BHU.

Answer: On the advice of his political Guru Gopal Krishna Gokhale Mahatma Gandhi travelling around British India to know the problem of Its people.

- I. He was invited at the opening of the Banaras Hindu University (BHU) in February 1916.
- II. He was almost unknown compare to other leaders. There he gave his first speech which focus on these issues-
- III. In his speech Gandhiji charged the Indian elite with a lack of concern for the labouring poor.
- IV. He told that Indian nationalism was an elite phenomenon, a creation of lawyers, doctors and landlords.
- V. Gandhiji chose to remind those present, of the peasants and workers who constituted a majority of the Indian population, yet were unrepresented in the audience.
- VI. The first public announcement of Gandhiji’s own desire was to make Indian nationalism more properly representative of the Indian people as a whole.

Question 13. What do you know about the rumours of gandhiji’s miraculous powers?

Answer:

- I. As Gandhi ji become popular among the poor and common persons they referred him as Gandhi Baba, Maharaj or Mahatma. There were also many rumours spread about his miraculous powers as-
- II. Some people told that he had been sent by the king to redress the grievances of the farmers and that he had the power to overrule all local officials.
- III. It was also claimed that Gandhi's power was superior to that of the English Monarch and with his arrival colonial rulers would flee the district.
- IV. Stories spread of dire consequences for those who opposed him.
- V. Those who criticized Gandhi found their houses mysteriously falling apart or their crops failing.
- VI. Gandhiji appeared to the Indian peasant as a saviour, who could rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.

Question 14. Write a short note on The Round Table Conferences.

Answer: **The first Round Table Conference** was held in **London** in November 1930 but it ended without any fruitful decision due to the absence of major Indian nationalist leaders.

Mahatma Gandhi opposed the demand for separate electorates for "lower castes." He believed that this would prevent their integration into mainstream society and permanently segregate them from other caste Hindus.

A **Second Round Table Conference** was held in **London** in the latter part of 1931. Gandhiji represented the congress and claimed that his party represented all of India. But three parties, the Muslim League, the Princes and the lawyer thinker B. R. Ambedkar opposed that claim. The conference in London was inconclusive, so Gandhi returned to India and resumed in 1932 civil disobedience movement.

Third Round Table Conference was also held in London in which congress did not participate.

Question 15. Write about the major events which took place in India between 1935 and 1945.

Answer:

- I. The year 1935 saw the coming of the **Government of India Act of 1935**, which promised some form of representative government.
- II. In **1937, for the first time, elections were held** on restricted franchise and congress party held a majority in the legislature. It won the election in 8 out of 11 provinces.
- III. In **1939, World War II broke out** and the Indian leaders agreed to support the British as long as they promised to grant Indian Independence after the war. The offer was refused and **in October 1939, congress ministries resigned**.
- IV. In protest a series of **individual Satyagraha** were organized by the congress to pressurize the British to promise the freedom once the war ended.
- V. **In March 1940, Muslim League passed a resolution** demanding and planning to create a separate nation for Muslims.
- VI. **In 1942**, worried on the continuous spread of nationalist movement prime minister of England Winston Churchill sent **Sir Stafford Cripps to India** to try to reach to a compromise with Gandhi and the congress.
- VII. The Cripps Mission failed as no agreement to grant Independence to India could be made.
- VIII. In August 1942, Quit India Movement was launched.

Question 16. What do you know about Quit India Movement?

Answer:

- I. After the failure of the Cripps Mission, **Quit India Movement was launched on 8, August 1942**, by Mahatma Gandhi.
- II. It was the third major movement against the British rule. But on the next day Gandhiji and other important leaders were arrested and jailed. But it spread under other and socialist leaders like Jayaprakash Narayan. They organized strikes and acts of sabotage all over the country. It was a mass movement in which thousands students and ordinary Indians joined together for freedom.
- III. Independent governments were proclaimed in several districts, such as Satara in the west and Midnapur in the East.
- IV. In 1943, some of the younger leaders in the Satara district of Maharashtra set up parallel government, with volunteer corps (sebadals) and village units (tufan dals). They ran people's courts and organized constructive work.

Question 17. What were the major developments in the year 1945-47?

Answer:

- I. In 1945, the Labour Government came to power in Britain. It was committed for Indian Independence.
- II. In India, the Viceroy Lord Wavell, negotiated with the Congress and the Muslim League.
- III. Early in 1946, the provincial legislative elections were held in which the congress won the General and League won reserved constituencies.
- IV. **A Cabinet Mission was sent to the summer of 1946**, failed to make consensus between congress and League.
- V. Jinnah called for a "**Direct Action Day**" to force the League's demand for Pakistan on **16 August 1946** leading to bloody riots in many parts of India.
- VI. **In February 1947, Lord Mountbatten** appointed as Viceroy. He too held inconclusive talks and he announced that India would be freed, but also divided. The formal transfer of power was fixed for 15 August.

Question 18. What do you know about the last heroic days Mahatma Gandhi?

Answer:

- I. Mahatma Gandhi refused to take part in the Independence Day celebrations in Delhi on 15th August 1947.
- II. He was in Calcutta. He did not attend any function or hoist a flag in Calcutta either. The freedom he had struggled so long for had come at an unacceptable price with a nation divided. Gandhi marked the day with a 24 hour fast.
- III. Gandhiji went around hospitals and religious camps giving consolation to distressed people.
- IV. Gandhiji had fought a lifelong battle for a free and united India. When the country was divided, he urged that the two parts respect and befriend on another.
- V. On **30 January 1948**, Gandhiji was shot dead by Nathuram Godse who had denounced Gandhiji as "an appeaser of Muslims".

L. A. (8 Marks)

Question 19. Which factors contributed for Gandhiji to be people's leader in India)?

Answer: The time period between 1915 to 1947 is referred as Gandhian age in Indian freedom movement. Gandhiji had transformed the nationalist movement into a mass movement. His qualities make him as the leader of common people as-

1. **Simplicity**

Gandhiji belong to Merchant community and a lawyer by profession but he lived like a common person. His dressed were like a common person and spoke their language so people appreciated him.

2. **Concern to the problems of poors**

In his first speech given in BHU, he reminded that peasants and workers who are majority of Indian population are not present here. It was Gandhiji's desire to make Indian nationalism representative of the Indian people.

3. **Self-reliance**

He spent part of each day working on the charkha (spinning wheel) and encouraged other nationalists to do likewise. He identified himself with common man. This was strikingly reflected in his dress, while other nationalist leaders dressed formally, wearing a western suit or an Indian bandgala, Gandhiji went among the people in a simple dhoti or loin cloth.

4. **New political set up**

The base of Indian National Movement broadened under Gandhiji. He brought changes in the Congress organization. New branches of the congress were set up in various parts of India.

5. **Prajamandals** were established to promote nationalism in the princely states.

The provincial committees of the congress were based on linguistic divisions rather than the artificial boundaries set up by the British administration.

Gandhiji advocated the spreading of the nationalist message in the mother tongue, rather than English.

6. **Social reformer**

Gandhiji was as much a social reformer as he was a politician.

He took steps to remove social evils such as child marriage and untouchability.

He gave emphasis on Hindu Muslim harmony.

7. **Supported by Rich and the Poor**

The simplicity and speech of Gandhiji attracted not only poor person but rich industrialist and elite class.

Many Industrialist though that in free India they will more benefitted so they joined the Congress as the Indian entrepreneurs. For example, **G.D Birla supported** the national movement openly. Highly talented Indians attached themselves to Gandhiji.

Question 20. What were the impacts and significance of Civil Disobedience Movement?

Answer:

- I. After 24 days on 6, April Gandhiji reached Dandi with thousand people and made a handful of salt and to break the law.

- II. With the break of salt law, a large protest started in different part of India like Non-cooperation movement.
- III. People started to manufacturing the salt in many places.
- IV. Forest people break colonial forest laws started to collect the woods.
- V. Factory workers went on strike while lawyers boycotted British courts and students refused to attend government run educational institutions.
- VI. The rulers responded by detaining the dissenters. Nearly 60,000 Indians were arrested including Gandhiji.

Significance

The Salt March was notable for at least three reasons.

- I. Firstly, this event brought Mahatma Gandhi to world attention. The March was widely covered by the European and American press.
- II. Secondly, it was the first nationalist activity in which women participated in large numbers. The socialist activists **Kamaladevi Chattopadhyay** had persuaded Gandhi not to restrict the protests to men alone. She herself courted arrest by breaking salt and liquor laws.
- III. Thirdly, it made the British realize that their rule was not to last forever, and they would have to share some power with the Indians. To discuss the same the British tried to hold Round Table Conference in London to get to some kind resolution.

SOURCE BASED QUESTION

1. Read the passage carefully and answer the following questions by choosing the correct option:

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924 MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

Q. 1. Whose words are these?

- (A) Mahatma Gandhi
- (B) Jawaharlal Nehru
- (C) Sardar Vallabhbhai Patel
- (D) Maulana Abdul Kalam

Ans. Option (A) is correct.

Q. 2. In which context have these words been said?

- (A) Popularising the Dandi March
- (B) Popularising use of white clothes
- (C) Popularising use of charkha
- (D) Popularising use of Indian Railways to spread nationalism

Ans. Option (C) is correct.

Q. 3. What was his aim as referred to in this passage?

- (A) Making poor self-reliant
- (B) Providing poor with supplementary income
- (C) Using machinery for the service of poorest
- (D) All of these

Ans. Option (D) is correct.

Q. 4. This shows that the speaker was in favour of

- (A) socialism
- (B) capitalism
- (C) communism
- (D) All of these

Ans. Option (A) is correct.

2. Observe the picture carefully and answer the questions that follow.



Q. 1. Which event has been depicted in the picture?

- (A) First Round Table Conference (B) Second Round Table Conference
 (C) United Nations Organisation Meeting (D) Constituent Assembly Meeting

Ans. Option (B) is correct.

Q. 2. Which event immediately preceded this event?

- (A) Quit India Movement (B) Simon Go Back
 (C) Jallianwala Bagh Massacre (D) Gandhi Irwin Pact

Ans. Option (D) is correct.

Q. 3. Who was appointed as the new Viceroy of India immediately after this event?

- (A) Lord Cornwallis (B) Lord Willingdon
 (C) Lord Wellesley (D) Lord Mountbatten

Ans. Option (B) is correct.

Q. 4. Which of these persons challenged Gandhi as a representative of the whole of India?

- (A) Jawaharlal Nehru (B) Netaji Subhash Chandra Bose
 (C) B. R. Ambedkar (D) Bal Gangadhar Tilak

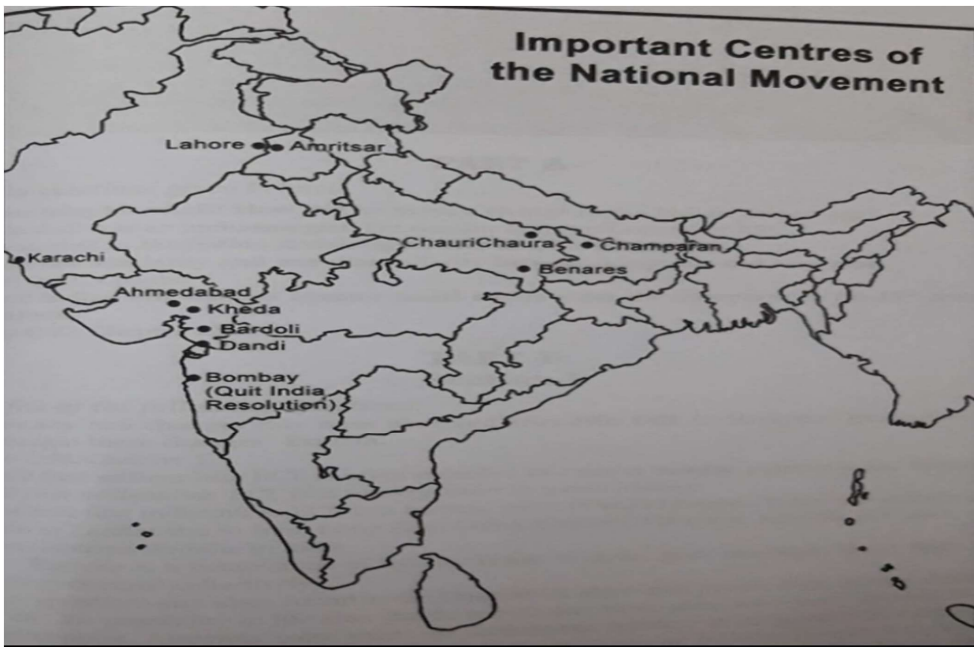
Ans. Option (C) is correct.

TIME LINE

<u>YEAR</u>	<u>EVENTS</u>
1885	Foundation of Indian National Congress (INA) by A.O. Hume
1893	Mahatma Gandhi went to South Africa
1885-1905	Moderate Age
1905-1907	Swadeshi Movement
1906	Foundation of Muslim League
9 Jan, 1915	Mahatma Gandhi returns from South Africa
Feb, 1916	Mahatma Gandhi gave his speech at BHU
1917	Champaran movement
1918	Mill Workers' movement in Ahmedabad and Peasant movements in Kheda (Gujarat)
1919	Rowlatt Satyagraha (March-April)
13 April, 1919	Jallianwala Bagh massacre (April)

1920	Khilafat Movement led by Muhammad Ali and Shaukat Ali.
1921	Non-cooperation
5 Feb, 1922	Called off the NCM due to Chauri Chaura incident (near Gorakhpur)
March 1922	Mahtma Gandhi announce 6 year Imprisonment on the charged of Sedition by Judge C.N.Broomfield.
1928	Simon Commission reached in India and all India campaign against this white commission
1928	Peasant movement in Bardoli under Sradar Patel And Mahatma Gandhiji.
1929	“Purna Swaraj” accepted as Congress goal at the Lahore Congress (December)
1930	Dandi March (12, March1930 to 6 April 1930). Civil Disobedience Movement begins. First Round table conference held at London
1931	Gandhi-Irwin Pact (March); Second Round Table Conference (December)
1932	Relaunched the Civil Disobedience Movement Poona pact Br Ambedkar and Gandhiji
1935	Government of India Act promises some form of representative government
1937	Election held and Congress form the government in 8 Province out of 11 provinces.
October, 1939	Congress ministries resign due to 2 nd world war.
1940	Muslim League resolution for separate nation for Muslim majority area. Individual Satyagraha was launched by Congress
1942	Quit India Movement begins (August), Crips Mission
1943	Parallel Government in Satara (Maharashtra) and Midnapur in west Bengal
1945	Labour Government come in Power in Britain and Lord Wavell Become the Governor
1946	Cabinet Mission Plan visit India On 16 August Direct action day was declare by League for Pakistan. Mahatma Gandhi visits Noakhali and other riot-torn areas to stop communal violence
Feb, 1947	Lord Mountbatten Become Viceroy. Pakistan India declare Independence
1948	Gandhiji died on 30 January.

Important Centres of the National Movement



THEME-XV
FRAMING THE CONSTITUTION

Prepared by Mr. Nitesh Kumar Barnwal
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Key concepts in nutshell

- The Indian constitution was framed in between Dec.1946 & Nov.1949.
- The Indian constitution came into effect on 26th Jan.1950.
- The members of the constituent Assembly were elected on the basis of the provincial elections of 1946.
- The total member of the constituent Assembly was 300.
- Dr. B. R. Ambedkar was the chairman of the Drafting Committee, and played important role in the constituent Assembly.
- On the 13 Dec.1946 J L Nehru moved the “Objective Resolution” in the constituent Assembly.
- An interim Government was made under the leadership of Jawaharlal Nehru.
- There was a vigorous debate in the constituent Assembly on the topic of the central Government and the state.
- The language issue was debated for many months within the constituent assembly.
- Mahatma Gandhi believed that everyone should talk a language which even common man could be able to understand.

➤ **FACTS ABOUT CONSTITUTION**

Constituent Assembly first meeting-9 dec 1946 on the basis of Cabinet Mission Plan
Members-389
President-Dr Rajendra Prasad
Head of drafting committee-B R Ambedkar
Constitutional Adviser- B N Rao
Moved the object resolution-on 13 dec 1946, by Jawaharlal Nehru
Duration-2 Months,11 Months and 18 days
Constitution was completed on 26 November 1946
Constitution was implemented or enacted on 26 January 1950
Constituent assembly held 11 sessions, 165 days sittings.
Head of interim government- Jawaharlal Nehru
J.L Nehru speech on 14 August-Long years ago we made a tryst with destiny and.....
Montague Chelmsford reform- 1919 act which allowed representation in legislative assemblies.
Muslim league joins interim government- 13 oct, 1946

➤

VSA/ Objective Type Qs (1MARK)

1. Who did move the crucial "Objectives Resolution"?

Ans. The Crucial Resolution was moved by Jawaharlal Nehru.

2. Why was the new constitution of Independent India introduced on 26 January 1950?

Ans. Because it was the 20th anniversary of the historical day on which the Congress had declared Complete Independence as its final goal.

3. Which were the two main dissents of the Indian Constitution?

Ans. i) Its being written primarily in English.

ii) Requirement of no educational qualification for any of the post enshrined in it.

4. When was the Drafting Committee formed? Who was its chairman?

Ans. The Drafting Committee was formed on 29 August 1947. Dr. B.R. Ambedkar was its chairman.

5. When and under which scheme the Constituent Assembly was formed?

Ans. The Constituent Assembly was formed in October 1946 as per the Cabinet Mission Scheme.

6. When and under whose Presidentship the first session of all India States People's Conference was held?

Ans. The first session of all India States People's Conference was held in 1927 under the presidentship of Diwan Bahadur, M. Ramchan Rai the renowned leader of Ellore.

7. Who moved the resolution proposing that the National Flag of India be a "horizontal tricolour of saffron, white and dark green in equal proportion", with a wheel in navy blue at the centre?

Ans. J L Nehru

8. Under which capacity, B. N. Rau worked in constituent assembly?

Ans. Constitutional Advisor to the Government of India.

9. On 27 August 1947, _____ made a powerful plea for continuing separate electorates for Muslims.

Ans. B. Pocker Bahadur

10. Who wanted Hindi to be declared not an Official Language, but a National Language.?

Ans. R. V. Dhulekar

11. Who was the President of Constituent Assembly?

Ans. Rajendra prasad

12. The socialist leader who was the peasant's leader and member of the constituent assembly was?

Ans. N G Ranga

13. The tribals had among its representatives to the constituent assembly-

Ans. Jaipal Singh

14. Which of the following leaders were against Hindi to be declared as national language-

Ans. Shrimati G. Durgabai and Shree Shankar Rao Deo

15. The Constituent Assembly was formed in-

Ans. 1946

16. Who was the Chairman of the Drafting Committee of the Constitution?

Ans. BR Ambedkar

17. The members of the Constituent Assembly were:

Ans. Elected by the legislatures of various provinces and nominated by the rulers of the princely states

18. Which of the following languages Gandhiji favoured as the National language?

Ans. Hindustani

SHORT ANSWER TYPE QUESTIONS (3 Marks)

1. **Why did Mahatma Gandhi think Hindustani should be the National language? *****

Ans. By the 1950s, the Congress had accepted that Hindustani ought to be the national language.

- Mahatma Gandhi felt that everyone should speak in a language that common people could easily understand.
- Hindustani - a blend of Hindi and Urdu - was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions.
- This multi - cultural language, Mahatma Gandhi thought would be the ideal language of communication between diverse communities.
- It could unify Hindus and Muslims, and people of the north and south.

2. **Explain how the Constituent Assembly reflected the diversity of the people of India and their opinions. *****

Ans. The election of the members of the Constituent Assembly was held in 1946 on the basis of provincial elections. The Constituent Assembly included members from the British provinces besides representatives from Princely states. They were included because many of the Princely states had, one by one, become a part of the Indian Union. The Muslim League, prior to the independence of India, boycotted the meetings of the Constituent Assembly. So at that time, the Constituent Assembly was dominated by only one political party that is the Indian National Congress. 82% members of the Constituent Assembly were Congress-men. Congress in itself was a very big and extensive force. Its members held different views about different issues. Many of them were either atheists or seculars. A few members of the Constituent Assembly belonged to R.S.S. or Hindu Mahasabha. Economically speaking, a few members had socialist leanings and the others favoured the big landlords and zamindars.

3. **How were the discussions within the Constituent Assembly influenced by the opinions expressed by the people? Explain. *****

Ans. The discussions within the Constituent Assembly were also influenced by public opinions. The arguments of different sections were published in newspapers and there was a public debate on all the proposals. In this way, criticism and counter-criticism in the process had a great impact on the consensus that was ultimately reached on specific issues. The public was also asked for submissions to create a sense of collective participation. Hundreds of responses came. Religious minorities asked for special safeguards as well.

4. **The problem of separate electorates was an intricate problem that confronted the Constituent Assembly. Discuss the debate held in the Assembly over this issue. ****

Ans. Arguments in favour of Separate Electorates

- a) It is a political framework in which minorities can live in harmony with people who are in majority.
- b) It is an arrangement which can minimise differences between different communities.
- c) It can provide good representation to the minorities in the political system of the country.
- d) It enables others to hear the voice of the minority and take into account its views and opinions.
- e) Only the minority people can choose their true representative.

Arguments against Separate Electorates: -

- a) It was a measure deliberately introduced by the foreign rulers to divide the people.
- b) It can lead to riots, violence and civil war.
- c) It is a poison in any political system.
- d) It divides the nation and causes bloodshed as one community turns against the other.
- e) It is a mischief left behind by the British.
- f) It is harmful not only to the nation but also to the minorities. It is rather suicidal to the minorities.

LONG ANSWER TYPE QUESTIONS (8 MARKS)

1. How was the Constituent Assembly organised? This Assembly represented the whole country, then why had it become a group of one party? *

Ans. The members of the Constituent Assembly were elected on the basis of provincial elections held in 1946. It included members not only from the British provinces but also from princely states of India. The members of princely states were inducted in the Assembly because most of the princely states had already merged with India.

- a) The Constituent Assembly included popular leaders from all over the country. Pt. Jawaharlal Nehru, Dr Rajinder Prasad, Sardar Patel and Maulana Abul Kalam Azad were members of the Indian National Congress. The members who were from other political parties included Dr B.R. Ambedkar, Dr Shyama Prasad Mukherji and Frank Anthony. There were also a few women members such as Sarojini Naidu and Vijay Laxmi Pandit.
- b) Thus, the Constituent Assembly basically represented the whole country but the Muslim League boycotted its early meetings. Because of the absence of the members of the Muslim League, the Constituent Assembly had mainly members from the Congress party. 82% of members of the Constituent Assembly were Congress-men. Thus, it is right to say that though the Constituent Assembly represented the whole country, yet it had mostly members belonging to the Congress party.

2. Examine any four major issues that went into the making of the Indian Constitution. **

Ans. The making of the Indian Constitution was greatly influenced by many subjects or issues. These issues were such without which the establishment of real democracy was not possible. Out of these important issues, the main was as follows:

- a) Political equality and socio-economic justice The right to Universal Adult Franchise was the symbol of political equality. However, this political equality was incomplete without social and economic justice. So, it was essential to abolish social and economic discrimination.
- b) Issues concerning the Dalits and the untouchables. It was essential to give special patronage for the upliftment of the Dalits and the Untouchables. The same was needed for the scheduled tribes.

c) Centralised federation: A federal government with a strong centre was set up to maintain the unity and integrity of the nation. This federation was a symbol of unity amidst diversity.

3. Why is the Indian constitution acceptable to the Indian people even today? **

Ans.

a) The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.

b) Even though there was no universal adult Franchise at that time. The constituent assembly consisted of people of all regions and communities making it a miniature India.

c) Eminent people like Maulana Azad and women like Sarojini Naidu played an important part in the constituent assembly as did people of all casts and creeds.

d) Furthermore, the constituent assembly worked in a systematic and open manner.

e) The basic principles were agreed upon, then a draft constitution was prepared for discussion.

f) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

g) Every individual is free to follow. Preach, or profess his/her own religion. There is no state religion.

4. How was the term minority defined by different groups? **

Ans. The term minority was defined by different groups in the following ways:

a) Ambedkar demanded separate group for the minority races.

b) Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.

c) Members demanded the representation on behalf of the minority in the Constitution.

d) Nagappa demanded minority status for the Harijans.

e) Ambedkar demanded separate Constitution for the minorities.

5. What was the language controversy, before the Constitution Assembly and how did it seek to resolve the controversy? ***

Ans.

Language Controversy:

-Hindustani (Hindi & Urdu) started getting separate due to communal parties. Language became politicized for communal identity.

-R.V. Dhulkar supported Hindi to be made language of the Constitution.

-It created a debate in the Constituent Assembly which was mediated by Pt. Jawahar Lal Nehru.

Solutions:

-Proceeded slow to make Hindi as the National Language.

-Some supported official work to be continued for 15 years in English.

-After implementation of the Constitution and Provinces to choose regional language for daily work.

-Constituent Assembly: i. Hindi - Not National Language. ii. But Rajbhasha

6. What was the Objectives Resolution? What were the ideals expressed in the Objectives Resolution?****

Ans. It was Jawaharlal Nehru who presented Objectives Resolution in the Constituent Assembly on 13th December, 1946. He proposed that the National Flag of India be a „horizontal tricolour of saffron, white

and dark green in equal proportion”, with a wheel in navy blue at the centre. It outlined and defined the ideals and objectives of the Constitution which are as follows:

- a) India was declared as independent sovereign Republic.
- b) It assured justice, equality, liberty and fraternity to all its citizens.
- c) It provided adequate safeguards to minorities.
- d) It referred to the well-being of the backward and depressed classes.
- e) India would combine the liberal ideas of democracy with socialist idea of economic Justice.
- f) India would adopt that form of government which would be acceptable to its people. No imposition from the British would be accepted by the Indian people.
- g) India would be a federation.
- h) India would work for world peace and human welfare.

SOURCE BASED QUESTIONS -

1. Read the given passage carefully and answer the Questions that follow -

“Govind Ballabh Pant argued that in order to become a loyal citizen. People had focussed only on the community and the self. For the success of Democracy, one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be 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 nought for larger or other interests, then democracy is doomed. “

QI. Give three attributes of a loyal citizen in a democracy according to G. B. Pant. 2

Ans. i) He must train himself in the art of self-discipline.

ii) He should care less for himself and more for others.

QII. Why was the demand for Separate Electorate made during the drafting of the Constitution? 2

Ans. Some members of the Constituent Assembly felt that a meaningful participation of the minorities in the governance could be ascertained only by the system of separate electorates. They made a strong plea to continue this system.

2. “The British element is gone, but they have Left the mischief behind”

Sardar Vallabhbhai 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 will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?


Q.1.What did Sardar Vallabhbhai Patel say in opposition to the provision of separate electorates?

Answer: Sardar Patel stated that there was no provision of separate electorates in any free country of the world.

Q.2.What were the evil-effects of the separate electorates?

Answer: The provision of separate electorates was not good for the country. It has led to the partition of the country. It has brought woes to the people.

**Sample Question Paper & Marking Scheme for Exam 2023-24 issued by
CBSE**

Q. No.	Value Points/Answer	Marks
SECTION-A		
OBJECTIVE TYPE QUESTIONS 1821=21		
1.	<p>Which one of the following was the main demand of the Khilafat movement?</p> <p>a. Dominion status for India b. Self-rule to India</p> <p>c. Restoration of Caliphate of Turkey d. Revival of orthodox culture of Islam</p> <p>Ans – c. Restoration of Caliphate of Turkey</p>	1
2.	<p>Which of the following issues did not contribute to the spread of the Revolt of 1857?</p> <p>a. Issue of cartridges b. Conversion of Indians to Christianity</p> <p>c. Mixing of bone dust in flour d. Giving due right to the princely states</p> <p>Ans- d. Giving due right to the princely states</p>	1
3.	<p>Who among the following was the best-known ruler of the Satavahana Dynasty?</p> <p>a. Yagnasri Satakarni b. Simuka Satakarni</p> <p>c. Gotami-puta Siri- Satakarni d. Vashisthaputra Satakarni</p> <p>Ans - c. Gotami-puta Siri—Satakarni</p>	1
4.	<p>Identify the picture from the given options.</p> <div style="text-align: center;">  </div> <p>Options.</p> <p>a. Terracotta figure of a Satavahana ruler</p> <p>b. Ashoka fighting Kalinga war.</p> <p>c. Terracotta figure depicting a scene from Mahabharata (West Bengal)</p> <p>d. A sculpture depicting Krishna advising Arjuna.</p>	1

	<p>Ans -Terracotta figure depicting a scene from Mahabharata (West Bengal) (Pg-55)</p> <p>INOTE: The following question is for the visually impaired candidates in lieu of Question number 4</p> <p>The didactic (informative) sections of Mahabharata were added in 200- 400 CE. Which text do they largely resemble?</p> <p>a. Sutta Pitaka b. Manusmriti c. Rig Veda d. Upanishads</p> <p>Ans- b Manusmriti</p>	
5.	<p>Fill in the blanks. Ashoka erected a pillar at ----- to mark that he had visited hat place. a. Sarnath b. Sanchi c. Bodh Gaya d. Lumbini.</p> <p>Ans - d. Lumbini</p>	1
	<p>Consider the following statements regarding Harappan Culture and choose the correct option.</p> <p>i. The most unique feature was the development of urban centres.</p> <p>ii. The settlements were divided into two sections i.e. the citadel and the lower town. iii. Drainage system was ordinary and unplanned.</p> <p>iv. Roads were not laid out along a grid pattern.</p> <p>Options</p> <p>a. Only (i) is correct. b. Only (i) and (ii) are correct.</p> <p>c. Only (ii) and (iii) are correct. d. Only (iii) and (iv) are correct.</p> <p>Ans- only (a) and (b) are correct</p>	1
7	<p>There are two statements marked as Assertion (A) and Reason (R), mark your answer as per the codes given below.</p> <p>Assertion (A): Asoka inscribed his messages to his subjects and officials on stone surfaces.</p> <p>Reason (R): He wanted to proclaim what religion should be followed by all.</p> <p>a. Both A and R are true and R is the correct explanation of A</p> <p>b. Both A and R are true but R is not the correct explanation of A</p> <p>c. A is true, but R is false</p> <p>d. A is false, but R is true</p> <p>Ans - c. A is true, but R is false</p>	1
8	<p>Identify the craft centres related to the Harapan civilization with the help of the given information.</p>	1

	<p>Located near the coast. They were specialized for making shell objects.</p> <p>Options.</p> <p>a. Chanhudaro and Mahenjadarо b. Nageshwar and Balakot c. Harappa and Lothal. d. Bharuch and Dholavira</p> <p>Ans- b. Nageshwar and Balakot</p>									
9	<p>Who wrote the book Kitab-ul-Hind?</p> <p>a. Ibn Battuta b. Al- Biruni c. Francois Bernier d. Abdur Razzaq</p> <p>Ans- b. Al-Biruni</p>	1								
10	<p>Choose the correct option from the following statements with reference to the Magadha empire.</p> <p>a. Initially Pataliputra was the capital of Magadha. b. Chandra Gupta was one of the early rulers of Magadha who ruled in the 6 BCE. c. Magadha became the most powerful Mahajanapada between 6 th and 4 th BCE. d. Ashoka was the founder of Mauryan dynasty.</p> <p>Ans – c. Magadha became the most powerful Mahajanapada between 6 th and 4 th BCE.</p>	1								
11	<p>Read the following statements carefully and identify the place where this Dargah is located from the given options.</p> <p>i. It is a Dargah of the Shaikh Moinuddin Chishti. ii. Akbar visited this place many times.</p> <p>a. Delhi b. Mehrauli c. Ajmer d. Fatehpur Sikri</p> <p>Ans- c. Ajmer</p>	1								
12	<p>Which one of the following countries was the source of cotton after the break of the American Civil War in 1861?</p> <p>a. America b. Africa c. India d. Sri Lanka</p> <p>Ans- c. India</p>	1								
13	<p>With reference to the role of the British officers in India, match Column-B with column-A, by using the codes given below.</p> <table border="1" data-bbox="181 1459 993 1623"> <thead> <tr> <th>Column-A</th> <th>Column-B</th> </tr> </thead> <tbody> <tr> <td>A. Lord Cornwallis</td> <td>1.Observer</td> </tr> <tr> <td>14B. Augustus Cleveland</td> <td>2.Economist</td> </tr> <tr> <td>C. Francis Buchanan</td> <td>3.Governor General of Bengal</td> </tr> </tbody> </table>	Column-A	Column-B	A. Lord Cornwallis	1.Observer	14B. Augustus Cleveland	2.Economist	C. Francis Buchanan	3.Governor General of Bengal	1
Column-A	Column-B									
A. Lord Cornwallis	1.Observer									
14B. Augustus Cleveland	2.Economist									
C. Francis Buchanan	3.Governor General of Bengal									

	D. David Ricardo	4. Policy of Pacification	
	Options a. 2, 1, 4, 3. b. 3, 1, 2, 4, c. 3, 4, 1, 2. D. 2, 3, 4, 1.		
	Ans - c. 3, 4, 1, 2.		
14	Who among the following led the Flag of the Revolt 1857 against the British in Bihar?		1
	a. Nana Sahib b. Maulvi Ahmadullah		
	c. Kunwar Singh d. Birjis Qadr		
	Ans – c. Kunwar Singh		
15	The _____ was the amount assessed and _____ was the amount collected by the Mughal Kings as land revenue.		1
	Choose the correct answer from the given options.		
	a. Iqta and Jagir b. Jama and Hasil c. Naqdi and Iqta d. Zabti and Jama		
	Ans- b. Jama, Hasil		
16	Who among the following travelled in the Vijayanagar empire in the 15th century and was greatly impressed by the fortification of the Vijayanagar?		1
	Options		
	a. Daurte Barbosa b. Colin Mackenzie c. Abdur Razzak d. Domingo Paes		
	Ans - c. Abdur Razzak		
17	Abu'l Fazl was a court historian of which of the following Mughal emperor?		1
	a. Humayun b. Akbar c. Babur d. Jahangir Ans –		
	b. Akbar		
18	Choose the correct place from the given options.		1
	Dussehra festival was held with great prestige and power at _____ the Vijayanagar empire.		
	a. Hazara Rama Temple b. Virupaksha Temple c. Lotus Mahal d. Mahanavami Dibba. Ans –		
	d. Mahanavami Dibba.		
19	Why was the task of defining minority rights in the Constituent Assembly difficult?		1
	Choose the correct option from the following: -		
	a. Different groups had different demands regarding rights.		
	b. British did not want to include it in the constitutional frame work.		
	c. Gandhiji opposed the idea of special rights for some sections.		
	d. Rights of people in Princely states were ambiguous.		

	Ans - a. Different groups had different demands regarding rights.	
20	<p>Identify the name of the person from the information given below.</p> <p>a. He was born at Tangier in one of the most respectable and educated family. b. He considered experience gained through travel as a source of knowledge than books. c. He had travelled extensively in middle east and few trading ports on the coast of East Africa. d. He wrote a book named Rihla</p> <p>Options a. Ibn Battuta b. Francois Bernier c. Al Biruni d. Domingo Paes</p> <p>Ans- a. Ibn Battuta</p>	1
21	<p>Gandhiji asked for the remission of taxes for the peasants in which of the following movement?</p> <p>a. Rowlatt satyagraha b. Champaran Satyagraha c. Kheda Satyagraha d. Salt Satyagraha</p> <p>Ans- c. Kheda Satyagraha</p>	1
SECTION B		
SHORT ANSWER TYPE QUESTIONS (3*6=18)		
22	<p>Describe any three features of the burial sites in Harappa.</p> <p>Answer-- • Burial sites in Harappa were not so elaborate, generally they were laid in pits.</p> <ul style="list-style-type: none"> • Sometimes there were hollowed out spaces lined with bricks. • Some graves contained pottery and ornaments perhaps indicating life after death. <p>Findings in the Harappan burial site concludes that archaeologists could not trace enormous quantities of wealth buried along with the dead.</p> <p>Any three points to be described.</p> <p>OR, Describe any three features of the ‘Great Bath’ used in the Harappan settlements.</p> <p>Answer— The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.</p> <ul style="list-style-type: none"> • 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. • There were rooms on three sides, in one of which was a large well. Water from the tank flowed into a huge drain. 	3
118		

	<ul style="list-style-type: none"> • 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. • The uniqueness of the structure has led scholars to suggest that it was meant for a special ritual bath. Any three points to be described. 	
23	<p>Critically examine the limitations of the inscriptional evidence in understanding political and economic history of India.</p> <p>Answer- • Although several thousand inscriptions have been discovered, not all have been deciphered, published and translated.</p> <ul style="list-style-type: none"> • Many more inscriptions must have existed, which have not survived the ravages of time. • The content of inscriptions almost invariably projects the perspective of the person(s) who, commissioned them. • Routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions. • From the mid-twentieth century onwards, issues such as economic change, and the ways in which different social groups emerged have assumed far more importance for the historians which led to fresh investigations of old sources, and the development of new strategies of analysis. • Thus, the inscriptions had limitations in interpreting the political and economic history of India. <p>Any three points to be examined</p>	3
24	<p>“India had unique system of communication during the 14th century” Examine the statement made by Ibn Battuta.</p> <p>Answer- • Ibn Battuta was amazed by the efficiency of the Communication system present in the Fourteenth century in India.</p> <ul style="list-style-type: none"> • He described that 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. • According to him the India the postal system is of two kinds. The horse post, called uluq, is run by royal horses stationed at a short distance of every four miles, and the other was the foot-post which has three stations per mile; it is called dawa. 	3

	<ul style="list-style-type: none"> • The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days. • At every third mile outside a village were three pavilions in which men used to sit 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, the man 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, the same process continues till the letter reaches its destination. This foot-post is quicker than the horse-post. <p>Any three points to be examined</p>	
25	<p>Analyse the main features of Amara nayaka system which was introduced in the Vijayanagar Empire.</p> <p>Answer- • The Amara-nayaka system was a major political innovation of the Vijayanagar Empire. It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate.</p> <ul style="list-style-type: none"> • The Amara-nayakas were military commanders who were given territories to govern by the raya. • They collected taxes and other dues from peasants, crafts persons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. • These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works. • The Amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another to prove their control over the Amara nayakas. <p>Any three points to be described.</p>	3
26	<p>“The Burdwan auction had a strange twist and was considered as a big public event in 1797”, explain the statement.</p>	3

Answer • The East India Company had fixed the revenue that each zamindar in their territories in India had to pay.

- The estates of those who failed to pay the revenue, were auctioned. Raja of Burdwan had failed to pay the revenue. His estates had been put up for auction.

- Numerous purchasers came to the auction and the estates were sold to the highest bidder. But the Collector soon discovered a strange twist to the tale.

- A British collector had soon discovered that many of the purchasers were servants and agents of Raja who had bought the land on behalf of their master.

- Over 95 per cent of the sales at the auction was fictitious.

- The Raja's estates had been publicly sold, but he remained in control of his zamindari.

This incident was a strange twist in the auction of estates of Raja of Burdwan

Any three relevant points to be explained.

27

“The relationship of the sepoy with the superior white officers underwent a significant change in the years preceding the uprising of 1857”, support the statement with examples.

Answer • The relationship of the sepoy with their superior white officers underwent a significant change in the years preceding the uprising of 1857.

- In the 1820s, white officers made it a point to maintain friendly relations with the sepoy.

They would take part in their leisure activities – they wrestled with them, fenced with them and went out hawking with them. Many of them were fluent in Hindustani and were familiar with the customs and culture of the country. These officers were disciplinarian and father figure rolled into one.

- In the 1840s, this began to change. The officers developed a sense of superiority and started treating the sepoy as their racial inferiors, riding roughshod over their sensibilities.

- Abuse and physical violence became common and thus the distance between sepoy and officers grew.

- Trust was replaced by suspicion. The fears of the sepoy about the new cartridge, their grievances about leave, their grouse about the increasing misbehaviour and racial abuse on the part of their white officers were communicated back to the villages.

Any three points to be explained.

OR “A cherry that will drop into our mouth one day”, who made this remark?

Explain the series of events that eventually led the cherry to fall into the mouth of the British

Answer “A cherry that will drop into our mouth one day”, who made this remark?

(1) Explain the series of events that eventually led the cherry to fall into the mouth of the British

(2) In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day”.

- Five years later, in 1856, the kingdom was formally annexed to the British Empire. The conquest happened in stages.

- The Subsidiary Alliance had been imposed on Awadh in 1801.

- As per the terms of this alliance the Nawab had to disband his military force allowed the British to position their troops within the kingdom and act in accordance with the advice of the British Resident.

3 • Deprived of his armed forces the Nawab became increasingly dependent on the British to maintain law and order within the kingdom, Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being misgoverned. Any other relevant points.

SECTION C LONG ANSWER TYPE QUESTIONS 3x8=24

28

“The Mahabharata is an invaluable source available to historians to study social practices and norms in early societies”, Justify the statement.

8

Answer- • Mahabharata a dynamic epic-contains vivid descriptions of battles, forests, palaces & settlements.

- Its growth was not hindered by its language.

- Over the centuries it has been written in many languages of the world.

- It depicts an on-going dialogue between the people & communities on the one hand and the authors on the other hand.

- It incorporated many stories that originated in different regions.

- Main story of the epic was often retold in different ways.

- Many episodes of this text had been depicted in sculptures and paintings.

- They also provide a wide range of themes & performing arts like plays, dances, and narratives.

Any eight points to be explained.

OR Examine the elements analysed by the historians on the text of Mahabharata.

Answer- • Historians often use textual traditions or content of text to understand the processes. Some texts lay down. Norms of social behaviour; others describe and occasionally comment on a wide range of social situations and practices.

- They can also catch a glimpse of some social actors from the inscriptions. As each text and inscription was written from the perspective of specific social categories, we need to keep in mind who composed what and for whom and when (the authors, the time and period).

- They also need to consider the language used, and the ways in which the text circulated. Used carefully, texts allow us to piece together attitudes and practices that shaped social histories.

- Two things became apparent: there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, also evident were enormous regional variations in the ways in which the text had been transmitted over the centuries. These variations were documented in footnotes and appendices to the main text.

- The understanding of these processes is derived primarily from texts written in Sanskrit.

- When issues of social history were explored for the first time by historians in the nineteenth and twentieth centuries, they tended to take these texts at face value – believing that everything that was laid down in these texts was practised. Subsequently, scholars began. studying other traditions, from works in Pali, Prakrit and Tamil.

- These studies indicated that the ideas contained in normative Sanskrit texts were overall recognised as authoritative and important. These elements were considered by historians while examining the text for reconstructing the social histories.

Any other relevant points

29 **Examine the evidence that suggests land revenue was important for the Mughal Fiscal system.** 8

Answer- • Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production, and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.

- This apparatus included the office (daftar) of the diwan who was responsible for supervising the fiscal system of the empire.
- Revenue officials and record keepers penetrated the agricultural domain and became a decisive agent in shaping agrarian relations.
- The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.
- The land revenue arrangements consisted of two stages – first, assessment and then actual collection. The jama was the amount assessed, as opposed to hasil, the amount collected.
- Akbar decreed that while he should strive to make cultivators pay in cash, the option of payment in kind was also to be kept open. While fixing revenue, the attempt of the state was to maximise its claims.
- Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar’s rule.
- Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. Any eight points to be analysed.

OR Examine the condition of zamindars in Mughal agrarian society.

Answer-- • The zamindars who were landed proprietors who also enjoyed certain social and economic privileges by virtue of their superior status in rural society.

- Caste was one factor that accounted for the elevated status of zamindars, another factor was that they performed certain services (khidmat) for the state.
- The zamindars held extensive personal lands termed milkiyat, meaning property. Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour.
- The zamindars could sell, bequeath, or mortgage these lands at will. Zamindars also derived their power from the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially. Control over military resources was another source of power. Most zamindars had fortresses (qilachas) as well as an armed contingent comprising units of cavalry, artillery, and infantry.
- if we visualise social relations in the Mughal countryside as a pyramid, zamindars clearly constituted its very narrow apex. Abu’l Fazl’s account indicates that an “upper-caste”,

	<p>Brahmana-Rajput combine had already established firm control over rural society. It also reflects a fairly large representation from the so-called intermediate castes, as well as a liberal sprinkling of Muslim zamindaris.</p> <ul style="list-style-type: none"> • Contemporary documents give the impression that conquest may have been the source of the origin of some zamindaris. The dispossession of weaker people by a powerful military chieftain was quite often a way of expanding a zamindari. • It is, however, unlikely that the state would have allowed such a show of aggression by a zamindar unless he had been confirmed by an imperial order (sanad). • More important were the slow processes of zamindari consolidation, which are also documented in sources. This involved colonisation of new lands, by transfer of rights, by order of the state and by purchase. These were the processes which perhaps permitted people belonging to the relatively “lower” castes to enter the rank of zamindars as zamindaris were bought and sold quite briskly in this period. (Any eight points) 	
30	<p>‘The Quit India Movement genuinely was a mass movement’ justify the statement.</p> <p>Answer: After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against British rule. “Quit India” was genuinely a mass movement, bringing into its ambit hundreds of thousands of ordinary Indians. It especially energised the young who, in very large numbers, left their colleges to go to jail.</p> <ul style="list-style-type: none"> • Failure of Cripps Mission led to the launch of Quit India movement in August 1942 for the liquidation of British imperialism. • Dissatisfaction from the Govt. of India act 1935. • Gandhi ji and other important leaders were arrested and jailed. • The mass movement was left to the young people of India. • Younger activists organised strikes and acts of sabotage. • Brought into the movement hundreds of Indians. • Socialist members like Jayaprakash Narayan were very active in the underground resistance. • ‘Independent’ govt. Was proclaimed in many districts like Satara, Medinipur, etc. • British used force to suppress the movement but failed. • Thousands of ordinary citizens joined the Movement. • Young people participated in large numbers. • Muslim League was working on expanding its base. 	8

• In 1944, Gandhi was released from jail. Elaborate the points given above. Any eight points.

OR Examine the different kinds of sources from which the political career of Gandhiji and the history of the National movement could be reconstructed.

Answer: In the history of nationalism, a single individual is often identified with the making of a nation. Mahatma Gandhi has been regarded as the ‘Father’ of the Indian nation.

In so far as Gandhiji was the most influential and revered of all the leaders who participated in the freedom struggle. Mahatma Gandhi’s political career was shaped and constrained by the society in which he lived. There are many kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.

The Sources to know about mahatma Gandhi and nationalist role are--

- Public voice and private scripts
- Speeches of Gandhiji and his contemporaries on his political role.
- Personnel and private letters on political & private thoughts about the country.
- Journals published by the govt etc.
- Autobiographies retrospective account
- Records written by policemen & officials.
- Newspapers on the conversion of political movement into mass movement.
- Records prepared by home ministry department.
- Information from the localities and common people.
- Pictures of Gandhi reveal how he was perceived by the people.
- Fortnightly reports of various provinces. Elaborate the points given above.

Any eight points

SECTION -D

SORCE BASED QUESTIONS 3*4=12

31	<p>Read the following source carefully and answer the questions that follow.</p> <p style="text-align: center;">The world beyond the palace</p> <p>Just as the Buddha’s teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, from a Prakrit text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world: If the whole world and all its treasures were yours, you</p>	4
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would not be satisfied, nor would all this be able to save you. When you die, O king and leave all things behind, dhamma alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world). I shall live as a nun without offspring, without desire, without the love of gain, and without hatred ... Those who have enjoyed pleasures and renounced them, move about like the wind, and go wherever they please, unchecked like birds in their flight ... Leave your large kingdom ... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy....

31.1 Identify the person who persuaded the king to renounce the world. (1)

31.2 “Oh king, dhamma alone and nothing else will save you”-. What does the word “dhamma” signify and whose teachings was followed by the disciple. (2)

31.3 Under which context the following statement “unchecked like birds in their flight.....” was told by the disciple of Mahavira? (1)

Answer- 31.1-The queen Kamalavati persuaded the king to renounce the world.

31.2- Dhamma refers to “the truth”, that can save one, nothing else. The disciple was following the preaching’s of Mahavira.

31.3 - One who has left the worldly pleasures, will flow like a wind and fly like a bird without any worries. He wanted people to Detach from everything, let go of what gives pleasures and creates desire.

32. **Read the source carefully and answer the questions that follow:** 4

A demon?

This is an excerpt from a poem by Karaikkal Ammaiyar in which she describes herself: The female Pey (demoness) with . . . bulging veins, protruding eyes, white teeth and shrunken stomach, red haired and jutting teeth lengthy shins extending till the ankles, shouts and wails while wandering in the forest. This is the forest of Alankatu, which is the home of our father (Shiva) who dances ... with his matted hair thrown own in all eight directions, and with cool limbs.

32.1. How beauty has been personified by Karaikkal Ammaiyar? (1)

32.2. “Bulging veins, protruding eyes, white teeth and shrunken stomach”, “Shouts and wails” State the reason behind the poet’s condition in the excerpt given. (2)

32.3. Examine the phrase “.With his matted hair thrown in all eight directions” (1)

Answer 32.1. Karaikal Ammaiyar personified beauty as “Pey” or Demoness”

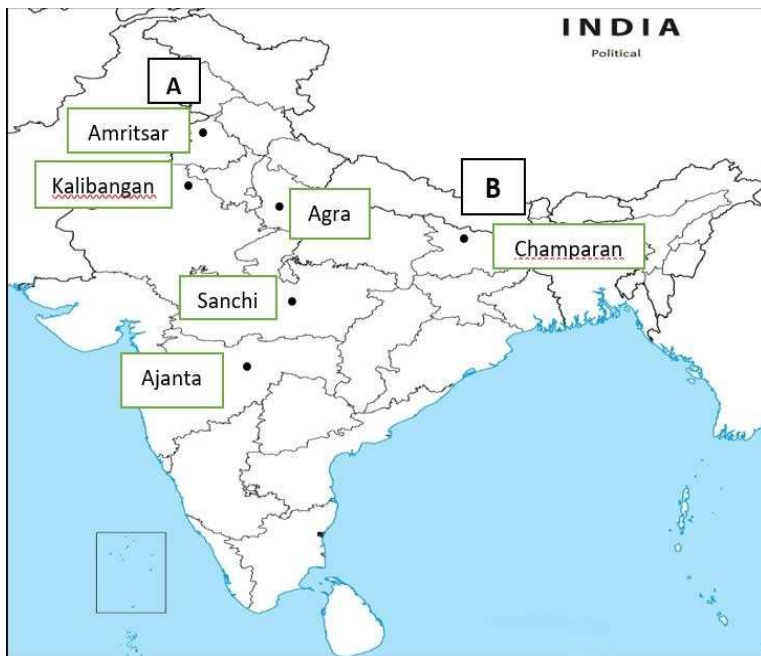
	<p>32.2 The poet was mad as she was shouting and wailing in the devotion of Lord Shiva and she was desperately searching for him in Alankadu and hence her appearance has become “Bulging veins, protruding eyes, white teeth and shrunken stomach.”</p> <p>32.3. The Phrase infers Lord shiva dancing in Alankadu where in, his matted hair was thrown in all eight directions while dancing with his limbs freely moving in the air.</p>	
33	<p>Read the following source carefully and answer the questions that follow: “The 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 will 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? CAD, VOL.V</p> <p>33.1. ‘They have left a legacy behind “who is referred as’ They’ ‘in this statement. (1)</p> <p>33.2. What do you infer from the statement ‘they have left the legacy behind Are we to get out of it or not’? (2)</p> <p>33.3. Identify the ultimate message stressed by Sardar Valla Bhai Patel in his speech. (1)</p> <p>Answer33.1. The British</p> <p>33.2. The British did not want Indians to be united, they applied divide and rule policy, for their easy administration and they created a division which had affected the life of the people/ entire nation and hence the need to get out of it was insisted.</p> <p>33.3. He was urging the people of our country not to adopt the legacy left behind by the British called ‘separation’/divide and rule policy.</p>	4
34.	<p>34.1 On the given political map of India, locate and label the following with appropriate symbols: (3)</p> <p>a. Kalibangan, a Harappan site</p> <p>b. Agra, a territory under Babur, Akbar, and Aurangzeb</p> <p>c. Sanchi, a Buddhist site OR d. Ajanta, a Buddhist site</p>	3+2

34.2. On the same outline map, two places have been marked as A and B, which are centres of the National movement.

Identify them and write their correct names on the lines drawn near them. (2)

34.2. - Ans- A- Amritsar

B- Champaran



Note: The following questions are for the Visually Impaired

Candidates only in lieu of Q.No.34

34.1. (a) Mention any two sites of Harrapan period.

34.2(a) Mention any one Territory under Ashokan empire.

OR

(b)Where is Brihadishvara temple located?

34.3. Mention any two centres of the Gandhian movement.

Ans- 34.1. (a)- Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageswar, Lothal, Mohenjodaro, Chanhudaro, KotDiji (Any two)

Ans- 34.2. (a)-Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa. (Anyone)

OR

Ans- (b)---Thanjavur

34.4- Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay, Karachi (Any two)