

KENDRIYA VIDYALAYA SANGATHAN

ZONAL INSTITUTE OF EDUCATION AND TRAINING
MYSORE



STUDY MATERIAL
HISTORY – XII (027)

DIRECTOR'S MESSAGE



It is with profound delight and utmost pride that I announce the publication of our study material for class **XII History** for the session 2023-24. It's my firm belief that access to quality education should know no boundaries, transcending social and economic constraints. Our collective vision is to empower all students with the tools for success and intellectual growth.

With their steadfast dedication PGTs History of Bangalore, Chennai, Ernakulam & Hyderabad regions of Kendriya Vidyalaya Sangathan have invested their knowledge, expertise, and passion into meticulously crafting these study materials to complement the classroom learning experience of the students.

These materials serve as invaluable aids for self-study since they are comprehensive, well-structured, and presented in a manner that is easy to comprehend. It is with pleasure that I place on record my commendation for the commitment and dedication of the team of teachers which included the Training Associate (Mr. S Murugan) from ZIET Mysore who has been the Coordinator of this assignment and all the concerned PGTs in History subject experts from the four feeder regions of ZIET Mysore.

Wishing you all the very best in your academic journey!

MENAXI JAIN
DIRECTOR
ZIET MYSORE

Content development team

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11	Mr. Krishna Singh	PGT(History)	Portblair No.2
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CLASS XII COURSE STRUCTURE(HISTORY)			
Theory Paper			
S. No	Part	Period	Marks
1	Themes in Indian History Part--I	60	25
2	Themes in Indian History Part--II	60	25
3	Themes in Indian History Part -- III	60	25
4	Map	15	05
	Total	195	80

CLASS XII COURSE STRUCTURE

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3	Themes in Indian History Part -- III	60	25
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	Total	195	80

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

10	Rebels and Raj 1857 Revolt and its Representations	15	
11	Mahatma Gandhi and the National Movement Civil Disobedience and Beyond	15	
12	Framing of the Constitution The Beginning of a New Era	15	
	Including Map work of the related Themes	15	05
	Theory Total		80
	Project Work	25	20
	TOTAL	220	100

CLASS XII COURSE CONTENT			
Theme No. and Title	Specific learning objectives	Suggestive Teaching learning process	Learning outcome with specific competencies
Themes in Indian History Part—I			
1 BRICKS, BEADS AND BONES The Harappan Civilisation	<ul style="list-style-type: none"> • Familiarize the learner with the early urban centers as economic and social institutions. • Introduce the ways in which new data can lead to a revision of existing notions of history. • Find the difference between an archeologist and historian who Investigate and interpret historical and contemporary sources. 	<ul style="list-style-type: none"> ▪ Inquiry based use of questions to explore. ▪ Illustrate how archaeological excavations are undertaken, and their findings are interpreted. ▪ Use of Picture charts and Map reading to trace the growth of urban centres. 	<ul style="list-style-type: none"> ❖ To investigate, explore and interpret the early urban centres and social institutions. ❖ State and deduce the multi-lateral aspects of Harappan civilization to understand the first civilization of the world. ❖ Investigate and interpret historical and contemporary sources and viewpoints of ASI and historians on Harappa.

<p style="text-align: center;">2 KINGS, FARMERS AND TOWNS: Early States and</p>	<ul style="list-style-type: none"> • To Familiarize the learner with major trends in the political and economic history of the subcontinent. • Introduce inscriptional 	<ul style="list-style-type: none"> ▪ Use of Archaeological Evidence Videos and Narration method to bring an understanding of the trends. ▪ Virtual tour to analyse and understand the inscriptions 	<ul style="list-style-type: none"> ❖ To critically evaluate and interpret major trends in the political and economic history of the subcontinent. ❖ Decode inscriptional evidence.
<p style="text-align: center;">Economies (c.600 BCE600 CE)</p>	<p style="text-align: center;">analysis and the ways in which these have shaped the understanding of political and economic processes · Critically examine the limitations of inscriptional evidence.</p>		<ul style="list-style-type: none"> ❖ Analyse inscriptional evidences and the ways in which these have shaped the understanding of political and economic processes.
<p style="text-align: center;">3 KINSHIP, CASTE AND CLASS, Early Societies (c. 600 BCE600 CE)</p>	<ul style="list-style-type: none"> • To Familiarize the learners with issues in social history. • Introduce the strategies of textual analysis and their use in reconstructing social history. • To appraise the condition of women during Mahabharata age. 	<ul style="list-style-type: none"> ▪ Narration of the issues in social history. ▪ Story boards can be used to discuss the scriptures of ancient India. ▪ Debate & Group discussion condition of women during Mahabharata age. 	<ul style="list-style-type: none"> ❖ To examine, analyse the issues of social history. ❖ Analyse social norms in order to understand the perspectives of society given in the scriptures of ancient India. ❖ Examine the varied dimensions explored by historians in order to understand dynamic approach of Mahabharata..
<p style="text-align: center;">4THINKERS, BELIEFS AND BUILDINGSCultural Developments (c. 600 BCE600 CE)</p>	<ul style="list-style-type: none"> • Discuss the major religious developments in early India. • Introduce strategies of visual analysis and their use in reconstructing the theories of religion. 	<ul style="list-style-type: none"> ▪ Use of flow chart and Tabular columns to compare the major religions in ancient India. ▪ Picture chart to discuss the stories in the sculptures. 	<ul style="list-style-type: none"> ❖ To infer and compare the major religious developments in early India. ❖ Elucidate the rich religious sculpture and infer the stories hidden in it.

- Reconstructing the Mauryan administration with help of Arthashastra Indica and other sources.

- Use of map to locate the places of religious development.

- ❖ To create a picture album of the Buddhist sculpture/

Themes in Indian History Part—II

**5
THROUGH THE
EYES OF
TRAVELLERS
Perceptions of
Society
(c. tenth to
seventeenth
centuries)**

- Familiarize the learner with the salient features of social histories described by the travellers.
- Discuss how traveller’s accounts can be used as sources of social history.
- Familiarise with the accounts of foreign travellers in order to understand the social political and economic life in the medieval period.

- Think Pair and share the features of social history as narrated by travellers.
- Reading the text for knowing the traveller’s accounts which is the source of social history.
- Narration of the writings of all the travellers.

- ❖ To understand salient features of social histories described by the travellers and apply the learning in real life.
- ❖ Elucidating the accounts of foreign travellers in order to understand the social political and economic life during the tenure of different rulers in the medieval period.
- ❖ Compare and contrast the perspectives of Al Biruni, Ibn Battuta and Bernier towards Indian society.

**6
BHAKTI –SUFİ
TRADITIONS
Changes in
Religious**

- Familiarize the learner with the religious developments.
- Discuss ways of analysing devotional literature as

- Use chronological order to track the developments.
- Venn diagram to make comparison of different religious movements.

- ❖ Understand the religious developments.
- ❖ Summarize the philosophies of different Bhakti and Sufi

<p>Beliefs and Devotional Texts (c. eighth to eighteenth centuries)</p>	<p>sources of history.</p> <ul style="list-style-type: none"> • Understand the religious developments during medieval period. • Understand the religious movement in order and its impact. 	<ul style="list-style-type: none"> ▪ Group discussion on the value impact. 	<p>saints to understand the religious developments during medieval period.</p> <ul style="list-style-type: none"> ❖ Comprehend the religious movement in order to establish unity, peace harmony and brotherhood in society
<p>7AN IMPERIAL CAPITAL: VIJAYANAGARA(c. fourteenth to sixteenth centuries)</p>	<ul style="list-style-type: none"> • Acquaint the learner with the buildings monuments that were built during the time. • To examine the ‘excerpts or the sources more closely and discuss the ways in which architecture can be analysed to reconstruct history. • Analyse city planning, water management system, administration of the rulers with the help of literary accounts of foreign traveller’s and architectural evidence. 	<ul style="list-style-type: none"> ▪ Visit museums attached to archaeological sites.To learn about the nature, characteristics and significance of archaeological artefacts, historical monuments which could be of political, social, or religious significance. ▪ View documentary Videos and observe Pictures on architecture. ▪ Graphic organisers to make comparison of the study reports. 	<ul style="list-style-type: none"> ❖ Students will be able to Classify the distinctive architectural contributions of the Vijayanagar empire to comprehend the richness of mingled cultures of deccan India. ❖ Analyse accounts of foreign traveller’s on Vijayanagar in order to interpret political, social and cultural life of the city. ❖ Assess and appreciate the city planning, watermanagement system, administration of the rulers

**8
PEASANTS,
ZAMINDARS
AND THE STATE
Agrarian Society
and the Mughal
Empire (c.
sixteenth
seventeenth
centuries)**

- Engage the students to discuss the developments in agrarian relations.
- Discuss how to supplement official documents with other sources.
- Elaborate the agrarian changes occurred during sixteenth and seventeenth centuries.
- Explain the changes and differences in the agrarian sectors.

- Group discussion on the agrarian development and impact.
 - Create a Venn diagram or a table and compare the changes during the 16th and 17th century,
 - Debate on the differences in the sector and arrive on the impact.

- ❖ Comprehend the facets of agrarian developments in order to understand the relationship between the state and the agriculture during Mughal period.
- ❖ Compare and contrast the agrarian changes occurred during sixteenth and seventeenth centuries.
- ❖ Make a table and bring out the differences in the agrarian sector.

Themes in Indian History-3

**09
COLONIALISM
AND THE
COUNTRYSIDE
Exploring Official
Archives**

- Discuss how colonialism affected zamindars, peasants and artisans.
- Explain the revenue systems introduced by the British to Comprehend the problems and limits of using official sources for understanding the lives of the people.
- Discuss about the types of records and reports.

- Discussion and deliberation on the colonialism and revenue system.
 - list the problems for understanding the lives of the people.
 - Classify the records and reports.

- ❖ Evaluate the revenue systems introduced by the British to understand the economic aspects of colonization in India.
- ❖ Analyse the colonial official records & reports to understand the divergent interest of British and Indians.

	<p>maintained by the rural society• Understand the divergent interest of the British in the society and on the Indians.</p>		<p>❖ Find solution to be taken to protect the peasants and artisans in this century</p>
<p>10 REBELS AND THE RAJ: 1857 Revolt and its Representations</p>	<ul style="list-style-type: none"> • Discuss how the events of 1857 are being interpreted. • Discuss how visual material can be used by historians to narrate events. • Understand the planning and execution of the plan. • Highlight the united contribution made by the Indian soldiers. 	<ul style="list-style-type: none"> ▪ Movie or video watching on events of 1857 followed by discussion. ▪ Problem solving method to question the events and suggest actions. 	<ul style="list-style-type: none"> ❖ To examine the events of 1857. ❖ Correlate the Planning and coordination of the rebels of 1857 to infer its domains and nature. ❖ Examine the momentum of the revolt to understand its spread. ❖ Analyse how revolt created vision of unity amongst Indians. nationalist and British.
<p>11 MAHATMA GANDHI AND THE NATIONALIST</p>	<ul style="list-style-type: none"> • To acquaint the learner with significant elements of the Nationalist movement and the nature of Gandhian leadership. 	<ul style="list-style-type: none"> ▪ Collaborate and create. a timeline of the movement. ▪ Making a collage of events. individuals, and institutions 	<ul style="list-style-type: none"> ❖ Understand the nationalist movement in chronological order.

<p>MOVEMENT Civil Disobedience and Beyond</p>	<ul style="list-style-type: none"> • Discuss how Gandhi was perceived by different groups. • Examine how historians need to read and interpret newspapers diaries and letters as a historical source. • Throw light on nationalism and patriotism. 	<p>under the Gandhian leadership.</p> <ul style="list-style-type: none"> ▪ Doing a Project on historical source such as newspapers, biographies and auto- biographies diaries and letters. 	<ul style="list-style-type: none"> ❖ Correlate the significant elements of the nationalist movement and the nature of ideas, individuals, and institutions under the Gandhian leadership. ❖ Debate on the significant contributions of Gandhi to understand his mass appeal for nationalism. ❖ Explore the ways of interpreting historical source such as newspapers, biographies and auto- biographies diaries and letters
<p>12FRAMING THE CONSTITUTIONThe Beginning of a New Era</p>	<ul style="list-style-type: none"> • Discuss how the founding ideals of the new nation state were debated and formulated. • Understand how such debates and discussions can be read by historians. • Discuss the other countries constitution and compare. 	<ul style="list-style-type: none"> ▪ Mock session of the assembly to debate and discuss the ideals. ▪ Use sources & case studies for a Group discussion. 	<ul style="list-style-type: none"> ❖ Highlight the role of Constituent Assembly to understand functionaries in framing the constitution of India. ❖ Analyse how debates and discussions around important issues in the Constituent features of our constitution.

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, Braghukachchha, Shravasti, 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

3. Assessment of Project Work:

1. Project Work has broadly the following phases: Synopsis/ Initiation, Data Collection, Data Analysis and Interpretation, Conclusion.
2. The aspects of the project work to be covered by students can be assessed during the academic year.
3. 20 marks assigned for Project Work can be divided in the following manner:

PROJECT WORK: 20 Marks

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

Month	Periodic work	Rubrics	Assessment	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

BASED ON LATEST CBSE EXAM PATTERN FOR THE SESSION 2023-2024

LIST OF MAPS

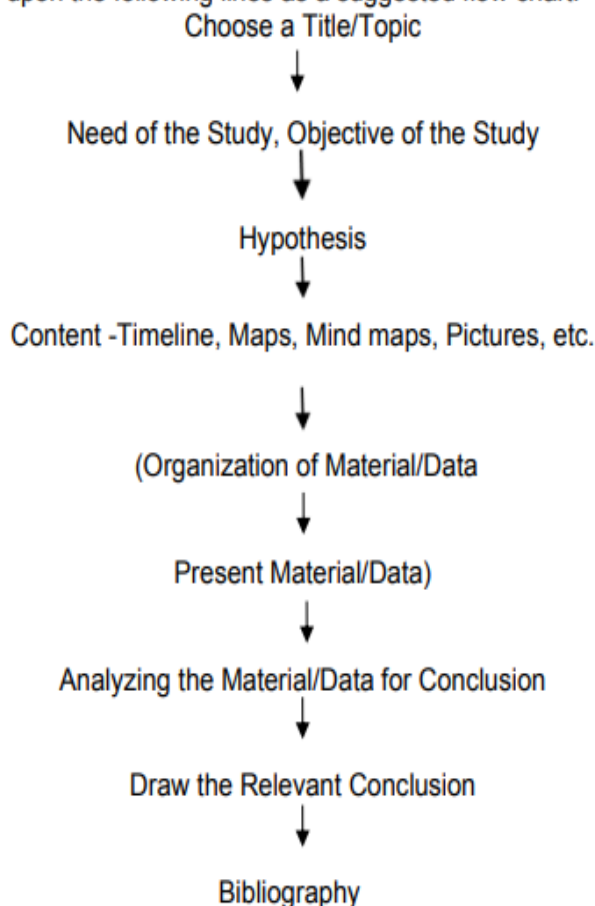
Book 1		
1	Page 2	Mature Harappan sites: <ul style="list-style-type: none"> ● Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, KotDiji.
2	Page 30	Mahajanapada and cities: <ul style="list-style-type: none"> ● Vajji, Magadha, Kosala, Kuru, Panchala, Gandhara, Avanti, Rajgir, Ujjain, Taxila, Varanasi.
3	Page 33	Distribution of Ashokan inscriptions: <ul style="list-style-type: none"> ● Kushanas, Shakas, Satavahanas, Vakatakas, Guptas ● Cities/towns: Mathura, Kannauj, Puhar, Braghukachchha ● Pillar inscriptions – Sanchi, Topra, Meerut Pillar and Kaushambi. ● Kingdom of Cholas, Cheras and Pandyas.
4	Page 43	Important kingdoms and towns: <ul style="list-style-type: none"> ● Kushanas, Shakas, Satavahanas, Vakatakas, Guptas ● Cities/towns: Mathura, Kanauj, Puhar, Braghukachchha, Shravasti, Rajgir, Vaishali, Varanasi, Vidisha
5	Page 95	Major Buddhist Sites: <ul style="list-style-type: none"> ● Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nasik, Bharhut, Bodh Gaya, Ajanta.
Book 2		
6	Page 174	Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar, Tirunelveli
7	Page 214	Territories under Babur, Akbar and Aurangzeb: <ul style="list-style-type: none"> ● Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.
Book 3		
8	Page 297	Territories/cities under British Control in 1857: Punjab, Sindh, Bombay, Madras Fort St. David, Masulipatam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Patna, Benaras, Allahabad and Lucknow.
9	Page 305	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.

Guidelines for History Project Work: 20 Marks

One Project to be done throughout the session, as per the existing scheme.

1. Steps involved in the conduct of the project:

Students may work upon the following lines as a suggested flow chart:



2. Expected Checklist for the Project Work:

- Introduction of topic/title
- Identifying the causes, events, consequences and/or remedies
- Various stakeholders and effect on each of them
- Advantages and disadvantages of situations or issues identified
- Short-term and long-term implications of strategies suggested during research
- Validity, reliability, appropriateness, and relevance of data used for research work and for presentation in the project file
- Presentation and writing that is succinct and coherent in project file
- Citation of the materials referred to, in the file in footnotes, resources section, bibliography etc.

3. Assessment of Project Work:

- Project Work has broadly the following phases: Synopsis/ Initiation, Data Collection, Data Analysis and Interpretation, Conclusion.
- The aspects of the project work to be covered by students can be assessed during the academic year.
- 20 marks assigned for Project Work can be divided in the following manner:

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 Collection.	6
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January/ February	Final Assessment and VIVA by both Internal and External Examiners	External/ Internal Viva based on the project	4
		TOTAL	20

4. Viva-Voce

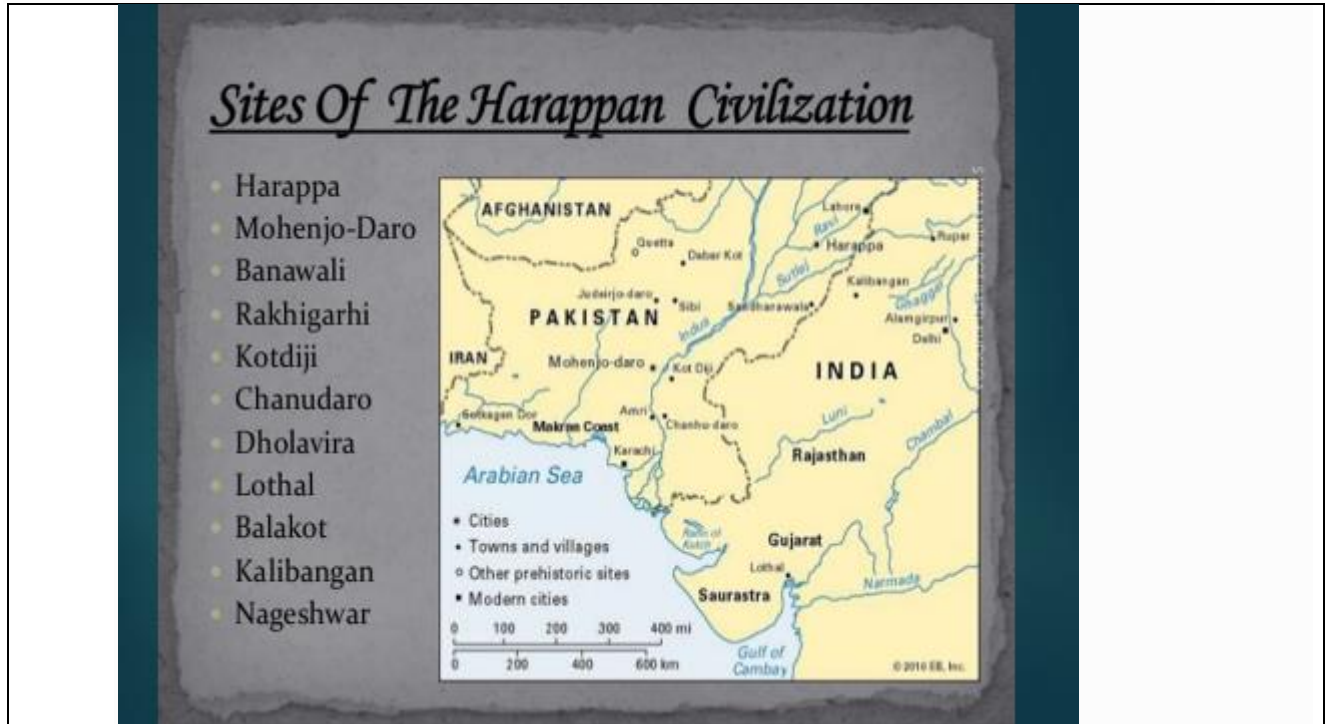
- At the end, each learner will present the research work in the Project File to the External and Internal examiner.
- The questions should be asked from the Research Work/ Project File of the learner.
- The Internal Examiner should ensure that the study submitted by the learner is his/her own original work.

In case of any doubt, authenticity should be checked and verified. *****

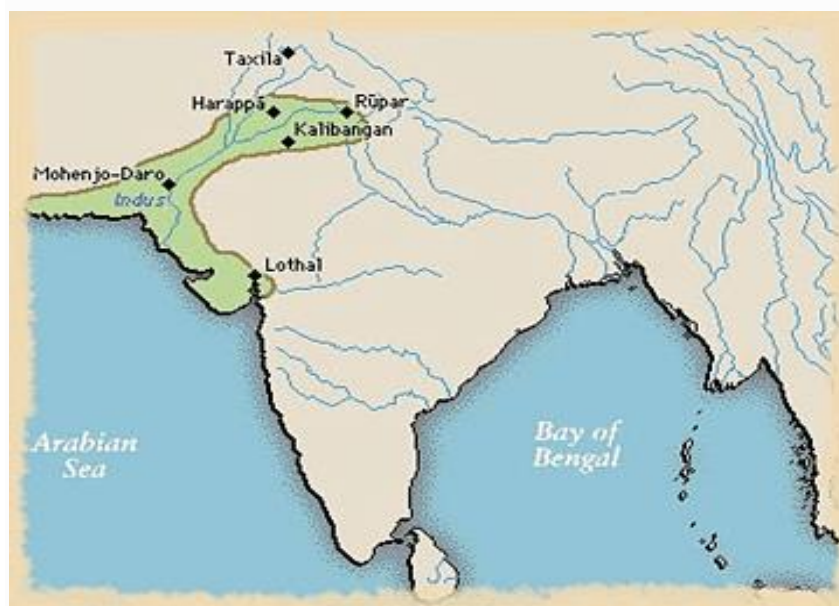
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SN	TOPIC	OTQ	SA	LA	PASS AGE	MAP	TOTAL
1	BRICKS, BEADS AND BONES The Harappan Civilization:	1(7)	3(3)	8(1)	4(1)	5	25
2	KINGS, FARMERS AND TOWNS: Early States and Economies (c. 600 BCE-600 CE)						
3	KINSHIP, CASTE AND CLASS Early Society Societies (C. 600 BCE-600 CE)						
4	THINKERS, BELIEFS AND BUILDINGS Cultural Developments (c. 600 BCE - 600 CE)						
5	THROUGH THE EYES OF TRAVELLERS Perceptions of Society (c. tenth to seventeenth century)	1(7)	3(3)	8(1)	4(1)	5	25
6	BHAKTI –SUFI TRADITIONS: Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries)						
7	AN IMPERIAL CAPITAL: VIJAYANAGARA (c. fourteenth to sixteenth centuries)						
8	PEASANTS, ZAMINDARS AND THE STATE: Agrarian Society and the Mughal Empire (c. sixteenth-seventeenth centuries)						
9	COLONIALISM AND THE COUNTRYSIDE: Exploring Official Archives	1(7)	3(3)	8(1)	4(1)	5	25
10	REBELS AND THE RAJ: 1857 Revolt and its Representations						
11	MAHATMA GANDHI AND THE NATIONALIST MOVEMENT: Civil Disobedience and Beyond						
12	FRAMING THE CONSTITUTION: The Beginning of a New Era						
	TOTAL	21X1=21	6X3=18	8X3=24	4X3=12	5	80

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

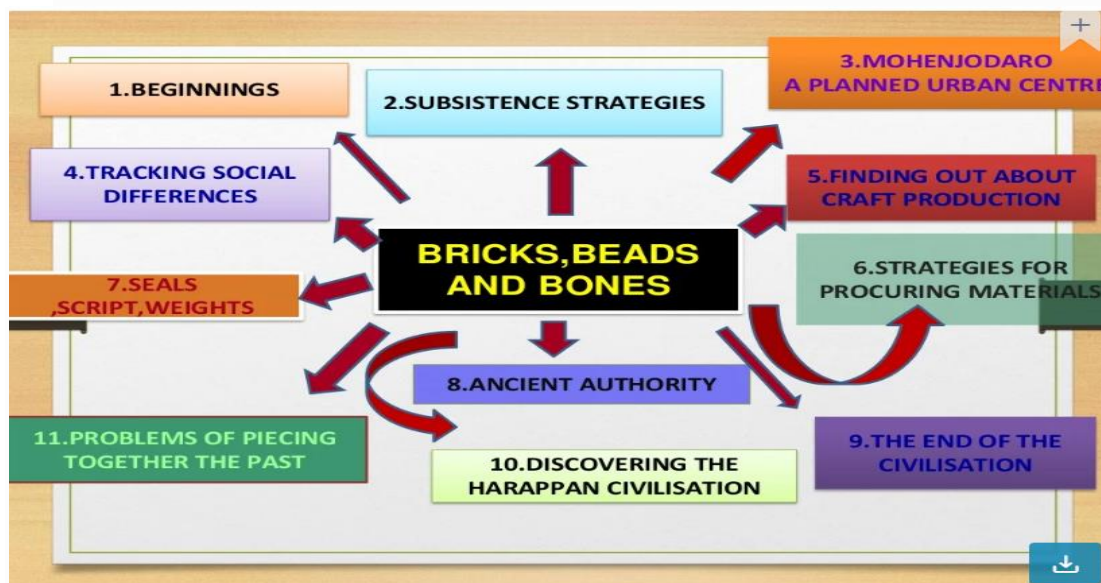


Map showing some Mature Harappan Culture sites



Key concepts in nutshell

- ❖ Early Harappan culture – Before 2600 BCE
- ❖ Mature Harappa culture – 2600 BCE to 1900 BCE
- ❖ Late Harappa culture – After 1900 BCE
- ❖ Extent of Harappan civilisation: -
- ❖ Northern boundary- Manda Southern Boundary- Daimabad
- ❖ Eastern boundary- Alamgirpur Western boundary- Sutkagendor Characteristics of the Harappan Civilisation.



Harappa

Harappa was destroyed by brick robbers. Alexander Cunningham noted that the amount of brick taken from the ancient site was enough to lay bricks for “about 100 miles” of the railway line between Lahore and Multan.

Food habits of Harappan people

- They ate plant and animal products, including fish.
- Archaeologists found shreds of evidence from charred grains and seeds.
- Bones of Wild species found.
- Bones of fish and fowl are found.

Agricultural technologies of Harappa

- Oxen were used for plowing (Representations on seals and terracotta sculpture)

- Terracotta models of the plow have been found at sites in Cholistan(Pakistan) and at Banawali (Haryana).
- Evidence of a plowed field at Kalibangan (Rajasthan)
- The plowed field at Kalibangan had two sets of furrows suggesting that two different crops were grown
- Traces of canals have been found at Shortughai in Afghanistan.
- Water reservoirs located in Dholavira (Gujarat)

Food processing technologies of Harappa

- Processing of food required grinding equipment, vessels for mixing, blending, and cooking.
- These were made of stone, metal, and terracotta.
- Saddle quern was used for grinding cereals.

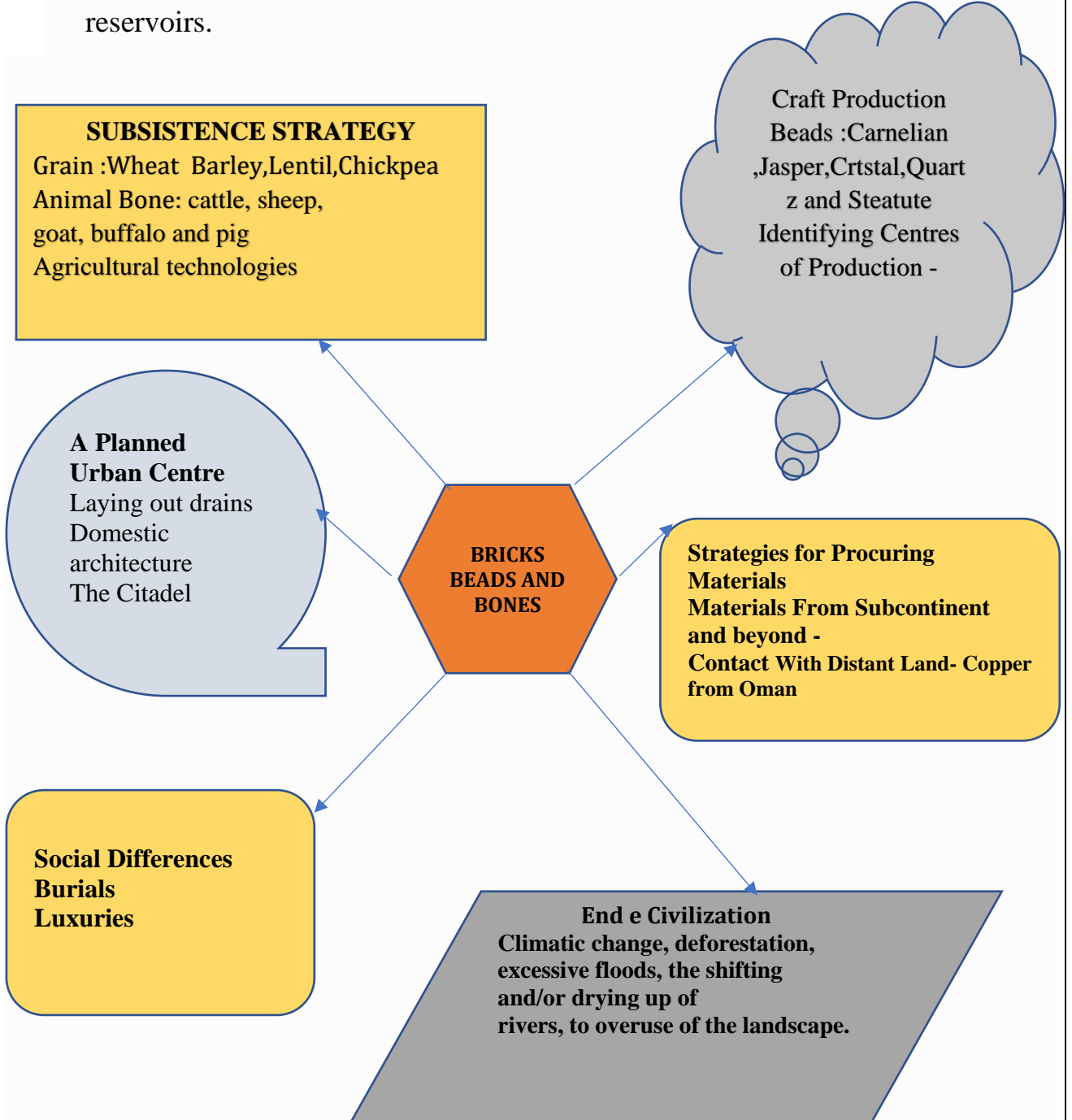
Subsistence strategies

- ❖ The Harappans ate wide range of plants and animal products.
- ❖ **Archaeologists** have been able to reconstruct dietary practices from finds of charred grains and seeds.
- ❖ **Archaeo-botanists**, who are specialists in ancient plant remains.
- ❖ **Animal bones** found at Harappan sites include those of cattle, sheep, goat, buffalo and pig.
- ❖ The **bones of wild species** found suggest the Harappans hunted these animals themselves or obtained meat from other hunting communities.
- ❖ Bones of fish and fowl are also found.

Agricultural technologies:

- ❖ Representations on seals and terracotta sculpture indicate that the bull was known.
- ❖ Archaeologists extrapolate from this that oxen were used for ploughing.

- ❖ Terracotta models of the plough have been found at sites in Cholistan and at Banawali.
- ❖ Evidence of a ploughed field at Kalibangan has also been found.
- ❖ Traces of irrigation canals have been found at Shortugahi in Afghanistan.
- ❖ Traces of rainwater harvesting found in Dholavira in Gujarat through water reservoirs.



MOHENJODARO: A planned urban city

Two Sections of settlement:-

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

The Citadel

- ❖ These were constructed on mud brick platforms and were walled, which meant that it was physically separated from the Lower Town.
- ❖ These include the warehouse – a massive structure of which the lower brick portions remain.
- ❖ The upper portions, probably of wood, was – the Great Bath. It was a large rectangular tank in courtyard surrounded by a corridor on all four sides.

The Lower Town

- ❖ It had carefully planned drainage system. The roads and streets were laid out along an approximate “grid” pattern.
- ❖ It provides examples of residential buildings. Many were centred on a courtyard, with rooms on all sides.
- ❖ Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains.
- ❖ The uniqueness of the structure, as well as the context in which it was found (the Citadel, with several distinctive buildings), has led scholars to suggest that it was meant for some kind of a special ritual bath.

Tracking Social Differences

Burials:

- ❖ At burials in Harappan sites, the dead were generally laid in pits.
- ❖ Sometimes, there were differences in the way the burial pit was made.
- ❖ Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the after life.

- ❖ Jewellery has been found in burials of both men and women.

Looking for “luxuries”:

- ❖ Utilitarian objects are of daily use made fairly easily out of ordinary materials such as stone or clay.
- ❖ Luxuries are those items if they are rare or made from costly, non-local materials or with complicated technologies.

Craft Production

- ❖ Chanhudaro is a tiny settlement exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
- ❖ The variety of materials used to make beads is remarkable.
- ❖ Techniques for making beads differed according to the material.
- ❖ Nodules were chipped into rough shapes, and then finely flaked into the final form.
- ❖ Specialised drills have been found at Chanhudaro, Lothal and more recently at Dholavira.
- ❖ Nageshwar and Balakot were specialised centres for making shell objects – including bangles, ladles and inlay.

Centres of production:

- ❖ Archaeologists identified centres of production by looking for raw materials and tools used.
- ❖ Waste is one of the best indicators of craft work. Sometimes, larger waste pieces were used up to make smaller objects.



Mohenjo-Daro

- It was a planned Urban Centre
- Cities were divided into two parts:
 - ✓ The Citadel
 - ✓ The Lower Town

Citadel

- A citadel or upper town is the core fortified area of a town or city.
- It was built on the raised platform.

It was situated in the Western part of the city. **Introduction**

- Indus valley civilization is also known as Harappan civilization.
- It started flourishing along River Indus (now in Pakistan) at around 2600 B.C.
- Harappan civilization was the largest Bronze age civilization in the world.
- Harappa was the first site of this civilization discovered by archaeologists.
- It was an urban civilization. Its writing is not deciphered.
- After 1900 B.C., most of the sites were abandoned due to some reasons. By 1900 B.C. major part of the civilization ended.

SL.	PLACE	MATERIAL
1.	Nageshwar & Balakot	Shell Objects
2.	Shortughai (Afghanistan)	Lapis Lazuli (A Blue precious stone)
3.	From South Rajesthan and	Steatite

	North Gujarat	
4.	Khetri [From Rajasthan] metal	Copper
5.	South India	Gold

Strategies for procuring material

Procured from the subcontinent and beyond:

- ❖ The Harappans procured materials for craft production in various ways.
- ❖ Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes.
- ❖ Another strategy for procuring raw materials may have been to send expeditions, which established communication with local communities.

Contact with distant lands:

- ❖ Archaeological finds suggest that copper was also probably brought from Oman, on the southeastern tip of the Arabian Peninsula.
- ❖ Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan, perhaps a name for Oman.
- ❖ Other archaeological finds include Harappan seals, weights, dice and beads which suggests contacts with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.
- ❖ It is likely that communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers. Besides, we find depictions of ships and boats on seals.

Seals, Script, Weights

Seals:

- ❖ **Seals** and sealing's were used to facilitate long distance communication.
- ❖ The sealing also conveyed the identity of the sender.

Scripts :

- ❖ **An enigmatic script:** Harappan seals usually have a line of writing, probably containing the name and title of the owner.
- ❖ Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read.
- ❖ Most inscriptions are short, the longest containing about 26 signs. Although the script remains undeciphered to date.
- ❖ The script was written from right to left.

Weight:

- ❖ Exchanges were regulated by a precise system of weights, usually made of a stone called **Chert** and generally cubical, with no markings.
- ❖ Metal scale-pans have also been found.

The End of the Civilisation

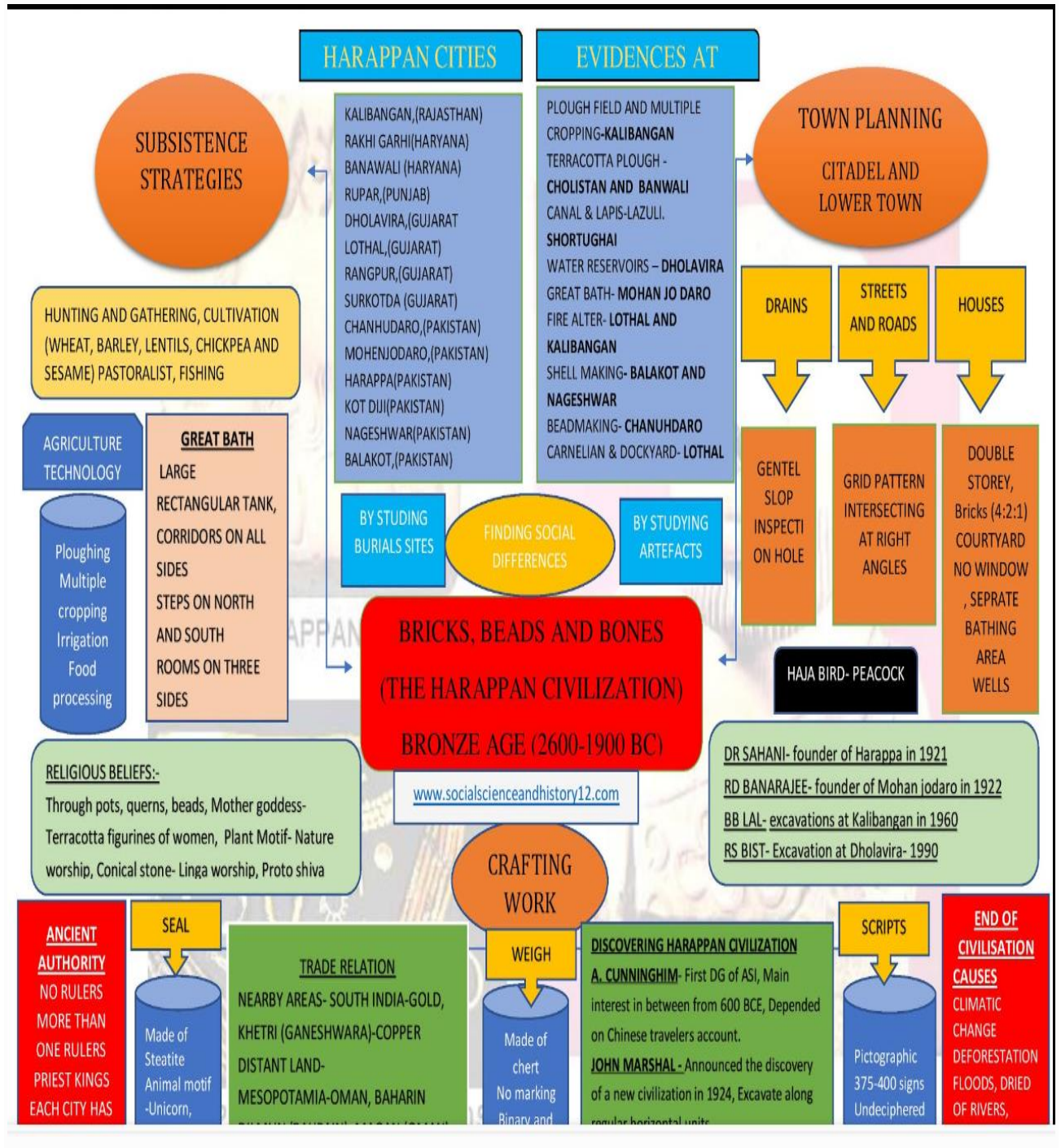
- ❖ There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned.
- ❖ Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh.
- ❖ Several explanations for the decline of Harappan civilisation are climatic changes, deforestation, excessive floods, the shifting and/or drying up of rivers.
- ❖ The end was evidenced by the disappearance of seals, the script, distinctive beads and pottery, the shift from a standardised weight system to the use of local weights; and the decline and abandonment of cities.

Discovering the Harappan Civilisation :

Cunningham's confusion:

- ❖ The first Director-General of the ASI, Cunningham used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements.

- ❖ A site like Harappa, which was not part of the itinerary of the Chinese pilgrims and was not known as an Early Historic city.
- ❖ A Harappan seal was given to Cunningham by an Englishman. He noted the object, but unsuccessfully tried to place it within the time-frame with which he was familiar. It is not surprising that he missed the significance of Harappa.



Pots of Harappan Civilization



Ornaments of Harappan Civilization



The Harappan seal

- One of the most distinctive artifacts of the Harappan civilization is the Harappan Seal.
- The seals are made of a stone called steatite; seals often contain animal motifs and signs from a script.
- Believed to be used for commercial purposes. A standard Harappan Seal was square shaped with a 2 by 2 dimensions.
- Pictures of animals were there on all the seals with something written in a pictographic script.



Drainage system

- Harappan cities had a well-planned drainage system.
- Roads and streets were laid out along an approximate “grid.” pattern, intersecting at right angles.
- Streets with drains were laid out first, and then houses were built along with them.
- The drains were made of mortar, lime, and gypsum.
- ERNEST MACKAY noted: “It is the complete ancient system as yet discovered.”
- Every house was connected to the street drains.
- The main channels were made of bricks set in mortar
- Channels 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.
- Drainage channels had sumps for cleaning.
- At Lothal, while houses were built of mud bricks, drains were made of burnt bricks.



Drainage System at Lothal

Contact with Distant Lands

- Harappans had trade relations with Mesopotamia, Oman, Bahrain
- Shreds of evidence include Harappan seals, weights, dice, and beads, depictions of ships and boats on seals.
- Copper was also probably brought from Oman.
- A distinctive type of vessel, a sizeable Harappan jar coated with a thick layer of black clay has been found at Omani sites.
- Harappans exchanged the contents of these vessels for Omani copper.
- Mesopotamian texts that are datable to the third millennium BCE refer to copper from a region called Magan.
- The round “Persian Gulf” seal found in Bahrain sometimes carries Harappan motifs.
- Mesopotamian texts mention the products from Meluhha: carnelian, lapis lazuli, copper, gold, and varieties of wood.
- Contact with Oman, Bahrain, or Mesopotamia was by sea.

MULTIPLE CHOICE QUESTIONS

1.	Kalibangan is located at a) Gujarat b) Rajasthan c) Himachal Pradesh d) Punjab Answer : b (Rajasthan)
2.	The Indus Valley Civilization was initially called a) Harappa Civilization b) Mohenjo-daro Civilization c) Punjab-Sindh Civilization d) Lothal Civilization Answer : a (Harappa Civilization)
3.	Which is the biggest Harappan Civilization site a) Ropar

	<p>b) Lothal</p> <p>c) Kalibangan</p> <p>d) Rakhigarhi</p> <p>Answer : d (Rakhigarhi)</p>
4.	<p>In Sindhi language, the word ‘Mohenjo-daro’ means</p> <p>a) The land of the living</p> <p>b) Mount of the Dead</p> <p>c) God’s own Land</p> <p>d) The people of Sindh</p> <p>Answer : b (Mound of the Dead)</p>
5.	<p>‘The Great Bath’ & ‘The Great Granary’ belong to which site</p> <p>a) Kalibangan</p> <p>b) Bhirrana</p> <p>c) Mohenjo-daro</p> <p>d) Lothal</p> <p>Answer : c (Mohenjo-daro)</p>
6.	<p>Where is Rakhigarhi located?</p> <p>a) Gujarat</p> <p>b) Haryana</p> <p>c) Rajasthan</p> <p>d) Afghanistan</p> <p>Answer : b (Haryana)</p>
7.	<p>In which of the following sites was found the seated male sculpture of the ‘Priest King’</p> <p>a) Amri</p> <p>b) Kalibangan</p> <p>c) Kot diji</p> <p>d) Mohenjo-daro</p>

	Answer : d (Mohenjo-daro)
8.	<p>The Harappan terracotta models of plough have been found at which of the following sites situated in Pakistan?</p> <p>(a) Cholistan (b) Banawali (c) Kalibangan (d) Shortughai</p> <p><i>Ans:1 (a)</i></p>
9.	<p>A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at which of the following place?</p> <p>(a) Meluhha (b) Dilmun (c) Magan (d) Omani</p> <p><i>2 (d)</i></p>
10.	<p>Harappan seals usually have a line of writing, probably contains the</p> <p>•</p> <p>(a) Name of the owner (b) Title of the owner (c) Address of the owner (d) Both (a) and (b)</p> <p><i>Ans: (d) Both (a) and (b)</i></p>
11.	<p>Who among the following is also known as father of Indian Archaeology?</p> <p>(a) John Marshall (b) Alexander Cunningham (c) REM Wheeler (d) RS Bisht</p> <p><i>Ans: (b) Alexander Cunningham</i></p>
12.	<p>Which pair is not correct?</p> <p>(a) Lothal–Gujarat (b) Nageshwar–Maharashtra (c) Banawali–Haryana (d) Kalibangan–Rajasthan</p> <p><i>Ans:(b) Nageshwar–Maharashtra</i></p>
13.	<p>Identify the construction found in Harappan civilisation.</p> <p>1. It was a large rectangular tank. 2. It was in a courtyard surrounded by a corridor on all four sides. 3. There were rooms on three sides.</p>

	<p>4. Water from the tank flowed into a huge drain.</p> <p>Codes</p> <p>(a) The Great Tank (b) The Great Bath</p> <p>(c) The Great Washroom (d) None of these</p> <p>Ans: (b) The Great Bath</p>										
<p>14.</p>	<p>Consider the following statements and select the incorrect one.</p> <p>(a) The Indus Valley Civilisation is also called the Harappan culture.</p> <p>(b) The Harappans ate a wide range of plants only</p> <p>(c) Traces of canals have been found at the site of Shortughai.</p> <p>(d) A water reservoir was found in Dholavira.</p> <p>Ans: (b) The Harappans ate a wide range of plants only</p>										
<p>15.</p>	<p>Match the following.</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">List I</td> <td style="width: 50%;">List II</td> </tr> <tr> <td>A. Excavations began at Mohenjodaro</td> <td>1. 1946</td> </tr> <tr> <td>B. R.E.M. Wheeler excavates at Harappa</td> <td>2. 1925</td> </tr> <tr> <td>C. S.R Rao begins excavations at Lothal</td> <td>3. 1960</td> </tr> <tr> <td>D. B.B Lal and B.K Thapar began excavation at Kalibangan</td> <td>4. 1955</td> </tr> </table> <p>Codes</p> <p>A B C D A B C D</p> <p>(a) 1 2 3 4 (b) 2 1 4 3</p> <p>(c) 4 3 2 1 (d) 1 4 3 2</p> <p>Ans: (b) 2 1 4 3</p>	List I	List II	A. Excavations began at Mohenjodaro	1. 1946	B. R.E.M. Wheeler excavates at Harappa	2. 1925	C. S.R Rao begins excavations at Lothal	3. 1960	D. B.B Lal and B.K Thapar began excavation at Kalibangan	4. 1955
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	<p>Codes A B C D A B C D (a) 1 2 3 4 (b) 4 1 3 2 (c) 2 3 4 1 (d) 1 3 4 2 Ans:(c) 2 3 4 1</p>
<p>17.</p>	<p>Identify the Harappan evidence.</p> <ol style="list-style-type: none"> 1. It was not alphabetical. 2. It had many signs, i.e. between 375 and 400. 3. It was written from right to left. 4. It was not deciphered. <p>Codes (a) Harappan seals (b) Harappan coins (c) Harappan scripts (d) None of these Ans: (c) Harappan scripts</p>
<p>18.</p>	<p>Assertion (A) Seals were used to facilitate long-distance communication in Harappan civilisation.</p> <p>Reason (R) If the bag of goods reached with its sealing intact, it meant that it had not been tampered with.</p> <p>Codes (a) Both A and R are true and R is the correct explanation of A (b) Both A and R are true, but R is not the correct explanation of A (c) A is true, but R is false (d) A is false, but R is true Ans: (a) Both A and R are true and R is the correct explanation of A</p>
<p>19.</p>	<p>Assertion (A) Nageshwar and Balakot were specialised centres for making shell objects.</p> <p>Reason (R) These two settlements were near the coast.</p> <p>Codes</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:(a) Both A and R are true and R is the correct explanation of A</p>
20.	<p>..... . The given image of Harappan stone statue ‘priest king’ is similar with the ‘priest king’ of</p> <p>(a) Oman (b) Greece</p> <p>(c) Mesopotamia (d) Afghanistan</p> <p>Ans: (c) Mesopotamia</p>
21.	<p>Consider the following statements and suggest the incorrect one.</p> <p>(a) People of Harappan civilisation worshipped many gods and goddesses.</p> <p>(b) The caste system was present in the society.</p> <p>(c) All people lived together with mutual love and understanding.</p> <p>(d) Women had a high position in the society.</p> <p>Ans: (b) The caste system was present in the society.</p>
22.	<p>Consider the following statements and select the correct one.</p> <p>(a) The Harappan people used bricks of standardised ratio.</p> <p>(b) Economic life of the people was very prosperous.</p> <p>(c) Mohenjodaro was the most well-known urban site of the Harappan civilisation.</p> <p>(d) Harappan was the first site to be discovered.</p> <p>Ans: (b) Economic life of the people was very prosperous.</p>

SHORT ANSWER QUESTIONS

1.	<p>How can you say that the Harappan culture was an urban one?</p> <p>Ans</p> <p>i)- The cities were well planned into upper and lower town.</p> <p>ii) The roads were straight and wide.</p>
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	<p>iii) The houses were made of burnt bricks and contained more than one storey. Every house had a well and bathroom.</p> <p>iv) The Drainage system was excellent with house drains emptying into street drains.</p> <p>v) Existence of public buildings.</p> <p>vi) Lothal had a dockyard and was an important trading Centre.</p>
2.	<p>Why is Harappan script considered an enigmatic script or mysterious script? OR What are the main characteristics of Harappan Script?</p> <p>Ans:-</p> <p>i)- Because it is yet to be deciphered. Its mystery has still not been solved yet.</p> <p>ii) It was not alphabetical. It had too many signs; all the signs symbolized certain things.</p> <p>iii) The signs of this script were of the period 375 to 400.</p> <p>iv) The script has been found on a variety of objects.</p>
3.	<p>What were the differences in techniques adopted by Marshall and Wheeler in studying Indus Valley Civilization?</p> <p>Ans:-</p> <p>i)- Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound ignoring the stratigraphy of the site.</p> <p>ii) Due to this technique valuable information about the context of these finds was irretrievably lost.</p> <p>iii) Wheelers recognized that it was necessary to follow the stratigraphy of the mound rather than digging mechanically along uniform horizontal lines.</p>
4.	<p>Write a note on the drainage system of Harappa?</p> <p>Ans:-</p> <p>i) The drainage was made of mortar lime and gypsum</p>

	<p>ii) They were covered with big bricks and stones which could be lifted easily to clean the drain.</p> <p>iii) Smaller drains from houses on both the sides were laid on the main channel.</p> <p>iv) Pits were provided for sewage for the houses.</p>
5.	<p>How do archaeologists reconstruct the past?</p> <p>Ans:</p> <p>i) Classification of finds that finds are whether tools or weapons or ornaments or both or something meant for ritual use.</p> <p>ii) An understanding of the function of an artifact is often shaped by its resemblance with present day things. Beads, pots are obvious examples.</p> <p>iii) Archaeologists reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes</p> <p>iv) Archaeologists often move from known to unknown that is from present to past regarding the reconstruction of religious practices.</p>
6.	<p>Describe any three sources to know about Harappan civilization</p> <p>Ans:</p> <p>i. The Harappan seal</p> <p>ii. Distinctive Artefact</p> <p>iii. Beads, Weights, Blades iv. Terracotta Bull</p> <p>v. Copper Tools</p> <p>vi. Reservoir At Dholavira</p> <p>vii. Faience Pots</p> <p>viii. A Terracotta Figurine</p> <p>ix. “Priest-King” Stone Statue</p> <p>x. Any other relevant point</p> <p>Any three points to be described</p>
7.	<p>How Harappan seals and sealing were’s used by facilitating long</p>

	<p>distance communication? What did the sealing's convey?</p> <p>Ans:</p> <p>i) Seals and sealing's were used to facilitate long distance communication.</p> <p>ii) Imagine a bag of goods being sent from one place to another. Its mouth was tied with rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression. If the bag reached with its sealing intact, it meant that it had not been tampered with.</p> <p>iii) The sealing also conveyed the identity of the sender.</p>
<p>8.</p>	<p>Write a note on the agriculture technology of Harappans?</p> <p>Ans:</p> <p>i) The prevalence of agriculture is indicated by finds of grains in various sites of civilization.</p> <p>(i i) Archaeologists have found evidence of a ploughed field at seals and terracotta sculpture indicates that the bull was known and oxen were used for ploughing.</p> <p>(iii)Two different crops were grown together.</p> <p>iv)Canals and wells were constructed for irrigation.</p> <p>(v)Traces of canals have been found in all the Harappan sites of Shortughai in Afghanistan; Water reservoirs have been found in Dhaulavira.</p>
<p>9.</p>	<p>What do you know about trade and commerce of Indus valley civilization?</p> <p>Ans:-Internal Trade: - was advanced Mohenjo-Daro, Harappa were main trade Centre.</p> <p>i)Heavy and small weight has been found at these sites.</p> <p>i i) These are made up in the multiple of two as 1:2:4:8:16 upto 12,800.</p> <p>iii) There was strict control on</p>

	<p>weights and Measures</p> <p>iv) International trade - They had trade relation with other countries such as Egypt, Oman.</p> <p>v)The trade was carried both by sea and land</p> <p>vi)Probably the metals like gold, silver, Tin and copper and precious stones were imported from the other countries,</p>
<p>10.</p>	<p>How have historians provided new insight into the subsistence strategies of the Harappan culture?</p> <p>Ans:</p> <p>According to historians mature Harappan culture developed in some of the areas occupied by the Early Harappan cultures. These cultures also shared certain common elements including subsistence strategies.</p> <p>For example:</p> <ol style="list-style-type: none"> i. The Harappans ate a wide range of plant and animal products, including fish and meat, wheat, maize, millets, pulses, rice and another eatables. ii. Cattle, sheep, goat, buffalo and pig were domesticated by the Harappans for their sustenance. iii. The evidence of wild species like boar, deer and gharial have also been traced from the remains of bones, but it is not sure whether the Harappans hunted these animals themselves or obtained meat from other hunting community. iv. Archaeological evidences suggested that oxen were used for ploughing and two different crops were grown together. As most of the sites are located in semi-arid lands, it is evident that water from canals and wells was used for irrigation.
	<p>LONG ANSWERS</p>

<p>1.</p>	<p>Explain the main characteristics of the Harappan Civilization.</p> <p>Characteristics of the Harappan Civilization:-</p> <p>Ans:(i) Planned Urban centre-unique feature of Mohenjo-Daro- two Sections</p> <p>a. The Citadel</p> <p>b. The Lower Town</p> <p>(ii) Laying out drainage</p> <p>(iii) Domestic Architecture(a) warehouse / Granary</p> <p>(b) Great Bath</p> <p>(c) Bricks used for construction of buildings</p> <p>(d) Double story building Other features</p> <p>(iv) Seals and Sealings used to facilitate long distance communication</p> <p>(v) Use of weights, usually made of stone called chert, generally cubical, with no marking.</p> <p>(vi) Burials-to lay the dead in pits were found in Harappan Civilization some graves contained pottery and ornaments indicating a belief that these could be used in after life.</p> <p>(vii) Use of enigmatic script-writing found in objects like seals, copper tools, rims of jars, terracotta tablets, jewellery, bone rods.</p> <p>viii) Some archaeologists are of the opinion that Harappan society had no rulers, whereas other archaeologists feel that there was no single ruler but several rulers.8</p>
<p>2.</p>	<p>Discuss the functions that may have been performed by rulers in Harppan civilization?</p> <p>Ans: Some archaeologists say that Harappan society had no rulers and that everybody enjoyed equal status.</p> <p>(i)Others feel there were no single ruler but several.</p> <p>(ii)Under the guidance and supervision of the rulers, plans and layout of</p>

	<p>the city were prepared.</p> <p>(iii) Big buildings, palaces, forts, tanks, wells, canals, granaries etc were constructed under the supervision of rulers.</p> <p>(iv) Roads, drains were also constructed and cleanliness was maintained under the overall supervision of ruler.</p> <p>(v) The ruler might have taken interest in promoting the farmer to increase production and the craftsmen to promote different handicrafts</p> <p>(vi) He maintained and controlled extra ordinary uniformity of Harappa's artefacts like - Seals, Weight and bricks.</p> <p>(vii) During foreign attack and natural disaster he used to play an active role by providing security and food</p>
<p>3.</p>	<p>How did Harappan civilization come to an end?</p> <p>Ans:-</p> <p>Some schools have tried to explain the important causes which led to the abandonment of the mature Harappan sites by 1800 B.C. E.</p> <p>Some of them are as follows: -</p> <p>i) By Floods - It is speculated that a sudden flood might have submerged the various town and buried them under the thick layer of mud.</p> <p>ii) Due to the change in the course of Indus River</p> <p>iv) Climatic change - It is also possible that there was climate change and drought took place due to deforestation.</p> <p>iii) Earthquakes - It is also probable that the nature itself turned the whole land upside down.</p> <p>iv) Aryan Invasion - Some scholars say that Aryans were responsible.</p>
<p>4.</p>	<p>Early Harappan archaeologists thought that certain objects which seem unusual and unfamiliar may have had a religious significance'. Substantiate. or</p>

Describe briefly how seals of Harappan period help in reconstructing their religious beliefs.

Answer:

Giving archaeological interpretation to reconstruct religious practices of Harappan civilisation was not easy. The important facts to reconstruct the religious belief of the Harappan period are as follows:

- i. Archaeologists thought that certain objects which seemed unusual or unfamiliar may have had a religious significance. These included terracotta figurines of women, heavily jewelled with elaborate head dresses. These were regarded as mother Goddesses.
- ii. Rare stone statuary of men seated with one hand on the knee was regarded as 'priest king'. Other structures found in Harappan Civilisation, like the great bath and fire altars found at Kalibangan and Lothal also were taken as significant for ritual practices.
- iii. Attempts were made to reconstruct religious beliefs and practices by examining different seals.
- iv. Mythical creatures like unicorn, figure seated cross-legged in yogic posture, sometimes surrounded by animals, regarded as 'proto-shiva' were all examples of Hindu religion. Conical stone objects were classified as 'Tingas'.
- v. Many reconstructions of Harappan religion are made on the assumption that later traditions provide similarity with earlier ones. It follows from the rule that archaeologists try to know the facts by following the process of 'known to the unknown.' Thus, reconstructing religious practices was not easy for the archaeologists.

5. Describe briefly how the centres of craft production are identified.

Answer:

In order to identify centres of craft production, archaeologists usually look for the raw materials, like stone modules, whole shells, copper ore, unfinished objects, rejected and waste materials. Actually, waste products indicate craft work. For example, if shell or stone is used to make any object, then pieces of shell or stone will be discarded as waste at the place of production. These can be understood through following points:

- i. Both Nageshwar and Balakot are near coast and shell objects are found here. These areas were specialised centre for making shell objects, including bangles, ladles and inlay, which were taken to other settlement.
- ii. Similarly, some finished products like different pots and beads are found in Lothal and Chanhudaro, which were taken to the large urban centres such as Mohenjodaro and Harappa.
- iii. For making beads, stones like carnelian, jasper, crystal, quartz, steatite and metals like copper, bronze, gold, and other materials like shell, faience, terracotta were used. For making beads, grinding, polishing and drilling were done. Specialised drills have found at Chanhudaro, Lothal and Dholavira.
- iv. In order to identify the craft production centre, archaeologists look for raw materials and tools. Large- waste pieces of raw materials indicated the specialised craft production centres. But sometimes minuscule bits suggest that craft production was also undertaken in large cities like Harappa and Mohenjodaro.

Source Based Questions

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

In the 1960s, the evidence of massacre in Mohenjo-Daro was Questioned by an archeologist named George Dales. He

Demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defense.

i) Name the archeologist who presented this source?

Ans: John Marshall

ii) Which argument for the destruction of Harappa civilization, does this excerpt indicate?

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

iii) Who propounded the theory opposite to this?

How?

Ans: George Dales. He hesitates to accept that this invasion was carried out by the Aryans. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter, the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war.

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

The frontiers of the Harappan Civilisation have little or no connection with present-day national boundaries.

However, with the partition of the sub-continent and the creation of Pakistan, the major sites are now in Pakistan territory. This has spurred

Indian archaeologists to try and locate sites in India. An extensive survey in Kutch has revealed a number of Harappan settlements and explorations in Punjab and Harappan settlements have added to the list of Harappan sites. While Kalibangan, Lothal, Rakhi Garhi and most recently Dholavira have been discovered, explored and excavated as part of these efforts, fresh explorations continue.

i. What problem has occurred in the frontiers of the Harappan Civilisation?

Ans: The problem which has occurred in the Harappan Civilisation is that the frontiers of this civilisation have little or no connection with present day national boundaries due to partition of Indian sub-continent and Pakistan.

ii. What has spurred Indian archaeologists to do?

Ans: The partition between the two nations i.e. India and Pakistan, created a problem of demarcation of Harappan sites. This has spurred Indian archaeologists to try and locate these sites in India.

iii. Which settlements have been found?

Ans: After extensive survey of Kutch, Punjab and Haryana, a number of new sites have been discovered, e.g. Kalibangan, Lothal, Rakhi Garhi and most recently Dholavira

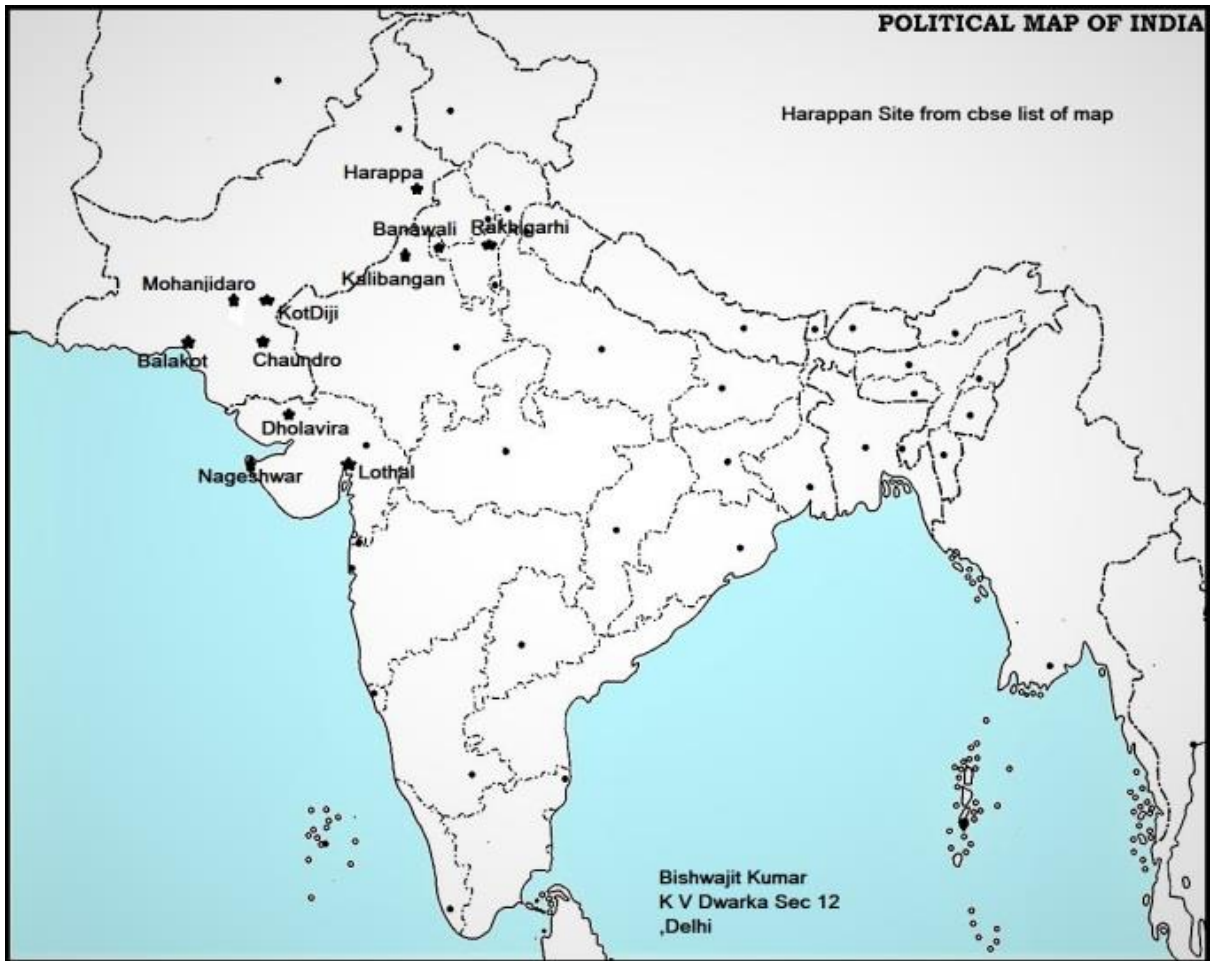
CBSE PREVIOUS YEAR QUESTIONS

3 MARKS QUESTIONS

- | | |
|---|---|
| 1 | Who was John Marshall? How did he mark a change in the Indian archaeology? |
| 2 | Who was R E M Wheeler? Mention any one of his contributions in the field of archaeology? |
| 3 | Who was Cunningham? Mention any one account used by him to locate the early settlements of Harappan civilization |

4.	How were Harappan seals and sealing's used by facilitate long distance communication? What did the sealings convey?
5.	Give two features of Harappan settlements?
6	Give any two features of Harappan writing
7	Mention any four items found in the graves of the Harappans.
8	Mention two strategies adopted to identify social differences among the Harappans .
9	How did Harappan obtain red colour or Carnelian?
10	Mentin any two difficulties faced by Historians in deciphering the Indian script
11	What do the studies done by the archaeo-zoologist reveal about the Harappans?
12	Mention two features of the domestic architecture of the Harappan residential buildings
13	Mention the two features of Great bath.
14	Mention two distinctive features of the urban centres of the Harappan Civilization.
8MARKS QUESTIONS	
1	Describe the distinctive features of domestic architecture of Mohenjadarro .
2	Mention any two changes that were observed after 1900BCE in Harappan Civilization .What would have brought these changes ?Explain
3	Why do archaeologists and historians find Harappan script enigmatic? Explain reasons.
4	“Early Harappan archaeologists thought that certain objects which seem unusual and unfamiliar may have had a religious significance”. Substantiate

5	How have historians provide new insight into the subsistence strategies of the Harappan culture?
6	Explain the strategies for procuring materials by the Harappans for the craft production.
7	“The archaeological records provide no immediate answer to the Harappan central authority”.Analyse different views given on the same .(also for 8)
8	Explain the exclusive features of the craft productions in Chanhudaro.
9	Describe briefly how the centres of craft production are identified
10	What were the materials used for the production during Harappan culture? From where were these materials procured? Explain.
11	To what extent had the Harappans established trade relations with the world? Explain.
12	Why did Cunningham, The first Director General of ASI miss the significance of the Harappa? Explain
13	Describe the agricultural technology adopted by the Harappa.
14	How did architectural features of Mohenjadaro indicate Planning? Support the statement with examples.
15	What factors in your opinion is responsible for the collapse of a mature Harappan Civilization by 1800 BCE?
16	Explain briefly the distinctive features of Harappan drainage system
17.	Describe the civilization of John Marshall .Director General of the ASI to Indian archaeology.
MAP QUESTIONS	
	Locate the following in the political Map of India
	Kalibangan ,Nageshwar ,Lothal Dholavira,Rakhigarhi,Ropad,Banawali, Kot Diji,Chanthudaro,Harappa ,Mohenjadaro

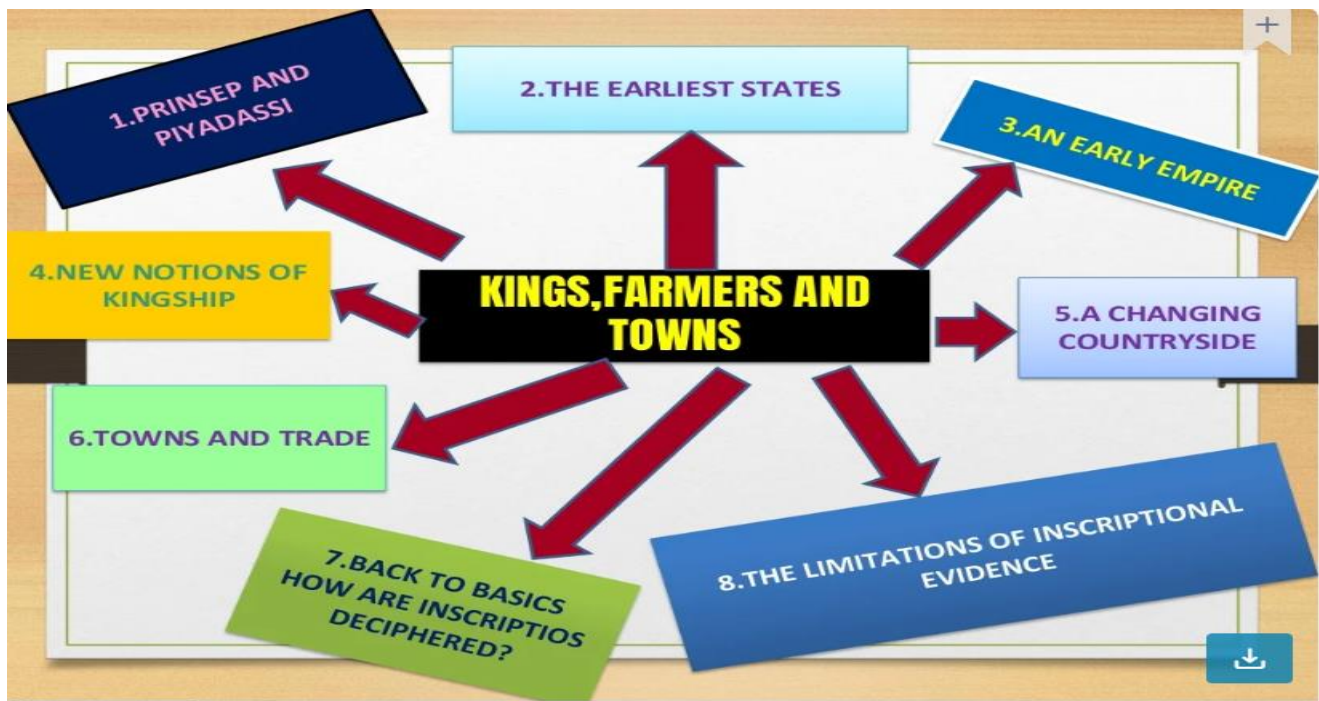


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THEME 2
KINGS, FARMERS AND TOWNS
EARLY STATES AND ECONOMIES
(C. 600 BCE - 600 CE)

Prinsep and Piyadassi

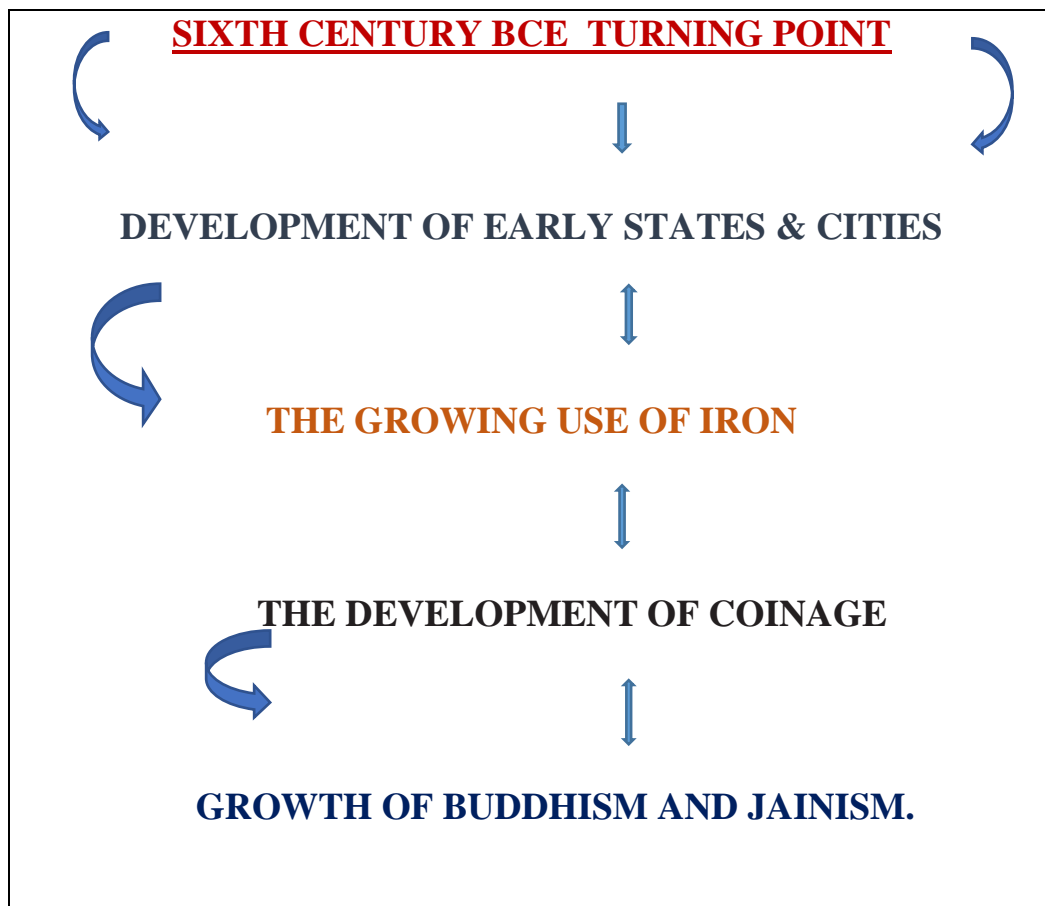
- ❖ In Indian epigraphy took place in the 1830s.
- ❖ This was when James Prinsep, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins.
- ❖ He found that most of these mentioned a king referred to as Piyadassi – meaning “pleasant to behold”; there were a few inscriptions which also referred to the king as Asoka, one of the most famous rulers known from Buddhist texts.



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

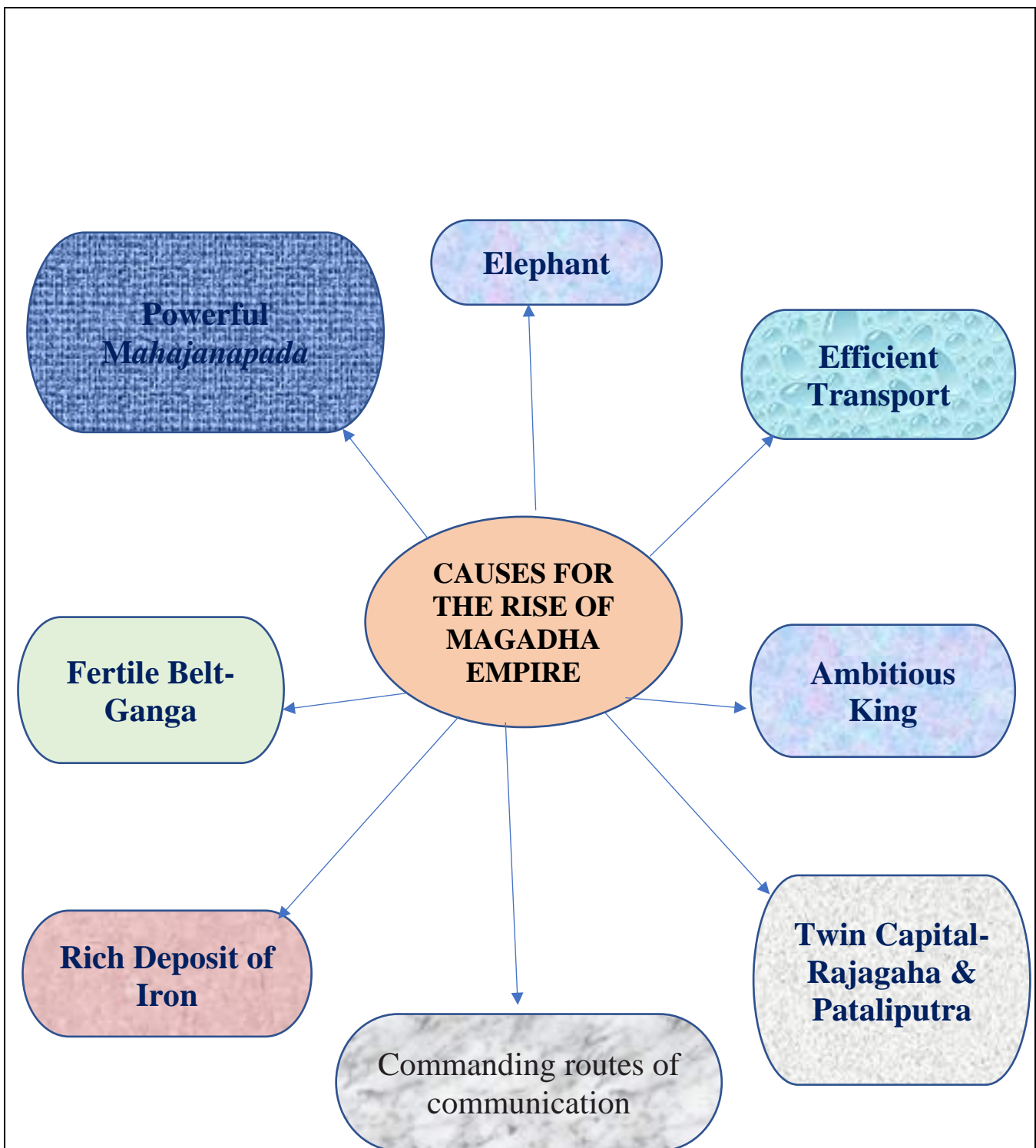
- ❖ It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.

- ❖ It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.
- ❖ Early Buddhist and Jaina texts mention, sixteen states known as *mahajanapadas*.
- ❖ some names such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently
- ❖ While most *mahajanapadas* were ruled by kings, some, known as *ganas* or *sanghas*, were oligarchies where power was shared by a number of men, often collectively called *rajas*.



Causes for the Rise of Magadha

- ❖ **Powerful Mahajanapada:** Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful *mahajanapada*.
- ❖ **Fertile Belt:** Magadha was a region where **agriculture** was especially productive.
- ❖ **Rich Deposit of Iron: Iron** mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons.
- ❖ **Elephant: Elephants**, an important component of the army, were found in forests in the region.
- ❖ **Efficient Transport system:** The Ganga and its tributaries provided a means of cheap and convenient communication.
- ❖ **Ambitious King: The** early Buddhist and Jaina writers who wrote about Magadha attributed its power to the policies of individuals: ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.
- ❖ **Twin Capital: Initially:** Rajagaha (the Prakrit name for present day Rajgir in Bihar) was the capital of Magadha, means “house of the king”. Rajagaha was a fortified settlement, located amongst hills.
- ❖ Later, in the fourth century BCE, the capital was shifted to Pataliputra, present-day Patna, commanding routes of communication along the Ganga.

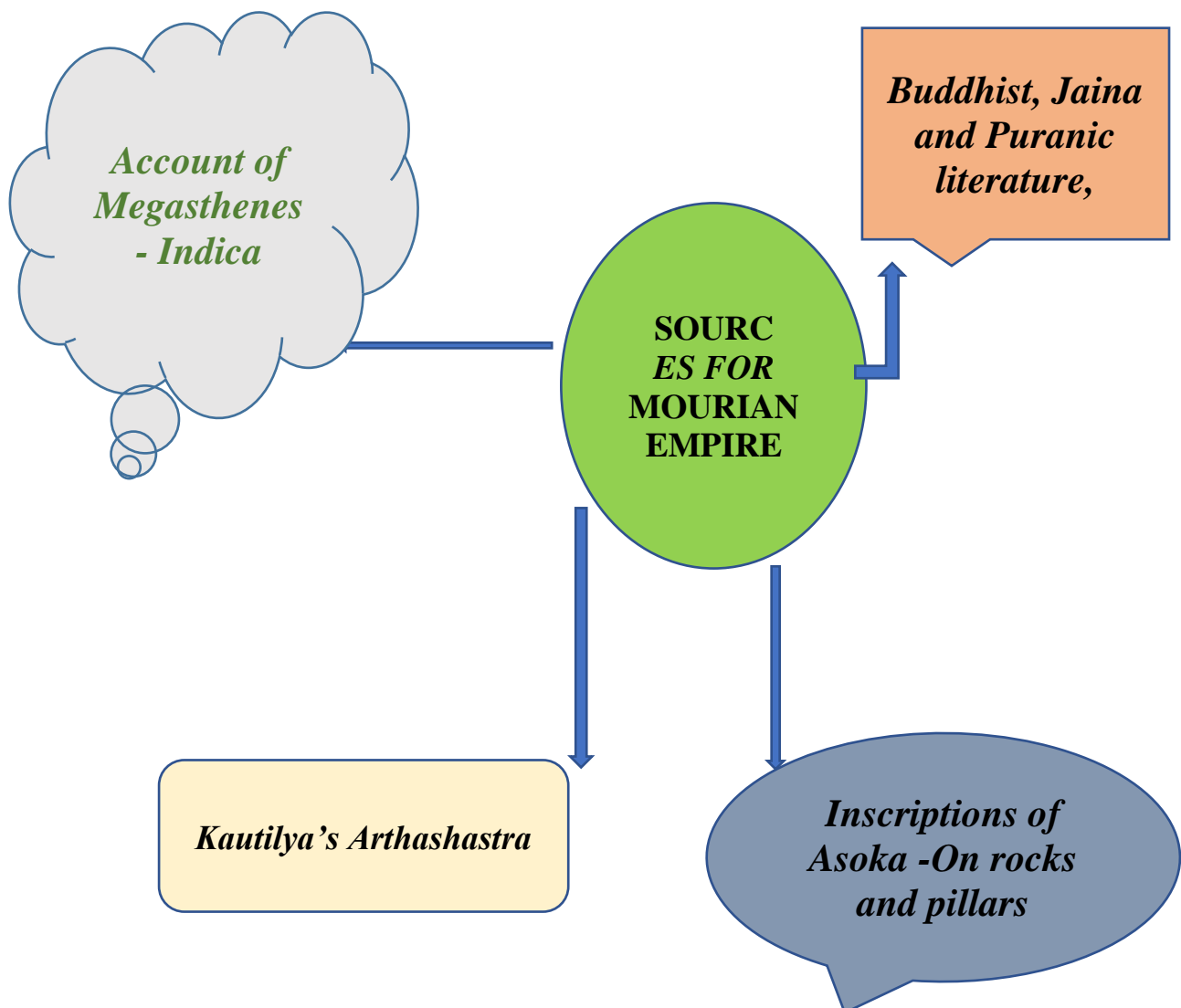


Sources to reconstruct the history of the Mauryan Empire.

Finding out about the Mauryas Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.

- ❖ These include **archaeological finds**, especially sculpture.

- ❖ Contemporary works, such as the **account of Megasthenes** (a Greek ambassador to the court of Chandragupta Maurya),
- ❖ **Arthashastra**, composed by Kautilya or Chanakya, traditionally believed to be the minister of Chandragupta.
- ❖ Besides, the Mauryas are mentioned in later **Buddhist, Jaina and Puranic literature**, as well as in Sanskrit literary works.
- ❖ **The inscriptions of Asoka** (c. 272/268-231 BCE) on rocks and pillars are often regarded as amongst the most valuable sources.
- ❖ Asoka was the first ruler who inscribed his messages to his subjects and officials on stone surfaces – **natural rocks as well as polished pillars.**



ASHOKAS DHAMMA

- ❖ He used the inscriptions to proclaim what he understood to be *dhamma*.
- ❖ This included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants
- ❖ Kindly, and respect for religions and traditions other than one's own.
- ❖ Special officers, known as the *dhamma mahamatta*, were appointed to spread the message of *dhamma*.

Histories of the Gupta

- ❖ Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including *prashastis*, composed in praise of kings in particular, and patrons in general, by poets.
- ❖ **The Prayaga Prashasti** (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena, the court poet of Samudragupta, arguably the most powerful of the Gupta rulers (c. fourth century CE).

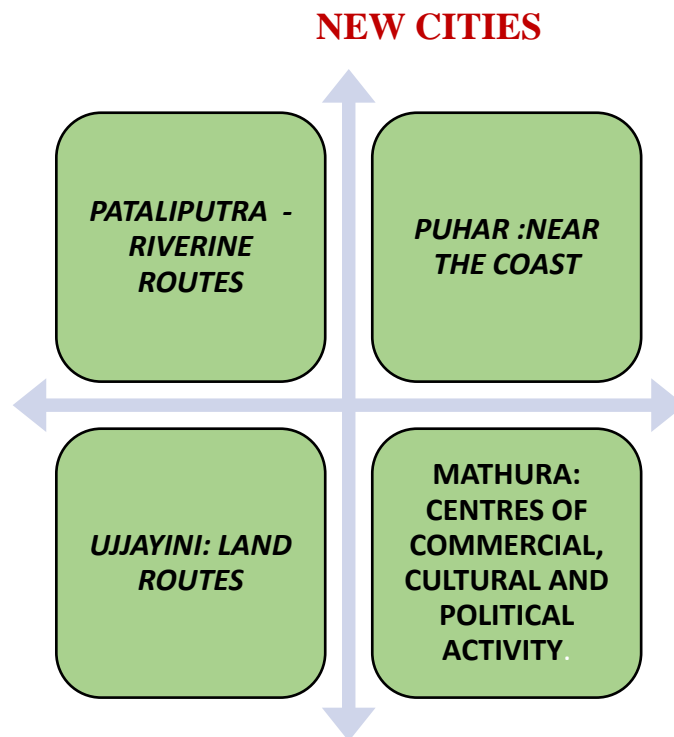
Strategies for increasing production

- ❖ **Shift to plough agriculture:** The strategy was the shift to plough agriculture, which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from c. sixth century BCE.
- ❖ **Iron-tipped ploughshare:** The iron-tipped ploughshare was used to turn the alluvial soil in areas which had high rainfall.
- ❖ **Transplantation:** In some parts of the Ganga valley, production of paddy was dramatically increased by the introduction of transplantation.
- ❖ **Iron ploughshare was restricted** to certain parts of the subcontinent – cultivators in areas which were semi-arid, such as parts of Punjab and Rajasthan did not adopt it till the twentieth century.
- ❖ **Hoe agriculture:** Those living in hilly tracts in the north eastern and central parts of the subcontinent practiced hoe agriculture.

- ❖ **Use of irrigation:** Another strategy adopted to increase agricultural production was the use of irrigation, through wells and tanks, and less commonly, canals. Communities as well as individuals organised the construction of irrigation works.

New cities

- ❖ **Pataliputra** :on riverine routes
- ❖ **Ujjayini:** were along land routes
- ❖ **Puhar** :near the coast from where sea routes began.
- ❖ **Mathura:** were bustling centres of commercial, cultural and political activity.



Northern Black Polished Ware

- ❖ Fine pottery bowls and dishes, with a glossy finish, known as Northern Black Polished Ware, probably used by rich people, and
- ❖ Ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver, copper, bronze, ivory, glass, shell and terracotta.

Coins and kings

- ❖ Punch-marked coins made of silver and copper (c. sixth century BCE onwards) were amongst the earliest to be minted and used.
- ❖ Punch marked coins with specific ruling dynasties, including the Mauryas,
- ❖ It is also likely that merchants, bankers and townspeople issued some of these coins.
- ❖ The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent c. second century BCE.
- ❖ The first gold coins were issued c. first century CE by the Kushanas.
- ❖ These were virtually identical in weight with those issued by contemporary Roman “*Periplus*” is a Greek word meaning sailing around and “*Erythraean*” was the Greek name for the Red Sea.

MULTIPLE CHOICE QUESTIONS

1.	<p>Who deciphered Brahmi and Kharoshti scripts?</p> <p>(a) James Prinsep (b) Cunningham (c) Wheeler (d) John Marshall Ans: James Prinsep</p>
2.	<p>How many Mahajanapadas were there?</p> <p>(a) 17 (b) 14 (c) 18 (d) 16 Ans : d)16</p>
3.	<p>Which of these was the most powerful Mahajanapada from 6th to 4th century BCE ?</p> <p>(a) Kuru (b) Magadha (c) Panchala</p>

	(d) Ciandhra Ans: Magadha
4.	Who appointed Dhamma Mahamatas ? (a) Bimbisar (b) Samudragupta (c) Asoka (d) Pandava Ans: Ashoka
5.	Who founded the Mauryan Empire ? (a) Chandragupta maurya (b) Bindusar (c) Asoka Ajatashatu Ans Ajathashatu
6.	Sangam is a literature of language. (a) Tamil (b) Malayalam (c) Sanskrit (d) None of the above Ans: Tamil
7.	Harishena was a court poet of..... (a) Chandragupta Maurya (b) Samudragupta (c) Asoka (d) Chandragupta II Ans Samudragupta
8.	Consider the following statements about the Mauryan Empire : (i) There were 5 major political centres in the Empire. (ii) Megasthenese wrote about the Mauryan Empire in his book Indica. (iii) Asoka founded the Mauryan Empire in 321 B.c. (iv) Asoka used his sources to propogate Buddhism. Which of the above statements is/are correct ?

	<p>(a) Prabhavati Gupta (b) Harisena (c) Kautilya (d) Banabhatta</p> <p style="text-align: right;">Ans: Harisena</p>
14	<p>Who was Dhamma Mahamatta ?</p> <p>(a) Special revenue officers appointed by Asoka for tax collection. (b) Special officers appointed by Asoka for maintaining law and order. (c) Special officers appointed by Asoka to spread the message of Dhamma. (d) Special officers appointed by Asoka to stop the message of Dhamma.</p> <p style="text-align: right;">Ans : (c)</p>
15.	<p>..... are the writings engraved on hard surfaces such as stone,metal or pottery.</p> <p>(a)Inscriptions(b)Epigraphy (c) Calligraphy (d) Manuscripts</p> <p style="text-align: right;">Ans: (a)Inscriptions</p>
16.	<p>Few inscriptions mentioned a king referred to as Piyadassi which meant pleasant to behold. Who among the following king was known as Piyadassi? (a)Samudragupta(b)Chandragupta I (c)Ashoka(d)Kanishka</p> <p style="text-align: right;">Ans:c)Ashoka</p>
17.	<p>Which century is often regarded as a major turning point in an early Indian history and is an era associated with early states, cities development of coins etc.?</p> <p>(a)FifthcenturyBCE (b)SixthcenturyBCE (c)SeventhcenturyBCE(d)EightcenturyBCE</p> <p>Ans:(b)SixthcenturyBCE</p>
18.	<p>What does the term Mahajanapadas symbolises?</p>

	<p>(a) Amalgamation of large number of rural and urban settlements.</p> <p>(b) Separation of a large number of rural and urban settlements.</p> <p>(c) Single state with single ruler.</p> <p>(d) None of the above Ans: a) Amalgamation of large number of rural and urban settlements.</p>
19.	<p>Match the following.</p> <p>State Capital</p> <p>A. Anga 1. Rajgir</p> <p>B. Magadha 2. Champa</p> <p>C. Kashi 3. Varanasi</p> <p>D. Vatsa 4. Kaushambi</p> <p>Codes</p> <p>A B C D A B C D</p> <p>(a) 2 1 3 4 (b) 1 2 4 3</p> <p>(c) 2 4 3 1 (d) 1 2 3 4</p>
20.	<p>Match the following.</p> <p>A. Gahapati 1. Plough men</p> <p>B. Vellalar 2. Head of a house</p> <p>C. Uzhavar 3. Land owner</p> <p>D. Adimai 4. Slaves</p> <p>Codes</p> <p>A B C D A B C D</p> <p>(a) 1 2 3 4 (b) 2 3 1 4</p> <p>(c) 4 1 2 3 (d) 2 1 3 4</p>
21..	<p>Which king is depicted in the coins?</p> <p>(a) Kanishka (b) Ashoka</p> <p>(c) Chandragupta Maurya (d) None of these</p>
22.	<p>Which one of the following pairs is incorrectly matched?</p>

	<p>(a) Magadha – Most powerful Mahajanapada</p> <p>(b) Puhar – On a land trade route</p> <p>(c) Rajagaha – Fortified settlement</p> <p>(d) Suvarnagiri – Goldmine in Tamil Nadu Ans: b) Puhar – On a land trade route</p>
23..	<p>Identify the name of the historian from the following informations.</p> <p>1. He was an officer in the mint of the East India Company.</p> <p>2. He deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins.</p> <p>3. His findings gave a new direction to investigations into early Indian political history.</p> <p>(a) James Prinsep (b) John Marshall (c) A Cunningham (d) Rakhal Das Banerji Ans: (a) James Prinsep</p>
24..	<p>Identify the ruler.</p> <p>1. He was one of the most famous ruler known from Buddha texts.</p> <p>2. He was the grandson of Chandragupta Maurya.</p> <p>3. He tried to hold his empire together by propagating Dhamma.</p> <p>(a) Chandragupta I (b) Bimbisara (c) Ashoka (d) Samudragupta</p>
25.	<p>Assertion (A) : Chandragupta Maurya was the founder of Mauryan Empire.</p> <p>Reason (R) : Magadha was the most powerful Mahajanapada between the sixth and fourth centuries BCE.</p> <p>Codes</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 Ans: a) Both A and R are true and R is</p>

	the correct explanation of A
26.	<p>Assertion (A) : Very large size statues of Kushana rulers have been found from many places.</p> <p>Reason (R) : The Kushana rulers considered themselves as son of God.</p> <p>Codes</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>
26	<p>Which of the following statements is not correct?</p> <p>(a) The first gold coin was issued by Kushanas.</p> <p>(b) The first coins to bear the names and images of rulers were issued by Indo-Greeks.</p> <p>(c) Copper coins were issued by tribal republics.</p> <p>(d) Punch-marked coins were only made of copper. Ans: (d) Punch-marked coins were only made of copper.</p>
27.	<p>Select the correct statement.</p> <p>(a) Brahmi and Kharosthi scripts are not deciphered till today.</p> <p>(b) Mahavira and Buddha did not belong to ganas.</p> <p>(c) Arthashastra was written by Kautilya.</p> <p>(d) Taxila was famous for the goldmines. Ans: (c) Arthashastra was written by Kautilya.</p>
28.	<p>Which of the following statements is not correct?</p> <p>(a) Most Ashokan inscriptions were in the Prakrit language.</p> <p>(b) Chandragupta II was the founder of Mauryan Empire.</p> <p>(c) Many Kushana rulers adopted the title 'Devaputra'.</p> <p>(d) An Agrahara was a land granted to Brahmana Ans: (b)</p>

Chandragupta II was the founder of Mauryan Empire

SHORT QUESTION & ANSWERS

1.	Why is the 6th century BCE often considered a major turning point in Indian history? (i) Emergence of States, cities and towns ; use of iron (ii) Emergence of States, cities and towns. (iii) Dominance of Hinduism. (iv) Use of iron (v) Emergence of Buddhism and Jainism (vi) Extensive use of Copper
2.	Describe the salient features of mahajanapadas. Ans: The salient features of mahajanapadas are as follows : (i) The most important mahajanapadas were Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti. (ii) Most mahajanapadas were ruled by kings. (iii) Some, known as ganas or sanghas, were oligarchies where power was shared by a number of men, often collectively called rajas. (iv) Each mahajanapada had a capital city, which was often fortified. (v) Brahmanas composed the Dharmasutras which laid down norms for rulers as well as for other social categories.
3.	Explain the main features of the Mauryan administration. (i) Megasthenes mentions a committee with six subcommittees for coordinating military activity. (ii) One looked after the navy the second managed transport and provisions, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants.

	<p>(iii) The activities of the second subcommittee were rather varied- arranging for bullock carts to carry equipment, and recruiting servants and artisans to look after the soldiers.</p> <p>(iv) Asoka also tried to hold his empire together by propagating Dhamma, the principles of which were simple and virtually universally applicable.</p> <p>(v) Special officers, known as the Dhamma Mahamatta, were appointed to spread the message of Dhamma</p>
<p>4.</p>	<p>List some of the problems faced by epigraphists.</p> <p>Ans: The problems faced by epigraphists are as given below :</p> <ol style="list-style-type: none"> i. Sometimes, the letters of inscriptions are very faintly engraved, and thus reconstructions are uncertain. ii. Sometimes, the inscriptions may be damaged or letters missing. iii. It is not easy to be sure about the exact meaning of the words used in the inscriptions. iv. Several thousand inscriptions have been discovered but not all have been deciphered, published and translated. v. Many more inscriptions must have existed, which have not survived the ravages of time. vi. There is also a possibility that what we consider politically or economically significant may not have been recorded in inscriptions.
<p>5.</p>	<p>How did the political history of ' early India get a new direction with the research work of James Princep? Or Why is James Princep's contribution considered as the historic development? in the Indian epigraphy?</p> <p>Ans: There was a lot of development in the Indian epigraphy around 1830 in which James Princep, who was an officer in the unit of the East India Company, played a great role.</p>

	<ul style="list-style-type: none"> i. He deciphered two scripts namely Brahmi and Kharosthi. ii. These scripts were used in the earliest inscriptions and coins. iii. James Prinsep came to know that most of the inscriptions and coins had the name of king who was referred to as Piyadassi that is, “Pleasant to behold” as the one with a handsome face. iv. There was also the name of Ashoka on a few inscriptions. According to Buddhist texts, Ashoka was one of the most important rulers of the era.
<p>6.</p>	<p>Explain the sources used by historians to reconstruct the history of the Mauryan Empire.</p> <p>Ans:</p> <ul style="list-style-type: none"> i. The most important source of information about the Mauryan period was the book “Indica” written by Megasthenes, a Greek ambassador in the court of Chandragupta Maurya. It gives a beautiful depiction of the society and the administrative system. ii. Another important source of information is the book, “Arthashastra” written by Kautilya or Chanakya. It gives detailed knowledge about the Mauryan administrative system. iii. “Mudrarakshasa” by Vishakhadutta tells a lot about how Chandragupta snatched the reins of rule from the Nanda dynasty. iv. The texts of Jain and Buddhist religions throw a great deal of light on the life and religious views of Mauryan kings. v. The inscriptions of Ashoka also help a lot in understanding the history of the Mauryan period.
<p>7.</p>	<p>Write about the Dhamma of Ashoka.</p> <p>Ans: The main principle of Ashoka was to respect the elders. According to him, all the pupils must respect their teachers (Gurus) and all should respect the Saints, Brahmans and elderly people.</p>

	<ul style="list-style-type: none"> i. According to the Dhamma of Ashoka, all the elderly persons should respect members of the family, relatives, servants, the poor and the slaves. ii. Everyone has to face the ordeal in his next birth for all his evil deeds. So all should perform pious deeds. iii. Non-violence was the cardinal principle of Ashoka's Dhamma. According to it, no one should hurt anyone with words, deeds and thoughts. iv. All should analyse their actions from time to time. v. Envy, anger, pride and lies are all evils. All the people should remain away from them.
<p>8.</p>	<p>What are inscriptions ? Why are they considered as important documents or permanent evidence?</p> <p>Ans:</p> <ul style="list-style-type: none"> i. Inscriptions are writings engraved on hard surfaces like stone, metal or pottery. Inscriptions generally record the activities, achievements or ideas of those who commissioned them. ii. They also include the donations made by men and women to religious institutions iii. They are virtually permanent records as their information could not be changed. iv. Even some inscriptions carry dates of their commission. v. Others which are not dated can be dated on the basis of palaeography or style of writing.
<p>9.</p>	<p>How the Brahmi Script of Ashokan age was deciphered?</p> <p>Ans: Most of the scripts used to write modern Indian languages are defined from Brahmi script.</p>

	<ul style="list-style-type: none"> i. 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 Devanagiri. ii. Scholars who studied early inscriptions thought that these inscriptions were in Sanskrit but the earliest inscriptions were in Prakrit iii. . After decades of great hard work by many epigraphers, James Prinsep deciphered the Ashokan age Brahmi script in 1838.
10	<p>How do historians reconstruct the lives of ordinary people?</p> <p>Ans: Ordinary people could not leave behind any historical evidence about their life. Hence, the historians use a variety of sources to reconstruct the lives of the common people during the ancient times. The important sources are:</p> <ul style="list-style-type: none"> i. Remains of houses and pottery give an idea of the life of common men. Some inscriptions and scriptures talk about the relation between monarchs and the subject. ii. It talks about taxes and happiness and unhappiness of the common men. iii. Changing tools of craftsmen and farmers talk about the lifestyle of the people. iv. Historians also depend upon folklores to reconstruct the lives of the people during the ancient times.
LONG QUESTION AND ANSWERS	
1.	<p>What does Asokan inscriptions tell about the Mauryas? Describe the limitations of the inscriptional evidences.or</p> <p>To what extent the epigraphists face limitations of inscriptional evidence? Explain.</p>

Answer:

INTRODUCTION: Asoka was the first ruler who inscribed his messages on stone surfaces i.e. natural rocks and polished pillars. The major rock edicts explain the Mauryans administration specially about Asoka. Some of the important inscriptions are discussed below:

- (i) The name of Asoka was not mentioned in the inscriptions. Instead, the titles viz, 'Devanampiya' (beloved of the God) and 'Piyadassi' (pleasant to behold) were mentioned.
- (ii) Asoka condemned the desire for fame and glory. He stressed on popularity of Dhamma.
- (iii) Dhamma included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly and respect for religions and traditions other than one's own.

Limitations of inscriptional evidence are:

- i. **Technical Limitations:** Sometimes letters are very faintly engraved and thus doubts arise for inscriptions may be damaged or letters missing.
- ii. **Damaged or Missing Letters:** Sometimes important letters are damaged or missing in the inscription. It makes the work for epigraphists more difficult.
- iii. **Lack of Clarity:** It is not always easy to be sure about the exact meaning of the words used in the inscriptions, some of which may be specific to a particular place or time. So, scholars are constantly debating on alternative ways to read inscriptions.
- iv. **Undeciphered Inscriptions:** Thousands of inscriptions have been discovered, but not all have been deciphered, published and

translated. Many inscriptions were destroyed and what we have today' probably a fraction of it.

- v. Non-relevance of Inscriptions:** Inscriptions were composed in praise of kings and patrons in general. Not everything that is economically or politically important was recorded in the inscriptions, e.g. routine agricultural practice, the joys and sorrow of common man were not mentioned in the inscriptions. Thus, it is difficult for the epigraphists to give the complete picture of a society by relying on inscriptions only.

2. Explain the system of land grants and trade from 600 BCE to 600 CE.

Answer:

From the early centuries, the grants of land were recorded in inscriptions. Some inscriptions were recorded in copper plates. The records that have survived, give us the following facts:

Land Grant :

The land grants were given to religious institutions or to Brahmanas.

Women were not supposed to have independent access to resources like land.

But aristocrat women like Prabhavati Gupta, daughter of Chandragupta II had access to lands.

All the people in rural areas had to obey the new land of the village and pay him all the taxes.

Weakened Political Power:

- (i) Some historians claim that land grants e indicative of weakening political power, as kings were losing control over their samantas.
- (ii) Sometimes, kings tried to win allies by making grants of land.
- (iii) Land grants provide some insight into the relationship between cultivators and the state.

Development of trade:

- (i) Land and river routes criss-crossed the sub-continent and extended in different directions from the 6th century BCE.
- (ii) The ruler tried to control these routes by offering protection for a price.
- (iii) The merchants travelled with caravans of bullock carts and pack-animals.
- (iv) A wide range of goods were carried from one place to another. These were salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, spices and pepper and textiles. All these were transported across the Arabian sea to the Mediterranean.

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

Answer:

Numismatics is the study of coins, including visual elements such as scripts and images, metallurgical analysis and the contexts in which they have been found.

The study of coins has helped the numismatists to reconstruct the possible commercial networks in the following ways:

- i. **Introduction of Coinage for Trade Facilitation:** To some extent, exchanges were facilitated by the introduction of coinage. A wide range of goods like salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, etc were carried from one place to another. These certainly required some kind of currency for exchange. Hence, these led to the development of coinage across the trading cultures.
- ii. **Excavation of Punch-marked Coins across the Sub-continent:** Punch-marked coins made of silver and copper (16th century BCE

onwards) were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the sub-continent. Numismatics have studied these and other coins to reconstruct possible commercial networks.

- iii. **Kings, Merchants and Bankers as Issuing Authority:** Attempts made to identify the symbols on punch-marked coins with specific ruling dynasties, including the Mauryas, suggest that these were issued by kings. It is also likely that merchants, bankers and towns people issued some of these coins.
- iv. **Similarity of Kushana Coins with those of Greeks and Parthians:** The first gold coins were issued in 1st century CE by the Kushanas. These were virtually identical in weight with those issued by contemporary Roman emperors and the Parthian rulers of Iran have been found from several sites in North India and Central Asia.
- v. **Close Connections with Roman Empire:** The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Besides, hoards of Roman coins have been found from archaeological sites in South India. It is obvious that networks of trade were not confined within political boundaries. South India was not a part of the Roman empire, but there were dose connections through trade.

4. What is the importance of the emergence of Gupta age in Indian history?

Answer: Introduction :

- ❖ Gupta age occupies an important place in ancient Indian history.
- ❖ All the rebellious elements remained no more with the advent of this age and political unity came into the scenario.

- ❖ Peace and security were established in the country and all the internal conflicts came to an end.
- ❖ The country made huge progress in the fields of art and literature.
- ❖ The whole atmosphere was filled with peace and prosperity. In short, the following are the important aspects of this age :

End of Darkness:

- i. After the Mauryan empire, peace was established in-country during Kushanas. But it lasted only for a short span of time.
- ii. After Kushanas, again, internal conflicts and wars started. We do not have enough information about the kings who ruled during this age of chaos but this darkness came to an end with the advent of the Gupta age.

Political Unity:

- i. Country was divided into smaller states before the Gupta age. Nag and Vakatak were important dynasties. Except these, Yoddeya, Licchavi, Malwa, etc., dynasties were also present.
- ii. Kings of these dynasties were often engaged in wars with each other.
- iii. There was no powerful king in the country who could establish political unity in the country.
- iv. Kanishka was an able and powerful ruler but his tenure was very small. Gupta kings established political unity in the country.

Peace and Prosperity:

- i. Gupta kings provided top quality administration and established peace in the country. Trade was encouraged and the country became prosperous.

Re-emergence of Hinduism:

- ii. Hinduism re-emerged during the Gupta age. Buddhism made huge progress during the reign of Ashoka and Kanishka.

- iii. But Gupta kings were the followers of Hinduism which spread to a great deal during their reign.

Progress in Fine Arts:

- i. Fine arts also made huge progress during the Gupta age.
- ii. Beautiful sculptures and paintings of Hindu gods and goddesses were made.
- iii. Ajanta Caves were built during this age.
- iv. The art of metal sculptures also developed in this age.

Progress in Literature:

- i. Gupta age was very important from the literary point of view.
- ii. Sanskrit language and Sanskrit literature made huge progress in the country. Kalidasa was born in this age and so was Vishakhadatta. Harissa and Amarsena held an important place in Sanskrit literature.
- iii. Except these, books were written on astrology, mathematics, geography, chemistry, etc. Aryabhatta, Varhamihira and Brahma Gupta were the great scientists of this age.

Foreign Relation:

- i. Actually Gupta age holds an important place in Indian history.
- ii. The first time, Indians went over to foreign countries to spread their culture. Centres of Indian culture were made in Java, Sumatra, Bali, Burma and other countries. Even Indians made colonies in various other countries.
- iii. Foreign powers in the country came to an end during this age. Samudragupta defeated foreign kings and made India free from the rule of foreign kings.

5. Which Mahajanapada emerged as the strongest state during the period 6th to 4th century BCE ? What were its reasons?

Causes for the Rise of Magadha

	<ul style="list-style-type: none"> ❖ Powerful Mahajanapada: Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful <i>mahajanapada</i>. ❖ Fertile Belt: Magadha was a region where agriculture was especially productive. ❖ Rich Deposit of Iron: Iron mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons. ❖ Elephant: Elephants, an important component of the army, were found in forests in the region. ❖ Efficient Transport system: The Ganga and its tributaries provided a means of cheap and convenient communication. ❖ Ambitious King: The early Buddhist and Jaina writers who wrote about Magadha attributed its power to the policies of individuals: ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies. ❖ Twin Capital: Initially: Rajagaha (the Prakrit name for present day Rajgir in Bihar) was the capital of Magadha, means “house of the king”. Rajagaha was a fortified settlement, located amongst hills. ❖ Later, in the fourth century BCE, the capital was shifted to Pataliputra, present-day Patna, commanding routes of communication along the Ganga.
	Source Based Questions
1.	<p>Read the following extract and answer the questions that follows :</p> <p>In Praise of Samudragupta</p> <p>This is an excerpt from the Prayaga Prashasti: He was without an antagonist on earth; he, by the overflowing of the multitude of (his) many good</p>

Question ualities adorned by hundreds of good actions, has wiped off the fame of other kings with the soles of (his) feet; (he is) Purusha (the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad (he is) incomprehensible; (he is) one whose tender heart can be captured only by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred-thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the gods) Kubera (the god of wealth), Varuna (the god of the ocean), Indra (the god of rains) and Yama (the god of death)...

(i) From where has this excerpt been taken? Whose composition is this?

Answer:

This excerpt has been taken from the Prayaga Prashasti, popularly known as the Allahabad Pillar Inscription. It has been composed by Harisena, the court poet of Samudragupta.

(ii) What is its original language?

Ans:

Its original language is Sanskrit.

(iii) Who was Samudragupta? With which gods has he been compared?

Ans:

Samudragupta was the most powerful of the Gupta rulers. So he has been compared to Kubera, the god of wealth, Varuna, the god of the ocean, Indra, the god of rains and Yama, the god of death.

2. Read the following extract and answer the questions that follows :

Life in a Small Village

The Harshacharita is a biography of Harshavardhana, the ruler of Kanauj, composed in Sanskrit by his court poet, Banabhatta (c. seventh century CE).

This is an excerpt from the text, an extremely rare representation of life in a

settlement on the outskirts of a forest in the Vindhya :

The outskirts being for the most part forest, many parcels of rice-land, threshing ground and arable land were being apportioned by small farmers. it was mainly spaded culture owing to the difficulty of ploughing the sparsely scattered fields covered with grass, with their few clear spaces, their black soil stiff as black iron There were people moving along with bundles of bark countless sacks of plucked flowers, loads of flax and hemp bundles, quantities of honey, peacocks tail feathers, wreaths of wax, logs, and grass. Village wives hastened en route for neighbouring villages, all intent on thoughts of sale and bearing on their heads baskets filled with various gathered forest fruits.

(i) From which book has this excerpt been taken? Who was the author of this book?

Ans: This excerpt has been taken from Harshacharita written in Sanskrit. This book is a biography of Harshavardhana. Its author was Banabhatta, the court-poet of Harshavardhana.

(ii) Who was Harshavardhana?

Ans: Harshavardhana was the ruler of Kanauj in the seventh century.

(iii) The life of which settlement has been described in this excerpt? Enumerate its any three geographical features.

Ans: This excerpt is a beautiful depiction of life in a settlement on the outskirts of a forest in Vindhya. Its geographical features are as follows :

- (a) The land of this settlement was fertile. The people grew paddy or rice in it.
- (b) It was difficult to plough the sparsely scattered fields covered with grass.
- (c) The land had only a few clear spaces. The black soil of this settlement was as stiff as the black iron.

3. Read the following extract and answer the questions that follows :

Prabhavati Gupta and the Village of Danguna

This is what Prabhavati Gupta states in her inscription :

Prabhavati Gupta commands the gramakutumbinas (householders/peasants living in the village), Brahmanas and others living in the village of Danguna...

“Be it known to you that on the twelfth (lunar day) of the bright (fortnight) of Karttika, we have, in order to increase our religious merit donated this village with the pouring out of the water, to the Acharya (teacher)

Chanalasvamin You should obey all (his) commands

We confer on (him) the following exemptions typical of an agrahara....(this village is) not to be entered by soldiers and policemen ; (It is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers); exempt from (the royal prerogative of) purchasing fermenting liquors and digging (salt); exempt from (the right to) mines and Khedira trees; exempt from the obligation to supply) flowers and milk; (it is donated) together with (the right to) hidden treasures and deposits (and) together with major and minor taxes This charter has been written in the thirteenth (regnal) year. (It has been) engraved by Chakradasa.

(i) Who has issued this inscription?

Ans:This inscription has been issued by Prabhavati Gupta.

(ii) Why does she want to donate land? Who is the recipient of the donation of land?

Ans:She wanted to donate land to increase her religious merit. The recipient of the land is Acharya Chanalasvamin.

(iii) What were the exemptions on the land of a typical agrahara?

Ans:The following exemptions were available on land of a typical agrahara:

(a) The soldiers and policemen will not enter the village given in donation.

(b) Grass, charcoal and animal hides as seats with not be provided to those administrative officials who visit the village.

(c) The village was exempted to pay minerals, Khadira trees, flowers and milk.

(d) Exemption from purchasing fermenting liquors and digging salt.

Additional MCQs

1] The first gold coins were issued by _____.

A. The Kushanas

B. The Vakatakas

C. The

Mauryas

D. The Yaudheyas

solution) A. The Kushanas

2] Asokan Brahmi was deciphered by James Prince in the year _____.

A.1835

B.1836

C. 1838

D. 1837

solution) C . 1838

3] Which metal coins first entered circulation in the sixth century as an experiment?

A. Silver and Copper

B. Copper and Gold

C. Gold and Silver

D. Tin and copper

solution) A. Silver and Copper

4] In his inscriptions, Asoka is referred to by which titles?

A. Ashoka, Piyadassi

B. Masattuvan, Ashoka

C. Devanampiya, Piryadassi

D. Devaputra, Piyadassi

solution) C. Devanampiya,

Piryadassi

5] Contrary to the norms of Sanskrit legal scriptures, which Queen enjoyed independent access to land?

- A. Salavati
- B. Vijaya Satakani
- C. Prabhavati Gupta
- D. Yana Sakasena tel

solution) C . Prabhavati Gupta

6] An agrahara was land granted to a

_____.

- A. Kshatriya
- B. Brahmana
- C. Vaishya
- D. Shudra

solution) B. Brahmana

7] _____ are inscriptions that record gifts made to religious institutions.

- A. Elogium inscriptions
- B. Votive inscriptions
- C. Honorific inscriptions
- D. Dedicatory inscriptions

solution) B. Votive inscriptions

8] In the year _____, the first issue of Epigraphic Carnatica, a journal of south Indian inscriptions, was published.

- A.1884
- B.1885
- C. 1886
- D. 1887

solution) C. 1886

9] In Tamil, successful merchants were known as _____.

- A. Samantas
- B. Masattuvan
- C. Setthis
- D. Sathavahas

solution) B. Masattuvan

10] Harshavardhana was the ruler of _____.

- A. Kanauj
- B. Topra
- C. Sanchi
- D. Shishupalgarh

Solution) A. Kanauj

11] Capitals of mahajanapadas are located _____.

- A. near agricultural fields
- B. near to iron mines
- C. next to forests
- D. along routes of communication

solution) D. along routes of communication

12] Which of the following traders' ventures were risky yet immensely profitable?

- A. Peddlers
- B. Seafarers
- C. Merchants with caravans of bullock carts and pack – animals
- D. All of the above

solution) B. Seafarers

13] Identify the group that issued such coins.



- A. Yaudheya
- B. Gupta
- C. Kushanas
- D. Mauryas

Solution) A. Yaudheya

14] Who deciphered Brahmi and Kharosthi?

- a. John Marshall
- b. Alexander Cunningham
- c. James Prinsep
- d. Francois Bernier

Solution) c. James Prinsep.

15] Match the following:

a. Epigraphy	i. The government of the Roman Republic
b. Oligarchy	ii. Harishena
c. Piyadassi	iii. Pleasant to behold
d. Prayaga Prashasti	iv. Study of Inscriptions

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

Solution) D. a-iv, b-i, c-iii, d-ii

16] Assertion: Many Kushana rulers called themselves devaputra or son of god.

Reason: Their inspiration were Chinese rulers who called themselves descendants of .

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

Solution) b. Both A and R are true but R is not the correct explanation of A.

17] The Maryann Empire lasted for-

- a. 1500 years
- b. 750 years
- c. 150 years
- d. 2500 years

Solution) C.150 years

18] Kautilya was the minister of which ruler?

- a. Chandragupta Maurya
- b. Asoka

- c. Ajatasattu
- d. Mahapadma Nanda

Solution) a: Chandragupta Maurya

19] The Prayaga Prashasti was composed for-

- a. Chandragupta
- b. Samudragupta
- c. Harishena
- d. Rudradaman

Solution) b: Samudragupta

20] Sources for knowing the subjects' perception of their kings:

- a. Inscriptions
- b. Manuscripts
- c. Anthologies
- d. Travelogues

Solution) c. Anthologies

21] In which language were the Jatakas written?

- a. Pali
- b. Prakrit
- c. Sanskrit
- d. Tamil

Solution a: Pali

22] The Sudarshana lake was built under the rule of:

- a. Guptas
- b. Mauryas
- c. Shakas
- d. Satavahanas

Solution) b. Mauryas

23]. Greek sources claim the Mauryan ruler had a standing army of-

- a. 10, 00,000
- b. 2,00,000
- c. 80,000
- d. 6,00,000

Solution) D 6, 00,000

24] The term 'vellalar' was used for-

- a. Landowners
- b. Ploughmen
- c. Artisans
- d. Merchants

Solution) a. Landowners

25) Pick the correct pair:

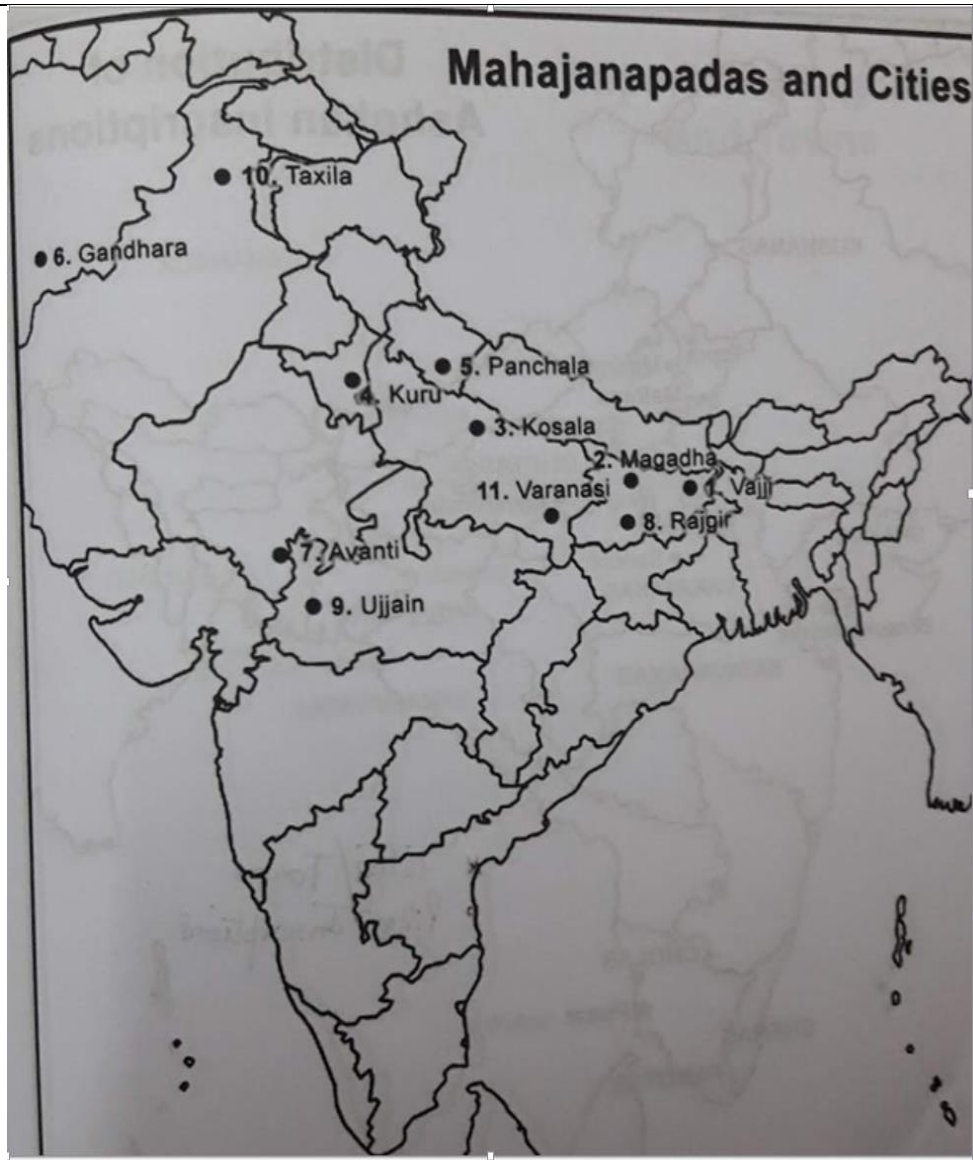
- a. Chandragupta - Maurya
- b. Asoka - Khushana
- c. Rudradaman - Shaka
- d. Samudragupta - Satavahana

Solution) c. Rudradaman - Shaka

CBSE PREVIOUS YEAR QUESTIONS

1.	Why was Mauryan Empire regarded as a major landmark in the early Indian history
2.	Why is the 6th century BCE is regarded as a major turning points in early Indian history ?
3.	Why is James Prinsep's contribution considered as the historic development in Indian epigraphy?
4.	How were the coins used in the 1st century CE ? Give two examples
5.	How did Kushana rulers exemplify themselves with the high status ?
6.	How have the Prashastis draws the factual information about the Gupta rulers ?
7.	Mention any two features of the administrative system of the Mauryan Empire
8.	How did Magadha became the most powerful mahajanapada between 6th and 4th century BCE ?Give two reasons
9.	Explain why the communication along both land and riverine routes was vital for the existence of the empire during the period of

	Mauryans
10.	Who deciphered the Bami and Kharosthi script ? What important facts were revealed through these script ?
11.	Mention any two ways in which the inscriptions of land grant help us to understand rural society in ancient times.
12.	Critically examine the limitations of the inscriptional evidences in understanding political and economic history of India.
13.	Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. State any four such sources. 8 marks all
14.	What is the role played by the coins in the decipherment of Kharosthi script ?
15.	Explain briefly the notion of Kingship during Kushana and Gupta empire.
16.	Describe briefly strategies for increasing agriculture production from 6th century BCE to 6th century CE .
17.	How Magadha became the most powerful Mahajanapada between sixth to fourth century BCE? Give two reason..
18.	Explain the main features of the Mauryan administration
19.	What do you mean by Numismatics? How has the study of coins helped the Numismatics to reconstruct possible commercial ne
20.	How do the modern historians explain the development and growth of Magadhan power ? Explain briefly.
	MAP



THEME-3

KINSHIP, CASTE AND CLASS EARLY SOCIETIES

(C. 600 BCE - 600 CE)

THE CRITICAL EDITION OF THE MAHABHARATA:

- ❖ One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar.
- ❖ A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.
- ❖ The team worked out a method of comparing verses from each manuscript.
- ❖ Published in several volumes, running into over 13,000 pages.
- ❖ The project took 47 years to complete.
- ❖ **Two things became apparent:** there were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.
- ❖ These variations were documented in footnotes and appendices to the main text.

TERMS FOR FAMILY AND KIN

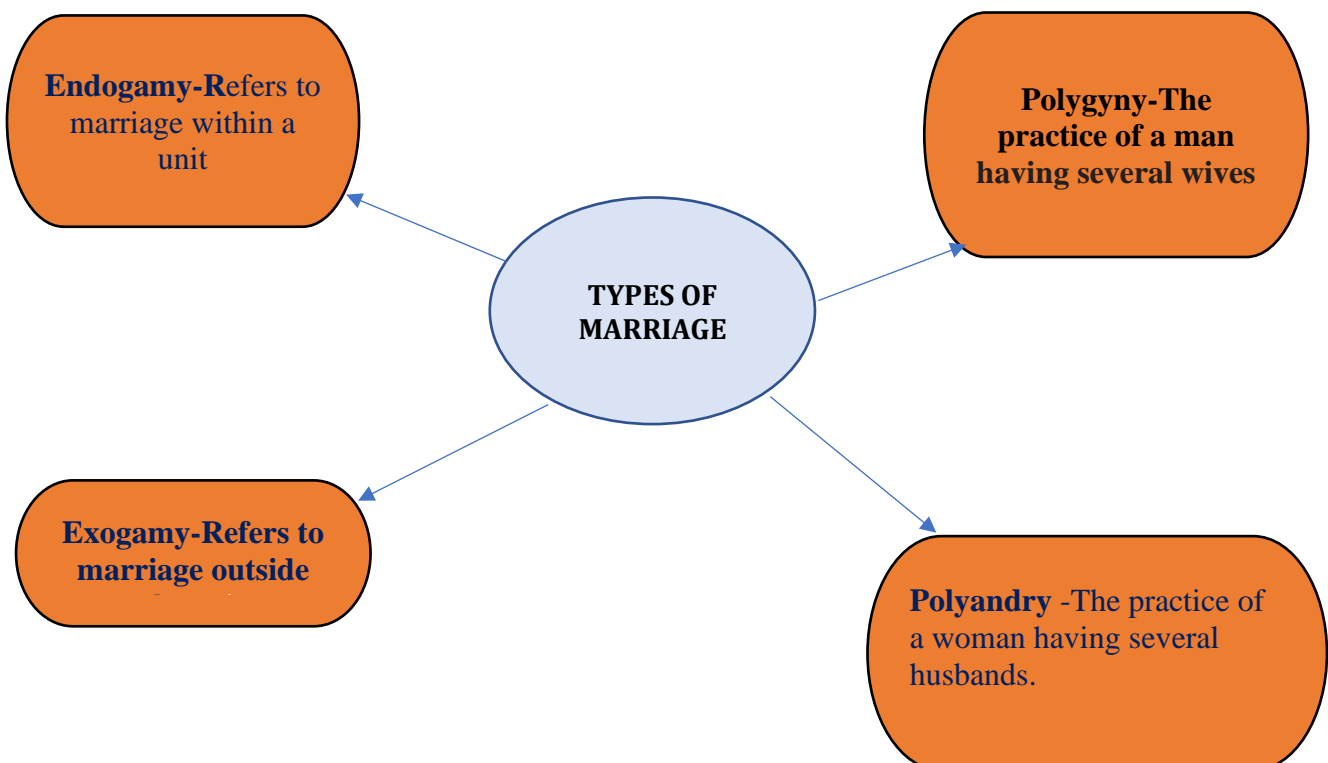
- ❖ Sanskrit texts use the term **kula** to designate families and **jnati** for the larger network of kinfolk.
- ❖ The term **vamsha** is used for lineage.
- ❖ *Patriliny* means tracing descent from father to son, grandson and so on.
- ❖ *Matriliny* is the term used when descent is traced through the mother.

RULES OF MARRIAGE

- ❖ While sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework.
- ❖ The daughters had no claims to the resources of the household.
- ❖ At the same time, marrying them into families outside the kin was considered desirable.
- ❖ *kanyadana* or the gift of a daughter in marriage was an important religious duty of the father.

TYPES OF MARRIAGES:

- ❖ **Endogamy** refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.
- ❖ **Exogamy** refers to marriage outside the unit.
- ❖ **Polygyny** is the practice of a man having several wives.
- ❖ **Polyandry** is the practice of a woman having several husbands.



THE GOTRA OF WOMEN

- ❖ Each *gotra* was named after a Vedic seer, and all those who belonged to the same *gotra* were regarded as his descendants.
- ❖ Women were expected to give up their father's *gotra* and adopt that of their husband on marriage
- Members of the same *gotra* could not marry.

The “right” occupation

- ❖ The Dharmasutras and Dharmashastras also contained rules about the ideal “occupations” of the four categories or *varnas*.
- ❖ Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
- ❖ Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.
- ❖ Vaishyas, who were in addition expected to engage in agriculture, pastoralism and trade.
- ❖ Shudras were assigned only one occupation – that of serving the three “higher” *varnas*.)The

Brahmanas evolved two or three strategies for enforcing these norms:

- a) As we have just seen, was to assert that the *varna* order was of divine origin.
- b) Second, they advised kings to ensure that these norms were followed within their kingdoms.
- c) And third, they attempted to persuade people that their status was determined by birth.

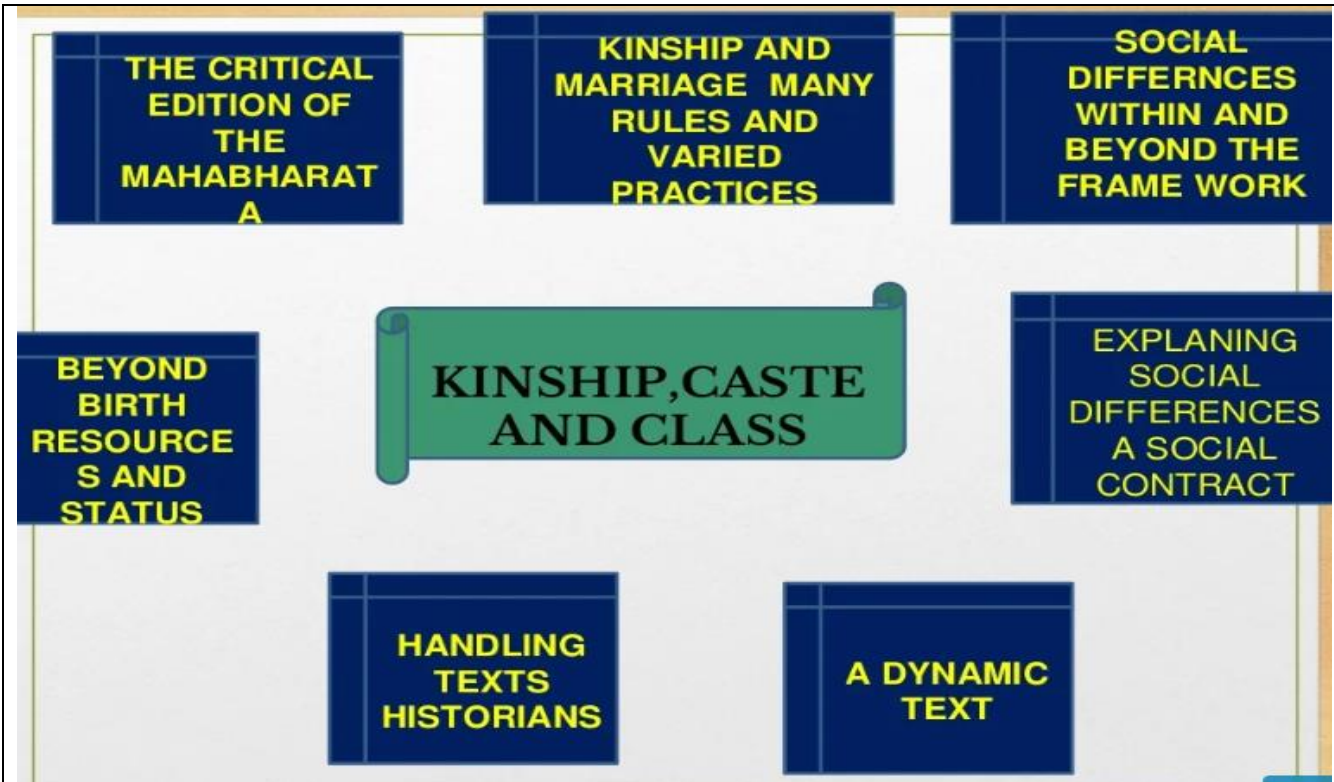
NON-KSHATRIYA KINGS

- ❖ According to the Shastras, only Kshatriyas could be kings.
- ❖ The social background of the Mauryas, who ruled over a large empire, has been hotly debated.

- ❖ While later Buddhist texts suggested they were Kshatriyas, Brahmanical texts described them as being of “low” origin.
- ❖ The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas.
- ❖ Political power was effectively open to anyone who could muster support and resources, and rarely depended on birth as a Kshatriya.
- ❖ The Shakas who came from Central Asia, were regarded as *mlechchhas*, barbarians or outsiders by the Brahmanas.
- ❖ One of the earliest inscriptions in Sanskrit describes Rudradaman, the best-known Shaka ruler (c. second century CE), rebuilt Sudarshana lake This suggests that powerful *mlechchhas* were familiar with Sanskritic traditions.
- ❖ The best-known ruler of the Satavahana dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (*eka bamhana*) and a destroyer of the pride of Kshatriyas..

DUTIES” OF THE CHANDALAS

- ❖ The *Manusmriti* laid down the “duties” of the *chandalas*.
- ❖ They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.
- ❖ They could not walk about in villages and cities at night.
- ❖ They had to dispose of the bodies of those who had no relatives and serve as executioners.
- ❖ The Chinese Buddhist monk Fa Xian (c. fifth century CE) wrote that “untouchables” had to sound a clapper in the streets so that people could avoid seeing them.
- ❖ Another Chinese pilgrim, Xuan Zang (c. seventh century), observed that executioners and scavengers were forced to live outside the city.



THE CRITICAL EDITION OF THE MAHABHARATA

- ❖ One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar.
- ❖ A team comprising dozens of scholars initiated the task of preparing a critical edition of the *Mahabharata*.
- ❖ It meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.
- ❖ The team worked out a method of comparing verses from each manuscript.
- ❖ They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages.
- ❖ The project took 47 years to complete.
- ❖ There were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.
- ❖ 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.

Language and content

- ❖ Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the *narrative*, and sections that contain prescriptions about social norms, designated as *didactic*.
- ❖ This division is by no means watertight – the didactic sections include stories, and the narrative often contains a social message.
- ❖ Historians agree that the *Mahabharata* was meant to be a dramatic, moving story, and that the didactic portions were probably added later.

Author(s) and dates

- ❖ The original story was probably composed by charioteer-bards known as *sutas* who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.
- ❖ These compositions circulated orally.
- ❖ Then, from the fifth century BCE, Brahmanas took over the story and began to commit it to writing.

The search for convergence

- ❖ The *Mahabharata*, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.
- ❖ In 1951-52, the archaeologist B.B. Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh). Was this the Hastinapura of the epic?
- ❖ While the similarity in names could be coincidental, the location of the site in the Upper Ganga doab, where the Kuru kingdom was situated suggests that it may have been the capital of the Kurus mentioned in the text.
- ❖ B V Lal noted about the houses in the second phase (c. twelfth-seventh centuries BCE): “Within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud-bricks were duly encountered.

- ❖ The discovery of mud-plaster with prominent reed-marks suggested that some of the houses had reed walls plastered over with mud.”
- ❖ For the third phase (c. sixth-third centuries BCE), he noted: “Houses of this period were built of mud-brick as well as burnt bricks. Soakage jars and brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.”
- ❖ **One of the most challenging episodes** in the *Mahabharata* is Draupadi’s marriage with the Pandavas, an instance of polyandry that is central to the narrative.

Multiple Choice Questions

1.	<p>The earliest sculptural depictions of scenes from Mahabharata is represented on a terracotta sculpture from the walls of a temple in Ahichchhatra located in which state?</p> <p>(a) Rajasthan (b) Uttar Pradesh (c) Haryana (d) Maharashtra</p> <p>Ans: (b) Uttar Pradesh</p>
2.	<p>Which among the following contains a list of successive generations of teachers and students many of whom were designated by metronymics?</p> <p>(a) Brihadranayaka Upanishads (b) Ken Upanishads (c) Katha Upanishads (d) Aitareya Upanishads</p>
3.	<p>Match the following.</p> <p>List I List II</p> <p>A. Gotra 1. Lineage B. Vanik 2. Common descendants of Vedic seer C. Polygyny 3. Practice of a man having several wives D. Vamsha 4. Merchants</p>

	<p>Codes</p> <p>A B C D A B C D A B C D A B C D</p> <p>(a) 2 4 3 1 (b) 4 2 3 1 (c) 1 2 4 3 (d) 3 4 2 1</p>
4.	<p>Which of the following rulers were identified through the names derived from their mother?</p> <p>(a) Pandavas (b) Satavahana (c) Cholas (d) Kauravas</p>
5.	<p>Which of the following statements is/are incorrect?</p> <p>(a) Mahabharata, a colossal epic, has over 1,00,000 verses. (b) Pandavas emerged victorious in the battle. (c) Kanyadaan means gift of a daughter in marriage. (d) Endogamy is a marriage outside the unit. (e) Nishadas were people living in forests.</p> <p>Answer-(d)Endogamy is a marriage physics the unit</p>
6.	<p>Panini's 'Ashtadhyayi' is a work on</p> <p>(a) Sanskrit grammar. (b) Sanskrit history. (c) Sanskrit mantras. (d) Sanskrit plays.</p> <p>Ans: (a) Sanskrit grammar.</p>
7.	<p>Which of the following statements is incorrect about the duties as laid down in Manusmritifor the Chandalas?</p> <p>(a) They had to live on the outskirts of the village. (b) They had to use discarded utensils. (c) They were supposed to wear old clothes of the villagers and ornaments made from shells. (d) It was their duty to serve as executioner and dispose of the bodies of those who had norelatives.</p>

	<p>Answer(c) They were supposed to wear old clothes of the villagers and ornaments made from shells.</p>
8.	<p>Given below are two statements, one labelled as Assertion</p> <p>(A) and the other labelled as Reason</p> <p>(R): Assertion (A): Women were expected to give up their father's gotra and take up their husband's gotra after marriage. Reason (R): Women who married Satavahana rulers retained their father's gotras instead of adopting names derived from their husband's gotra name.</p> <p>(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.</p> <p>Answer-Both (A) and (R) are correct and (R) is not the correct explanation of (A).</p>
9.	<p>Rulers whose name ended with the term 'Putra' belonged to</p> <p>(a) Satavahana dynasty. (b) Shunga dynasty. (c) Mauryan dynasty. (d) Kanva dynasty.</p> <p>Ans: (a) Satavahana dynasty.</p>
10.	<p>Mandasor Stone inscription records the history of a guild of</p> <p>(a) goldsmiths. (b) rathakaras. (c) potters. (d) silk weavers.</p> <p>Ans: (d) silk weavers.</p>
11.	<p>Consider the following statements and select the correct one.</p> <p>(a) Brahmanas were supposed to study and teach the Vedas. (b) Kshatriyas were expected to engage in agriculture.</p>

17.	How many forms of marriages were found? Ans: 8
18.	The Book Mrichchhakatika was written by which writer. Ans : Shudraka
19.	What was patriliney? Ans. Patriliney Means tracing descent from father to son, Grandson and so on.
20.	What was Matriliney? Ans. Matriliney the term is used when descent is traced through the mother.
21.	What do you understand of Exogamy Marriage types. Ans. Marriage outside the unit
22.	What sources are used by Historian for understanding of social changes? Ans. Textual Traditions. - From Inscriptions
23.	How Historians classify the contents of the Mahabharata? Ans:- Narrative- Stories, designated. Didactic - Social Norms.
24.	Which elements are considered by historians when they analyse text Book. Ans:-They examine whether text were written in which languages. They also consider the kinds of text; author; audience; time period etc.
25.	What was the ancient Tamilkam? Ans:- In Tamilkam there were several chiefdoms around 2000 Years ago
26.	Consider the following statements and choose the correct answer. (a) The original version of the Mahabharata is in Sanskrit. (b) According to the Dharmasutras, there is no rules about the ideal occupations of the four categories. (c) In Brahmanical theory, only varna was based on birth. (d) According to Shashtras, both Brahmins and Kshatriyas could be the rulers. Ans:(a) The original version of the Mahabharata is in Sanskrit.
27.	Assertion (A) The Manusmriti is considered the most important of the Dharmasutras

	<p>and Dharmashastras.</p> <p>Reason (R) It lays down codes of social behaviour in great detail.</p> <p>Codes</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 Ans; (a) Both A and R are true and R is the correct explanation of A</p>
28.	<p>Assertion (A) The practice of endogamy meant that marrying daughters into families outside the kin was considered desirable.</p> <p>Reason (R) Daughters had no claims to the resources of the household according to the Manusmriti.</p> <p>Codes</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: (d) A is false, but R is true</p>
29.	<p>Which of the following pairs is correctly matched?</p> <p>(a) Critical edition of Mahabharata – V.S. Sukthankar</p> <p>(b) ‘Vamsha’ is used to designate – Family</p> <p>(c) Exogamy refers to – Marriage within the unit</p> <p>(d) Best known ruler of Satavahana – Gotami-puta sami-Siri-Yana-Satakani</p> <p>Ans: (a) Critical edition of Mahabharata – V.S. Sukthankar</p>
30.	<p>Match the following.</p> <p>List I List II</p> <p>A. Endogamy 1. Practice in which one man has several wives</p> <p>B. Exogamy 2. Marriage within the same family unit living in the same</p>

locality	
C. Polyandry	3. Practice in which one woman has several husbands
D. Polygyny	4. Marriage outside the family unit
Codes	
A B C D	A B C D
(a) 3 1 4 2	(b) 2 4 3 1
(c) 1 4 3 2	(d) 3 1 4 2
	Ans: (b) 2 4 3 1

SHORT ANSWERS(3 Marks)

1.	<p>Mention rules of marriage as mentioned in the early text.</p> <p>Ans:- i)The gift of a Daughter after dressing her in costly clothes and honoring her with presents of Jewels.</p> <p>ii)The gift of a daughter by the father after he has addressed the couple with the text" May both of you perform your duties together.</p> <p>iii) After having given as much wealth as he can afford to the kinsmen and to the Bride herself. - The voluntary union of a maiden and her lover.</p>
2.	<p>What rules did the Dharma sutras and Dharma Shastra's contain about the Ideal "occupations" of the four Varna's?</p> <p>Ans.- i) Brahmanas were supposed to study and teach the Vedas, perform sacrifices and give and receive gifts.</p> <p>ii) Kshatriyas were to engage in warfare, protect people and justice, study the Vedas and get sacrifices performed.</p> <p>iii) The last three occupations were also assigned to the Vaishyas ie crafts, Agriculture and trade</p> <p>iv)Shudras were assigned only serving the three "higher" varnas.</p>
3.	<p>What was Jati? How are they related to Varnas?</p> <p>Ans. –i) Jati in Brahmanical theory.</p> <p>ii) Varna was based on Birth.</p> <p>iii) Number of varnas were four.</p>

	<p>iv) There was no restriction on the number of Jati.</p> <p>v) Jatis which shared a common occupation or profession were sometimes organized into shrenis or guilds.</p>
4.	<p>How could men and women acquire wealth in early societies?</p> <p>Ans.- i) For men wealth-Inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people.</p> <p>ii) For women - what was given at the time of the marriage, bridal procession, token of affection she got from her brother, mother or father and she could also acquire from husband.</p>
5.	<p>Who was V.S. Sukthankar? What was his contribution in understanding the Mahabharata.</p> <p>Ans. i) V.S. Sukthankar was a famous Sanskritist.</p> <p>ii) Under the Sukthankar a team prepared the critical edition of the Mahabharata.</p> <p>iii) Collecting Sanskrit Manuscripts of the text. Written in a variety of scripts.</p> <p>iv) Ultimately, they selected the verses that were common to most versions.</p> <p>v) And published these in several volumes.</p>
6.	<p>What were the effects of several changes in between 600 BCE and 600 CE on societies?</p> <p>Ans.i) Extension of Agriculture in to forested areas.</p> <p>ii) Craft specialists often emerged as distinct social groups.</p> <p>iii) Trade activities increased.</p> <p>iv) Many religious activities /movements started.</p>
7.	<p>What do you understand by " The critical edition of the Mahabharata"?</p> <p>Ans.i) One of the most ambitious projects of scholarship began in 1919.</p> <p>ii) Under the leadership of a noted Indian Sanskritist V.S. Sukthankar.</p> <p>iii) (A team comprising a dozen of scholars initiated the task of preparing a critical edition of the Mahabharata.</p>
8.	<p>What were the terms of gotras? What were the rules of gotras?</p>

	<p>Ans. i) Each gotra was named after a Vedic Seer and all those who belonged to the same gotra.</p> <p>ii) Two rules about gotra were particularly very important. Women were expected to give up their father's gotra and adopt that of their husband's gotra after marriage.</p> <p>iii) Marriage in same gotra was not allowed</p>
9.	<p>Why were mothers important in Satavahana rule?</p> <p>Ans:- i) Satavahana rules were Identified through matronymics (Names Derived from mother) -Although this may suggest that mothers were important.</p> <p>ii) We have got name like gautami putra Satakarni , Vashishthi putra Pulvami .</p>
10.	<p>What were the categories made by Brahmanas?</p> <p>Ans:- i) Brahmanas Claimed the order in which they were ranked. First was divinely ordained.</p> <p>ii) While placing group classified as shudras at the bottom of the social order.</p>
11.	<p>Describe the Duties of the Chandalas.</p> <p>Ans:- i) They had to live outside the village.</p> <p>ii) Use discarded utensils.</p> <p>iii) Wear Clothes of the dead and ornaments of iron.</p>
12.	<p>What do you understand by the Term " Beyond the four varnas"?</p> <p>Ans:-i) Brahmanas considered some people as being outside the system, they were called untouchable.'</p> <p>ii) Some activities were " Polluting" those who performed such tasks designated as chandalas'</p>
13.	<p>What do you understand by stridhana (Woman's wealth)?</p> <p>Ans:- i) According to Manusmriti women were allowed to retain the gift they received on the occasion of their marriage as stridhana.</p> <p>ii) This could be inherited by their children.</p>
14.	<p>How is Mahabharata a Dynamic text?</p>

	<p>Ans:- i)- Versions of the epic were written in a variety of languages.</p> <p>ii) Several stories that originated in specific regions.</p> <p>iii) At the same time the central story of the epic was often retold in different ways.</p> <p>iv) Different phases in the composition of Mahabharata.</p>
15.	<p>What were the two-broad head of the content of Mahabharata? Discuss whether Mahabharata could have been the works of a single author?</p> <p>Ans: i) Narrative section stories are included and didactic section prescription about social norms are included.</p> <p>ii) Most of the historians now believe that the Mahabharata was a dramatic and moving story.</p> <p>iii) The didactic portion is an afterward addition.</p> <p>iv) It is believed that the original story was written by the charioteer knows as sutas.</p> <p>v) It is also believed that in the beginning the text was orally circulated. scholars and priests carried it from one generation to another.</p>
16.	<p>Explain why the rulers in early period were not invariably kshatriyas?</p> <p>i) Early kings were not invariably kshatriyas .</p> <p>ii)Shastras say only kshatriyas can become kings .</p> <p>iii) Rulers of many dynasties had different origins.</p> <p>v)Suages, Kanvas - were Brahmins not Kshatriyas</p> <p>vi)Sakas - Melechchas - outcast</p> <p>vii)Satvahanas unique Brahmins</p> <p>viii)Political power was open to anyone who could garner support.</p>
17.	<p>Discuss whether the Mahabharata could have been the work of a single author.</p> <p>Ans.i) Probably composed by charioteer - bards known as sutas.</p> <p>ii) From the fifth century BCE Brahmanas took over the story and began to</p>

commit it to writing.

iii) Also possible that the upheavals that often accompanied the establishment of these states.

iv) Where old social values were often replaced by new norms.

v) Another Phase in the composition of the text between C 200 BCE and 200 C.E.

vi) Between 200 BCE and 400 BCE Large didactic sections were included the manusmriti.

LONG ANSWERS

1. **Explain Mahabharata as a Dynamic text**

The critical edition of the mahabharata

i) One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar.

ii) A team comprising dozens of scholars initiated the task of preparing a critical edition of the *Mahabharata*.

iii) It meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country.

iv) The team worked out a method of comparing verses from each manuscript.

v) They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages.

vi) The project took 47 years to complete.

vii) There were several common elements in the Sanskrit versions of the story, evident in manuscripts found all over the subcontinent, from Kashmir and Nepal in the north to Kerala and Tamil Nadu in the south.

viii) Enormous regional variations in the ways in which the text had been transmitted over the centuries.

ix) These variations were documented in footnotes and appendices to the main text.

Language and content

- i) Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the *narrative*, and sections that contain prescriptions about social norms, designated as *didactic*.
- ii) This division is by no means watertight – the didactic sections include stories, and the narrative often contains a social message.
- iii) Historians agree that the *Mahabharata* was meant to be a dramatic, moving story, and that the didactic portions were probably added later.

Author(s) and dates

- i) The original story was probably composed by charioteer-bards known as *sutas* who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.
- ii) These compositions circulated orally.
- iii) Then, from the fifth century BCE, Brahmanas took over the story and began to commit it to writing.

The search for convergence

- i) The *Mahabharata*, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.
- ii) In 1951-52, the archaeologist B.B. Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh). Was this the Hastinapura of the epic?
- iii) While the similarity in names could be coincidental, the location of the site in the Upper Ganga doab, where the Kuru kingdom was situated, suggests that it may have been the capital of the Kurus mentioned in the text.
- iv) Lal noted about the houses in the second phase (c. twelfth-seventh centuries BCE): “Within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud-bricks were duly encountered.
- v) The discovery of mud-plaster with prominent reed-marks suggested that some

of the houses had reed walls plastered over with mud.”

vi) For the third phase (c. sixth-third centuries BCE), he noted: “Houses of this period were built of mud-brick as well as burnt bricks. Soakage jars and brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.”

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

2. **“The Mahabharata is a good source to study the Kinfolk values of ancient times.” Justify the statement with suitable arguments.**

Answer:

The Mahabharata is a good source to study the Kinfolk values of ancient times.

This statement can be justified in the following ways:

- i. Families are usually parts of the larger networks of people defined as relatives, or to use a more technical term Kinfolk. While familial ties often regarded as ‘natural’ and based on blood, they are defined in many different ways. Some societies regard cousin as being blood relations, some others do not. The Mahabharata was a story of Kinship relations. It narrated a feud over land and power between two groups of cousins, viz, the Kauravas and the Pandavas. Both of the cousins had different set of ideal which shaped their actions and led to changes in their attitude of life.
- ii. Mahabharata reinforced the idea of patriliney, i.e. tracing descent from father to son, grandson and so on. Under patriliney, sons could claim the resources (including the throne in the case of kings) of their father when the latter died. In Mahabharata, both the Kauravas and the Pandavas believed that they were the real successor of the throne.
- iii. Draupadi’s marriage with the five Pandavas was the most challenging episode in the Mahabharata. It indicated polyandry (the practice of a woman having

	<p>several husbands) among elites in that period.</p> <p>It is evident that literature gives us an idea about the perception of the writer, but sometimes it contains conflicting ideas. Thus, epic like Mahabharata does not always depict the real picture of the society.</p>
<p>3.</p>	<p>Historians find it particularly a difficult task to understand a text as complex as the Mahabharata.” Justify this statement.</p> <p>Answer:</p> <p>Historians find it particularly a difficult task to understand a text as complex as the Mahabharata because:</p> <ol style="list-style-type: none"> i. Historians classified the contents of the Mahabharata under two broad heads i.e. narrative section, which contains stories and didactic section which contains prescriptions about social norms. The historians suggested that the Mahabharata had a dramatic story and the didactic portions were probably added later. ii. Historians consider several elements when they analyse text to examine the language of the text. iii. The historians have to find out about the authors, whose perspectives and ideas have shaped the text, as well as the intended audience, as very often, authors keep in mind the interests of their audience while composing their work. <p>They also have to ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed.</p>
<p>4.</p>	<p>Describe the familial relationship observed during Mahabharat era.</p> <ol style="list-style-type: none"> i. Families are usually parts of larger networks of people defined as relatives/ kinfolk. ii. People belonging to the same family share food, resources, work, and live together and perform rituals together. iii. Familial ties were often regarded as “natural” and based on blood

- iv. Rules about patriliney-The Mahabharata shows patriliney. It describes a feud over land and power between the Kauravas and the Pandavas
 - v. Most ruling dynasties followed patrilineal with little variations
 - vi. In very exceptional circumstances, women such as Prabhavati Gupta exercised power
 - vii. Rules of marriage- There were two systems of marriage Endogamy and Exogamy. viii. Marriages-Girls were married at the “right” time and to the “right” person.
 - ix. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.
 - x. There are three types of marriage- Monogamy, polygamy or Polyandry
 - xi. Marriage norms were compiled in Dharmasutras, Dharmashastras and Manusmriti.
 - xii. These texts recognized as many as eight forms of marriage.
 - xiii. The Gotra rules for women- Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.
 - xiv. Two rules about gotra were particularly important: a) women were expected to give up their father’s gotra and adopt that of their husband on marriage and b) members of the same gotra could not marry.
 - xv. Some of the Satavahana rulers were polygynous
 - xvi. Importance to mothers
 - xvii. Any other relevant point
- Any eight points to be explained

5. **Describe the Social implications of access to Resources during Mahabharat period.**

- i. Gendered access to property-. According to the Dharmashastras the paternal estate was to be divided equally amongst sons after the death of the Father, with a

special share for the eldest.

ii. Women could not claim a share of these resources.

iii. Women were allowed to retain stridhana

iv. This could be inherited by their children, without the husband having any claim on it.

v. Wealthy women such as the Vakataka queen Prabhavati Gupta had property including lands.

vi. Epigraphic and textual evidences suggest that upper-class women had access to resources, land, cattle and money.

vii. Varna and access to property-There were criterion for regulating access to wealth was varna.,

viii. While a variety of occupations were listed for varnas

ix. Poems included in the Tamil Sangam anthologies often illuminate social and economic relationships, while there were differences between rich and poor, those who controlled resources were also expected to share them.

Sources Based Questions

1. **Read the given excerpts carefully and answer the questions:**

According to the Shastras, only Kshatriyas could be kings. However, several important ruling lineages probably had different origins. The social background of the Mauryas, who ruled over a large empire, has been hotly debated. While later Buddhist texts suggested they were Kshatriyas, Brahmanical texts described them as being of “low” origin. The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas. In fact, political power was effectively open to anyone who could muster support and resources, and rarely depended on birth as a Kshatriya. Other rulers, such as the Shakas who came from Central Asia, were regarded as mlechchhas, barbarians or outsiders by the Brahmanas. However, one of the earliest inscriptions in Sanskrit describes how Rudradaman, the best-known Shaka ruler (c. second century CE), rebuilt Sudarshana lake . This suggests that

powerful mlechchhas were familiar with Sanskrit traditions. It is also interesting that the best-known ruler of the Satavahana dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (eka bamhana) and a destroyer of the pride of Kshatriyas. He also claimed to have ensured that there was no intermarriage amongst members of the four varnas. At the same time, he entered into a marriage alliance with the kin of Rudradaman. As you can see from this example, integration within the framework of caste was often a complicated process. The Satavahanas claimed to be Brahmanas, whereas according to the Brahmanas, kings ought to have been Kshatriyas. They claimed to uphold the fourfold varna order, but entered into marriage alliances with people who were supposed to be excluded from the system. And, as we have seen, they practised endogamy instead of the exogamous system recommended in the Brahmanical texts.

i) Who were the Mlechchhas?

Ans: Barbarians or outsiders.

ii) Who was Gotami-Puta-Siri –Satakani ?

Ans:Ruler of the Satavahana dynasty & destroyer of the pride of Kshatriyas

iii) Who was Rudradaman?

Ans:Shaka Ruler .

2. **Read the given excerpts carefully and answer the questions:**

Draupadi's Marriage

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

When Drupada was told about this, he protested. However, the seer Vyasa

	<p>arrived and told him that the Pandavas were in reality incarnations of Indra. Whose wife had been reborn as Draupadi and they were thus destined for each other?</p> <p>Vyasa added that in another instance a young woman had prayed to Shiva for a husband. And in her enthusiasm, had prayed five times instead of once. This woman was known reborn as Draupadi and Shiva had fulfilled her desire convinced by these stories, Drupada consented to marriage.</p>
	<p>i). What was the competition organized by the Panchala king Drupada for the marriage of his daughter?</p> <p>Ans: Drupada organized a competition where the challenge was to string a bow and hit a target</p>
	<p>ii). Which two explanations were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandvas?</p> <p>Ans: Vyasa told that the Pandvas were in reality incarnations of Indra. He also told that a Woman was blessed by Lord Shiva to have five husband was reborn as Draupadi.</p>
	<p>iii). What form of the marriage was Draupadi's marriage to the Pandvas? Give two views of historians about the form of marriage.</p> <p>Ans: It was an example of polyandry. Some historians believe that such kind of marriages were perhaps prevalent in some section of societies. Some historians believe that such tradition was present in the Himalayan region.</p>
	<p>Additional MCQs</p>
	<p>Q1 What does the Sanskrit word '<i>Kula</i>' define? (A) Neighbours (B) Families (C) Deities (D) None of these</p> <p>Q2 . Consider the following statements about <i>Mahabharata</i>:</p> <p>(1) Historians have set aside the traditions as described in <i>Mahabharata</i>. (2) It has around 10,000 verses.</p>

(3) The main theme of *Mahabharata* is about the warring princes across India.

(4) Its critical edition was started by K. R. Mangalam in 1919 CE.

State which of the above statements are correct?

- (A) Only (1) (B) (1) and (2)
(C) (1), (2) and (4) (D) None of these

Q3. Ekalavya belonged to the category of:

- (A) Vanik (B) Mlechchha
(C) Brahmana (D) Nishada

Q4 Which of the following statement is incorrect about the meaning of Endogamy?

- (A) Endogamy refers to marriage outside the unit.
(B) Endogamy refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.
(C) It is the practice of a man having several wives.
(D) It is the practice of a woman having several husbands.

Q5 Which one of the following statements is incorrect about the duties as laid down in *Manusmriti* for the *Chandalas*?

- (A) They had to live on the outskirts of the village.
(B) They had to use discarded utensils.
(C) They were supposed to wear old clothes of the villagers and ornaments made from shells.
(D) It was their duty to serve as executioner and dispose of the bodies of those who had no relatives.

Q6 What was the cause of war between the Kauravas and the Pandavas?

- (A) Right to Panchayat of Dwarka
(B) Right to throne of Hastinapur
(C) Right to enslave the other party
(D) None of these

Q7 A forest-dwelling or a hunting community is called

- (A) Nishada (B) Chandala
(C) Suvarnakaras (D) Shudras

Q8 Which foreign traveller wrote in his account that “untouchables” had to sound a clapper in the streets so that people could avoid seeing them.”?

- (A) Fa-Hien or Fa-Xian
(B) Hiuen-Tsang
(C) Marco Polo
(D) Megasthenes,

Q9 Women were allowed to retain the gifts they received on the occasion of their marriage as:

- (A) stridhana (B) manusmriti
(C) biksha (D) None of These

Q10 Which among the following was a strategy adopted by the Brahmanas to enforce the varna order?

- (A) Assert that varna order was a human creation.
(B) Advised kings to punish those who violated these norms.
(C) Persuaded people that their status was determined by birth.
(D) Persuaded people that their status was determined by occupations they practised.

Q11 Consider the following statements regarding the rules of the marriage during the Early Societies:

- i. At that time sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework.
- ii. At the same time, marrying them into families outside the kin was considered desirable.
- iii. The system of exogamy gave rise to the belief that *kanyadana* or the gift of a daughter in marriage was an important religious duty of the father.

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

- (A) Only I (B) I and II
(C) I and III (D) All of the above

Q12 According to *Manusmriti*, for women, there are six means of acquiring wealth. Which one of the following statement is incorrect regarding those means?

- (A) She could acquire wealth through any subsequent gift and whatever her “affectionate” husband might give her.
- (B) She could acquire wealth through bridal procession.
- (C) She could acquire wealth as a token of affection, and what she got from her brother, mother or father.
- (D) She could acquire wealth after her husband’s death.

Q13 The word ‘Didactic’, means

- (A) something that is meant for purposes of instruction.
- (B) The description of events in a story
- (C) Noticeable or sudden and often surprising
- (D) Extremely mournful, melancholy or pathetic.

Q14 Who wrote the short story, “Kunti O Nishadi”?

- (A) Mahadevi Verma (B) Mahashweta Devi
- (C) Krishna Sobti (D) Ashapura Devi

Q15 The original story of Mahabharata was probably composed by

- (A) Lord Ganesha
- (B) Rishi Veda Vyasa
- (C) Charioteer-bards known as *sutas*.
- (D) Lord Brahma
- (E)

Q16 Identify the years span, when an archeologist B.B.Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh)?

- [(A) 1951–52 (B) 1962–63 (C) 1970–71 (D) 1950–51

Q17 *Sutta Patika* is a text belong to religion.

- (A) Hindu (B) Buddhist
- (C) Jain (D) None of this.

Q18 According to The *Dharmasutras* and *Dharmashastras*

Kshatriyas were to engage in

- (A) warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts
- (B) study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
- (C) in agriculture, pastoralism and trade.
- (D) serving the Brahmins.

Q19 *Puranaruru* is one of the anthologies of poems. It belongs to.....

- (A) Tamil Sangam literature.
- (B) Buddhist literature
- (C) Sanskrit literature
- (D) Bengali literature

Q20 Gandhari appeal to her son not to fight against the Pandavas because.....

- (A) She knew that Pandavas will win.
- (B) She knew that Kauravas will win.
- (C) She knew that the war will end in a tie.
- (D) She knew that it is not necessary that victory would come in war.

Q21 In Sanskrit and inscriptions, merchants were known as Vanik

- (A) True (B) False

Q22 . Brihadaranyaka is a Puran

- (A) True (B) False

Directions : In the following questions, a statement of Assertion (A) is followed by a statement of Reason (R). Mark the correct choice as:

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

Q23 Assertion (A): With the emergence of new towns, no change was observed in the beliefs and practices in social life.

Reason (R): A Brahmanical practice, evident from c. 1000 BCE onwards, was to classify people (especially Brahmanas) in terms of gotras

Q24 . Assertion (A): People of some jatis did not easily fit in the varna system.

Reason (R): People of some jatis organised into groups called shrenis.

Q25 Assertion (A): Women were expected to give their father's gotra and take up their husband's gotra after marriage.

Reason (R): Women who are married the Satavahana rulers retained their father's gotras instead of taking of husband's gotra.

Q1 Option (B)

Q2 Option (D)

Q3 Option (D)

Q4 Option (B)

Q5 Option (C)

Q6 Option (A)

Q7 Option (A)

Q8 Option (A)

Q9 Option (A)

Q10 Option (C)

Q11 Option (D)

Q12 Option (D)

Q13 Option (A)

Q14 Option (B)

Q15 Option (C)

Q16 Option (A)

Q17 Option (B)

Q18 Option (A)

Q19 Option (A)

Q20 Option (D)

Q21 Option (A)

Q22 Option (B)

Q23 Option (D)

Q24 Option (B)

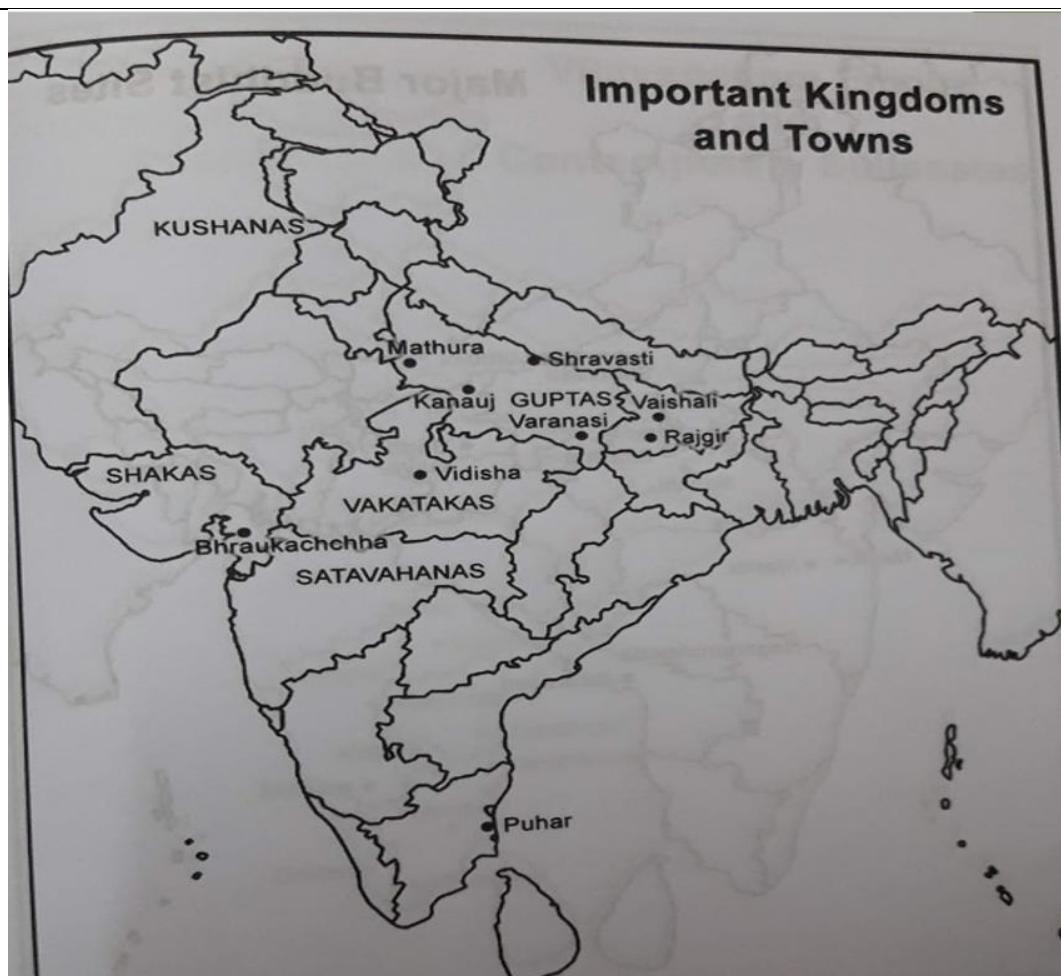
Q25 Option (B)

CBSE PREVIOUS YEAR QUESTIONS

1.	Identify any two occupations to be performed by Kshatriyas as per varna order
2.	State whether gender differences were really important in the early societies from C600 BCE to 600CE
3.	Mention the rules about classification of people in terms of ‘gotra’ under
4.	How did Brahmanas develop a sharper social divide? Give two examples.
5.	Mention one of the most challenging episodes in the Mahabharata
6.	Define the system of exogamy. Give one reason for adopting it .
7.	Explain the language and content of Mahabharata.
8.	Explain how you will prove that the text of Mhabharata was a dynamic one
9.	Who composed the original story of the text of Mahabharata? Desceibe the various stages through which Mahabharata was completed between the 5th century BCE and 400 CE ?
10.	Mention any two features of gotra as per the Bhramanical practice .What evidences do we get from the satvahanas inscription regarding the inheritance of gotra ?Explain .
11.	Critically examine the duties as laid down in ‘Manusmriti ‘for the Chandalas
12.	Describe how ,according to Manusmriti paternal estate ,was to be divided after the death of the parents with special reference to the rights of women .

- | | |
|-----|---|
| 13. | “The Dharmasutras and Dharmashastra also contained rules about the ideal occupations of the four categories of varna”.Critically examine the statement . |
| 14. | Describe the various stages through which Mahabharata was compiled in the 20th century . |
| 15. | Explain how you will prove that the text of Mhabharata was a dynamic one. |
| 16. | How did brahmanaical social order create a sharper social divide? |

MAP



THEME-4
Thinkers Belief and Buildings
Culture Development
(c. 600 BCE-600 CE)

Key concepts in nutshell

- ❖ Buildings of SanchiKannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- ❖ Buddhist, Jaina and Brahamanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE, which help in reconstructing Indian history.
- ❖ Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum to preserve the ancient sites.
- ❖ The Rigveda is a collection of hymns, praise of many deities like Agni, Indra, Soma etc.
- ❖ The basic philosophy of Jainism already existed in north India even before the birth of vardhamanaMahavira.
- ❖ ThaBhuddha was the most influential teachers of his times.
- ❖ Two traditions were including in modern Hinduism – Vaishnavism and Shaivism.

A Glimpse of Sanchi

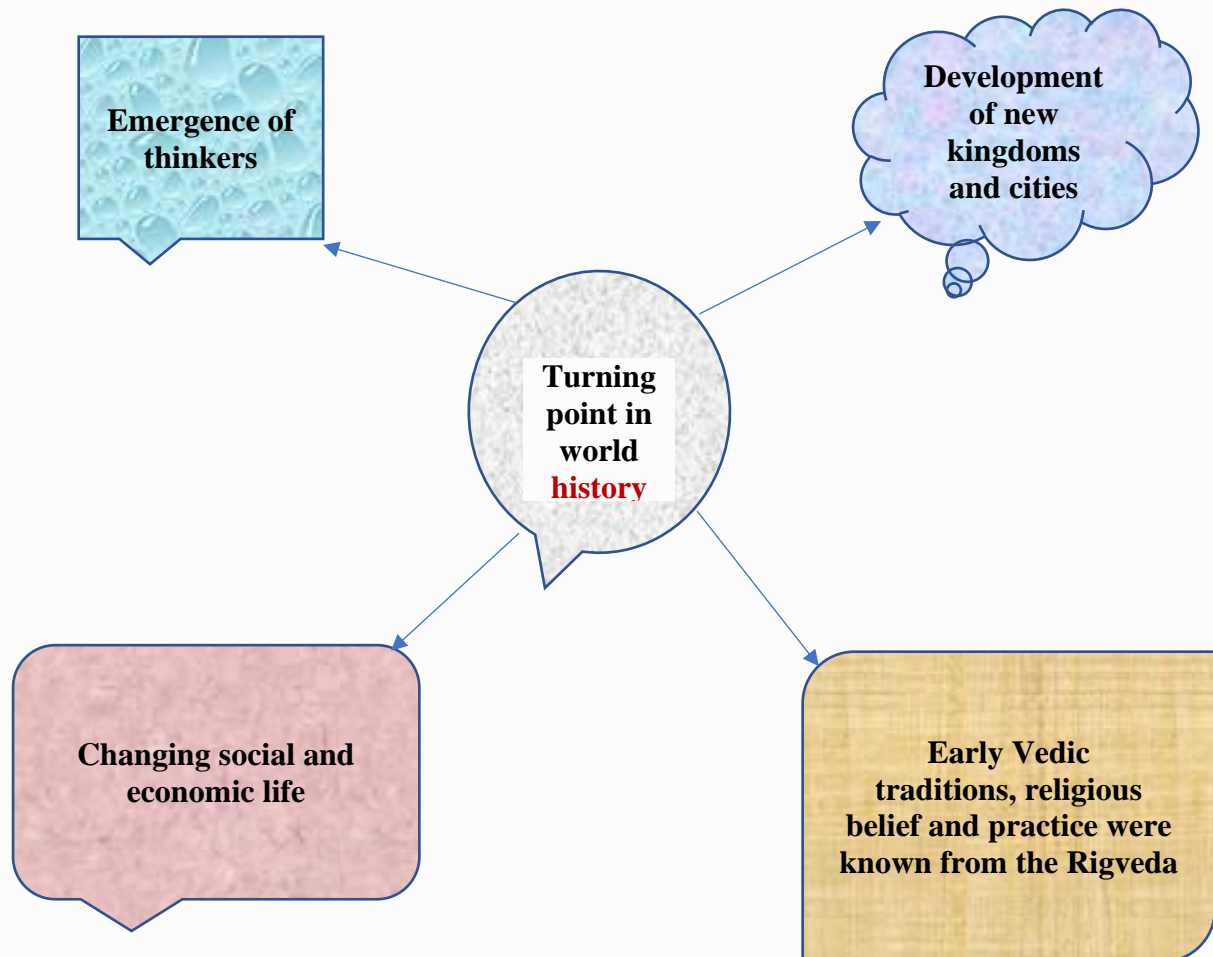
- ❖ Nineteenth-century Europeans were very interested in the stupa at Sanchi.
- ❖ The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- ❖ One of the most important Buddhist centres, the discovery of Sanchi has vastly transformed our understanding of early Buddhism. Today it stands testimony to the successful restoration and preservation of a key archaeological site by the Archaeological Survey of India (ASI).



The mid-first millennium BCE is often regarded as a turning point in world history

- ❖ It saw the emergence of thinkers. They tried to understand the mysteries of existence and the relationship between human beings and the cosmic order.
- ❖ This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in the Ganga valley.
- ❖ The early Vedic traditions, religious belief and practice were known from the **Rigveda**, compiled between c.1500 and 1000 BCE.
- ❖ Rigveda consisted of hymns, which were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc.

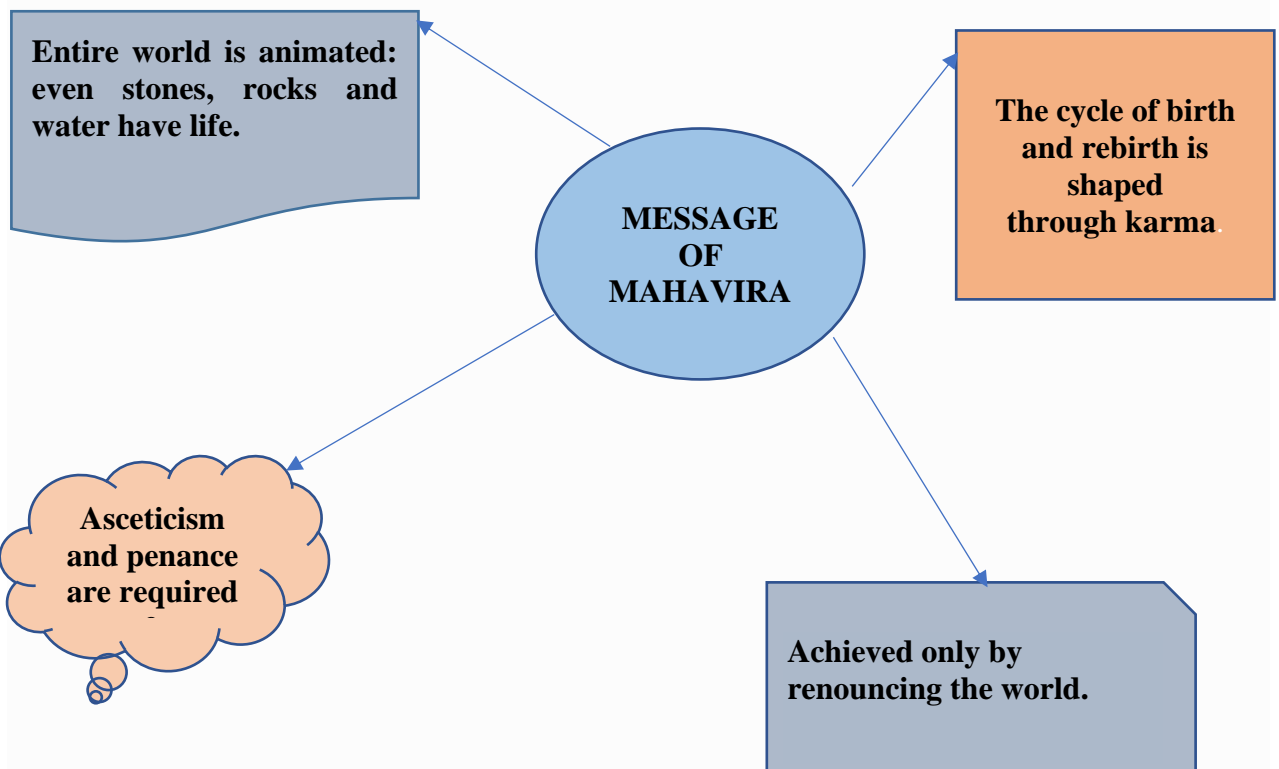
Mid-first millennium BCE turning point in world history



SACRIFICES

- ❖ At first, sacrifices were performed collectively. Later (c. 1000 BCE-500 BCE onwards) some were performed by the heads of households for the wellbeing of the domestic unit.
- ❖ More elaborate sacrifices, such as the **rajasuya** and **ashvamedha**, were performed by chiefs and kings who depended on Brahmana priests to conduct the ritual.

- ❖ Many ideas found in the **Upanishads** (c. sixth century BCE onwards) show that people were curious about the meaning of life, the possibility of life after death and rebirth.
- ❖ Thinkers were concerned with understanding and expressing the nature of the ultimate reality.
- ❖ On the other hand, people outside the Vedic tradition began speculating on the significance of the sacrificial tradition and questioned the existence of ultimate reality..



The Message of Mahavira

- ❖ The philosophy of the Jainas already existed before the birth of Mahavira in the sixth century BCE.
- ❖ Vardhamana who came to be known as Mahavira, was preceded by 23 other teachers or **tirthankaras**, according to Jaina tradition.

- ❖ **Tirthankaras** are the teachers who guide men and women across the river of existence.
- ❖ The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life.
- ❖ The principle of **ahimsa**, emphasised within Jainism, has left its mark on Indian thinking as a whole.
- ❖ According to Jaina teachings, the cycle of birth and rebirth is shaped through **karma**.
- ❖ Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world.
- ❖ **Jaina monks and nuns took five vows**: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.
- ❖ Gradually, Jainism spread to many parts of India. Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil.

Buddhist texts



TIPITAKA

(Three baskets to hold different types of texts).



Vinaya Pitaka	Sutta Pittaka	Abidhama Pitaka
❖ Rules and regulations for those who joined the sangha or monastic order.	❖ Buddha's teachings were included in the Sutta Pitaka	❖ Dealt with philosophical matters.

2.CONCEPTS/SYNOPSIS

AJIVIKAS: a Buddhist sect, who were also defined as fatalists (believe in luck).

ANICCA: transient and constantly changing.

ASHVAMJEDHA: A type of yagna in which a horse was released.

CHAITYAS: Possibly have been derived from the word chita, meaning a funeral pyre.

CHARANACHITRAS: the wandering storyteller, who carried scrolls of cloth or paper with pictures.

HAGIOGRAPY: a biography of a saint or religious leader often praising the saint's achievements.

LOKAYATAS: a religious sect who are defined as materialists.

RAJASUYA YAGNA: a special kind of sacrificial ceremony, performed by chiefs and kings, who dependent on brahmanas to conduct the rituals.

THUPA: Pali word for stupa.

TIPITAKA: literally applies to three baskets to hold different types of texts.

TIRTHANKARS: literally, those who guide men and women across the river of existence (in Jainism).

UPANISHADS: brahmanical philosophical texts.

- Buildings of Sanchi kannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- Buddhist, jaina and bramhanical text, monument and inscription are the some of the important sources of the age of C 600 BCE-600CE.
- Many was provided by rulers of Bhopal, Shahjehan begum and her successor Sultan Jehan begum to preserved the ancient sites
- The Rigveda is a collection of hymns, praise of many deities like Agni, Indra , Soma etc.
- The basic philosophy of Jainism already existed in north India even before the birth of Vardhamana Mahavira.
- The Buddha was the most influential teachers of his times.
- Two traditions were including in modern Hinduism- Vaishnavism and Shaivism.

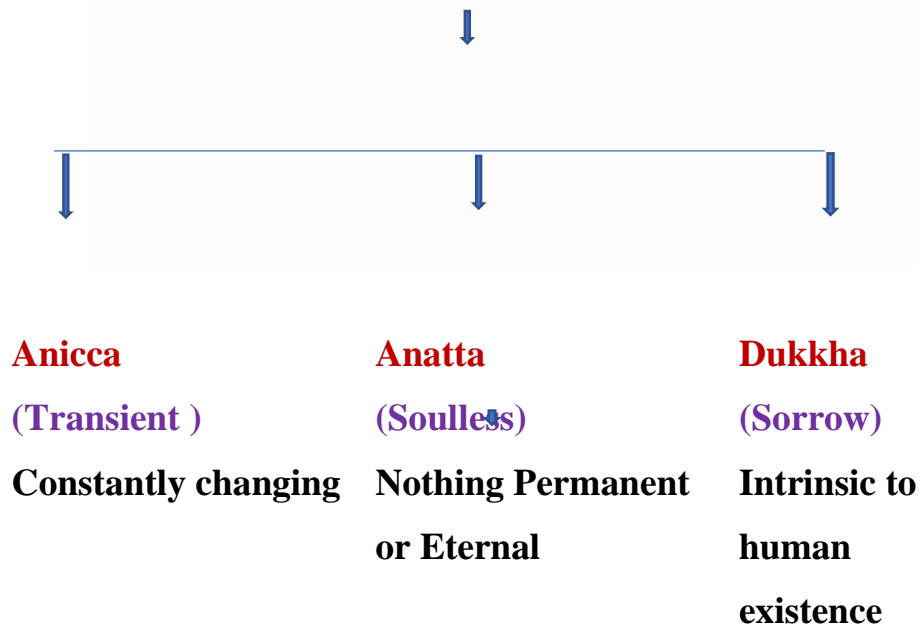
Buddhist texts

- ❖ Buddhist texts mention as many as 64 sects or schools of thought.
- ❖ Debates took place in the **kutagarashala** – literally, a hut with a pointed roof – or in groves where travelling mendicants halted.
- ❖ **Mahavira** and **Buddha**, questioned the authority of the Vedas.
- ❖ They also emphasised individual agency – suggesting that men and women could strive to attain liberation from the trials and tribulations of worldly existence.
- ❖ The Buddha (and other teachers) taught orally – through discussion and debate.
- ❖ Men and women (perhaps children as well) attended these discourses and discussed what they heard. None of the Buddha’s speeches were written down during his lifetime.
- ❖ After his death (c. fifth-fourth century BCE) his teachings were compiled by his disciples at a council of “elders” or senior monks at Vesali (Pali for Vaishali in present-day Bihar).
- ❖ These compilations were known as **Tipitaka** – literally, three baskets to hold different types of texts.
- ❖ They were first transmitted orally and then written and classified according to length as well as subject matter.
- ❖ The **Vinaya Pitaka** included rules and regulations for those who joined the **sangha** or monastic order.
- ❖ The Buddha’s teachings were included in the **Sutta Pitaka**;
- ❖ The **Abhidhamma Pitaka** dealt with philosophical matters.
- ❖ Each **pitaka** comprised a number of individual texts. Later, commentaries were written on these texts by Buddhist scholars.

TRANSFORMATION OF SIDDHARTHA TO BUDDHA

- ❖ The teachings and message of Buddha spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.
- ❖ According to Buddhist traditions, **Siddhartha**, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace but he was deeply anguished when he saw an old man, a sick man and a corpse.
- ❖ He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. Siddhartha decided that he too would adopt the same path. He then left the palace and set out in search of his own truth.
- ❖ He meditated for several days and finally attained enlightenment. After this he came to be known as the **Buddha** or the **Enlightened One**.
- ❖ For the rest of his life, he taught **dhamma** or the path of righteous living.

BUDDHAS TEACHINGS:



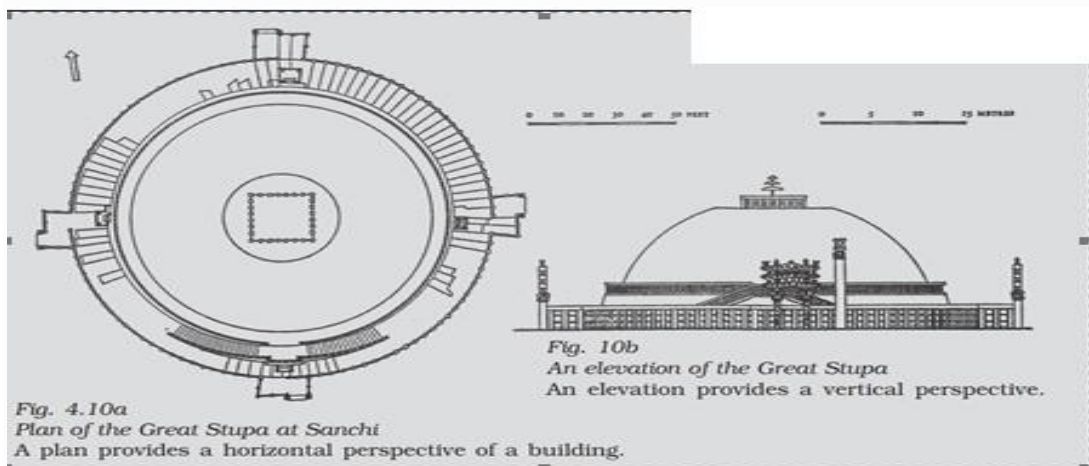
BUDDHAS TEACHINGS:

- ❖ The Buddha's teachings have been reconstructed from stories, found mainly in the **SuttaPitaka**.
- ❖ Some stories describe his miraculous powers, others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power.
- ❖ According to Buddhist philosophy, the world is **transient** (anicca) and constantly changing; it is also **soulless** (anatta) as there is nothing permanent or eternal in it. Within this transient world, **sorrow** (dukkha) is intrinsic to human existence.
- ❖ It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- ❖ The Buddha regarded the social world as the creation of humans rather than of divine origin. So he advised kings and gahapatis to be humane and ethical.
- ❖ The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and **nirvana**, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.
- ❖ Buddha's last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation."

FOLLOWERS OF BUDDHISM

- ❖ **His Followers:** As the number of disciples of the Buddha increased and he founded a sangha, an organisation of monks who too became teachers of dhamma.
- ❖ These monks lived on alms, and so they were known as **bhikkhus**.
- ❖ Initially, only men were allowed into the sangha, but later women also came to be admitted. The Buddha's foster mother, MahapajapatiGotami was the first woman to be ordained as a bhikkhuni.

- ❖ The Buddha's followers came from many social groups. They included kings, wealthy men and gahapatis, and also humbler folk: workers, slaves and craftspeople.
- ❖ Once within the sangha, all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkhunis.
- ❖ Buddhism grew rapidly as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.
- ❖ The importance attached to conduct and values rather than claims of superiority based on birth drew men and women to Buddhist teachings.



STUPAS

- ❖ In Buddhist ideas and practices included sites with special trees or unique rocks, or sites of awe-inspiring natural beauty.
- ❖ These sites, with small shrines attached were described as **chaityas**.
- ❖ Buddha was born at (**Lumbini**), he attained enlightenment at (**Bodh Gaya**), his first sermon (**Sarnath**) and attained nirvana (**Kusinagara**).
- ❖ Each of these places came to be regarded as sacred.
- ❖ About 200 years after the time of the Buddha, Asoka erected a pillar at Lumbini to mark the fact that he had visited the place.
- ❖ places where relics of the Buddha such as his bodily remains or objects used by him were buried were mounds known as **stupas**.

- ❖ According to a Buddhist text known as the **Ashokavadana**, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them.
- ❖ A number of stupas, including those at **Bharhut**, **Sanchi** and **Sarnath** had been built.

STRUCTURE OF STUPA

- ❖ The **stupa** (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called **anda**.
- ❖ Gradually, it evolved into a more complex structure, balancing round and square shapes.
- ❖ Above the anda was the **harmika**, a balcony-like structure that represented the abode of the gods.
- ❖ Arising from the harmika was a mast called the **yashti**, often surmounted by a **chhatra** or umbrella.
- ❖ Around the mound was a railing, separating the sacred space from the secular world.

SCULPTURE

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

SYMBOLS:

Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols.

- ❖ The **empty seat** was meant to indicate the **meditation** of the Buddha, and the **stupa** was meant to represent the **mahaparinirvana**.
- ❖ Another frequently used symbol was the **wheel**. This stood for the **first sermon** of the Buddha, delivered at Sarnath.

Popular traditions:

- ❖ A sculpture of a beautiful woman swinging from the edge of the gateway, holding onto a tree was the representation of shalabhanjika.
- ❖ **Shalabhanjika** a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa.
- ❖ The shalabhanjika motif on most of the Buddhist sculptures suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
- ❖ There are other motifs as well. Some of the finest depictions of animals are found there. These animals include elephants, horses, monkeys and cattle. While the **Jatakas** contain several animal stories that are depicted at Sanchi, it is likely that many of these animals were carved to create lively scenes to draw viewers.
- ❖ Animals were often used as symbols of human attributes. Elephants, for example, were depicted to signify strength and wisdom.
- ❖ Another motif is that of a woman surrounded by lotuses and elephants, which seem to be sprinkling water on her as if performing an abhisheka or consecration.
- ❖ The serpent motif is also found on several pillars. One of the earliest modern art historians, **James Fergusson**, considered Sanchi to be a centre of tree and serpent worship.

New Religious Traditions

- ❖ Early Buddhist teachings had given great importance to self-effort in achieving nirvana. Buddha was regarded as a human being who attained enlightenment and nirvana. Gradually the idea of a saviour emerged.
- ❖ Simultaneously, the concept of the **Bodhisatta** also developed. Bodhisattas were perceived as deeply compassionate beings who accumulated merit

through their efforts but used this not to attain nirvana and thereby abandon the world, but to help others.

- ❖ The **worship of images of the Buddha and Bodhisattas** became an important part of this tradition.
- ❖ This new way of thinking was called **Mahayana** – literally, the “great vehicle”. Those who adopted these beliefs described the older tradition as **Hinayana** or the “lesser vehicle”.
- ❖ The notion of a saviour was not unique to Buddhism, it was also a part of Hinduism. Sects of **Vaishnavism** and **Shaivism** emerged in Hinduism, in which there was growing emphasis on the worship of a chosen deity.

Purani Hinduism

- ❖ **Vaishnavism** – is a form of Hinduism within which Vishnu was worshipped as the principal deity and **Shaivism** is a tradition within which Shiva was regarded as the chief god. In such worship the bond between the devotee and the god was visualised as one of love and devotion, or **bhakti**.
- ❖ In Vaishnavism, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognised within the tradition. Different avatars were popular in different parts of the country.
- ❖ Some of the avatars were represented in sculptures. For example, Shiva was symbolised by the linga.
- ❖ All such representations depicted a complex set of ideas about the deities and their attributes through symbols.
- ❖ Much of what is contained in the Puranas evolved through interaction amongst people who travelled from place to place sharing ideas and beliefs.

Early Temples:

- ❖ The early temple was a small square room, called the **garbhagriha**, with a single doorway for the worshipper to enter and offer worship to the image.

- ❖ Gradually, a tall structure, known as the **shikhara**, was built over the central shrine. Temple walls were often decorated with sculpture.
- ❖ Later temples became far more elaborate – with assembly halls, huge walls and gateways, and arrangements for supplying water.
- ❖ One of the unique features of early temples was that some of these were hollowed out of huge rocks, as **artificial caves**.
- ❖ The tradition of building artificial caves was an old one. Some of the earliest of these were constructed in the third century BCE on the orders of Asoka for renouncers who belonged to the Ajivika sect.
- ❖ This tradition evolved through various stages and culminated much later – in the eighth century – in the carving out of an entire temple, that of **Kailashnatha** (a name of Shiva).

Reading the unfamiliar

- ❖ The European scholars were horrified by what seemed to them grotesque figures, with multiple arms and heads or with combinations of human and animal forms (of gods and goddess).
- ❖ They compared and often found early Indian sculpture inferior to the works of Greek artists, they were very excited when they discovered images of the Buddha and Bodhisattas that were evidently based on Greek models. These were, more often than not, found in the northwest, in cities such as Taxila and Peshawar, where Indo-Greek rulers had established kingdoms in the second century BCE.
- ❖ As these images were closest to the Greek statues these scholars were familiar with, they were considered to be the best examples of early Indian art.

Multiple Choice Questions

1.	<p>Which of the following is the most important idea in Jainism?</p> <p>(a) Observing celibacy (b) Entire world is animated (c) Belief in non-violence (d) Asceticism and penance are required to free oneself from the cycle of Karma.</p> <p>Answer: (b) Entire world is animated</p>
2.	<p>Which kingdom donated for Bharhut stupas?</p> <p>(A)The Maurya (B) The Satavahan (C) The Sung (D)The Kanv</p> <p>Answer: (B) the Satavahan</p>
3.	<p>According to which Buddhist text Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them?</p> <p>(a) Ashokavadana (b) Mahaparinibbana Sutta (c) Sutta Pitaka (d) Vessantara Jataka</p> <p>Answer: (a) Ashokavadana</p>
4.	<p>The Sangha was an association of whom?</p> <p>(a) Bhikkus (b) merchants (c) traders (d) dancers</p> <p>Answer: (a) Bhikkus</p>
5.	<p>What is the meaning of 'Three baskets'?</p> <p>(a) Tirthankara (b) Triratna</p>

	(c) Tipitaka (d) Trishula Answer: (c) Tripitaka
6.	. What was the name of the gana to which Buddha belonged to? (a) Licchavi (b) Sakya (c) Koliyas (d) Kamboj Answer: (b) Sakya
7.	Which of the following pairs is not correctly matched? a) Bhopal- shahjehan begum b) Tirthankars- teachers of Buddhism c) Stupa- Sanchi near Bhopal d) Hagiography - saints Answer: b) Tirthankars- teachers of Buddhism
8.	Consider the following statements: 1. Jainism was started by Rishabhdev. 2. Lord Mahavira was 24th Tirthankar of Jainism. 3. Teachings of Jainism are given in Angar. 4. Jainism started Sangha to spread its message. Which of the given statements is/are correct? (a) 1, 2, 3, 4 (b) 1, 2, 3 (c) 2, 3, 4 (d) 1, 3, 4 Answer: (b) 1, 2, 3.
9	Choose the correct option: (a) Sanchi Stupa situated near to Bhopal. (b) Sanchi Stupa was preserved by the Beghums of Bhopal (c) Sanchi Stupa belongs to Buddhism. (d) All of these. Answer: (d) All of these
10.	New tradition of Buddhism was called as

	<p>(a) Shwetambar (b) Digambar (c) Hinayana (d) Mahayana Answer: (d) Mahayana</p>
11.	<p>The most splendid stupa was at _____ (a) Amravati (b) Sanchi (c) Bhoomra (d) Shahjidheri Answer: (a) Amravati</p>
12.	<p>How many school of thoughts were established in the Indian sub-continent during mid-first millennium BCE? (A) 72 (B) 64 (C) 60 (D) 68 Answer: (B) 64</p>
13.	<p>At which place Lord Buddha attained true enlightenment? (a) Lumbini (b) Kushinagara (c) Sarnath (d) Bodhgaya Answer: (d) Bodhgaya</p>
14.	<p>_____ is the birth place of Gautama Buddha. (a) Kalinga (b) Sarnatha (c) Lumbini (d) Kushinagara Answer: (c) Lumbini</p>
15.	<p>24 great teachers of Jainism are known as _____ (a) Tirthankars (b) Jataks (c) Jinas (d) Vardhmanas Answer: (a) Tirthankars</p>
16.	<p>Which of these was not the Begum of Bhopal? (a) Shahjehan Begum (b) Sultanjehan Begum</p>

	(c) Noorjehan Begum (d) (a) and (b) both Answer: (c) Noorjehan Begum
17.	Sanchi Stupa is situated (a) Near to Bhopal (b) Near to Indore (c) Near to Delhi (d) Near to Agra Answer: (a) Near to Bhopal
18.	Who provided money for the preservation of the Sanchi Stupa? (a) John Marshall (b) Begums of Bhopal (c) Alexander Cunningham (d) None of the above Answer: (b) Begums of Bhopal
19.	What was the balcony-like structure in a stupa called? (a) Anda (b) Harmika (c) Yashti (d) Chhatri Answer: (b) Harmika
20.	Which of the following statements is incorrect regarding the lively discussions and debates in the Buddhist texts? (a) Debates took place in the kutagarashala. (b) Many of the teachers questioned the authority of the Vedas. (c) In these debates the kings tried to convince one another as well as laypersons about the validity of their philosophy or the way they understood the world. (d) If a philosopher succeeded in convincing one of his rivals, the followers of the latter also became his disciples. Answer: (c) In these debates the kings tried to convince one another as well as laypersons about the validity of their philosophy or the way they understood the world.
21.	Consider the following statements regarding Sangha.

	<p>(i) Mahapajapati Gotami persuaded Buddha to allow women into the sangha.</p> <p>(ii) Many women who entered the sangha became teachers of Dhamma and went on to become theris.</p> <p>(iii) Once within the sangha, all were regarded as equal.</p> <p>Which of the following statements is/are correct?</p> <p>(a) I and II (b) II and III</p> <p>(c) I and III (d) II only</p> <p>Answer: (b) II and III</p>								
22.	<p>Match the following.</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">(i) Lumbini</td> <td style="width: 50%;">(a) Buddha attained Nibbana</td> </tr> <tr> <td>(ii) Kusinagara</td> <td>(b) Buddha delivered his first sermon</td> </tr> <tr> <td>(iii) Sarnath</td> <td>(c) Buddha was born</td> </tr> <tr> <td>(iv) Bodh Gaya</td> <td>(d) Buddha attained enlightenment</td> </tr> </table> <p>Choose the correct option</p> <p>(a) i – b, ii – c, iii – a, iv – d (b) i – c, ii – a, iii – b, iv – d</p> <p>(c) i – c, ii – b, iii – a, iv – d (d) i – d, ii – a, iii – b, iv – c</p> <p>Answer: (b) i – c, ii – a, iii – b, iv – d</p>	(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
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(iii) Sarnath	(c) Buddha was born								
(iv) Bodh Gaya	(d) Buddha attained enlightenment								
23.	<p>Consider the following statements regarding the structure of the stupa.</p> <p>(i) Harmika is a balcony-like structure that represented the abode of gods.</p> <p>(ii) A mast called the anda arose from the harmika.</p> <p>(iii) A yashti was often surmounted by a chhatri or umbrella.</p> <p>(iv) Yashti arose from the harmika.</p> <p>Which of the following statements is/are correct?</p>								

	<p>(a) I, II and III (b) II, III and IV</p> <p>(c) I and IV (d) I, III and IV</p> <p>Answer: (d) I, III and IV</p>
24.	<p>Given below are two statements, one labelled as Assertion (A) and the other labelled as</p> <p>Reason (R):</p> <p>Assertion (A): The mid-first millennium BCE saw the emergence of new religions in India.</p> <p>Reason (R): People began speculating on the significance of the sacrificial tradition and authority of the Vedas.</p> <p>(a) Both (A) and (R) are correct and (R) is the correct Explanation of (A).</p> <p>(b) Both (A) and (R) are correct and (R) is not the correct Explanation of (A).</p> <p>(c) (A) is correct but (R) is not correct.</p> <p>(d) (R) is correct but (A) is not correct.</p> <p>Answer: Both (A) and (R) are correct and (R) is the correct Explanation-- of (A).</p>
	<p>Additional MCQs</p> <p>Q1) who among the following rulers worked on the preservation of Sanchi stupa?</p> <p>a) Ruksar Begum</p> <p>b) Sultan Jehan Begum</p> <p>c) Roshnara Begum</p> <p>d) Shahjehan Begum</p> <p>Ans- B</p> <p>Q2) In which language did Buddha preach?</p> <p>a) Pali</p> <p>b) Prakrit</p>

- c) Brahmi
- d) Sanskrit

Ans- A

Q3) which of the following religion spread widely in Asia?

- a) Buddhism
- b) Jainism
- c) Hinduism
- d) Brahminism

Ans- A

Q4) Stories that were used to spread Buddhism include:

- a) Manimekelai
- b) Panchatantra
- c) Jatakas
- d) Hitopadesha

Ans- C

Q5) which of the following is not a constituent of the stupa?

- a) pitha
- b) anda
- c) haramika
- d) chhatri

Ans- A

Q6) consider the following statement with regard to the Sanchi stupa:

- a) it is the largest stupa
- b) the gateways of the stupa were richly carved
- c) several animal stories are depicted at Sanchi
- d) Sanchi stupa survived while the Amravati stupa did not

Ans- A

Q7) which of the following places has not yielded the remains of the stupa?

- a) Sanchi
- b) Sarnath
- c) Amaravati
- d) Pataliputra

Ans- C

Q8) _____ is a collection of verse composed by bhikkhunis.

- a) therigatha
- b) sutta pitaka
- c) buddhacharita
- d) Mahabharata

Ans- A

Q9) Which of the following foreign powers wanted to take away the eastern gateway of Sanchi stupa to their own country?

- a) Norwegians
- b) French
- c) Scottish
- d) Portugese

Ans- B

Q10) which of the following is the most important idea in Jainism?

- a) Observing celibacy
- b) Entire world is animated
- c) Belief in non-violence
- d) Asceticism and penance are required to free oneself from the cycle of karma.

Ans- B

Q11) who provided money for the preservation of the Sanchi stupa?

- (a) John Marshall
- (b) Begums of Bhopal
- (c) Alexander Cunningham
- (d) None of the above

Ans- B

Q12) What was the balcony like structure in a stupa called?

- (a) Anda
- (b) Harmika
- (c) Yashti
- (d) Chhatri

Ans- B

Q13) According to Buddhist philosophy, the world is

- (a) Permanent and stable
- (b) Transient (anicca) and constantly changing
- (c) Permanent and constantly changing

(d) None of the above

Ans- B

Q14) The first woman to be ordained as a Buddhist bhikkhuni was

- (a) Kamalavathi
- (b) Punna
- (c) Maya
- (d) Mahapajapati

Ans- D

Q15) Chaityas were described as _____

- (a) Special trees or unique rocks regarded as sacred
- (b) Sites, with small shrines attached to them
- (c) Buddhist texts kept in the stupa
- (d) Place where stupas were made

Ans- B

Q16) where did Buddha give his first sermon?

- (a) Sarnath
- (b) Gaya
- (c) Lumbini
- (d) Kushi nagar

Ans- A

Q17) what was the time period of compilation of Rigveda?

- (a) 1500BCE-1000BCE
- (b) 2600BCE-1900BCE
- (c) 1900BCE-1000BCE
- (d) 1600BCE-900BCE

Ans- A

Q18) who funded money for the conservation in sanchi stupa?

- (a) Sultan Jehan begum
- (b) Shajehan
- (c) Rashi

Ans- A

Q19) Where is Amaravati ?

- (a) AP

	<p>(b)MP (c)UP (d)HP Ans- A</p> <p>Q20) who were the main gods in the first millennium BCE?</p> <p>a) Indra b) Agni c) Soma d) All of the above Ans- D</p> <p style="text-align: center;">Short Answers</p>
1.	<p>Explain the central teachings of Jainism.</p> <p>Ans. The main teachings of Jainism are as follows:</p> <p>(i) The entire world is animated. Life exists even in rocks and stones normally considered non-living.</p> <p>(ii)The principle of non-violence is practised in extreme form in Jainism. No harms should be caused to animals, plants and insects and any other living beings that may include rocks and stones too.</p> <p>(iii)The cycle of birth and rebirth is shaped through Karma. If one is to escape this cycle of Karma, one must practise ascetism and penance. It is possible when one renounces the world. So one has to live in monastery to attain salvation.</p> <p>(iv)Jain monks have to take vows to observe the following:</p> <p>(a) Not to kill anyone (b) Not to steal anything (c) Not tell lies (d) Not to possess property (e) To observe celibacy.</p>
2.	<p>Discuss the role of the begums of Bhopal in preserving the stupa at Sanchi.</p>

	<p>Ans. Begums of Bhopal made a great contribution to the preservation of the Stupa of Sanchi. Following are the major contribution made by them.</p> <p>(a) Shahejahan 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.</p> <p>(b) A museum was built near the stupa and it was built mainly on the financial support of Begum Sultan Jahan Begum.</p> <p>(c) The support to preserve the stupa came from the Europeans also.</p> <p>(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.</p>
3.	<p>Why do you think women and men joined the sangha?</p> <p>Ans: The important reasons why men and women joined sanghas could be as follows:</p> <p>(a) Many of them wanted to renounce the worldly pleasures.</p> <p>(b) They could study the Buddhist literature and philosophy by staying in the company of other monks.</p> <p>(c) Many people entered sanghas to become priests and teachers of Buddhism.</p> <p>(d) All were considered equal and the previous social identity was to be renounced.</p> <p>(e) The environment of sanghas was democratic. The decision making within sanghas was based on voting. This attracted many and they took to the life of sanghas</p>
4.	<p>Why the mid-first millennium. B.C.E. is regarded as the turning point in the world's history? Or</p> <p>“The mid-first millennium B.C.E. is often regarded as the turning point in</p>

^ the world history.” Justify the statement. (C.B.S.E. 2011, 2016 (D) (OD))

Answer:

- i. The mid-first millennium B.C.E. is regarded as a turning point in the world’s history as it saw the emergence of many thinkers in different parts of the world.
- ii. Thinkers like Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Buddha in India emerged in this age.
- iii. They tried to understand the mysteries of existence and the relation between human beings and cosmic order
- iv. . This was the time when new kingdoms were emerging in Ganga valley. Social and economic life was changing.
- v. All these thinkers were trying to understand these developments as well.

5. **Explain the main teachings of Buddha.**

Answer:

The main teachings of the Buddha areas

- i. The world is transient. It is constantly changing. It is also without any soul. There is nothing eternal or permanent in it.
- ii. Sorrow is intrinsic to human existence. Human beings can get rid of all worldly troubles by following the path of moderation between severe penance and self-indulgence.
- iii. The existence of God-whether it is or not-was irrelevant in the earliest forms of Buddhism.
- iv. Buddha believed that the decay and the destruction of the human body were inevitable.
- v. Buddha believed that the social world was the creation of humans were: It had no divine origin. So, he advised kings and chapatis to be

	<p>humane and ethical. Buddha emphasized that the individual effort could transform social relations.</p> <p>vi. Buddha believed that righteous action was the means to escape the cycle of re-birth.</p> <p>vii. According to the Buddha, the salvation or the attainment of self-realization (Nibbana) could be possible if a person ended his ego and desires.</p> <p>viii. The Buddha advised all his followers to be their own lamps. They must work out their own salvation or liberation.</p>
6.	<p>Give reasons for the emergence of new religious sects during sixth-century B.C.E.</p> <p>Answer:</p> <p>Many new religious sects emerged in North-Eastern India during the sixth century B.C.E. Following were their main reasons for emergence :</p> <p>i. Complexity in Vedic religion: Earlier, Vedic religion was very simple but gradually its rule became very complex. So, people wanted to have a simple religion.</p> <p>ii. Caste system and untouchability: Shudras were badly hated by the upper three castes. This lower class of society wanted to have another religion, which could give them their rightful place.</p> <p>iii. Difficult language: All the famous texts of Vedic religion were in the Sanskrit language. General masses were unable to understand this language.</p> <p>iv. Birth of great men: Two great men were born in the sixth century B.C.E.—Mahavir and Mahatama Buddha.</p> <p>v. They brought some reforms in Hinduism and presented in a new form. However their teachings took form of two new religions, which became very popular as Jainism and Buddhism.</p>

7. Describe the similarities between Jainism and Buddhism.

Answer:

Following were the main similarities between Jainism and Buddhism :

- i. The founders of both religions were Kshatriya Prince. Both of them left their houses and meditated a lot. In this way, they both were enlightened.
- ii. Both the religions emerged in the form of reaction to Hinduism. Both Lord Mahavira and the Buddha opposed the prevailing evils of Hinduism and kept very simple rules of religion in front of the public. That is why the teachings of both took the form of different religions.
- iii. Both the religions gave stress on non-violence. According to them, giving physical or mental pain to any living being is a sin.
- iv. Both the religions denounced the caste system. According to them, no one is inferior or superior on the basis of caste.

8. Describe briefly the features of early temples made during the period when stupas were built in Sanchi.

Answer:

In the early period, the central points of development in the temple sculpture were as under:

- i. The temples came into existence almost at the same time when the stupas were developed at Sanchi.
- ii. The early temples were in the form of a small square room which was called the Garbhagriha. It had a single doorway through which the worshippers entered the temple to worship the images of gods or goddesses.
- iii. A tall structure was gradually built over the central shrine. It was called Shikhara.

	<ul style="list-style-type: none"> iv. The walls of the temples were often decorated with beautiful sculptures. v. Some of these temples were hollowed out of huge rocks, they looked like artificial caves. vi. In the 8th century, the temple of Kailashnatha was the culminated form of such temples. It was developed by cutting the whole hill.
<p>9.</p>	<p>Explain why the Stupa at Sanchi survived but not at Amaravati.</p> <p>Answer:</p> <ul style="list-style-type: none"> i. Amaravati Stupa was discovered all of a sudden. It was the most beautiful and largest stupa of the Buddhists. In 1854, the Commissioner of Guntur (Andhra Pradesh) visited the Stupa of Amaravati. ii. He took many statues and idols of this place to Madras. In that decade, many stones of Amaravati were taken to different places. iii. Some of the stones reached the Asiatic Society of Bengal at Calcutta. Many of them reached Indian Offices at Madras. iv. A few ones were even taken to London. Many statues of Amaravati adored the gardens of the British officials. v. In reality, every new official of this region carried away the stones and idols on the plea that their predecessors had also done so. vi. As a result of this, the Stupa of Amaravati was shattered. vii. In the case of Sanchi, it was well preserved by the Begums of Bhopal along with the British. They gave away a lot of money to preserve Sanchi but this did not happen in the case of Amaravati.
<p>10.</p>	<p>Who were Chaityas?</p> <p>Answer:</p> <ul style="list-style-type: none"> i. The word 'Chaitya' has been derived from the word 'Chita'.

	<p>ii. The Hindi word ‘Chita’ meant a funeral pyre and by extension a funerary mound.</p> <p>iii. In the Buddhist literature, Chaityas were those sacred places that were associated with the life of Buddha. For example, the Buddhists consider Lumbini, Bodh Gaya, Sarnath, and Kushinagar as the Chaityas.</p>
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Long Answers	
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1.	<p>Discuss the development in sculpture and architecture associated with the rise of Vaishnavism and Shaivism.</p> <p>Ans.i) Vaishnavism and Shaivism are the two branches of Hinduism. In case of Vaishnavism, Lord Vishnu was regarded as the chief deity. In case of Shaivism Lord Shiva was regarded as the chief deity.</p> <p>ii) Both traditions were part of the Bhakti movement. Bhakti movement emphasised on the love and devotion of the devotee to: the God.</p> <p>iii) This tradition of Vaishnavism and Shaivism also impacted the tradition of architecture and sculpture. The temples developed the house deities.</p> <p>iv) The initial temples were small and simple. It was a small room called Garbhagriha. Later it expanded, a tall structure was built on the garbhagriha. It was called Shikhara. The walls of the temple were decorated with suitors. Soon temples were built that had huge entrance and big halls for the comfort of visitors.</p> <p>v) Many of these temples were carved out of rocks. These artificial caves were turned into temples. The tradition of article caves is old who had renounced the world.</p> <p>vi) The most important were the Ajivikas, that developed as a sect during the reign of Asoka. Later a good example of the rock-cut temple is the Kailash Nath temple of the 8th Century. It was carved out of a single piece rock.</p>
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	<p>vii) There is a copper plate inscription at the temple of Ellora Sculpture was yet another way of expression. Shiva has been shown in the form of Linga.. There were also combination of man and animal forms.</p>
<p>2.</p>	<p>Discuss how and why stupas were built. Describe the structure of stupa with example.</p> <p>Ans.i) About 200 years after the time of Buddha King Asoka erected a pillar at Lumbini. This was to announce the visit of Buddha to this place. Stupas were the mounds put on the bodily remains of the body of Lord Buddha or of any object that was used by him.</p> <p>ii) At the place of stupas such objects were buried. These were places of great respect under the tradition of Buddhism, as they had the relics of Buddha. As per the description of Asokavadana which a famous Buddhist book, Emperor Asoka gave Buddha's relic to all major cities. Later on such places stupas were put.</p> <p>iii) The most important stupas are at Sanchi, Bharhut and Saranath. The structure of a stupa was like a dome and hemisphere. On the top of it, there would be a balcony called harmik. This balcony represented the abode of God. The harmik was covered with an umbrella. There used to be railings around the balcony.</p> <p>iv) The construction of the stupas was made possible by the contribution of many. On the forefront were the monarchs. The Satvahan Kings offered huge amount for the construction of the stupas. Apart from the monarchs, merchants, artisans and common men and women also contributed to the construction of the stupas .</p>
<p>3.</p>	<p>Discuss the development in sculpture and architecture associated with the rise of Vaishnavism and Shaivism.</p> <p>Ans:</p>

	<ol style="list-style-type: none"> i. The rise of Vaishnavism and Shaivism led to worship of a chosen deity. This helped in the development of sculpture and architecture. For example, in the case of Vaishnavism, cults developed around the various avatars or incarnations of the deity. ii. Ten avatars were recognised within the tradition. It is possible that different avatars were popular in different parts of the country. iii. Each of these local deities was recognised as a form of Vishnu. It, therefore, created a more unified religious tradition. iv. Some of these forms were represented in sculptures as in one figure the Varaha or boar avatar of Vishnu has been shown as rescuing the earth goddess. v. Under Shaivism, Shiva was symbolised by the linga. He was represented in the human form too. vi. The deities and their attributes were depicted through symbols such as head-dresses, ornaments and ayudhas – weapons or auspicious objects the deities hold in their hands etc. vii. At the same time, the rise of Vaishnavism and Shaivism, temples were made to house images of gods and goddesses. viii. 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. ix. Later on, shikhara was built over the central shrine. Temple walls were decorated with sculpture. x. Artificial caves were built and ultimately it led to the carving out of an entire temple, that of Kailashnath.
4.	<p>Critically examine why the stupa at Sanchi survived while Amaravati stupa did not. Answer:</p> <ol style="list-style-type: none"> i. Archaeologist H.M. Cole believed that museums should have plaster-case facsimiles of sculpture, whereas the originals should

	<p>remain where they had been found. Unfortunately, Cole was unable to convince the authorities about Amaravati but his plea for in-Site preservation was adopted in the case of Sanchi. As a result, Sanchi survived but Amaravati did not.</p> <ul style="list-style-type: none"> ii. Perhaps Amaravati was discovered before scholars understood the value of the find and realized how critical it was to preserve things where they had been found instead of removing them from the site. iii. Sanchi was discovered in 1818. At that time, three of its gateways were still standing. The fourth gateway was lying on the spot where it had fallen. The mound was in good condition iv. Then it was suggested that the gateway be taken to either London or Paris. v. But due to a number of reasons, Sanchi was kept as it was and so it stands. vi. On contrary to it, mahachaitya at Amaravati is now only a little mound, whose glory has been lost.
5.	<p>Explain how the ideas of Puranic Hinduism developed in different ways within the tradition.</p> <p>Answer:</p> <ul style="list-style-type: none"> i. <u>Puranic Hinduism</u> originated from the notion of a Saviour. Two traditions were part of Hinduism-Vaishnavism and Shaivism. ii. Vishnu was the principal deity in Vaishnav tradition and Lord Shiva was regarded as the chief God in Shaivism. iii. In both traditions, special emphasis was laid on the worship of a specific deity. In this type of worship, the bond between the devotee and God was seen as one of love and devotion. It is called Bhakti. iv. Incarnation or Avtarism: Various cults were developed around various avatars of Vishnu in Vaishnavism. Ten avatars were recognized in this tradition. v. It has been believed that whenever the world is threatened by disorder and destruction because of the dominance of evil forces, the

	<p>deity takes avatar to save the world in different forms. Probably different avatars were popular in different parts of the country.</p> <p>vi. All the local deities were recognized as a form of Vishnu and Vaishnavism became a more unified religious tradition.</p> <p><u>Sculptures:</u></p> <p>i. Some of the avatars represented in sculptures of other deities were also made. Shiva was represented by the ‘Linga’ but he was also represented in human form in many sculptures.</p> <p>ii. All these representations of deities were based on a complex set of ideas. Their attributes and symbols were depicted from their headdresses, ornaments, and weapons or auspicious objects the deities hold in their hands, how they are seated, etc.</p> <p><u>Stories of Puranas:</u></p> <p>i. In order to understand the meaning of these sculptures, historians have to be familiar with the stories associated with them.</p> <p>ii. Some stories are found even in the most of the stories of Puranas were developed through mutual contracts of people.</p> <p>iii. Priests, merchants, common men, and women used to move from one place to another and used to exchange their beliefs and ideas. For example, Vasudeva-Krishna was an important deity of the Mathura region.</p> <p>iv. But during many centuries, his worship spread to different parts of the country as well.</p>
	<p>SOURCE BASED QUESTIONS</p>
<p>1.</p>	<p>Read the passage given below and answer the questions that follow:</p> <p>Sanchi in the nineteenth century</p> <p>The most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera, a small village under the brow</p>

of a hill some 20 miles north-east of Bhopal which we visited yesterday. We inspected the stone sculptures and statues of the Buddha and an ancient gateway ... The ruins appear to be the object of great interest to European gentlemen. Major Alexander Cunningham ... stayed several weeks in this neighbourhood and examined these ruins most carefully. He took drawings of the place, deciphered the inscription, and bored shafts down these domes. The results of his investigations were described by him in an English work

I) Why was Sanchi an interest to Alexander Cunningham?

- i. Cunningham was supposed to prepare illustrated reports on the stupa.
- ii. Sanchi draw lies both in it being a center of Buddhist heritage and an important part in the history and archaeology of India.
- iii. Any other relevant point

Any one point

II) How was Sanchi related with the Buddhism?

- i. Sanchi is one of the oldest Buddhist monuments contain the relics of the Buddha
- ii. The domed shape of the stupa represent Buddha seated in meditation
- iii. Any other relevant point

Any one point

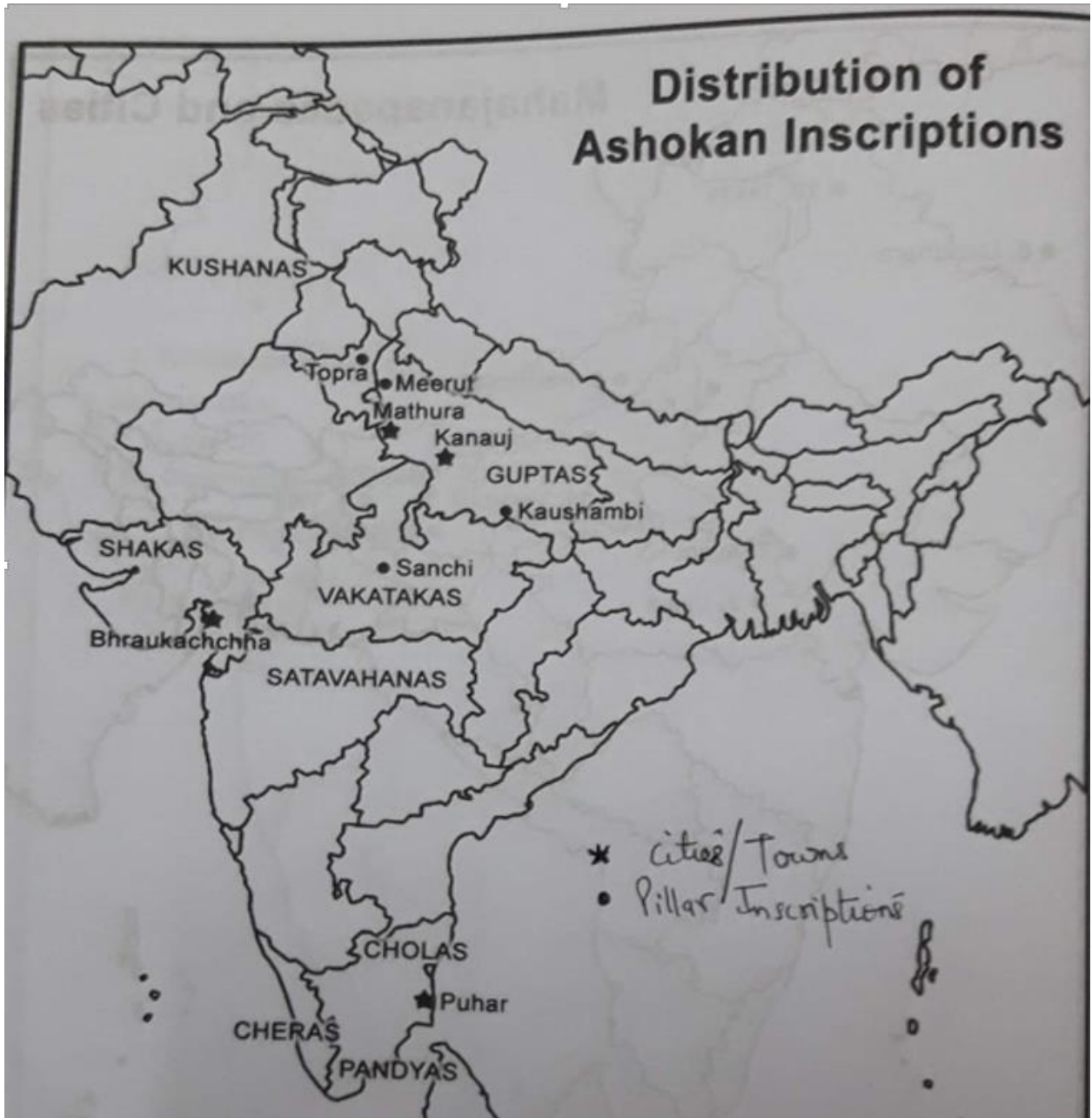
III) How did Shahjahan Begum conserve Sanchi stupa?

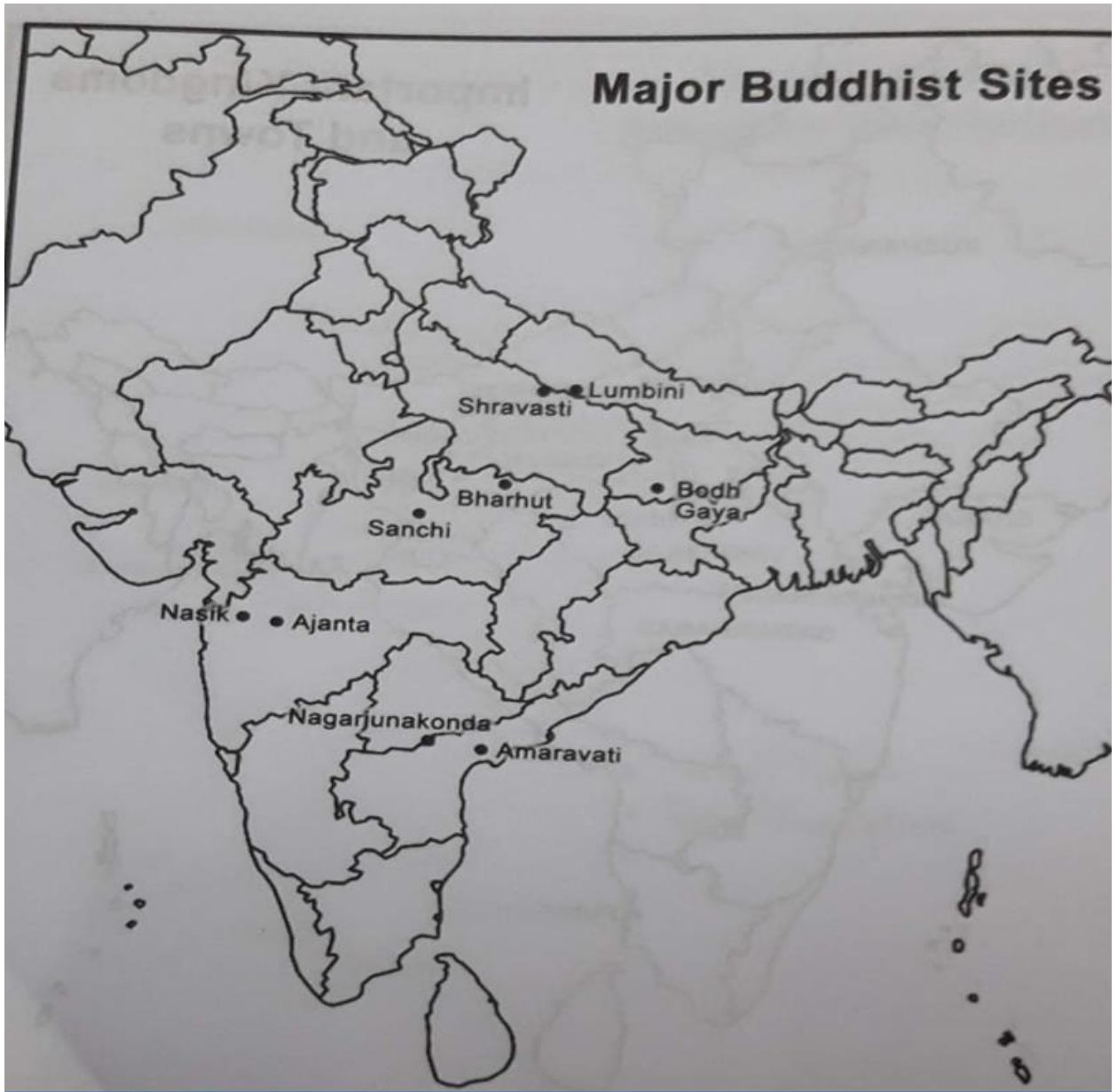
- i. The rulers of Bhopal, Shahjahan Begum and Sultan Jehan Begum, provided money for the preservation of the ancient site.
- ii. John Marshall dedicated his important volumes on Sanchi to Sultan Jehan.
- iii. She funded the museum that was built there as well as the guesthouse

	<p>where John Marshall lived</p> <p>iv. She also funded the publication of the volumes written by John Marshall.</p> <p>v. Any other relevant point</p>
2.	<p>Read the passage given below and answer the questions that follow:</p> <p style="text-align: center;">Fatalists and materialists</p> <p>Here is an excerpt from the Sutta Pataka, describing a conversation between king Ajatasatru, the ruler of Magadha, and the Buddha: On one occasion King Ajatashatru visited the Buddha and described what another teacher named Makkhali Cosala, had told him Though the wise should hope, by this virtues... by this penance I will gain karma ...and the fool should by the same means hope to gradually rid himself of his karma, neither of them can do it. Pleasure and pain, measured out as it were, cannot be altered in the course of samsara transmigration. It can neither be lessened nor increased.... just like a ball of string will when thrown unwind to its full length, so fool and wise alike will take their course and make an end of sorrow.</p> <p>And this is what a philosopher named Auta Kesakambalin taught: There is no such thing, no king, as alum or sacrifice, or offeringthere is no such thing . as this world or the next</p> <p>A human being is made up of four elements. When he dies the earthly in him returns to the earth, the fluid to water, the heat to fire, the windy to air, and his senses pass into Space</p> <p>The tall of gifts is a doctrine of fools, an empty lie ... fools and wise alike are cut off and perish. They do not survive after death,</p> <p>The first teacher belonged to the tradition of the Ajivikas. They have often</p>

	<p>been described as fatalists those who believe that everything is predetermined. The second teacher belonged to the tradition or the Lokayatas, usually described as materialists. Texts from these traditions have not survived, so we know about them only from the works of other Traditions.</p> <p>i) From where has this excerpt been taken? Ans: This excerpt has been taken from Sutta Pitaka.</p> <p>ii) What does it describe? Ans: The excerpt described the dialogue between Ajatasattu and Lord Buddha.</p> <p>iii) How many elements is a human being made up of? What happens after his death iii. A human being is made up of four elements i.e. earth, air, fluid, and heat. When a person died these elements returned to their respective places.</p>
	CBSE Previous Year Questions (3 Marks)
1	Why are Buddhist stupas said to be “stories in stone”? Explain
2	How was Buddhas presences shown through symbols? Give two examples .
3	Mention the internal functioning of the Buddhist Sanghas.
4	Name the two types of sources through which we come to know about Buddha and his teachings.
5	“The Begum of Bhopal played a significant role in preserving the remains of stupa at Sanchi.” Support this statement with suitable evidence.
6	Mention any four social groups from which the followers of Buddha came.
7	What does the motif of a woman surrounded by lotuses and elephants

	depict? Mention ant two opinions.
8	Mention how, according to Jainism, one can free himself from the cycle of Karma .
9	How was the fate of Amaravati stupa different from the Sanchi stupa ?Explain
10	“Many rituals religious beliefs and practices were not recorded in a permanent visible form as monuments or sculptures or even paintings.”Critically examine the statement
11	Describe the teachings of the Bhudha.
12	Describe how the Bhudha’s teachings have been reconstructed from the stories of sutta pitaka
13	Explain the structural and sculptural features of the Sanchi stupa
14	Explain how and why were stupas built.
15	How Sutta Pitaka did reconstructed the philosophy of Bhudhism? Mention about Bhudhist Tipitaka .
	MAP





PART-II

THEME: FIVE

THROUGH THE EYES OF TRAVELLERS PERCEPTION OF SOCIETY (C.Tenth To Seventeenth Century)

KEY CONCEPT

- ❖ Many foreign travellers visited India during medieval period. They came to India for several motives.
- ❖ Most of the travellers who came to India wrote their accounts.
- ❖ The accounts of these travellers dealt with various aspects. Some travellers accounts deal with the affairs of the court whereas few accounts are focussed on religious issues.
- ❖ Some travellers create about the contemporary style of architecture and monuments, whereas other depicts the social and economic life.
- ❖ The travellers who visited India presented the true picture of Indian civilisation in their accounts.
- ❖ Al-Biruni, a great scholar of central Asia, came to India in the 11th century. He arrived India during the invasion of Mahmud of Ghazni.
- ❖ Al-Biruni was bom on 4 Sept. 973 at Khwarizm in Uzbekistan.
- ❖ Al-Biruni was well-versed in many languages. Languages such as Arabic, Persian, Hebrew and Sanskrit were known to him.
- ❖ Al-Biruni's most outstanding work 'Kitab-ul-Hind' was written in Ghazni and was concerned India. It was also known as Tarikh-ul-Hind and Tahqiq-ma-lil-Hind.
- ❖ Al-Biruni has thrown a light on caste system prevailing in the Hindu society.
- ❖ According to Al-Biruni's description India's economic condition was very good.

- ❖ Al-Biruni's real name was Abu-Abdullah Muhammad. He was fond of travelling and wanted to increase his knowledge by establishing his contact with the people of different countries.
- ❖ He travelled thirty years of his life.
- ❖ The great traveller of Morocco died in 1377, but the account written by him 'Rihla' is of immense wealth.
- ❖ After returning to Morocco in 1354 he (Ibn Battuta) was ceremoniously welcomed by 'Sultan', Abu Iram.
- ❖ Sultan Abu Iram appointed Ibiuzayy to help Battuta to compile his account 'Rihla'.
- ❖ Rihla was written in Arabic. In it describe whatever he saw in India.
- ❖ Undoubtedly Tlihla' is considered as an invaluable source of Indian History in the 14th century.
- ❖ Francois Bernier was a French traveller who came to India in 17th century.
- ❖ Francois Bernier was a great French doctor, philosopher and an historian who remained in India from 1656 to 1688 and wrote his famous book entitled. "Travels in the Mughal court".
- ❖ Francois has given great detail about Indian Kharkhenas. Town, land ownership system and social evil, i.e. sati system.
- ❖ Abdur Razzaq the great Iranian scholar came to India in 15th century. He was born in 1413 and was appointed the Qazi of Samarqand under Shah Rokh Khan.

TRAVELLERS ACCOUNT

Al-Biruni

- i) Great scholar of central Asia
- ii) Well-versed in Arabic, Persian, Hebrew and Sanskrit
- .iii) Outstanding work 'Kitab-ul-Hind'



Francois Bernier:

- i) French doctor, political philosopher and historian
- ii) Francois Bernier's book 'Travels in the Mughal Empire'
- iii) Crown ownership system of land ruined the agriculture, living standard of all sections of society, except the ruling aristocracy



Ibn Battuta

- .i) Ibn Battuta wrote the book 'Rihla' in Arabic
- .ii) Called Global Trotter
- iii) Travelled extensively to Syria, Iraq, Persia, Yemen, Oman, Mecca and a few trading ports on the coast of East Africa.

Al-Biruni and the Kitab-ul-Hind:

- ❖ Al-Biruni was born in 973 at Khwarizm in present day Uzbekistan.
- ❖ He was well-versed in different languages like Syriac, Arabic, Persian, Hebrew and Sanskrit.
- ❖ In 1017 with the invasion of Khwarizm, he arrived in Ghazni as a hostage. But gradually developed a liking for the city and interest for India.

- ❖ When the Punjab became a part of the Ghaznavid empire, he travelled widely in the Punjab and other parts of Northern India.
- ❖ He spent years in the company of Brahmana priests and scholars by learning Sanskrit and studying religions and philosophical texts.
- ❖ Al-Biruni wrote 'Kitab-ul-Hind' in Arabic, in a simple and lucid manner.
- ❖ It is a voluminous text including 80 chapters covering subjects like religion, philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.
- ❖ Al-Biruni was familiar with translations and adaptations of Sanskrit, Pali and Prakrit texts into Arabic. However, he was also critical about the ways in which these texts were written, and clearly wanted to improve on them.

Al-Biruni's View About Indian Society:

- ❖ According to Al-Biruni, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be translated easily from one language to another.
- ❖ Al-Biruni tried to explain the caste system by comparing it with other societies. He tried to suggest that social divisions were not unique to India.
- ❖ Al-Biruni depended on the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc.
- ❖ Sanskrit texts laid down the rules of caste system from the point of view of Brahmanas, but in real life the system was not quite so rigid.

Overcoming barriers to understanding



Language: Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another.	Religious beliefs and practices.	The self-absorption and consequent insularity of the local population .
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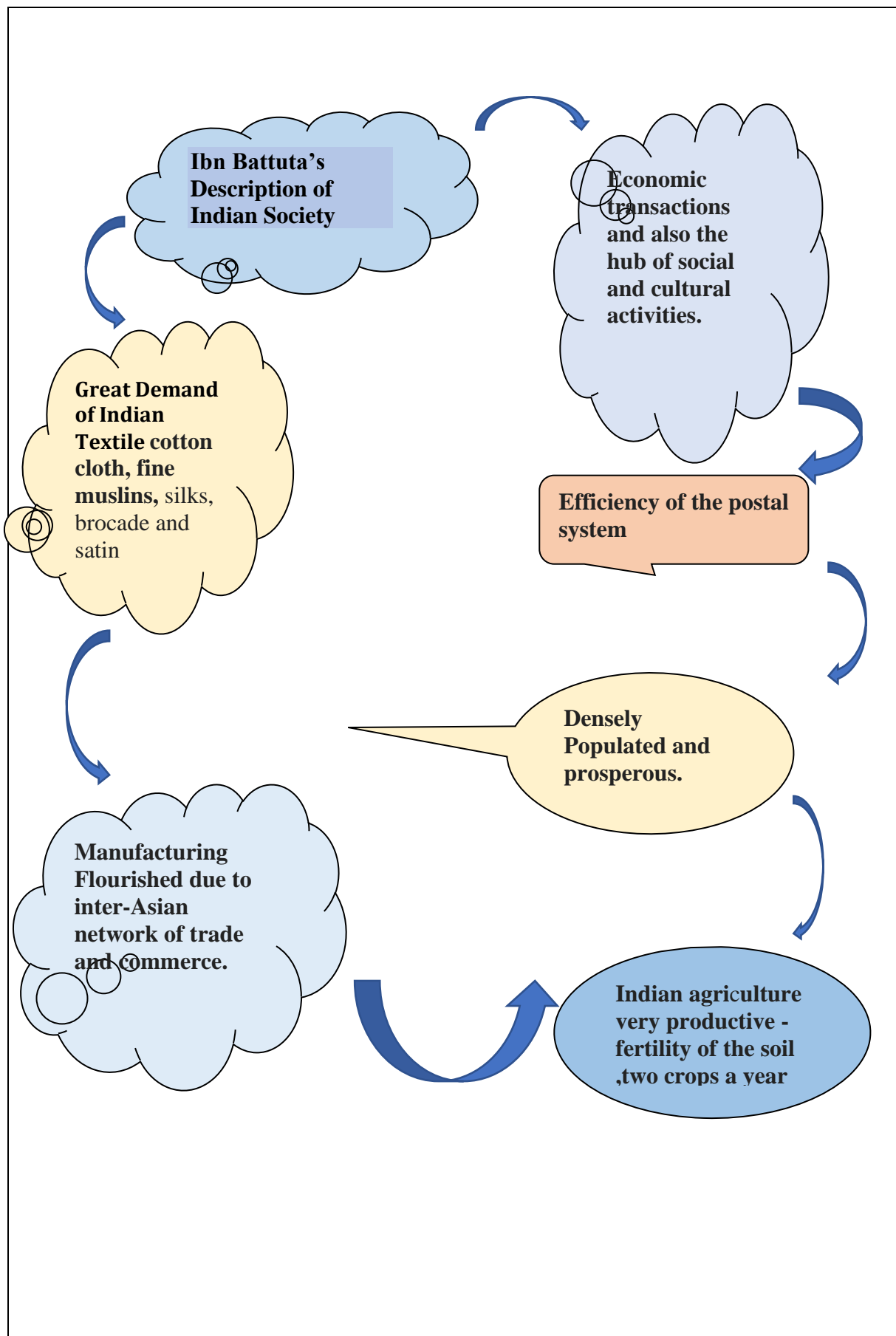
Ibn Battuta and his Book Rihla:

- ❖ Ibn Battuta wrote the book 'Rihla' in Arabic. This book provides extremely rich and interesting detail about the social and cultural life in the sub-continent in the 14th century.
- ❖ Ibn Battuta went to far-off places, exploring new worlds and peoples.
- ❖ Before coming to India, he travelled extensively to Syria, Iraq, Persia, Yemen, Oman, Mecca and a few trading ports on the coast of East Africa.
- ❖ When he came to Delhi, Muhammad-bin- Tughlaq was the Sultan of Delhi. The Sultan was impressed by his scholarship and appointed him the 'qazi' or judge of Delhi.
- ❖ He visited Bengal, Assam, Maldives, Sri Lanka, Sumatra and China.
- ❖ He meticulously recorded his observations about new cultures, peoples, beliefs, values, etc.
- ❖ Travelling was not secure at that time. During his travel, Ibn Battuta was attacked by bands of robbers several times and was severely wounded.

- ❖ Ibn Battuta spent several years travelling through North Africa, West Asia, parts of Central Asia, the Indian sub-continent and China and recorded extensively his experiences.

Ibn Battuta's Description of Indian Society:

- ❖ In the 14th century, Indian sub-continent had its contact from China in the East to North West Africa and Europe in the West. Ibn Battuta travelled through these lands and arrived at Delhi in the 14th century after visiting sacred shrines, meeting with rulers, learned men and people who spoke Arabic, Persian, Turkish and other languages. He shared ideas, information and anecdotes.
- ❖ While describing Indian society, Ibn Battuta explained the unfamiliar things like coconut and paan in a unique way.
- ❖ Ibn Battuta found the cities of India densely populated and prosperous. According to him, Delhi was the largest city in India. He also had the same view for Daulatabad (in Maharashtra).
- ❖ The bazaars (markets) were the places of economic transactions and also the hub of social and cultural activities. There were masjids and temples to offer prayers and also some bazaars marked with spaces for public performances by dancers, musicians and singers.
- ❖ Ibn Battuta found Indian agriculture very productive because of the fertility of the soil where farmers tend to cultivate two crops a year.
- ❖ Indian manufacturing flourished due to inter-Asian network of trade and commerce. These were in great demand in both West Asia and South-East Asia where artisans and merchants were fetching huge profits.
- ❖ Indian textiles, specially cotton cloth, fine muslins, silks, brocade and satin were also in great demand.
- ❖ Ibn Battuta was amazed by the efficiency of the postal system which was of two kinds, the horse-post called 'uluq' and the foot-post called 'dawa'.



Francois Bernier: A French Traveller

- ❖ A number of Portuguese, Dutch, English and French travellers came to India in the 16th and 17th century. Of them, Jesuit Roberto Nobili, Duarte Barbosa, Jean-Baptiste Tavernier and Manucci wrote different aspects of Indian society.
- ❖ French doctor, political philosopher and historian Francois Bernier spent twelve years (1656 to 1668) in India and was closely associated with the Mughal court.
- ❖ Bernier travelled to several parts of India and wrote detailed accounts by comparing the situation in India with Europe.
- ❖ His works were published in France in 1670-71, and translated into English, Dutch, German and Italian. His writings became extremely popular.

Francois Bernier and His View About Contemporary Society:

- ❖ He compared and contrasted what he saw in India with the situation in Europe in general and France in particular.
- ❖ Bernier's book 'Travels in the Mughal Empire' is marked by detailed observations, critical insights and reflection. He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter.
- ❖ According to him, the Mughal emperor owned all the lands and distributed it among his nobles and it led to disastrous consequences for economy and society. This perception was supported by most of the travellers of that period.
- ❖ As having no legal right over land, landholders could not pass on their land to their children. Thus, they avoid any kind of long-term investment in the sustenance and expansion of production.

- ❖ This crown ownership system of land ruined the agriculture as well as the living standard of all sections of society, except the ruling aristocracy which oppressed the peasant class.
- ❖ He explained that because of crown ownership of land, Indian society has no social group or class between the poorest of the poor and the richest of the rich. He further said, “There is no middle state in India”.
- ❖ Bernier described Mughal king as the king of “beggars and barbarians”. But Abul Fazl gave a different account by describing revenue as a claim made by the ruler on his subjects for the protection he provides, rather than as rent on land that he owned.
- ❖ French philosopher Montesquieu used this account to develop the idea of oriental despotism and in the 19th century, Karl Marx used this account to develop the Asiatic mode of production.
- ❖ He also explained that India had a more complex social reality where artisans had no incentive to improve the quality of their products as profits were appropriated by the state.
- ❖ He added that the country used to exchange its manufacturing goods with the precious metals gold and silver, from outside the sub-continent.
- ❖ There were all kinds of towns i.e. manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns, etc.
- ❖ The different urban groups included mahajans, sheth, nagarsheth, hakim or vaid, pundit or mulla, wakii, painters, architects, musicians, calligraphers, etc.

Views of Travellers about Women:

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

- ❖ Ibn Battuta mentioned that there was considerable differentiation among slaves.
- ❖ Slaves were generally used for domestic labour and female slaves were used for the service of Sultan and to keep a watch on the nobles.
- ❖ Bernier wrote about the practice of 'Sati'. He noted that while some women seemed to embrace death cheerfully, others were forced to die.
- ❖ Women's labour was crucial in both agricultural and non-agricultural production.
- ❖ Women from merchant families participated in commercial activities.
- ❖ Travellers' accounts provide us important information of that period but many aspects of social life were unnoticed by them.

MULTIPLE CHOICE QUESTIONS

1.	<p>Which of these French travellers came to during 17th century?</p> <p>(a) Al-Biruni (b) Ibn-Battuta (c) Abul Fail (d) Fra ncois Bernier</p> <p>Ans:(d) Fra ncois Bernier</p>
2.	<p>Who among the following belonged to Morocco?</p> <p>(a) Ibn Battuta (b) Al-Biruni (c) Francois Bernier (d) Abdul Samarandi</p> <p>Ans: (b) Al-Biruni</p>
3.	<p>Who Wrote 'Kitab-ul-Hind'?</p> <p>(a) Callin Mcenzie (b) Al-Biruni (c) Abdul Samad Lahori</p>

	(d) Ibn-Battuta Ans: (b) Al-Biruni
4.	Islamic Law is known as _____ (a) Shariya (b) Samr (c) Ulema (d) All of these Ans: (a) Shariya
5.	Which of the following cities, according to Ibn-Battut a, was the largest? (a) Surat (b) Delhi (c) Daulatabad (d) Agra Ans: (b) Delhi
6.	Who wrote the book, “Travells In The Mughal Empire”? (a) Francois Bernier (b) John Marshall (c) Callin Mcenzie (d) James Princep Ans: (a) Francois Bernier
7.	Which among the following was the book written by Al-Biruni? (a) Rihla (b) Kitab-ul-Hind (c) Discovery of India (d) Arthashastra Ans: b) Kitab-ul-Hind

8.	<p>Choose the correct option:</p> <p>Who founded Delhi as a city full of exciting opportunities?</p> <p>(a) Jbn-Battuta</p> <p>(b) Al-Biruni</p> <p>(c) Francois Bernier</p> <p>(d) Karl Marx</p> <p>Ans: (a) Ibn-Battuta</p>
9.	<p>Choose the correct option:</p> <p>(a) Ibn-Battuta travelled extensively in China.</p> <p>(b) Al-Biruni found the Indian cities quite populated.</p> <p>(c) Al-Biruni was greatly influenced by the Indian postal system.</p> <p>(d) According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.</p> <p>Ans: (d) According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.</p>
10.	<p>Consider the following statements.</p> <p>1. Montesquieu used Bernier’s accounts to develop his idea of oriental despotism.</p> <p>2. Bernier gave a detailed report on rural society.</p> <p>. According to Bernier, crown ownership of land was good for peasants.</p> <p>4. Bernier onsidered Indian King was the king of beggars.</p> <p>Which of the given statement is/are correct?</p> <p>(a) 1, 2, 3, 4</p> <p>(b) 1, 2, 3</p> <p>(c) 1, 2, 4</p> <p>(d) 2, 3, 4</p> <p>Answer: (c) 1, 2, 4</p>

11. Consider the following:

1. Al-Biruni	i. Rihla
2. Ibn-Battuta	ii. Kitab-ul-Hind
3. Francois Bernier	iii. Travels in Mughal Empire

Correctly match them.

(a) 1 – (ii), 2 – (i), 3 – (iii)

(b) 1 – (i), 2 – (ii), 3 – (iii)

(c) 1 – (iii), 2 – (i), 3 – (iii)

(ci) 1 – (ii), 2 – (iii), 3 – (i)

Answer: (a) 1 – (ii), 2 – (i), 3 – (iii)

SHORT ANSWER QUESTIONS

1. **Mention any three characteristics of the cities in the Indian sub-continent as described by Ibn Battuta.**

Ans:

Ibn Battuta described the cities of the sub-continent and mentioned important features of these as follows:

- i. These cities were densely populated and prosperous.
- ii. These cities had crowded streets, bright and colourful markets with a wide variety of goods

2. **Name the book written by Ibn Battuta. What was his observation about female slaves in the sub-continent?**

- i. Ibn Battuta wrote the book named 'Rihla'.
- ii. Ibn Battuta had following observation about the female slaves of Indian sub-continent:
- iii. The female slaves excelled in music and dance and they were employed in Sultan's service,

	iv. They were also employed by the Sultan to keep an eye on his noble's activities.
3.	<p>Examine the causes that made Al-Biruni visit India.</p> <p>There are many causes that made Al-Biruni visit in India. These are:</p> <ul style="list-style-type: none"> i. Al-Biruni arrived in Ghazni as a hostage by Sultan Mahmud of Ghazni. It was the place where he developed an interest for India. ii. When the Punjab became a part of the Ghaznavid Empire, Al-Biruni travelled widely in the Punjab and parts of northern India. iii. Al-Biruni spent years in the Company of Brahmana priests and scholars, learning Sanskrit and studying religious and philosophical texts. iv. He read the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc to understand Indian society properly.
4.	<p>Examine why Bernier described the Mughal towns as the 'Camp Towns'.</p> <ul style="list-style-type: none"> i. Bernier described Mughal cities as 'camp towns'. By camp towns he mean towns that depended for their survival on the imperial court. ii. He believed that these towns came into existence when the imperial court moved in the area and rapidly lost their importance when imperial court moved out. iii. These towns became significant with the royal patronage, basically they did not have any other social and economic foundations. iv. During Mughal period, 15 per cent of the population lived in these 'camp towns' according to Bernier.
5.	State the inherent problems faced by Al-Biruni in the task of

	<p>understanding Indian social and Brahmanical practices.</p> <ol style="list-style-type: none"> i. Sanskrit was so different from Arabic and Persian that ideas and concepts could not be translated from one language to another. ii. The second barrier was the difference in religious beliefs and practices. iii. The self-absorption and consequent insularity of the local population constituted the third barrier.
6.	<p>Explain briefly the barriers, felt by Al-Biruni, in understanding what he observed in India.</p> <p>Ans:</p> <p>Al-Biruni was aware of the problems that he could face during his travel. He felt that many barriers obstructed his understanding. These barriers can be studied as under :</p> <ol style="list-style-type: none"> i. The first barrier was that of the language. He found a lot of difference between Sanskrit and Arabic or Persian. He found it hard to translate ideas and concepts of one language into another. ii. Secondly, he found a lot of difference in religious beliefs and practices. iii. The third barrier was the self-absorption and insularity of the local population.
7.	<p>Which four social categories of ancient Persia were described by Al-Biruni? What he actually wanted to express?</p> <p>Ans:</p> <p>Al-Biruni tried to explain the caste system in comparison with its parallels in other societies. He wrote that four social categories were recognised in ancient Persia and these were:-</p> <ol style="list-style-type: none"> i. Knights and princes. ii. Monks, fire priests and lawyers. iii. Physicians, astronomers and other scientists. <p>Peasants and artisans were:</p>

	<p>i. Actually, he wanted to express that these social categories were not unique to India. He also expressed that all humans are treated equally in Islam and they differ only in their observance piety .</p>
8.	<p>“India had a unique system of communication during the fourteenth century.” Examine the statement of Ibn-e-Batuta. Answer:</p> <p>ii. The state took special steps to encourage merchants. Inns and rest houses were built on almost all the trading routes. Ibn-Battuta was amazed by observing the postal system.</p> <p>iii. Merchants were not only able to send information to a long-distance but also to dispatch goods required at short notice.</p> <p>iv. The postal system was so efficient that while it took 50 days for traders to reach Delhi from Sindh but the news, reports of spies would reach the king in only 5 days.</p>
9.	<p>Ibn-Battuta was full of excitement to know about the unfamiliar.” Give reasons in favour of the statement. Ans:</p> <p>i. When Ibn-Battuta arrived in India in the 14th century, the whole of the sub-continent was part of a global network of communication.</p> <p>ii. This communication network stretched from China in the east and North-western Africa and Europe in the west. Ibn-Battuta himself extensively travelled in these regions. During his journeys, he observed sacred places, spent time with scholars and rulers and even remained on the post of Qazi.</p> <p>iii. He also enjoyed the cosmopolitan culture of urban centres where people used to speak Arabic, Persian, Turkish and other languages and exchanged ideas, information, stories, etc.</p> <p>iv. These include stories of men noted for their piety, kings, general masses and people of all categories. If anything was unfamiliar in</p>

	<p>those stories, it was particularly highlighted so that the readers or listeners must be impressed by that.</p> <p>v. Ibn-Battuta very interestingly described the coconut and the paan. His readers were very much unfamiliar with these two things.</p>
10.	<p>i.</p> <p>ii. For example, Al-Biruni had explained the caste system in India.</p> <p>iii. He did not consider it unique as such social divisions were prevalent in ancient Persia.</p> <p>iv. He even accepted the Brahmanical description of the caste system. But he did not accept the notion of pollution as social pollution was contrary to the laws of nature.</p> <p>v. Actually, he tried to explain the caste system in comparison with its parallels in other societies. But he also expressed that all humans are treated equally in Islam and they differ only in their observance piety.</p>
	LONG ANSWER QUESTIONS
1.	<p>Explain the observations of Ibn Battuta about the cities of India, with special reference to Delhi.</p> <p>i. Indian cities were densely populated and prosperous although sometimes these were affected by the wars.</p> <p>ii. Most cities had crowded streets and bright colourful markets with a wide variety of commodities.</p> <p>iii. Delhi with its vast population became the largest city in India. Daulatabad was no less, easily rivalled Delhi in size.</p> <p>iv. The rampart round the city was widely expanded. Inside the rampart, there were houses for the night sentry, gate keepers and store houses.</p>

	<ul style="list-style-type: none"> v. The lower part of the rampart was built of stone and the upper part was of bricks. It had many towers. vi. There were twenty eight gates in Delhi, which were called as ‘Darwazas’. Of these gates, Budaun darwaza, Mandi darwaza, Gul darwaza were very famous. vii. The markets and bazaars of Indian cities were the places of economic transactions and social and cultural activities. Most of the bazaars had a masjid and a temple. These places also had fixed spaces for public performances by dancers, musicians and singers. viii. Ibn Battuta found that many towns derived their wealth and prosperity through the appropriation of surplus from villages.
2.	<p>“The conception of social pollution intrinsic to the caste system was contrary to the law of nature.” Examine Al-Biruni’s statement on Indian caste system.</p> <ul style="list-style-type: none"> i. Al-Biruni wrote the voluminous text ‘Kitab-ul-Hind in which he elaborately discussed about the social life of India. ii. According to him, the conception of the pollution intrinsic to the caste system in India was contrary to the law of nature. Al-Biruni tried to explain the caste system by looking for parallels in other societies. iii. He noted that in ancient Persia, four social categories were recognised. These were kings and princes; monks, fire-priests and lawyers; physicians, astronomers and other scientists and peasants and artisans. <p>Social Divisions not Unique to India:</p> <ul style="list-style-type: none"> i. In other words, he attempted to suggest that social divisions were not unique to India. At the same time, he pointed out that within

	<p>Islam all men were considered equal, differing only in their observance of piety (deep respect for God).</p> <ul style="list-style-type: none"> ii. Cycle of Purification Important for Life on Earth: Al-Biruni believed that if there were no phenomenon of removing impurity, then the life on Earth would have been impossible. iii. Hence, the conception of social pollution intrinsic to the caste system, was according to him, contrary to the laws of nature. iv. Al-Biruni's description of caste system was deeply influenced by his study of normative Sanskrit texts, thus he described caste system from the point of view of Brahmanas. But in real life, the caste system was not so rigid.
3.	<p>Explain the views of Bernier about a more complex social reality of the Mughal empire, Bernier had the following views about the complex social reality of the Mughal empire:</p> <ul style="list-style-type: none"> i. Bernier had a belief that the Mughal state was tyrannical. ii. He observed that artisans had no incentives to improve the quality of their manufactures, as the profit was appropriated by the state. iii. The manufacturers were consequently, everywhere in decline. iv. Bernier also pointed out that vast quantities of the world's precious metals flowed into India, as manufactures were exported in exchange for gold and silver. v. People were employed in manufacturing carpets, brocades, embroideries, gold and silver cloths and various sorts of silk and cotton goods. vi. There were several kinds of towns in India. These were manufacturing towns, trading towns, port towns, sacred centres, pilgrimage towns, etc.

SOURCE BASED QUESTIONS:

1. **The Poor Peasant**

An excerpt from Bernier's description of the peasantry in the countryside:

Of the vast tracts of country constituting the empire of Hindustan, many are little more than sand, or barren mountains, badly cultivated, and thinly populated. Even a considerable portion of the good land remains untilled for want to labourers; many of whom perish in consequence of the bad treatment they experience from Governors, The poor people, when they become incapable of discharging the demands of their rapacious lords, are not only often deprived of the means of subsistence, but are also made to lose their children, who are carried away as slaves. Thus it happens that the peasantry, driven to despair by so excessive a tyranny, abandon the country.

In this instance, Bernier was participating in contemporary debates in Europe concerning in nature of state and society, and intended that his description of Mughal India would serve as a warning to those who did not recognize the 'merits' of private property.

- i. **Name the book written by the Francois Bernier on the critical insights and reflection on the empire of Hinduism.**
- ii. **What description Bernier has given on the condition of Indian Peasantry during the Mughal Empire?**

2. **The Child Sati**

This is I perhaps one of the most poignant description by Bernier:

At Lahore, I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit: The agony of her mind cannot be described; she trembled

and wept bitterly; but three or four of the Brahmanas, assisted by an old woman who held her under the arm, forced the unwilling victim toward the fatal spot, seated her on the wood, tied her hands and feet, lest she should run away, and in that situation the innocent creature was burnt alive. I found it difficult to repress my feelings and to prevent their bursting forth into clamorous and unavailing rage.

i. Why Bernier consider this treatment as a crucial marker of the difference between western and eastern societies?

ii. What role did the Indian patriarchal society play towards this social evil?

iii. Compare the condition of the woman of the era mentioned above to that of today.

3. Music in the Market

Read Ibn Battuta's description of Daulatabad: In Daulatabad there is a market place for male and female singers, which is known as Taraba. It is one of the greatest and most beautiful bazaars. It has numerous shops and every shop has a door which leads to the house of the owner... The shops are decorated with carpets and at the centre of a shop, there is a swing on which sits the female singer. She is decked with all kinds of finery and her female attendants swing her. In the middle of the market place, there stands a large cupola, which is carpeted and decorated and in which the chief of the musicians takes his place every Thursday after the dawn prayers, accompanied by his servants. and slaves. The female singers come in successive crowds, sing before him and dance until dusk after which he withdraws. In this bazaar, there are mosques for offering prayers... One of the Hindu rulers alighted at the cupola every time he passed by this market place, and the female singers would sing before him. Even some Muslim rulers did the same.

(i) From where has this excerpt been taken?

Ans: This excerpt has been derived from Ibn Battuta's description of Allahabad.

(ii) What was Taraba? Discuss its three features.

Ans: Tarabad was a market place for male and female singers in Daulatabad.

(a) It was one of the greatest and most beautiful bazaars.

(b) It had many shops which were decorated with carpets.

(c) There was a swing in the centre of the shop. The female singer sat on it. Her attendants swing her.

(iv) How was the Hindu ruler welcomed when he visited cupola in the market place?

Ans: The female singers welcomed the ruler by singing songs when he reached the cupola.

4. **The Bird leaves its Nest**

This is an excerpt from the Rihla :

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 with 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.

(i) What is Rihla?

Ans: 'Rihla' is an account of travels, written in Arabic, by Ibn Battuta. It gives a detailed description of the social and cultural life in the fourteenth century.

(ii) Why did Ibn Battuta set out of his house all alone? How old was he at that time?

Ans: He set out alone as he had a keen desire to visit illustrious sanctuaries. Besides, he was quite experienced in travelling as he had already gone to Mecca, Syria, Iraq, Persia, Yemen, Oman and a few trading ports of South Africa. He was then just 22 years old.

(iii) Why did he compare himself with the birds?

Ans: He compared himself to the birds as he felt as free as the birds. The birds leave their nests to see new places. Similarly, he had left all his friends and relatives to know about new places.

THEME: SIX
BHAKTI-SUFI TRADITIONS
CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS
(C.Eight to Eighteenth century)

KEY CONCEPT :

- ❖ From 8th-18th century Bhakti Movement, Islam and Sufi movement played an important role in the history of medieval India.
- ❖ The Alvars and the Nayanars were considered as the founder of Bhakti movement in southern India.
- ❖ The Alvars were the devotees of Lord Vishnu, while the Nayanars followed Shaivism.
- ❖ Both Alvars and Nayanar strongly criticised the social and religious malpractices prevalent in the society.
- ❖ Two women saints-Andal of Alvars and Karaikkal of Ammai of Nayanars played a valuable role in giving a new direction to the society.
- ❖ The Cholas, Pallavas, and Chalukya patronised both Alvar and Nayanar cult.
- ❖ Basavanna founded Virashaivas or Lingayats in Karnataka and played a valuable role in the development of his cult.
- ❖ Islam was founded by prophet Muhammad in 7th century in Arabia.
- ❖ The pillars of Islam are;
 - Reutors Raima
 - Namaz
 - Ranja
 - Zakat
 - Hajj
- ❖ The holy book of Islam is Quran Shariff. It has been written in Arabic and has 114 chapters.

- ❖ According to Muslim tradition Quran is the compilation of those message which god (Allah) had sent to prophet Muhammad between 610-632 at Mecca and Madina through his envoy Archangel Jibris.
- ❖ During Medieval period in India Sufism emerged as a powerful movement. Sufis were so called because of the purity (safa) of their hearts. They are in the first queue before god. Some others are of
- ❖ the views that Sufi's were called so because of their habit of wearing wool (suf).
- ❖ Unity in God, complete self-surrender, charity, Ibadat, love for mankind, etc. are the main teaching of Sufism.
- ❖ Sufi silsilas begin to emerge in Islamic world.
- ❖ The important silsilas of Islam are;
- ❖ The Chishti Silsila
- ❖ The Suhrawardi Silsila
- ❖ The Qadiri Silsila
- ❖ The Naqshbandi Silsila
- ❖ Data Gunj Bakhsh, Khwaja Muinuddin Chishti, Shaikh Qutbuddin Bakhtiyar Kaki, Fariduddin Gunj-i Shakar, and Shaikh Nizamuddin Auliya are some of the prominent Sufi Shaikhs in India.
- ❖ Ziyarat meant pilgrimage to the tombs of sufi saints. Its main objective was to seek the spiritual grace from the Sufi.
- ❖ Music and dance are an important part of Ziyarat.
- ❖ The Sufis believed that music and dance evoke divine ecstasy in human heart.
- ❖ The religious gathering of Sufism is known as Sama.
- ❖ The qawal is an Arabic word which meant 'saying'. It was sung at opening or closing of the qawwals.

- ❖ The devotional worship of god with the ultimate objective of attaining moksha is called Bhakti. The word Bhakti was derived from the root 'Bhaj' meaning to adore.
- ❖ The Bhaktis who were against the worship of avatars and idol worship are known as saints. Kabir, Guru Nanak Dev ji and successor of Guru Nanak Dev ji are the prominent Bhakti Saints.
- ❖ The impact of the Bhakti movement on the Indian Society was significant and far-reaching.
- ❖ A variety of religious structures like stupas, monastries, temples are found in the sub-continent by the mid-first millennium CE. Textual resources like the Puranas, music in different regional languages, hagiographies of saints were also found. These sources provide us with insight into a dynamic and diverse scenario.

Various Religious Beliefs and Practices:

- ❖ A wide range of Gods and Goddesses were found in sculpture as well as in texts.
- ❖ Puranic texts were composed and compiled in simple Sanskrit language which could be accessible to women and Shudras, who were generally deprived of vedic learning.
- ❖ any beliefs and practices were shaped through continuous mingling of Puranic traditions with local traditions. Jagannatha cult of Odisha was the local deity made of wood by local tribal specialists and recognised as a form of Vishnu.
- ❖ The local deities were often incorporated within the Puranic framework, by providing them with an identity as wife of the principal deities. For e.g. they were equated with Lakshmi, wife of Vishnu, or Parvati, wife of Shiva.

- ❖ Tantric practices were widespread in several parts of sub-continent. It influenced Shaivism as well as Buddhism.
- ❖ The principal deities of the Vedic pantheon Agni, Indra and Soma were rarely visible in textual or visual representations.
- ❖ All other religious beliefs, e.g. Buddhism, Jainism, Tantric Practices ignored the authority of the vedas.
- ❖ The singing and chanting of devotional composition became a mode of worship particularly true for the Vaishnava and Shaiva sects.

Early Traditions of Bhakti:

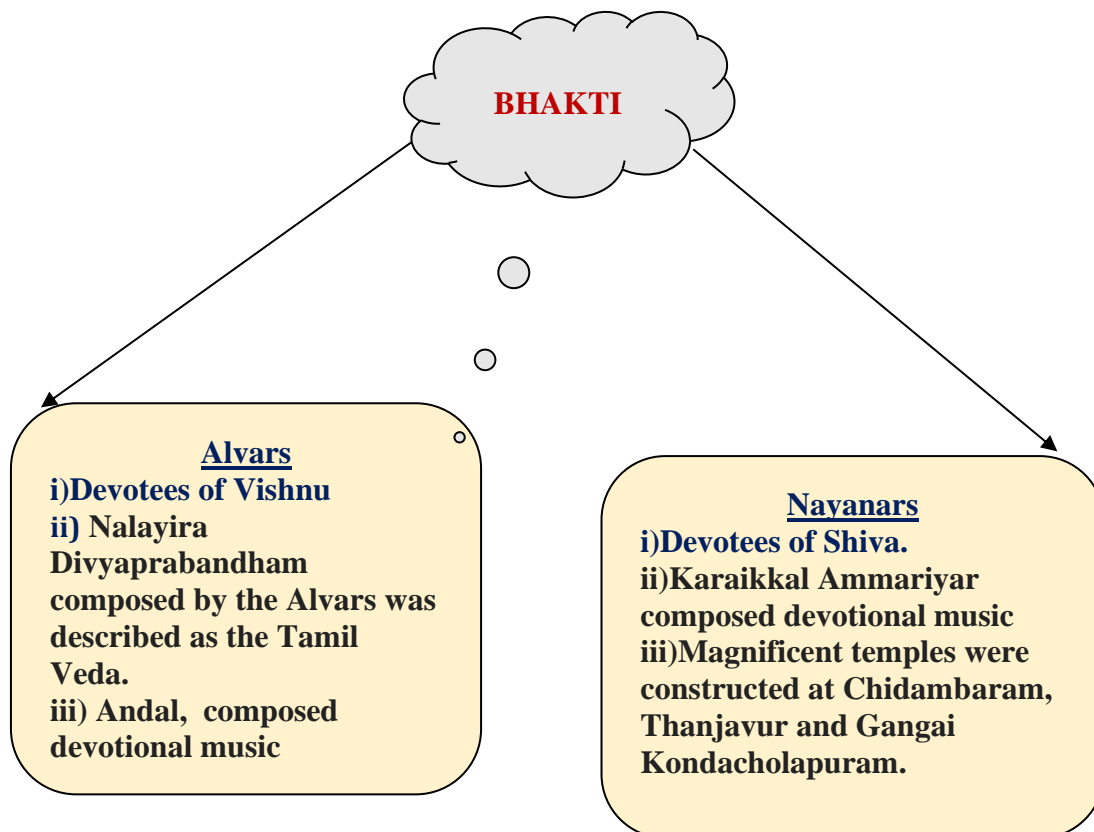


NIRGUNA	SAGUNA
Without attributes	With attributes
Devotion to and worship of the Divine as formless.	It is worship of and devotion to a manifested deity who takes the form of an idol, an image or an incarnation.

Early Traditions of Bhakti:

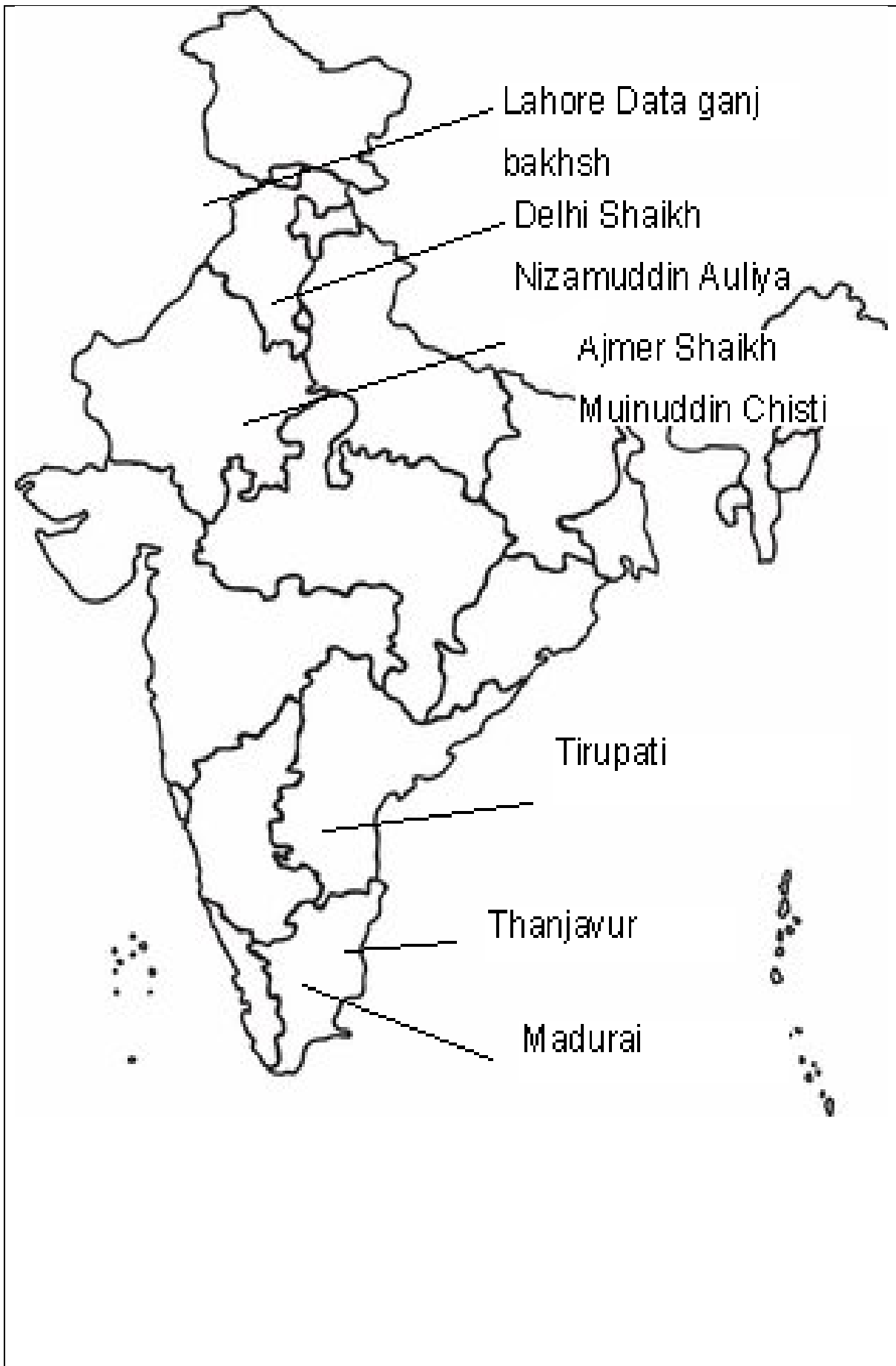
- ❖ Historians classified bhakti traditions into two broad categories i.e. Nirguna (without attributes) and Saguna (with attributes).
- ❖ In the sixth century, Bhakti movements were led by Alvars (devotees of Vishnu) and Nayanars (devotees of Shiva).
- ❖ They travelled place to place singing Tamil devotional songs. During their travels, the Alvars and Nayanars identified certain shrines and later large temples were built at these places.

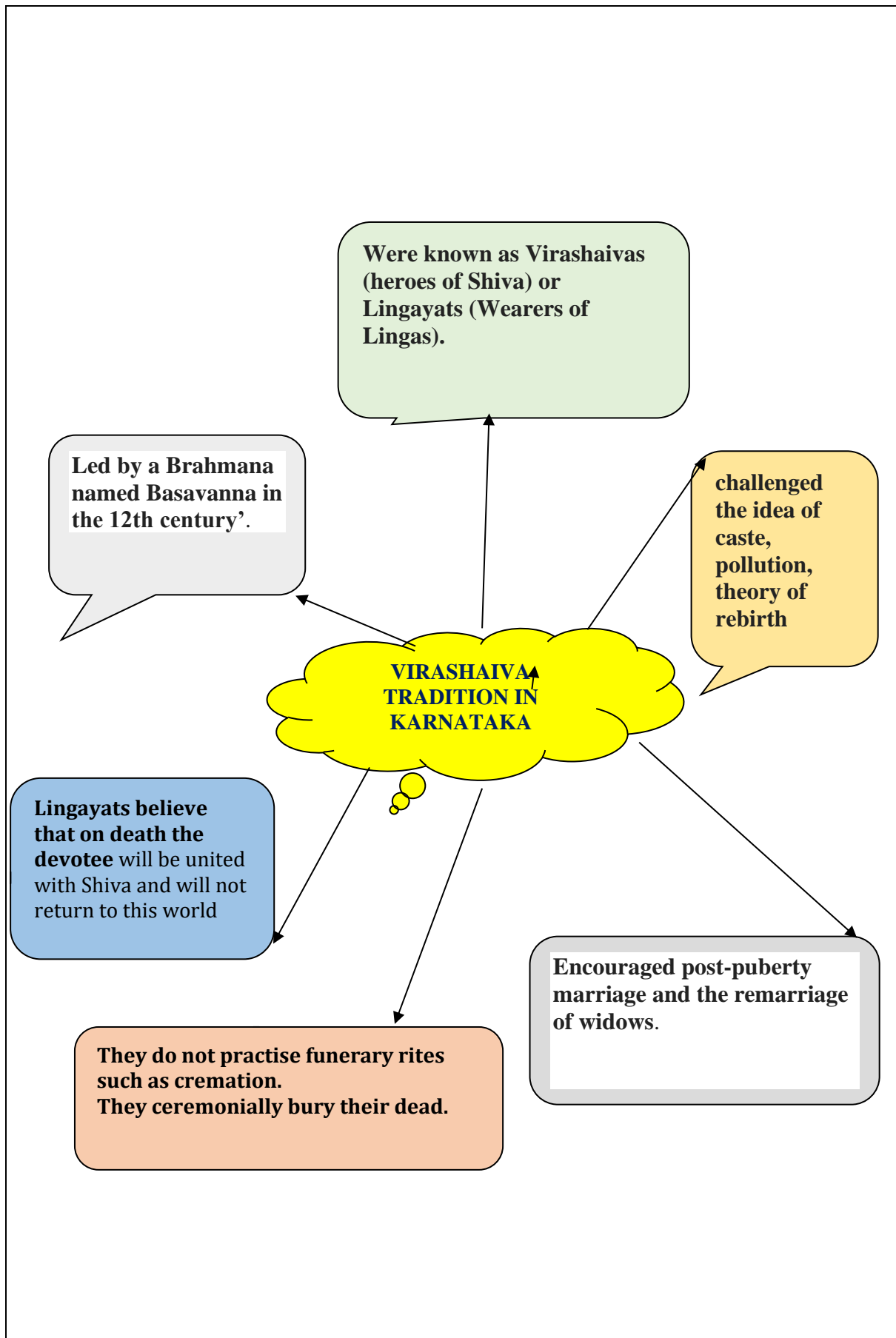
- ❖ Historians suggested that the Alvars and Nayanars initiated a movement of protest against the caste system. Nalayira Divyaprabandham composed by the Alvars was described as the Tamil Veda.
- ❖ Women devotees like Andal, Karaikkal Ammariyar composed devotional music which posed a challenge to patriarchal norms.
- ❖ Under the patronage of the Chola rulers, large and magnificent temples were constructed at Chidambaram, Thanjavur and Gangai Kondacholapuram.
- ❖ Tamil Shaiva hymns were sung in the temples under royal patronage



The Virashaiva Tradition in Karnataka:

- ❖ A new movement emerged in Karnataka led by a Brahmana named Basavanna in the 12th century’.
- ❖ His followers were known as Virashaivas (heroes of Shiva) or Lingayats (Wearers of Lingas). Lingayats continue to be an important community in the region to date.
- ❖ The Lingayats challenged the idea of caste, pollution, theory of rebirth etc and encouraged post-puberty marriage and the remarriage of widows.
- ❖ Our understanding of the Virashaiva tradition is derived from Vachanas (literally sayings) composed in Kannada by women and men who joined the movement.
- ❖ Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead





Emergence of Islamic Traditions:

- ❖ In the 13th century, Turk and Afghans invaded India and established the Delhi Sultanate.
- ❖ Theoretically, Muslim rulers were to be guided by the Ulama and followed the rules of Shari'a.
- ❖ Non-Muslims had to pay a tax called Jizya and gained the right to be protected by Muslim rulers.
- ❖ Several Mughal rulers including Akbar and Aurangzeb gave land endowments and granted tax exemptions to Hindu, Jaina, Zoroastrian, Christian and Jewish religious institutions.
- ❖ People were occasionally identified in terms of the region from which they came. Migrant communities often termed as Mlechchha meant that they did not observe the norms of caste, society and spoke languages that were not derived from Sanskrit.
- ❖ All those who adopted Islam accepted the five pillars of the faith that are:
 - There is one God, Allah, and prophet Muhammad is his messenger.
 - offering prayers five times a day (namaz/salat).
 - Giving alms (Zakat).
 - Fasting during the month of Ramzan (Sawm).
 - Performing the pilgrimage to Mecca (Hajj).

The Growth of Sufism:

- ❖ In the early centuries of Islam, a group of religious minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the caliphate.

- ❖ Sufis were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and sought an interpretation of it on the basis of their personal experience.
- ❖ By the 11th century, Sufism evolved into a well developed movement.
- ❖ The suits began to organise communities around the hospice or Khanqah (Persian) controlled by a teaching master known as Shaikh, Pir or Murshid. He enrolled disciples (murids) and appointed a successor (Khalifa).
- ❖ Sufi Silsila means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad.
- ❖ When Shaikh died, his tomb-shrine (dargah) became the centre of devotion for his followers and practice of pilgrimage or ziyarat to his grave, particularly on death anniversary or urs (or marriage, signifying the union of his soul with God) started.
- ❖ The cult of Shaikh transformed into wali.

The Chishtis in the Sub-continent:

- ❖ The Chishtis were the most important group of Sufis who migrated to India.
- ❖ The Khanqah was the centre of social life.
- ❖ Shaikh Nizamuddin's hospice on the banks of river Yamuna in Ghiyaspur in the fourteenth century was very famous. The Shaikh lived here and met visitors in the morning and evening.
- ❖ There was an open Kitchen (langar) and people from all walks of life came here from morning till late night.
- ❖ Visitors who came here included Amir Hasan Sijzi, Amir Khusrau and Ziyauddin Barani.

- ❖ Pilgrimage (Ziyarat) to tombs of Sufi saints was common. It was a practice for seeking the Sufis spiritual grace (Barakat).
- ❖ The most revered shrine was 'Gharib Nawaz', the shrine of Khwaja Muinuddin at Ajmer.
- ❖ This shrine was funded by Sultan Ghiyasuddin Khalji of Malwa. Emperor Akbar visited several times and constructed a mosque within the compound of dargah.
- ❖ Specially trained musicians or qawwals performed music and dance to evoke divine ecstasy.
- ❖ Baba Farid's compositions in the local language were incorporated in the Guru Granth Sahib.
- ❖ In Karnataka, the Sufis were inspired by the pre-existing bhakti traditions and composed Dakhani, Lurinama (lullabies) and Shadinama (wedding songs).
- ❖ Sultans of Delhi always preferred the Sufis although there were instances of conflict between them.

Kabir:

- ❖ In North India - a poet saint of 14th and 15th century.
- ❖ His verses are compiled in three distinct traditions.
- ❖ Kabir Bijak, Kabir panth and Kabir Granthavali.
- ❖ Many of his verses included in Adi Granth Sahib.

The message of Guru Nanak :

- ❖ Is spelt in his hymns and teachings.
- ❖ He believed that the absolute or 'rab' had no gender or form.
- ❖ His ideas are expressed through hymns called 'shabad'.
- ❖ Guru Nanaks hymns in Adi Granth Sahib called Gurubani were composed in various languages.

Mirabai:

- ❖ *Best known* women poet of Bhakti tradition.
- ❖ She composed many songs in devotion to Lord Krishna.
- ❖ Her songs inspired people of Gujarat and Rajasthan.
- ❖ She did not accept the traditional role of a wife or mother.
- ❖ Virtually all these traditions continue to till date in various regions of India

New Devotional Paths in Northern India:

- ❖ Kabir was a poet-saint of 14th-15th centuries.
- ❖ Kabir's verses were compiled in three distinct traditions
- ❖ The Kabir Bijak is preserved by the Kabirpanth in Uttar Pradesh.
- ❖ The Kabir Granthavali is associated with the Dadupanth in Rajasthan.
- ❖ Many of his verses were included in the Adi Granth Sahib.
- ❖ Kabir described the ultimate reality as Allah, Khuda, Hazarat and Pir. He also used terms from vedantic traditions, like alakh, nirakar, brahmin, atman, etc.
- ❖ Kabir accepted all types of philosophy i.e. Vedantic traditions, Yogic traditions and Islamic ideas.
- ❖ Kabir's ideas probably crystallised through dialogue and debate.
- ❖ The message of Guru Nanak is spelt out in his hymns and teachings, where he advocated a form of Nirguna bhakti.
- ❖ According to Guru Nanak, the absolute or 'rab' had no gender or form. His ideas expressed through hymns called 'Shabad' in Punjabi.
- ❖ Guru Arjan compiled Guru Nanak's hymns along with the hymns of Baba Farid, Ravidas and Kabir in the Adi Granth Sahib. Later, Guru Gobind Singh included the compositions of Guru Tegh Bahadur and this scripture was known as the 'Guru Granth Sahib.'

- ❖ Mirabai was a famous woman-poet of Bhakti tradition. She composed many songs that were characterised by intense expression of emotions.
- ❖ Mirabai's song inspired poor and low caste people in Gujarat and Rajasthan.
- ❖ Shankaradeva in the late fifteenth century was a leading proponent of Vaishnavism in Assam.
- ❖ He emphasised the need for 'Naam Kirtan' and encouraged the establishment of 'Satra' or monasteries and 'naam ghar' or prayer halls. His major compositions include the 'Kirtana-ghosha'.

Religious Traditions of Northern India:

- ❖ Religious traditions included a wide variety, written in several different languages and styles. These ranged from the direct language of the Vachanas of Basavanna to the Persian farman of the Mughal Emperors.
- ❖ Historians have to understand that religious traditions like other traditions, are dynamic and change over time.

MULTIPLE CHOICE QUESTIONS

1.	<p>Non-Muslim had to pay a religious tax called _____</p> <p>(a) Zakat</p> <p>(b) Shukrana</p> <p>(c) Zajiya</p> <p>(d) None of these</p> <p>Ans: (c) Zajiya</p>
2.	<p>Which of these was a part of Chishti worship?</p> <p>(a) Dance</p> <p>(b) Music</p> <p>(c) Qawali</p> <p>(d) All of these</p> <p>Ans: (d) All of these</p>

3.	<p>Which of these was the capital of Akbar?</p> <p>(a) Lahore (b) Multan (c) Delhi (d) Fatehpur Sikri</p> <p>Ans: (d) Fatehpur Sikri</p>
4.	<p>Who compiled Adi Granth?</p> <p>(a) Guru Teg Bahadur Ji (b) Guru Arjan Dev Ji (c) Guru Nanak Dey Ji (d) Guru Gobind Singh Ji</p> <p>Ans: b) Guru Arjan Dev Ji</p>
5.	<p>Choose the correct option:</p> <p>Islamic Law is known as _____</p> <p>(a) Shariya (b) Sa mer (c) Ulema (d) None of these</p> <p>Ans: a) Shariya</p>
6.	<p>Choose the correct option:</p> <p>Alvars and Nayanars were the Bhakts of</p> <p>(a) Kerala (b) Karnataka (c) Tamil Nadu (d) Andhra Pradesh</p> <p>Ans: (c) Tamil Nadu</p>
7.	<p>Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord</p>

	<p>(a) Brahma</p> <p>(b) Vishnu</p> <p>(c) Shiva</p> <p>(d) Ganesha</p> <p>Ans: (b) Vishnu</p>
8.	<p>Consider the following statements regarding Kabir</p> <p>1. Verses of Kabir are compiled in three distinct traditions.</p> <p>2. Kabir's poems are available only in the Urdu language.</p> <p>3. Kabir used many traditions to describe the ultimate reality.</p> <p>4. Kabir called ultimate reality only as Allah.</p> <p>Which of the given statements is/are incorrect?</p> <p>(a) 1, 2, 3</p> <p>(b) 2, 4</p> <p>(c) 1, 4</p> <p>(d) 3, 4</p> <p>Ans: (b) 2, 4</p>
9.	<p>Name the principal deity followed at Puri, Orissa.</p> <p>Ans: Jagannatha, a form of Lord Vishnu.</p>
10.	<p>Who were Alvars?</p> <p>Ans: Alvars were those who immersed in the devotion of Lord Vishnu.</p>
11.	<p>Who were Nayanars?</p> <p>Ans: Devotes of Lord Shiva was called Nayanars. Question 4. Name a composition written by Alvars. Answer: Nalayira Divyapradandham.</p>
12.	<p>Name a woman devotee each of Alvars and Nayanars?</p> <p>Ans: Andal (Alvar) and Karaikkal Ammaiyar (Nayanar).</p>
13.	<p>Who challenged the idea of caste and the pollution attributed to certain groups by Brahmanas?</p> <p>Ans: Lingayats.</p>

14.	<p>What is Ziyarat?</p> <p>Ans: The practice of visiting the tomb shrine of Sufi Shaikh was called Ziyarat.</p>
15.	<p>Who preserved the Kabir Bijak?</p> <p>Ans: The Kabirpanth preserved the Kabir Bijak in Varanasi.</p>
<p>Additional MCQs</p> <p>Q 1 Which among the following is the correct meaning of Shari'a?</p> <p>(A) Fasting during the month of Ramzan. (B) Tax that non-muslim has to pay to the government. (C) Muslim Sufi-saints. (D) Laws governing the Muslim community.</p> <p>Ans. Option (D) is correct</p> <p>Q 2 Sufism the liberal and mystic movement of Islam reached India in century.</p> <p>(A) 11th century (B) 15th century (C) 12th century (D) 13th century</p> <p>Ans. Option (A) is correct.</p> <p>Q 3 Alvars and Nayanars were the Bhakts of:</p> <p>(A) Kerala (B) Karnataka (C) Tamil Nadu (D) Andhra Pradesh</p> <p>Ans. Option (C) is correct.</p> <p>Q 4 In Sufi tradition the word 'Pir' means</p> <p>(A) The Supreme God (B) The greatest of all Sufi saints (C) The orthodox teacher who contests the Sufi beliefs (D) The Guru of the Sufis</p> <p>Ans. Option (D) is correct.</p> <p>Q 5 Which Sufi Saint mentioned that devotional music is the one way of moving closer to God?</p> <p>(A) Muin-ud-din-Chisti (B) Saiyid Mummed. (C) Shah Alam Bukhari (D) Baba Farid</p> <p>Ans. Option (D) is correct.</p> <p>Q6 Vitthala was the principal deity in Vitthala temple. Vitthala was known as the incarnation of Lord</p> <p>(A) Brahma (B) Vishnu (C) Shiva (D) Ganesha</p> <p>Ans. Option (B) is correct.</p>	

Q7 Non-Muslim had to pay a religious tax called _____

- (a) Zakat (b) Shukrana
(c) Zajiya (d) None of these

Ans. Option c is correct

Q 8 Which of these was the capital of Akbar?

- (a) Lahore (b) Multan
(c) Delhi (d) Fatehpur Sikri

Ans. Option d is correct

Q 9 . Which is not related to virshaivas

- A. Rejection of Caste system
B. Burying the deadbody
C. Widow remarriage & delayed Marriage
D. Worship of Vishnu

Ans.option d is correct

Q 10 Which statement(s) is/are correct related to Ramananda?

(i) He Worshipped Rama and Sita but preached oneness of God and Doctrine of Bhakti to everyone.

(ii) He simplified the rules of worships.

(iii) Ramanand Swami adopted the Vishishtadvaita doctrine of the Vaishnava which was first propounded by Ramanuja several centuries earlier.

(iv) He opposed the caste system and chose his disciples from all sections of society disregarding caste.

- (A) (i), (ii), (iv) (B) (iii), (ii), (i)
(C) (iv), (iii), (ii) (D) All of the above

Ans. Option (D) is correct.

Q11 Who exhorted to give up selfishness, falsehood and hypocrisy and to lead a life of truth, honesty and kindness?

- (A) Guru Nanak (B) Nambaraka
(C) Kabir (D) Namdeva

Ans. Option (A) is correct.

Q12 Which of the following is the basics of Sufi movement?

A. A group of religious-minded people turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.

B. The sufis sought on interpretation of the Quran through personal experiences.

C. Some mystic men started movements on the basis of Sufi ideas and these mystics scorned.

D. They were known by different names like Qalandars, Malangs, Madaris, Haidaris, etc.

Identify the correct options.

(A) A, B, D

(B) C, D, A

(C) All of the above.

(D) None of the above.

Ans. Option (C) is correct.

Q13 Sufism the liberal and mystic movement of Islam reached India in century.

(A) 11th century

(B) 15th century

(C) 12th century

(D) 13th century

Ans. Option (A) is correct.

Q. 14 In Sufi tradition the word 'Pir' means

(A) The Supreme God

(B) The greatest of all Sufi saints

(C) The orthodox teacher who contests the Sufi beliefs

(D) The Guru of the Sufis

Ans. Option (D) is correct.

Q 15 Which Sufi Saint mentioned that devotional music is the one way of moving closer to God?

(A) Muin-ud-din-Chisti

(B) Saiyid Mummed.

(C) Shah Alam Bukhari

(D) Baba Farid

Ans. Option (D) is correct

Q16 Who compiled Adi Granth?

(a) Guru Teg Bahadur Ji

(b) Guru Arjan Dev Ji

(c) Guru Nanak Dey Ji

(d) Guru Gobind Singh Ji

Ans. Option b is correct

Q17 Consider the following statements regarding Kabir

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

Which of the given statements is/are incorrect?

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

Ans: (b) 2, 4

Q18 Which of these was a part of Chishti worship?

- (a) Dance
- (b) Music
- (c) Qawali
- (d) All of these

Ans: (d) All of these

Q 19 What is Ziyarat?

Ans: The practice of visiting the tomb shrine of Sufi Shaikh was called Ziyarat.

Q 20. Who preserved the Kabir Bijak?

Ans: The Kabirpanth preserved the Kabir Bijak in Varanasi.

Directions : In the following questions, a statement of Assertion (A) is followed by a

statement of Reason (R). Mark the correct choice as.

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

Q 21 Assertion (A): When the Shaikh died, his tomb shrine (dargah, a Persian term meaning court) became the centre of devotion for his followers.

Reason (R): People believed that the dead saint was united with God and is closer to Him after death as compared to when he was living. A

Ans. Option (A) is correct

Q 22 Assertion (A): Brahmanas remained significant intermediaries between gods and devotees in several form of bhakti.

Reason (R): In the course of evolution of forms of worshipping many instances, poet-saints emerged as leaders whom there developed a community of devotees. A

Ans. Option (A) is correct

Q 23 Assertion (A): Nirguna bhakti was worship of an abstract form of god.

Reason (R): Nirguna Saints does advocate the worshiped anthropomorphic manifestations of the divine being, particularly Rama and Krishna. R

Ans. Option (C) is correct

Q 24 Assertion (A): Bhakti Saints adopted local languages to preach their ideas to the masses.

Reason (R): Vernacular languages could be understood by the common people. They stressed equality and to live a simple life. A

Ans. Option (A) is correct

Q25 Assertion (A): Chola ruler Parantaka I had consecrated metal images of Appar, Sambanda, and Sundarar in a Shiva temple. These were carried in processions during the festivals of these saints.

Reason (R): The Chola kings often attempted to claim divine support and proclaim their power and status.

Ans. Option (A) is correct.

1. **What were the main teachings of Kabir?**

Ans:

The major teachings of Kabir were as follows:

- i. Kabir described God as nirankar (having no shape). He used the terms drawn from Islamic tradition like Allah, Khuda, Hajrat and Peer but also used words of Vedic traditions like Alakh (the unseen) and nirakar (the formless). Thus, he freely took to both traditions viz. Islamic and Vedantic.
- ii. He repudiated idol worship and polytheism.
- iii. He emphasised on the oneness of God though there can be many names of His
- iv. He criticised religious rituals of hindus and muslims alike.
- v. He also preached against caste discrimination.
- vi. He combined the Sufi traditions of love of God with the Hindi tradition of remembrance of God.
- vii. He also emphasised the dignity of labour.
Thus, the essence of the teachings of Kabir was simple living based on love and respect all. He wrote in simple language to be understood by common man of the country. Guru Nanak and his teachings
- viii. Guru Nanak was born in a Hindu family in 1469 at Nankana Saheb on the bank of the river Ravi.
- ix. His birth place is now in Pakistan. He learnt Persian, Arabic, Hindi and Mathematics. He spent time in the company of Sufi saints and Bhaktas of various socio-religious movements.

2.	<p>What were the main teachings of Guru Nanak ?</p> <ul style="list-style-type: none"> i. He rejected the religious texts of both Hindus and Muslims. ii. He preached God is Nirakar viz. without any shape. iii. He criticised the religious practices like ceremonial bath, sacrifices , idol worship, and emphasised simplicity. iv. He called upon his followers to connect to divine by remembering and repeating the divine name. v. Guru Nanak expressed himself in Punjabi, the language of the local people in a lyrical form called Shabad. Shabad can be recited in various ragas.
3	<p>What was the most striking feature of sculpture as well as of texts of the phase of 8th to 18th century?</p> <ul style="list-style-type: none"> i. Probably the most striking feature of sculpture as well as of texts was the increasing visibility of different gods and goddesses. ii. This indicates toward continuation and extension of worship of major deities, i.e., Vishnu, Shiva, and the Goddess. iii. Each of these deities was visualized in a number of forms.
4.	<p>Give the meaning of Zirnna. Who was Zimmis?</p> <ul style="list-style-type: none"> i. The word ‘Zimmi’ was derived from the Arabic word ‘Zimma’ which meant ‘protection’. ii. In other words, the Zimmis were the protected people. iii. They were non-Muslims and included Hindus, Jains, Jews, and Christians were: iv. They lived under Muslim rulership and paid a tax called ‘Jizya’. So they were entitled to protection by the Muslims.
5.	<p>Kabir Bijak and Kabir Granthavali are two distinct but overlapping traditions. How are they preserved?</p> <p>Ans:</p>

	<ul style="list-style-type: none"> i. The Kabir Bijak has been preserved by the Kabirpanth in Varanasi and elsewhere in Uttar Pradesh. ii. The Kabir Granthavali is associated with Dadupanth in Rajasthan. iii. Many of his compositions are found in the Adi Granth Sahib.
6.	<p>Explain the main features of the early Bhakti Tradition.</p> <p>The early traditions of Bhakti had the following features:</p> <ul style="list-style-type: none"> i. The poet-saints emerged as leaders having a large number of devotees. They initiated the tradition of the Bhakti movement. ii. They broke the orthodox Brahmanical framework by accommodating and acknowledging women and the people belonging to the lower castes. iii. The Bhakti tradition also had a lot of diversity. iv. The Bhakti tradition is classified into two categories: Saguna and Nirguna. Saguna means the worship of Specific deities such as Vishnu, Shiva and their incarnational forms like the goddess or Devi. It emphasized the attributes of deities. On the other hand, the Nirguna Bhakti was the worship of an abstract form of God. It was worship with attributes.
7.	<p>How women's devotion was associated with Bhakti tradition? Give example.</p> <ul style="list-style-type: none"> i. Probably the most important feature of Bhakti tradition was the presence of women. For example, the compositions of an Alvar woman Andal were sung widely and are sung even today. ii. Andal considered herself as the beloved of Lord Vishnu and expressed her love to her deity in the form of verses. iii. Another woman devotee of Lord Shiva, Karaikkal Ammaiyar took the path of extreme asceticism to attain her objective. iv. Her compositions were preserved in Nayanar traditions.

	<ul style="list-style-type: none"> v. These women renounced their social duties, even then they did not become members of any alternative system. vi. The lifestyle and compositions of these women challenged the patriarchal norms of the society.
8.	<p>Write a note on the Kitab-ul-Hind.</p> <ul style="list-style-type: none"> i. Kitab-ul-Hind was written by Al-Biruni in 1031. ii. It was considered with India and also known by the name of Tarikh-ul-Hind and Tahqiq-ma-ul-Hind. It was written in Arabic. iii. It is divided into 80 Chapters. They have thrown a detailed light on Hindu religions and philosophy, festivals, customs and tradition, the social and economic as well as political life of the people. iv. In each chapter he adopted a distinctive style and had a question in the beginning. v. It was followed by a description based on Sanskrit tradition, At last he compare the India culture with other culture. vi. This geometric structure he followed is known for its precision and predictability. vii. The main reason for this structure was Al-Biruni's mathematical orientation.
9.	<p>Discuss Al-Biruni's understanding of the caste system.</p> <p>Al-Biruni's description about caste system as he understood. Al-Biruni tried to explain the caste system by looking far parallels in other societies. He described that in ancient Persia, four social categories were recognised.</p> <ul style="list-style-type: none"> i. Knight and princes. ii. Monks iii. Fire-priests and lawyers; physicians, astronomers, other scientists;

	<p>iv. Finally, peasants and artisans. He attempted to suggest that social divisions were not unique to India.</p>
<p>10.</p>	<p>Explain the observations of Ibn Battuta about the cities of India, with special reference to Delhi.</p> <ol style="list-style-type: none"> i. Indian cities were densely populated and prosperous although sometimes these were affected by the wars. ii. Most cities had crowded streets and bright colourful markets with a wide variety of commodities. iii. Delhi with its vast population became the largest city in India. Daulatabad was no less, easily rivalled Delhi in size. iv. The rampart round the city was widely expanded. Inside the rampart, there were houses for the night sentry, gate keepers and store houses. v. The lower part of the rampart was built of stone and the upper part was of bricks. It had many towers. vi. There were twenty eight gates in Delhi, which were called as ‘Darwazas’. Of these gates, Budaun darwaza, Mandi darwaza, Gul darwaza were very famous. vii. The markets and bazaars of Indian cities were the places of economic transactions and social and cultural activities. Most of the bazaars had a masjid and a temple. These places also had fixed spaces for public performances by dancers, musicians and singers. viii. Ibn Battuta found that many towns derived their wealth and prosperity through the appropriation of surplus from villages.
<p>11.</p>	<p>Examine the causes that made Al-Biruni visit India.</p> <p>Ans: There are many causes that made Al-Biruni visit in India. These are:</p> <ol style="list-style-type: none"> i. Al-Biruni arrived in Ghazni as a hostage by Sultan Mahmud of Ghazni. ii. It was the place where he developed an interest for India. iii. When the Punjab became a part of the Ghaznavid Empire, Al-Biruni travelled widely in the Punjab and parts of northern India. iv. Al-Biruni spent years in the Company of Brahmana priests and scholars, learning Sanskrit and studying religious and philosophical texts.

	v. He read the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc to understand Indian society properly.
	LONG ANSWER QUESTIONS
1.	<p>Discuss the major beliefs and practices that characterised Sufism.</p> <p>The major beliefs and practices that characterised Sufism are as given below –</p> <ol style="list-style-type: none"> i. Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution. ii. They were against the dogmatic definitions and scholastic methods of interpreting the Qur'an and sunna adopted by theologians. iii. They laid emphasis on seeking salvation through intense devotion and love for God. iv. They regarded Prophet Muhammad as a perfect human being and suggested to follow his example. v. Sufis organised communities around the khanqah controlled by a shaikh, pir or murshid. vi. Special rituals of initiation were developed in which initiates took an oath of allegiance, wore a patched garment and shaved their hair. vii. After the death of the shaikh, his tomb-shrine or dargah became the centre of devotion for his followers who performed pilgrimage or ziyarat to his grave on the occasion of death anniversary or urs.
2.	Analyses, illustrations, why bhakti and sufi thinkers adopted a variety of languages in which to express their opinions.

In medieval India, though Sanskrit and Persian may be the language of the educated people or at the court, the vast number of people living in villages conversed in the local languages. It was, therefore, needed that the Bhakti and Sufi saints preached in the languages of the common people. This was in fact essential in order to make these movement truly popular.

This is manifested in the following examples:

- i. The traditional Bhakti saints composed the hymns in Sanskrit. Such hymns were sung on special occasions often within temples.
- ii. The Nayanars and the Alvars were wandering saints. They travelled far and wide, often walking on foot.
- iii. They met people in different villages. These saints would sing the verses in praise of God all in the language of the local people only. The language was Tamil only.
- iv. These travelling saints established temples where prayers took place in Tamil and the devotional songs were composed by the Bhakti Saints.
- v. In North India the language was different. Here too the saints took to the language of the common people. Guru Nanak created Shabad all in Punjabi. Baba Farid and Swami Raidas (Ravidas) all composed in Punjabi and Hindustani.
- vi. Kabirdas who lived in Benaras, wrote in local language which was closer to Hindustani. He used words there part of local dialect.

	<p>vii. The Sufi tradition of singing on tombs carried on in the language of the local people only. The shrines were the place of Sama sung in Hindustani or Hindavi. Another Sufi Saint Baba Farid composed in Punjabi too that even became part of Guru Granth Sahib.</p> <p>viii. Some other saints wrote in Kannada, Tamil and other languages too.</p> <p>Thus, we are inclined to agree with the view that the Saints of Bhakti and Sufi Movement composed in many languages and the languages of the common people to connect with them.</p>
3.	<p>Discuss the similarities in Sufi and Bhakti traditions.</p> <p>Ans:</p> <p>The emerging places of Sufi and Bhakti movements were different but the ideologies of both these movements had many similarities. They can be discussed as follows :</p> <ol style="list-style-type: none"> i. Humanism: Both the movements considered an individual as the main subject. ii. They advised all human beings to live in peace and harmony. iii. Monotheism: Both the movements believed in one God. The Sufis stated that God is one and we are all his children. iv. The saints of the Bhakti movement also sang hymns in praise of God. v. Love for Mankind: The saints of the Sufi and Bhakti movement advised all their followers to love human beings. Love for human beings leads to love for God. vi. Praise for Guru: Both Sufi saints and Bhakats have eulogized Guru in their hymns. The only difference is that the Sufis term their Guru as Pir. Tolerance: vii. The Sufi saints and Bhakats advised all the Hindus and the Muslims to be tolerant. They should live unitedly.

	<p>viii. Similarity Between Sufis or Bhakats and Mystics: There was a great similarity between Sufis or Bhakats and mystics regarding nature, God, soul, and other things.</p>
<p>4.</p>	<p>Explain with examples what historians mean by the integration of cults.</p> <p>Ans:</p> <ol style="list-style-type: none"> i. During the period of the 10th Century to the 17th Century, an important trend noticed in the religious life in India is the worship of God in many forms. ii. Many God and Goddesses appear in the sculptures and texts but they are various forms of the original deities only. iii. These original deities are Vishnu, Shiva, and Goddesses Durga, Lakshmi and Parvati. iv. Historians have noticed the two marked trends in the socio-religious life of those days. <p>The first was dissemination of the Brahminical ideas.</p> <ol style="list-style-type: none"> i. The Brahminical texts were reproduced in simple Sanskrit. ii. They were now made available to women and shudras, who did not have access to Brahminical literature by and large. <p>The second was the Brahmins who were working on the beliefs and practices.</p> <ol style="list-style-type: none"> i. It was a process of evolution, wherein traditional classical traditions were getting new shapes continuously as they were being impacted by the traditions of common people throughout the land. ii. A very good example of the above description is the temple of Jagannatha at Puri in Orissa.

	<p>iii. The temple is of Lord Jagannatha who is another form of Vishnu only. The word Jagannatha means one who owns the world.</p> <p>iv. There were many local gods; their statues were often created by wood and stones by tribals.</p> <p>v. Even families began to have Kul Devata. The Goddesses were also created in wood and stone.</p> <p>vi. They all were in various forms only often of Vishnu.</p>
5.	<p>What were the similarities and differences between the be-shari'a and ba-shari'a sufi traditions?</p> <p>Ans:</p> <p>i. Shari'a is the Islamic law that is applied in a truly Islamic country.</p> <p>ii. The Shari'a law owes its origin to the Holy book of Quran, Hadis (Law book of Islam) and teachings of Prophet Muhammad.</p> <p>iii. In the medieval ages the Islamic world witnessed a big social and religious movement called Sufi movement. Sufi movement was the people-centric and not God-centric.</p> <p>iv. It believed serving people was the real form of worship. Sufi movement has had many branches too.</p> <p>v. One group of Sufi preachers took very radical path. They were mystics who renounced material world took to the life of asceticism.</p> <p>vi. Further they also rejected the supremacy of the Shari'a laws. Such sufis were called be-shari'a.</p> <p>vii. On the other hand , there were sufi saints who criticised the extravagant lifestyle of monarchs and Khaliphates but did not reject Shari'a laws. For them Shari'a laws were sacrosant. These Sufi saints have been called be-shari'a.</p>
SOURCE BASED QUESTIONS	

1.	<p>The One Lord:</p> <p>Here is a composition attributed to Kabir Tell me, brother, how can there be No one lord of the world but two? Who led you so astray? God is called by many names. Names like Allah, Ram, Karim, Keshav, Hari and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only in words that we invent. Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.</p> <p>. i)Name any two scriptures, in which verses, ascribed to Kabir, have been complied</p> <p>Ans: The two scriptures in which verses of Kabir are found are:</p> <p>(a) Kabir Bijak (b) Kabir Granthavali</p> <p>ii)How did Kabir describe the 'Ultimate Reality'?</p> <p>Ans: Kabir described the 'Ultimate Reality' by drawing the ranges of traditions such as from Islam, he had drawn the Ultimate Reality as Allah, Khuda, Hazrat and Pir. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also taken</p> <p>iii)Explain the arguments give by Kabir against the lords of the world of different communities.</p> <p>Ans:Kabir used monotheism and iconoclasm to attack Hindu polytheism and idol worship and said God is one. God is the ultimate reality and one lord of the world, although he is known by several names.</p>
2.	<p>A Church in Khambat:</p> <p>This is an excerpt from a farman (imperial order) issued by Akbar in</p>

1598. Whereas it reached our eminent and holy notice that the padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

i)What did the padris want to do?

Ans:The padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambat, in Gujarat.

ii)How did Akbar ensure that their desire was fulfilled?

Ans: Akbar issued an exalted mandate. It contained that the dignitaries of the city of Khambat should not create any hindrance to the making of churches. But they should allow the padris to build a church, so that they would follow their own religion

Who guided the Muslim rulers?

Ans: Theoretically, Muslim rulers were to be guided by the ulama. The ulaina were expected to ensure that they ruled according to the Shari'a.

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

Key concepts in nutshell

Key concepts:

- ❖ Discovery of Hampi - In 1799 the first British antiquarian Colin, Mackenzie. First surveyor general of India visited the ruins of Hampi, collected some manuscripts, had some water colours painted on monuments and made the first map of the site.
- ❖ - The Rayas, Nayakas and Sultans - Harihara and Bukka asserted their independence of the Delhi Sultanate and established the kingdom of Vijayanagar on AD 1336. - Kings and trading class - The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India in attempt to establish their trading and military stations.
- ❖ The climax and decline of Vijaynagar Empire - Krishnadeva Raya was an able administrator. He built dams for irrigation. He built magnificent places and temples. Its ruler Rama Raya was miserably defeated on the battlefield of Rakshasi - Tangadi. Talikota in A.D. 1565. The victorious armies plundered and destroyed the city of Vijaynagar.
- ❖ Vijyanagar Hampi Architecture - The Vijyanagar architecture (Hampi Architecture) of the period (1336-1365) was unique building style evolved by the imperial vijayanagar empire.
- ❖ Hampi Bazar - Portuguese travellers Paes and Nuniz visited Hampi in the mid 15th century. They give an account of Hampi Bazar thus "in this street lived many merchants and there you will find all sort of rubies, diamonds pearls and cloths that you may wish to buy".
- ❖ Building and palaces - we know today about the Vijayanagar palaces and building is derived from the archeological excavations at Hampi as no royal palace structures have survived.
- ❖ King royal enclosure - Another important building at Hampi is the kings royal enclosure. Paes tells that against the gate there were two circles in which there were the dancing women richly arrayed with many jewels of gold and diamonds and many pearls.
- ❖ Mahanavami dibba - The Mahanavami dibba is located on one of the highest points in the city. It is a very large platform rising from a base of about 11000 feet to height of a 40 feet. It seems that it supported a wooden structure.

- ❖ Forts of Vijaynagar - in the constant struggle for power, fort and fortified settlements were a potent symbol of authority. The rulers of Vijaynagar empire created the cities with the main object of protection against invasions. The city itself was a fortress and designed as such in every manner.

SR.NO	DYNASTIES	TIME PERIOD
1-	Sangama	1336- 1485 c.e.
2-	Saluvas	1485-1505 c.e.
3-	Tuluvas	1505-1570 c.e.
4-	Aravidu	1570-1650 c.e.

- ❖ **The Rayas, Nayakas and Sultans** – Harihara and Bukka asserted their independence of the Delhi sultanate and established the kingdom of Vijaynagar on AD 1336.
- ❖ **Kings and trading class** – The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India in attempted to establish their trading and military stations.
- ❖ **The climax and decline of Vijay Nagar empire** – Krishadeva Raya was an able administrator, He built dams for irrigation. He builds magnificent places and temples. Its ruler Rama Raya was miserably defeated on the battlefield of (Rakshasi – Tangadi) Talikota in A.D.1565. The victorious armies plundered and destroyed the city of Vijaynagar.
- ❖ **Vijaynagar Hampi Architecture** – The Vijaynagar architecture (Hampi Architecture) of the period (1336-1365) was unique building style evolved by the imperial Vijaynagar empire.

- ❖ **Hampi Bazar** – Portuguese travellers Paes and Nuntiz visited Hampi in the mid 1500 century. They give an account of Hampi Bazar thus “in this street lived many merchants and there you will find all sorts of rubies, diamonds pearls and cloths that you may wish to buy.
- ❖ **Building and places** – we know today about the Vijaynagar palaces and buildings are derived from the archeological excavations at Hampi as no royal palace structures have survived.
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- ❖ **Mahanavami dibba** – The Mahanavami dibba is located on one of the highest points in the city. It is a very large platform rising from a base of about 11000 feet to height of a 40 feet. It seems that is supported a wooden structure.
- ❖ **Forts of Vijay nagar** – in the constant struggle for power, fort and fortified settlements were a potent symbol of authority. The rulers of Vijaynagar empire created the cities with the main object of protection against invasions. The city itself was a fortress and designed as such in every manner.
- ❖ Vijayanagara or “city of victory” was the name of the both a city and an empire. The empire was founded in the fourteenth century.
- ❖ In 1565 the city was sacked and subsequently deserted.
- ❖ One of the most prominent water work to be seen among the ruins in the Hiriya canal.
- ❖ In terms of temple architecture, by this period certain new features were in evidence.

- ❖ Best exemplified by the raya gopurams or royal gate ways that often dwarfed the towers on the central shrines, and signaled the presence of the temple from a great distance.
- ❖ The halls in the temple were used for a variety of purposes.
- ❖ Buildings that survive tell us about the way spaces were organized and used, how they were built, with what materials and techniques.

HISTORY OF VIJAYANAGARA

- ❖ Vijayanagara or “city of victory” was the name of both a city and an empire. The empire was founded in the fourteenth century.
- ❖ In 1565 the city was sacked and subsequently deserted.
- ❖ Although it fell into ruin in the seventeenth-eighteenth centuries it remained in the memories of people living in the Krishna-Tungabhadra doab, as **Hampi**, a name derived from that of the local mother goddess, Pampadevi.

VIJAYANAGARA DYNASTIES

- ❖ Sangama Dynasty (1336-1485)
- ❖ Saluva Dynasty (1485-1505)
- ❖ Tuluva Dynasty (1505-1570)
- ❖ VVAravidu Dynasty(1570-1646)

THE DISCOVERY OF HAMPI:

- ❖ The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.
- ❖ An employee of the English East India Company, he prepared the first survey map of the site.
- ❖ Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.

RAYAS, NAYAKAS AND SULTANS:

- ❖ According to tradition and epigraphic evidence two brothers, Harihara and Bukka, founded the Vijayanagara Empire in 1336.
- ❖ This empire included within its fluctuating frontiers peoples who spoke different languages and followed different religious traditions.
- ❖ The Vijayanagara kings competed with contemporary rulers – including the **Sultans** of the Deccan and the Gajapati rulers of Orissa – for control of the fertile river valleys. The rulers of Vijayanagara, who called themselves **rayas**.
- ❖ The warfare depended mainly upon powerful cavalry.
- ❖ The Portuguese settled on the west coast of India attempted to establish their trading and military stations.

TRADE IN VIJAYNAGAR:

- ❖ Vijayanagara was also noted for its markets dealing in spices, textiles and precious stones.
- ❖ Trade was often regarded as a status symbol for such cities, which boasted of a wealthy population that demanded high-value exotic goods, especially precious stones and jewellery.

KRISHNA DEVARAYA (1509-1530)

- ❖ Greatest ruler of Vijayanagar
- ❖ Belongs to Tuluva dynasty
- ❖ known as Andra hoja Received title 'establisher of Yavana kingdoms'
- ❖ Expanded and consolidated empire .
- ❖ Captured the land between Thungabhadra and Krishna(Raichur doab)
- ❖ In 1512 he defeated the rulers of Orissa
- ❖ In 1514 he defeated the Sultan of Bijapur
- ❖ He built the Hazara Ramaswami temple and Vittal swami temple at Vijayanagar
- ❖ Founded a town called Nagalapuram after his mother Nagaladevi

- ❖ Built massive Gopurams
- ❖ Patron of art and literature
- ❖ Wrote 'Amukta malyada'(work on statecraft) in Telugu and ' Usha parinayam' in Sanskrit

THE CLIMAX AND DECLINE OF VIJAYNAGAR EMPIRE:

- ❖ The first dynasty, known as the Sangama dynasty, exercised control till 1485. They were supplanted by the Saluvas, who were replaced by the Tuluvas in 1503.
- ❖ Krishnadeva Raya belonged to the Tuluva dynasty. His rule was characterised by expansion and consolidation.
- ❖ Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.
- ❖ Strain began to show within the imperial structure following Krishnadeva Raya's death in 1529. His successors were troubled by rebellious nayakas or military chiefs.
- ❖ During this period, as indeed earlier, the military ambitions of the Deccan Sultanates resulted in shifting alignments. Eventually this led to an alliance of the Sultanates against Vijayanagara.
- ❖ Although the armies of the Sultans were responsible for the destruction of the city of Vijayanagara, relations between the Sultans and the rayas were not always or inevitably hostile.
- ❖ In fact the Vijayanagara kings were keen to ensure the stability of the Sultanates and vice versa.

THE RAYAS AND THE NAYAKAS:

- ❖ Nayakas were military chiefs who usually controlled forts and had armed supporters.
- ❖ They moved from one area to another, and in many cases were accompanied by peasants looking for fertile land on which to settle.

- ❖ They usually spoke Telugu or Kannada. Many nayakas submitted to the authority of the kings of Vijayanagara but they often rebelled and had to be subdued by military action.
- ❖ The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
- ❖ They were military commanders who were given territories to govern by the raya.
- ❖ They collected taxes and other dues from peasants, craftspersons and traders in the area.
- ❖ These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.

ARCHEATECTURE OF VIJAYANAGARA EMPIRE

Vijayanagara, was characterised by a distinctive physical layout and building style:

Water Resources:

- ❖ Vijayanagara had the natural basin formed by the river Tungabhadra which flows in a north-easterly direction.
- ❖ A number of streams flow down to the river from the granite hills.
- ❖ Embankments were built along these streams to create reservoirs of varying sizes.
- ❖ For the most arid zones of the peninsula, elaborate arrangements had to be made to store rainwater.
- ❖ The most important such tank was built in the early years of the fifteenth century and is now called Kamalapuram tank.
- ❖ One of the most prominent waterworks to be seen among the ruins is the Hiriya canal.

Fortifications and roads:

- ❖ Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts which encircled not only the city but also its agricultural hinterland and forests.
- ❖ What was most significant about this fortification is that it enclosed agricultural tracts.
- ❖ The archaeologists have also found evidence of an agricultural tract between the sacred centre and the urban core.
- ❖ This tract was serviced by an elaborate canal system drawing water from the Tungabhadra.
- ❖ A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls.
- ❖ Roads generally wound around through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars.

The urban core:

- ❖ Archaeologists have found evidence of the houses of ordinary people along the road.
- ❖ Fine Chinese porcelain were also found from Muslim residential quarter.
- ❖ Tombs and mosques were located there but had their architecture like that of the mandapas found in the temples of Hampi.
- ❖ Field surveys indicate that the entire area was dotted with numerous shrines and small temples which proves a variety of cults existed and were supported by different communities.

Lotus Mahal

- The Lotus Mahal is also known as the Chitragani Mahal and Kamal Mahal.
- The Lotus Mahal is designed in the Indo-Islamic style of architecture.
- An interesting feature about the Lotus Mahal is that it was an air-cooled structure.
- This majestic structure is a part of the Zenana Enclosure, a secluded area reserved for the royal ladies of the Vijayanagara Empire.

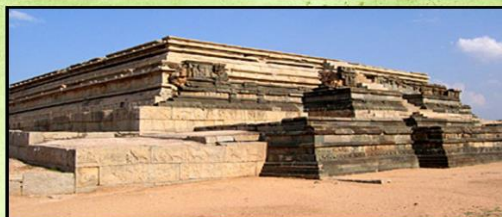


The Royal Centre:

- The royal centre was located in the south-western part of the settlement.
- About thirty building complexes have been identified as palaces.
- One difference between these structures and temples is that the latter were constructed entirely of masonry, while the superstructure of the secular buildings was made of perishable materials.

The Mahanavami Dibba

- It is located in one of the highest points of the city.
- It is a massive platform rising from a base of about 11,000 sq. ft. to a height of 40ft.
- It supported a wooden structure.
- The base of the platform is covered with relief carvings.
- Rituals associated with the structure probably coincided with Mahanavami.



The Mahanavami Dibba:

- ❖ The “king’s palace” has two of the most impressive platforms, usually called the “audience hall” and the “mahanavami dibba”.
- ❖ The entire complex is surrounded by high double walls with a street running between them.
- ❖ The audience hall is a high platform with slots for wooden pillars at close and regular intervals.
- ❖ Located on one of the highest points in the city, the “mahanavami dibba” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.
- ❖ There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.
- ❖ Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the Hindu festival during the autumn months of September and October.
- ❖ The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

Other buildings in the royal centre:

- ❖ One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named by British travellers in the nineteenth century.
- ❖ While most temples were located in the sacred centre, there were several in the royal centre as well. One of the most spectacular of these is one known as the Hazara Rama temple.

THE SACRED CENTRE

Choosing A Capital:

- ❖ According to local tradition, the rocky northern end of the city on the banks of the Tungabhadra the hills sheltered the monkey kingdom of Vali and Sugriva mentioned in the *Ramayana*.
- ❖ Other traditions suggest that Pampadevi, the local mother goddess, did penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, also recognised as a form of Shiva.
- ❖ To this day this marriage is celebrated annually in the Virupaksha temple.
- ❖ Among these hills are found Jaina temples of the pre-Vijayanagara period as well.
- ❖ This area was associated with several sacred traditions.
- ❖ Rulers very often encouraged temple building as a means of associating themselves with the divine – often, the deity was explicitly or implicitly identified with the king.
- ❖ Temples also functioned as centres of learning.
- ❖ Temples developed as significant religious, social, cultural and economic centres.
- ❖ It is likely that the very choice of the site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi.
- ❖ 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. Temple building in the region had a long history, going back to dynasties such as the **Pallavas, Chalukyas, Hoysalas and Cholas**.

Gopurams

- Raya gopurams or royal gateways best exemplifies structures of immense scale that must have been a mark of imperial authority.
- These dwarfed the towers on the central shrines and signaled the presence of the temple from a great distance.
- They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.
- Some of the most spectacular gopurams were also built by the local nayakas.



GOPURAMS AND MANDAPAS

- ❖ In terms of temple architecture, by this period certain new features (like Gopurams and mandapas) were in evidence.
- ❖ The raya gopurams or royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple from a great distance.
- ❖ Other distinctive features include mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.
- ❖ The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.

Conclusion:

Buildings that survive tell us about the way spaces were organised and used, how they were built, with what materials and techniques. Although wooden structures are lost, and only stone structures survive, the descriptions left by travellers allow us to reconstruct some aspects of the vibrant life of the

times. They convey ideas which the builders or their patrons wished to project.

MULTIPLE CHOICE QUESTIONS

1.	When was the Vijayanagara kingdom established? (a) 1336 (b) 1340 (c) 1346 (d) 1350 ANS-1336
2.	Who established the Vijayanagara Kingdom? (a) Hasan Gangu (b) Prantak I (c) Harihara and Bukka (d) Krishadeva Raya ANS-Harihara and Bukka
3.	Find out which one of the following is not correctly matched: (a) Amara-Nayaka System – Vijayanagara Empire (b) Harihara and Bukka – Founded Vijayanagara (c) Mahanavami Dibba – King’s palace ANS- (d)Hazara Rama Temple – New Delhi
4.	The battle of Rakshashi- Tangadi is also known as: a) Talikota b) Terracotta c) Ahmednagar d) Bijapur ANS-Talikota
5.	What is the title of Telugu work on state craft (A) Amuktamalyada

	<p>(B) Tutranmalay (C) Samarqandi (D) Muktivahini ANS –Amuktamalyada</p>
6.	<p>Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason(R)</p> <p>Assertion(A):- The amara-nayaka system was a major political innovation of the Vijayanagara Empire.</p> <p>Reason(R):- It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate.</p> <p>A. Both (A) and (R) are correct and (R)is the correct explanation of (A) B. Both (A) and (R) are correct, but (R) is not the correct explanation of C. (A) is correct, but (R) is not correct D. (R) is correct, but (A) is not correct</p> <p>ANS- Both (A) and (R) are correct and (R)is the correct explanation of (A)</p>
7.	<p>Assertion (A):-Krishnadev Raya’s rule was characterized by expansion and consolidation.</p> <p>Reason-(R)- Vijayanagar kingdom acquired land between Tungabhadra and Krishna River due to its military preparedness.</p> <p>From the above assertion and reason, find out which one of the following is true:</p> <p>A- Both A and R are true and R is the correct explanation of A.</p>

	<p>B- B- Both A and R are false.</p> <p>C- A is correct but R is not correct</p> <p>D- R is correct but A is not correct.</p> <p>ANS- A- Both A and R are true and R is the correct explanation of A</p>
8.	<p>Which one of the following temples was used only by Vijayanagara rulers and their families?</p> <p>A. The Vitthala Temple</p> <p>B. The Virupaksha Temple</p> <p>C. The Hazara Rama Temple</p> <p>D. The Raghunatha Temple</p> <p>ANS-C. The Hazara Rama Temple</p>
9.	<p>Krishnadeva Raya belonged to which of the following dynasties?</p> <p>A. Sangama</p> <p>B. Tuluva</p> <p>C. Aravidu</p> <p>D. Suluva</p> <p>ANS- B.Tuluv</p>
10.	<p>Who among the following travelled in Vijayanagar Empire in the fifteenth century and was greatly impressed by the fortification of the empire?</p> <p>A. Duarte Barbosa</p> <p>B. Abdur Razzak</p> <p>C. Colin Mackenzie</p> <p>D. Domingo Paes</p> <p>ANS-B-Abdur Razzak</p>
11.	<p>Which one of the following is a correct pair?</p> <p>A. Cholas - Tamil Nadu</p>

	<p>B. Hoysalas- Orissa</p> <p>C. Sultans -Karnataka</p> <p>D. Gajapati- Deccan</p> <p>ANS- A. Cholas - Tamil Nadu</p>
12.	<p>Read the following statements:</p> <p>I. Krishnadeva Raya’s rule was characterised by expansion and consolidation</p> <p>II. There was peace and prosperity in his empire</p> <p>III. He was credited with building some fine temples.</p> <p>IV. He was defeated in Battle of Rakshi Tangadi .</p> <p>Which of the above statements are related to Krishnadeva Raya?</p> <p>A. Only I</p> <p>B. I, II and III</p> <p>C. II, III and IV</p> <p>D. I, III and IV</p> <p>ANS- B- I, II and III</p> <p style="text-align: center;"><u>SHORT ANSWER QUESTIONS:</u></p>
1.	<p>How did the water requirements problems solved in Vijayanagar Empire?</p> <p>i. The water requirements of Vijayanagara were met by the river Tungabhadra.</p> <p>ii. Tanks were made to overcome this problem. Kamalapuram tank was used for irrigation and the needs of the royal centers.</p> <p>iii. Hiriya canal was the most prominent water work.</p>
2.	<p>Describe the main causes responsible for the downfall of Vijayanagara Empire.</p> <p>Ans.</p> <p>i. Weakness of the Central Government.</p>

	<ul style="list-style-type: none"> ii. Weak successor. iii. Rules of the different dynasties. iv. Continuous struggles against Bahamani Empire. v. Battle of Talikota
3.	<p>Highlight the contribution of Krishnadeva Raya in the expansion of Vijaynagar Empire.</p> <p>Answer:</p> <ul style="list-style-type: none"> i. Krishnadeva Raya was the most powerful of the Vijayanagara kings. ii. He defeated the Adilshah of Bijapur, Golkonda and the Raja of Odisha. iii. He was a kind but ruthless administrator and a very able general who fought along with his soldiers. iv. He's credited with building so as well fine temples and Gopurams. v. He was a poet. He encouraged artists and expanded trade. vi. The great mathematician Nilkantha was encouraged by him. Vijaynagar was at its peak in his times
4.	<p>Discuss whether the term “royal centre” is an appropriate description for the part of the city for which it is used.</p> <ul style="list-style-type: none"> i. It included over 60 temples. On the other hand, there were only thirty building complexes that have been identified as palaces. ii. These structures were made of perishable materials. iii. The “king’s palace” is the largest enclosures but it has not yet yielded definitive evidence of being a royal residence. iv. It has two impressive platforms – “audience hall” and the mahanavami dibba.

LONG ANSWER QUESTIONS:

1. **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 is no definite evidence from the available source we can guess that it had very beautiful wooden structure with base of the platform was covered with relief carvings.
- ii.** 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. Many rituals were associated with the Mahanavami dibba.
- iii.** Here the Hindu Festival Mahanavami or Navaratri were celebrated with a great pomp and show in the months of September-October.
- iv.** This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty. On this occasion several ceremonies were performed this included:
 - i)** Worship of the state horse.
 - (iii)** The sacrifice of buffaloes and other animals.
 - (iv)** The main attraction of this occasion were:
 - (a)** Dances
 - (b)** Wrestling matches
 - (c)** Processions of horses, elephants, chariots and soldiers.
 - ii)** 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.

2.	<p>Outline the distinctive features of the Virupaksha temple and the Vitthala temple in the Royal Centre of Vijaynagar Empire.</p> <ul style="list-style-type: none"> i) It is built over centuries, may be during ninth or tenth centuries as suggested in the inscription. (ii) It is dedicated to Lord Virupaksha, the guardian deity of kingdom. (iii) It is decorated with carved pillars. (iv) There are many big halls which are used for marriages, social programmes and other social occasions. (v) Rulers indicated close links with God using title "Hindu Suratrana". (vi) Kings visits to temples along with Amaranayakas were important occassion. <p>Vitthala Temple :</p> <ul style="list-style-type: none"> (i) The Prinicipal deity of this important shrine is Vitthala, a form of Lord Vishnu. (ii) Temple has several halls and a unique shrine designed as chariot. (iii) A feature of temple complexes is the chariot streets that extended from temple Gopuram in a straight line. (iv) These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.
3.	<p>How Abdur Razzaq was impressed by the fortifications, and roads of the Vijayanagara Empire?</p> <ul style="list-style-type: none"> i. Abdur Razzaq,an ambassador sent by the ruler of Persia to Calicut (present-dayKozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts.

	<ul style="list-style-type: none"> ii. Abdur Razzaq noted that “ between the first, second and the third walls there are cultivated fields, gardens and houses”. iii. Domingo Paes observed an agricultural tract between the sacred centre and the urban core. iv. Agricultural tracts were incorporated within the fortified area to defend sieges . v. First line of fortification Agricultural land Second line of fortification went round the inner core of the urban complex vi. Third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high wall . vii. The fort was entered through well-guarded gates, which linked the city to the major roads. Gateways were distinctive architectural features . viii. The arch and the dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans. ix. Roads generally wound around through the valleys, avoiding rocky terrain.
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Source based questions:

<p><u>1.</u></p>	<p><u>Kings and Traders</u></p> <p>Krishnadeva Raya (ruled 1509-29), the famous ruler of Vijayanagara, composed a work on statecraft in Telugu. About traders he wrote:</p> <p>A king should improve the harbours of his country and so encourage its commerce that horses, elephants, precious gems, sandalwood, pearls and other articles are freely imported...</p> <p>He should arrange that the foreign sailors who land in his country on account of storms, illness and exhaustion are looked after in a suitable manner.... Make the merchants of distant foreign</p>
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	<p>countries who import elephants and good horses are attached to yourself by providing them with the daily audience, presents and allowing decent profits. Then those articles will never go to your enemies.</p> <p>1. Why should the king improve the harbours of his country ?</p> <p>A king should improve the harbours of his country and so encourage its commerce that horses, elephants, precious gems, sandalwood, pearls and other articles are freely imported</p> <p>2. When did Krishnadeva Raya rule?</p> <p>1509-29</p> <p>3. Krishnadeva Raya belonged to which dynasty?</p> <p>Tuluva</p>
<p><u>2.</u></p>	<p>How tanks were built</p> <p>About a tank constructed by Krishnadeva Raya, Paes wrote:</p> <p style="padding-left: 40px;">The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues (approximately 15 kilometers) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the king said broke down a hill In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants ...</p> <p>1. Explain briefly where the tank was constructed.</p> <p>Tank was constructed at the mouth of two hills so that all the water which comes from either one side or the other collects there; and,</p>

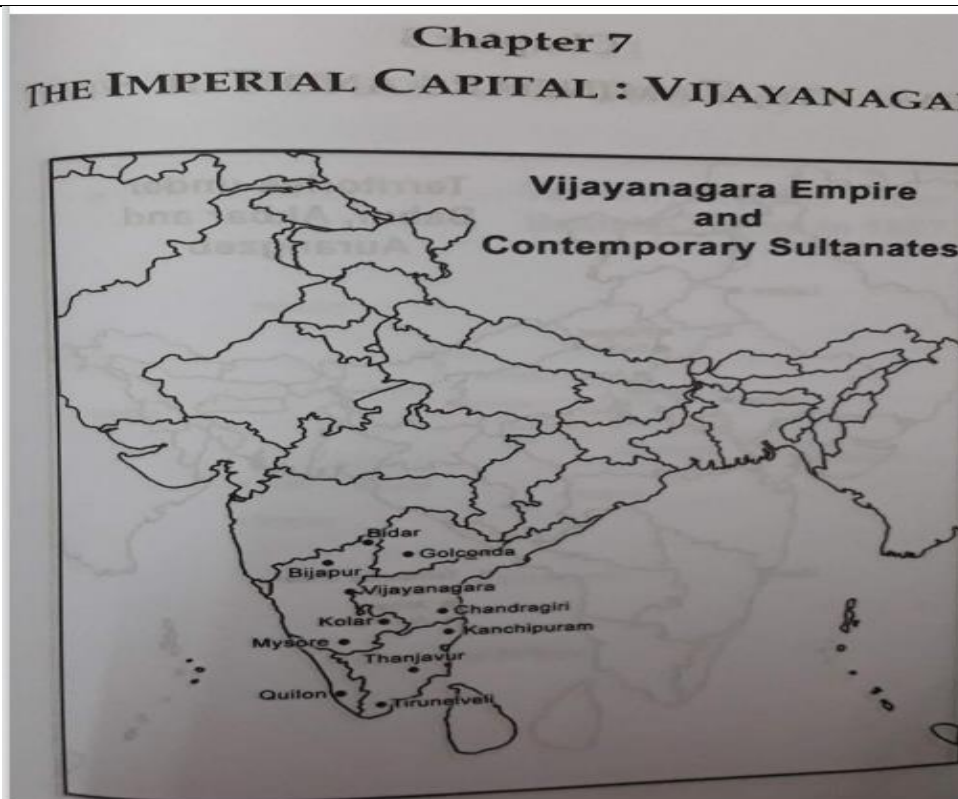
besides this, water comes to it from more than three leagues (approximately 15 kilometers) by pipes which run along the lower parts of the range outside

2.Explain briefly the source of water for the tanks.

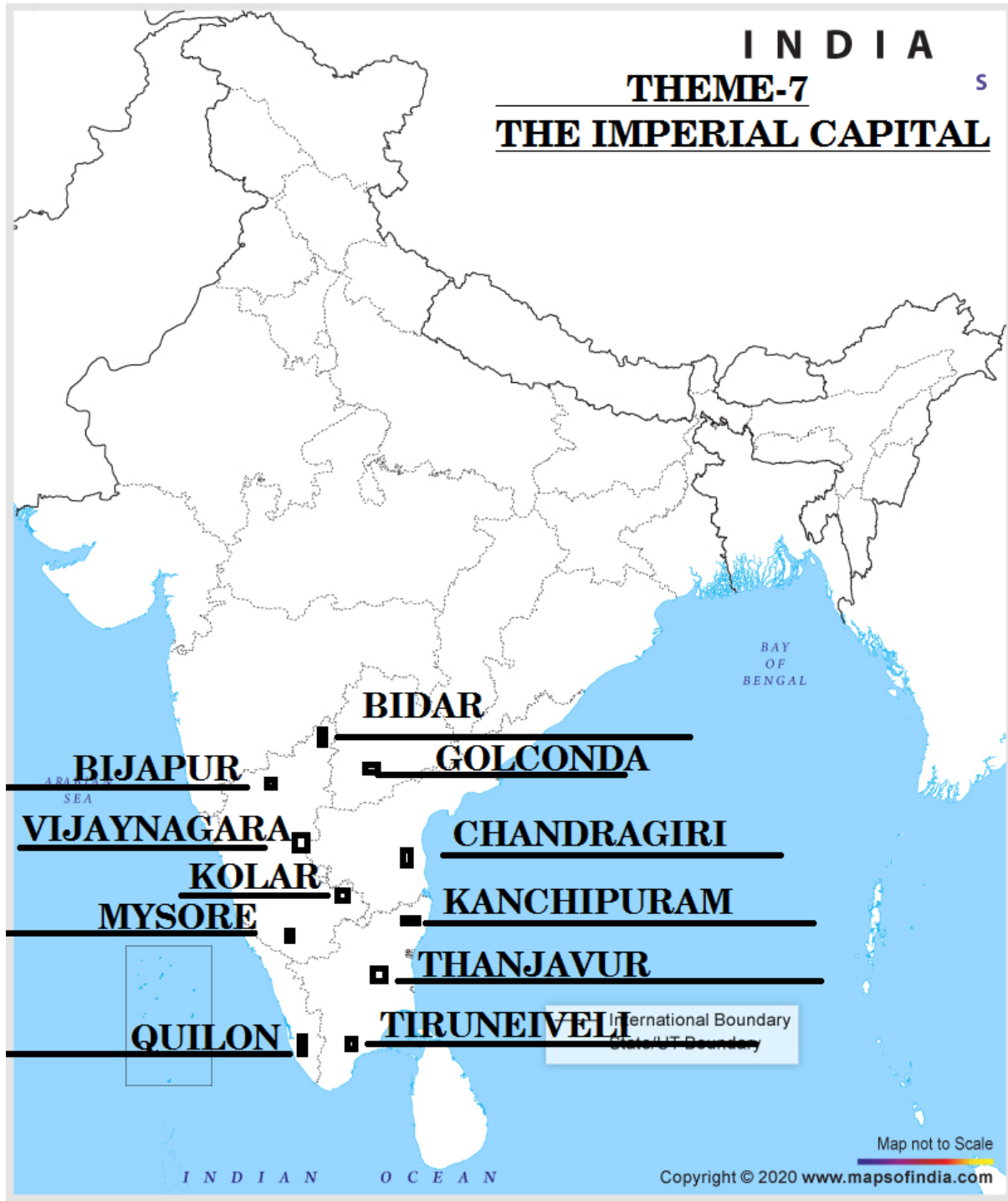
This water is brought from a lake which itself overflows into a little river. The tank

3.Explain briefly the advantages of constructing tanks.

To irrigate their gardens and rice-fields



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PEASANTS, ZAMINDARS AND THE STATE

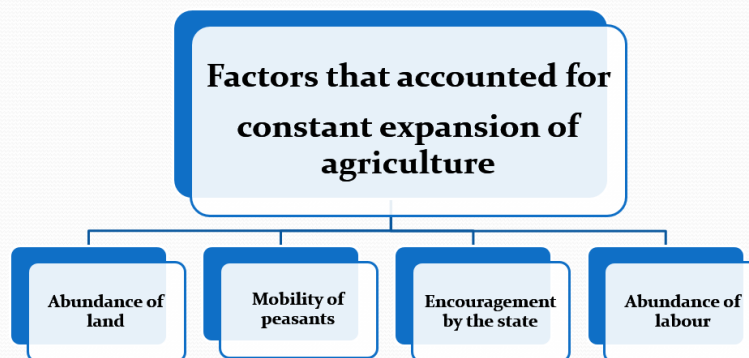
Agrarian Society and the Mughal Empire

(c. sixteenth - seventeenth centuries)

AGRARIAN SOCIETY

- ❖ Agriculture, the common occupation of peasants and landlords created a relationship of co-operation, competition and conflict among them.
- ❖ Agriculture was the main source of the revenue of the Mughal Empire. .
- ❖ Peasants were engaged in the agricultural activities through the years.

EXPANSION OF AGRICULTURE



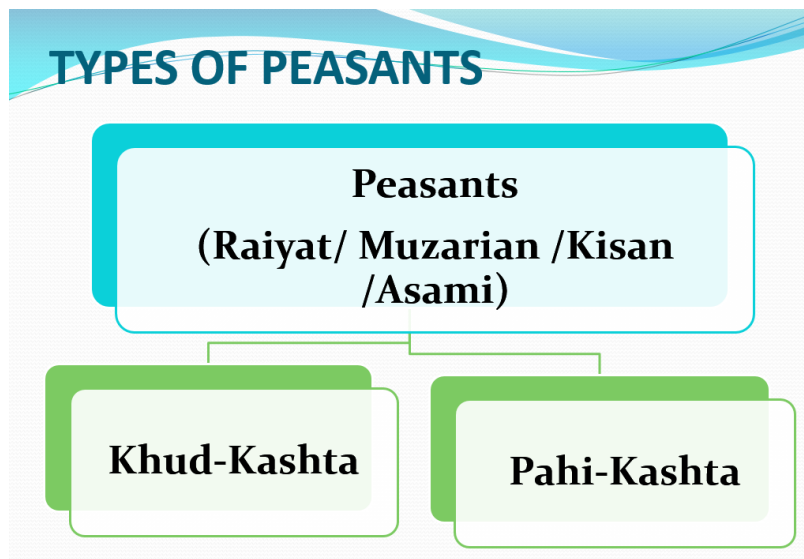
SOURCES:

- ❖ The major source for the agrarian history of the sixteenth and early seventeenth centuries are **chronicles and documents from the Mughal court**. Ain-i Akbari of Akbar's court meticulously recorded the arrangements made by the state.
- ❖ Some other sources are detailed revenue records from Gujarat, Maharashtra and Rajasthan dating from the seventeenth and eighteenth centuries.
- ❖ Besides, the extensive records of the East India Company provide us with useful descriptions of agrarian relations in eastern India.

- ❖ All these sources record instances of conflicts between peasants, zamindars and the state. In the process they give us an insight into peasants' perception of and their expectations of fairness from the state.

AIN-I AKBARI.

- ❖ Ain-i Akbari written by Abu'l-Fazl has records of arrangements made by the state for ensuring cultivation, collection of taxes by the state to regulate the relationship between state and rural zamindar
- ❖ Most important chronicle was Ain-i Akbari authorised by Akbar's court historian Abul Fazl.
- ❖ The Ain is made up of five books (daftars), of which the first three books describe the administration of Akbar's regime. The fourth and fifth books (daftars) deal with the religious, literary, and cultural traditions of the people and also contain a collection of Akbar's 'auspicious sayings'.
- ❖ Despite of its limitations, Ain remains an extra ordinary document of that period



TWO KINDS OF PEASANTS.

These were the **Khud Kashta and Pahi Kashta.**

- ❖ Khud Kashta permanently lived in villages

- ❖ . They had their own land and practised agriculture over there.
- ❖ Pahi Kashta cultivated land on a contractual basis, which originally belonged to someone else.

VILLAGE PANCHAYAT:

- ❖ Village panchayat was elected by the assembly of the elders.
- ❖ The headmen of the panchayat was called Mandal or Muqaddam.
- ❖ He enjoyed his post until he had the confidence of the elders of village.
- ❖ Village panchayat had the right to levy fines and expulsion of anyone from the community expulsion from the community was a strict step which was meted out for a limited period.
- ❖ It was very difficult to recognise the difference between peasants and artisans. It was so because both these two groups used to perform both kinds of works.
- ❖ People such as, potters, carpenters, blacksmiths, barbers, goldsmiths, etc. provided their services to the village men and were compensated through villagers by a large number of means.

JAJMANI SYSTEM

- ❖ Zamindars in Bengal who remunerated blacksmiths, carpenters, even goldsmiths for their work by paying them “a small daily allowance and diet money”. This later came to be described as the jajmani system, though the term was not in vogue in the sixteenth and seventeenth centuries.

ZAMINDARS

- ❖ Consolidation was a slow process. It could be done through various sources like colonisation of new lands, by transfers of rights, with the order of the state and by purchase. These were those processes which perhaps permitted lower castes to reach to the ranks of Zamindars.

- ❖ Zamindars played an important role in colonisation of agricultural land and helped the setting cultivators by providing them with means of cultivation and cash loans

FUNCTIONS OF PANCHAYAT:

- ❖ In mixed-caste villages the panchayat represented various castes and communities in the village, though village menial-cum-agricultural worker were not included in it
- ❖ The panchayat was headed by a headman known as muqaddam or mandal. Panchayat used their funds for community welfare activities.
- ❖ The village headman observed the conduct of the members of village community to prevent any offence against their caste.
- ❖ Panchayat had the authority to levy fines and inflict punishment.

JATI PANCHAYAT enjoyed considerable power in rural society.

- ❖ In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats. There were substantial number of artisans in the villages, sometimes it was as high as 25 percent of the total house holds
- ❖ Village artisans like potters, blacksmiths, carpenters, barbers, goldsmiths, etc provided specialized services, in return for which they were compensated by the villagers.

Zamindars and their Power:

- ❖ The zamindars had extensive personal lands termed milkiyat (property) and enjoyed certain social and economic privileges in rural society.
- ❖ The zamindars often collected revenue on behalf of the state.
- ❖ Most zamindars had fortresses as well as an armed contingent comprising units of cavalry, artillery and infantry.

- ❖ In this period, the relatively 'lower' castes entered the rank of zamindars as zamindaris
- ❖ Although, there can be little doubt that zamindars were an exploitative class, their relationship with the peasantry had an element of reciprocity, paternalism and patronage.

WOMEN IN AGRARIAN SOCIETY

- ❖ Women and men had to work shoulder to shoulder in the fields, so a gendered segregation between the home (for women) and the world (for men) was not possible in this context. But biases related to women's biological functions did continue.
- ❖ Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.
- ❖ Women were considered an important resource in agrarian society also because they were child bearers in a society dependent on labour.
- ❖ Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family.
- ❖ According to established social norms, the household was headed by a male. Thus women were kept under strict control by the male members of the family and the community.
- ❖ Amongst the landed gentry, women had the right to inherit property. Women zamindars were known in eighteenth-century Bengal.

FORESTS AND TRIBES: Forest dwellers known as 'jangli' were those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.

- ❖ Sometimes the forest was a subversive place, a place of refuge for troublemakers.
- ❖ Forest people supplied elephants to the kings.

- ❖ Hunting was a favourite activity for the kings, sometimes it enabled the emperor to travel extensively in his empire and personally attended the grievances of his subjects.
- ❖ Forest dwellers supplied honey, bees wax, gum lac, etc.
- ❖ Like the ‘big men’ of the village community tribes also had their chieftains.
- ❖ Many tribal chiefs had become zamindars, some even became kings.
- ❖ Tribes in the Sind region had armies comprising of 6,000 cavalry and 7,000 infantry.

Land Revenue System followed by the British in India



1. Permanent Settlement



2. Ryotwari Settlement



3. Mahalwari Settlement

LAND REVENUE SYSTEM

- ❖ Revenue from the land was the economic mainstay of the Mughal Empire.
- ❖ This apparatus included the office (daftar) of the diwan who was responsible for supervising the fiscal system of the empire.
- ❖ 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.
- ❖ In the list of duties of the amil-guzar or revenue collector, 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.

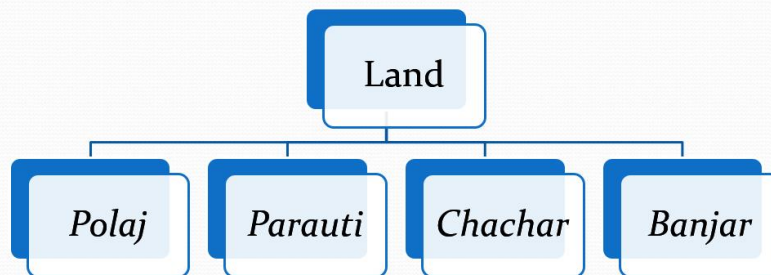
- ❖ Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar's rule.

Classification of Lands Under Akbar

The following a listing of criteria of classification excerpted from the Ain:

- ❖ The Emperor Akbar in his profound sagacity classified the lands and fixed a different revenue to be paid by each.
- ❖ **Polaj is land** which is annually cultivated for each crop in succession and is never allowed to lie fallow.
- ❖ **Parauti is land** left out of cultivation for a time that it may recover its strength. Chachar is land that has lain fallow for three or four years.
- ❖ Banjar is land uncultivated for five years and more. Of the first two kinds of land, there are three cases, good, middling, and bad.

Types of Land according to the Ain



THE FLOW OF SILVER

- ❖ The Mughal Empire consolidated powers and resources from the empires of Ming (China), Safavid (Iran) and Ottoman (Turkey) during the sixteenth and seventeenth centuries.
- ❖ Voyages of discovery and the opening up of the New World resulted in a massive expansion of Asia's (particularly India's) trade with Europe.

- ❖ An expanding trade brought in huge amounts of silver bullion into Asia to pay for goods procured from India, and a large part of that bullion gravitated towards India.
- ❖ SO, the period between the sixteenth and eighteenth centuries was also marked by a remarkable stability in the availability of metal currency, particularly the silver rupya in India.

MULTIPLE CHOICE QUESTIONS

1.	<p>Who wrote Ain-i-Akbari?</p> <p>(a) Abul Fazal (b) Al-Biruni (c) Ibn Battuta (d) Abdur Razzaq</p> <p style="color: blue;">ANS- Abul Fazal</p>
2.	<p>Ahom kings belonged to _____</p> <p>(a) Madhya Pradesh (b) Andhra Pradesh (c) Orissa (d) Assam</p> <p style="color: blue;">ANS- Assam</p>
3.	<p>There are _____ daftars (parts) of Ain.</p> <p>(a) Three (b) Four (c) Five (d) Six</p> <p style="color: blue;">ANS- Five</p>

4.	<p>. _____ coins were more prevalent during the Mughal Empire.</p> <p>(a) Gold</p> <p>(b) Copper</p> <p>(c) Tin</p> <p>(d) Silver</p> <p>ANS- Silver</p>
5.	<p>Ottoman empire belonged to _____</p> <p>(a) China</p> <p>(b) Iran</p> <p>(c) Turkey</p> <p>(d) Iraq ANS-Turkey</p>
6.	<p>During the Mughal Empire, what was Jins-i-Kamil?</p> <p>(a) Half crop</p> <p>(b) Perfect crop</p> <p>(c) Rabi crop</p> <p>(d) Kharif crop ANS -b) Perfect crop</p>
7.	<p>During the Mughal Empire, how did the Panchayats use the funds available to it?</p> <p>(a) It was used to entertain revenue officials.</p> <p>(b) It was used to pay salary to muqaddam and chowkidar.</p> <p>(c) It was used to meet expenses for the community welfare.</p> <p>(d) All of these. ANS-(d) All of these.</p>
8.	<p>Identify which of the following statement is correct about Ain-i-Akbari?</p> <p>(a) Manzil-Abadi is related to the royal household.</p> <p>(b) Sipah-Abadi is related to civil and military administration.</p> <p>(c) Mulk-Abadi gives information about the fiscal aspect of the state.</p> <p>(d) All of these.</p>

	<p>ANS- All of these.</p> <p>Identify which of the following was not correct in the context of the Mughal Empire.</p> <p>(a) States help was available for irrigation.</p> <p>(b) Jins-i-Kamil was a Rabi Crop.</p> <p>(c) Many new crops reached India such as maize, potato, etc.</p> <p>(d) There were two types of peasants-khud- Kashta and Pahi-Kashta.</p> <p>ANS-(b) Jins-i-Kamil was a Rabi Crop</p>
9.	<p>With which of the following methods, Zamindari consolidation was done in the Mughal period?</p> <p>(a) Colonisation of new lands</p> <p>(b) By transfer of rights</p> <p>(c) With the order of the State</p> <p>(d) All of these ANS-(d) All of these</p>
10.	<p>Which of these was a major reason for the higher status of Zamindars in the Mughal empire?</p> <p>(a) They had a very high income.</p> <p>(b) They had extensive personal land.</p> <p>(c) Most of the time, they belonged to upper castes.</p> <p>(d) All of these.</p> <p>ANS-(d) All of these</p> <p><u>Additional MCQs</u></p> <p>1). Which metal was mostly used to manufacture coins in the Mughal empire?</p> <p>A. Gold B.Silver C.Tin D.Copper</p> <p>2). In the Mughal empire, the term Jin I Kamil is referred to ----</p> <p>A. Half crop B.Perfect crop C.Rabi crop D.Kharif crop</p> <p>3). The Ain I akbari is divided into --- daftars(parts)</p>

- 4).The Ahom Kings were the rulers of-----
A.Madhya Pradesh B.AndhraPradesh
C.Odisha D.Assam
- 5).The 17th and 18th centuries witnessed stability in the availability of ----
A.agricultural goods B.metal currency
C.trade D. Textile produces in the European market
- 6).The Ain was divided into 3 books, the first two provided ----
A.details of regulations B.compendium of gazette
C.historical narration D complete history of Akbar's reign
- 7).The Zamindars owned vast estates known as ----
A.milkiyat B.grih C.bhumi D.jamin
- 8).Women zamindars were known in the 18th century in----
A.Bengal B.Rajasthan C.Punjab D.Gujarat
- 9).The ----was the fundamental unit of the Mughal agrarian society.
A. State B.City C.town D.Village
- 10).Identify the crop that was introduced into the Indian subcontinent from Africa and Spain during the Mughal period
A.Rice B. Wheat C.Peas D.Maize
- 11).Ottoman empire existed in
A.India B. Srilanka C.Turkey D. Egypt
- 12).What percentage of Indian population lived in its villages during the 16th and 17th centuries
A. 80 B.90 C.85 D. 95
- 13).Which of th e following agents of the States did not seek to control rural society to ensure cultivation and regular flow of taxes to the state?
A. Collectors B.Mansabdars C. Revenue assessors.D.Record Keepers
- 14).What was the average forest cover in India during the 16th and 17th centuries?

A. 30 % B.40% C .50% D.25%

15).Who were termed as Jungli?

A.people who lacked civilization B.Forset dwellers

C.trouble makers D. Those who paid no taxes.

16).Find the ODD one out

A. Mughal empire B. Turning empire

C. Ming (China) D.Safavid (Iran)

17).Which of the following is not a problem noted by historians about the Ain I akbari?

A.skewed nature of its quantitative data

B.Errors in totalling

C.It is much more than a reproduction of official papers

D.vital Parameters of fiscal data are not documented.

18).Which of the following A compendium of imperial regulations and a gazetteer of the empire?

A.Babur nama B.Akbar nama C.Ain i akbari D.Humayun nama

19).The peshkash levied from forest people included a supply of

A. Maize B.Silver C.elephants D.Rice

20).Pargana is an

A. Administrative sub division of a mughal province

B. A Panchayat

C. A forest

D. Mughal army

KEY

1 B

2 B

3 D

4 D

5 D

	6 C
	7 A
	8 A
	9 D
	10 D
	11.C
	12.C.
	13.B
	14 B
	15 B
	16 B
	17 C
	18 C
	19 C
	20.C
SHORT ANSWER QUESTIONS	
1.	<p>What were two kinds of peasants?</p> <ul style="list-style-type: none"> i. These were the Khud Kashta and Pahi Kashta. ii. Khud Kashta permanently lived in villages . iii. They had their own land and practised agriculture over there. iv. Pahi Kashta cultivated land on a contractual basis, which originally belonged to someone else.
2.	<p>What do you understand by. Jajmani system ?</p>

	<ul style="list-style-type: none"> i. Zamindars in Bengal who remunerated blacksmiths, carpenters, even goldsmiths for their work by paying them “a small daily allowance and diet money”. ii. This later came to be described as the jajmani system, though the term was not in vogue in the sixteenth and seventeenth centuries .
3.	<p>What was the function of Panchayat?:</p> <ul style="list-style-type: none"> i. In mixed-caste villages the panchayat represented various castes and communities in the village, though village menial-cum-agricultural worker were not included in it . ii. The panchayat was headed by a headman known as muqaddam or mandal. Panchayat used their funds for community welfare activities. iii. The village headman observed the conduct of the members of village community to prevent any offence against their caste.
	LONG ANSWER QUESTIONS:
1.	<p><u>Describe the role played by women in agricultural production.</u></p> <ul style="list-style-type: none"> i. Women played an important role in agricultural production. ii. They worked shoulder to shoulder with men in the fields. iii. The men tilled and ploughed the lands while the women sowed, weeded and threshed the harvest. iv. Agricultural production at the time was carried out with the labour and resources of the entire. v. The women performed important tasks such as spinning yarn, kneading clay for pottery and embroidery. vi. Thus, the peasant women who were skilled artisans worked not only in the fields but even went to their employer’s houses and even to the markets, if necessary.

	<p>vii. Among the landed gentry class women had the right to inherit property. Women, including widows participated in the rural land market. Selling property which they had inherited especially in Punjab.</p> <p>viii. Both Hindu and Muslim women inherited zamindaris. They were free to sell or mortgage their zamindari rights.</p> <p>ix. .In eighteenth century, Bengal had many women- zamindars. In fact, the Rajshah zamindari which was one of the most famous of the time was headed by a woman.</p>
2.	<p>What are the problems in using the Ain as a source for reconstructing agrarian history? How do historians deal with this situation?</p> <p>i. The Ain-i Akbari written by Abu'l Fazl in 1598 contains invaluable information for reconstructing the agrarian history of the Mughals. But it has its own limitations.</p> <p>ii. Numerous errors in totalling have been detected. These are, however, minors and do not detract from the overall quantitative accuracy of the manuals.</p> <p>iii. Another limitation is the skewed nature of the data.</p> <p>iv. The fiscal data collected from various sources is in detail yet some important parameters such as, wages and prices have not been incorporated properly.</p> <p>v. The detailed list of prices and wages found in the Ain-i Akbari have been acquired from data pertaining to the capital Agra and its surrounding regions.</p> <p>vi. Historians have dealt with the situation by supplementing the account of the Ain by information got from the provinces.</p> <p>vii. These include detailed seventeenth- eighteenth centuries revenue records from Gujarat, Rajasthan and Maharashtra.</p>

	viii. These have been also supplemented by records of the East India Company.
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	Source Based questions
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1.	Cash or Kind?
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The Ain on land revenue collection: Let him (the amil-guzar) not make it a practice only in cash but also in kind. The latter is affected in several ways. First kankut in the hindi language kan signifies grain, and kut nates... If any doubts arise, the crops should be estimated in three lots, the good, the middling, and the inferior, and the hesitation removed. Often, too, the land taken by appraisal, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai, when divide the fields after they are sown. reaped they Fourthly, lang batai, after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

i) Name the four methods of assessing the land revenue.

Ans: Kankut, batai, khet-batai, lang batai

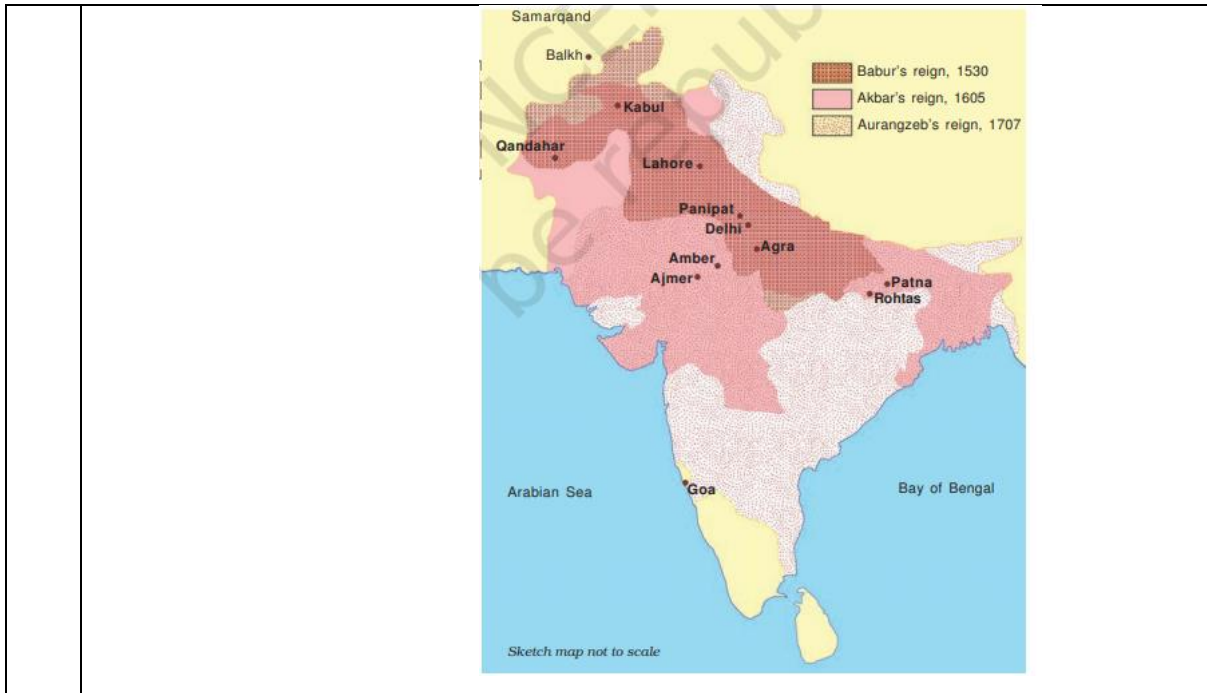
ii) What are the two forms of paying the land revenue?

Ans: Cash and Kind

iii) Which of the four methods according to you is best suited for the farmer and why?

Ans: Kankut.

	<u>MAP QUESTIONS</u>
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Solve the following three map questions:

- (a) Area and boundary of Mughal Empire in last year of Babar reign i.e. 1530 A.D.
- (b) Show the area and extent of Mughal Empire in Akbar reign i.e. the last year of his rule 1605 A.D.
- (c) Show the extent and area of Mughal Empire in last year of rule of Aurangzeb reign i.e. 1707.

Video presentation

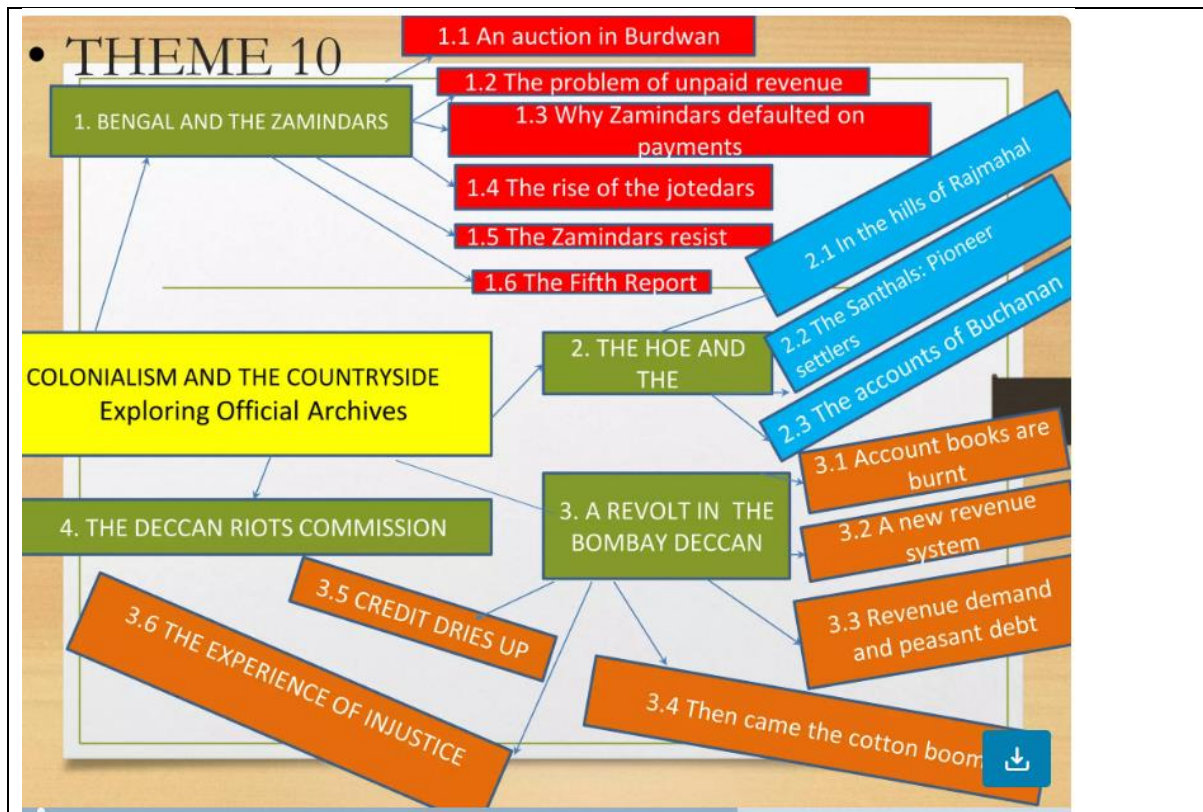
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PART-III
THEME -9
COLONIALISM AND THE COUNTRYSIDE
Exploring Official Archives

KEY CONCEPT

Bengal - Establishment of colonial rule –

- ❖ New land revenue, Auction system under Warren Hastings.
- ❖ Permanent Revenue settlement in Bengal by Lord Cornwallis.
- ❖ Crises in village economy, revenue demand of the state was fixed.
- ❖ 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 1813 .
- ❖ The Hoe and the Plough - Shifting agriculture, expensive of village economy.
- ❖ Paharias -hunters food gathers connected with forests, invaded settled farmers 1770.
- ❖ Santhals - Settled in bangal- practiced cultivation land demarcated to them known as Daman-i-koh.
- ❖ Conflicts with unsettled paharias -1850 - they resisted the British - Santhal revolt.
- ❖ Revolt in the Bombay and Deccan – 1875.
- ❖ Burning of account book of money lenders and shop keepers New revenue System - Ryotwari system in Bombay Deccan - Direct settlement, land assessed for 30 yrs subject to periodic revision.

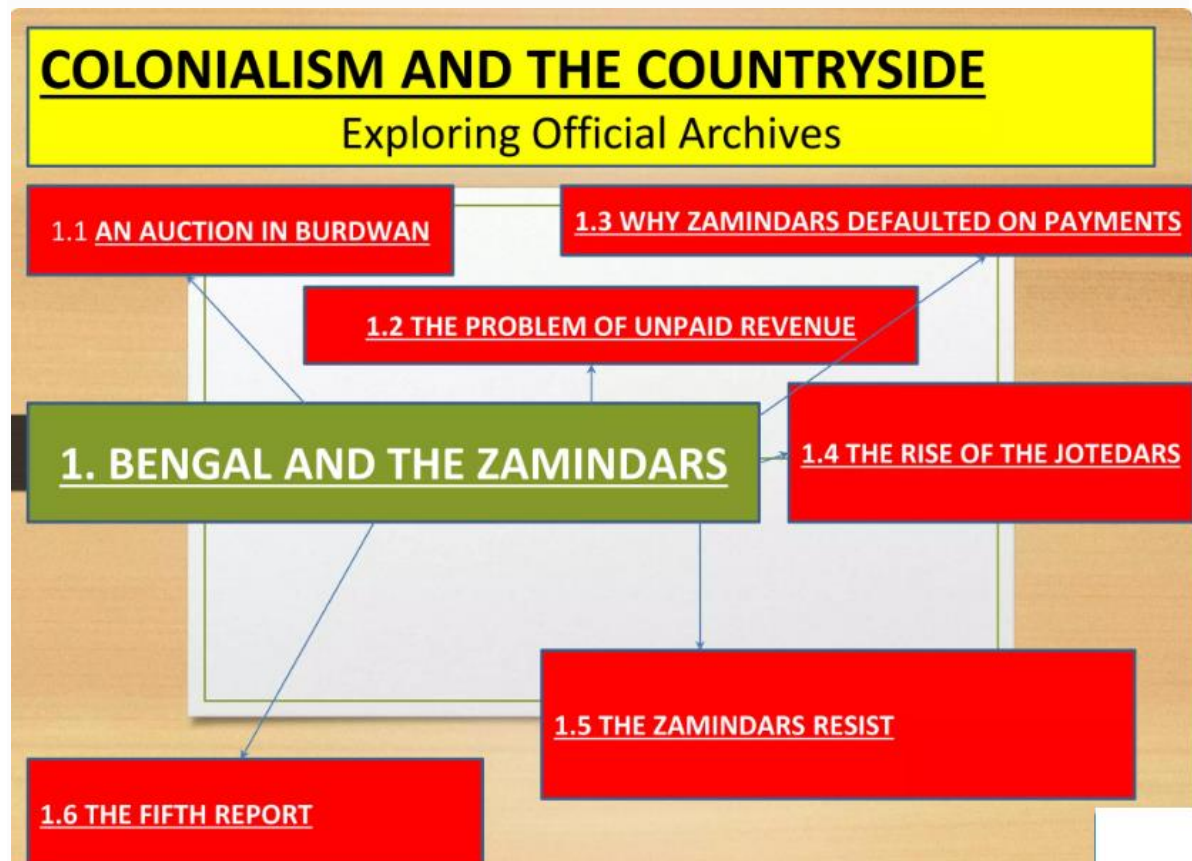


The problem of unpaid revenue:

- ❖ The rural economy in Bengal was in crisis with recurrent famines and declining agricultural output.
- ❖ The problem lay in identifying individuals who could both improve agriculture and contract to pay the fixed revenue to the state.
- ❖ The permanent settlement was made with the rajas and taluqdars of Bengal.
- ❖ They were classified as Zamindars and had to pay the revenue that was fixed. The Zamindar was not the landowner in the village, but a revenue collector of the state.
- ❖ The zamindar collected rent from different villages, paid the revenue to the company, and retained the differences as his income.
- ❖ He was expected to pay the Company regularly, failing which his estate could be auctioned

Powers of Zamindars limited:

- ❖ The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.



Why zamindars defaulted on payments

- The initial demand was very high: It was felt that if the demand was fixed for all time to come the company would never be able to claim a share of increased income from land when prices rose and cultivation expanded.
- The company increased the revenue and argued that the burden on the Zamindar would decline as agriculture production expands and price rose. II Imposition of high demand:

- iii) The price of agriculture produce were depressed, the ryots could not pay their dues to the zamindar ii) The zanindar could not collect the rent and was not able to pay the company. III The revenue was invariable: i)
- iv) They followed sunset law. IV The powers of the Zamindars limited: i) The permanent settlement limited the powers of the zamindars to collect the rent from the ryot and manage his zamindari

The rise of the Jotedars

- ❖ A group of rich peasants consolidated their position in the villages.
- ❖ This class of rich peasant was known as jotedar. The jotedars had acquired vast areas of land.
- ❖ They controlled local trade as well as money lending, exercising immense power over the poorer cultivators of the region.
- ❖ A large part of their land was cultivated through sharecroppers (adhiyars or bargadars). When the estate of the zamindar was auctioned for failure to make revenue payment, jotedars were often amongst the purchasers.
- ❖ The jotedars were the most powerful in North Bengal, in some places they were called haoladars, gantidars or mandals.

The Fifth Report and its Impact on Zamindars:

- ❖ It was the fifth of a series of report on administration and activities of East India Company in India. It was submitted to the British Parliament in 1813.
- ❖ British Parliament forced the company to produce regular report on the administration of India and appointed committees to enquire into the affairs of the company
- ❖ It became the basis of intense parliamentary debates on the nature of East India Company's rule in India.

- ❖ Fifth report has shaped our conception of what happened in rural Bengal during that period and evidence contained in the 5th report are very important.

The Accounts of Buchanan:

- ❖ Francis Buchanan undertook detailed surveys of the areas under the jurisdiction of the British East India Company.
- ❖ Buchanan journey was sponsored by the company and it was planned according to its need.
- ❖ He had specific instruction about what he had to look for and what he had to record.
- ❖ Buchanan observed the stones, rocks, different layers of soil, minerals, and stones that were commercially valuable.
- ❖ Buchanan wrote about landscape and how these landscapes could be transformed and made productive.
- ❖ His assessments were shaped by commercial interest of the company and modern western notions of what constituted progress. He was critical of lifestyle of forest dwellers.

In the Hills of Rajmahal:

- ❖ Francis Buchanan, a physician travelled through Rajmahal hills and he gave an account about it.
- ❖ Originally in the Rajmahal hills Paharias lived. They lived on hunting, shifting cultivation, food gathering and was intimately connected to forest.
- ❖ In last decade of 18th century British encouraged forest clearance and zamindar and jotedar also started to turn uncultivated land into rice fields.

- ❖ As settled agriculture expanded, the area under forest and pasture contracted. This sharpened the conflict between Paharias and settled cultivators.
- ❖ Around 1780, Santhal came into these areas. They cleared the forest and ploughed land.
- ❖ As the lower hills were taken over by the Santhal Settlers, the Paharias receded interior into the Rajmahal hills.

The Santhals became Settlers:

- ❖ Zamindars and Britishers after having failed to subdue the Paharias and transform them into settled cultivators turned to Santhals.
- ❖ . The Santhal appeared to be ideal settlers, cleared the forest and ploughed land.
- ❖ After land was granted, population of Santhals increased exponentially and their villages also increased in number.
- ❖ When the Santhal were settling, the Paharias resisted but were ultimately forced to withdraw deeper into hills. It impoverished the Paharias in the long term.
- ❖ Santhals now lived a settled life, cultivated a range of commercial crops for market and dealt with traders, 'moneylenders.
- ❖ But state was taxing them heavily, moneylenders (dikus) were charging high interest rate and taking over their land when debts remained unpaid and zamindars were asserting control over their land.
- ❖ Later due to problems, Santhal revolted in year 1855-1856, and to pacify them, Britishers carved out new areas for the Santhals and imposed some special laws within it.

MULTIPLE CHOICE QUESTIONS

1. Who introduced the Permanent Settlement in Bengal?

- (A) Lord Charles Cornwallis
 - (B) Francis Buchanan
 - (C) David Ricardo
 - (D) Thomas Munro
- ANS-A. Lord Charles Cornwallis

2. By which name were the jotedars called?

- (a) Zamindars
 - (b) Ryots
 - (c) Haoldars
 - (d) Paharias
- ANS-(c) Haoldars

3. When was the permanent settlement introduced in Bengal?

- (a) 1785
 - (b) 1764
 - (c) 1793
 - (d) 1905
- ANS-: (c) 1793

4. When was Fifth Report introduced in the British Parliament?

- (a) 1770
 - (b) 1858
 - (c) 1813
 - (d) 1795
- ANS-1813

5. Life of Paharias of Rajmahal completely dependent upon _____

- (a) river
 - (b) permanent agriculture
 - (c) forests
 - (d) Trade
- ANS-(c) forests

6. Who among the following emerged as a danger for Paharis?

- (a) Santhal
- (b) Bhil

(e) Guj jar

(d) Bekarwal ANS- a) Santhal

7.Damiin-i-koh was formed for _____

(a) Santhals

(b) Paharias

(c) British

(d) Zamindari ANS- a) Santhals

8. _____ was the major source of cotton for the British till 1862.

(a) America

(b) India

(c) China

(d) Japan ANS- a) America

9. Consider the following events:

1. Introduction of Permanent settlement

2. American Civil war

3. Fifth report in the British Parliament

4. Santhals arrived in the hilly area of Rajmahal

The correct Chronological order of these events is:

(a) 1, 2, 3, 4

(b) 1, 4, 3, 2

(c) 1, 3, 2, 4

(d) 1, 3, 4, 2

ANS- b) 1, 4, 3, 2

10. Given below are two statements, one labelled as

Assertion(A) and the

other labelled as Reason(R)

Assertion(A):-permanent settlement was introduced by Lord Cornwallis .

Reason(R):- Bengal was fertile and it was the first territory to have this settlement.

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

ANS- Both (A) and (R) are correct and (R) is the correct explanation of (A)

11. The revenue system that was introduced in the Bombay Deccan came to be known as

- a) Ryotwari.
 - b) Mahalwari
 - c) permanent settlement
 - d) None of the above
- ANS a) Ryotwari.

SHORT ANSWER QUESTIONS

1. What was the Limitation Law? Why was this considered as a symbol of oppression against the ryots of the 19th Century? Give three reasons

Ans. In 1859 the British passed Limitation Law that stated that the loan bonds signed between moneylenders and ryots would have validity for only three years. This law was meant to check the accumulation of interest over time. The moneylender, however, turned the law round, forcing the ryot to sign a new bond every three years.

Reasons: (i) Deeds and bonds appeared as symbols of the new oppressive system because such deeds had been rare. (ii) The terms of transactions had to be clearly, unambiguously and categorically stated in the contracts, deeds and bonds and regulated by law. (iii) Unless the deed or contract was legally enforceable, it had no value.

2. What were the circumstances in 1855-56 which forced Santhals to revolt against the zamindars? Mention any two.

Ans. 1. In 1855-56 the Santhals felt that it was high time to rebel against zamindars, in order to make an ideal world for themselves to rule. 2. The

zamindars were continuously making their control over the Damini area and it was causing dissension among Santhals.

3. Who were Jotedars? 2 Ans. The group of rich farmers were known as Jotedars. They controlled local trade as well as money lending, exercising immense power over the poorer cultivator's of the region.

4. Who were santhals? What are the two features of their lives? 2 Ans. They were the tribes living in the foothills of Rajmahal hills. They cultivated their fields by plough and much civilized than the Paharias.

LONG ANSWER QUESTIONS:

1.Explain how the powers of jotedars within a village, was more effective than that of zamindars.

Ans) (i) They lived in villages. So they had a lot of influence on many villagers.

(ii) They opposed the efforts of the zamindars to increase the jama of the village.

(iii) They mobilised ryots to deliberately delay payments of revenue to the zamindars.

(iv) They controlled the local trade and moneylending.

(v) They had a control over several areas of land. They even purchased land when the estates of the zamindars were being auctioned for failure

(vi) When zamindars were in crisis in the eighteenth century, a group of rich peasants consolidated its position in the villages of Bengal

(vii) This class of rich peasants came to be known as jotedars. They had a control over vast areas of land. Sometimes they had even a control on many thousand acres of land.

(viii) They even controlled local trade and moneylending. They exercised immense power over the poor cultivators of the region. They had even become more powerful than the zamindars.

2.How did the Paharias respond to the coming of outsiders?

Ans) The Paharias response:

- (a) The settling of the Santhals on the peripheries of the Rajmahal hills were initially resisted by the Paharias.
- (b) But ultimately they were forced to withdraw deeper into the hills.
- (c) They were now confined to the more barren and rocky upper hills. This severely affected their lives.
- (d) Their economy was dependent on shifting cultivation which was no longer feasible leading to their impoverishment.
- (e) As forests began to be cleared to facilitate cultivation the Paharia hunters also faced problems. Thus the lifestyle of the Paharias underwent great change with the coming of the outsiders.

3. What was Damin-i-Koh? Why did Santhals resist Britishers during 18th century? Give three reasons.

Ans. Damin-i-Koh: In 1882 the British had given a piece of land to the Santhals. This land was given in the foot-hills of Rajmahal. This land was demarcated as Damin-i-Koh and declared as the land of the santhals. The Santhals were allowed to live on this piece of land, practise agriculture and flourish as peasants over this land.

(a) But the Santhals gradually became top dissatisfied. They found they were not getting ag their due and were being exploited. The sate was Se levying heavy taxes on them.

(b) Moneylenders Its charged them high rates of interest and took over their land when they were unable to pay.

(c) Zamindars also had begun to increase their hold over their area. Thus they revolted against the exploitation of the zamindar, moneylenders and the state.

(d) After the revolt, the British created the Santhal Pargana from the districts of Bhagalpur and Birbhum. It was believed that the creation of a new state and passing of special laws for their protection would conciliate the Santhals.

SOURCE BASED QUESTIONS

On Clearance and Settled Cultivation Passing through one village in the lower Rajmahal hills, Buchman 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 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 extend as the demand will achieve remainder might be all cleared, and the greater part cultivated, while what is not fit for the purpose, might near Plamira (Palmyra) and Mowa (mahua).

Questions:

(i) Who was Buchana? Which landscape is described by him in this passage?

Ans) Buchanan was a physician. He served in the Bengal Medical Service till 1815. He also served as a surgeon to Lord Wellesley, the Governor General of India for a few years. Here Buchanan has described the landscape of a village in the lower Rajmahal hills.

(ii) Mention four features of the landscape described above.

Ans) Four features of the landscape described in the passage are given below:

- (a) The view of the village is very fine.
- (b) It has the narrow valleys of rice winding in all directions. (c) It has rocky hills which seems distinctive of perfection.
- (d) The lands are cleared with the seattered trees.

(e) Cultivation is in the developed form. It means the sign of progress.

(iii) When Buchanan wrote about a landscape, what did he highlight?

Ans) When Buchanan wrote about a landscape, he did not merely describe what

he saw and what the landscape was like. He also described how their landscape could be made more productive for the cultivation of the crops.

From the Fifth Report

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated:

The revenue was not realised with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796-97, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28,70,061, the extent of land actually sold bore a jumma or assessment of 14,18,756, and the amount of purchase money sicca rupees 17,90,416. In 1204, corresponding with 1797-98, the land advertised was for sicca ruppees 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 instance presented difficulties to the revenue officers, in their efforts to preserve undiminished the amount of public assessment.

(i) Explain the significance of the Fifth Report.

Ans) (a) The Fifth Report was the main period of intense parliamentary debates on the nature of the East India Company's rule in India. (b) The Fifth Report gave a clear picture of what happened in rural Bengal in the late 18th century. It had invaluable evidences.

(ii) With reference to the above report, explain the condition of zamindars in India.

Ans) (a) The Zamindars were facing high revenue demand and possible auction of their estates.

(b) The Zamindars devised many methods of surviving the pressures. (c) The

dismemberment of estates at the end of each succeeding year made the Zamindars poorer and almost ruined them.

(iii)The Fifth Report exaggerated the collapse of the traditional zamindari system." Support the statement with two arguments.

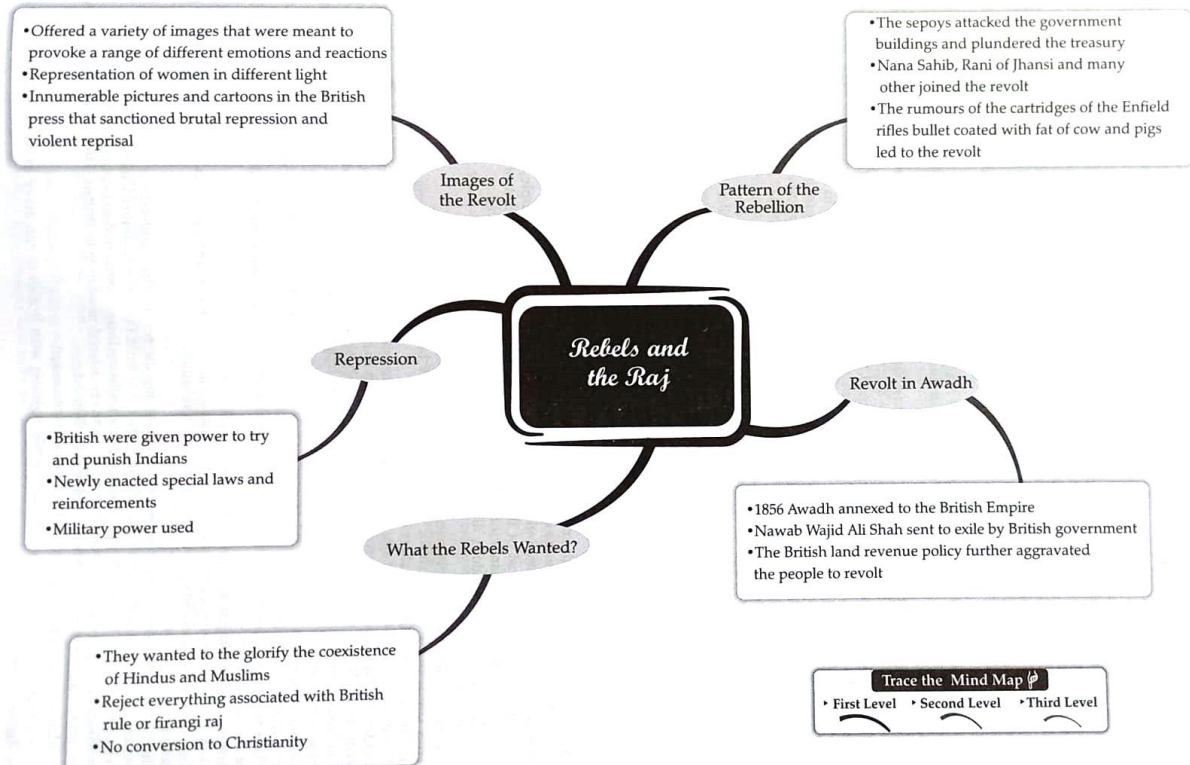
Ans) (a) After having carefully examined the archives of many Bengal Zamindars, the researchers indicate that intent on criticising the mal-administration of the East India Company, the Fifth Report exaggerated the collapse of traditional Zaminidari power.

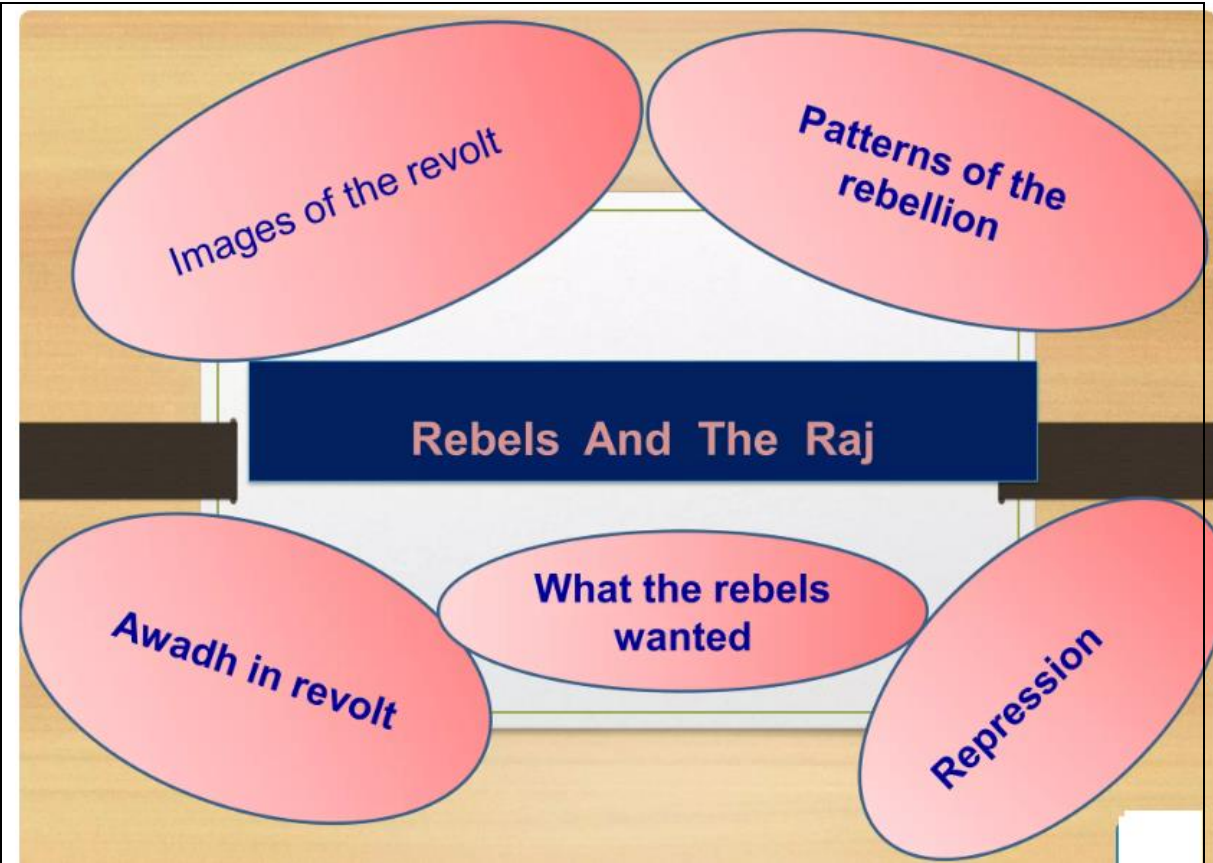
(b) The scale on which zamindar were losing their land was also overestimated. Zamindaris were auctioned however, Zamindars were not always displaced. On the basis of clever methods, Zamindars used to retain their Zamindaris.

THEME : 10

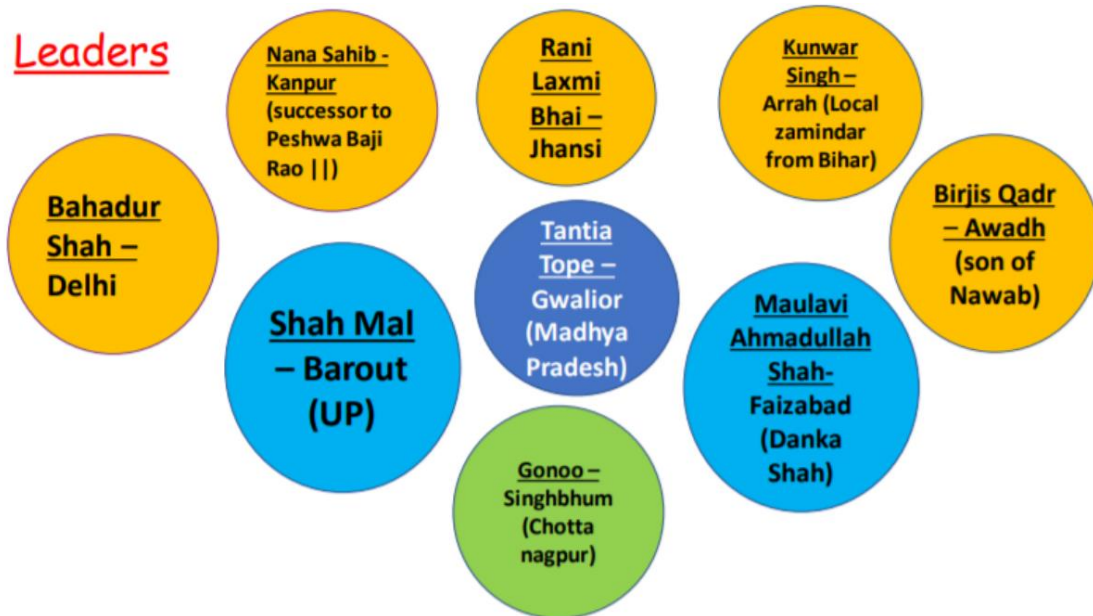
REBELS AND RAJ

THE REVOLT OF 1857 AND ITS REPRESENTATIONS





Leaders

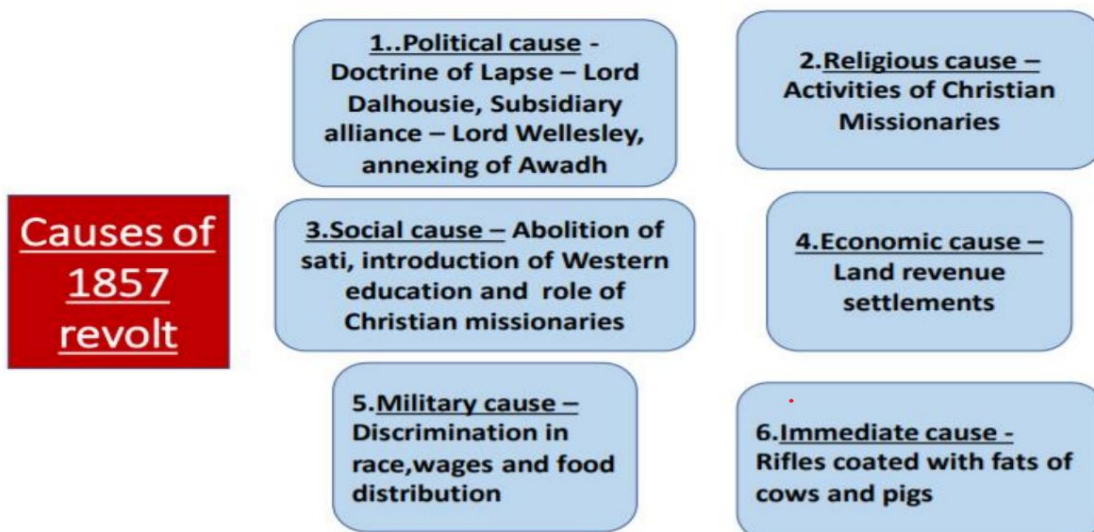


KEY CONCEPT :

The revolt of 1857 was planned by Nana sahab & Ajimullah khan in Bithor (Kanpur). 31st May 1857 was fixed for revolt and symbol was chapati and lotus. People participated in the revolt – due to their hatred against the oppressive policies of the British

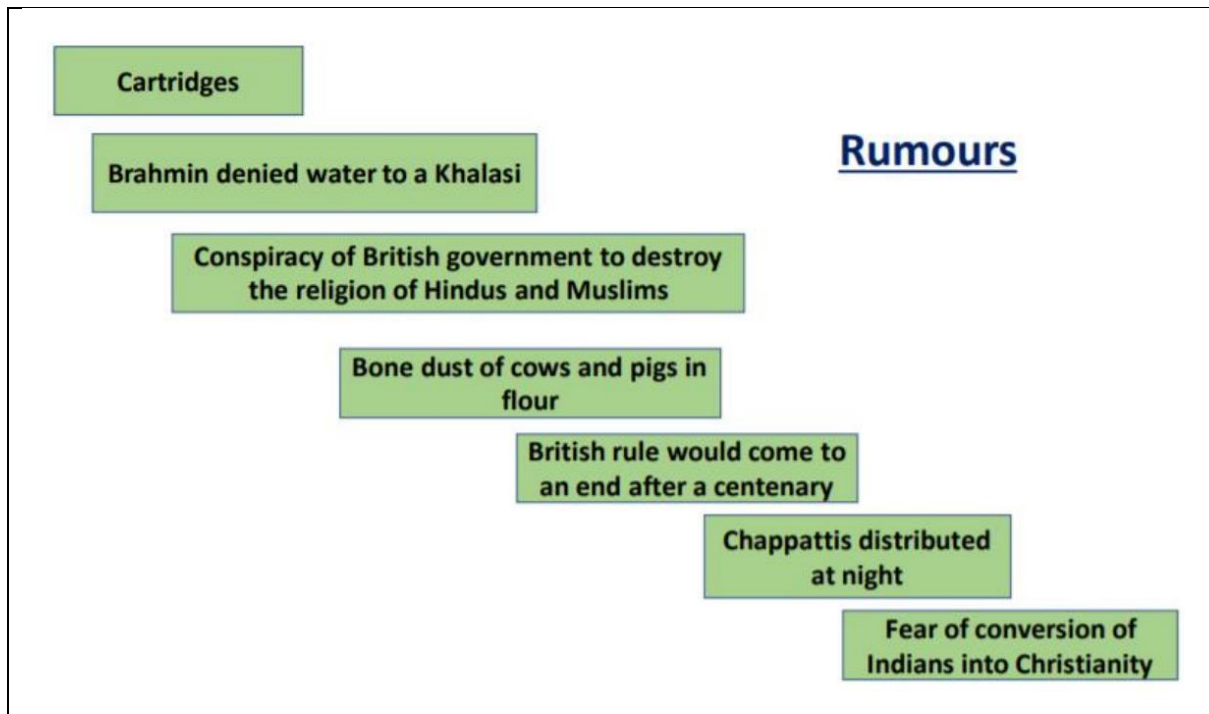
Important events

- ❖ In Barrackpur on 29 March 1857 Mangal pandey refused to use Bullets coated with fat of cows and pigs. He murdered Lft. Bagh and Hudson. He was sentence to death on 8th April 1857.
- ❖ The soldier of meerut infantry revolted on 10th May 1857 they attacked on government buildings, office, jail and post office. They looted arms and ammunition.
- ❖ They attacked white people and their property. The revolutionary reached Delhi on 11 may 1857 and requested Mughal emperor Bahadur Shah Jafar to take over charge of revolt and bless them.
- ❖ Centres of the Revolt – Lucknow, Kanpur, Bareilly, Meerut, Arrah in Bihar.



PATTERN OF THE REBELLION

- ❖ The revolt spread from one city to another city.
- ❖ The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
- ❖ They seized the bell of the arms and plundered the treasury.
- ❖ They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records.
- ❖ Everything and everybody connected with the white man became a target.
- ❖ In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels
- ❖ They issued proclamation in Hindi, Urdu and Persian.
- ❖ All sections of the society participated – sepoy / traders / peasants.
- ❖ Major cities were Delhi, Kanpur, Lucknow, and Bareilly. Patterns of revolt was same in different places.
- ❖ It shows there was planning and coordination in revolt.
- ❖ There was communication between sepoys and various cantonments.
- ❖ Sepoys were taking decisions collectively in panchayats in police lines.



RUMOURS AND PROPHECIES

- ❖ There was the rumour that the British government wanted to destroy the caste and religion of the Hindus and Muslim.
- ❖ British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
- ❖ There was a fear and suspicion that the British wanted to convert Indians to Christianity.
- ❖ The bullets were coated with the fats of cows and pigs Prophecy
- ❖ British rule will come to an end on the centenary of the battle of Plassey (23.06.1857)

Policy of reforming Indian society by Governor – General Lord William Bentinck

Introduction of Western education ideas and institutions

Abolition of sati and permit remarriage of Hindu widows

Their own methods of land settlement and land revenue collection

People felt alienated

Activities of Christian missionaries

Why people believed these rumours

WHY DID THE PEOPLE BELIEVE IN THE RUMOURS?

- ❖ The British adopted policies aimed at reforming Indian society by introducing Western education, Western ideas and Western institutions.
- ❖ They set up English medium Schools, Colleges, and Universities which taught Western sciences and the liberal arts.
- ❖ The British established laws to abolish customs like Sati (1829) and to permit the remarriage of Hindu widows (1856).
- ❖ The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.
- ❖ They annexed various states like Jhansi and Satara
- ❖ Christian missionaries were converting Indians in Christianity.

SUBSIDIARY ALLIANCE

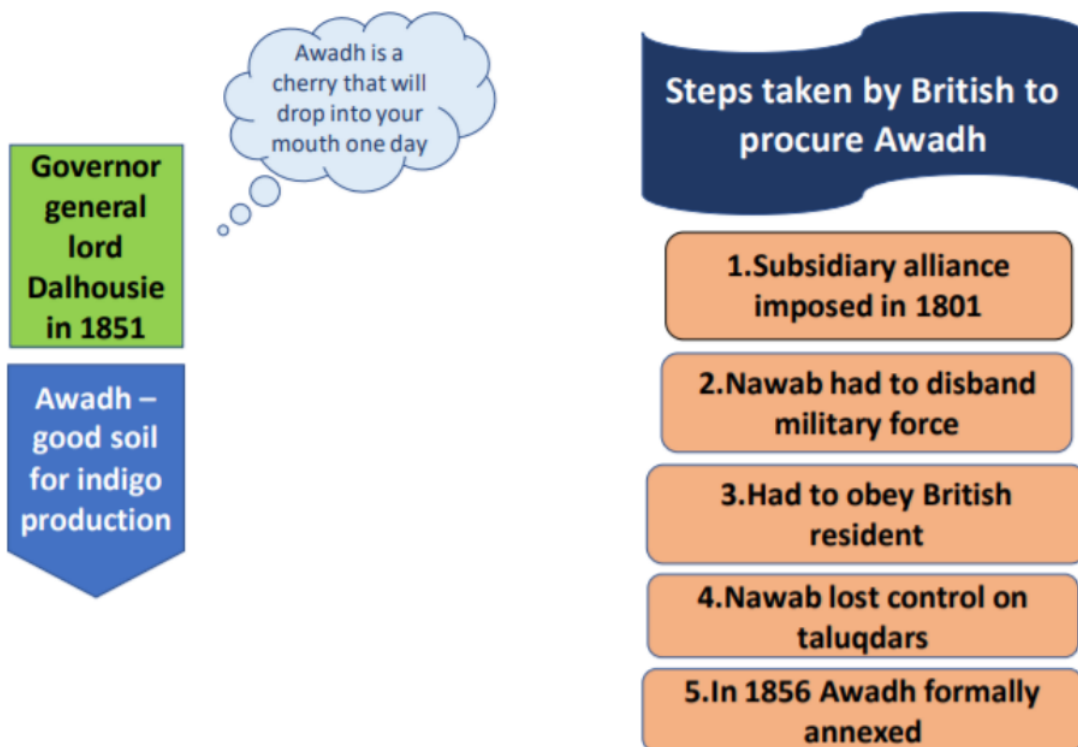
- ❖ It was introduced by Lord Wellesley in 1798.
- ❖ It was alliance between British and Princely states.
- ❖ British will protect the state.

- ❖ A British armed contingent will be depute in the state.
- ❖ State will provide resource for contingent.
- ❖ State could not make arrangement or engage in war without permission of the British
- ❖ State will disband its own army.
- ❖ The British resident will be stationed in the state. Resident was representative of the governor general

ANNEXATION OF AWADH

- ❖ Awadh was annexed by Lord Dalhousie in 1856.
- ❖ Awadh was known as heart of North India.
- ❖ Nawab Wajid Ali Shah was dethroned and exiled to Calcutta.
- ❖ Awadh was annexed on allegation of misgovern ment and it was declare that Wajid Ali Shah was not popular ruler.
- ❖ Infact Wajid Ali Shah was popular ruler. He was widely loved. People followed him upto Kanpur (Lucknow to Kanpur)
- ❖ The life was gone out of the body and the body of this town had been left lifeless.
- ❖ People were in grief due to exile of Nawab.
- ❖ Nawab’s Court & its culture declined.
- ❖ Many people lost their livelihood –
Musician/dancer/poets/artisans/cooks.
- ❖ “A cherry that will drop into our mouth one day” – Lord Dalhousie.
- ❖ In 1851, Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day” and five years later in 1856 it was annexed to the British Empire in allegation of misgovernment.
- ❖ The Subsidiary Alliance had been imposed on Awadh in 1801.

- ❖ The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
- ❖ Deprived of his armed forces the nawab became increasingly dependent on the British to maintain law and order within the kingdom.
- ❖ He could no longer assert control over the rebellious chief and taluqdars.
- ❖ British were interested in Awadh due to its productive land and ideal for market of upper part of India.



REVOLT IN AWADH

Why peasants Taluqdars, sepoys, zamindars joined revolt?

- ❖ Annexation of Awadh displaced nawab.
- ❖ Taluqdars were disarmed and their forts destroyed.
- ❖ Taluqdars were evicted from lands.

- ❖ Revenue demand increased. Burden of demand on peasants increased.
- ❖ Peasants joined revolt in support of Talukdars because Talukdars were generous. They helped peasants in needs.
- ❖ British overassessed the revenue
- ❖ Method of revenue was inflexible
- ❖ No help in hardship and in needs and in festival
- ❖ Taluqdars were loyal to the Nawab of Awadh. They joined army of Begum Hazrat Mahal.

SEPOY

- ❖ Mostly Sepoys were recruited from villages of Awadh.
- ❖ Sepoys were discontent due to low pays and no leave.
- ❖ British officer have sense of superiority.
- ❖ They treat sepoy as inferiors abuse and physical violence.
- ❖ Use of greased cartridges.
- ❖ The large majority of sepoy of Bengal army were recruited from Awadh and eastern UP.
- ❖ Mostly sepoy were brahmans or upper caste.
- ❖ Awadh was called Nursery of the Bengal army.
- ❖ Family members of sepoy living in rural area or villages of Awadh. Whenever sepoy revolt, they join rebellion.

What the Rebels Wanted?

- ❖ Mostly rebels were illiterate. We can know about their perspective through proclamation and ishtahars.
- ❖ There was vision of unity in this rebel.
- ❖ The rebels appealed to all sections irrespective to caste and creed.
- ❖ They emphasized on the co-existence of Hindu Muslim communities during Mughal period.

- ❖ Proclamation was issued by Bahadurshah under the name of Mohammed and Mahavir. They take care of sentiments of both Hindus and Muslims.
- ❖ They Condemned the British for the annexation, British revenue system, foreign trade In proclamation.
- ❖ People were urged to fight to their livelihood, faith, honour and identity.
- ❖ The rebels were against all oppressors including moneylenders.
- ❖ Rebels wanted to establish or restore pre British world of 18th century and court culture.

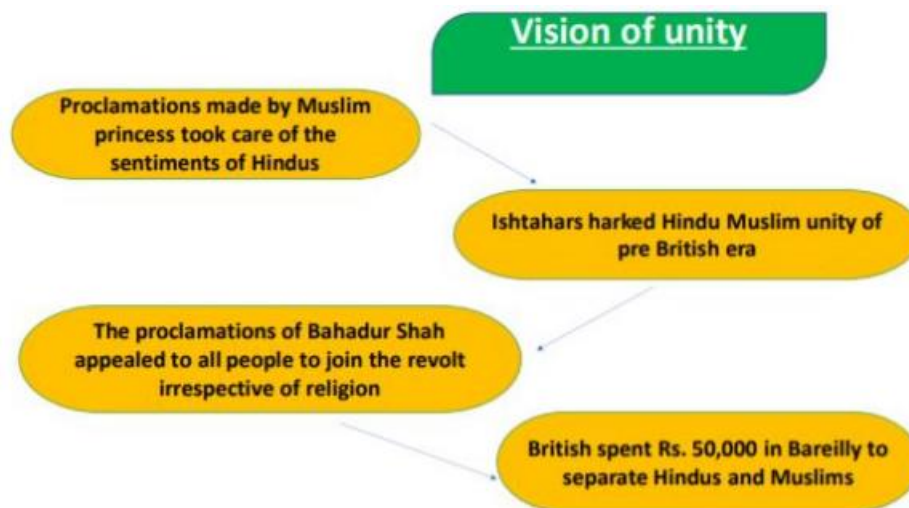
REPRESSION

- ❖ British passed many laws to be conquer north India.
- ❖ North India put under martial law.
- ❖ Military officers and ordinary Britons were given power to punish Indians.
- ❖ Punishment for revolt was only DEATH.
- ❖ British reconquered Delhi in sept 1857.
- ❖ Rebel landholders were dispossessed and the loyal rewarded.

IMAGES OF THE REVOLT

- ❖ We have very few records on the rebels point of view for example proclamation, Notification, Letters.
- ❖ There are lot of official records as letters and diaries, autobiography and official histories.
- ❖ The changing British attitudes were evident through the innumerable memos and notes, assessments of situations.
- ❖ The stories of the revolt that were published in British newspapers and magazines narrated the in gory detail the violence of the mutineers.

- ❖ The pictorial images were produced by the British and Indians – paintings, pencil drawings, cartoons, bazaar prints.
- ❖ Celebrating the saviors.
- ❖ British pictures commemorate the British heroes who saved the English and repressed the rebels.
- ❖ 1. “Relief of Lucknow “, was painted by Thomas Jones Barker In 1859.
- ❖ It shows British were the victors and James Outram, Henry Havelock and Collin Campbell rescued the besieged British.
- ❖ 2. Famous painting “In Memoriam” was painted by Joseph Noel Paton in which English women and the children huddled in a circle helpless and innocent. The British government was asked to protect the honour of innocent women and ensure the safety of helpless children.
- ❖ 3. In the painting “Justice” Miss Wheeler is shown as heroic. She is killing the rebels and defending her honour.
- ❖ British people were demanding for retribution and revenge.



NATIONALIST IMAGERIES

- ❖ It was celebrated as the first war of independence in which all sections of the people of India came together to fight against imperial rule.
- ❖ Art and literature had helped in keeping alive the memories 1857.
- ❖ Leaders of revolt were presented as heroic. Rani Laxmi Bai was shown as a symbol of the determination to resist injustice and alien rule.

IMPORTANT DATES


- ❖ 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 sepoy 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
- ❖ 1858 – June – Rani Jhansi killed in battle.


MULTIPLE CHOICE QUESTIONS

- | | |
|---|---|
| 1 | <p>Which one of the following statements was not a justified reason for the annexation of Awadh by British in 1857?</p> <p>a) Wajid Ali Shah was unpopular ruler</p> <p>b) Subsidiary alliance system was accepted by Wajid Ali Shah at ease</p> |
|---|---|

	c) Mangal pandey initiated the revolt from Awadh d) Material benefits were given to the Taluqdars by the british																
Ans	a) Wajid Ali Shah was unpopular ruler																
2	On which date the sepoys in the cantonment of Meerut broke out in mutiny?																
Ans	10 May 1857.																
3	Where did these mutineers of Merrut reach in the morning of 11 May 1857?																
Ans	Delhi																
4	How can you say that here was communication, co-odination and planning between the sepoy lines of various cantonments?																
Ans	Because after the 7th Awadh Irregular Cavalry had refused to accept the new cartridges in early May, they wrote to the 48 th Native Infantry that “they had acted for the faith and awaited the 48th’s orders”.																
5	Match the following associated with places and their leaders.																
	<table style="width: 100%; border: none;"> <thead> <tr> <th style="text-align: left;">Place</th> <th style="text-align: left;">leader</th> </tr> </thead> <tbody> <tr> <td>a. Delhi and Gen.Bakhat Khan</td> <td>i. Bahadurshah zafar-II and</td> </tr> <tr> <td>b. Kanpoor</td> <td>ii. Nana Sahib</td> </tr> <tr> <td>c. Jhansi</td> <td>iii. Rani Laxmi Bai</td> </tr> <tr> <td>d. Awadh/Lucknow Mahal/Birjis Qadir</td> <td>iv. Begum Hazrat</td> </tr> <tr> <td>e. Arrah(Bihar)</td> <td>v. Kunwar Singh</td> </tr> <tr> <td>f. Pargana Barout(U.P.)</td> <td>vi. Shah Mal</td> </tr> <tr> <td>g. Chotanagpur (kol tribal of the region) cultivator.</td> <td>vii. Gonoo, a tribal</td> </tr> </tbody> </table>	Place	leader	a. Delhi and Gen.Bakhat Khan	i. Bahadurshah zafar-II and	b. Kanpoor	ii. Nana Sahib	c. Jhansi	iii. Rani Laxmi Bai	d. Awadh/Lucknow Mahal/Birjis Qadir	iv. Begum Hazrat	e. Arrah(Bihar)	v. Kunwar Singh	f. Pargana Barout(U.P.)	vi. Shah Mal	g. Chotanagpur (kol tribal of the region) cultivator.	vii. Gonoo, a tribal
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Ans	All matches are correct.																

6	When did the British abolish the Sati system in India?
Ans	1829
7	Who was the Governor general of India when British introduce the Western Education in India?
Ans	Lord William Bentinck
8	<p>Why did the British became increasingly interested in acquiring the territory of Awadh.? Consider the following statement.</p> <p>a. They felt that the soil there was good for producing indigo and cotton.</p> <p>b. The region was ideally located to be developed into the principal market of Upper India.</p> <ol style="list-style-type: none"> 1. Statement a is correct. 2. Statement b is correct 3. Statement a and b , both are correct. 4. Both a and b are in correct.
Ans.	3. Statement a and b , both are correct.
9	“The life was gone out of the body, and the body of this town had been left lifeless ...For whom such a statement were written by the writers?
Ans	Nawab Wajid Ali Shah of Awadh
10	Which of the Indian state was called the “nursery of the Bengal Army”. Why?
Ans	<p>Awadh.</p> <p>Because the large majority of the sepoy of the Bengal Army were recruited from the villages of Awadh and eastern Uttar Pradesh.</p> <p>Many of them were Brahmins or from the “upper” castes</p>
11	When did the British regain control over Delhi from Mutineers?

Ans	By September 1857.
12	<p>Identify the image and who painted it?</p> 
Ans	“Relief of Lucknow”, painted by Thomas Jones Barker in 1859,
13	<p>In the following questions, a statement of Assertion(A) is followed by a statement of Reason(R). mark the correct choice as:</p> <p>(A) Both A and R are true, and R is the correct explanation of A (B) Both A and R are true, and R is not the correct explanation of A (C) A is true, but R is false (D) A is false, but R is true.</p> <p>Assertion(A) : Awadh was, in fact called the “Nursery of the Bengal Army”.</p> <p>Reason(R) : the large majority of the sepoy of the Bengal Army were recruited from the villages of Awadh and eastern Uttar Pradesh many of them were Brahmins or from the “upper” castes</p>
Ans	(A)Both A and R are true, and R is the correct explanation of A

14	<p>Identify the image and who painted it and write its theme/messages also?</p>  <p>theme/messages also?</p>
Ans	<p>This image is “In Memoriam” was painted by Joseph Noel Paton. We can see English women and children huddled in a circle, looking helpless and innocent, seemingly waiting for the inevitable – dishonour, violence and death.</p>
15	<p>In the following questions, a statement of Assertion(A) is followed by a statement of Reason(R). mark the correct choice as:</p> <p>(A)Both A and R are true, and R is the correct explanation of A (B)Both A and R are true, and R is not the correct explanation of A (C)A is true, but R is false (D)A is false, but R is true.</p> <p>Assertion(A) : in towns and cantonments, sepoys and the common people refused to touch the atta Reason(R) : there was fear and suspicion that the british wanted to convert Indians to Christianity. Panic spread fast.</p>
Ans	<p>(A) Both A and R are true, and R is the correct explanation of A</p>
16	<p>Identify the image and who painted it and write its theme/messages also?</p>




Ans. Justice, Punch, 12 September 1857 The caption at the bottom reads “The news of the terrible massacre at Cawnpore (Kanpur) produced an outburst of fiery indignation and wild desire for revenge throughout the whole of England.

17 **Identify the image and who painted it and write its theme/messages also?**



Ans Miss Wheeler defending herself against sepoys in Kanpur. They appear heroic, defending themselves against the attack of rebels. Miss Wheeler stands firmly at the centre, defending her honour, single-handedly killing the attacking rebels. The woman’s struggle to save her honour and her life, in fact, is represented as having a deeper religious connotation: it is a battle to save the honour of Christianity. The book lying on the floor is the Bible.

18 **Identify the image and who painted it and write its theme/messages also?**

	
Ans	The Clemency of Canning. When Governor General Canning declared that a gesture of leniency and a show of mercy would help in winning back the loyalty of the sepoys, but he was mocked in the British press.
19	Who wrote these lines of a famous poem “Khoob lari mardani woh to Jhansi walirani thi” (Like a man she fought, she was the Rani of Jhansi).
Ans	Subhadra Kumari Chauhan:
20	Name the governor general who introduced the Subsidiary Alliance?
Ans	Lord Wellseley
3 MARKS QUESTION ANSWERS	
1	Why did Indian Sepoy revolt against British East India Company ?
Ans	Indian Sepoys revolted against British East India Company because <ul style="list-style-type: none"> 1. Salaries and Allowances of Indian soldiers less than that of British Soldier. 2. British official considered Indian Soldiers inferior, abusing and physical violence had become a common thing 3. General Service Enlistment Act – 1856- According to this act every recruit undertook to serve even overseas. It hurt the religious belief of Indians that crossing the sea was liable to

	destroy one's religion and caste
2	What were the causes of failure of revolt of 1857?
Ans	<p>The causes of failure of revolt of 1857 are:</p> <ol style="list-style-type: none"> 1. Spread in limited area. South and West India remained unaffected. 2. Middle class, upper class and educated class did not support the revolt. 3. Efficient Railways and transport system helped British to suppress the revolt. 4. Revolt started before fixed date. 5. Lack of weapons and resources with rebels 6. Efficient and able British commander
3	Discuss how 1857 revolt was a Sepoy mutiny ?
Ans	<p>1857 revolt was started by Sepoy in Meerut on 10 May 1857. There were many causes that show that Sepoys were dissatisfied from the behave of British officers and British East India Company.</p> <ol style="list-style-type: none"> 1. The main ground for the uprising had been prepared by the soldiers. 2. Important and immediate causes of the revolt was the use of greased cartridges. 3. The revolt did not spread throughout the country. 4. The revolt did not enjoy the cooperation and support of the common people
4	How did the message about the Revolt of 1857 spread?
Ans	<ol style="list-style-type: none"> 1. The message of rebellion was carried by ordinary men and women. 2. At some places, even the religious people spread the message of the Revolt of 1857. For example, in Meerut, a Fakir used to ride on an elephant. Many sepoys met him time and again.

	<ol style="list-style-type: none"> 3. After the annexation of Awadh, Lucknow had many religious leaders and self-styled prophets who preached the destruction of the British rule. 4. At many places, the local leaders played an important role. They urged the peasants, Zamindars, and tribals to revolt. 5. In Uttar Pradesh, Shah Mal motivated and mobilized the residents of Barout paragana. 6. Similarly, Gonoo, a tribal who cultivated in Singhbhum in Chhotanagpur, became a rebel leader of the Kol tribe.
5	Examine the proclamation issued by the rebels in 1857 and explain why they wanted to reject everything associated with the British rule in India?
Ans	<p>The proclamations were issued by the rebel leaders in 1857 to propagate their ideas and persuade people to join the revolt. The proclamations condemned the British for the annexations they had carried out and the treaties they had broken.</p> <ol style="list-style-type: none"> 1. These proclamations sought to unite all the social groups in the fight against the firangi raj. 2. People were urged to come together and fight to save their livelihood, faith, honour, and identity. 3. The proclamations expressed the widespread fear that the British wanted to destroy the caste and religions of Hindus and Muslims and convert them to Christianity
6	Discuss the extent to which religious beliefs shaped the revolt of 1857.
Ans	<ol style="list-style-type: none"> 1. Common Indian people did not like new education system. 2. Study of Bible was compulsory in missionary schools.

	<ol style="list-style-type: none"> 3. The government decided to replace the old guns by the new Enfilled rifles. 4. bolition of sati practise and other social reforms. 5. The role of Christian missionaries in expansion of Christianity in India
7	Discuss the Rumours and prophecies which spread during revolt of 1857?
Ans	<p>Rumours and prophecies played a part in moving people to action, following were the main Rumours and prophecies which spread during revolt of 1857</p> <ol style="list-style-type: none"> 1. Cartridges of the new Enfield rifles were greased with the fat of cow and pig 2. There was the rumour that the British government had hatched a conspiracy to destroy the caste and religion of Hindus and Muslims 3. British had mixed the bone dust of cows and pigs into the flour that was sold in the market. 4. British wanted to convert Indians to Christianity. Panic spread fast 5. Chapattis were being distributed from village to village. A person would come at night and give a chapatti to the watchman of the village and ask him to make five more and distribute to the next village, and so on. 6. The British rule would come to an end after 100 years of its establishment.
8	What was the immediate cause of the Revolt of 1857?

Ans	<ol style="list-style-type: none"> 1. The immediate cause was the introduction of the greased cartridges. These cartridges were to be used with the New Enfield Rifles. 2. They were greased with the fat of cow and pig, one prohibited for the Muslims and the other was sacred to the Hindus. The sepoys refused to use these cartridges which in turn sparked off the Revolt of 1857. 3. On 29 April 1857 Mangal Pandey refused to use the cartridge and shot dead his officer.
9	What were the impact of revolt of 1857 ?
Ans	<p>Transfer of Power of India from East India Company to British Parliament.</p> <ol style="list-style-type: none"> 1. Movement strengthened Hindu Muslim unity. 2. Indian rulers were given rights to adoption. 3. Complete religious freedom was assured to Indians. 4. This revolt sowed the seeds of nationalism.
10	Why did Delhi become the focal point of the Revolt of 1857?
Ans	<ol style="list-style-type: none"> 1. It became the focal point as the long rule of Mughal dynasty made it the traditional symbol of India's political unity 2. By making Delhi the focal point the sepoys turned their mutiny into a revolutionary war. 3. This is why rebellious sepoys from all around the country automatically turned their steps towards Delhi. 4. All Indian Chiefs who participated in the Revolt hastened to proclaim their loyalty to the Mughal Emperor Bahadur Shah. 5. Bahadur Shah under the pressure of the sepoys and after mutual vacillation wrote to all the rulers urging them to unite and oust the British from India.

11	"The relationship of the sepoys with the superior white officers underwent a significant change in the year preceding the uprising of 1857." Support the statements with examples.
Ans	<ol style="list-style-type: none"> 1. The relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of 1857. 2. In the 1820s, white officers made it a point to maintain friendly relations with the sepoys. They would take part in their leisure activities they wrestled with them, fenced with them and went out hawking with them. 3. 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. 4. In the 1840s, this began to change. The officers developed a sense of superiority and started treating the sepoys as their racial inferiors, riding roughshod over their sensibilities. Abuse and physical violence became common and thus the distance between sepoys and officers grew.
12	Why did Taluqdars so powerful in Avadh?
Ans	<ol style="list-style-type: none"> 1. The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside. 2. Before the coming of the British, taluqdars maintained armed retainers, built forts, and enjoyed a degree of autonomy, as long as they accepted the suzerainty of the Nawab and paid the revenue of their taluqs.

	<p>3. Some of the bigger taluqdars had as many as 12,000 foot-soldiers and even the smaller ones had about 200. The British were unwilling to tolerate the power of the taluqdars.</p>
13	How the mutinies began?
Ans	<p>1. The sepoys began their action with a signal: in many places it was the firing of the evening gun or the sounding of the bugle.</p> <p>2. They first seized the bell of arms and plundered the treasury. They then attacked government buildings - the jail, treasury, telegraph office, record room, bungalows – burning all records.</p> <p>3. Everything and everybody connected with the white man became a target.</p> <p>4. Proclamations in Hindi, Urdu and Persian were put up in the cities calling upon the population, both Hindus and Muslims, to unite, rise and exterminate the firangis</p>
14	Analyse the nationalist imageries related to 1857 revolt?
Ans	<p>1. The national movement in the twentieth century drew its inspiration from the events of 1857.</p> <p>2. It was celebrated as the First War of Independence in which all sections of the people of India came together to fight against imperial rule.</p> <p>3. Art and literature, as much as the writing of history, have helped in keeping alive the memory of 1857.</p> <p>4. The leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule.</p> <p>5. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last. Children in many parts of India grow up reading the lines</p>

	of Subhadra Kumari Chauhan: "Khoob lari mardani woh to Jhansi wali rani thi".
15	‘The life was gone out of the body’. Who said this statement and why?
Ans	<ol style="list-style-type: none"> 1. The widespread sense of grief and loss at the Nawab's exile was recorded by many contemporary observers. One of them wrote: "The life was gone out of the body". 2. The British government also wrongly assumed that Wajid Ali Shah was an unpopular ruler. On the contrary, he was widely loved, and when he left his beloved Lucknow, there were many who followed him all the way to Kanpur singing songs of lament
CASE STUDY/ SOURCE BASED QUESTIONS	
1	<p>Read the source given below and answer the questions that follows- (1+1+2=4)</p> <p>Ordinary life in extraordinary times</p> <p>What happened in the cities during the months of the revolt? How did people live through those months of tumult? How was normal life affected? Reports from different cities tell us about the breakdown in routine activities. Read these reports from the Delhi Urdu Akhbar, 14 June 1857: The same thing is true for vegetables and saag (spinach). People have been found to complain that even kaddu (pumpkin) and baingan (brinjal) cannot be found in the bazaars. Potatoes and arvi (yam) when available are of stale and rotten variety, stored from before by farsighted kunjras (vegetable growers). From the gardens inside the city some produce does reach a few places but the poor and the middle class can only lick their lips and watch them (as they are earmarked for the select).</p>

	<p>There is something else that needs attention which is causing a lot of damage to the people which is that the water-carriers have stopped filling water. Poor Shurfas (gentility) are seen carrying water in pails on their shoulders and only then the necessary household tasks such as cooking, etc. can take place. The halalkhors (righteous) have become haramkhors (corrupt), many mohallas have not been able to earn for several days and if this situation continues then decay, death and disease will combine together to spoil the city's air and an epidemic will spread all over the city and even to areas adjacent and around</p> <p>1. When 1857 revolt was started ?</p> <p>Ans. 1857 revolt was started on 10 May 1857.</p> <p>2. What things was true for vegetables during the month of the revolt?</p> <p>Ans. The same thing is true for vegetables and saag (spinach). People have been found to complain that even kaddu (pumpkin) and baingan (brinjal) cannot be found in the bazaars. Potatoes and arvi (yam) when available are of stale and rotten variety, stored from before by farsighted kunjras (vegetable growers)</p> <p>3. How was normal life affected during the month of revolt?</p> <p>Ans. Normal life was badly affected during the month of revolt. The things of daily use became scarce and many people began to die from hunger and thirst. The prize of vegetable was too high, these price are out of reach of the common people.</p>
2	<p>Read the source given below and answer the questions that follows – (1+1+2=4)</p> <p>The Azamgarh Proclamation, 25 August 1857</p> <p>Section III – Regarding Public Servants. It is not a secret thing, that under the British Government, natives employed in the civil and</p>

military services have little respect, low pay, and no manner of influence; and all the posts of dignity and emolument in both the departments are exclusively bestowed on Englishmen, ... Therefore, all the natives in the British service ought to be alive to their religion and interest, and abjuring their loyalty to the English, side with the Badshahi Government, and obtain salaries of 200 and 300 rupees a month for the present, and be entitled to high posts in the future. ...

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

1. What did the rebel proclamation repeatedly appeal for?

Ans. The rebel proclamation repeatedly appealed the unity of Hindus and Muslims. It also appealed that the Indians should take care of their religion and they should favour the Badshahi government.

2. What was the impact of the British rule on the artisans?

Ans. The Artisans were deprived of their employment as the old rulers and nobility declined. With the introduction of cheap machine-made goods of Britain, the artisans lost their overseas and Indian markets too. The native artisan was reduced to beggary.

3. 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. They had no decision making power or influence.
3	<p>Read the source given below and answer the questions that follows- (1+1+2=4)</p> <p>What the sepoys thought</p> <p>This is one of the arzis (petition or application) of rebel sepoys that have survived: A century ago the British arrived in Hindostan and gradually entertained troops in their service, and became masters of every state. Our forefathers have always served them, and we also entered their service ... By the mercy of God and with our assistance the British also conquered every place they liked, in which thousands of us, Hindostani men were sacrificed, but we never made any excuses or pretences nor revolted ...</p> <p>But in the year eighteen fifty seven the British issued an order that new cartridges and muskets which had arrived from England were to be issued; in the former of which the fats of cows and pigs were mixed; and also that attah of wheat mixed with powdered bones was to be eaten; and even distributed them in every Regiment of infantry, cavalry and artillery...</p> <p>They gave these cartridges to the sowars (mounted soldiers) of the 3rd Light Cavalry, and ordered them to bite them; the troopers objected to it, and said that they would never bite them, for if they did, their religion and faith would be destroyed ... upon this the British officers paraded the men of the 3 Regiments and having prepared 1,400 English soldiers, and other Battalions of European troops and Horse Artillery, surrounded them, and placing six guns before each of the infantry regiments, loaded the guns with grape and made 84 new troopers prisoners, and put them in jail with irons on them ...</p>

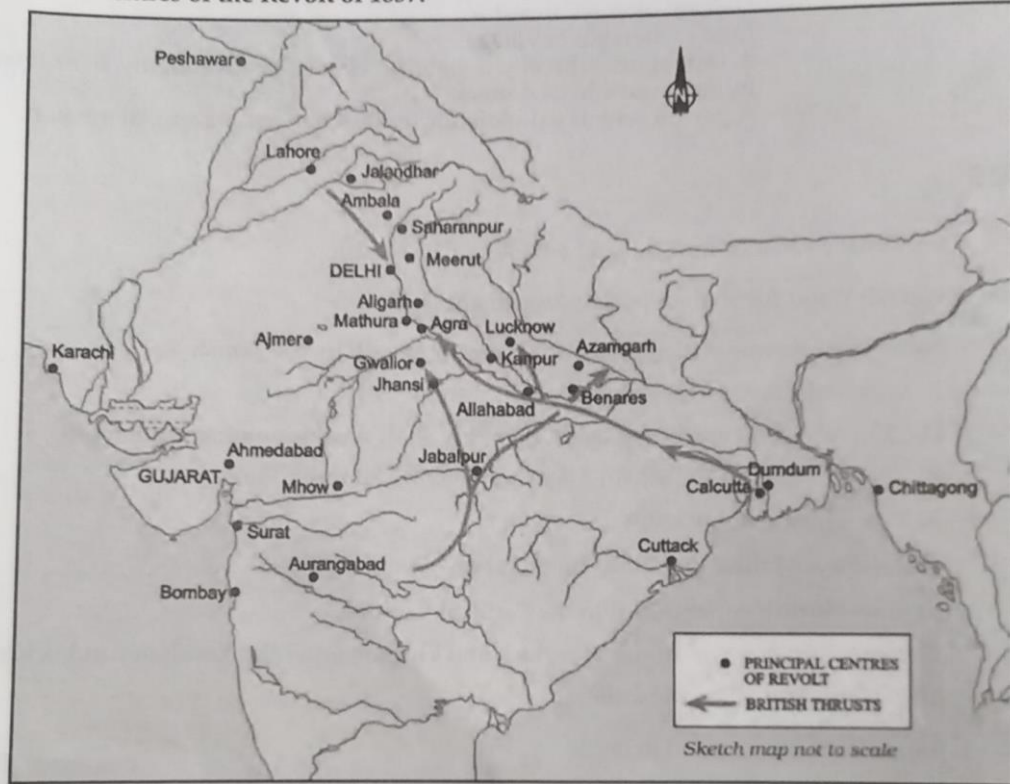
	<p>The reason that the sowars of the Cantonment were put into jail was that we should be frightened into biting the new cartridges. On this account we and all our country-men having united together, have fought the British for the preservation of our faith ... we have been compelled to make war for two years and the Rajahs and Chiefs who are with us in faith and religion, are still so, and have undergone all sorts of trouble; we have fought for two years in order that our faith and religion may not be polluted. If the religion of a Hindoo or Mussalman is lost, what remains in the world?</p> <p>1.What is the source of this passage?</p> <p>Ans. This is one of the arzis (petition or application) of rebel sepoy that have survived.</p> <p>2.What was the immediate cause of 1857 revolt?</p> <p>Ans. Use of new Enfield rifles with grease of cows and pigs.</p> <p>3.Why were the Indian Sepoys against the British?</p> <p>Ans. Indians sepoy were misbehaved by British officers on the basis of race.</p> <ul style="list-style-type: none"> • Less salary. • No promotion. • Use of new Enfield rifles.
8 MARKS QUESTION ANSWERS	
1	What were the social, economical religious and military causes of 1857 revolt?
Ans	<p>Economic Causes :-</p> <p>(a) Drain of wealth</p> <p>(b) Destruction of Indian industries, trade & commerce.</p> <p>(c) Exorbitant rate of land revenue.</p> <p>(d) Resumption of Inami or rent-free lands.</p>

	<p>(e) Unemployment and poverty among the masses.</p> <p>Social Causes :-</p> <p>(a) Maltreatment of the Indians.</p> <p>(b) Interference in the social life of Indians.</p> <p>(c) Spread of Western Education.</p> <p>(d) propagation of Christianity.</p> <p>Military Causes :-</p> <p>(a) Unrest among the Indian soldiers.</p> <p>(b) Increase ratio of Indian soldiers.</p> <p>(c) faulty distribution of troops.</p> <p>(d) General Service Enlistment Act.</p> <p>(e) Greased cartridges</p> <p>ANY OTHER RELAVANT POINTS</p>
2	Describe the pattern of 1857 revolt?
Ans	<ol style="list-style-type: none"> 1. The revolt spread from one city to another city . 2. The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle. 3. They seized the bell of the arms and plundered the treasury. 4. They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records. 5. Everything and everybody connected with the white man became a target. 6. In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels 7. They issued proclamation in hindi , urdu and persian . 8. All sections of the society participated – sepoy / traders / peasents.

	<p>9. Major cities were Delhi , Kanpur , lucknow , and Bareilly. Patterns of revolt was same in different places.</p> <p>10.It shows there was planning and coordination in revolt.</p> <p>11.There was communication between sepoy and various cantonments . Sepoys were taking decisions collectively in panchayats in police lines</p> <p>ANY OTHER RELAVANT POINTS</p>
3	Why peasants Taluqdars, sepoy ,zamindar joined revolt in awadh
Ans	<ol style="list-style-type: none"> 1. Annexation of awadh displaced nawab. 2. Talukdars were disarmed and their forts destroyed 3. Talukdars were evicted from lands 4. Revenue demand increased .burden of demand on peasants increased 5. Peasants joined revolt in support of Taluqdars because Talukdars were generous .They helped peasantsin needs .They issue loan at the time of festivals 6. British overassessed the revenue 7. Method of revenue was inflexible 8. No help in hardship and needs and festival 9. Taluqdars were loyal to the Nawab of Awadh.They joined army of Begum Hazratmahal. 10.Mostly Sepoys were recruited from villages of awadh 11.Sepoys were discontent due to low pays and no leave 12.British officer have sense of superiority 13.They treat sepoy as inferiors abuse physical violence 14.Use of greased cartridges 15.The large Majority of sepoy of Bengal army were recruited from Awadh And eastern UP

	<p>16. Mostly sepoys were brahmans or upper caste .</p> <p>17. Awadh was called Nursery of the Bengal army</p> <p>18. Family members of sepoys living in rural area or villages of awadh .whenever sepoy revolt they join rebellion</p> <p>ANY OTHER RELAVANT POINTS</p>
4	<p>“A cherry that will drop into our mouth one day” –Explain the statement ?</p>
Ans	<ol style="list-style-type: none"> 1. In 1851, Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day” and five years later in 1856 it was annexed to the British Empire in allegation of misgovernment. 2. The Subsidiary Alliance had been imposed on Awadh in 1801. 3. The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British. 4. Deprived of his armed forces the nawab became increasingly dependent on the British to maintain law and order within the kingdom. 5. He could no longer assert control over the rebellious chief and taluqdars. 6. British were interested in Awadh due to its productive land and ideal for market of upper part of india <p>ANY OTHER RELAVANT POINTS</p>
	<p>Map Question</p>

Main centres of the Revolt of 1857:



THEME -11

Mahatma Gandhi and the Nationalist Movement

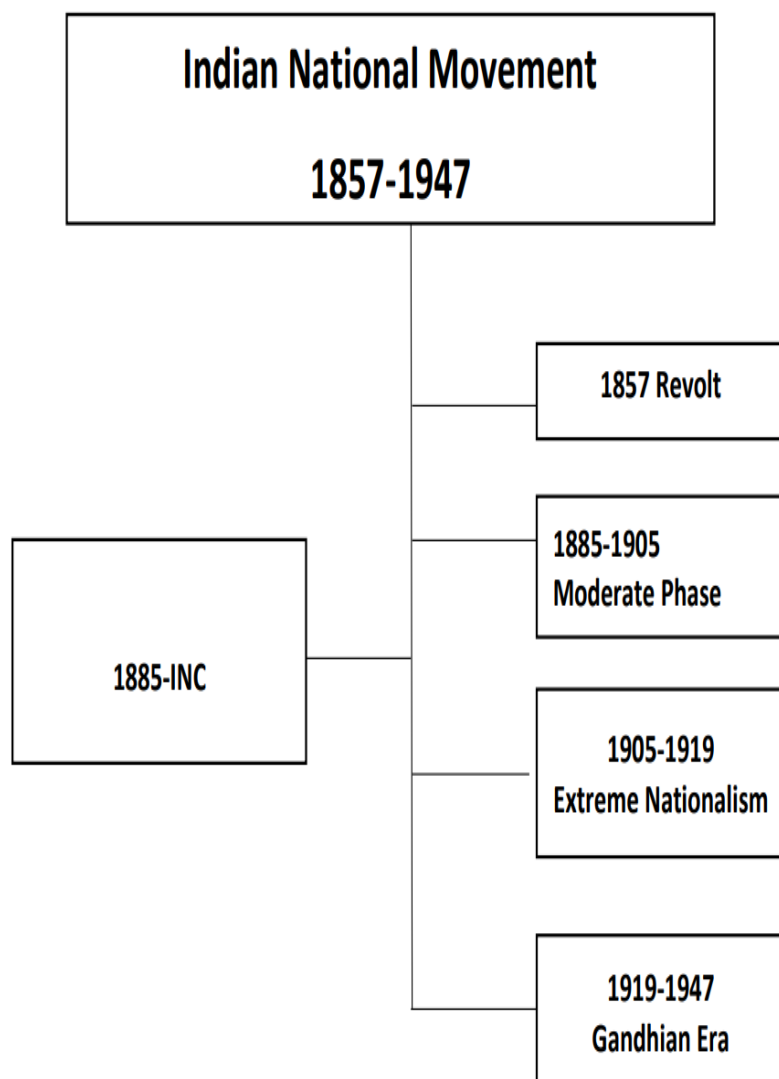
KEY CONCEPT :

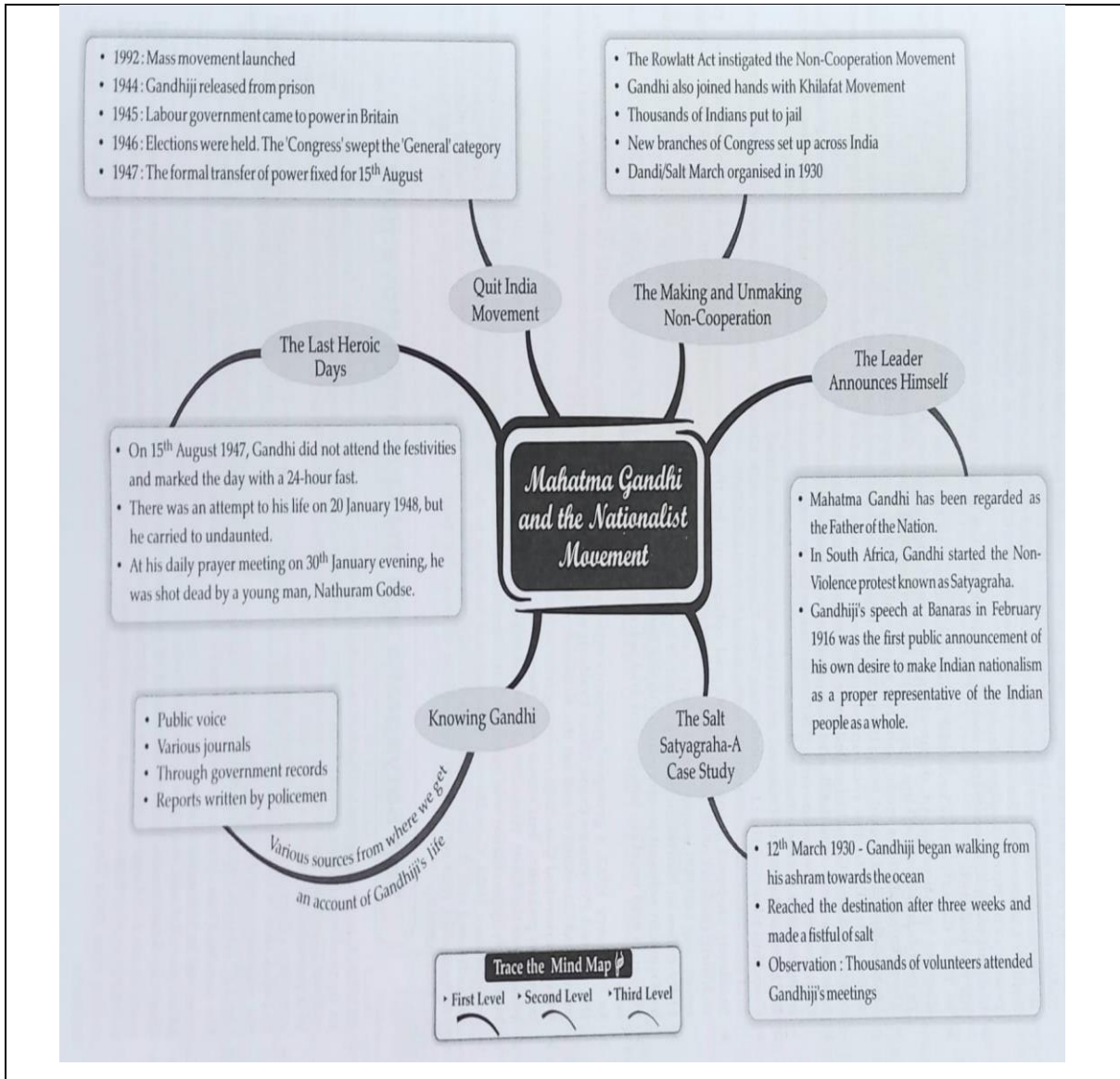
This chapter analyses Gandhiji's activities in India during the crucial period 1915-1948. It explores his interactions with different sections of the Indian society and the popular struggle that he inspired and led. It introduces different kinds of sources that historians use in reconstructing the career of a leader and of the social movements that he was associated with.

Moderates: -Those who preferred a more gradual and persuasive approach.

Radicals: - Those who prefer quick response and changes.

Extremists: -Those who preferred violent methods.





MAJOR EVENTS DURING GANDHIAN ERA

Year	Events
1915	Gandhiji returned to India after spending two decades in South Africa
1916	His first major public appearance at Banaras Hindu University
1917	Satyagraha at Champaran in Bihar
1918	Ahmedabad and Kheda Satyagraha
1919	Gandhiji called for a country wide campaign against the "Rowlatt Act"
1920	He called for Non-Cooperation against British Rule and joined hands with the Khilafat movement.
1922	Non-cooperation movement was suspended after Chauri-Chaura incident
1924	- He was released from prison and devoted for promotion of khadi, abolition of untouchability, Hindu-Muslim unity etc.
1928	Arrival of Simon Commission and Gandhiji's re-entry in politics.
1929	Lahore Session of Congress and Poorna swaraj Declaration by Congress
1930	Celebrated 26th January 1930 as Independence Day by Congress and Salt Satyagraha. First Round Table conference-
1931	Gandhi-Irwin Pact, 2nd Round Table. Gandhi attended but failed
1935	Government of India Act
1937	Provincial Election, Congress formed ministries in 8 out of 11 provinces.
1939	World War II broke out, Individual Satyagraha.
1940	Two Nation Theory put forward by Jinnah.
1942	Failure of Cripps Mission and Quit India Movement
1946	Failure of Cabinet Mission, Direct Action Day and Communal riots in Bengal, Bihar, U.P and Punjab.
1947	Mountbatten was appointed as viceroy. Formal transfer of power, announcement of partition and India got her independence. Gandhiji was at Calcutta and undertook a 24 hour fast.
1948	On 30th January Gandhiji was shot dead by Nathuram Godse.

BRIEF NOTES:

- ❖ In 1905, Bengal, the biggest province of British India and included Bihar and some parts of Orissa, was partitioned by Viceroy Curzon. It enraged people all over India. Both the Moderates and the Radicals unitedly opposed the British action. This led to the birth of the Swadeshi Movement, which boycotted British institutions and goods.

- ❖ An important development came in 1906 with the formation of the All India Muslim League at Dacca. The founder members of the League were Muslim landlords and nawabs. They supported the partition of Bengal and demanded for separate electorates for Muslims.
- ❖ However, in the year 1916, the Congress and the Muslim League decided to work together for representative government in the country.
- ❖ The growth of mass nationalism began to take place after 1919. Peasants, tribals, students and women became involved in the struggle against the British rule.
- ❖ Mahatma Gandhi emerged as a mass leader. He, first of all, toured the entire country in order to understand the people, their needs and the overall situation.
- ❖ Afterwards, he led to local movements in Champaran, Kheda and Ahmedabad in which he got immense success.
- ❖ In 1919 Gandhiji started Satyagraha Movement against the Rowlett Act that the British had just passed. The Act curbed fundamental rights such as the freedom of expression and strengthened the police powers.
- ❖ In April 1919, there were a number of demonstrations and hartals in the country against this Act. The government used hartal measures to suppress them. The Jallianwala Bagh atrocities in Amritsar on Baishakhi Day were a part of this suppression.
- ❖ In the year 1920, the British did another wrong known as khilafat movement. The British imposed a harsh treaty on the Turkish Sultan also known as Khalifa. This enraged Muslims and Khalifa agitation started under the leadership of Mohammad Ali and Shaukat Ali. They wished to initiate a full-fledged Non-Cooperation Movement. Gandhiji supported their call and urged the congress to campaign against Jallianwala massacre, and demand swaraj.

- ❖ During the years 1921-22, the Non-Cooperation Movement gained momentum because it got a wide support. However, it was abruptly called off by Mahatma Gandhi when on February 1922 a crowd of peasants set fire to a police station in Chauri Chaura. twenty two policemen were killed on that day. It hurt Mahatma Gandhi because he had never thought that people would go violent. He always wished to drive away the British by violent methods.
- ❖ The Congress now resolved to fight for Purna Swaraj (complete independence under the presidentship of Jawaharlal Nehru.
- ❖ Now efforts began to be made in this direction. In 1930, Gandhiji started Dandi March against the Salt Law. He got immense support from the people.
- ❖ The combined struggles of the Indian people bore fruit when the Government of India Act of 1935 prescribed provincial autonomy and the government announced elections to the provincial legislatures in 1937.
- ❖ In September 1939, the Second World War broke out. The Congress leaders were ready to support the British war effort. But in return they wanted independence after the war. The British refused to concede the demand.
- ❖ A new phase of movement popularly known as Quit India Movement was initiated in August 1942 under the leadership of Mahatma Gandhi. As a result prominent leaders were jailed at once. But the movement spread.
- ❖ In between these events the Muslim League began to demand independent states for Muslims in the north-western and eastern areas of the country. Mahatma Gandhi was not in favour of this.

- ❖ The League began to think that Muslims were a minority and they would always have to play second fiddle in any democratic structure. The Congress's rejection of the League's desire to form a joint Congress-League government in the United Provinces in 1937 further annoyed the League.
- ❖ In 1945, the British opened negotiations between the Congress, the League and themselves for the independence of India. The talks failed because the League then wanted Pakistan.
- ❖ In March 1946, the British cabinet sent a three-member mission to Delhi to examine the League's demand for Pakistan and to suggest a suitable political framework for a free India.
- ❖ The Mission suggested that India should remain united and constitute itself as a loose confederation with some autonomy for Muslim majority areas. Neither the Congress nor the League agreed to it. Now, partition of India became inevitable.
- ❖ Finally, Pakistan came into existence. The violence of partition shook both the newly-independent countries—India and Pakistan. It marred the joy of independence.

Beginning of Gandhian Era:

- ❖ Mahatma Gandhi is regarded as the father of Indian nation.
- ❖ Gandhi came back to India in January 1915 after leading successful struggle against discriminatory and oppressive policy of British in South Africa. For the first time, Gandhi started Satyagraha in South Africa (non-violent protest) and promoted harmony between different religious communities.
- ❖ Swadeshi Movement greatly broadened National Movements appeal among middle classes.

- ❖ Gandhiji's first major public appearance in India was at opening of Banaras Hindu University (BHU) in 1916. During his speech, Gandhiji charged the Indian elite with a lack of concern for the labouring poor sections of our society.
- ❖ Gandhiji said "There can be no spirit of self-government if we take away or allow other to ' take away from the peasant almost the whole result of their labour."
- ❖ He wanted that Indian National Movement should represent Indian people as a whole.

EXPERIMENTS OF GANDHIJI

1917, Gandhiji successfully led Champaran Movement.(seek security of the peasants and their freedom to cultivate crop of their choice).

1918 Textile mill workers in Ahmedabad
(demanding for better working conditions)

1918 Remission of taxes in Kheda.(peasant movement)

Gandhi as a People's Leader:

- ❖ Gandhiji made the freedom struggle and National Movement representative of masses. Movement transcended from elite to peasants, working class and encompassed every section of society. People started venerating Gandhiji referring to him as 'Mahatma'. People started appreciating the fact that Gandhiji lived like them, dressed like them, spoke their language, stand with them, empathise with them, and identified with them.

- ❖ Gandhiji went among the people in simple dhoti or loincloth. He spent some part of each day working on Charkha and encouraged other nationalist to do likewise. The act of spinning helped in breaking traditional caste system and distinction between mental labour and manual labour.
- ❖ Gandhiji appealed to peasants as saviour who can save them from oppressive taxes, officials and restore dignity and autonomy to their lives. Gandhiji ascetic lifestyle and love of working with hand, a deep empathy for poor and peasant won him followers irrespective of caste, creed and religion.
- ❖ A series of Praja Mandal were established to promote the nationalist creed in the princely states. Gandhiji stressed the use of mother tongue in communication, as the provincial Congress Committees were based on linguistic region. Many industrialists, entrepreneurs, businessmen started supporting Congress and Gandhiji.
- ❖ Mahatma Gandhi was released from prison in 1924 and now choose to devote his attention to the promotion of home spun khadi and the abolition of untouchability. He believed that India need to be free from evils of untouchability, child marriage, to cultivate a genuine tolerance for one another and religious harmony.
- ❖ He stressed the Indian's need to be self-reliant on the economic front, so he promoted Khadi and was against mill-made clothes.

Background of National Movements in India:

- ❖ In 1917, **Gandhiji successfully led Champaran Movement.** Through this movement he wanted to seek security of the peasants and their freedom to cultivate crop of their choice. In 1918, he led a strike demanding for better working conditions for the **textile mill workers in Ahmedabad** and other peasant movement asking the state for the

remission of taxes in Kheda. During the First World War (1914-18), the British government instituted censorship of the

- ❖ Press and permitted detention without trial. At the recommendation of Rowlatt Committee, these policies were continued. So in response to it Gandhiji called for nationwide **campaign against Rowlatt Act** and Bandh were observed.
- ❖ In Punjab opposition was quite intense, Gandhiji was detained while going to Punjab and many other local Congress leaders were also arrested. In **April 1919**, repressive policy took very ugly and tremendous turn when British Brigadier Dyer ordered his troops to fire on peaceful assembly **at Jallianwalah Bagh in Amritsar**. In this incident more than 400 people died. This shocked the nation and very deep resentment and anger was brewing inside Indians.
- ❖ It was the Rowlatt Satyagraha that made Gandhiji a true national leader. Emboldened by its success, **Gandhiji called for campaign of non-cooperation with British rule**. Indians were asked to renunciate all voluntary associations with British government. Gandhiji believed if non-cooperation was carried effectively, British would leave the country within a year.

Khilafat and Non-Cooperation Movement:

- ❖ To further strengthen the movement and unity among fellow Indians he joined hand with Khilafat Movement. Khilafat Movement was led by Mohammad Ali and Shaukat Ali and it demanded restoration of the respect of the Caliphate.
- ❖ According to Gandhiji by intermixing of Non-Cooperation and Khilafat Movement, the two major religious communities i.e. Hindus and Muslims could collectively bring an end to colonial rule.

- ❖ Students refused to go to schools, colleges, lawyers stopped to going courts, working class went on strike, tribes in Andhra Pradesh violated forest laws and farmers in Awadh stopped paying taxes.
- ❖ In **February 1922, Gandhiji called off Non-Cooperation Movement** due to untowards incident of burning of police stations in Chauri Chaura in which several constables were burnt to death.
- ❖ During the Non-Cooperation Movement, thousands of Indians were put in jail and Gandhiji was arrested in March in 1922, charged with sedition and awarded him six years of imprisonment.

The Salt Satyagraha:

- ❖ In year 1928, there was Anti-Simon Commission Movement in which Lala Lajpat Rai was brutally lathicharged and later he succumbed to it. In year 1928, another famous Bordoli Satyagraha took place. So again by the year 1928 political activism started brewing in India.
- ❖ In 1929, Congress session was held at Lahore and Nehru was elected as its President. In this session “Purna Swaraj” was proclaimed as motto, and on 26th January, 1930 Republic day was observed.

Dandi (Salt) March:

- ❖ After Republic day observance, Gandhiji announced his plan of march to break salt law. This law was widely disliked by Indians, as it gave state a monopoly in manufacture and sale of salt.
- ❖ **On 12th March, 1930 Gandhiji began his march** from ashram to ocean. He reached to shore and made a salt and thereby making himself criminal in sight of law. Many parallel salt marches were undertook during this time in other parts of the country.
- ❖ Movement was supported by peasants, working class, factory workers, lawyers and even Indian officials in British government supported it and left their jobs.

- ❖ Lawyer boycotted the courts, peasants stopped paying taxes and tribal broke forest laws. There were strikes in factories or mills.
- ❖ The government responded by detaining the dissenters or Satvagrahis. 60000 Indians were arrested and various high rank leaders of Congress including Gandhiji were arrested.

Significance of Dandi March:

Dandi March was very significant for at least three reasons:

- It brought Mahatma Gandhi and India to attention of the world.
 - It was the first National Movement in which women participation was really very notable. Kamladevi Chattopadhyay, a socialist leader persuaded Gandhi not to restrict movement to men alone. Many women including Kamladevi broke salt and liquor laws and courted arrest.
 - Third and most significant was that this movement forced the British to realise that their Raj would not last forever and they need to devolve some power to Indians.
- ❖ **In January, 1931 Gandhi-Irwin pact.** Through this pact Civil Disobedience Movement would be called off, political prisoner will be released and salt manufacturers can make salt near coast. This pact was criticised by radical nationalist, as Gandhiji was unable to obtain commitment of political Independence for Indians.
 - ❖ In later part of **1931, Gandhiji went to attend Second Round Table** Conference as representative of Congress and he said his party represent all of India but his claim was countered by Muslim league, Princely states and BR
 - ❖ So, this conference remained inconclusive. Gandhiji returned to India dejected and resume Civil Disobedience Movement.
 - ❖ **In 1935, a Government of India Act** came and it promised some part of representative government. Two years later, elections were held and out

of 11 provinces in 8 provinces Congress government were formed.

However in 1939, Congress government resigned from office as British declined their offer of cooperation in the war in lieu of granting freedom to India after the end of war.

- ❖ In 1940 and 1941 Congress organised individual Satyagraha to pressure the government.
- ❖ In 1940, Muslim league passed the resolution demanding autonomy for the Muslim-majority areas of the subcontinent.
- ❖ In 1942, Prime Minister Winston Churchill sent a mission under Stafford Cripps to India to try and forge a compromise with Congress and Gandhiji.

Quit India Movement:

- ❖ After the failure of Cripps Mission, Gandhiji started Quit India Movement in August, 1948 from Bombay. Immediately, Gandhiji and other senior leaders were arrested, but younger activists organised strikes and acts of sabotage all over the country.
- ❖ Quit India Movement being a Mass Movement brought into its ambit hundreds of thousand of ordinary citizens and youths left their colleges and went to jail. In June, 1944 Gandhiji was released from prison, later he held series of meeting with Jinnah to sort out the differences.
- ❖ In 1945, labour government came to power in England and committed itself to grant Independence to India.
- ❖ In 1946, Cabinet Mission came but it failed in getting Congress and the Muslim League agreed on federal system which would have kept India united and autonomy would have been granted to provinces to a certain extent.
- ❖ After failing of talks Jinnah called for direct action day to press demand for Pakistan.

- ❖ In February 1947, Viceroy Lord Mountbatten replaced Wavell. He called for one last round of talk and when talks were inconclusive he announced India would be freed and it will be divided. Finally on 15th August, 1947, power was transferred to India.

The Last Heroic Days of Mahatma Gandhi:

- ❖ Gandhiji marked the day of Independence with a 24 hour fast. The freedom struggle ended with division of country and Hindus and Muslims seeking each others life.
- ❖ In the months of September and October Gandhiji went around hospitals and refugee camps giving consolation to people. He appealed to Sikhs, the Hindus and Muslims to forget the past and to extend the hand of friendship, cooperation and peace.
- ❖ At the backing of Gandhiji and Nehru, Congress passed resolution on the right of minorities. It further said party had never accepted partition but it has been forced on it.
- ❖ Congress said India will be a democratic secular country, every citizen will be equal. Congress tried to assure the minorities in India that their rights will be protected in India.

Knowing Mahatma Gandhi:

There are different sources from which history of the National Movement and the political career of Gandhiji can be reconstructed.

- ❖ **Writing and speeches** of Mahatma Gandhi and his contemporaries were important source for knowing the events. Though there is a difference, speech were meant for public while private letter were meant to express emotions and thinking that cannot be expressed publicly.
- ❖ **Many letters written** to individuals were personal but they were also meant for the public. The language of letter was shaped by the awareness

that it might be published, so it often prevent people from expressing their opinion freely.

- ❖ **Autobiographies** give us an account of past, but one need to be careful while reading and interpreting it. They are written on the basis of memory of author.
- ❖ **Government records**, official letters were also important source for knowing the history. But it also have limitations as these were mostly biased so it needs to be interpreted carefully.
- ❖ **Newspapers** in English and other Vernacular languages tracked Gandhiji's movement, National Movement and sentiment of Indians regarding freedom movement and Gandhiji. Newspaper should not be seen as unprejudiced as they were published by people who had their own political opinions and views.

1 MARK QUESTION & ANSWERS

1	<p>When did the Jallianwala Bagh incident occur?</p> <p>a. April 1909</p> <p>b. April 1929</p> <p>c. April 1939</p> <p>d. April 1919</p>
Ans	d. April 1919
2	<p>When did Gandhiji started Dandi March from Sabamati?</p> <p>a. July 18, 1942</p> <p>b. March 12, 1930</p> <p>c. December 13, 1887</p> <p>d. January 1, 1912</p>
Ans	b. March 12, 1930
3	<p>Consider the following events</p> <p>1. Cabinet mission</p>

	<p>2. Cripps mission</p> <p>3. Khilafat movement</p> <p>4. Pakistan resolution</p> <p>The correct chronological order of these events is :</p> <p>a. 4,3,2,1</p> <p>b. 3,4,1,2</p> <p>c. 3,4,1,2</p> <p>d. 3,4,2,1</p>
Ans	d.3,4,2,1
4	<p>Who was Mahatma Gandhi's political mentor in india?</p> <p>a. Rabindranath Tagore</p> <p>b. Gopal Krishna gokhale</p> <p>c. Sri aurobindo</p> <p>d. Swami Vivekananda</p>
Ans	b.Gopal Krishna gokhale
5	<p>Who wrote Mahatma Gandhi's biography?</p> <p>a. C.R.Das</p> <p>b. Krishna Pillai</p> <p>c. J.M.Senguta</p> <p>d. D.G.Tendulkar</p>
Ans	d.D.G.Tendulkar
6	Identify the Historical event shown in the picture



	<p>a. Quit India Movement</p> <p>b. Dandi march</p> <p>c. Khilafat movement</p> <p>d. Non-cooperation movement</p>
Ans	b.Dandi march
7	Who were Lal-Bal-Pal?
Ans	All three were early extremist leaders, who led the nation-wide Nationalist movement. Lal-Lala lajpat Rai, Bal- Bal Ganga dhar Tilak and Pal- Bipin Chandra Pal.
8	What is meant by Rowlatt Act(1919)?
Ans	Anybody could be arrested on the basis of suspicion and put in prison without trial. This Act was made by Rowlatt to suppress the freedom struggle.
9	Why was charkha chosen as a national symbol?
Ans	1- Symbol of self-reliance and self confidence. 2. Source of employment for thousands of poor and unemployed
10	Observe the picture carefully and identify the correct answer



- a. First round table conference
- b. Second round table conference
- c. Third round table conference
- d. Partition of the country

Ans b. Second round table conference

11 **What was the significance of Lahore Session of Congress?**

- Ans
- 1- Declaration of poorna Swaraj as the main objective of Congress.
 - 2- 26 January 1930 to be celebrated as Independence Day

12 **Describe the Gandhi -Irwin Pact of 1931?**

- Ans
- 1- Gandhiji postponed Civil Disobedience movement.
 - 2- Irwin agreed to release all prisoners and allowed to make salt along the coast.
 - 3- Gandhiji agreed to go to second round table conference

13 **Dandi march brought forward _____**

- a. Non-cooperation movement
- b. Civil disobedience movement
- c. Quit india movement
- d. Rowlatt Satyagraha

Ans b. Civil disobedience movement

14 **With whom was Mahatma Gandhi compared to his demise?**

- a. Abraham Lincoln
- b. Martin luther king
- c. George Washington

	d. Karl Marx
Ans	a. Abraham Lincoln
	3 MARKS QUESTION ANSWERS
1	Why did Gandhiji start Non-cooperation Movement? Why was it withdrawn?
Ans	To oppose Rowlatt Act. - To undo the injustice done at Jalianwala Bagh. - To support the Khilafat Movement. - To attend Swaraj. - Violence at Chauri-Chaura - He withdrew non co-operation movement because of the incident of Chauri-Chaura - Gandhiji believed in non-violence.
2	Explain the significance of Dandi March?
Ans	1. Violation of Salt law- a monopoly of British and manufacturing of salt. 2. Large scale participation of women. 3. Civil law violated across large part of India
3	What was the problem of separate electorates? What was the disagreement between Congress and Dalits on this issue? Finally what solution to be of this issue?
Ans	Demand of separate electorates by the Dalits in which they wanted reservation in separate Electorates like Muslims. In 1931 in the second Round Table Conference Dalit leader, Dr.B.R.Ambedkar said Congress does not represent the Dalits. - He said Dalits are socially and economically backward. By separate electorate, they can put demands of their rights. - Gandhiji opposed the separate electorates. - Finally, Congress gave separate electorates to Dalits within the Congress.
4	When and where was 'Poorna Swaraj' formally proclaimed?
Ans	The demand for Poorna Swaraj was formally proclaimed by Indian National Congress at its Lahore Session in December 1929. This

	session was presided over by Pt. Jawaharlal Nehru, and decided to celebrate 26 January as Independence day
5	Why and when did the Simon Commission come to India? Why was the Simon Commission opposed?
Ans	The Simon Commission visited India in 1928 to enquire about the conditions that prevailed in India. The Simon Commission was opposed as it had all members from the white community and had no members from India which was quite insulting to the Indians. So, all the people of India opposed the Simon Commission in 1928
6	The Salt March of Gandhiji was notable for at least three reasons. mention these three reasons?
Ans	<p>The Salt March (Dandi March) of Gandhiji was notable because of the following three reasons:</p> <ol style="list-style-type: none"> 1. By leading the Salt March. Mahatma Gandhi became very popular in the world. He got world attention as his march was widely covered by the European and American Press. 2. This Salt March was the first nationalist activity in which women had participated enthusiastically. They joined the march in large numbers. In fact, Gandhiji had allowed the women to participate in his Dandi March on the persuasion of Kamaladevi Chattopadhyay, a socialist activist. 3. The Salt March made the British realize for the first time that their rule in India would not last forever. They had understood that they would have to decentralize their power by involving Indians in the administration
	CASE STUDY/ SOURCE BASED QUESTIONS
1	<p>Read the following passages and answer the questions that follow:</p> <p>Charkha as a National Symbol</p>

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labor. He saw the charkha as a symbol of human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on “saving labor”, till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labor, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all. Young India, 13 November 1924 Khaddar does not seek to destroy all machinery but it does regulate its cause and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

Young India, 17 March 1927

1. Why was Mahatma Gandhi critical of machines?

Ans: Mahatma Gandhi was critical of the machines because they enslaved human-beings and displaced labor.

2. Why did Mahatma Gandhi give so much importance to Charkha (spinning wheel)?

Ans: Mahatma Gandhi gave much importance to Charkha (spinning wheel). He considered Charkha as a symbol of a self-reliant society. According to Gandhiji, It signified manual labor. It also provided the poor with supplementary income.

3. In the views of Gandhiji, what would be the impact on the poor if the machines saved labor? How it will benefit the rich (capitalist)?

Ans: Gandhiji was against the craze for machinery. He did not consider

	<p>machines justified on the plea that they saved labor. He was critical of machines because they left thousands of people without work. They made many people die of starvation. Not only this, the machines will lead to the concentration of wealth in the hands of a few capitalists.</p>
2	<p>Read the following passages and answer the questions that follow:</p> <p>Separate Electorates</p> <p>In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes, Ambedkar wrote: Here is a class that is undoubtedly not in a position to sustain itself in the struggle for existence. The religion, to which they are tied; instead of providing them an honorable place, brands them as lepers, not fit for ordinary intercourse. Economically, it is a class entirely dependent upon the high-caste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed by reason of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any opportunity to rise in the scale of life. In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so handicapped to succeed in the struggle for life against organized tyranny, some share of political power in order that it may protect itself is a paramount necessity.</p> <p>1.What were the arguments of Mahatma Gandhi against the Separate Electorates? Give any one arguments.</p> <p>Ans:Mahatma Gandhi stated that the provision of a Separate Electorate would permanently segregate the depressed classes from the mainstream of the society.</p> <p>2.How has Dr. B.R. Ambedkar described the social and economic condition of the Dalits?</p>

Ans: According to Dr. B.R. Ambedkar, the depressed classes were not in a position to sustain themselves. They do not have an honorable place in society. They are hated like lepers. They are dependent on the upper castes to earn their daily bread.

3. What did he want for the protection of the Dalits? For it, what did he propose?

Ans: He sought some share in the political power for the depressed classes. It would help them get protection. So he moved a resolution in Constituent Assembly seeking separate electorates for the depressed people of India.

3 **Read the following passages and answer the questions that follow:**

“Tomorrow we shall break the salt law”

On 5 April 1930, Mahatma Gandhi spoke at Dandi: When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumor that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilized man who feels ashamed to do anything which his neighbors would disapprove of. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the

	<p>Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party. What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.</p> <p>1. Where and how did Gandhiji break the Salt Law? Ans: Gandhi broke the Salt Law at Dandi on the coast of the sea. He made a fistful of salt from seawater</p> <p>2. What was the mental condition of Gandhiji before the Dandi March? Was he proved right? Ans: Gandhiji felt uncertain if he would be allowed to reach Dandi. There was a rumor that he might be arrested.</p> <p>3. Why did Gandhiji praise the British Government? Ans: Gandhiji praised the British Government because it was refined and civilized. It did not have the courage to arrest Gandhi's army of peace. Therefore, Gandhiji compared the British Government to a civilized gentleman who felt ashamed to do anything that his neighbors did not approve of.</p>
8 MARKS QUESTION ANSWERS	
1	How did Gandhiji transform National Movement into mass movement?
Ans	<ol style="list-style-type: none"> 1. Simple lifestyle- Gandhi ji's simple lifestyle and magnetic personality was also a reason 2. Use of Hindi for communication- Gandhi ji used Hindi or language of ordinary people.

	<p>3. Role of Gandhiji in three mass movement.- Three movements he started in india in the period of 1916-1918 made peple aware of the idea of satyagrah</p> <p>4. Emphasis on Truth and non-violence-Truth Non Violence was his powerful weapon.</p> <p>5. Swadeshi, boycott and Swaraj.- Gandhi ji Emphasized on swadeshi, boycott and Swaraj and focus on self reliant</p> <p>6. Importance on Charkha and Khadi.-</p> <p>7. Upliftment of women, poor down trodden.- Gandhi ji also work for discriminated group of society.</p> <p>8. Hindu-Muslim unity- Gandhi ji's commitment to unify hindu and muslim helped unify the whole country</p> <p>9. Abolition of untouchability.- His social reforms like fighting against untouchability is also a major reason</p> <p style="text-align: right;">ANY OTHER RELAVANT POINTS</p>
2	<p>The Quit India Movement was truly a mass movement". Justify this statement.</p>
Ans	<p>Due to the failure of the Cripps mission, Gandhiji decided to launch his third major movement against British rule. This was called Quit India Movement. This was to be a mass struggle on non violent lines under leadership of Gandhiji.</p> <p>1. The Next day of the approval of Quit India Movement resolution. Gandhi and other main congress leaders were arrested. But the younger activist organized demonstrations and strike in factories, schools and colleges in all parts of the country.</p> <p>2. Particularly active in the underground resistance were socialist members of the congress such as Jaya Prakash Narain and Ram</p>

	<p>Manohar Lohia, Aruna Asif Ali. In some areas such as Satara and Midnapur “Independent governments were proclaimed.</p> <p>3. The movement took the form of a violent outbreak. The government succeeded in crushing the movement yet it took more than 12 months to suppress this rebellion. By Analyzing above mentioned incidences it can be said that the Quit India Movement was truly a mass movement. It brought into its ambit hundreds of thousands of ordinary people. It brought the nationalist feelings among the youth to such a stage that the day was not far off when the British would have to Quit India</p> <p style="text-align: right;">ANY OTHER RELAVANT POINTS</p>
3	How did Gandhiji transform National Movement into mass movement?
Ans	<ol style="list-style-type: none"> 1. Simple lifestyle 2. Use of Hindi for communication 3. Role of Gandhiji in three mass movements. 4. Emphasis on Truth and non-violence 5. swadeshi, boycott, and Swaraj. 6. Importance on Charkha and Khadi. 7. Upliftment of women, poor down trodden. 8. Hindu-Muslim unity 9. Abolition of untouchability. 10. Balancing each and every section of society <p style="text-align: right;">ANY OTHER RELAVANT POINTS</p>
4	<p>“Where ever Gandhiji went, rumours spread of his miraculous power.”</p> <p>Explain with examples.</p>
Ans	<ol style="list-style-type: none"> 1. The ascetic life style 2. Use of dhoti and charkha

	<p>3. Use of Hindi for communication made Gandhiji very popular.</p> <p>4. Where ever he went rumors spread of his miraculous powers. a- Sent by King to redress the grievances of the farmers. b- Had the power to overrule all local officials. Gandhiji was superior to the British.</p> <p>5. Fight against untouchability</p> <p style="text-align: right;">ANY OTHER RELAVANT POINTS</p>
5	“Salt march marked a critical important stage in the progress of the anti-imperialist struggle” - Explain.
Ans	<p>1. On 26 January 1930, “Independence Day” was observed, with the national flag being hoisted in different venues, and patriotic songs being sung.</p> <p>2. Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state a monopoly in the manufacture and sale of salt.</p> <p>3. His picking on the salt monopoly was another illustration of Gandhiji’s tactical wisdom. For in every Indian household, salt was indispensable; yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price.</p> <p>4. The state monopoly over salt was deeply unpopular; by making it his target, Gandhi hoped to mobilize a wider discontent against British rule 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean.</p> <p>5. He reached his destination three weeks later, making a fistful of salt as he did and thereby making himself a criminal in the eyes of the law as he has broken the salt law.</p>

	<p>6. Meanwhile, parallel salt marches were being conducted in other parts of the country.</p> <p>7. For Swaraj, Hindus, Muslims, Parsis and Sikhs were united</p> <p>8. These are the steps towards Swaraj.</p> <p>9. The Salt March was notable for at least three reasons. First, it was this event that first brought Mahatma Gandhi to world attention. The march was widely covered by the European and American press</p> <p>10. Second, it was the first nationalist activity in which women participated in large numbers.</p> <p>11. Third, and perhaps most significant, it was the Salt March which forced upon the British the realization that their Raj would not last forever, and that they would have to devolve some power to the Indian.</p> <p style="text-align: right;">ANY OTHER RELAVANT POINTS</p>
6	<p>Explain how the coming of Gandhiji broadened the base of the Indian National Movement.</p>
Ans	<p>Base of Indian National Movement broadened under Gandhiji:</p> <ol style="list-style-type: none"> 1. Gandhiji as people's leader: It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers, and artisans also participated. 2. He identified himself with the common man. Dressed like them, lived like them. 3. Use of charkha. 4. Opposed untouchability and the degrading treatment of Dalits 5. Took up the cause of the peasants 6. Brought changes in the Congress organisation-New branches and Praja Mandal.

	<p>7. Encourage the use of local language for communication.</p> <p>8. Prosperous industrialists and businessmen were involved in the struggle.</p> <p>9. Highly talented Indians attached themselves to Gandhiji.</p> <p>10. Emphasised Hindu-Muslim unity.</p> <p>11. Gandhiji was seen as ‘Mahatma’ and he had a huge following from all sections of people all over India</p> <p style="text-align: right;">ANY OTHER RELEVANT POINTS</p>
7	“The Quit India Movement genuinely a mass movement”. Justify
Ans	<p>The Quit India Movement genuinely was a mass movement</p> <ol style="list-style-type: none"> 1. Failure of Cripps Mission led to the launch of the Quit India Movement in August 1942 for the liquidation of British imperialism. 2. Dissatisfaction from the Govt. of India 1935. 3. Gandhiji and other important leaders were arrested and jailed. 4. The mass movement was left to the young people of India. 5. Younger activists organised strikes and acts of sabotage. 6. Brought into the movement hundreds of Indians 7. Socialist members like Jayaprakash Narayan were very active in the underground resistance 8. ‘Independent’ govt. Was proclaimed in many districts like Satara, Medinipur, etc <p style="text-align: right;">ANY OTHER RELEVANT POINTS</p>
	Map Question

THEME-13

MAHATMA GANDI AND THE NATIONAL MOVEMENT (MAP WORK)
IMPORTANT CENTERS OF NATIONAL MOVEMENT

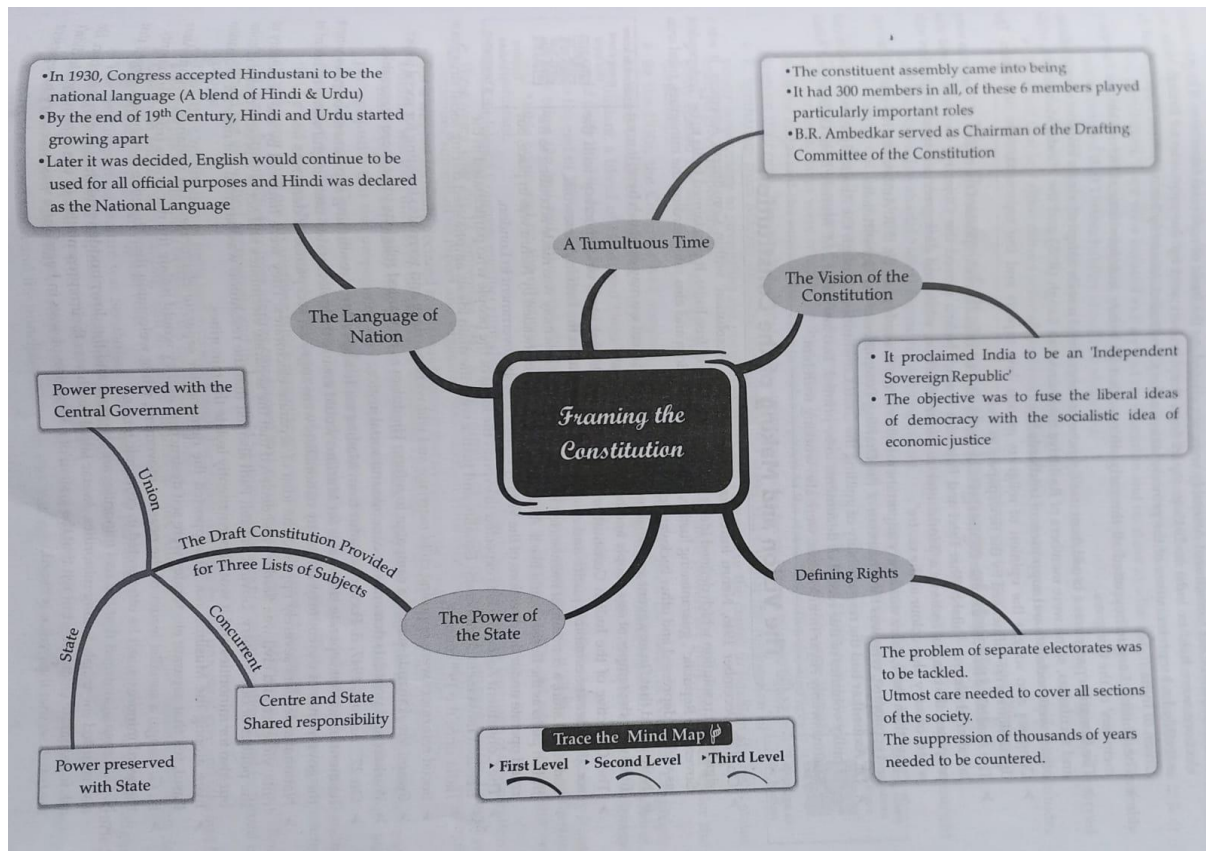
1. <u>LAHORE (PAK)- POORNA SWARAJ RESOLUTION (1929)</u>	2. <u>KARACHI (PAK)-</u>
3. <u>AMRITSAR (PUNJAB)-JALLIANWALA BAG MASSACRE</u>	4. <u>CHAURI CHURA (UP)-CALLED OFF OF NCM</u>
5. <u>CHAMPARAN (BIHAR)- MOVEMENT AGAINST INDIGO PLANTERS/ FIRST MOVEMENT OF GANDHIJI (1917)</u>	6. <u>BENARAS (UP)-FIRST APPEARANCE OF GANDHIJI IN MEETING FOR BHU IN FEB 1916</u>
7. <u>MUMBAI (MAHARASHTRA)- QUIT INDIA RESOLUTION (8 AUGUST 1942)</u>	8. <u>AHMEDABAD (GUJARAT)- SABARMATI ASHRAM/ GANDHIJI MOVEMENT FOR COTTON MILL WORKERS/STARTING POINT OF DANDI MARCH 12 MARCH 1930</u>
9. <u>KHEDA (GUJARAT)- GANDHIJI SATYGRAH FOR FARMERS/ DEMANDED REMISSION OF TAXES</u>	10. <u>DANDI (GUJARAT)-ENDING POINT OF SALT MARCH/STARTING OF CDM ON 6 APRIL 1930</u>
11. <u>BARDOLI (GUJARAT)- SATYAGRAH FOR PEASANTS IN GUJARAT BY SARDAR VALLABH BHAI PLATE AND GANDHIJI</u>	



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THEME : 12

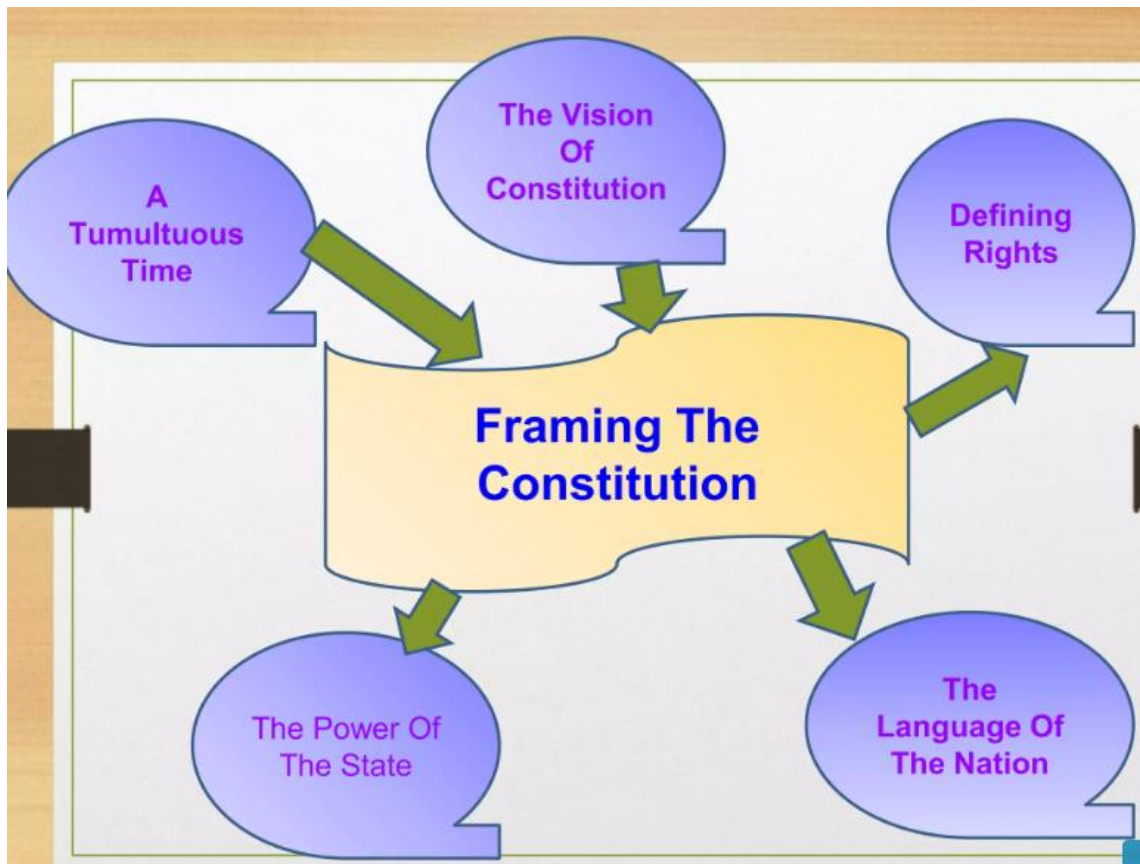
FRAMING THE CONSTITUTION



KEY CONCEPT :

- ❖ First meeting of constituent assembly on 9 Dec 1946 and last meeting with completion of constitution on 26 Nov 1949
- ❖ The framing of constitution sought to heal wounds of the past and the present, to make Indians of different classes, castes and communities come together in a shared political framework.
- ❖ The learned members discussed each clause by clause each draft in the Constituent Assembly. The Assembly held 11 sessions, with sittings spread over 165 days, thus total 2 years, 11 months and 18 days was taken in framing of this legal document.
- ❖ In between the sessions, the work of revising and refining the drafts was carried out by various committees and sub-committees. This theme is comprised of some important and highly debated issues.

- ❖ The Indian Constitution was completed on 26 Nov 1949 and came into effect on 26 January 1950 (The Republic Day)



A Tumultuous Time

- ❖ Here we will study the major political events occurred during the freedom struggle, that affected the outlook and functioning of constituent assembly.
- ❖ The Quit India Movement of 1942 and the Indian National Army led by Subhash Chandra Bose and INA trials
- ❖ Mass protests and demands of the workers and peasants in different parts of the country (1940s) also affected the constituent assembly.
- ❖ The Direct-Action Day by the Muslim League and the Great Calcutta Killings of August 1946. The violence culminated in the massacres that accompanied the migration of the people, when the partition of India was announced.

- ❖ As per Mountbatten Plan on 15 August 1947, India was made free, but it was also divided into two nations. Millions of refugees were on the move, Muslims into East and West Pakistan, Hindus and Sikhs into West Bengal and the eastern half of the Punjab.
- ❖ When the British left India, the constitutional status of princely states remained ambiguous. Some rulers were not interested in joining either India or Pakistan and wished to stay as Free State.

The making of the Constituent Assembly

- ❖ The members of the Constituent Assembly were not elected on the basis of universal adult franchise. Provincial elections were held in India in the winters of 1945-46.
- ❖ The Provincial Legislatures then chose the representatives to the Constituent Assembly.
- ❖ The Constituent Assembly was dominated members of Congress party. The Congress swept the general seats in the provincial elections, and the Muslim League captured most of the reserved Muslim seats.
- ❖ But the League chose to boycott the Constituent Assembly, pressing its demand for Pakistan with a separate constitution.
- ❖ The Socialists too were initially unwilling to join as they believed the Constituent Assembly was a creation of the British. Some were close to communal parties while others were assertively secular
- ❖ Debates in constituent assembly reported in newspapers. Criticisms and countercriticisms in the press in turn shaped the nature of the consensus. Public was also asked to send in their views on what needed to be done.
- ❖ Many of the linguistic minorities wanted the protection of their mother tongue. Religious minorities asked for special safeguards. Dalits

demanded an end to all caste oppression and reservation of seats in government bodies.

The dominant voices

- ❖ The Constituent Assembly had 300 members of these; six members played particularly important roles.
- ❖ Three were representatives of the Congress- Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad.

Role of six members

- ❖ **Nehru** moved the crucial “Objectives Resolution”, as well as the resolution proposing that the National Flag of India be a “horizontal tricolor of saffron, white and dark green in equal proportion”, with a wheel in navy blue at the centre.
- ❖ Sardar Vallabh Bhai Patel, worked mostly behind the scenes, playing a key role in the drafting of several reports, and working to reconcile opposing points of view.
- ❖ Rajendra Prasad’s role was as President of the Assembly to steer the discussion along constructive lines while making sure all members had a chance to speak.
- ❖ B.R. Ambedkar lawyer and economist served as Chairman of the Drafting Committee of the Constitution. (at Independence B.R. Ambedkar joined the Union Cabinet as law minister
- ❖ K.M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, both of whom gave crucial inputs in the drafting of the Constitution.
- ❖ Two renowned civil servants played vital role in the assembly- B. N. Rau, Constitutional Advisor to the Government of India, who prepared a series of background papers based on a close study of the political systems obtaining in other countries. Chief Draughtsman, S. N.

Mukherjee, who had the ability to put complex proposals in clear legal language

The Vision of the Constitution

- ❖ On 13 December 1946, Jawaharlal Nehru introduced the “Objectives Resolution” in the Constituent Assembly.
- ❖ It proclaimed India to be an “Independent Sovereign Republic”, guaranteed its citizens justice, equality and freedom, and assured that “adequate safeguards shall be provided for Minorities, backward and tribal areas, and Depressed and Other Backward Classes.
- ❖ Nehru placed the Indian constitution in a broad historical perspective.
- ❖ Nehru referred American, French, and Russian Revolution and located the history of Constitution-making in India within a longer history of struggle for liberty and freedom.
- ❖ He stressed that the ideals and provisions of the constitution introduced in India could not be just derived from elsewhere. “We are not going just to copy”, he said.
- ❖ The system of government established in India had to “fit in with the temper of our people and be acceptable to them”.
- ❖ It was necessary to learn from the people of the West, from their achievements and failures.

The will of the people

- ❖ In the winter of 1946-47, as the Assembly deliberated, the British were still in India. An interim administration headed by Jawaharlal Nehru was in place, but it could only operate under the directions of the Viceroy and the British Government in London.
- ❖ A Communist member, Somnath Lahiri saw the dark hand of British imperialism hanging over the deliberations of the Constituent

Assembly. He thus urged the members and Indians in general, to fully free themselves from the influences of imperial rule.

- ❖ Lahiri exhorted his colleagues to realize that the Constituent Assembly was Britishmade and was “working the British plans as the British should like it to be worked out”.
- ❖ Nehru admitted that most nationalist leaders had wanted a different kind of Constituent Assembly.
- ❖ “But,” Nehru emphasized, “You must not ignore the source from which this Assembly derives its strength
- ❖ “Governments are, in fact the expression of the will of the people”.
“We have met here today because of the strength of the people behind us and we shall go as far as the people – not of any party or group but the people as a whole – shall wish us to go”.

Defining Rights

- ❖ There were many important questions to be answered by constituent assembly.
- ❖ How were the rights of individual citizens to be defined?
- ❖ Were the oppressed groups to have any special rights?
- ❖ What rights would minorities have?

Who, in fact, could be defined as a minority?

The answers were evolved through the clash of opinions and the drama of individual encounters.

In his inaugural speech, Nehru had invoked the “will of the people” and declared that makers of the Constitution had to fulfill “the passions that lie in the hearts of the masses”.

Thus it was a challenging task to meet the aspirations of the diverse group of people of vast India.

The problem with separate electorates

- ❖ On 27 August 1947, B Pocker Bahadur from Madras made a powerful plea for continuing separate electorates for minorities.
- ❖ This demand for separate electorates provoked anger and dismay amongst most nationalists.
- ❖ Most nationalists saw separate electorates as a measure deliberately introduced by the British to divide the people.
- ❖ R.V. Dhulekar to B Pocker Bahadur- “The English played their game under the cover of safeguards with the help of it they allured you (the minorities) to a long lull. Give it up now... Now there is no one to misguide you.”
- ❖ Sardar Patel declared “Separate electorates were a “poison that has entered the body politic of our country” “Do you want peace in this land? Govind Ballabh Pant declared that it was not only harmful for the nation but also for the minorities.
- ❖ Behind all these arguments was the concern with the making of a unified nation state.
- ❖ The Constitution would grant to citizens rights, but citizens had to offer their loyalty to the State.
- ❖ Not all Muslims supported the demand for separate electorates. Begum Aizaas Rasul, felt that separate electorates were self- destructive since they isolated the minorities from the majority.

The Powers of the State

1. One of the topics most vigorously debated in the Constituent Assembly was the respective rights of the Central Government and the states.
2. Among those arguing for a strong Centre was Jawaharlal Nehru.
3. As he put it in a letter to the President of the Constituent Assembly, “it would be injurious to the interests of the country to provide for a weak central authority”

4. Three lists of subjects: Union, State, and Concurrent. The Draft Constitution provided for three lists of subjects- Union, State, and Concurrent.
5. The subjects in the first list were to be the preserve of the Central Government, while those in the second list were vested with the states. As for the third list, here Centre and state shared responsibility.
6. Besides, Article 356 gave the Centre the powers to take over a state administration on the recommendation of the Governor.
7. The Constitution also mandated for a complex system of fiscal federalism.
8. In the case of some taxes (for instance, customs duties and Company taxes) the Centre retained all the proceeds; in other cases (such as income tax and excise duties) it shared them with the states; in still other cases (for instance, estate duties) not assigned them wholly to the states
9. The states, meanwhile, could levy and collect certain taxes on their own: these included land and property taxes, sales tax, and the hugely profitable tax on bottled liquor

The centre is likely to break

1. The rights of the states were most eloquently defended by K. Santhanam from Madras. He said, “There is almost an obsession that by adding all kinds of powers to the Centre we can make it strong.”
2. This was a misconception, said Santhanam. If the Centre was overburdened with responsibilities, it could not function effectively.
3. By relieving it of some of its functions, and transferring them to the states, the Centre could, in fact, be made stronger
4. The fiscal provisions would impoverish the provinces since most taxes, except land revenue, had been made the preserve of the Centre.

5. “I do not want any constitution in which the Unit has to come to the Centre and say ‘I cannot educate my people. I cannot give sanitation, give me a dole for the improvement of roads, of industries.’ “Let us rather wipe out the federal system and let us have unitary system.”
6. In a few years, he said, all the provinces would rise in “revolt against the Centre”. Many others from the provinces echoed the same fears
7. They fought hard for fewer items to be put on the Concurrent and Union lists.
8. A member from Orissa warned that “the Centre is likely to break” since powers had been excessively centralized under the Constitution.

What we want today is a strong Government

1. Dr. Ambedkar had declared that he wanted “a strong and united Centre much stronger than the Centre we had created under the Government of India Act of 1935”.
2. Reminding the members of the riots and violence that was ripping the nation apart, many members had repeatedly stated that the powers of the Centre had to be greatly strengthened to enable it to stop the communal frenzy.
3. Gopaldaswami Swami Ayyangar, reacting to the demands for giving power to the provinces, He urged that “the Centre should be made as strong as possible”.
4. Balakrishna Sharma, reasoned at length that only a strong centre could plan for the well-being of the country, mobilize the available economic resources, establish a proper administration, and defend the country against foreign aggression.
5. After Partition most nationalists felt that the earlier political pressures for a decentralized structure were no longer there. The violence of the times gave a further push to centralization.

6. The Constitution thus showed a distinct bias towards the rights of the Union of India over those of its constituent states

The Language of the Nation

1. Within the Constituent Assembly, the language issue was debated over many months. By the 1930s, the Congress had accepted that Hindustani ought to be the national language.
2. Hindustani – a blend of Hindi and Urdu – was a popular language of a large section of the people of India. This multi-cultural language, Mahatma Gandhi thought, would be the ideal language of communication between diverse communities: it could unify Hindus and Muslims, and people of the north and the south. As communal conflicts deepened, Hindi and Urdu also started growing apart.
3. On the one hand, there was a move to Sanskritise Hindi, purging it of all words of Persian and Arabic origin. On the other hand, Urdu was being increasingly Persianised.
4. As a consequence, language became associated with the politics of religious identities. Mahatma Gandhi, however, retained his faith in the composite character of Hindustani.

A plea for Hindi

1. R. V. Dhulekar, a Congressman from the United Provinces, made an aggressive plea that Hindi be used as the language of constitution-making.
2. When told that not everyone in the Assembly knew the language, Dhulekar retorted, “People who are present in this House to fashion a constitution for India and do not know Hindustani are not worthy to be members of this Assembly. They better leave.” On this occasion peace in the House was restored through Jawaharlal Nehru’s intervention

3. But the language issue continued to disrupt proceedings and agitate members over the subsequent three years. Almost three years later, on 12 September 1947, Dhulekar's speech on the language of the nation once again sparked off a huge storm.
4. Language Committee report of the Constituent Assembly. The Language Committee report of the Constituent Assembly had thought of a compromise between those who advocated Hindi as the national language and those who opposed it.
5. It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language, but the transition to Hindi would be gradual.
6. For the first fifteen years, English would continue to be used for all official purposes. Each province was to be allowed to choose one of the regional languages for official work within the province
7. By referring to Hindi as the official rather than the national language, the Language Committee of the Constituent Assembly hoped a solution that would be acceptable to all.

The fear of domination

1. Shrimati G. Durgabai from Madras explained her worries about the way the discussion was developing.
2. "Mr. President, the question of national language for India which was an almost agreed proposition until recently has suddenly become a highly controversial issue, whether rightly or wrongly, the people of non-Hindi-speaking areas have been made to feel that this fight, or this attitude on behalf of the Hindi-speaking areas, is a fight for effectively preventing the natural influence of other powerful languages of India on the composite culture of this nation"

3. G. Durgabai informed the House that the opposition in the south against Hindi was very strong: “The opponents feel perhaps justly that this propaganda for Hindi cuts at the very root of the provincial languages...”
4. Yet, she along with many others had obeyed the call of Mahatma Gandhi and carried on Hindi propaganda in the south, braved resistance, started schools and conducted classes in Hindi.
5. She had accepted Hindustani as the language of the people, but now that language. was being changed, words from Urdu and other regional languages were being taken out
6. Shri Shankar Rao Deo- A member from Bombay, Shri Shankarrao Deo stated that as a Congressman and a follower of Mahatma Gandhi he had accepted Hindustani as a language of the nation, but he warned: “if you want my whole- hearted support (for Hindi) you must not do now anything which may raise my suspicions and which will strengthen my fears.”
7. T. A. Ramalingam Chettiar from Madras emphasised that whatever was done had to be done with caution; the cause of Hindi would not be helped if it was pushed too aggressively.
8. The fears of the people, even if they were unjustified, had to be allayed, or else “there will be bitter feelings left behind”. “When we want to live together and form a united nation,” he said, “there should be mutual adjustment and no question of forcing things on people ...”

Importance of debates in Constituent Assembly

1. The Constituent Assembly debates help us understand the many conflicting voices that had to be negotiated in framing the Constitution. The Constitution of India thus emerged through a process of intense debate and discussion.

2. Many of its provisions were arrived at through a process of give-and-take, by forging a middle ground between two opposed positions, example- right to vote to every adult Indian
3. They tell us about the ideals that were invoked and the principles that the makers of the constitution operated with. But in reading these debates we need to be aware that the ideals invoked were very often re-worked according to what seemed appropriate within a context.
4. At times the members of the Assembly also changed their ideas as the debate unfolded over three years. Hearing others argue, some members rethought their positions, opening their minds to contrary views and others changed their views in reaction to the events around

IMPORTANT DATES:

1945

- ❖ 26 July - Labour Government comes into power in Britain
- ❖ December-January - General Elections in India

1946

- ❖ 16 May - Cabinet Mission announces its constitutional scheme
- ❖ 16 June - Muslim League accepts Cabinet Mission's constitutional scheme
- ❖ 16 June - Cabinet Mission presents scheme for the formation of an Interim Government at the Centre
- ❖ 16 August - Muslim League announces Direct Action Day
- ❖ 2 September - Congress forms Interim Government with Nehru as the Vice-President
- ❖ 13 October - Muslim League decides to join the Interim Government
- ❖ 3-6 December - British Prime Minister, Attlee, meets some Indian leaders; talks fail
- ❖ 9 December - Constituent Assembly begins its sessions

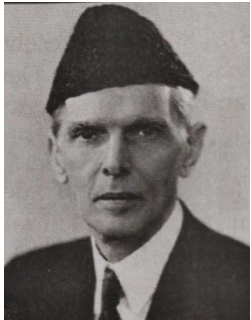
1947


- ❖ 29 January - Muslim League demands dissolution of Constituent Assembly
- ❖ 16 July - Last meeting of the Interim Government
- ❖ 11 August - Jinnah elected President of the Constituent Assembly of Pakistan
- ❖ 14 August - Pakistan Independence; celebration in Karachi
- ❖ 14-15 August - At midnight, India celebrates Independence


1949

- ❖ December - Constitution is signed

1 MARK QUESTION & ANSWERS	
1	The constitution of India came into effect on: a. 26 th January 1947 b. 26 th January 1950 c. 26 th January 1952 d. 26 th January 1959
Ans	b.26 th January 1950
2	The number of members of the constitute assembly of Independence India was: a. 200 b. 300 c. 350 d. 270
Ans	b.300
3	Who among the followings wanted the term 'minority', to be interpreted as the economic term?

	<ul style="list-style-type: none"> a. N.G.Ranga b. Jaipal singh c. B.N.Rao d. S.N,Mukherjee
Ans	a. N.G.Ranga
4	<p>_____ felt that this language could unify the hindus, the muslims, and people from north and south</p> <ul style="list-style-type: none"> a. Gandhiji b. Srimati durgabai c. N.G.Ranga d. T.A.Ramalingam
Ans	a.Gandhiji
5	<p>Identify the leader</p>  <ul style="list-style-type: none"> a. Abul Kalam Azad b. Mohamad Ali Jinnah c. B.Pocker Bahadur d. B.N.Rau
Ans	b.Mohamad Ali Jinnah
6	<p>Hindustani language is a blend of</p> <ul style="list-style-type: none"> a. Hindi-Urdu b. Hindi-Persian

	<p>c. Hindi-Arabic</p> <p>d. Hindi-Sanskrit</p>
Ans	a.Hindi-Urdu
7	<p>In the following questions, a statement of Assertion(A) is followed by a statement of Reason(R). mark the correct choice as:</p> <p>(E)Both A and R are true, and R is the correct explanation of A</p> <p>(F)Both A and R are true, and R is not the correct explanation of A</p> <p>(G) A is true, but R is false</p> <p>(H) A is false, but R is true.</p> <p>Assertion(A): Mahatma Gandhi thought Hindustani would be the ideal language of communication between diverse communities</p> <p>Reason(R): It could unify Hindus and muslims and the people of the north and the south.</p>
Ans	(A) Both A and R are true, and R is the correct explanation of A
8	<p>Identify the person who is addressing the gathering?</p>  <p>a. Mahatma Gandhi</p> <p>b. B.R.Ambedkar</p> <p>c. Dr.Rajendra Prasad</p> <p>d. Jawaharlal Nehru</p>
Ans.	d.Jawaharlal Nehru
9	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 it's chairman.
10	<p>In the following questions, a statement of Assertion(A) is followed by a statement of Reason(R). mark the correct choice as:</p> <p>(A) Both A and R are true, and R is the correct explanation of A (B) Both A and R are true, and R is not the correct explanation of A (C) A is true, but R is false (D) A is false, but R is true.</p> <p>Assertion(A): B.Pocker Bahadur from madras made a powerful plea for continuing separate electorates Reason(R): According to him only separate electrates would ensure the Muslims had a meaningful voice in the governance of the country</p>
Ans	(A) Both A and R are true, and R is the correct explanation of A
11	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
12	<p>Who are the two persons shown in the picture?</p>  <p>a. Rajendra Prasad and Jawaharlal Nehru b. Rajendra Prasad and B.R.Ambedkar c. Mahatma Gandhi and sardar vallabhbhai patel d. Jawaharlal Nehru and Mahatma Gandhi</p>

Ans	b.Rajendra Prasad and B.R.Ambedkar
13	<p>In the following questions, a statement of Assertion(A) is followed by a statement of Reason(R). mark the correct choice as:</p> <p>(A) Both A and R are true, and R is the correct explanation of A (B) Both A and R are true, and R is not the correct explanation of A (C) A is true, but R is false (D) A is false, but R is true.</p> <p>Assertion(A): R.V.Dhulekar, a congress member strongly favoured the use of the hindi language as the language of the constitution Reason(R): he tried to resolve the issue by deciding that hindi in the Devanagari script would be an official language.</p>
Ans	(a)Both A and R are true, and R is the correct explanation of A
3 MARKS QUESTION ANSWERS	
1	What were the immediate events before the making of the Constitution?
Ans	<ol style="list-style-type: none"> 1. Quit India Movement was launched which was a widespread popular movement against the British. 2. Subhas Chandra Bose bid to win freedom through armed struggle and there was an uprising of the Royal Indian Navy in Bombay and other cities in the spring of 1946. 3. There were mass protests of workers and peasants in different parts of the country in late 1940s
2	How did N.G.Ranga describe the minorities?
Ans	<ol style="list-style-type: none"> 1. N.G.Ranga described the minorities as the masses of the country who still depressed. 2. The people who lived in the tribal areas have no elementary education.

	3. Their lands are snatched away by the land owners or by moneylenders. They are poor, downtrodden and are oppresses.
3	Examine the views of R.V.Dhulekar and Smt. Durgabai on the question of National language
Ans	<ol style="list-style-type: none"> 1. On the question of National Language was the case for Hindi was mostly advocated by R.V.Dhulekar. He wanted that Hindi should be used as the language of constitutionmaking. 2. Smt. Durgabai informed the House that the South was against Hindi as it may cut the root of all provincial languages. She started schools and conducted classes in Hindi, and was shocked to see the agitation for Hindi
4	How did the Constitution Assembly seek to resolve the language controversy?
Ans	<ol style="list-style-type: none"> 1. The Assembly discussed the issue of language for the newly independent country which generated intense arguments. 2. In order to resolve the deadlock over this issue of language, it advocated that Hindi in Devanagari script should be the official language of the country. 3. It stated that during the first fifteen years from the enforcement of the constitution, English would continue to be used for all official purposes. It also suggested that transition from English to Hindi would be gradual
5	Examine the views of Mahatma Gandhi on the question of a National Language of the country
Ans	<ol style="list-style-type: none"> 1. Mahatama Gandhi felt that Hindustani was a language that the common people could be easily understood. 2. Hindustani was a blend of Hindi and Urdu, was popular among a large section of the people.

	<p>3. According to Mahatma Gandhi, Hindustani would be the ideal language of communication between diverse communities. It would help to unify the Hindus and The Muslims and the people from north and south</p>
6	What are the features of the Indian Constitution?
Ans	<ol style="list-style-type: none"> 1. There was substantial agreement on the granting of the Right to Vote to every adult Indian. 2. Constitution emphasized on Secularism. 3. Fundamental Rights
7	How the constitution of India protects the rights of the Central and the State Government?
Ans	<ol style="list-style-type: none"> 1. The rights of the Central and State Governments were debated vigorously in Constitution Assembly. 2. The Constitution mandated for a complex system of fiscal federalism. 3. Article 356 gave the powers to the Centre to take over state administration on the basis of the recommendation of the Governor.
8	Why the Constitution was regarded a source of expressing the aspirations of freedom fighters?
Ans	<ol style="list-style-type: none"> 1. Constitution enshrined all the principle values for which freedom fighters sacrificed their life. 2. The ideals of democracy, equality and justice were given preference in the Constitution. 3. Fundamental rights were also included in the Constitution so that everyone can live with dignity which was not provided during British Rule.
CASE STUDY/ SOURCE BASED QUESTIONS	

1 **“There cannot be any divided loyalty”- Govind Ballabh Pant.**

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self. For the success of democracy one must train himself in the art of self discipline.

In Democracies one should care less for himself and more for others.

There cannot be any divided loyalty. All loyalties must exclusively be centered round the state. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares naught for larger or other interests, then democracy is doomed.

1. Why did Govind Ballabh Pant give more stress on the art of self-discipline?

Ans: Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined. Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy. So a trait of sacrifice should be present in every citizen and this character of sacrifice can be learned through discipline

2. What was considered important for the success of democracy?

Ans: For success of democracy, there should not be divided loyalty and it must be centered round the state and citizens should care less for themselves and more for fellow citizens.

3. ‘In Democracies one should care less for himself and more for other.’ Give your views on this philosophy.

Ans: This philosophy of democracy suggests that one should be considerate towards other; nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead

	of individual centric.
2	<p>“British element is gone but they have left the mischief behind”- Sardar Vallabh Bhai Patel.</p> <p>It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betides the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?</p> <ol style="list-style-type: none"> 1. Why are separate electorates considered as a mischief? Ans: Separate electorate was considered as a mischief because in the name of giving representation to minorities and making the administration easy, British divided two major communities of India politically. Later, this issue of separate electorate played an important role in partition of the country. 2. State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation. Ans: Patel said in an assembly that there was no provision of separate electorate in any free country. He further said that separate electorate could not deliver any good, so it was better to forget it.

	<p>For political unity he said, this electorate had to go. British introduced the policy of divide and rule. After the British we should reject it for the sake of the unity of our nation</p> <p>3. How did the philosophy of separate electorates result in a separate nation?</p> <p>Ans: Philosophy of separate electorate saw Hindus and Muslims as separate political identity. It believed that interest of Hindus and Muslims were not common, so to represent Muslims there should be a Muslim only, similarly for Hindu only Hindu should represent. This policy separated the people on the basis of religion and started to keep one community isolated from another politically. It was there to divide Indians on the basis of religion.</p>
3	<p>“That is Very Good, Sir-Bold Words, Noble Words”</p> <p>Somnath Lahiri said: Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people.</p> <p>Imposition would be resented and objected to he said and he added that if need be we will walk to the valley of struggle. That is very good, Sir-bold words, noble words. But the point is to see when and how are you going to apply that challenge. Well Sir the point is that the imposition is here right now.</p> <p>Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching; we are under the shadow of British guns. British Army, their economic and financial stranglehold-which means that the final power is still in the British hands and the question of power has not yet been finally, decided which means the future is not yet completely in our hands. Not only that, but the statements made by</p>

	<p>Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely</p> <p>1. Why did Somnath Lahiri congratulate Pandit Nehru? Ans: Pandit Nehru was congratulated for his fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people</p> <p>2. Explain why Somnath feels that the absence of constitution will mean dependence on the British. Ans: Because in the absence of Constitution for every basic law and rule, there would be need to refer to British government. So he felt that Indians should draft their own constitution according to their will and will of people of independent India</p> <p>3. How did he feel that final power was still in hands of the British? Ans: Somnath Lahiri felt that although we have made our constitution but still we are not free. We are under British Army, British economic and financial stranglehold and this means that final power is still in the hands of British.</p>
8 MARKS QUESTION ANSWERS	
1	What were the arguments given by K. Santhanam, in favour of greater power to the provinces?
Ans	<p>1. K.Santharam, a member from the Madras defended the rights of the states in the Constituent Assembly.</p> <p>2. He emphasized the need to strengthen the states. He was not in favour of vesting more powers with the Centre.</p>

	<p>3. He was of the opinion the Centre would not be able to perform its duties efficiently in case it is over-burdened. The Centre will become automatically strong if all states are made stronger.</p> <p>4. He advocated that the Centre should be given less powers and states should be given more powers. Proposed allocation of powers between the Centre and States was also a matter of concern for K. Santharam. He felt that such a distribution of power would cripple the states.</p>
2	“The discussions within the Constituent Assembly were also influenced by the opinions expressed by the public”.
Ans	<p>The public opinion had a considerable effect on the discussions of the Constituent Assembly that were:</p> <ol style="list-style-type: none"> 1. There was public debate on all the resolutions. 2. The newspapers reported the arguments presented by different members on any issue. 3. Criticisms and counter criticism in the press shaped the nature of the consensus that was ultimately reached on specific issues. 4. Suggestions from the public was also welcomed which created a sense of collective participation. 5. Many linguistic minorities demanded protection of their mother tongue. Religious minorities asked for special safeguards. 6. The groups low caste or dalits demanded an end to ill-treatments by upper caste people and reservation of separate seats on the basis of their population in legislatures. 7. Important issues of cultural rights and social justice raised in the public discussions were debated in the Assembly. 8. In the same way, groups of religious minorities came forward and asked for special safeguards

3	Discuss the different arguments made in favour of protection of the oppressed groups.
Ans	<ol style="list-style-type: none"> 1. Demand for Social and Economic Empowerment- It was felt that oppressed classes like tribals and untouchables required special attention and safeguards to enable them to raise their status and come to the level of the general population. 2. Tribals to the Mainstream: Tribals were regarded backward. They were not accepted well in society. They were almost rejected. For their empowerment they were required to be assimilated in the society. They were also required to be brought into the mainstream of the society. So special protection and care were offered to them. 3. Constitutional Provisions: Lands of the tribals have been confiscated and had been deprived of their forests and pastures. Tribals and untouchables had no access to education. They did not take part in administration. So some legislation was required to improve their conditions. 4. Empower the Depressed Classes: In society untouchables were treated as labourers. Society used their services but did not give them respectable position. They were treated as outcast and kept isolated. Their sufferings were due to their systematic marginalization
4	How did the Constituent Assembly seek to resolve the language controversy?
Ans	<ol style="list-style-type: none"> 1. Linguistic Diversity -India is a large country. It has many different regions. Diverse groups of people live here and speak different languages. So for a new nation like India it was

necessary to give proper attention to the intricacies of different languages.

2. Hindustani as National Language- Hindustani was a choice for the Congress and Mahatma Gandhi. Congress had already decided to adopt Hindustani as the national language of the country. Mahatma Gandhi was also in favour of adopting Hindustani as the national language and supported strongly for this view. He argued that everyone should speak in a language which is understood by most of the common people. Hindustani was not a new language. It was a blend of Hindi and Urdu. It was enriched by the interaction of diverse cultures and spoken by most of the people of the country.
3. Uproar on the Language Issue- R.V. Dhulekar pleaded in favour of Hindi for adopting it as the national language. He came from the United Province and a Congressman. He wanted that Hindi should be used as language of constitution-making. He even said that those who did not know Hindustani were not worthy to be the members of the Constituent Assembly.
4. Suggestion by the Language Committee- The language Committee of the Constituent Assembly suggested a compromise formula in its report. It suggested that Hindi in Devnagri script should be the official language of the country and tried to resolve the issue. It also suggested that transition from English to Hindi should be gradual. It was also suggested that during first fifteen years since adoption of the Constitution, English would continue to serve as for official purposes. So it was clear that the Language Committee referred Hindi as the official language not the national language.

	<p>5. Fear of Hindi's Domination- The members of the Constituent Assembly who belonged to the Southern India were apprehensive of the view. They felt that Hindi would be a threat to their provincial languages. Shankar Rao from Bombay. T.A. Ramalingam Chettiar and Mrs. G. Durgabai of Madras suggested that issue of language required utmost care and needed to be handled efficiently and dextrally. Hindi should not be thrust upon the people of South India.</p>
5	How did Constituent Assembly of India protected the powers of the Central government? Explain.
Ans	<p>India achieved its independence on 15 th August, 1947 and was also divided into two parts i.e. India and Pakistan. Before the partition, the Constituent Assembly did not communicate itself in commendation of a strong Central Government, but after the declaration of partition on 3rd June, 1947, Constituent Assembly considered itself free from all restrictions inflicted by Cabinet Mission and political pressures.</p> <p>Constituent Assembly decided to opt for a federation along with strong centre.</p> <p>Dr BR Ambedkar and Jawaharalal Nehru propounded a strong Central Government for India. They mentioned to the riots 'and violence that were fearing the nation apart and stated that only a strong centre can stop the communal disharmony.</p> <p>Balakrishna Sharma focused on length of the nation and stated that only a centre, which was powerful could plan for the well-being of the country. Strong centre would help in mobilizing available economic resources and proper administration was possible only through strong Centre. In spite of arguments of the centre has likely to break or inefficiency of the centre, the rights of the states were most</p>

impressively defended by K Santhanam from Madras.

Also, the decision of the Constituent Assembly to have a strong centre was occasioned by the situations in which it was taken. Most of the members felt that strong centre was the need of the hour. It was necessary to ensure peace, prosperity and political stability, and hence, Gopala swami Ayyangar requested to make centre as strong as possible

SET-1

केंद्रीय विद्यालय संगठन,चेन्नई संभाग
KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION
SAMPLE QUESTION PAPER -2022-23

कक्षा / CLASS - XII इतिहास / HISTORY (027)

MAX. MARKS: 80

अधिकतम अंक :80

TIME: 3 HOURS

समय : 3 घंटे

General Instructions:

Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

- (i) Section A – Question 1 to 21 are MCQs of 1 mark each.
- (ii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- (iii) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words .
- (iv) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each .
- (v) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- (vi) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- (vii) In addition to this, separate instructions are given with each section and question, wherever necessary.

सामान्य निर्देश:

- (i) प्रश्न पत्र में पांच खंड होते हैं - ए, बी, सी, डी और ई। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
- (ii) खंड ए - प्रश्न 1 से 21 प्रत्येक के 1 अंक के एमसीक्यू हैं।
- (iii) खंड बी - प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।
- (iv) खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।
- (v) खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक 4 अंकों के हैं।

- (vi) खंड-ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
- (i) प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है। ऐसे प्रश्नों में से केवल एक विकल्प का प्रयास करना है।
- (ii) इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।

SECTION A - खंड ए (1X21=21)		
1.	<p>Consider the following statements regarding Indus Vally civilisation:</p> <ol style="list-style-type: none"> 1. The Harappan seal is probably the most distinctive feature of the Harappan civilisation. 2. Evidences of canal irrigation have been found at a site called shortughai. 3. Mohenjodaro was a city laid in an unplanned manner. 4. Copper was brought from Kolar region of Karnataka. <p>Which of the given statements is/are incorrect?</p> <p>(a) 1, 2, 3 (b) 3, 4 (c) 1, 2, 4 (d) 2,4</p>	1
1.	<p>सिंधु घाटी सभ्यता के संबंध में निम्नलिखित कथनों पर विचार करें:</p> <ol style="list-style-type: none"> 1. हड़प्पा की मुहर शायद हड़प्पा सभ्यता की सबसे विशिष्ट विशेषता है। 2. शार्टुघई नामक स्थल पर नहर सिंचाई के साक्ष्य मिले हैं। 3. मोहनजोदड़ो एक अनियोजित तरीके से बसा हुआ शहर था। 4. तांबा कर्नाटक के कोलार क्षेत्र से लाया गया था। <p>दिए गए कथनों में से कौन-सा/से गलत है/हैं?</p> <p>(ए) 1, 2, 3 (बी) 3, 4 (सी) 1, 2, 4</p>	1

	(डी) 2,4	
2.	<p>Consider the following statements about the seals of Proto-Shiva.</p> <ol style="list-style-type: none"> 1. There is a mention of a diety 'Rudra' in ancient religious texts. 2. Later on Rudra word was used for Shiva. 3. Rudra is not mentioned as Pashupati in Rigveda. 4. Depiction of Pashupati does not match the mention of Rudra in Rigveda. <p>Which of the given statements is/are correct?</p> <p>(a) 1, 2, 3, 4 (b) 1, 2, 3 (c) 2, 3, 4 (d) 1, 3, 4</p>	1
2.	<p>प्रोटो-शिव की मुहरों के बारे में निम्नलिखित कथनों पर विचार करें।</p> <ol style="list-style-type: none"> 1. प्राचीन धार्मिक ग्रंथों में एक देवता 'रुद्र' का उल्लेख मिलता है। 2. बाद में शिव के लिए रुद्र शब्द का प्रयोग किया गया। 3. ऋग्वेद में रुद्र का उल्लेख पशुपति के रूप में नहीं किया गया है। 4. पशुपति का चित्रण ऋग्वेद में रुद्र के उल्लेख से मेल नहीं खाता। <p>दिए गए कथनों में से कौन-सा/से सही है/हैं?</p> <p>(ए) 1, 2, 3, 4 (बी) 1, 2, 3 (सी) 2, 3, 4 (डी) 1, 3, 4</p>	1
3.	<p>Who deciphered Brahmi and Kharoshti scripts?</p> <p>(a) James Prinsep (b) Cunningham (c) Wheeler (d) John Marshall</p>	1
3.	<p>ब्राह्मी और खरोष्टल लिपियों को किसने पढ़ा?</p> <p>(ए) जेम्स प्रिंसपे (बी) कनिंघम (सी) व्हीलर (डी) जॉन मार्शल</p>	1

4.	Sangam is a literature of _____ language. (a) Tamil (b) Malsyam (c) Sanskrit (d) Marathi	1
4.	संगम _____ भाषा का साहित्य है। (ए) तमिल (बी) मल्स्याम (सी) संस्कृत (डी) मराठी	1
5.	Shakas who came from Central Asia were regarded by the Brahmanas as? a.Daasas b.Mlechchhas c.Untouchables d.Aryans	1
5.	मध्य एशिया से आए शकों को ब्राह्मण किस रूप में मानते थे? क. दाससी ख. म्लेच्छस ग. अछूत d.आर्यन्स	1
6.	___ is the practice of a woman having several husbands. a.Polyandry b.Endogamy c.Exogamy d.Polygyny	1
6.	___ एक महिला के कई पति होने की प्रथा है। क. बहुपतित्व बी. एंडोगैमी ग. बहिर्विवाह d.Polygyny	1

7.	Choose the correct option: (a) Sanchi Stupa situated near to Bhopal. (b) Sanchi Stupa was preserved by the Beghums of Bhopal (c) Sanchi Stupa belong to Buddhism. (d) All of these.	1
7.	सही विकल्प चुनें: (ए) भोपाल के पास स्थित सांची स्तूप। (बी) सांची स्तूप को भोपाल की बेगमों द्वारा संरक्षित किया गया था (सी) सांची स्तूप बौद्ध धर्म से संबंधित है। (घ) ये सभी।	1
8.	Who Wrote 'Kitab-ul-Hind'? (a) Callin Mcenzie (b) Al-Biruni (c) Abdul Samad Lahori (d) Ibn-Battuta	1
8.	'किताब-उल-हिंद' किसने लिखा था? (ए) कॉलिन मैकेंजी (बी) अल-बिरुनी (c) अब्दुल समद लाहौरी (डी) एलबीएन-बतूता	1
9.	Choose the correct option: (a) Ibn-Battuta travelled extensively in China. (b) Al-Biruni found the Indian cities quite populated. (c) Al-Biruni was greatly influenced by the Indian postal system. (d) According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.	1
9.	सही विकल्प चुनें: (ए) इब्न-बतूता ने चीन में बड़े पैमाने पर यात्रा की। (बी) अल-बिरुनी ने भारतीय शहरों को काफी आबादी वाला पाया। (c) अल-बिरुनी भारतीय डाक व्यवस्था से अत्यधिक प्रभावित था।	1

	(डी) इब्न-बतूता के अनुसार। भूमि का मुकुट स्वामित्व किसानों के लिए काफी विनाशकारी था।	
10.	<p>Consider the following statements regarding Kabir</p> <ol style="list-style-type: none"> 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. <p>Which of the given statements is/are incorrect?</p> <p>(a) 1, 2, 3 (b) 2, 4 (c) 1, 4 (d) 3, 4</p>	1
10.	<p>कबीर के बारे में निम्नलिखित कथनों पर विचार करें:</p> <ol style="list-style-type: none"> 1. कबीर के श्लोक तीन अलग-अलग परंपराओं में संकलित हैं। 2. कबीर की कविताएँ केवल उर्दू भाषा में उपलब्ध हैं। 3. कबीर ने परम वास्तविकता का वर्णन करने के लिए कई परंपराओं का इस्तेमाल किया। 4. कबीर ने परम सत्य को ही अल्लाह कहा है। <p>दिए गए कथनों में से कौन-सा/से गलत है/हैं?</p> <p>(a) 1, 2, 3 (b) 2, 4 (c) 1, 4 (d) 3, 4</p>	1
11.	<p>Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord</p> <p>(a) Brahma (b) Vishnu (c) Shiva (d) Ganesha</p>	1
11.	<p>विठ्ठल मंदिर के प्रमुख देवता विठ्ठल थे। विठ्ठल भगवान के अवतार के रूप में जाने जाते थे</p> <p>(ए) ब्रह्मा</p>	1

	(बी) विष्णु (सी) शिव (डी) गणेश	
12.	Which of the following dynasties ruled Vijayanagara? (a) Sangam dynasty (b) Saluva dynasty (c) Tuluva dynasty (d) All of these	1
12.	निम्नलिखित में से किस राजवंश ने विजयनगर पर शासन किया था? (ए) संगम राजवंश (बी) सलुवा राजवंश (सी) तुलुवा राजवंश (डी) ये सभी	1
13.	Find out which one of the following is not correctly matched: (a) Amara-Nayaka System – Vijayanagara Empire (b) Harihara and Bukka – Founded Vijayanagara (e) Mahanavami Dibba – King’s palace (d) Hazara Rama Temple – New Delhi	1
13.	पता लगाएँ कि निम्नलिखित में से कौन सा सही सुमेलित नहीं है: (ए) अमारा-नायक प्रणाली - विजयनगर साम्राज्य (बी) हरिहर और बुक्का - विजयनगर की स्थापना (ई) महानवमी डिब्बा - राजा का महल (डी) हजारा राम मंदिर - नई दिल्ली	1
14.	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.	1

14.	<p>मुगल साम्राज्य के दौरान पंचायतें अपने लिए उपलब्ध धन का उपयोग किस प्रकार करती थीं?</p> <p>(ए) इसका उपयोग राजस्व अधिकारियों के मनोरंजन के लिए किया जाता था।</p> <p>(बी) इसका इस्तेमाल मुकद्दम और चौकीदार को वेतन देने के लिए किया जाता था।</p> <p>(c) इसका उपयोग समुदाय कल्याण के खर्चों को पूरा करने के लिए किया जाता था।</p> <p>(डी) ये सभी</p>	1
15.	<p>Identify which of the following statement is correct about Ain-i-Akbari?</p> <p>(a) Manzil-Abadi is related to the royal household.</p> <p>(b) Sipah-Abadi is related to civil and military administration.</p> <p>(c) Mulk-Abadi gives information about the fiscal aspect of the state.</p> <p>(d) All of these.</p>	1
15.	<p>आइन-ए-अकबरी के बारे में निम्नलिखित में से कौन सा कथन सही है, इसकी पहचान करें?</p> <p>(ए) मंजिल-आबादी शाही घराने से संबंधित है।</p> <p>(बी) सिपाह-आबादी नागरिक और सैन्य प्रशासन से संबंधित है।</p> <p>(सी) मुल्क-आबादी राज्य के वित्तीय पहलू के बारे में जानकारी देता है।</p> <p>(डी) ये सभी</p>	1
16	<p>Who Introduced Permanent Settlement in Bengal?</p> <p>(a) Lord Cornwallis</p> <p>(b) Lord Dalhousie</p> <p>(c) Lord Curzon</p> <p>(d) Lord William Bentick</p>	1
16.	<p>बंगाल में स्थायी बंदोबस्त किसने शुरू किया?</p> <p>(ए) लॉर्ड कॉर्नवालिस</p>	

	<p>(बी) लॉर्ड डलहौजी (सी) लॉर्ड कर्जन (डी) लॉर्ड विलियम बेंटिक</p>	
17.	<p>Consider the following events: 1. Introduction of Permanent settlement 2. American Civil war 3. Fifth report in the British Parliament 4. Santhals arrived in the hilly area of Rajmahal The correct Chronological order of these events is: (a) 1, 2, 3, 4 (b) 1, 4, 3, 2 (c) 1, 3, 2, 4 (d) 1, 3, 4, 2</p>	1
17.	<p>निम्नलिखित घटनाओं पर विचार करें: 1. स्थायी बंदोबस्त का परिचय 2. अमेरिकी गृहयुद्ध 3. ब्रिटिश संसद में पांचवी रिपोर्ट 4. राजमहल के पहाड़ी इलाके में पहुंचे संथाल इन घटनाओं का सही कालानुक्रमिक क्रम है:</p>	1
18	<p>Indicate which of the following is not correct: (a) Nana Saheb was the adopted son of Tantya Tope. (b) Tantya Tope was the general of Nana Saheb. (c) Wajid Ali Shah was exiled to Calcutta. (d) Lord Dalhousie captured 7 states with the Doctrine of Lapse.</p>	1
18.	<p>इंगित करें कि निम्नलिखित में से कौन सा सही नहीं है: (ए) नाना साहब तांत्या टोपे के दत्तक पुत्र थे। (बी) तांत्या टोपे नाना साहब के सेनापति थे। (c) वाजिद अली शाह को कलकत्ता निर्वासित कर दिया गया। (d) लार्ड डलहौजी ने व्यपगत सिद्धांत के साथ 7 राज्यों पर कब्जा कर लिया।</p>	1

19	<p>Which of these was the reason for Nana Saheb's joining the revolt of 1857?</p> <p>(a) The British refused him the pension of Peshwa Bajji Rao II. (b) The British captured Awadh (c) The British captured Jhansi under the doctrine of Lapse (d) Nana Saheb refused to accept Subsidiary Alliance</p>	1
19.	<p>नाना साहब के 1857 के विद्रोह में शामिल होने का इनमें से कौन सा कारण था?</p> <p>(ए) अंग्रेजों ने उन्हें पेशवा बाजी राव द्वितीय की पेंशन से इनकार कर दिया। (बी) अंग्रेजों ने अवधी पर कब्जा कर लिया (c) चूक के सिद्धांत के तहत अंग्रेजों ने झांसी पर कब्जा कर लिया (डी) नाना साहब ने सहायक गठबंधन को स्वीकार करने से इनकार कर दिया।</p>	1
20	<p>Consider the following events:</p> <ol style="list-style-type: none"> 1. Jallianwala Bagh Massacre 2. Khilafat Movement 3. Formation of Swaraj Party 4. Arrival of Simon Commission <p>The correct chronological order of these events is:</p> <p>(a) 1, 2, 3, 4 (b) 4, 3, 2, 1 (c) 2, 3, 4, 1 (d) 3, 4, 2, 1</p>	1
20.	<p>निम्नलिखित घटनाओं पर विचार करें:</p> <ol style="list-style-type: none"> .1जलियांवाला बाग हत्याकांड .2खिलाफत आंदोलन .3स्वराज पार्टी का गठन .4साइमन कमीशन का आगमन <p>इन घटनाओं का सही कालानुक्रमिक क्रम है:</p> <p>1 (ए), 2, 3, 4 4 (बी), 3, 2, 1</p>	1

	2 (सी), 3, 4, 1 3 (डी), 4, 2, 1	
21	Who was the chairman of the Drafting Committee? (a) B.R. Ambedkar (b) Sardar Patel (c) Nehru (d) Dr. Rajandra Prasad	1
21.	मसौदा समिति के अध्यक्ष कौन थे? अम्बेडकर .आर.बी (ए) सरदार पटेल (बी) नेहरू (सी) डॉ राजेंद्र प्रसाद (डी)	1
	SECTION B / खंड बी SHORT ANSWER TYPE QUESTIONS / संक्षिप्त उत्तर प्रकार के प्रश्न (3X6=18)	
22.	What were the main subsistence methods of the Harappan people? OR What could be the possible reasons for the decline of Harappan civilisation?	3
22.	हड़प्पा के लोगों के जीवन निर्वाह के मुख्य तरीके क्या थे? या हड़प्पा सभ्यता के पतन के संभावित कारण क्या हो सकते हैं?	
23.	How do the modern historians explain the development and growth of Magadhan power? Explain briefly.	3
23.	मगध शक्ति के विकास और विकास की व्याख्या आधुनिक इतिहासकार कैसे करते हैं? संक्षेप में बताएं ।	
24	Name the book written by Ibn Battuta. What was his observation about female slaves in the sub-continent?	3
24.	इब्न बतूता द्वारा लिखित पुस्तक का नाम बताइए। उपमहाद्वीप में दासियों के बारे में उनका क्या अवलोकन था?	3
25	Describe the activities performed by the Chisti Silsila? How was their relationship with the state?	3
25.	चिश्ती सिलसिला द्वारा की गई गतिविधियों का वर्णन करें? राज्य के साथ उनका रिश्ता कैसा था?	3

26	Describe any three strengths and two limitations of the Ain-i-Akbari as an important document in the study of the Mughal Period.	3
26.	मुगल काल के अध्ययन में एक महत्वपूर्ण दस्तावेज के रूप में आइन अकबरी की किन्हीं तीन शक्तियों और दो सीमाओं का-ए-वर्णन कीजिए।	3
27.	What are the ideals expressed in the objectives resolution? (OR) How did the constituent Assembly seek to resolve language controversy?	3
27.	उद्देश्य संकल्प में व्यक्त किए गए आदर्श क्या हैं? (OR) संविधान सभा ने भाषा विवाद को कैसे सुलझाया?	3
SECTION C Long Answer Type Questions 8x3=24		
खंड सी दीर्घ उत्तरीय प्रश्न 8 x24=3		
28.	How is Mahabharata a good source to study the kinsfolk values and systems of marriages of ancient times ? Cite examples to support your answer. (OR) Why do we call Mahabharata 'A Dynamic Text '? Explain the processes involved in preparing the critical edition of the Mahabharata.	8
28.	महाभारत प्राचीन काल के विवाह सम्बन्धी मूल्यों और विवाह प्रणालियों का अध्ययन करने का एक अच्छा स्रोत कैसे है? अपने उत्तर के समर्थन में उदाहरण दीजिए। (या) हम महाभारत को 'एक गतिशील पाठ' क्यों कहते हैं? महाभारत के आलोचनात्मक संस्करण को तैयार करने में शामिल प्रक्रियाओं की व्याख्या करें।	8
29	Explain Amaranayaka system was a major political innovation of the Vijayanagara empire .(OR) What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?	8

29	अमरनायका प्रणाली विजयनगर साम्राज्य का एक प्रमुख राजनीतिक नवाचार था। संक्षेप में बताएं। (या) विजयनगर के जल संसाधनों और किलेबंदी के स्थान के बारे में हड़ताली विशेषताओं की व्याख्या करें।	8
30.	What do private letters and autobiographies tell us about an individual? How are these sources different from official accounts? (OR) How did the constituent Assembly seek to resolve the language Controversy? Explain.	8
30.	निजी पत्र और आत्मकथाएँ हमें किसी व्यक्ति के बारे में क्या बताती हैं? ये स्रोत आधिकारिक खातों से किस प्रकार भिन्न हैं? (या) संविधान सभा ने भाषा विवाद को कैसे सुलझाया? समझाना।	8
	SECTION -D / खंड-डी Source Based Questions / स्रोत आधारित प्रश्न (4x3=12)	
31.	Read the following source carefully and answer the following : How artefacts are identified Processing of food required grinding equipment as well as vessels for mixing, blending and cooking. These were made of stone, metal and terracotta. This is an excerpt from one of the earliest reports on excavations at Mohenjodaro, the best known Harappan site: Saddle querns ... are found in considerable numbers ... and they seem to have been the only means in use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking. Two main types have been found: those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used solely for grain; the second type possibly only for pounding herbs and spices for making curries. In fact, stones of this latter type are dubbed "currystones" by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.	4

	<p>भोजन के प्रसंस्करण में पीसने के उपकरण के साथ-साथ मिश्रण, सम्मिश्रण और खाना पकाने के लिए बर्तनों की आवश्यकता होती है। ये पत्थर, धातु और टेराकोटा के बने होते थे। यह मोहनजोदड़ो, जो सबसे प्रसिद्ध हड़प्पा स्थल है, में उत्खनन की शुरुआती रिपोर्टों में से एक का एक अंश है: सैडल क्वार्न्स ... काफी संख्या में पाए जाते हैं ... और ऐसा लगता है कि अनाज पीसने के लिए वे एकमात्र साधन हैं। एक नियम के रूप में, वे मोटे तौर पर कठोर, किरकिरा, आग्नेय चट्टान या बलुआ पत्थर से बने होते थे और ज्यादातर कठोर उपयोग के संकेत दिखाते थे। चूंकि उनके आधार आमतौर पर उत्तल होते हैं, इसलिए उन्हें हिलने से रोकने के लिए उन्हें पृथ्वी या कीचड़ में स्थापित किया जाना चाहिए। दो मुख्य प्रकार पाए गए हैं: जिन पर एक और छोटे पत्थर को धक्का दिया या घुमाया गया था, और अन्य जिनके साथ एक दूसरे पत्थर को पाउंडर के रूप में इस्तेमाल किया गया था, अंततः नीचे के पत्थर में एक बड़ी गुहा बना रहा था। पहले वाले प्रकार के क्वर्न्स संभवतः केवल अनाज के लिए उपयोग किए जाते थे; दूसरा प्रकार संभवतः केवल करी बनाने के लिए जड़ी बूटियों और मसालों को तेज़ करने के लिए। वास्तव में, इस बाद के प्रकार के पत्थरों को हमारे कामगारों द्वारा "करीस्टोन" कहा जाता है और हमारे रसोइए ने संग्रहालय से रसोई में उपयोग के लिए एक का ऋण मांगा।</p>	
31.	निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और निम्नलिखित विकल्प का उत्तर दीजिए।	4
31.1	<p>What is the shape of the base of saddle querns? (a) Circular (b) Curved or rounded outward (c) Curved inward (d) Conical</p>	1
31.1	<p>सैडल क्वार्न्स के आधार का आकार कैसा होता है? (ए) परिपत्र (बी) घुमावदार या गोल बाहर की ओर (सी) घुमावदार आवक (डी) शंक्वाकार</p>	1

31.2	What are the two types of Querns mentioned in the passage?	1
31.2	मार्ग में उल्लिखित दो प्रकार के क्वर्न कौन से हैं?	2
31.3	For what purposes was grinding equipment used in the kitchen.	1
31.3	रसोई में उपयोग किए जाने वाले पीसने के उपकरण किन उद्देश्यों के लिए थे।	2
32.	Read the following source carefully and answer the following : In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says: It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him, and he endeavors to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable that how great an effect this courtesy and affability has in attaching him to the minds of his subjects.	4
32.	निम्नलिखित स्रोत को ध्यान से पढ़ें और निम्नलिखित के उत्तर दें: अपने अनुभवों के विवरण में, मोनसेरेट, जो पहले जेसुइट मिशन के सदस्य थे, कहते हैं: यह अतिशयोक्ति करना कठिन है कि वह (अकबर) खुद को उन सभी के लिए कितना सुलभ बनाता है जो उसके दर्शकों की इच्छा रखते हैं। क्योंकि वह लगभग हर दिन आम लोगों या रईसों में से किसी के लिए उसे देखने और उसके साथ बातचीत करने का अवसर पैदा करता है, और वह उन सभी के प्रति गंभीर होने के बजाय खुद को सुखद-बोलने वाला और मिलनसार दिखाने का प्रयास करता है जो उसके साथ बात करने के लिए आते हैं। यह बहुत ही उल्लेखनीय है कि इस शिष्टता और मिलनसारिता ने उसे अपनी प्रजा के मन से जोड़ने में कितना बड़ा प्रभाव डाला है।	4
32.1	Who were Jesuits? How did they establish their network in India?	2

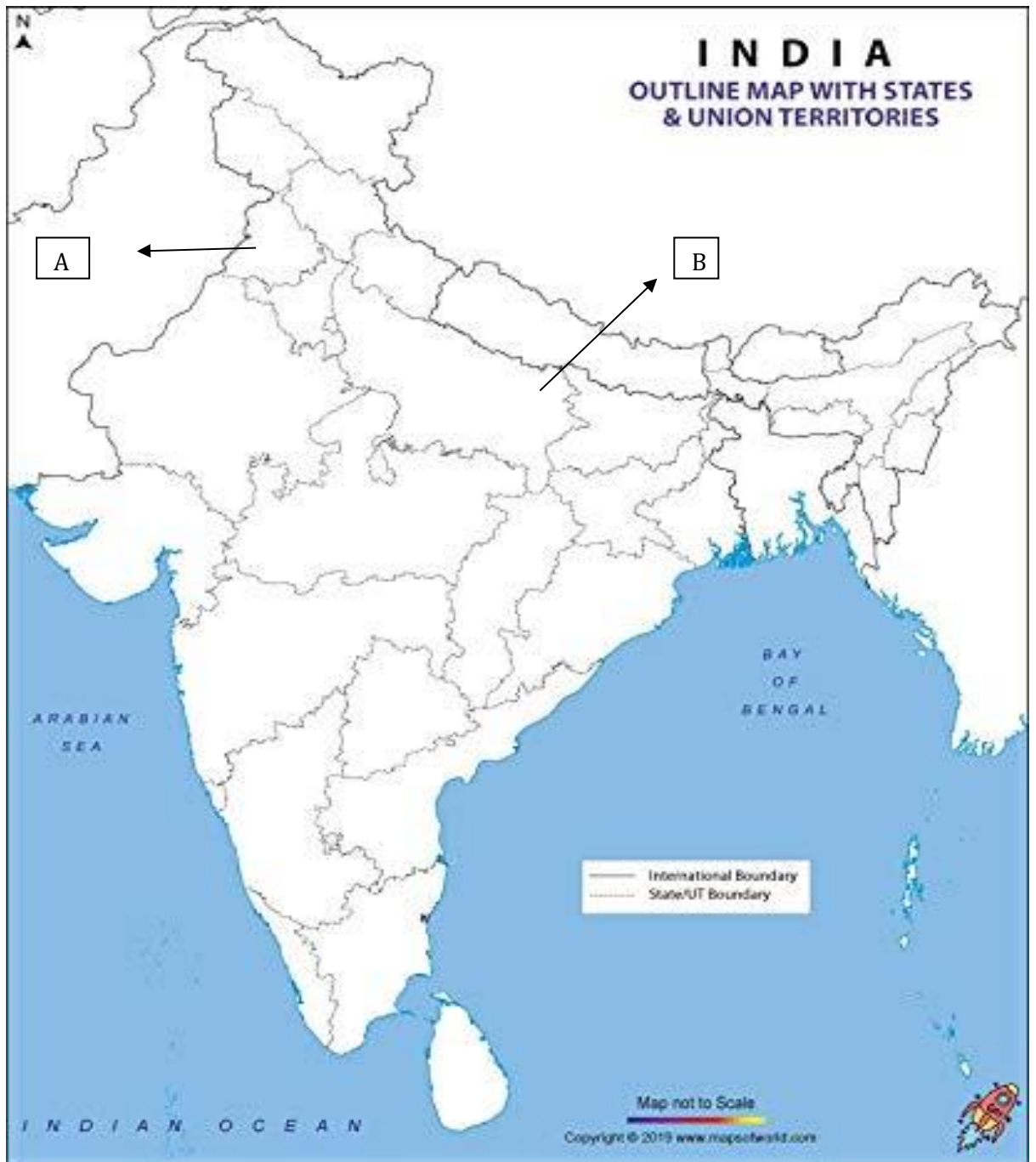
32.1	जेसुइट्स कौन थे? उन्होंने भारत में अपना नेटवर्क कैसे स्थापित किया?	2
32.2	How did Monserrate accord his experience about the Akbar?	1
32.2	अकबर के बारे में मोनसेरेट ने अपने अनुभव को कैसे स्वीकार किया?	1
32.3	How had Akbar's courtesy brought affability for his subjects? Explain.	1
32.3	अकबर के सौजन्य से उनकी प्रजा के लिए आत्मीयता कैसे आई? के बारे में बताएं।	1
33	<p>Read the following source carefully and answer the following :</p> <p>“That is very good,Sir-bold words,noble words” Somnath Lahirisaid:</p> <p>Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir – bold words, noble words. But the point is to see when and how are you going to apply that challenge. Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the British, but it suggests that for every little difference you will have to run to the Federal Court or attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stranglehold –which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means, Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare</p>	4

	independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British imperialism-and go together to fight it and then Resolve our claims afterwards when we will be free .	
33.	<p>निम्नलिखित स्रोत को ध्यान से पढ़ें और निम्नलिखित के उत्तर दें:</p> <p>"यह बहुत अच्छा है, श्रीमान बोल्ड शब्द, नेक शब्द" सोमनाथ लाहिरिस ने कहा:</p> <p>ठीक है, श्रीमान, मुझे पंडित नेहरू को भारतीय लोगों की भावना को दी गई उत्कृष्ट अभिव्यक्ति के लिए बधाई देना चाहिए, जब उन्होंने कहा कि अंग्रेजों से कोई भी आरोप भारतीय लोगों द्वारा स्वीकार नहीं किया जाएगा। उन्होंने कहा कि थोपने पर नाराजगी और आपत्ति होगी, और उन्होंने कहा कि अगर जरूरत पड़ी तो हम संघर्ष की घाटी में चलेंगे। यह बहुत अच्छा है, सर - बोल्ड शब्द, नेक शब्द। लेकिन देखने वाली बात यह है कि आप उस चुनौती को कब और कैसे लागू करने वाले हैं।</p> <p>खैर, महोदय, बात यह है कि अभी थोपना यहां है। ब्रिटिश योजना ने न केवल भविष्य का कोई संविधान बनाया है ... अंग्रेजों के लिए एक संतोषजनक संधि पर निर्भर है, लेकिन यह सुझाव देता है कि हर छोटे से अंतर के लिए आपको संघीय न्यायालय में जाना होगा या इंग्लैंड में वहां उपस्थित होना होगा; या ब्रिटिश प्रधान मंत्री क्लेमेंट एटली या किसी और को बुलाने के लिए। न केवल यह सच है कि यह संविधान सभा, चाहे हम जो भी योजनाएँ बना रहे हों, हम ब्रिटिश तोपों, ब्रिटिश सेना, उनके आर्थिक और वित्तीय दबदबे के साये में हैं - जिसका अर्थ है कि अंतिम शक्ति अभी भी अंग्रेजों के हाथ में है और सत्ता का प्रश्न अभी अंतिम रूप से तय नहीं हुआ है, जिसका अर्थ है कि भविष्य अभी पूरी तरह से हमारे हाथ में नहीं है। इतना ही नहीं, एटली और अन्य द्वारा हाल ही में दिए गए बयानों ने यह स्पष्ट कर दिया</p>	4

	है कि अगर जरूरत पड़ी तो वे आपको पूरी तरह से विभाजित करने की धमकी भी देंगे। इसका मतलब है, महोदय, इस देश में कोई स्वतंत्रता नहीं है। जैसा कि कुछ दिन पहले सरदार वल्लभ भाई पटेल ने कहा था, हमें केवल आपस में लड़ने की आजादी है। बस यही आजादी हमें मिली है... इसलिए हमारा विनम्र सुझाव है कि यह इस योजना पर अमल करके कुछ पाने की बात नहीं है, बल्कि यहाँ और अभी आजादी की घोषणा करने और अंतरिम सरकार का आह्वान करने, भारत के लोगों से आह्वान करने का सवाल है, भाईचारे की लड़ाई को रोकने के लिए और अपने दुश्मन के खिलाफ देखो, जिसके पास अभी भी कोड़ा है, ब्रिटिश साम्राज्यवाद - और उससे लड़ने के लिए एक साथ जाओ और फिर बाद में हमारे दावों को हल करें जब हम स्वतंत्र होंगे।	
33.1	Why did Somnath Lahiri congratulate Jawahar Lal Nehru?	1
33.1	सोमनाथ लाहिड़ी ने जवाहर लाल नेहरू को क्यों बधाई दी?	1
33.2	Explain why Somnath feels that the absence of constitution will mean dependence on British?	1
33.2	बताएं कि सोमनाथ को ऐसा क्यों लगता है कि संविधान के अभाव का मतलब अंग्रेजों पर निर्भरता होगा?	1
33.3	How did he feel that the final power was still in the hands of the British?	2
33.3	अंग्रेजों कैसा लगा कि अंतिम शक्ति अभी भी उन्हीं के हाथों में है?	2
	SECTION E / खंड ई Map Based Question / मानचित्र आधारित प्रश्न (1x5=5)	
34.	On the given political map of India, locate and label the following with appropriate symbols : भारत के दिए गए राजनीतिक मानचित्र पर, निम्नलिखित को उपयुक्त चिहनों के साथ खोजें और लेबल करें:	5
34.1	a) Nageshwar a mature Harappan Site . b) Amaravathi a major Bhuddhist Site c) Agra, a territory under Babur, Akbar, and Aurangzeb Gwalior a main centre of the revolt 1857	3

	<p>a) नागेश्वर एक परिपक्व हड़प्पा स्थल।</p> <p>b) अमरावती एक प्रमुख बौद्ध स्थल।</p> <p>c) आगरा, बाबर के अधीन एक क्षेत्र, अकबर और औरंगजेब ग्वालियर विद्रोह का मुख्य केंद्र था।</p>	
34.2	On the same outline map, two places have been marked as A and B, which are centres of the National movement. Identify .	2
34.2	रूपरेखा मानचित्र पर दो स्थानों को ए और बी के रूप में चिह्नित किया गया है, जो राष्ट्रीय आंदोलन के केंद्र हैं। पहचानना ।	2

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SET-1**KENDRIYA VIDYALAYA SANGATHAN CHENNAI REGION****SAMPLE QUESTION PAPER SCORING KET 2022-23****HISTORY /027**

1.	(b) 3, 4	1
2.	(a) 1, 2, 3,4	1
3.	(a) James Princep	1
4.	(a) Tamil	1
5.	b.Mlechchhas	1
6.	a.Polyandry	1
7.	(d) All of these.	1
8.	(b) Al-Biruni	1
9.	(d) According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.	1
10.	(b) 2, 4	1
11.	(b) Vithala	1
12.	(d) All of these	1
13.	(d) Hazara Rama Temple – New Delhi	1
14.	(d) All of these.	1
15.	(d) All of these.	1
16.	(a) Lord Cornwallis	1
17.	(b) 1, 4, 3, 2	1
18.	(a) Nana Saheb was the adopted son of Tantya Tope.	1
19.	(a) The British refused him the pension of Peshwa Baji Rao II.	1
20.	(a) 1, 2, 3, 4	1
21.	(a) B.R. Ambedkar	1
22.	(i)The Harappan people got food from a wide range of plants and animal products. Fish was their main food.	3

(ii) Their food included grains like wheat, barley, lentil, chickpea and sesame. From many Harappan sites, charred grains and seeds have also been found.

(iii) The people also ate rice and millet. The grains of millet have been found from many sites in Gujarat. Rice was perhaps not used much because the grains of rice are relatively found rare.

(iv) Bones of deer and gharial have also been found. From this, one can imagine that the people of Harappan civilisation also ate flesh and meat. But it is not known whether the people of Harappan culture themselves hunted or they got meat from other hunting communities. They also ate a few birds.

(v) They also got food from many animals like sheep, goat, buffalo and pig. All these animals were domesticated by them.

(OR)

The following were the reasons for the decline of the Harappan civilisation:

(i) **Floods:** Some scholars believe that many towns of the Harappan civilisation were destroyed because of the floods in the Indus River. With the passage of time, they were buried beneath the sands of time.

(ii) **Earthquakes:** It is also believed that many earthquakes might have jolted various cities. They might have dashed many towns to the ground.

(iii) **Droughts and Epidemics:** Some scholars think that the sites of Harappan civilisation might have been hit by acute droughts or deadly epidemics. These might have resulted in the destruction of various towns.

	<p>iv) Aggressions by the Aryans: Many historians believe that the people of Harappan civilisation had to face many aggressions by the Aryans. The people of Harappa were defeated in many of these wars. It led to the decline of Harappan civilisation.</p>	
23	<p>Causes for the rise of Magadha</p> <ul style="list-style-type: none"> • Geographical factors <ul style="list-style-type: none"> • Magadha was located on the upper and lower parts of the Gangetic valley. • It was located on the mainland route between west and east India. • The area had fertile soil. It also received enough rainfall. • Magadha was encircled by rivers on three sides, the Ganga, Son and Champa making the region impregnable to enemies. • Both Rajgir and Pataliputra were located in strategic positions. • Economic factors <ul style="list-style-type: none"> • Magadha had huge copper and iron deposits. • Because of its location, it could easily control trade. • Had a large population which could be used for agriculture, mining, building cities and in the army. • The general prosperity of the people and the rulers. • The mastery over Ganga meant economic hegemony. Ganga was important for trade in North India. • With the annexation of Anga by Bimbisara, river Champa was added to the Magadha Empire. Champa was 	3

	<p>important in the trade with South-East Asia, Sri Lanka and South India.</p> <ul style="list-style-type: none"> • Cultural factors <ul style="list-style-type: none"> • Magadhan society had an unorthodox character. • It had a good mix of Aryan and non-Aryan peoples. • The emergence of Jainism and Buddhism led to a revolution in terms of philosophy and thought. They enhanced liberal traditions. • Society was not so much dominated by the Brahmanas and many kings of Magadha were ‘low’ in origins. <p>Political factors</p> <ul style="list-style-type: none"> • Magadha was lucky to have many powerful and ambitious rulers. • They had strong standing armies. • Availability of iron enabled them to develop advanced weaponry. • They were also the first kings to use elephants in the army. • The major kings also developed a good administrative system. <p>(ANY THREE POINTS)</p>	
24	<p>(i)Ibn Battuta wrote the book named ‘Rihla’.</p> <p>(ii)Ibn Battuta had following observation about the female slaves of Indian sub-continent:</p> <ul style="list-style-type: none"> • The female slaves excelled in music and dance and they were employed in Sultan’s service, • They were also employed by the Sultan to keep an eye on his noble’s activities. 	3

25	<p>The activities of the chisti Silsila are as follows:</p> <p>PILGRIMAGE:</p> <p>i) Pilgrimage to tombs of Sufi saints are prevalent all over the Muslim world.</p> <p>ii) This practice is an occasion for seeking the Sufi spiritual grace.</p> <p>DARGAHS:</p> <p>i) For more than seven centuries people of all castes, creeds, classes and social backgrounds have expressed their devotion at the dargahs .</p> <p>MUSIC AND DANCE:</p> <p>ii) Music and dance is also a part of pilgrimage including mystical chants performed by specially trained musicians to evoke divine ecstasy.</p> <p>CHISTI KHANQAHS:</p> <p>i) It comprised several small rooms and a big hall where the inmates and visitors prayed and lived.</p> <p>OPEN KITCHEN :</p> <p>i) There was an open kitchen which run on futuh., free langar service to the people.</p> <p>ENTRY OF ALL PEOPLE :</p> <p>i) From morning till late night people from all walks of life – soldiers, slaves, singers, merchants, poets, travellers, etc. – came seeking discipleship.</p> <p>OTHER PRACTISES:</p> <p>i) Bowing before the Shaikhs, offering water to the visitors, etc were included. .</p> <p>REMEMBERING GOD:</p>	3
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	<p>i)The Sufis remembered the god either by reciting his name or evoking his presence or performance of mystical music.</p> <p>(ANY THREE POINTS)</p>	
26	<p>The Strongest Aspects :</p> <p>Ain-i-Akbari depicts enchanting glimpses of the organisation and structure of the Mughal empire.</p> <p>(i)It incorporates detailed information about the people of India and the Mughal empire.</p> <p>(ii)The statistical data about agriculture is quite significant.</p> <p>(iii)The information is invaluable to understand the history of the Mughals and the contribution of historians.</p> <p>Weak Points or Limitations :</p> <ul style="list-style-type: none"> • There are many errors in additions. • The data of all the provinces have not been accumulated uniformly. 	3
27	<p>i) It was a documents containing the main object of the framing of a new constitution .</p> <p>ii) Prepared by J.Nehru introduced on 13th dec 1947</p> <p>iii) Slow - Policy - democracy guaranteed.</p> <p>iv) Proposed - National Flag of India - 'horizontal'; tricolor of saffron, white, Dark green in equal proportion.</p> <p>v) Value: humbleness, simplicity, selfless service, sacrifice.</p> <p>People venerated Gandhiji Mahatma . (OR)</p> <p>Hindustani:</p> <p>i) Hindustani was a choice for the Congress and Mahatma Gandhi. Congress had already decided to adopt Hindustani as the national language of the country.</p>	3

- ii) Mahatma Gandhi was also in favour of adopting Hindustani as the national language and supported strongly for this view.
- iii) He argued that everyone should speak in a language which is Understood by most of the common people.
- iv) Hindustani was not a new language. It was a blend of Hindi and Urdu.
- v) It was enriched by the interaction of diverse cultures and spoken by most of the people of the country.

Hindi:

- i) R.V. Dhulekar pleaded in favour of Hindi for adopting it as the national language.
- ii) He came from the United Province and a Congressman.
- iii) He wanted that Hindi should be used as language of constitution- making.
- iv) He even said that those who did not know Hindustani were not worthy to be the members of the Constituent Assembly.

Report of the Language Committee:

- i) The language Committee of the Constituent Assembly suggested a 34 compromise formula in its report.
- ii) It suggested that Hindi in Devnagri script should be the official language of the country and tried to resolve the issue.
- iii) It also suggested that transition from English to Hindi should be gradual.
- iv) It was also suggested that during first fifteen years since adoption of the Constitution, English would continue to serve as for official purposes.
- v) So it was clear that the Language Committee referred Hindi as the official language not the national language.

	<p>Threat to South:</p> <p>i) The members of the Constituent Assembly who belonged to the Southern India were apprehensive of the view.</p> <p>ii) They felt that Hindi would be a threat to their provincial languages. Shankar Rao from Bombay. T.A. Ramalingam Chettiar and Mrs. G. Durgabai of Madras suggested that issue of language required utmost care and needed to be handled efficiently and dextrally.</p> <p>iii) Hindi should not be thrust upon the people of South India.</p>	
28.	<p>i) The Mahabharata is a story about a feud over land and power between two groups of cousins, the Kauravas and the Pandavas, who belonged to a single ruling family, that of the Kurus, a lineage dominating one of the janapadas .</p> <p>ii) The conflict ended in a battle, in which the Pandavas emerged victorious.</p> <p>iii) Patrilineal succession was proclaimed. While patriliney had existed prior to the composition of the epic, the central story of the Mahabharata reinforced the idea that it was valuable.</p> <p>iv) Under patriliney, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.</p> <p>v) Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system, although there were variations in practice.</p> <p>vi) Sometimes there were no sons in some situations brothers succeeded one another, sometimes other kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.</p>	8

vii) While sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework. They had no claims to the resources of the household.

viii) Marrying them into families outside the kin was considered desirable. This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the “right” time and to the “right” person. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

(OR)

i) Historians consider several elements when they analyse texts.

ii) They examine whether texts were written in Prakrit, Pali or Tamil, languages

iii) And they try and ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed.

iv) Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic.

v) The original story was probably composed by charioteer-bards known as sutas.

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

	<p>vii) The growth of the Mahabharata did not stop with the Sanskrit version. Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts.</p>	
29.	<p>i) Amara Nayakas exercised power in the empire were military chiefs who usually controlled forts and had armed supporters.</p> <p>ii) These chiefs often moved from one area to another, and in many cases were accompanied by peasants looking for fertile land on which to settle.</p> <p>iii) These chiefs were known as <i>nayakas</i> and they usually spoke Telugu or Kannada.</p> <p>iv) Many <i>nayakas</i> submitted to the authority of the kings of Vijayanagara but they often rebelled and had to be subdued by military action.</p> <p>v) The <i>amara-nayaka</i> system was a major political innovation of the Vijayanagara Empire.</p> <p>vi) It is likely that many features of this system were derived from the <i>iqta</i> system of the Delhi Sultanate.</p> <p>vii) The <i>amara-nayakas</i> were military commanders who were given territories to govern by the <i>raya</i>.</p> <p>viii) They collected taxes and other dues from peasants, crafts persons and traders in the area.</p> <p>ix) They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.</p> <p>x) These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.</p>	8

- xi) Some of the revenue was also used for the maintenance of temples and irrigation works.
- xii) The *amara-nayakas* sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.
- xiii) Kings occasionally asserted their control over them by transferring them from one place to another. (OR)

Ans: The advantages and disadvantages of enclosing agricultural land within the fortified areas of the city were as follows :

(a) Advantages :

- i) During the medieval period, the objective of sieges was to starve the defenders into submission. These sieges could last for a long period. Normally, rulers tried to be prepared for such situations by building large granaries within the fortified areas. The rulers of Vijayanagara adopted a more elaborate strategy of protecting the agricultural belt itself.
- ii) As the agricultural tract was within fortified area, the peasants did not face any problems in cultivating the land due to war or any other reason. The peasants, therefore, did not face any financial difficulty.
- iii) Land revenue was one of the main source of income of the state. Thus, with the protection of agricultural tract, there was regular income from this source.
- iv) There was an agricultural tract between the sacred centre and the urban core. This tract had an elaborate canal system drawing water from the Tungabhadra. So, there was no problem of

	<p>irrigation too.</p> <p>(b) Disadvantages :</p> <p>i)Such an elaborate system of fortification was very expensive. The state has to maintain a large army for the protection of a bigger fortified area.</p> <p>ii) Sometimes it could have been difficult to decide how much land be included within the fortified area.</p> <p>iii) The mahanavami Dibba was the King’s palace in Vijayanagara though there is no definite evidence. From the available source we can guess that it had very beautiful wooden structure with base of the platform was covered with relief carvings. 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.</p>	
30.	<p>Private letters and autobiographies are important source of individual’s life and views. Many of our freedom struggle leaders wrote autobiographies and letters and today they are our great record about them and history too.</p> <p>The autobiographies and letters tell us the following things about an individual.</p> <p>i) Autobiographies and letters throw light on the interests of an individual. Let us take an example, Nehru wrote letters to his daughter Indira describing the events of world history, today it is known as the book, ” Glimpses of the World History”. These letters show that Nehru had great interest in history. These letters show also the views of the author. For example, Nehru talks highly of the socilaist government of USSR in his autobiography.</p>	8

ii) These autobiographies and letters are a good source of information of the social life of those days in India. Dr Rajendra Prasad has given vivid description of the village life that he saw as a child in his village.

iii) Above all these autobiographies and letters are great source of history too. Nehru in his autobiography has explained in details about the obstinate approach of Moslem League towards solving the minority problem in India.

These sources were different from the official accounts.

This is manifested in the following points:

i) The official accounts are done by individuals but they work under the guidelines of the government. Thus, views that run against the government remain stifled. In addition, the author would not have the freedom of focused area. He would be required to write only on topics already defined. However, in autobiographies and letters one can choose anything of personal interest. Dr Rajendra Prasad gives a vivid description of his school and college days in his autobiography. This is not possible in any government account.

ii) The autographic letters throw light on the personal life of individual leaders and show these events shaped the thought process of these leaders in future life. Mahatma Gandhi described how he was thrown out of the first class compartment of the train in South Africa because he was not a white man. He describes the struggle inside on how to protest and later how he took to non-violent means of protest. (OR)

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31.	<p>31.1 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.</p> <p>31.2 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.</p> <p>31.3 Used solely for grain; the second type possibly only for pounding herbs and spices for making curries.</p>	4
32.	<p>32.1 Jesuits were the missionaries of the society of Jesus who were interested in the propagation of Christianity Akbar was curious about Christianity and dispatched an embassy to God to invite Jesuit priests.</p> <p>32.2 . Akbar created an opportunity every day for any of the common people or for the nobles to see him and to converse</p>	4

	<p>with him.</p> <p>32.3 . The high respect, Akbar created opportunity almost every day for any of the common people or of the nobles to see him, pleasant-spoken and affable towards all his native and foreigner subjects.</p>	
33	<p>33.1. Somnath Lahiri congratulated Pandit Nehru for the fine expression when he said that no imposition from the British will be accepted by the Indian people</p> <p>33.2. The absence of constitution would mean dependance on the British because for every little difference you will have to run to the Federal Court or dance attendance there in England; or to call on the British Prime Minister or someone else</p> <p>33.3. Lahri felt that the final power was still in the hands of the British because this Constituent Assembly, is under the shadow of British guns, British Army, their economic and financial stranglehold which means that the final power is still in the British hands and the future is not yet completely in our hands.</p>	4
34.2	A –Amritsar B-Chauri chura	

केंद्रीय विद्यालय संगठन,चेन्नई संभाग
KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION
SAMPLE QUESTION PAPER -2022-23

कक्षा / CLASS - XII इतिहास / HISTORY (O27)

MAX. MARKS: 80

अधिकतम अंक :80

TIME: 3 HOURS

समय : 3 घंटे

General Instructions:

- ❖ Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
- ❖ Section A – Question 1 to 21 are MCQs of 1 mark each.
- ❖ Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- ❖ Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words .
- ❖ Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each .
- ❖ Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- ❖ There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- ❖ In addition to this, separate instructions are given with each section and question, wherever necessary.


सामान्य निर्देश:

- ❖ प्रश्न पत्र में पांच खंड होते हैं - ए, बी, सी, डी और ई। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
- ❖ खंड ए - प्रश्न 1 से 21 प्रत्येक के 1 अंक के एमसीक्यू हैं।
- ❖ खंड बी - प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।
- ❖ खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।
- ❖ खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक 4 अंकों के हैं।

- ❖ खंड-ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
- ❖ प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है। ऐसे प्रश्नों में से केवल एक विकल्प का प्रयास करना है।
- ❖ इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग

SECTION A 1X21=21		
1.	<p>According to the _____, the paternal estate was to be divided equally amongst sons after the death of the parents.</p> <p>(a) Varnas (b) Dharma Shastra (c) Manusmriti (d) Mahabharata</p> <p>_____ के अनुसार, माता-पिता की मृत्यु के बाद पैतृक संपत्ति को बेटों के बीच समान रूप से विभाजित किया जाना था</p> <p>क वर्ण ख धर्म शास्त्र ग मनुस्मृति घ महाभारत</p>	1
2.	<p>Consider the following statements about the Mauryan Empire:</p> <p>1. There were 5 major political centres in the Empire. 2. Megasthenes wrote about the Mauryan Empire in his book Indica. 3. Ashoka founded the Mauryan Empire in 321 B.C. 4. Ashoka used his resources to propagate Buddhism.</p> <p>Which of the above statements is/are correct?</p> <p>(a) 1, 2 and 3 (b) 1, 2 and 4 (c) 2, 3 and 4 (d) 1, 3 and 4</p> <p>मौर्य साम्राज्य के बारे में निम्नलिखित कथनों पर विचार कीजिए:</p> <p>1. साम्राज्य में 5 प्रमुख राजनीतिक केंद्र थे। 2. मेगस्थनीज ने अपनी पुस्तक इंडिका में मौर्य साम्राज्य के बारे में लिखा था।</p>	1

	<p>3. अशोक ने 321 ईसा पूर्व में मौर्य साम्राज्य की स्थापना की। 4. अशोक ने बौद्ध धर्म के प्रचार-प्रसार के लिए अपने संसाधनों का उपयोग किया। उपरोक्त में से कौन सा/से कथन सही है/हैं? (क (1, 2 और 3 (ख (1, 2 और 4 (ग (2, 3 और 4 (घ (1, 3 और 4</p>									
3.	<p>Match the following</p> <table border="0"> <tr> <td>i. Harappan</td> <td>(a) Gujara</td> </tr> <tr> <td>ii. Dholavira</td> <td>(b) Jammu & Kashmir</td> </tr> <tr> <td>iii. Manda</td> <td>(c) Rajasthan</td> </tr> <tr> <td>iv. Kalibangan</td> <td>(d) Pakistan</td> </tr> </table> <p>a. (i) d, (ii) a, (iii) b, (iv) c b. (i) b, (ii) c, (iii) d, (iv) a c. (i)c, (ii)b, (iii)a, (iv) d d. (i)a, (ii)b, (iii)c, (iv) d</p> <p>निम्नलिखित का मिलान करें:</p> <p>(i) हड़प्पा) क (गुजरात (ii) धोलावीरा) ख (जम्मू और कश्मीर (ii) मांडा) ग (राजस्थान (iii) कालीबंगा) द (पाकिस्तान</p> <p>क d, (ii) a, (iii) b, (iv) c ख b, (ii) c, (iii) d, (iv) a ग (i)c, (ii)b, (iii)a, (iv) d घ (i)a, (ii)b, (iii)c, (iv) d</p>	i. Harappan	(a) Gujara	ii. Dholavira	(b) Jammu & Kashmir	iii. Manda	(c) Rajasthan	iv. Kalibangan	(d) Pakistan	1
i. Harappan	(a) Gujara									
ii. Dholavira	(b) Jammu & Kashmir									
iii. Manda	(c) Rajasthan									
iv. Kalibangan	(d) Pakistan									
4.	<p>.Which of the following statements is/are correct about Draupadi? (a) The wife of the five Pandavas and the daughter of Drupada (b) Draupadi argued with Yudhishtira about putting herself at stake. (c) Dhritarashtra returned all the Pandavas and Draupadi to their personal freedom (d) all of the above</p> <p>द्रौपदी के बारे में निम्नलिखित में से कौन सा/से कथन सही है/हैं?</p>	1								

	<p>क पाँचों पांडवों की पत्नी और द्रुपद की पुत्री ख द्रौपदी ने युधिष्ठिर से स्वयं को दांव पर लगाने के विषय में वाद-विवाद किया। ग धृतराष्ट्र ने सभी पांडवों और द्रौपदी को उनकी व्यक्तिगत स्वतंत्रता को लौटा दिया घ उपर्युक्त सभी</p>	
5.	<p>Observe the picture and answer the following question by choosing correct option चित्र का अवलोकन कीजिये और सही विकल्प चुनकर निम्नलिखित प्रश्न का उत्तर दीजिये</p>  <p>Where has this sculpture been found? (a) Sanchi (b) Amravati (c) Gandhar (d) Deogarh यह मूर्ति कहां मिली है? क सांची ख अमरावती ग गांधार घ देवगढ़</p>	1
6.	<p>Who was the first ruler to inscribe his messages to his subjects and official on stone surfaces – natural rocks as well as polished pillars? (a) Kanishka (b) Bimbisara (c) Chandra Gupta Maurya (d) Ashoka पत्थर पर अपनी प्रजा और अधिकारी को अपने संदेश लिखने वाला पहला शासक कौन था सतहों - प्राकृतिक चट्टानों के साथ-साथ पॉलिश खंभे?</p>	1

	<p>क कनिष्क ख बिम्बिसार ग चन्द्र गुप्त मौर्य घ अशोक</p>	
7.	<p>What is the title of Telugu work on state craft (a) Amuktamalyada (b) Tutranmalay (c) Samarqandi (d) Mukti vahini राज्य शिल्प पर तेलुगु काम का शीर्षक क्या है क अमुक्तमाल्यदा ख तुत्रानमलय ग समरकांडी घ मुक्तिवाहिनी</p>	1
8.	<p>When was the Vijayanagara Empire founded a)1336 (b) 1565 (C) 1800 (d)1498 विजयनगर साम्राज्य की स्थापना कब हुई थी? क 1336 ख 1565 ग 1800 घ 1498</p>	1
9.	<p>Choose the correct option:-Islamic law is known as:- (a) Hadith (b) Sharia (c) Ulema (d) Umma सही विकल्प चुनिए -:इस्लामी कानून को इस रूप में जाना जाता है-: क हदीस ख शरिया ग उलेमा</p>	1

	घ उम्मा	
10.	<p>Travels in the Mughal Empire; a.Francois Bernier b,Al Biruni c.Ibn Battutah d. Robert Nobili</p> <p>मुगल साम्राज्य में ट्रेवल; क फ्रैंकोइस बर्नियर ख अल बिरूनी ग इब्न बतूतह घ रॉबर्ट नोबिली</p>	1
11.	<p>.Which of the following is not one of the features of the Harappan writing? (a) The Harappan Script was pictographic and not alphabetical (b) It has been deciphered by James Prinsep (c) It had too many signs, somewhere between 375 and 400 (d) The script was written from right to left</p> <p>निम्नलिखित में से कौन हड़प्पा लेखन की विशेषताओं में से एक नहीं है? क हड़प्पा लिपि चित्रात्मक थी न कि वर्णमाला ख इसे जेम्स प्रिंसेप ने समझा है ग इसमें बहुत सारे संकेत थे, कहीं 375 और 400 के बीच घ स्क्रिप्ट दाएं से बाएं लिखी गई थी</p>	1
12.	<p>Consider the following events: 1. Abolition of sati 2. Passing of Widow Remarriage Act. 3. The beginning of the revolt 4. Queen's Proclamation. The correct chronological order of these events is: (a) 1, 2, 3, 4 (b) 2, 3, 4, 1 (c) 3, 4, 1, 2 (d) 2, 1, 3, 4</p> <p>निम्नलिखित घटनाओं पर विचार करें: 1. सती का उन्मूलन 2. विधवा पुनर्विवाह अधिनियम का पारित होना। 3. विद्रोह की शुरुआत</p>	1

	<p>4 .रानी की उद्घोषणा । इन घटनाओं का सही कालानुक्रमिक क्रम है:</p> <p>क 1, 2, 3, 4 ख 2, 3, 4, 1 ग 3, 4, 1, 2 घ 2, 1, 3, 4</p>	
13.	<p>Who introduced Permanent Settlement? (a) Lord William Bentinck (b) Lord Cornwallis (c) Lord Northbrook (d) Lord Lytton</p> <p>स्थायी निपटान की शुरुआत किसने की? क लॉर्ड विलियम बेंटिक ख लॉर्ड कॉर्नवालिस ग लॉर्ड नॉर्थब्रुक घ लॉर्ड लिटन</p>	1
14.	<p>Consider the following statements: 1. Rumours played a great role in the revolt of 1857 A.D. 2. Peshwa Baji Rao II adopted Nana Saheb as his son. 3. The British had no answer to the action of the rebels during the months of May and June in 1857 A.D. 4. Awadh was a major centre of revolt in 1857 A.D. (a) 1, 2, 3 (b) 1, 2, 3, 4 (c) 2, 3, 4 (d) 1, 2, 4</p> <p>निम्नलिखित कथनों पर विचार कीजिए: 1. 1857 ईस्वी के विद्रोह में अफवाहों ने बड़ी भूमिका निभाई। 2. पेशवा बाजीराव द्वितीय ने नाना साहब को अपने पुत्र के रूप में गोद लिया। 3. 1857 ई .में मई और जून के महीनों के दौरान विद्रोहियों की कार्रवाई का अंग्रेजों के पास कोई जवाब नहीं था। 4. अवध 1857 ई .में विद्रोह का एक प्रमुख केंद्र था। क 1, 2, 3</p>	1

	<p>ख 1, 2, 3, 4 ग 2, 3, 4 घ 1, 2, 4</p>	
15.	<p>Choose the correct option: (a) Ibn-Battuta travelled extensively in China. (b) Al-Biruni found the Indian cities quite populated. (c) Al-Biruni was greatly influenced by the Indian postal system. (d) According to Ibn-Battuta. crown ownership of land was quite disastrous for farmers.</p> <p>सही विकल्प चुनिए:</p> <p>क इब्न-बतूता ने चीन में व्यापक यात्रा की। ख अल-बिरूनी ने भारतीय शहरों को काफी आबादी वाला पाया। ग अल-बिरूनी भारतीय डाक प्रणाली से बहुत प्रभावित था। घ इब्न-बतूता के अनुसार। भूमि का मुकुट स्वामित्व किसानों के लिए काफी विनाशकारी था।</p>	1
16.	<p>Which of the following is correct meaning of Jins-i-Kamil? (a) Perfect flowers (b) Perfect crops (c) Perfect Sepoy (d) Perfect administrator</p> <p>निम्नलिखित में से कौन-सा जिन्स-ए-कामिल का सही अर्थ है?</p> <p>क एकदम सही फूल ख उत्तम फसलें ग परफेक्ट सिपाही घ उत्तम प्रशासक</p>	1
17.	<p>Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason(R) Assertion(A):- The amara-nayaka system was a major political innovation of the Vijayanagara Empire. Reason(R):- It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate. A. Both (A) and (R) are correct and (R) is the correct explanation of (A) B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A) C. (A) is correct, but (R) is not correct D. (R) is correct, but (A) is not correct</p>	1

	<p>नीचे दो कथन दिए गए हैं, एक को अभिकथन) A) के रूप में लेबल किया गया है और अन्य कारण) आर (के रूप में लेबल किया गया कथन) A):- अमारा-नायक प्रणाली एक प्रमुख राजनीतिक नवाचार था विजयनगर साम्राज्य का।</p> <p>कारण) R):- यह संभावना है कि इस प्रणाली की कई विशेषताएं व्युत्पन्न थीं दिल्ली सल्तनत की इक्ता प्रणाली से।</p> <p>क और (R) दोनों सही हैं और (R) (A) का सही स्पष्टीकरण है</p> <p>ख दोनों (A) और (R) सही हैं, लेकिन (R) सही स्पष्टीकरण नहीं है</p> <p>ग (A) सही है, लेकिन (R) सही नहीं है</p> <p>घ (R) सही है, लेकिन (A) सही नहीं है</p>	
18.	<p>Whom did Gandhiji inform about his Salt March ?</p> <p>a.Lord Ripon b.Lord Cunningham c.Lord Irwin d.Lord Lytton</p> <p>गांधीजी ने अपने नमक मार्च के बारे में किसे सूचित किया था?</p> <p>क लॉर्ड रिपन ख लॉर्ड कनिंघम ग लॉर्ड इरविन घ लॉर्ड लिटन</p>	1
19.	<p>Who among the following said- Separate Electorate to untouchables will ensure them bondage in perpetuity ?</p> <p>a. Mahatma Gandhi b Sardar Patel c. R. V. Dhulekar d. Begum Aizaz Rasul</p> <p>निम्नलिखित में से किसने कहा -अछूतों के लिए पृथक निर्वाचक मंडल उन्हें शाश्वतता में बंधन सुनिश्चित करें?</p> <p>क महात्मा गाँधी ख सरदार पटेल</p>	1

	<p>ग आर. वी. धुलेकर घ बेगम एजाज रसूल</p>	
20.	<p>Who was Karraikkal Ammaiyaar ? a.Devotee of Shiva b.Devotee of Vishnu c.Sufi saint d.None of the above करैक्कल अम्मैयार कौन थे? क शिव भक्त ख विष्णु भक्त ग सूफी संत घ उपरोक्त में से कोई नहीं</p>	1
21.	<p>Mahatma Gandhi wanted to make _____ language as the national language. (a) Hindustani (b) Hindi (c) Tamil (d) Urdu महात्मा गांधी _____ भाषा को राष्ट्रभाषा बनाना चाहते थे. क हिंदुस्तानी ख हिन्दी ग तमिल घ उर्दू</p>	1
<p>SECTION B SHORT ANSWER TYPE QUESTIONS (3X6=18)</p>		
22.	<p>Would you agree that the drainage system in Harappan cities indicates town planning? Give reasons for your answer. क्या आप इस बात से सहमत हैं कि हड़प्पा शहरों में जल निकासी प्रणाली नगर नियोजन का संकेत देती है? अपने जवाब के लिए कारण बताएं। (OR) Describe some of the distinctive features of Mohenjodaro. मोहनजोदड़ो की कुछ विशिष्ट विशेषताओं का वर्णन कीजिए।</p>	3
23.	<p>Describe the salient features of mahajanapadas महाजनपदों की मुख्य विशेषताओं का वर्णन कीजिए</p>	3

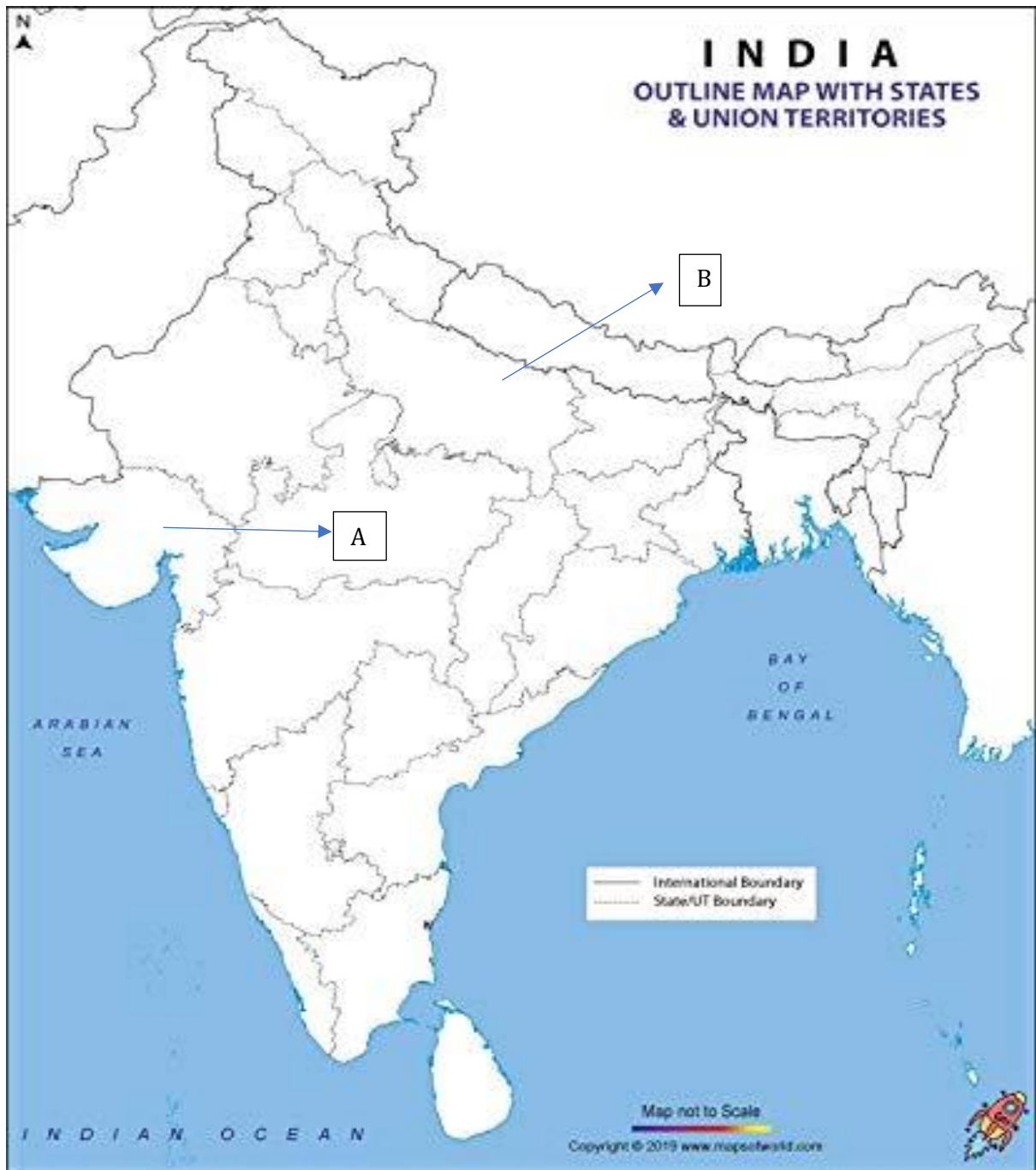
24.	Explain the sources used by historians to reconstruct the history of the Mauryan Empire. 3 इतिहासकारों द्वारा मौर्य साम्राज्य के इतिहास का पुनर्निर्माण करने के लिए उपयोग किए गए स्रोतों की व्याख्या करें	3
25.	Why was the permanent settlement of land revenue rarely extended to any region beyond Bengal? Give two reasons फोगार सेनयेककसी बी भेंबू-याजस्व का स्थायी फोदोफस्त शामद ही कबी तमों ककमा गमा? दो कायण फताइए	3
26.	What do you think was the significance of the rituals associated with the mahanavami dibba? आपको क्या लगता है कि महानवमी डिब्बा से जुड़े अनुष्ठानों का महत्व क्या था?	3
27.	Discuss the evidence that indicates planning and coordination on the part of the rebels. उन साक्ष्यों पर चर्चा करें जो विद्रोहियों की ओर से योजना और समन्वय को इंगित करते हैं। OR How did the rebels in 1857 try to materialise their vision of unity? Explain Briefly. 1857 में विद्रोहियों ने एकता के अपने दृष्टिकोण को कैसे साकार करने की कोशिश की? समझाना संक्षेप में।	3
	SECTION C Long Answer Type Questions 8x3=24	
28.	Explain the most important idea of Jainism and its impact on Indian thinking. जैन धर्म के सबसे महत्वपूर्ण विचार और भारतीय सोच पर इसके प्रभाव की व्याख्या करें। OR “Explain the structural and sculptural features of the Sanchi stupa. “सांची के स्तूप की संरचनात्मक और मूर्तिकला विशेषताओं की व्याख्या करें।	8
29	Highlight any four aspects observed by Abdur Razzaq on the fortification of the vijayanagar empire	8

	<p>विजयनगर साम्राज्य के किलेबंदी पर अब्दुर रज्जाक द्वारा देखे गए किसी भी चार पहलुओं पर प्रकाश डालिए</p> <p style="text-align: center;">OR</p> <p>Explain how the Amara-Nayaka system was a major political innovation of the Vijayanagara empire.</p> <p>बताइए कि अमारा-नायक प्रणाली विजयनगर साम्राज्य का एक प्रमुख राजनीतिक नवाचार कैसे था।</p>	
30.	<p>Examine the different kinds of sources from which the political career of Gandhiji and the history of the National movement could be reconstructed.</p> <p>विभिन्न प्रकार के स्रोतों की जांच करें जिनसे गांधीजी के राजनीतिक करियर और राष्ट्रीय आंदोलन के इतिहास का पुनर्निर्माण किया जा सके।</p> <p style="text-align: center;">OR</p> <p>“Wherever Gandhiji went rumours spread of his miraculous powers.” Explain with examples.</p> <p>जहाँ भी गांधीजी ने अपनी चमत्कारी शक्तियों के प्रसार की अफवाहें फैलाईं; उदाहरण सहित स्पष्ट कीजिए।</p>	8
	SECTION -D Source Based Questions 4x3=12	
31.	<p>Read the following source carefully and answer the questions that follow:</p> <p>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”.</p> <p>FROM ERNEST MACKAY, Early Indus Civilisation, 1948.</p> <p>1+1+2=4</p>	

	<p>अभी तक की खोज की गई सबसे प्राचीन प्रणाली नालियों के बारे में, मैके ने उल्लेख किया :;यह निश्चित रूप से अभी तक की खोज के रूप में सबसे पूर्ण प्राचीन प्रणाली है। हर घर सड़क की नालियों से जुड़ा था। मुख्य चैनल मोर्टार में स्थापित ईंटों से बने थे और ढीली ईंटों से ढंके हुए थे जिन्हें सफाई के लिए हटाया जा सकता था। कुछ मामलों में, कवर के लिए चूना पत्थर का उपयोग किया गया था। घर की नालियों को पहले एक नाबदान या सेसपिट में खाली किया जाता था, जिसमें ठोस पदार्थ जम जाता था, जबकि अपशिष्ट जल सड़क नालियों में बह जाता था। सफाई के लिए अंतराल के साथ अंतराल पर बहुत लंबे जल निकासी चैनल प्रदान किए गए थे। यह पुरातत्व का एक आश्चर्य है कि ;सामग्री का थोड़ा ढेर, ज्यादातर रेत, अक्सर जल निकासी चैनलों के साथ पड़ा हुआ पाया गया है, जो दिखाता है ... कि नाली साफ होने पर मलबे को हमेशा दूर नहीं रखा गया था अर्नेस्ट मैके से, प्रारंभिक सिंधु सभ्यता, 1948।</p>	
31.1	<p>Enumerate one reason, why, Mackay states that “it is certainly the most complete ancient systems yet discovered”.</p> <p>एक कारण बताएं, क्यों, मैके का कहना है कि &quot;यह निश्चित रूप से अभी तक की खोज की गई सबसे पूर्ण प्राचीन प्रणाली है</p>	1
31.2	<p>Define the term ‘grid pattern’ of the Lower town and state one of its features.</p> <p>निचले शहर के ग्रिड पैटर्न शब्द को परिभाषित करें और इसकी एक विशेषता को बताएं।</p>	1
31.3	<p>Describe the features of the domestic drainage system. 2</p> <p>घरेलू जल निकासी प्रणाली की विशेषताओं का वर्णन करें।</p>	2
32	<p style="text-align: center;">A Church in Khambat:</p> <p>This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in nocase stand in their</p>	

	<p>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.</p> <p>खंभात में एक चर्च:</p> <p>यह 1598 में अकबर द्वारा जारी एक फरमान) शाही आदेश (से एक अंश है। यह हमारे प्रख्यात और पवित्र नोटिस पर पहुंच गया कि पवित्र सोसायटी ऑफ जीसस के पादरी (पिता (शहर में प्रार्थना)चर्च (का एक घर बनाना चाहते हैं काम्बायत) खंभात, गुजरात में(; इसलिए एक अतिशयोक्ति जनादेश जारी किया जा रहा है ... कि काम्बायत शहर के गणमान्य व्यक्ति किसी भी तरह से अपने मामले में खड़े नहीं होने चाहिए, बल्कि उन्हें एक चर्च बनाने की अनुमति देनी चाहिए ताकि वे स्वयं को अपनी पूजा में शामिल कर सकें। यह आवश्यक है कि सम्राट के आदेश का हर तरह से पालन किया जाए।</p>	
32.1	<p>What did the padris want to do?</p> <p>पादरी क्या करना चाहते थे?</p>	1
32.2	<p>How did Akbar ensure that their desire was fulfilled? Who guided the Muslim rulers?</p> <p>अकबर ने यह कैसे सुनिश्चित किया कि उनकी इच्छा पूरी हो? मुस्लिम शासकों को किसने निर्देशित किया?</p>	1
32.3	<p>How was the situation complicated in the sub-continent and how did the rulers adopt to this situation? 2</p> <p>उप-महाद्वीप में स्थिति कैसे जटिल थी और शासकों ने इस स्थिति को कैसे अपनाया?</p>	2
33.	<p>What should be the qualities of a national language ?</p> <p>A few months before his death Mahatma Gandhi reiterated his views on the language question. This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine</p>	

	One self to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism. HARIJANSEVAK, 12 OCTOBER 1947	
33.1	Explain the term 'multicultural language'. बहुसांस्कृतिक भाषा शब्द की व्याख्या करें।	1
33.2	What were the characteristics of the national language, in context to the source. स्रोत के संदर्भ में, राष्ट्रीय भाषा की क्या विशेषताएं थीं।	1
33.3	"The report of the Language Committee, promoted the spirit of patriotism"	1
SECTION E Map Based Question (1x5=5)		
	On the given political map of India, locate and label the following with appropriate symbols :	
34.	34.1 On the given political outline map of India locate and label the following with appropriate symbols : भारत के दिए गए राजनीतिक रूपरेखा मानचित्र पर उपयुक्त प्रतीकों के साथ निम्नलिखित का पता लगाएं और लेबल करें: (i) Lothal, a Mature Harappan site लोथल, एक परिपक्व हड़प्पा स्थल (ii) Sanchi, a Major Buddhist site सांची, एक प्रमुख बौद्ध स्थल (iii) Hampi / हम्पी OR Quilon/ क्विलोन	1 1 1
34.2	On the same outline map of India two places related to the National Movement have been marked as A, B. Identify them and write their names on the lines drawn near them. भारत के इसी रूपरेखा मानचित्र पर राष्ट्रीय आंदोलन से संबंधित दो स्थानों को ए, बी के रूप में चिह्नित किया गया है, उन्हें पहचानें और उनके पास खींची गई लाइनों पर उनका नाम लिखें?	1 1



SET – 2 MARKING SCHEME

	SECTION A	1X21=21
1.	(c) Manusmriti	1
2.	(b) 1, 2 and 4	1
3.	a. (i) d, (ii) a, (iii) b, (iv) c	1
4.	d) all of the above	1
5.	(A) Sanchi	1
6.	D) Ashoka	1
7.	(A) Amuktamalyada	1
8.	(A) 1336	1
9.	B) Sharia	1
10.	(A) Francois Bernier	1
11.	b) It has been deciphered by James Princep	1
12.	a) 1, 2, 3, 4	1
13.	b) Lord Cornwallis	1
14.	b) 1, 2, 3, 4	1
15.	According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.	1
16.	b) Perfect crops	1
17.	Both (A) and (R) are correct and (R)is the correct explanation of A	1
18.	Lord Irwin	1
19.	A. Mahatma Gandhi	1
20.	A.Devotee of Shiva	1
21.	a) Hindustani	1

SECTION B SHORT ANSWER TYPE QUESTIONS (3X6=18)		
22.	<ul style="list-style-type: none"> • The drainage system needed a planning for its execution. It seems that first drainages were laid out and then houses were built along with the drains. Every house was supposed to have at least one wall along a street to allow the domestic waste water to flow out in the street drains. The plans of the lower town show that roads and streets were laid out along an approximate grid pattern, intersecting at right angles. • It appears that human settlement was made by planning from the beginning. The city was restricted to a fixed area on the platforms. • Bricks, sundried or baked, were of standard ratio. The length and breadth of bricks were of four times and twice the height respectively These bricks were used at all the settlements of the Harappan Civilisation. <p style="text-align: center;">(OR)</p> <p>Harappa as a planned urban centre. It had two parts. One part of the city was small. It was built on a higher place</p> <p>Lower Town: It was also a walled town. Most of the buildings were built on platforms.</p> <p>In fact, these platforms were considered as foundation stones. It required huge quantity of labour force to build these platforms. It is obvious that settlement was first planned and then implemented as per the building plan.</p> <p>Quality of sun-dried bricks or baked bricks also prove the</p>	3

	<p>concept of planning.</p> <p>All the bricks were of standard ratio. The length and width was four times and twice the height of the bricks respectively. These bricks were used in the settlements of the Harappan Civilisation.</p>	
23.	<ul style="list-style-type: none"> • Most mahajanapadas were ruled by kings. • Some, known as ganas or sanghas, were oligarchies where power was shared by a number of men, often collectively called rajas. • In some cases, as in the case of the Vajji sangha, the rajas probably controlled resources such as land collectively. 	3
24.	<p>Sources to reconstruct the history of Mauryan Empire:</p> <p>i) Archaeological finds -sculptures, coins, rock edicts</p> <p>ii) Accounts of Megasthenes</p> <p>iii) Arthashastra composed by Kautilya</p> <p>iv) Buddhist, Jaina, Puranic literature and Sanskrit literary works.</p> <p>v) Accounts of Chinese travellers</p> <p>vi) Inscriptions of Asoka</p>	3
25.	<p>After 1810, the cost of agricultural products were increased. Due to this, the income of the landlords in Bengal were increased but there was no growth in the income of the East India Company Thus, the colonial government wanted to maximise its land revenue by introducing temporary revenue settlements instead of permanent settlements. When British officials devised permanent settlements, they were influenced by the economic theories</p>	3

	<p>at that time. By the 1820s, famous economist David Ricardo came with his new theory which said that the state needed to tax the surplus agricultural produce to enhance its revenue. So the British officials thought that permanent settlement is ' not a proper method to collect tax. Therefore, the colonial government wanted to maximise its land revenue by introducing temporary revenue settlements instead of permanent settlement.</p>	
26.	<p>. 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. 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. This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.</p>	3
27.	<p>Lines of communication : There was communication between the sepoy lines of various cantonments. There was coordination and harmony between sepoys and ordinary people. Both targeted the white people. Emperor Bahadur Shah was proclaimed as Emperor of India by the rebels</p> <p style="text-align: center;">OR</p> <p>The revolt tried to gather the support of all sections of the society irrespective of their caste and creed. The rebellion was viewed as a war in which both the communities as Hindus and Muslims stood equally to gain and lose. The amicable relations which existed between the two</p>	3

	<p>communities were emphasised. The ishtehars brought to the forefront memories of the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire. Thus, religious differences were not visible between the two communities in 1857 despite British attempts to create a wedge between them.</p>	
	<p>SECTION C Long Answer Type</p> <p>Questions 8x3=24</p>	
28.	<p>The entire world is animated and hence Ahimsa is emphasized.</p> <p>Non injury to living beings Impact on Indian thinking:- Idea of Ahimsa left its mark on Indian thinking as a whole- Influenced Bhuddha and Gandhiji Cycle of birth and rebirth through karma Renouncing the world to free oneself from the cycle of karma High moral thinking was advised through the vows like not stealing, killing, lying or possessing property and observing celibacy Simple way of life Vegetarianism</p> <p>OR</p> <p>Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas. These figures included beautiful women swinging from the edge of the gateway holding into a tree, like, Shalabhanjika was a woman whose touch caused trees to flower and bear fruit.</p> <p>There are other images in Sanchi stupa. Depiction of animals like elephants, horses, monkeys and cattle were found there. Animals were used as symbols of human</p>	8

	<p>attributes, e.g. elephants were depicted to signify strength and wisdom.</p> <p>There is a motif in Sanchi stupa of a woman surrounded by lotuses and elephants, which seems to be sprinkling water on her as if performing an Abhisheka or consecration. It has been identified by some historians as Maya, the mother of Buddha while others identify her with a popular Goddess Gajalakshmi (Goddess of good fortune).</p>	
29	<p>He was greatly impressed by the fortification of the Vijayanagara empire. The aspects observed by him are: Abdur Razzaq mentioned seven lines of forts.</p> <p>The fortification encircled not only the city but also its agricultural hinterlands and forests.</p> <p>Razzaq noted that “between the first, second and the third walls there are cultivated fields, gardens and houses”.</p> <p>The outermost wall linked the hills surrounding the city.</p> <p>The massive masonry construction was slightly tapered. No mortar or cementing agent was used anywhere in the construction. The stone blocks were wedge, shaped, which held them in place. The inner portion of the wall was of i.e. earth packed with rubble. Square or rectangular bastions projected outwards.</p> <p>The fort was entered through well-guarded gates which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which they regulated access.</p> <p>The arch on the gateway leading into the fortified settlement</p>	8

	<p>as well as the dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans. Art historians refer to this style as Indo-Islamic, as it grew continually through interaction with local building practices in different regions</p> <p>(OR)</p> <p>The Amara-Nayaka system was a major political innovation of the Vijayanagara empire. Many features of this system were derived from the iqta system of the Delhi sultanate. The Amara-Nayakas were military commanders who were given territories to govern by the Rayas or the rulers of Vijayanagara, The main features of the Amara-Nayaka system were:</p> <p>The Amara-Nayakas collected taxes and other dues from peasants, craftpersons and traders in the area.</p> <p>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.</p> <p>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.</p> <p>Many of these Nayakas established independent kingdoms which led to the collapse of the central imperial structure.</p>	
30.	(Different kinds of sources that can be used to reconstruct the political career of Gandhiji and the History of the National Movement.	8

Public voices and private scripts of an individual Speeches
Letters to individuals Publications- Harijan, Young India
etc. Letters written to Gandhiji (A bunch of old letters)
published. Gandhiji's role understood through other
publications Conversations with Nehru and others
Gandhiji's autobiography or other such autobiographies of
other leaders of that period. Government records
a)Fortnightly reports b)Police reports..etc
Newspaper reports Time magazine reports on Gandhiji and
Dandi march Oral sources

OR

The peasants regarded Gandhiji as their 'Messiah' and
considered him to be having many beneficial and
miraculous powers. Many rumours were in circulation at
various places regarding his miraculous powers. At some
places the common masses came to believe that heVhad
been sent by the king to remove their miseris and resolve
their problems and he had such power that he could even
reject the orders of all the officials.

At some other places it was affirmed that Gandhiji's power
was greater than even the English king and it was claimed
that with his arrival the colonial rulers would run away out
of fear. In many villages this rumour was in circulation that
the persons criticising Gandhiji got their
houses mysteriously caved and their standing crops getting
destroyed without any reason. Gandhiji was popular with
many names such as 'Gandhi Baba', 'Gandhi Maharaj' or
'Mahatma' among the peasants. They considered him as

	their saviour and believed that only he could save them from the exorbitant rate of land revenue and the oppressive activities of British officials.	
	SECTION -D Source Based Questions 4x3=12	
31.1	the most complete ancient system, since it is Carefully planned drainage system. (ii)Grid pattern means: Roads and streets, intersecting at right angles. Streets with drains were laid out first and then houses built along them. Every house needed to have at least one wall along a street. (any one point) (iii)The features of the domestic drainage system were : Every house had its own bathroom paved with bricks, Drains connected through the wall to the street drains.	1
31.2	ii)Grid pattern means: Roads and streets, intersecting at right angles. Streets with drains were laid out first and then houses built along them. Every house needed to have at least one wall along a street.	1
31.3	The features of the domestic drainage system were : Every house had its own bathroom paved with bricks, Drains connected through the wall to the street drains	2
32.1	The padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambat, in Gujarat.	1
32.2	Akbar issued an exalted mandate. It contained that the	1

	<p>dignitaries of the city of Khambat should not create any hindrance to the making of churches. But they should allow the padris to build a church, so that they would follow their own religion.</p> <p>Theoretically, Muslim rulers were to be guided by the ulama. The ulaina were expected to ensure that they ruled according to the Shari'a.</p>	
32.3	<p>The situation in the sub-continent became complicated, as there were enough population outside Islam. So the category of Zimmi meaning protected was developed by the Muslim rulers for Jews, Christians, Hindus and other non-Muslims who lived under Muslim leadership.</p>	2
33.1	<p>i. Multicultural language means :</p> <p>A popular language of a large section of the people of India, A composite language enriched by the interaction of diverse cultures Understood by people from various regions</p>	
33.2	<p>The characteristics of a national language ,in context to the source are :</p> <p>A combination of Sanskritised Hindi nor Persianised Urdu Words from regional languages Assimilate words from foreign languages</p>	
33.3	<p>The spirit of patriotism as promoted by the language committee ;</p>	

	It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language .For the first fifteen years, English would continue to be used for all official purposes. Each province was to be allowed to choose one of the regional languagesfor official work within the province	
	SECTION E Map Based Question (1x5=5)	
	On the given political map of India, locate and label the following with appropriate symbols :	
34.	A.Kheda B.Chauri Chaura	

SET-3
केंद्रीय विद्यालय संगठन,चेन्नई संभाग
KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION
SAMPLE QUESTION PAPER -2022-23

कक्षा / CLASS - XII इतिहास / HISTORY (O27)

MAX. MARKS: 80

अधिकतम अंक :80

TIME: 3 HOURS

समय : 3 घंटे

General Instructions:

- ❖ Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
- ❖ Section A – Question 1 to 21 are MCQs of 1 mark each.
- ❖ Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- ❖ Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words .
- ❖ Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each .
- ❖ Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- ❖ There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- ❖ In addition to this, separate instructions are given with each section and question, wherever necessary.

सामान्य निर्देश:

- ❖ प्रश्न पत्र में पांच खंड होते हैं - ए, बी, सी, डी और ई। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
- ❖ खंड ए - प्रश्न 1 से 21 प्रत्येक के 1 अंक के एमसीक्यू हैं।
- ❖ खंड बी - प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।
- ❖ खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।
- ❖ खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक 4 अंकों के हैं।

- ❖ खंड-ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
- ❖ प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है। ऐसे प्रश्नों में से केवल एक विकल्प का प्रयास करना है।
- ❖ इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।

1.	The 'Great Bath' was found in which town of the Indus Valley Civilisation? A) Lothal B) Harappa C) Mohenjodaro D) Rangpur सिंधु घाटी सभ्यता के किस शहर में #39;महानस्नानागार' पाया गया था ? A. लोथल B. हड़प्पा C. मोहनजोदड़ो D. रंगपुर	1
2.	Name the author of the book 'The Story of Indian Archaeology'. A) R.N.Roy B) T.N.Ramaswamy C) S.N.Roy D) R.Ramaswamy स्टोरी ऑफ इंडियन आर्कियोलॉजी पुस्तक के लेखक का नाम बताइए। A. आर.एन.रॉय B. आर.एन.रॉय C. एस.एन.रॉय D. आर. रामा स्वामी	1
3.	Which of the following is not one of the features of the Harappan writing? A) The Harappan script was pictographic and not alphabetical. B) It has been deciphered by James Prinsep. C) It had too many signs, somewhere between 375 and 400. D) The script was written from right to left.	1

	<p>निम्नलिखित में से कौन हड़प्पा के लेखन की विशेषताओं में से एक नहीं है?</p> <p>A. हड़प्पा की लिपि चित्रात्मक थी न कि वर्णानुक्रम में। B. इसे जेम्स प्रिंसेप ने डिक्रिप्ट किया है। C. इसमें बहुत अधिक चिन्ह थे, कहीं 375 और 400 के बीच। D. पटकथा दाएं से बाएं लिखी गई थी ।</p>	
4.	<p>Which of the following was the capital of Magadh? A) Rajgraha B) Ujjaini C) Taxila D) Gandhara</p> <p>निम्नलिखित में से कौन मगध की राजधानी थी ?</p> <p>A. राजगृह B. उज्जैनी C. तक्षशिला D. गांधार</p>	
5.	<p>Original story of Mahabharata was composed by: A) Brahamanas B) Kshatriyas C) Sutas D) none</p> <p>महाभारत की मूल कहानी किसके द्वारा रची गई थी :</p> <p>A. ब्राह्मण B. क्षत्रिय C. सूत D. कोई नहीं</p>	
6.	<p>Consider the following statements regarding the structure of the stupa.</p> <p>i) Harmika is a balcony - like structure that represented the abode of gods. II) A mast called the anda arose from the Harmika. III) A yashti was often surmounted by a chhatri or umbrella. IV) Yashti arose from the harmika.</p> <p>Which of the following statement is/are correct? स्तूप की संरचना के संबंध में निम्नलिखित कथनों पर विचार करें।</p> <p>I) हरमिका एक बालकनी जैसी संरचना है जो देवताओं के निवास का प्रतिनिधित्व करती है।</p>	

	<p>II) हरमिका से अंडा नामक एक मस्तूल उत्पन्न हुआ। 1</p> <p>III) एक यष्टी को अक्सर छतरी या छतरी से पार किया जाता था ।</p> <p>IV) हरमिका से यष्टि उत्पन्न हुई।</p> <p>निम्नलिखित में से कौनसा कथन सही हैं?</p> <p>A) I,II,and III B) II,III,and IV C) I,IV D) I,III and IV</p>	
4.	<p>The term 'nirguna bhakti' refers to :</p> <p>A) Worship of Vishnu C) image worship B) Worship of abstract form of God D) worship of Shiva</p> <p>&#39;निर्गुण भक्ति &#39; शब्द का अर्थ है:</p> <p>A. विष्णु की पूजा</p> <p>B. मूर्ति पूजा</p> <p>C. भगवान के अमूर्त रूप की पूजा</p> <p>D. शिव की पूजा</p>	1
5.	<p>The most striking feature about the location of Vijayanagara is the natural basin formed by the river -----</p> <p>A) Narmada B) Yamuna C) Ganga D) Tungabhadra</p> <p>विजयनगर के स्थापन के बारे में सबसे महत्वपूर्ण विशेषता नदी द्वारा निर्मित प्रा कृत क बेसिन है -----</p> <p>A. नर्मदा</p> <p>B. यमुना</p> <p>C. गंगा</p> <p>D. तुंगभद्रा</p>	1
6.	<p>Give one purpose of writing Ain-I-Akbari.</p> <p>आइन-ए-अकबरी लिखने का एक उद्देश्य बता इए।</p>	1
7.	<p>Who among the following introduced permanent settlement in Bengal? A) Lord Dalhousie B) Lord Cornwallis C) Lord Irwin D) Lord Bentick</p> <p>निम्नलिखित में से किसने बंगाल में स्थायी बंदो बस्त की शुरुआत की ?</p>	1

	A) लॉड डलहौजी B) लॉर्ड कार्नवालिस C) लॉर्ड इरविन D) लॉर्ड बेंट्टीक	
8.	Who among the following was the President of the Constituent Assembly? A) Dr.B.R.Ambedkar B) Dr.Rajendra Prasad C) Sardar Vallabh Bhai Patel D)Jawahar lal Nehru निम्नलिखित में से कौन संविधान सभा के अध्यक्ष थे? A. डॉ बी आर अंबेडकर B. डॉ राजेंद्र प्रसाद C. सरदार वल्लभभाई पटेल D. जवाहरलाल नेहरू	1
9.	Which of the following option is correct? A) Gandhiji started Quit India Mission in 1930 B) He gave his first speech in Champaran C) Gandhiji was a radical nationalist D) Gandhiji considered G.K.Gokhale as his political mentor निम्नलिखित में से कौन सा विकल्प सही है? A. गांधीजी ने 1930 में भारत छोड़ो मिशन शुरू किया था B. उन्होंने अपना पहला भाषण चंपारणी में दिया था C. गांधीजी एक कट्टरपंथी राष्ट्रवादी थे D. गांधीजी के गोखले को अपना राजनीतिक गुरु मानते थे	1
10.	. Identify the following image and write its name निम्नलिखित छवि को पहचानें और उसका नाम लिखें Instruction In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer. (14 to 18) A. Both Assertion (A) and Reason (R) are correct statements. B. Both (A) and (R) are not correct. C. (A) is correct , (R) is wrong statement. D. (A) is wrong but (R) is correct statement.	1
11.	Assertion : (A) Krishnadeva Raya 's rule was characterised by expansion and consolidation. Reason: (R) Krishna deva Raya belonged to the Tuluva dynasty.	1

	<p>अभि कथन: (A) कृष्णदेव राय के शासन की विशेषता विस्तार और समेकन की थी ।</p> <p>कारण: (R) कृष्ण देवराय तुलुव वंश के थे।</p>	
12.	<p>Assertion : (A)Kabir says that different religions please their gods in different ways.</p> <p>Reason: (R) Gods are different and they need different forms of devotion.</p> <p>अभि कथन: (A) कबीर कहते हैं कि विभिन्न धर्म अलग-अलग तरीकों से अपने देवताओं को खुश करते हैं।</p> <p>कारण: (R) भगवान अलग हैं और उन्हें भक्ति के विभिन्न रूपों की आवश्यकता है।</p>	1
13.	<p>Assertion: (A) Within the sangha men and women were given equal status.</p> <p>Reason: (R) they had renounced their social status before joining the Sangha as bhikus and bhikunis.</p> <p>अभि कथन:(A) संघ के भीतर पुरुषों और महिलाओं को समान दर्जा दिया गया था।</p> <p>कारण: (R) उन्होंने संघ में भिक्षुओं और भिक्षुओं के रूप में शामिल होने से पहले अपनी सामाजिक स्थिति को त्याग दिया था ।</p>	1
14.	<p>Assertion: (A) women had no right to inherit family property.</p> <p>Reason:(R) women were allowed to retain the gift they received on the occasion of their marriage as stridhana.</p> <p>अभि कथन:(A) महिलाओं को पारिवारिक संपत्ति के वारिस का कोई अधिकार नहीं था ।</p> <p>कारण: (R) महिलाओं को उनके विवाह के अवसर पर प्राप्त उपहार को स्त्री धन के रूप में रखने की अनुमति थी ।</p>	1
15.	<p>Which of the following statement is NOT correct?</p> <p>A) Ibn - batututa wrote a book 'Rihla'.</p> <p>B) He found paan and coconut quite common.</p> <p>C) He considered Indian cities as populated cities.</p> <p>D) He considered Indian postal system very efficient.</p> <p>निम्नलिखित में से कौन सा कथन सही नहीं है?</p> <p>A. इब्न बतूता ने 'रिहला' नामक पुस्तक लिखी ।</p>	1

	<p>B. उन्हें पान और नारियल का फीसा मान्य लगे।</p> <p>C. वह भारती य शहरों को आबा दीव ले शहर मानते थे।</p> <p>D. वह भारती यडा कव्यवस्था को बहुत कुशल मा नते थे।</p>	
16	<p>When was the constitution passed by the Constituent Assembly?</p> <p>संवि धान सभा द्वा रासंवि धान कब पारि तकिया गया था ?</p>	1
17	<p>Dandi March brought forward_____</p> <p>A) Non Cooperation Movement</p> <p>B) Quit India Movement</p> <p>C) Civil Disobedience Movement</p> <p>D) Rowlatt Satyagraha</p> <p>दांडी मार्च _____ को आगे लाया</p> <p>A. असहयो ग आंदो लन</p> <p>B. सवि नय अवज्ञा आंदो लन</p> <p>C. भारत छोड़ो आंदो लन</p> <p>D. रॉलेट सत्या ग्रह</p>	1
18	<p>Name the painter who painted in 'In Memoriam'.</p> <p>उस चित्रकार का नाम बता इए जिसने इन मेमो रियम में चित्रका रीकी ।</p>	1
19.	<p>Who among the following Introduced Permanent Settlement in Bengal?</p> <p>A. Lord Cornwallis</p> <p>B. Lord Dalhousie</p> <p>C. Lord Irwin</p> <p>D. Lord Bentinck</p> <p>निम्नलिखित में से किसने बंगाल में स्थायी बंदोबस्त की शुरुआत की?</p> <p>ए लॉर्ड कार्नवालिस</p> <p>B. लॉर्ड डलहौजी</p> <p>C. लॉर्ड इरविन</p> <p>D. लॉर्ड बेंटिक</p>	1
20.	<p>Find out from the following pairs which one is NOT correctly matched:</p> <p>A. Lord Wellesley: Subsidiary Alliance</p> <p>B. Lord Dalhousie: Doctrine of Lapse</p>	1

	<p>C. Lord Henry Hardinge: Introduced the Enfield rifles D. Lord Canning: Religious Disabilities Act</p> <p>निम्नलिखित युग्मों में से ज्ञात कीजिए कि कौन सा सही सुमेलित नहीं है:</p> <p>ए लॉर्ड वेलेस्ली: सहायक गठबंधन B. लार्ड डलहौजी: व्यपगत का सिद्धांत C. लॉर्ड हेनरी हार्डिंग: एनफील्ड राइफल्स का परिचय दिया D. लॉर्ड कैनिंग: धार्मिक विकलांगता अधिनियम</p>	
21.	<p>Which of the following options is correct? A. Gandhi ji started Quit India Mission in 1930. B. Gandhiji gave his first speech in Champaran C. Gandhiji worked as radical nationalist leader D. Gandhi considered G.K. Gokhale as his political mentor</p> <p>निम्नलिखित में से कौन सा विकल्प सही है?</p> <p>A. गांधी जी ने 1930 में भारत छोड़ो मिशन की शुरुआत की। B. गांधीजी ने अपना पहला भाषण चंपारण में दिया था C. गांधीजी ने कट्टरपंथी राष्ट्रवादी नेता के रूप में काम किया D. गांधी जी.के. गोखले उनके राजनीतिक गुरु के रूप में।</p>	1
	<p>SECTION B SHORT ANSWER TYPE QUESTIONS 6X3=18</p>	
22.	<p>Describe briefly what has been found in burials at the harappan sites. OR Describe three features of Harappan drainage system. संक्षेप में वर्णन करें कि हड़प्पा स्थलों पर कब्रों में क्या पाया गया है। or हड़प्पा जलनि का सीप्रणा लीकी तीन विशेषताओं का वर्णन करें।</p>	3
23.	<p>State any three elements that historians considered while analyzing the Mahabharata. महा भारत का विश्लेषण करते समय इति हा सका रौने जिन ती तत्वों पर विचार किया , उनका उल्लेख कीजिए।</p>	3
24.	<p>Buildings or architectural remains are a source for reconstruction for temple architecture.' justify the statement with reference to the Vithala temple of Vijayanagara. भवन या स्थापत्य अवशेष मंदिर वास्तुकला के पुनर्निर्माण</p>	3

	केलिए एक स्रोत हैं। विजयनगर के विथला मंदिर के संदर्भ में इस कथन की पुष्टि करें।	
25.	The power of Jotedars were more effective than the Zamindars . Justify with suitable examples. जो तदा रोंकी शक्ति जमीं दारों से अधिक प्रभा वशा लीथी । उपयुक्त उदा हरणों के साथ औचित्य सिद्ध कीजिए।	3
26.	How did the rebels in 1857 tried to materialise their vision of unity/ explain briefly. OR The rumours in 1857 began to make sense when seen in the context of the policies pursued by the british from late 1820s. Justify with evidence. 1857 में विद्रो हियों ने किस प्रका रएकता के अपने दृष्टि कोण को साकार करने का प्रयास किया / संक्षेप में व्या ख्याकी । OR 1857 में अफवा है तब समझ में आने लगीं जब उन्हें 1820 के दशक के अंत से अंग्रेजों द्वारा अपना ईगई नीतियों के संदर्भ में देखा गया । सबूत के साथ औचित्य।	3
27	Explain any three ideals included in objective resolution. वस्तुनि संकल्प में शामिल किन्हीं ती न आदर्शों कीव्या ख्या कीजिए।	3
28.	SECTION C LONG ANSWER TYPE QUESTIONS 3 X 8=21 Describe the structure of the Stupa and give any two examples of important Stupas. OR To what extent the epigraphists face the Mauryas? Describe the limitations of the inscriptional evidences. स्तूप की संरचना का वर्णन कीजिए तथा महत्वपूर्ण स्तूपों के कोई दो उदा हरण दीजिए। OR पुरा लेख-लेखक किस हद तक मौर्यों का सामना करते हैं? अभि लेखी य साक्ष्यों की सीमाओं का वर्णन कीजिए।	8
29.	Explain how the coming of Gandhiji broadened the base of the Indian National Movement. OR There are many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement. Justify the statement with suitable examples.	8

	<p>बताएं कि गांधी जी के आने से भारतीय राष्ट्रीय आंदोलन का आधार कैसे विस्तृत हुआ। OR</p> <p>कई अलग-अलग प्रकार के सत हैं जिनसे हम गांधीजी के राजनीति कजी वन और राष्ट्रवादी आंदोलन के इतिहास का पुनर्निर्माण कर सकते हैं। उपयुक्त उदाहरणों के साथ कथन की पुष्टि कीजिए।</p>	
30.	<p>Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the state from the eighth to the eighteenth century. OR</p> <p>‘The Lingayats challenged the idea of caste and the ‘pollution’ attributed to certain groups by Brahmanas’. critically examine the statement.</p> <p>आठवीं से अठारहवीं शताब्दी तक रा के साथ तमिलनाडु के अलवर और नयनार के संबंधों की पहचान करें। OR</p> <p>लिंगायतों ने जाति के विचार को चुनौती दी और प्रदूषण के लिए ब्राह्मणों द्वारा कुछ समूहों को जिम्मेदार ठहराया। कथन का समालोचनात्मक परीक्षण कीजिए।</p>	8
<p>SECTION D SOURCE BASED QUESTIONS 3X4=12</p>		
31.	<p>Read the given passage carefully and answer the questions that follow:</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 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...</p>	4

	<p>A) Name the book from which this excerpt has been taken. 1</p> <p>B) What things a queen named Kamalavati said to persuade the king to renounce the world? 2</p> <p>C) What kind of life the queen desired to live? 1</p> <p>I. Life of a queen II. Life of a nun III. Desired of worldly life. IV. none</p> <p>दिए गए गद्यांश को ध्या नपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:</p> <p>जिस तरह बुद्ध की शिक्षाओं को उनके अनुयायियों ने संकलित किया था, उसी तरह महा वीर की शिक्षाओं को भी उनके शिष्यों ने दर्ज किया था। ये अक्सर कहा नियों के रूप में होते, जो आम लोगों को आकर्षित कर सकते थे। यहाँ एक उदाहरण है, उत्तरा ध्यायन सूत्र के रूप में ज्ञात एक प्राकृत पाठ से, जिसमें वर्णन किया गया है कि कैसे कमलावती नाम की एक रानी ने अपने पति को दुनिया को त्यागने के लिए मना करने की कोशिश की। यदि सारा संसार और उसका सारा खजाना तुम्हारा होता, तो तुम संतुष्ट नहीं होते, और नहीं यह सब तुम्हें बचा पाता। जब तुम मरोगे, हेराजा और सब कुछ पीछे छोड़ दो, केवल धम्म, और कुछ नहीं, तुम्हें बचाएगा। जिस प्रकार पंछी को पिंजरा पसंद नहीं है, उसी प्रकार मैं संसार को ना पसंद करता हूँ। मैं बिना संतान के, बिना इच्छा के, बिना लाभ के, और बिना घृणा के नन के रूप में रहूंगी ... जिन लोगों ने सुखों का आनंद लिया है और उन्हें त्याग दिया है, वे हवा की तरह घूमते हैं, और जहाँ चाहे वहाँ जाते हैं, अपनी उड़ान में पक्षियों की तरह अनियंत्रित ..</p> <p>A. उस पुस्तक का नाम बताइए जिससे यह अंश लिया गया है। 1</p> <p>B. कमलावती नाम की एक रानी ने राजा को संसार त्यागने के लिए राजी करने के लिए क्या बातें कही? 2</p> <p>C. रानी किस तरह का जीवन जीना चाहती थी?</p>	
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	<p>1. एक रानी का जीवन 2. एक नन का जीवन 3. सांसारिक जीवन की का मना । 4. कोई भी नहीं</p>	
32.	<p>This is what Ibn Juzayy, who was deputed to write what Ibn Battuta dictated said in his instruction: A gracious direction was transmitted (by the ruler) that he (Ibn Battuta) should dictate an account of the cities which he had seen in his travel, and of the interesting events which had clung to his memory, and that he should speak of those whom he had met, of the rulers of countries, of their distinguished men of learning, and their pious saints, accordingly, he dictated upon these subjects a narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.</p> <p>A. What instructions were given by the king to Ibn Battuta? 1 B. What was the impact of the narrative of Ibn Battuta on the author? C) Write answer from the option. D) Who was the author? 1 I. Author's interest was aroused. II. It was boring III. It gave entertainment to mind and delight to ears. IV. None</p> <p>इब्न जुज़ाय, जिसे इब्न बतूता ने जो आदेश दिया था, उसे लिखने के लिए नियुक्त किया गया था, ने अपने निर्देश में कहा एक दया लुनि देश (शासक द्वारा) प्रेषित किया गया था कि वह (इब्न बतूता) उन शहरों का लेखा - जो खालि खेंगे जो उसने अपनी यात्रा में देखे थे, और उन दि लचस्प घटनाओं का जो उसकी स्मृति से जुड़ी थीं, और वह उन लोगों के बारे में बात करे जिनसे वह मिला था, देशों के शासकों से उनके प्रतिष्ठित विद्वानों और उनके पवित्र संतों से, उन्होंने इन विषयों पर एक कथा लिखी, जो मन को मनोरंजन और कानों और आँखों को विभिन्न प्रकार से प्रसन्न करती थी। जिज़ासु</p>	

	<p>विवरण जिसके प्रदर्शन से उन्होंने संपादन और अद्भुत चीजें दीं ,जिनके संदर्भ में उन्होंने रुचि जगाई।</p> <p>A. राजा ने इब्नबतूता को क्या निर्देश दिए थे? 1</p> <p>B. लेखक कौन था ? 1</p> <p>C. इब्न बतूता की कथा का लेखक पर क्या प्रभाव पड़ा? विकल्प से उत्तर लिखिए।</p> <ol style="list-style-type: none"> 1. लेखकों की रुचि जगी । 2. यह बहुत उबाऊ था 3. इसने मन को मनो रंजन और कानों को प्रसन्नता प्रदान की 1 4. कोई भी नहीं 	
33.	<p>Nehru admitted that most nationalist leaders had wanted a different kind of Constituent Assembly. It was also true, in a sense, that the British Government had a “hand in its birth”, and it had attached certain conditions within which the Assembly had to function. “But,” emphasised Nehru, “you must not ignore the source from which this Assembly derives its strength.” Nehru added: Governments do not come into being by State Papers. Governments are, in fact the expression of the will of the people. We have met here today because of the strength of the people behind us and we shall go as far as the people – not of any party or group but the people as a whole – shall wish us to go. We should, therefore, always keep in mind the passions that lie in the hearts of the masses of the Indian people and try to fulfil them.</p> <p>A. The british government had a hand in its birth, signifies----- ----- 1</p> <p>B. According to Nehru what is the government? 1</p> <p>C. Who’s strength was behind the meeting of the constituent assembly? 2</p> <p>नेहरू ने स्वीकार किया कि अधिकांश राष्ट्रवादी नेता एक अलग तरह की संविधान सभा चाहते थे। यह भी सच था , एक मायने में,में ब्रिटिश सरकार का &quot;जन्म में हाथ था , और उसने कुछ शर्तों को संलग्न किया था जिसके भीतर विधानसभा को कार्य करना था ।लेकिन नेहरू ने जो र देकर कहाआपको उस</p>	

	<p>तकी उपेक्षा नहीं करनी चाहिए जिससे यह सभा अपनी तकत प्राप्त करती है।" नेहरू ने आगे कहा : सरका रें राज्य के का गजात से अस्तित्व में नहीं आती हैं। सरका रें वास्तव में लोगों की इच्छा की अभिव्यक्ति हैं। हम आज यहां मिले हैं अपने पीछे के लोगों की ताकत के कारण और हम जहां तक जानाचा हेंगे - किसी पार्टी या समूह के नहीं बल्कि समग्र रूप से लोग -</p> <p>हमें जाने की इच्छा होगी । इसलिए हमें भारती यजनता के दिलों में जोजुनून है उसे हमेशा ध्यान में रखना चाहिए और उसे पूरा करने का प्रयास करना चाहिए।</p> <p>A. इसके जन्म में ब्रिटिश सरकार काहाथ था , यह दर्शाता है-है-- -----</p> <p>1 B. नेहरू के अनुसार सरकार क्या है? 1</p> <p>C. संविधान सभा की बैठक के पीछे कि सकीता कत थी ? 2</p>	
34.	<p style="text-align: center;">SECTION E MAP QUESTION</p> <p>In the given outline map of india locate and mark the following places.</p> <p>A. mature harappan site. B. a Buddhist site. C. any two centres of revolt of 1857.</p> <p>भारत के दिए गए रूपरेखा मानचित्र में निम्नलिखित स्थानों को खोजें और चिह्नित करें।</p> <p>A. परिपक्व हड़प्पा स्थल। B. एक बौद्ध स्थल। C. 1857 के विद्रोह के कोई दो केंद्र।</p>	

SET -3

Answer key

1. Mohenjodaro
2. S.N.Roy
3. A) harappan script was pictographic and not alphabetical.
4. Rajgriha
5. Sutas
6. D) I,III,IV
7. B) worship of abstract form of god
8. Tungabhadra
9. To describe land revenue system
10. Lord Cornwallis
11. Dr.Rajendra Prasad
12. D) Gandhiji considered G.K.Gokhale as his political mentor.
13. Karaikkal ammairar.
14. A) both a and R are correct.
15. C) A is correct R is wrong.
16. A) both a and R are correct.
17. A) both a and R are correct.
18. B) paan and coconut are quite common.
19. 26 Nov 1949.
20. Civil Disobedience Movement.
21. Joseph Noel.

Short answer

22. Dead laid in pits. Difference in the pits. hollow space lined with bricks. graves contained fine pottery, ornaments, jewellery.

Or

Carefully planned drainage. Grid pattern. individual house drain join with main drain.

23. Mahabharat - great epic. Social norms. Patrilineal system. Defined duties of varna system.

24. Vitthala temple, vijayanagar empire. gopurams and mandapas. reminder of king's power.

25. Jotedars - rich peasants. Direct contact with cultivators. Zamindars lost power due to emergence of jotedars.

26. Rebels vision of unity- repeatedly appealed to all sections of group. Many proclamations made in the

name of muslim princes.pamphlets issued glorifying the communal unity.

OR

Introduction of new catridge coated with fat of pig and cow. Christian missionaries.William Bentinck

introduced reform movements,abolished sati, remarriage of widows.

27. Objective of resolution. India as an independent sovereign, republic. It assured all the citizens of

India to grant justice,equality and liberty.

Long answers.

28. Structure of Stupa - mounds,bodily remains,regarded as sacred. Venerated as emblems of

buddhism. Stupas-sanskrit meaning heap. Structre - anda,harmika,yashti,chhatri.(explain features)

Four gateways. People walked round the mound in clockwise direction. Ex. SANCHI,BARHUT, SARNATH.

OR

Epigraphist and their limitations - Ashoka inscriptions are important sources.they tell us about Ashoka and his method of preaching

Buddhism.writing engraved on hard surface.it recorded ideas, activities, and achievements. Allahabad pillar inscriptionetc. Inscriptions have their own

limitations:the worlds are difficult to decipher.sometimes they are damaged so words are lost.it is difficult to find out the meaning. All cannot be translated, deciphered,understood. Some of the matters which appear important today may be of less important so it might not be recorded.

29. Coming of Gandhi has broadened the base of Indian National Movement-gandhi returned in January 1915 non-violence satyagraha, sympathy for the

poor,communal harmony.Indian rural people

involvement in the national movement.he felt Indian national movement was confined in urban areas only. So all his movements focused on mass

participation. Not to cooperate to the british government.he opposed to color discrimination and caste system.Gandhi believed in simple living and high

thinking. He identified with the common people.

OR

Different sources like private letters and autobiographies to whom it was written and who has replied.

Autobiographies depict life story of that individual. Individual letters written by great leaders Dr.Rajendra prasad, Jawahar lal Nehru. They are authentic and important source of history.it conveys the language style,message.

30. Alvars and nayanars - worshipers of Lord Vishnu and Shiva,initiated movement of protest against caste system. Against dominance of Brahmanas

reform the system.chola rulers supported brahmanical and bhakti

traditions.constructed many temples.siva represent in bronze sculpture.

OR

Lingayats -emerged in 12 th century. Founder basavanna, virashaiva, karnataka. worshiped shiva in linga form. wearer of linga. they challenged the idea of caste and pollution.did not accept theory of rebirth.had large followers in large number among marginalised /common group of people.do not believe on rituals.

31. A) uttaradhyayana

B) to leave all the worldly things and to follow dhamma alone.

C) Life of a nun.

32. A. The instruction was that Ibn Battuta should dictate an account of the cities he had seen in his travel.

B. Authors interest was aroused.

C. Ibn Juzayi.

33. A) britishpolicy and their rulehad its influence/impact in the framing the constitution.

B) According to Nehru the Government did not come out of state papers but of the strength of people.

C)The people's strength is behind the constituent assembly meeting.

34. map a. dholavira. B. bhodh gaya. C. meerut, Delhi, Jhansi (any)

Thanks to all PGTs (HISTORY) of all four feeder regions for sharing their prepared material and expecially Chennai region content have been incorporated for the benefits of students of 12th History

KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION

SESSION ENDING EXAM 2023-24

HISTORY (027)

Class:XII

Time :3hrs

Max Marks:80

सामान्य निर्देश:

- (i) सभी प्रश्नों के उत्तर दीजिये। कुछ प्रश्नों में आंतरिक विकल्प दिए गए हैं। इस प्रश्न पत्र में पाँच खंड हैं।
- (ii) खंड क (प्रश्न संख्या 1 से 21) वस्तुनिष्ठ प्रश्न (1)अंक वाले हैं इनके उत्तर एक शब्द या एक पंक्ति में दीजिए।
- (iii) खंड ख (प्रश्न संख्या 22 से 27) में प्रत्येक प्रश्न 3 अंक का है। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों में दीजिए।
- (iv) खंड ग (प्रश्न संख्या 28 से 30) में प्रत्येक प्रश्न 8 अंकों का है। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों में दीजिए।
- (v) खंड घ (प्रश्न संख्या 31 से 33) स्रोत आधारित प्रश्न हैं। प्रत्येक प्रश्न 4 अंकों का है।
- (vi) खंड ङ. (प्रश्न संख्या 34) मानचित्र संबंधी है, जिसमें स्थानों को अंकित करना तथा पहचानना शामिल है। यह 5 अंक का है।

General Instructions:

(i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

(ii) **Section A** – Question 1 to 21 are MCQs of 1 mark each.

(iii) **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

(iv) **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words

(v) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(viii) In addition to this, separate instructions are given with each section and question, wherever necessary


Section- A

1X21=21

1.	चंपारन सत्याग्रह शुरू किया गया: (क) 1917 (ख) 1918 (ग) 1919 (घ) 1920 Champan movement was launched in: (a) 1917 (b) 1918 (c) 1919 (d) 1920
2.	"बंगाल आर्मी की पौधशाला" किसे कहा जाता था ? (क) झाँसी (ख) लखनऊ (ग) अवध

	<p>(घ) ग्वालियर</p> <p>Which territory was the “nursery of the Bengal Army”:</p> <p>(a) Jhansi (b) Lucknow (c) Awadh (d) Gwalior</p>
<p>3.</p>	<p>कौरव और पाण्डव किस वंश से थे:</p> <p>(क) इच्छवाकु (ख) कुरु (ग) वत्स (घ) इनमें से कोई नहीं</p> <p>In Mahabharata, Kaurav and Pandavas were from which dynasty?</p> <p>(a) Ichavaku (b) Kuru (c) Vats (d) None of the above</p>
<p>4.</p>	<p>महात्मा गांधी दक्षिण अफ्रीका से वापस आये:</p> <p>(क) 1913 (ख) 1914 (ग) 1915 (घ) 1916</p> <p>Mahatma Gandhi returns from South Africa in:</p> <p>(a) 1913 (b) 1914 (c) 1915</p>

	(d) 1916
5.	<p>रिक्त स्थान की पूर्ति करें:</p> <p>_____ मगध की राजधानी थी</p> <p>Fill in the blanks:</p> <p>_____ was the capital of Magadha.</p>
6.	<p>यहाँ दो कथन और कारण दिये हुए हैं। अपने उत्तर को दिये गये विकल्प के अनुसार चुनें</p> <p>कथन(A) सिंधु घाटी सभ्यता के लोग नौसंचालन जानते थे।</p> <p>कारण(R) सिंधु घाटी सभ्यता की मुहरों से समुद्रपारीय व्यापार की सूचना मिलती है।</p> <p>(क) (A) और ® दोनों सही हैं और ®,(A) की सही व्याख्या है।</p> <p>(ख) (A) और ® दोनों सही हैं परंतु ®,(A) की सही व्याख्या नहीं है।</p> <p>(ग) (A) सही है परंतु ® गलत है।</p> <p>(घ) (A) गलत है परंतु ® सही है।</p> <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) Indus Valley people knew the art of navigation.</p> <p>Reason ® Indus Valley seals indicate prevalence of overseas trade.</p> <p>(a) Both (A) and ® are true and ® is the correct explanation of (A)</p> <p>(b) Both (A) and ® are true but ® is not the correct explanation of (A)</p> <p>(c) (A) is true but ® is false.</p> <p>(d) (A) is false but ® is true.</p>
7.	<p>निम्न चित्र को पहचानिए:</p> <p>(क) बृहदीश्वर मंदिर</p> <p>(ख) रथ मंदिर</p>

	<p>(ग) विट्ठल मंदिर</p> <p>(घ) कमल महल</p> <p>Identify the following image:</p>  <p>(a) Brihadishwara temple</p> <p>(b) The chariot</p> <p>(c) Vitthala temple</p> <p>(d) Lotus Mahal</p>
<p>8.</p>	<p>रैयतवारी व्यवस्था के अंतर्गत ज़मीन का सर्वेक्षण कितने वर्षों में किया जाना था:</p> <p>(क) कभी नहीं</p> <p>(ख) प्रत्येक 10 वर्षों में</p> <p>(ग) प्रत्येक 20 वर्षों में</p> <p>(घ) प्रत्येक 30 वर्षों में</p> <p>Under ryotwari system the lands were re-surveyed:</p> <p>(a) Never</p> <p>(b) Every 10 years</p> <p>(c) Every 20 years</p> <p>(d) Every 30 years</p>
<p>9.</p>	<p>”रेहला” का लेखक कौन था ?</p> <p>(क) अल-बरूनी</p> <p>(ख) इब्नबतूता</p> <p>(ग) बर्नियर</p>

	<p>(घ) अब्दुर रज्जाक</p> <p>Who wrote the book "Rihala"?</p> <p>(a) Al-biruni</p> <p>(b) Ibn-Batuta</p> <p>(c) Bernier</p> <p>(d) Abdur Rajjak</p>
10.	<p>उत्पादकों, विनिर्माताओं और व्यापारियों का एक संघ कहलाता था-</p> <p>(क) गिल्ड</p> <p>(ख) समूह</p> <p>(ग) कारवाँ</p> <p>(घ) बाज़ार</p> <p>An organisation of producers, manufacturers and traders was called a-</p> <p>(a) Guild</p> <p>(b) Group</p> <p>(c) Karvan</p> <p>(d) Market</p>
11.	<p>सही उत्तर का चुनाव करें:</p> <p>(क) इब्नबतूता ने विस्तृत रूप से चीन की यात्रा की</p> <p>(ख) अलबरूनी ने भारतीय शहरों को कम घना पाया</p> <p>(ग) अलबरूनी भारतीय डाक-व्यवस्था से बहुत प्रभावित था</p> <p>(घ) इब्नबतूता के अनुसार भूमि का राजकीय स्वामित्व किसानों के लिए बुरा था</p> <p>Choose the correct option:</p> <p>(a) Ibn-Battuta travelled extensively in China</p>

	<p>(b) Al-Biruni found the Indian cities quite populated</p> <p>(c) Al-Biruni was greatly influenced by the Indian postal system</p> <p>(d) According to Ibn-Battuta, crown ownership of land was quite disastrous for farmers.</p>
12.	<p>जोतेदार किन अमीर लोगों की एक श्रेणी थी:</p> <p>(क) किसान</p> <p>(ख) ज़मींदार</p> <p>(ग) मज़दूर</p> <p>(घ) सरकारी कर्मचारी</p> <p>Jotedars, was a class of rich:</p> <p>(a) Peasants</p> <p>(b) Zamindars</p> <p>(c) labourers</p> <p>(d) officials</p>
13.	<p>निम्न का मेल कीजिए:</p> <p>(i) दिल्ली (a) बिरजिस कादिर</p> <p>(ii) कानपुर (b) कुँवर सिंह</p> <p>(iii) आरा (c) बहादुर शाह</p> <p>(iv) लखनऊ (d) नाना साहब</p> <p>विकल्प:</p> <p>(i) (ii) (iii) (iv)</p> <p>(क) (a) (c) (b) (d)</p> <p>(ख) (c) (d) (b) (a)</p> <p>(ग) (a) (b) (c) (d)</p>

	<p>(घ) (a) (b) (d) (c)</p> <p>Match the following:</p> <p>(i) Delhi (a) Birjis Qadir (ii) Kanpur (b) Kunwar singh (iii) Arrah (c) Bahadur shah (iv) Lucknow (d) Nana Sahib</p> <p>Options:</p> <p>(i) (ii) (iii) (iv)</p> <p>A. (a) (c) (b) (d) B. (c) (d) (b) (a) C. (a) (b) (c) (d) D. (a) (b) (d) (c)</p>
<p>14.</p>	<p>ओपनिवेशिक शासन पहली बार स्थापित हुआ:</p> <p>(क) हैदराबाद (ख) पंजाब (ग) बंगाल (घ) अवध</p> <p>Colonial rule was first established in:</p> <p>(a) Hyderabad (b) Punjab (c) Bengal (d) Awadh</p>
<p>15.</p>	<p>सुलह-ए-कुल का सही अर्थ क्या है:</p> <p>(क) सार्वभौमिक प्रसन्नता (ख) पारिवारिक सामंजस्य (ग) पारिवारिक शांति</p>

	<p>(घ) सार्वभौमिक शांति</p> <p>The correct meaning of Sulah-e-kul is:</p> <p>(a) Universal happiness</p> <p>(b) Adjustment in family</p> <p>(c) Peace in family</p> <p>(d) Universal peace</p>
16.	<p>विजयनगर साम्राज्य स्थापित हुआ:</p> <p>(क) 1336</p> <p>(ख) 1436</p> <p>(ग) 1536</p> <p>(घ) 1636</p> <p>Vijayanagara empire was established in:</p> <p>(a) 1336</p> <p>(b) 1436</p> <p>(c) 1536</p> <p>(d) 1636</p>
17.	<p>बादशाहनामा का लेखक कौन था ?</p> <p>(क) इनायत खॉ</p> <p>(ख) अब्दुल हमीद लाहौरी</p> <p>(ग) गुलबदन बेगम</p> <p>(घ) अबुल फ़ज़ल</p> <p>Who was the author of Badshah nama?</p> <p>(a) Inayat khan</p> <p>(b) Abdul Hamid Lahori</p> <p>(c) Gulbadan begun</p>

	(d) Abul fazl
18.	<p>नायकों को दी गई भूमि को क्या कहते थे ?</p> <p>(क) अमरम</p> <p>(ख) पोलीगर</p> <p>(ग) सिस्ट</p> <p>(घ) इनमें से कोई नहीं</p> <p>What was the land given to Nayakas called ?</p> <p>(a) Amaram</p> <p>(b) Poligar</p> <p>(c) Sist</p> <p>(d) None of the above</p>
19.	<p>प्रारूप समिति का अध्यक्ष कौन था ?</p> <p>(क) भीमराव अम्बेडकर</p> <p>(ख) सरदार पटेल</p> <p>(ग) जवाहरलाल नेहरू</p> <p>(घ) डॉक्टर राजेंद्र प्रसाद</p> <p>Who was the chairman of the drafting committee?</p> <p>(a) B.R.Ambedkar</p> <p>(b) Sardar Patel</p> <p>(c) J.L.Nehru</p> <p>(d) Dr. Rajendra prasad</p>
20.	<p>अशोक के अभिलेखों को प्रथम बार किसने पढ़ा:</p> <p>(क) जेम्स प्रिंसेप</p> <p>(ख) व्हीलर</p> <p>(ग) मैक्समूलर</p>

	<p>(घ) जॉन मॉर्शल</p> <p>The Ashokan inscriptions were first deciphered by:</p> <p>(a) James Prinsep</p> <p>(b) Wheeler</p> <p>(c) Max Muller</p> <p>(d) John Marshall</p>
21.	<p>निम्न घटनाओं पर ध्यान दीजिए:</p> <ol style="list-style-type: none"> 1. कैबिनेट मिशन 2. क्रिप्स मिशन 3. खिलाफत आंदोलन 4. पाकिस्तान संकल्प <p>इनका सही क्रम है:</p> <p>(क) 4,3,2,1 (ख) 4,3,1,2</p> <p>(ग) 3,4,1,2 (घ) 3,4,2,1</p> <p>Consider the following events:</p> <ol style="list-style-type: none"> 1. Cabinet mission 2. Crisps mission 3. Khilafat movement 4. Pakistan resolution <p>The correct chronological order of these event is:</p> <p>(a) 4,3,2,1 (b) 4,3,1,2 (c) 3,4,1,2 (d) 3,4,2,1</p>
	<p>SECTION- B</p> <p>SHORT ANSWER TYPE QUESTIONS 3X6=18</p>
22.	<p>हड़प्पन नगरीय व्यवस्था के दो भागों को लिखें और दोनों की एक-एक विशेषताएँ बताएँ।</p> <p style="text-align: center;">अथवा</p>

	<p>हड़प्पा में सामाजिक विषमता को दर्शाने के दो तरीके लिखें।</p> <p>Mention the two sections of the Harappan settlements and give one main feature of each?</p> <p style="text-align: center;">OR</p> <p>Mention two strategies adopted to identify social differences among the Harappans.</p>
23.	<p>छठवीं शताब्दी ईसा पूर्व की भूमि अनुदान व्यवस्था किस प्रकार राज्य और कृषकों के संबंधों की जानकारी देती है। व्याख्या करें।</p> <p>How did the land grant system of sixth century BCE provide an insight into the relationship between cultivators and the state? Explain.</p>
24.	<p>अलबरूनी के अनुसार भारत के बारे में उसकी समझ में क्या अवरोध थे।</p> <p>According to Al-Biruni, what were the barriers that obstructed his understanding?</p>
25.	<p>“विजयनगर साम्राज्य में राजाओं के जीवन में मंदिरों की महत्वपूर्ण भूमिका होती थी”। इस वक्तव्य को उचित प्रमाण के साथ सिद्ध करें।</p> <p>“Temples played an important role in the life of Vijayanagara kings “justify the statement with suitable arguments.</p>
26.	<p>अमेरिकी गृहयुद्ध के अंत का भारतीय कॉटन बाज़ार पर क्या प्रभाव पड़ा ?</p> <p>What was the impact of end of American Civil war on Indian cotton market?</p>
27.	<p>सहायक संधि क्या था ?</p> <p style="text-align: center;">अथवा</p> <p>1857 की क्रांति एक विद्रोह या आज़ादी की पहली लड़ाई थी ? विवेचना करें।</p> <p>What was Subsidiary Alliance?</p> <p style="text-align: center;">OR</p> <p>Was the revolution of 1857 a rebellion or the first war of independence? Describe.</p>
	<u>SECTION- C</u>

	Long Answer Type Questions	8x3=24
28.	<p>600 ईसा पूर्व से 600 ईसवी तक “पितृसत्ता के आदर्श” और विवाह के नियम की विवेचना करें।</p> <p style="text-align: center;">अथवा</p> <p>महाभारत को एक गतिशील ग्रन्थ क्यों कहा जाता है? व्याख्या करें।</p> <p>Describe the ‘ideal of patriarchy’ and rules of marriage in the early societies from 600 BCE to 600 CE.</p> <p style="text-align: center;">OR</p> <p>Why do we call Mahabharata ‘a dynamic text’? Explain.</p>	
29.	<p>मुगल काल में कृषि में महिलाओं की क्या भूमिका थी। परीक्षण करें।</p> <p style="text-align: center;">अथवा</p> <p>अकबर के काल में भू-राजस्व व्यवस्था की विवेचना करें।</p> <p>Examine the status and role played by the women in the agrarian society during Mughal period.</p> <p style="text-align: center;">OR</p> <p>Describe the land revenue system of Mughal Empire during the reign of Akbar.</p>	
30.	<p>भारत के स्वतंत्रता संघर्ष में नमक सत्याग्रह का क्या महत्व है। ब्रिटिश सरकार ने इस पर किस प्रकार की प्रतिक्रिया दी।</p> <p style="text-align: center;">अथवा</p> <p>“महात्मा गांधी एक अकेली फ़ौज थे”। महात्मा गांधी के जीवन और कृत्यों के संदर्भ में इस कथन की व्याख्या करें।</p> <p>Assess the significance of Salt March in India’s freedom struggle. How did the British government react to it ?</p> <p style="text-align: center;">OR</p>	

	<p>“Gandhiji was a one man army” Explain this statement in the context of life and activities of Mahatma Gandhi.</p>
	<p>SECTION -D</p> <p>Source Based Questions 4x3=12</p>
31.	<p style="text-align: center;">स्तूप क्यों बनाए जाते थे</p> <p>यह उद्धरण महापरिनिब्बान सुत्त से लिया गया है जो सुत्त पिटक का हिस्सा है:</p> <p>परिनिर्वाण से पूर्व आनंद ने पूछा:</p> <p style="text-align: center;">भगवान हम तथागत (बुद्ध दूसरा नाम) के अवशेषों का क्या करेंगे ?</p> <p>बुद्ध ने कहा, “तथागत के अवशेषों को विशेष आदर देकर खुद को मत रोको।धर्मोत्साही बनो, अपनी भलाई के लिए प्रयास करो।”</p> <p>लेकिन विशेष आग्रह करने पर बुद्ध बोले :</p> <p>“उन्हें तथागत के लिए चार महापथों के चौक पर थूप (स्तूप का पालि रूप) बनाना चाहिए।जो भी वहाँ धूप या माला चढ़ाएगा... या वहाँ सिर नवाएगा, या वहाँ पर हृदय में शांति लाएगा, उन सबके लिए वह चिर काल तक सुख और आनंद का कारण बनेगा।”</p> <p>(क) स्तूप क्या है ?</p> <p>(ख) यह किस अध्याय से लिया गया है? यह किस पुस्तक का हिस्सा है।</p> <p>(ग) तीन ऐसे स्थानों का नाम लिखें जहाँ स्तूप हैं।</p>

	<p style="text-align: center;">Why was Stupa's built</p> <p>“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Anand asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)? “The Buddha replied: “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”</p> <p>But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.</p> <p>a). What are the Stupas? 1</p> <p>b). From which chapter has this excerpt been taken? It is a part of which book? 1</p> <p>d). Name any three places where the Stupas have been built. 2</p>
32.	<p style="text-align: center;">अग्नि की प्रार्थना</p> <p>यहाँ पर ऋग्वेद से लिये गये तो छंद हैं जिनमें अग्निदेव का आहवान किया गया है:</p> <p style="text-align: center;">हे शक्तिशाली देव, आप हमारी आहुति देवताओं तक ले जाएँ। हे बुद्धिमंत, आप तो सबके डेटा हैं। हे पुरोहित, हमें खूब सारे खाद्य पदार्थ दें।</p> <p style="text-align: center;">हे अग्नि यज्ञ के द्वारा हमारे लिए प्रचुर धन ला दें। हे अग्नि जो आपकी प्रार्थना करता है उसके लिए आप सदा के लिए पुष्टिवर्धक अदभुत गाय ला दें। हमें एक पुत्र मिले जो हमारे वंश को आगे बढ़ाए...</p> <p style="text-align: center;">इस तरह के छंद एक खास तरह की संस्कृत में रचे गये थे जिसे वैदिक संस्कृत कहा जाता था। ये स्रोत पुरोहित परिवारों के लोगों को मौखिक रूप में सिखाए जाते थे।</p> <p>(क) वैदिक संस्कृत को महत्वपूर्ण क्यों माना जाता है ?</p> <p>(ख) वैदिक काल में बलि क्यों दी जाती थी ?</p> <p>(ग) सही विकल्प का चुनाव करें:</p> <p>कथन (अ): वैदिक परंपरा में अग्नि को आग का भगवान माना जाता था।</p>

कारण(ब): यज्ञ के द्वारा अग्नि को आहुति दी जाती थी जो आकाश में ईश्वर के पास जाकर फल की प्राप्ति कराती थी।

क) (अ) और (ब) दोनों सही हैं और (ब),(अ) की सही व्याख्या है।

(ख) (अ) और (ब) दोनों सही हैं परंतु (ब),(अ) की सही व्याख्या नहीं है।

(ग) (अ) सही है परंतु (ब) ग़लत है।

(घ) (अ) ग़लत है परंतु (ब) सही है।

A prayer to Agni

Here are two verses from the Rigveda invoking Agni , the God of Fire:

Bring, O strong one, this sacrifice of ours to the Gods, O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us. Pro-cure, O Agni, for ever to him who pays to you (the gift of) nourishment the wonderful cow. May a son be ours, offspring that continues our line ...

Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

- a) Vedic Sanskrit is considered to be important because? 1
- b) Why were sacrifices performed during the Vedic Period? 2
- c) Choose the correct option. 1

Assertion(A) :Agni was the God of Fire in the Vedic tradition.

Reason(R) :Therefore offerings were made to agni so that in form of smoke they would reach the Gods living in the sky and invoke their blessings

(i) Both A and R are correct and R is the correct explanation of A. (ii) Both A and R are correct but R is not the correct explanation of A. (iii) A is incorrect but R is correct.

(iv) R is incorrect but A is correct.

(ख) दिल्ली

(ग) कुशीनगर

अथवा

बोधगया

(ब) इसी मानचित्र पर दो स्थान A और B अंकित किए गए हैं जो भारत के स्वतंत्रता संघर्ष से संबंधित हैं। उनको पहचानिए और उनके नाम लिखिए।

(i) On the given political map of India, locate and label the following with appropriate symbols:

(a) Harappa

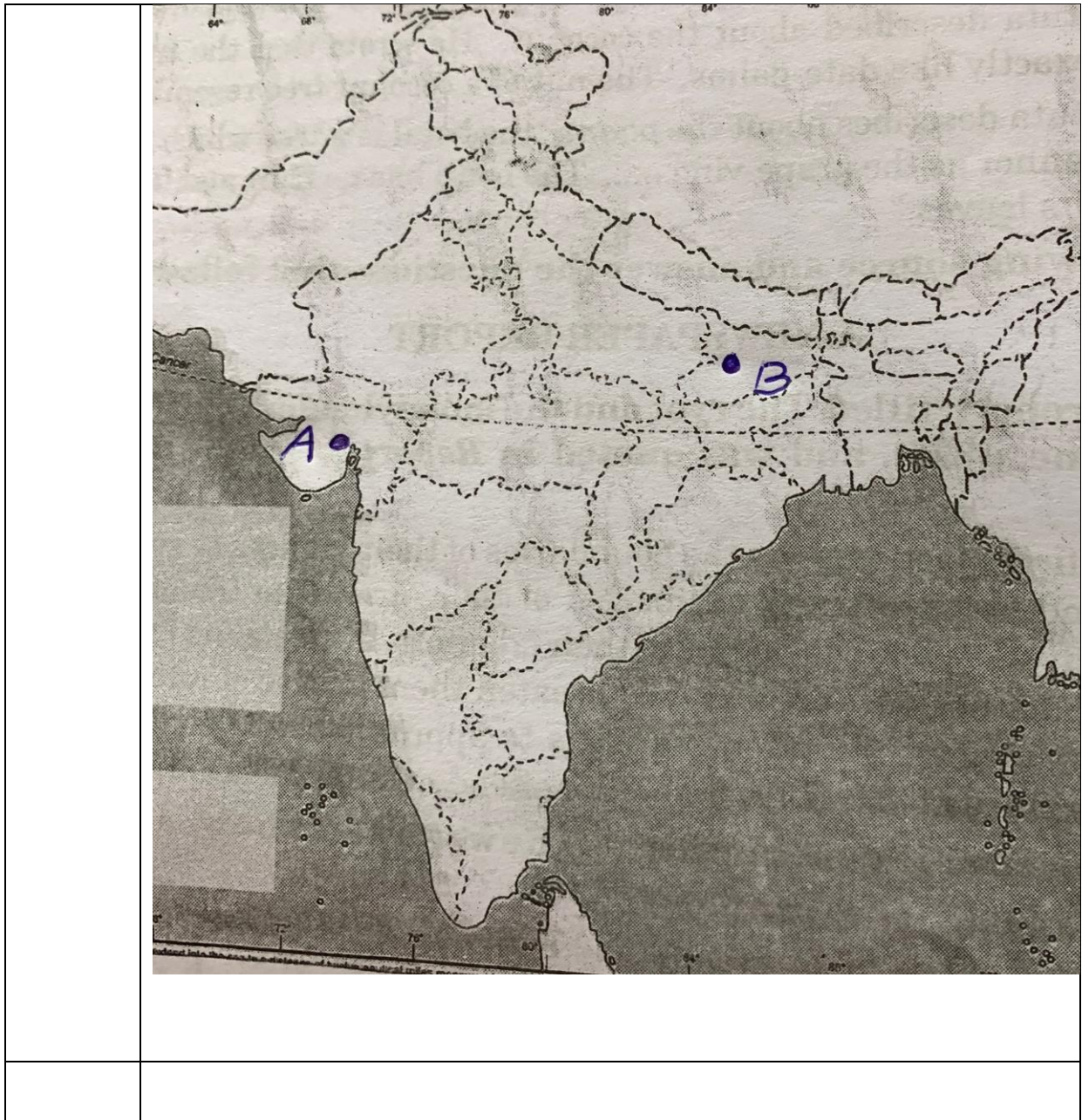
(b) Delhi

(c) Kushinagar

OR

Bodhgaya

(ii) On the same outline map, two places have been marked as A and B, which are the centres of Indian national movement. Identify them and write their correct names.



KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION

SESSION 2023-24

HISTORY (027)

ANSWER KEY

1. A. Champaran
2. C. Awadh
3. B. Kuru
4. C. 1915

5. Patliputra
 6. A.
 7. A.
 8. D.
 9. B.
 10. A. Guild
 11. A.
 12. A. Peasants
 13. B.
 14. D. Awadh
 15. D. Universal peace
 16. A. 1336
 17. B. Abdul Hamid Lahori
 18. A. Amram
 19. A. Bhimrao Ambedkar
 20. A. James princep
 21. D. 3,4,2,1
 22. (i) Citadel and lower town
 - (ii) Citadel was small and lower town was big.
 - (iii) Citadel was used by administrators and lower town by common people
- OR
- (i) Burials. (ii) classification of towns
23. (i) Land grant was increasing
 - (ii) Brahmans became more strong in their areas
 - (iii) Exploitation of peasants
 24. (i) Sanskrit
 - (ii) Indian social system
 25. (i) Temples were centre of all the religious activities
 - (ii) Temples were used to show off the power
 - (iii) Kings use temple to connect them with common people
 26. (i) Cotton export ended
 - (ii) Now production of cotton also goes down
 - (iii) cotton was easily available on low rate in Indian market

27. (i) Subsidiary alliance was introduced by Wellesley

(ii) it was an alliance between British and Indian princely states

(iii) A British resident used to live in the capital of that state with a small army

OR

(i) this is also known as the first war of Indian independence.

(ii) it was started by Indian sepoy's.

(iii) Many Indian states were also supporting this revolt

28. (i) Hindu weddings were celebrated with verses

(ii) Marriage was considered to be means of obtaining sons

(iii) Kanyadana or gift of a daughter was considered as an important religious duty of the father

(iv) Hindu dharmshastras recognized 8 forms of marriages of those the first 4 were good and remaining were condemned

OR

(i) the central story is about two sets of warring cousins

(ii) the growth of Mahabharata didn't stop with the Sanskrit version

(iii) over the centuries versions of the epic were written in a variety of languages

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

29. (i) There was high mortality rate among women

(ii) Male was the head of the family. Female remained under their control

(iii) Woman performed certain specific role in production. Women sowed, weeded, threshed and winnowed the harvest

(iv) they also went to house of their employers and even to markets if required (iv)
female were seen as an important source because they were child bearers also

OR.

(i) Akbar followed policies for fixing land revenue

(ii) Zabt system.

(iii) Ten years system

(iv) Batai or Galla Bakshi system

(v) Nasak or Kankut system.

(vi) Measurement of land.

(vii) Facilities of peasants

30. (i) in 1930 Gandhiji announced that he would lead a march to break one of the widely disliked laws in India, which gave the state a monopoly in the manufacturing and sale of salt

(ii) on 12 march 1930 he began walking from Sabarmati

(iii) Meanwhile parallel salt marches were being conducted in other parts of the country

(iv) the progress can be traced from the secret reports filed by the police officials. (v)
these reproduce the speeches he gave at the villages on route

OR

(i) Related to a rich family but he always lead a simple life

(ii) bound by his truthfulness, non-violence

Influenced by the great leaders

(iii)

- (iv) His experiments with satyagrah astonished britishers.
(v) he lead three great movements without any fear
31. (a) Stupa was the sacred places. They preserved the relics of the buddha such as the bodily remains.
(b) Mahaparinibban sutta, a part of Suttapitaka
(c) Bharhut,Sanchi,Sarnath
32. (a) Vedas we're written in Sanskrit.
(b) For the birth of Sons, for spiritual satisfaction
(c) A
33. (a) He must train himself in the art of self-discipline , He should care less for himself and more for others
(b) under provisions of government of India act 1909 separate electorate were made for the Muslims .
(c) Some members of the assembly felt that a meaningful participation of the minorities could be ascertained by this system.
34. A- Dandi
B- Champaran

CLASS – XII

MODEL QUESTION PAPER
HISTORY


MAX.MARKS:80

TIME: 3 HRS

General Instructions:

- (iii) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
- (iv) Section A – Question 1 to 21 are MCQs of 1 mark each.
- (v) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- (vi) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words
- (vii) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each .
- (viii) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- (ix) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- (x) In addition to this, separate instructions are given with each section and question, wherever necessary.

	SECTION A	1X21=21	
1.	According to the _____, the paternal estate was to be divided equally amongst sons after the death of the parents. (a) Varnas (b)Dharma Shastra (c) Manusmriti (d) Mahabharata		1
2.	Consider the following statements about the Mauryan Empire: 1. There were 5 major political centres in the Empire. 2. Megasthenes wrote about the Mauryan Empire in his book Indica. 3. Ashoka founded the Mauryan Empire in 321 B.C. 4. Ashoka used his resources to propagate Buddhism. Which of the above statements is/are correct? (a) 1, 2 and 3 (b) 1, 2 and 4 (c) 2, 3 and 4		1
3.	Match the following:		1

	<p>(i) Harappan (a) Gujarat (II) Dholavira (b) Jammu & Kashmir (iii) Manda (c) Rajasthan (IV) Kalibangan (d) Pakistan</p> <p>a. (i) d, (ii) a, (iii) b, (iv) c b. (i) b, (ii) c, (iii) d, (iv) a c. (i) c, (ii) b, (iii) a, (iv) d d. (i) a, (ii) b, (iii) c, (iv) d</p>	
4.	<p>.Which of the following statements is/are correct about Draupadi? (a) The wife of the five Pandavas and the daughter of Drupada (b) Draupadi argued with Yudhishtira about putting herself at stake. (c) Dhritarashtra returned all the Pandavas and Draupadi to their personal freedom (d) all of the above</p>	1
5.	<p>Observe the picture and answer the following question by choosing correct option</p>  <p>Where has this sculpture been found? (a) Sanchi (b) Amravati (c) Gandhar (d) Deogarh</p>	1
6.	<p>Who was the first ruler to inscribe his messages to his subjects and official on stone surfaces – natural rocks as well as polished pillars? (a) Kanishka (b) Bimbisara (c) Chandra Gupta Maurya (d) Ashoka</p>	1
7.	<p>What is the title of Telugu work on state craft (a) Amuktamalyada (b) Tutranmalay (c) Samarqandi (d) Mukti vahini</p>	1
8.	<p>When was the Vijayanagara Empire founded a) 1336 (b) 1565 (c) 1800 (D) 1498</p>	1
9.	<p>Choose the correct option:-Islamic law is known as:- (a) Hadith (b) Sharia (c) Ulema (d) Umma</p>	1

10.	<p>Travels in the Mughal Empire;</p> <p>a.Francois Bernier b,Al Biruni c.Ibn Battutah d. Robert Nobili</p>	1
11.	<p>.Which of the following is not one of the features of the Harappan writing?</p> <p>(a) The Harappan Script was pictographic and not alphabetical (b) It has been deciphered by James Prinsep (c) It had too many signs, somewhere between 375 and 400 (d) The script was written from right to left</p>	1
12.	<p>Consider the following events:</p> <p>1. Abolition of sati 2. Passing of Widow Remarriage Act. 3. The beginning of the revolt 4. Queen's Proclamation.</p> <p>The correct chronological order of these events is:</p> <p>(a) 1, 2, 3, 4 (b) 2, 3, 4, 1 (c) 3, 4, 1, 2 (d) 2, 1, 3, 4</p>	1
13.	<p>Who introduced Permanent Settlement?</p> <p>(c) Lord William Bentinck (d) Lord Cornwallis (c) Lord Northbrook (d) Lord Lytton</p>	1
14.	<p>Consider the following statements:</p> <p>1. Rumours played a great role in the revolt of 1857 A.D. 2. Peshwa Baji Rao II adopted Nana Saheb as his son. 3. The British had no answer to the action of the rebels during the months of May and June in 1857 A.D. 4. Awadh was a major centre of revolt in 1857 A.D.</p> <p>(a) 1, 2, 3 (b) 1, 2, 3, 4 (c) 2, 3, 4 (d) 1, 2, 4</p>	1
15.	<p>Choose the correct option:</p> <p>(a) Ibn-Battuta travelled extensively in China. (b) Al-Biruni found the Indian cities quite populated. (c) Al-Biruni was greatly influenced by the Indian postal system. (d) According to Ibn-Battuta. crown ownership of land was quite disastrous for farmers.</p>	1
16.	<p>Which of the following is correct meaning of Jins-i-Kamil?</p> <p>(a) Perfect flowers (b) Perfect crops</p>	1

	(c) Perfect Sepoy (d) Perfect administrator	
17.	Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason(R) Assertion(A):- The amara-nayaka system was a major political innovation of the Vijayanagara Empire. Reason(R):- It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate. A. Both (A) and (R) are correct and (R) is the correct explanation of (A) B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A) C. (A) is correct, but (R) is not correct D. (R) is correct, but (A) is not correct	1
18.	Whom did Gandhiji inform about his Salt March ? a. Lord Ripon b. Lord Cunningham c. Lord Irwin d. Lord Lytton	1
19.	Who among the following said- Separate Electorate to untouchables will ensure them bondage in perpetuity ? a. Mahatma Gandhi b. Sardar Patel c. R. V. Dhulekar d. Begum Aizaz Rasul	1
20.	Who was Karraikkal Ammaiyar ? a. Devotee of Shiva b. Devotee of Vishnu c. Sufi saint d. None of the above	1
21.	Mahatma Gandhi wanted to make _____ language as the national language. (a) Hindustani (b) Hindi (c) Tamil (d) Urdu	1
SECTION B SHORT ANSWER TYPE QUESTIONS (3X6=18)		
22.	Would you agree that the drainage system in Harappan cities indicates town planning? Give reasons for your answer. (OR) Describe some of the distinctive features of Mohenjodaro.	3
23.	Describe the salient features of mahajanapadas	3

24.	Explain the sources used by historians to reconstruct the history of the Mauryan Empire. 3	3
25.	Why was the permanent settlement of land revenue rarely extended to any region beyond Bengal? Give two reasons	3
26.	What do you think was the significance of the rituals associated with the mahanavami dibba?	3
27.	Discuss the evidence that indicates planning and coordination on the part of the rebels. OR How did the rebels in 1857 try to materialise their vision of unity? Explain Briefly.	3
SECTION C Long Answer Type Questions 8x3=24		
28.	Explain the most important idea of Jainism and its impact on Indian thinking. OR "Explain the structural and sculptural features of the Sanchi stupa.	8
29	Highlight any four aspects observed by Abdur Razzaq on the fortification of the vijayanagar empire OR Explain how the Amara-Nayaka system was a major political innovation of the Vijayanagara empire.	8
30.	Examine the different kinds of sources from which the political career of Gandhiji and the history of the National movement could be reconstructed. OR "Wherever Gandhiji went rumours spread of his miraculous powers." Explain with examples.	8
SECTION -D Source Based Questions 4x3=12		
31.	Read the following source carefully and answer the questions that follow: 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 Civilisation, 1948.	
31.1	Enumerate one reason, why, Mackay states that "it is certainly the most complete ancient systems yet discovered".	1
31.2	Define the term 'grid pattern' of the Lower town and state one of its features.	1

31.3	Describe the features of the domestic drainage system. 2	2
32	<p style="text-align: center;">A Church in Khambat:</p> <p>This is an excerpt from a farman (imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padris (fathers) of the Holy Society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.</p>	
32.1	What did the padris want to do?	1
32.2	How did Akbar ensure that their desire was fulfilled? Who guided the Muslim rulers?	1
32.3	How was the situation complicated in the sub-continent and how did the rulers adopt to this situation? 2	2
33.	<p style="text-align: center;">What should be the qualities of a national language ?</p> <p>A few months before his death Mahatma Gandhi reiterated his views on the language question. This Hindustani should be neither Sanskritised Hindi nor Persianised Urdu but a happy combination of both. It should also freely admit words wherever necessary from the different regional languages and also assimilate words from foreign languages, provided that they can mix well and easily with our national language. Thus our national language must develop into a rich and powerful instrument capable of expressing the whole gamut of human thought and feelings. To confine oneself to Hindi or Urdu would be a crime against intelligence and the spirit of patriotism. HARIJANSEVAK, 12 OCTOBER 1947</p>	
33.1	Explain the term 'multicultural language'.	1
33.2	What were the characteristics of the national language, in context to the source.	1
33.3	"The report of the Language Committee, promoted the spirit of patriotism"	1
	SECTION E Map Based Question (1x5=5)	
	On the given political map of India, locate and label the following with appropriate symbols :	
34.	34.1 On the given political outline map of India locate and label the following with appropriate symbols :	
	(i) Lothal, a Mature Harappan site	1
	(ii) Sanchi, a Major Buddhist site	1
	(iii) Hampi	1
	OR	
	Quilon	1
34.2	On the same outline map of India two places related to the National Movement have been marked as A, B. Identify them and write their names on the lines drawn near them.	1
		1

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MODEL PAPER

ANSWER KEY

	SECTION A	1X21=21	
1.	(c) Manusmriti		1
2.	(b) 1, 2 and 4		1
3.	a. (i) d, (ii) a, (iii) b, (iv) c		1
4.	d) all of the above		1
5.	(A) Sanchi		1
6.	D) Ashoka		1
7.	(A) Amuktamalyada		1
8.	(A) 1336		1
9.	B) Sharia		1
10.	(B) Francois Bernier		1
11.	b) It has been deciphered by James Prinsep		1
12.	a) 1, 2, 3, 4		1
13.	b) Lord Cornwallis		1
14.	b) 1, 2, 3, 4		1
15.	According to Ibn-Battuta. crown ownership of land was quite disasterous for farmers.		1
16.	b) Perfect crops		1
17.	Both (A) and (R) are correct and (R)is the correct explanation of A		1
18.	Lord Irwin		1
19.	A. Mahatma Gandhi		1
20.	A.Devotee of Shiva		1
21.	a) Hindustani		1
	SECTION B		
	SHORT ANSWER TYPE QUESTIONS (3X6=18)		

22.	<ul style="list-style-type: none"> • The drainage system needed a planning for its execution. It seems that first drainages were laid out and then houses were built along with the drains. Every house was supposed to have at least one wall along a street to allow the domestic waste water to flow out in the street drains. The plans of the lower town show that roads and streets were laid out along an approximate grid pattern, intersecting at right angles. • It appears that human settlement was made by planning from the beginning. The city was restricted to a fixed area on the platforms. • Bricks, sundried or baked, were of standard ratio. The length and breadth of bricks were of four times and twice the height respectively These bricks were used at all the settlements of the Harappan Civilisation. <p>(OR)</p> <p>Harappa as a planned urban centre. It had two parts. One part of the city was small. It was built on a higher place</p> <p>Lower Town: It was also a walled town. Most of the buildings were built on platforms.</p> <p>In fact, these platforms were considered as foundation stones. It required huge quantity of labour force to build these platforms. It is obvious that settlement was first planned and then implemented as per the building plan. Quality of sun-dried bricks or baked bricks also prove the concept of planning.</p> <p>All the bricks were of standard ratio. The length and width was four times and twice the height of the bricks respectively. These bricks were used in the settlements of the Harappan Civilisation.</p>	3
23.	<ul style="list-style-type: none"> • Most mahajanapadas were ruled by kings. • Some, known as ganas or sanghas, were oligarchies where power was shared by a number of men, often collectively called rajas. • In some cases, as in the case of the Vajji sangha, the rajas probably controlled resources such as land collectively. 	3
24.	<p>Sources to reconstruct the history of Mauryan Empire:</p> <ul style="list-style-type: none"> i) Archaeological finds -sculptures, coins, rock edicts ii) Accounts of Megasthenes iii) Arthashastra composed by Kautilya iv) Buddhist, Jaina, Puranic literature and Sanskrit literary works. v) Accounts of Chinese travellers vi) Inscriptions of Asoka 	3
25.	<p>After 1810, the cost of agricultural products were increased. Due to this, the income of the</p>	3

	<p>landlords in Bengal were increased but there was no growth in the income of the East India Company. Thus, the colonial government wanted to maximise its land revenue by introducing temporary revenue settlements instead of permanent settlements. When British officials devised permanent settlements, they were influenced by the economic theories at that time. By the 1820s, famous economist David Ricardo came with his new theory which said that the state needed to tax the surplus agricultural produce to enhance its revenue. So the British officials thought that permanent settlement is 'not a proper method to collect tax. Therefore, the colonial government wanted to maximise its land revenue by introducing temporary revenue settlements instead of permanent settlement.</p>	
26.	<p>. 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. 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. This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.</p>	3
27.	<p>Lines of communication : There was communication between the sepoy lines of various cantonments. There was coordination and harmony between sepoys and ordinary people. Both targeted the white people. Emperor Bahadur Shah was proclaimed as Emperor of India by the rebels</p> <p style="text-align: center;">OR</p> <p>The revolt tried to gather the support of all sections of the society irrespective of their caste and creed. The rebellion was viewed as a war in which both the communities as Hindus and Muslims stood equally to gain and lose. The amicable relations which existed between the two communities were emphasised. The ishtehars brought to the forefront memories of the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire. Thus, religious differences were not visible between the two communities in 1857 despite British attempts to create a wedge between them.</p>	3
SECTION C Long Answer Type Questions 8x3=24		
28.	<p>The entire world is animated and hence Ahimsa is emphasized. Non injury to living beings</p>	8

	<p>Impact on Indian thinking:- Idea of Ahimsa left its mark on Indian thinking as a whole- Influenced Bhuddha and Gandhiji Cycle of birth and rebirth through karma Renouncing the world to free oneself from the cycle of karma High moral thinking was advised through the vows like not stealing, killing, lying or possessing property and observing celibacy Simple way of life Vegetarianism OR Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas. These figures included beautiful women swinging from the edge of the gateway holding into a tree, like, Shalabhanjika was a woman whose touch caused trees to flower and bear fruit. There are other images in Sanchi stupa. Depiction of animals like elephants, horses, monkeys and cattle were found there. Animals were used as symbols of human attributes, e.g. elephants were depicted to signify strength and wisdom. There is a motif in Sanchi stupa of a woman surrounded by lotuses and elephants, which seems to be sprinkling water on her as if performing an Abhisheka or consecration. It has been identified by some historians as Maya, the mother of Buddha while others identify her with a popular Goddess Gajalakshmi (Goddess of good fortune).</p>	
29	<p>He was greatly impressed by the fortification of the Vijayanagara empire. The aspects observed by him are: Abdur Razzaq mentioned seven lines of forts. The fortification encircled not only the city but also its agricultural hinterlands and forests.</p> <p>Razzaq noted that “between the first, second and the third walls there are cultivated fields, gardens and houses”.</p> <p>The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered. No mortar or cementing agent was used anywhere in the construction. The stone blocks were wedge, shaped, which held them in place. The inner portion of the wall was of i.e. earth packed with rubble. Square or rectangular bastions projected outwards. The fort was entered through well-guarded gates which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which</p>	8

	<p>they regulated access. The arch on the gateway leading into the fortified settlement as well as the dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans. Art historians refer to this style as Indo-Islamic, as it grew continually through interaction with local building practices in different regions</p> <p>(OR)</p> <p>The Amara-Nayaka system was a major political innovation of the Vijayanagara empire. Many features of this system were derived from the iqta system of the Delhi sultanate. The Amara-Nayakas were military commanders who were given territories to govern by the Rayas or the rulers of Vijayanagara, The main features of the Amara-Nayaka system were: 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.</p>	
30.	<p>(Different kinds of sources that can be used to reconstruct the political career of Gandhiji and the History of the National Movement. Public voices and private scripts of an individual Speeches Letters to individuals Publications- Harijan, Young India etc. Letters written to Gandhiji (A bunch of old letters) published. Gandhiji's role understood through other publications Conversations with Nehru and others Gandhiji's autobiography or other such autobiographies of other leaders of that period. Government records a)Fortnightly reports b)Police reports..etc Newspaper reports Time magazine reports on Gandhiji and Dandi march Oral sources</p> <p>OR</p>	8

	<p>The peasants regarded Gandhiji as their 'Messiah' and considered him to be having many beneficial and miraculous powers. Many rumours were in circulation at various places regarding his miraculous powers. At some places the common masses came to believe that he had been sent by the king to remove their miseries and resolve their problems and he had such power that he could even reject the orders of all the officials. At some other places it was affirmed that Gandhiji's power was greater than even the English king and it was claimed that with his arrival the colonial rulers would run away out of fear. In many villages this rumour was in circulation that the persons criticising Gandhiji got their houses mysteriously caved and their standing crops getting destroyed without any reason. Gandhiji was popular with many names such as 'Gandhi Baba', 'Gandhi Maharaj' or 'Mahatma' among the peasants. They considered him as their saviour and believed that only he could save them from the exorbitant rate of land revenue and the oppressive activities of British officials.</p>	
	SECTION -D Source Based Questions 4x3=12	
31.		
31.1	<p>is the most complete ancient system, since it is Carefully planned drainage system. (ii)Grid pattern means: Roads and streets, intersecting at right angles. Streets with drains were laid out first and then houses built along them. Every house needed to have at least one wall along a street. (any one point) (iii)The features of the domestic drainage system were : Every house had its own bathroom paved with bricks, Drains connected through the wall to the street drains.</p>	1
31.2	<p>ii)Grid pattern means: Roads and streets, intersecting at right angles. Streets with drains were laid out first and then houses built along them. Every house needed to have at least one wall along a street.</p>	1
31.3	<p>The features of the domestic drainage system were : Every house had its own bathroom paved with bricks, Drains connected through the wall to the street drains</p>	2
32		
32.1	<p>The padris (fathers) of the Holy Society of Jesus wanted to build a house of prayer i.e. church in the city of Khambat, in Gujarat.</p>	1
32.2	<p>Akbar issued an exalted mandate. It contained that the dignitaries of the city of Khambat</p>	1

	should not create any hindrance to the making of churches. But they should allow the padris to build a church, so that they would follow their own religion. Theoretically, Muslim rulers were to be guided by the ulama. The ulaina were expected to ensure that they ruled according to the Shari'a.	
32.3	The situation in the sub-continent became complicated, as there were enough population outside Islam. So the category of Zimmi meaning protected was developed by the Muslim rulers for Jews, Christians, Hindus and other non-Muslims who lived under Muslim leadership.	2
33.1	i. Multicultural language means : A popular language of a large section of the people of India, A composite language enriched by the interaction of diverse cultures Understood by people from various regions	
33.2	The characteristics of a national language ,in context to the source are : A combination of Sanskritised Hindi nor Persianised Urdu Words from regional languages Assimilate words from foreign languages	
33.3	The spirit of patriotism as promoted by the language committee ; It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language .For the first fifteen years, English would continue to be used for all official purposes. Each province was to be allowed to choose one of the regional languagesfor official work within the province	
	SECTION E Map Based Question (1x5=5)	
	On the given political map of India, locate and label the following with appropriate symbols :	
34.	A.Kheda B.Chauri Chaura	
34		

KENDRIYA VIDYALAYA SANGATHAN

HISTORY

TIME-3 Hrs

MM-80 Marks

GENERAL INSTRUCTIONS

(i) This Question paper comprises five Sections – A, B, C, D and E.

There are 34 questions in the question paper. All questions are compulsory

(ii) Section A – Question 1 to 21 are MCQs of 1 mark each.

(ii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying

3 marks each. Answer to each question should not exceed 60-80 words.


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(v) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vi) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

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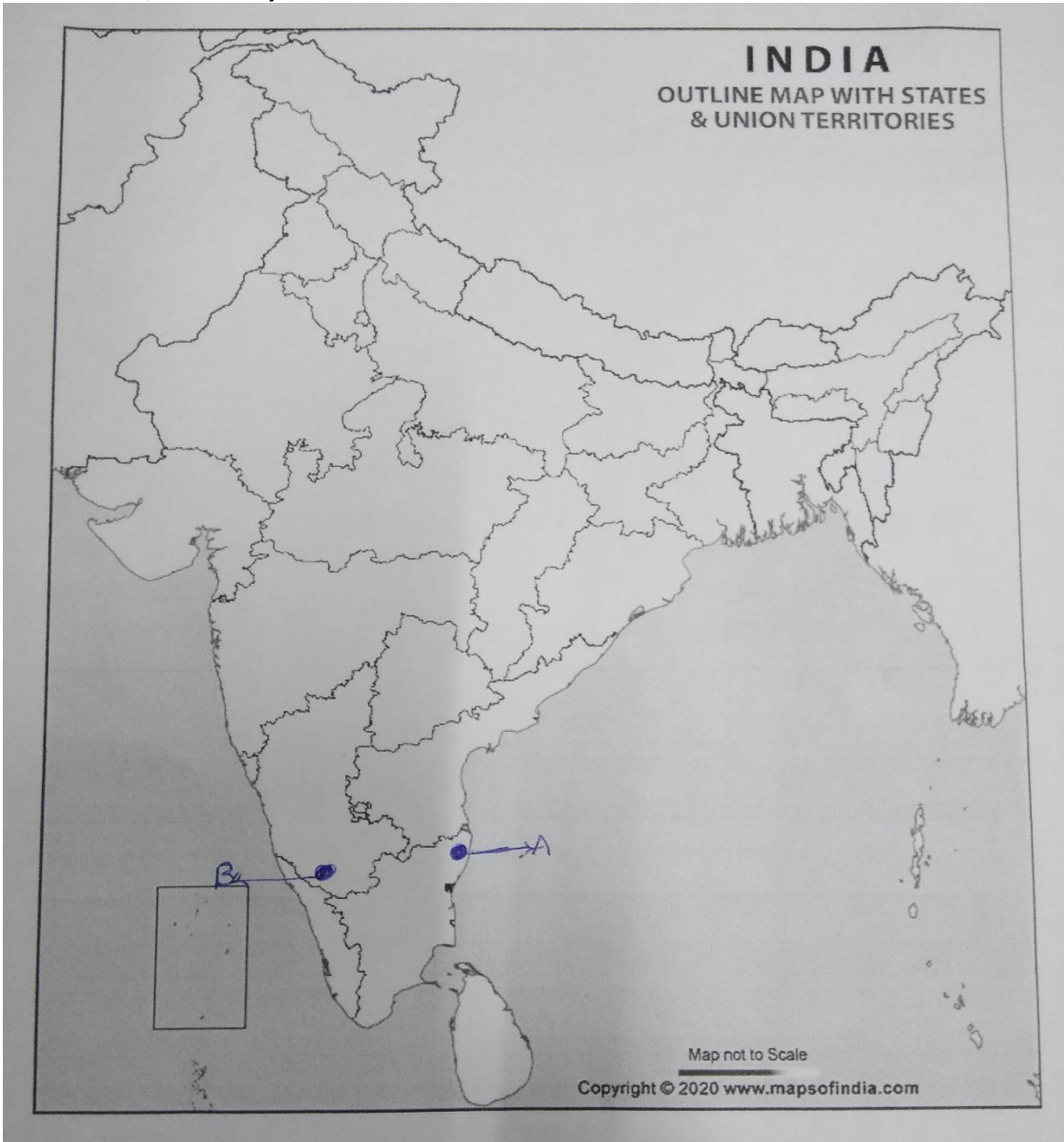
SECTION -A		1 x 21 = 21	
1	Which of these sites of Harappan Civilisation belong to Haryana? (a) Kalibangan (b) Lothal (c) Banawali (d) Shortugai		1
2	Which of these was not worshipped by the Harappan? (a) Nature (b) Goddess (c) Indra (d) Pashupatinath		1
3	Harishena was the court poet of _____ (a) Samudragupta (b) Chandragupta II (c) Ashoka (d) Chandragupta Maurya		1
4	How many verses are there in Mahabharatha? (a) One lakh (b) Two lakh (c) Five lakh (d) More than one lakh		1
5	Which of these rulers followed endogamy? (a) Satvahanas (b) Pandavas (e) Mauryas (d) None of these		1
6	Which of the following is the most important idea in Jainism? (a) Observing celibacy (b) Entire world is animated (c) Belief in non-violence (d) Asceticism and penance are required to free oneself from the cycle of Karma.		1
7	Identify the given picture 		1
	a) A sculpture of Buddha from Mathura b) An image of tirthankara		

	<p>c) A bodhisatta from Gandhara d) A part of sculpture at Mahabalipuram</p>									
8	<p>Consider the following statements.</p> <ol style="list-style-type: none"> 1. Montesquieu used Bernier's accounts to develop his idea of oriental despotism. 2. Bernier gave a detailed report on rural society. 3. According to Bernier, crown ownership of land was good for peasants. 4. Bernier considered Indian King was the king of beggars. <p>Which of the given statement is/are correct?</p> <p>(a) 1, 2, 3, 4 (b) 1, 2, 3 (c) 1, 2, 4 (d) 2, 3, 4</p>	1								
9	<p>Choose the correct option:</p> <p>(a) Ibn-Battuta travelled extensively in China. (b) Al-Biruni found the Indian cities quite populated. (c) Al-Biruni was greatly influenced by the Indian postal system. (d) According to Ibn-Battuta. crown ownership of land was quite disastrous for farmers.</p>	1								
10	<p>Which of these was a part of Chishti worship?</p> <p>a) Dance (b) Music (c) Qawali (d) All of these</p>	1								
11	<p>Consider the following statements regarding Kabir</p> <p>Which of the given statements is/are incorrect?</p> <ol style="list-style-type: none"> 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. <p>(a) 1, 2, 3 (b) 2, 4 (c) 1, 4 (d) 3, 4</p>	1								
12	<p>Find out which of the following is not correctly matched?</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">a) Virupaksha Temple</td> <td style="width: 50%;">Lord Shiva</td> </tr> <tr> <td>b) Hazara Rama Temple</td> <td>Mathura</td> </tr> <tr> <td>c) Vitthala Temple</td> <td>Lord Vishnu</td> </tr> <tr> <td>d) Mahanavami Dibba</td> <td>King's Palace</td> </tr> </table>	a) Virupaksha Temple	Lord Shiva	b) Hazara Rama Temple	Mathura	c) Vitthala Temple	Lord Vishnu	d) Mahanavami Dibba	King's Palace	1
a) Virupaksha Temple	Lord Shiva									
b) Hazara Rama Temple	Mathura									
c) Vitthala Temple	Lord Vishnu									
d) Mahanavami Dibba	King's Palace									
13	<p>With which of the following methods, Zamindari consolidation was done in the Mughal period?</p> <p>(a) Colonisation of new lands (b) By transfer of rights (c) With the order of the State (d) All of these</p>	1								
14	<p>Which commission was set up to investigate the riots of Deccan's farmer in 1875?</p>	1								

	<p>(a) Deccan riots commission (b) Hyderabad riots commission (c) Bengal riots commission (d) Chota Nagpur Plateau riots commission</p>	
15	<p>Consider the following options.</p> <ol style="list-style-type: none"> 1. The fifth report submitted to the British Parliament in 1813 AD. 2. Jotedars were quite powerful. 3. Santhals were a great danger to Paharis. 4. No Zamindari was auctioned in Bengal. <p>(a) 1, 2 and 3 (b) 1, 2, 3 and 4 (e) 2 and 3 only (d) 3 and 4 only</p>	1
16	<p>Consider the following events:</p> <ol style="list-style-type: none"> 1. Abolition of sati 2. Passing of Widow Remarriage Act. 3. The beginning of the revolt 4. Queen's Proclamation. <p>The correct chronological order of these events is:</p> <p>(a) 1, 2, 3, 4 (b) 2, 3, 4, 1 (c) 3, 4, 1, 2 (d) 2, 1, 3, 4</p>	1
17	<p>Which of these was the reason for Nana Saheb's joining the revolt of 1857?</p> <p>(a) The British refused him the pension of Peshwa Baji Rao II. (b) The British captured Awadh (c) The British captured Jhansi under the doctrine of Lapse (d) Nana Saheb refused to accept Subsidiary Alliance</p>	1
18	<p>Consider the following events:</p> <ol style="list-style-type: none"> 1. Jallianwala Bagh Massacre 2. Withdrawal of Non-Cooperation Movement 3. Beginning of Khilafat Movement 4. Formation of Swaraj Party <p>Their correct Chronological order is:</p> <p>(a) 1, 2, 3, 4 (b) 1, 3, 4, 2 (c) 1, 3, 2, 4 (d) 3, 2, 4, 1</p>	1
19	<p>Which of the following languages Gandhiji favoured as the national language:</p> <p>(a) Hindi (b) Urdu (c) Hindustani (d) Persian</p>	1
20	<p>Who among the following made a powerful plea for continuing separate electorates?</p>	1

	(a) B Pocker (b) BN Rao (c) SN Mukherjee (d) Dr. Bhimrao Ambedkar	
21	Who wrote Ain-i-Akbari? (a) Abul Fazal (b) Al-Biruni (c) Ibn Battuta (d) Abdur Razzaq	
	SECTION B SHORT ANSWER TYPE	3x6=18
22	How were Harappa seals and sealings used to facilitate long distance communication? What did the sealings convey?	3
23	To what extent does knowledge of Buddhist literature help in understanding the sculpture at Sanchi?	3
24	Analyse the evidence for slavery provided by Ibn Battuta.	3
25	Explain the village Artisans of 16th and 17th century.	3
26	Why did the people believe in rumours?	3
27	What was the Objectives Resolution? What were the ideals expressed in the Objectives Resolution?	3
	SECTION C LONG ANSWER TYPE	3X8=24
28	Discuss the teachings of Buddha and expansion of Buddhism OR What were the duties of the chandalas?	8
29	Do you think Ibn Battuta's account is useful in arriving at an understanding of life in contemporary urban centres ? Give reasons for your answer. OR How were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries?	8
30	Describe the grievances of the Indian sepoy against the British rule before the revolt of 1857. OR Explain why many leaders demanded a strong centre during the debates in Constituent Assembly? How were powers to legislature finally divided?	8
	SECTION D SOURCE BASED QUESTIONS	4X 3 =12

31	<p>A Tiger-Like Husband</p> <p>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 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, Yudhishthira 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.</p> <p>a) Who was Hidimba? b) Why was she sent to Pandavas and what did she do? c) Whom does Hidimba marry?</p>	1+2+1
32	<p style="text-align: center;">Reverence for the Jogi</p> <p>Here is an excerpt from a letter written by Aurangzeb to a Jogi in 1661-62 : The possessor of the sublime station, Shiv Murat, Guru Anand Nath Jio! May our Reverence remain in peace and happiness ever under the protection of Sri Shiv Jio!</p> <p>.... A piece of cloth for the cloak and a sum of twenty-five rupees which have been sent as an offering will reach (Your Reverence) Your Reverence may write to us whenever there is any service which can be rendered by us.</p> <p>(i) From where has this excerpt been taken? ii) What was the name of the Jogi? Which deity did he worship? (iii) Discuss the attitude of the king towards the Jogi.</p>	1+2+1
33	<p style="text-align: center;">A Ryot Petitions</p> <p>This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission: The sowkars (chukars) have to late begin to oppress us. As we cannot earn enough to defray our household expense, we are actually forced to beg to them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover, the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demand from customers making ready money payments The produce of our fields is also taken by the sowars who at the time of removing it assures us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refused to pass us any receipts for the produce so removed by them.</p> <p>(i) What are the four grievances of the peasants? (ii) State one norm that regulated the relationship between the moneylender and the ryot?.</p>	2+1+1

	(iii) What was the 'Limitation Law'? How was it manipulated by the moneylender?	
34	<p>On the given political outline map of India, locate and label the following with appropriate symbols</p> <ol style="list-style-type: none"> Sanchi Magadh Banawali <p>2. On the same outline map of India, two places related to Vijayanagara empire have been marked as A, B. Identify them and write their correct names on the lines drawn near them.</p> 	3+2=5

KENDRIYA VIDYALAYA SANGATHAN

SCORING KEY

HISTORY

1	(c) Banawali	1
2	(c) Indra	1
3	(a) Samudragupta	1
4	More than one lakh	1
5	a) Satvahanas	1
6	(b) Entire world is animated	1
7	c) A bodhisatta from Gandhara	1
8	(c) 1, 2, 4	1
9	(d) According to Ibn-Battuta. crown ownership of land was quite disastrous for farmers.	1
10	d) All of these	1
11	(b) 2, 4	1
12	b) Hazara Rama Temple -- Mathura	1
13	(d) All of these	1
14	(a) Deccan riots commission	1
15	(a) 1, 2 and 3	1
16	(a) 1, 2, 3, 4	1
17	(a) The British refused him the pension of Peshwa Baji Rao II.	1
18	(c) 1, 3, 2, 4	1
19	(c) Hindustani	1
20	B Pocker	1
21	(a) Abul Fazal	1
22	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. This sealing conveyed that if the bag reached with its sealing intact, then it had not	3

	<p>been tampered with and also it conveyed the true identity of the sender of the goods.</p>	
23	<p>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.</p> <p>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.</p> <p>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.</p>	3
24	<p>Battuta has given a detailed description on the practice of slavery prevalent in India. Delhi Sultan-Muhammad bin Tughlaq had a large number of slaves. Most of these slaves were forcibly captured during the aggressions. Many people sold their children as a slave, because of acute poverty. Slaves were also offered as a gift during this time. Battuta when visited him, also brought many horses, camels and slaves for the Sultan to present him. Sultan Muhammad bin Tughlaq, himself had presented two hundred slaves to Nasiruddin a religious preacher.</p> <p>Nobels are used to keep slave those days. Through these slaves, the Sultan used to get information about the activities of the noble and all other important events of the empire.</p> <p>The woman slaves served as servants in the house of the rich (nobles). These women informed the Sultan about the activities of their masters (i.e., nobles). Most of the slaves used to do domestic works and there was a lot of difference between the status of these slaves and the court slaves.</p>	
25	<p>Another interesting aspect of the village was the elaborate relationship of exchange between different producers. The sources say about the existence of substantial numbers of artisans. However, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both. Cultivators and their families would also participate in craft production – such as dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements. During off season, the cultivators could engage in artisanal production. The artisans were paid by a share of the harvest, or an allotment of land, In Maharashtra such lands became the artisans' miras or watan – their hereditary holding. Goods for services Sometimes artisans and individual peasants entered into a mutually negotiated system of remuneration, most of the time goods for services</p>	
26	<p>I. The British adopted policies aimed at reforming Indian society by introducing Western education, western ideas and western institutions. II. With the cooperation of sections of Indian society they set up English medium schools, colleges and universities which taught Western sciences and the liberal arts. III.</p>	

	<p>The British established laws to abolish customs like sati (1629) and to permit the remarriage of Hindu widows . IV. The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection. III. The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity. IV. People urged to come together and fight to save their livelihood ,their faith, their honour, their identity . On the other hand, nationalist imageries of the revolt helped shape the nationalist imagination.</p>	
27	<p>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 120 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: 1. India was declared as independent sovereign Republic. 2. It assured justice , equality, liberty and fraternity to all its citizens. 3. It provided adequate safeguards to minorities. 4. It referred to the well being of the backward and depressed classes. 5. India would combine the liberal ideas of democracy with socialist idea of economic Justice. 6.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. 7.India would be a federation. 8.India would work for world peace and human welfare.</p>	3
SECTION C		
28	<p>One of the most influential teachers of the time was the Buddha. Over the centuries, 49 his message spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia. Sources of Buddhism These have been reconstructed by carefully editing, translating and analyzing the Buddhist texts. Historians have also tried to reconstruct details of his life from hagiographies. Many of these were written after the time of the Buddha. Early history of Buddha According to these traditions, Siddhartha was the son of a chief of the Sakya clan. He was brought up within the palace, insulated from the harsh realities of life. One day he persuaded his charioteer to take him into the city. His first journey into the world outside was traumatic (extremely distressing) when he saw an old man, a sick man and a corpse. He realized in that moment that, the decay and destruction of the human body was inevitable. He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. to take him into the city. His first journey into the world outside was traumatic (extremely distressing) when he saw an old man, a sick man and a corpse. He realized in that moment that, the decay and destruction of the human body was inevitable. He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace. Teachings of the Buddha The Buddha's teachings have been found mainly in the Sutta Pitaka.He tried to convince people through reason and persuasion rather than through displays of supernatural power. For instance, when a grief-stricken woman whose child had died came to the Buddha, he gently convinced her about the inevitability of death rather than bring her son back to life. These stories were narrated in the language spoken by ordinary people so that these could be easily understood. According to Buddhist philosophy, the world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow (dukkha) is intrinsic to human existence. By following the path of moderation between severe penance and self-indulgence</p>	8

	<p>that human beings can rise above these worldly troubles. In the earliest forms of Buddhism, God's existence was irrelevant. Instead, Buddha regarded the social world as the creation of humans rather than of divine origin. 50 Therefore, he advised kings and gahapatis (see also Chapter 2) to be humane and ethical. Individual effort was expected to transform social relations. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world. According to Buddhist tradition, his last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation."</p> <p style="text-align: center;">OR</p> <p>1. The brahmanas developed a sharper social divide by classifying certain social categories as "untouchable" 2. Those who considered themselves pure avoided taking food from those they designated as "untouchable". 3. In sharp contrast to the purity aspect, some activities were regarded as particularly "polluting". 4. These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas, were placed at the very bottom of the hierarchy. 5. Their touch and, in some cases, even seeing them was regarded as "polluting" by those who claimed to be at the top of the social order. 6. Manusmriti laid down the "duties" of the chandalas. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron. 7. They could not walk about in villages and cities at night. 8. They had to dispose of the bodies of those who had no relatives and serve as executioners</p>	
29	<p>Ibn Battuta found cities full of opportunities for those who had the necessary drive, resources and skills. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions. According to Ibn Battuta, it appears that most cities had crowded streets and bright and colourful markets. He described Delhi as a vast city, with a great population, the largest in India. In his description of Delhi, he stated, "The rampart around the city is without parallel. ... It has many towers There are twenty eight gates of this city which are called darwaza." The bazaars were centres of economic, social and cultural activities.</p> <ol style="list-style-type: none"> 1. The Ibn Battuta's account is useful in arriving at an understanding of life in contemporary urban centres because the description seems to be correct. For example, the older cities in India have crowded streets and bazaars full of variety of goods. Delhi was and still is a vast city. The older portion of Delhi has crowded streets and its bazaars are full of all types of goods. 2. In addition to above it may be stated that when Ibn Battuta arrived in Delhi in the fourteenth century, the subcontinent was part of a global network of communication that stretched from China in the east to north-west Africa and Europe in the west. 3. The Indian agriculture was also productive due to fertility of the soil. This led to prosperity of towns because the towns derived a significant portion of their wealth through the appropriation of surplus from villages. 4. The Indian goods were in great demand in both West Asia and Southeast Asia which fetched huge profits for artisans, merchants and Indian textiles. <p style="text-align: center;">OR</p>	8

	<p>Transformation in the lives of forest-dwellers (sixteenth and seventeenth centuries):</p> <p>(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 'Jungli' 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.</p> <p>(ii) As the state required elephants for the consolidation of mighty army, the peskesh levied on the forest people to supply of elephants.</p> <p>(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.</p> <p>iv) Elephants were also captured and sold.</p> <p>(v) Tribes like the Punjab Lohanis engaged in overland trade with Afghanistan and internal trade in Punjab as well.</p> <p>(vi) Social factors were also responsible for transforming the lives of the forest-dwellers.</p> <p>(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.</p> <p>(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 a number of tribes. New cultural influences also entered in the forested areas. Probably sufi saints played a remarkable role in spreading Islam in these areas.</p>	
30	<ol style="list-style-type: none"> 1. The Indian soldiers were given the new Enfield Rifles. The cartridges of these rifles were coated with the fat of cows and pigs. The soldiers felt that when they would bite these bullets, it would corrupt their caste and religion. 2. In many cantonments, the Indian soldiers refused to use the flour which was said to have the bone dust of cows and pigs. 3. A law was passed in 1857 according to which the Indian soldiers could be sent across the sea to fight against any enemy. During those days, many Hindu soldiers considered it a sin against their religion to go across the sea. 4. The Indian soldiers were maltreated during the parade. The Indians could not bear this humiliation and insult for long. 5. There was discontentment among the Indian soldiers as they were paid less salary than their counterparts in the British. They also faced difficulty in getting leaves. 6. The British officials often poked fun at the culture and civilization of the Indian soldiers. So the Indian soldiers wanted to avenge their insult. 7. When Mangal Pandey, a soldier, was given cartridges coated with the fat of cows and pigs, he felt infuriated and killed a British official. So he was sentenced to death for this crime. It spread a wave of anger among all Indian soldiers. As a result, they rose in rebellion against the British. <p style="text-align: center;">OR</p>	

	<p>1. The issue of the relation between the center and states was highly debated in the meetings of the Constituent Assembly. Those who were in favour of the strong centre included Jawaharlal Nehru. In a letter addressed to the President of the Constituent Assembly, he had said, "As the partition has now become a reality, "a weak central government will be quite harmful to the country because a weak centre will not be able to establish peace, coordination and raise voice at the international level."</p> <p>. Similarly, Dr. B.R. Ambedkar had also stated that he wanted a strong and unified center. It should be much stronger than visualized in the Govt, of India Act of 1935. Referring to the massacre on the roads on account of the partition of the country, many members emphasised on the need for a strong centre so that violence may be curtailed. Replying to the demand for more powers to the state, Gopaldaswami Ayyar had stated, "the Centre should be as strong as possible."</p> <p>. Bal Krishan Sharma, a member of the United Province, threw a lot of light on the need for a strong center. He stated that only a strong centre can make plans for the interest of the country, can provide requisite resources, can establish proper order and can save the country from foreign invasion.</p> <p>So as compared to states, the centre has been made strong in India. The states have been empowered to frame laws on subjects mentioned in the State list. All subjects of national importance have been kept in the Union list</p>	
31	<p>Answer -sister of a man-eating rakshasa.</p> <p>Answer- She was sent by her brother to capture the Pandavas.Explanation- Hidimba was a rakshashi who was sister of a man-eating rakshasa named Hidimb. Hidimb caught the scent of humans and thus he sent her sister to capture pandavas so that she and her brother can kill and eat them.</p> <p>Answer-Bhima</p>	1+2+1
32	<p>iThis excerpt has been taken from a letter addressed to a Jogi by Aurangzeb. This letter was written in 1661-62.</p> <p>ii The name of the Jogi was Guru Anand Nath. He worshipped Lord Shiva.</p> <p>iii The king expressed his deep devotion towards the Jogi. He sent an offering comprising of a piece of cloth for the cloak and a sum of twenty-five rupees to the Jogi. He requested the Jogi to write whenever he needed any service to be rendered by the king.</p>	1+2+1
33	<p>i) The farmers had the following complaints:</p> <p>(a) The moneylenders were torturing them. To run their homes whatever, they got from the moneylenders, they had to write bonds specifying strict conditions.</p> <p>(b) They had to pay 25% to 50% more price as compared to the price on cash payment.</p> <p>(c) The production of their fields was also taken by the moneylenders and their money was not deposited in their account.</p> <p>(d) The moneylenders got their crops without issuing any receipts.</p> <p>ii The loan determined the relation between ryot and the moneylender</p> <p>iii The Limitation Law was passed in 1859. According to it, the signed loan papers between ryot and the moneylenders were valid for only three years so that the interest may not accumulate. But moneylenders got a new loan paper from ryot after every three years. In it, the interest was included in the principal amount. Interest was again charged on this amount</p>	2+1+1
34	<p>Kanchipuram</p> <p>Mysore</p>	

MODEL QUESTION PAPER

HISTORY (027)

CLASS-XII

Allowed:3hrs

Max. Mark- 80

Time

General Instructions:

- (i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
- (ii) Section A – Question 1 to 21 are MCQs of 1 mark each.
- (iii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- (iv) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words
- (v) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each
- (vi) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- (vi) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(viii) In addition to this, separate instructions are given with each section and question, wherever

SECTION-A

Q1 Which of the following Harappan civilisation sites
are presently outside India? 1

- (1) Kalibangan
- (2) Shortugai
- (3) Chanhudaro
- (4) Lothal

- (A) 1 and 2
- (B) 2 and 3
- (C) 3 and 4
- (D) 1 and 4

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

Q2 Assertion (A): The field had two sets of furrows at right angles to each other. 1

Reason (R): Single crop was grown by Harappans.

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

Q3 According to the rock inscription in Sanskrit, composed around second century CE, Sudarshan lake,
an artificial reservoir was repaired by. 1

(A) Kushana king Kanishka

(B) Saka king Rudradaman

(C) Kannauj ruler Harsha

(D) Chandragupta II

Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason (R). 1

Q4 Assertion (A): Punch-marked coins made of gold and brass(c. sixth century BCE onwards) were amongst the earliest to be minted and used.

Reason (R): Numismatists have studied these and other coins to reconstruct possible commercial network

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

Q5 Mahatma Gandhi wanted to make _____ language as the national language. 1

- (a) Hindustani
- (b) Hindi
- (c) Tamil
- (d) Urdu

Q6 Consider the following statements about

Mahabharata: 1

(1) Historians have set aside the traditions as

described in Mahabharata.

(2) It has around 10,000 verses.

(3) The main theme of Mahabharata is about the warring princes across India.

(4) Its critical edition was started by K. R. Mangalam in 1919 CE.

State which of the above statements are correct?

- (A) Only (1)
- (B) (1) and (2) and 3
- (C) (1), (2) and (4)
- (D) None of these

Q7 Which of the following statements is/are correct? 1

- (a) Buddhist texts mention as many as 66 sects or schools of thought.
- (b) Debates about the validity of the philosophy or the way these sects understood the world, took place in the kutagarashalas in villages.
- (c) Many teachers of these sects such as Mahavira and Buddha questioned the authority of the Vedas.
- (d) They also emphasised individual agency– suggesting that men and women could BELIEFS AND BUILDINGS 27 strive to attain liberation from the trials and tribulations of worldly existence.

- (A) (a), (b), (d)
- (B) (a), (b), (c)
- (C) (b), (c), (d)
- (D) (a), (c), (d)

Q8 The paintings at Ajanta caves depict stories from the: 1

- (A) Rig Veda
- (B) Sutta Pitaka
- (C) Mahabharata
- (D) Jatakas



Q9. This picture is one of the most striking example of-

- (A) Nayanar Bhakti Movement
- (B) Lingayat Sect
- (C) Integration of cults
- (D) Alvar Bhakti Movement

NOTE : The following question is for the visually impaired candidates in

lieu of Question number 9

Vishnu Bhakta saints were known as _____

- (a) Nayanar
- (b) Virshaiv
- (c) Alvar
- (d) Zimmi

Q10. Which of these statements is correct? 1

- (A) Early Bhakti movements were led by Alvars, Nayanars.
- (B) The Alvars were devotees of Shakti.
- (C) The Nayanars were devotees of Vishnu.
- (D) Sufis were not a part of the Islamic world.

Q11 Arrange the following dynasties of Vijayanagara 1

Empire in Chronological order:

(1) Sangama

(2) Aravidu

(3) Tuluva

(4) Saluva

Choose the correct option:

(A) (1), (3), (4) and (2)

(B) (2), (1), (3) and (4)

(C) (1), (4), (3) and (2)

(D) (4), (1), (2) and (3)

Q12 The Portuguese traveller who jointly called the Audience hall and 'Mahanavami Dibba' as 'the house of victory' was

1

(A) Duarte Barbosa

(B) Fernao Nuniz

(C) Afanasi Nikitin

(D) Domingo Paes

Q13 Who wrote the book, "Travells In The Mughal Empire"?

1

(a) Francois Bernier

(b) John Marshall

(c) Callin Mcenzie

(d) James Princep

14. A physician who came to India and served in the Bengal Medical Service was- 1

(A) Edward Balfour

(B) Francis Buchanan

(C) Mehtab Chand

(D) William Griffith

15. The mahajans were collectively represented by the chief of the merchant community known as
1

(a) maulvis.

(b) mullas.

(c) nagarsheths.

(d) sheshtis.

16 Which one of the following is not correctly match?

1

(A) Mutiny: A collective disobedience of rules and regulations within the armed forces

(B) Revolt: A rebellion of people against established authority and power. The terms 'revolt' and 'rebellion' can be used synonymously.

(C) Firangi: A term of Turkish origin, is used in Urdu and Hindi, often in a derogatory sense, to designate foreigners.

(D) Bell of arms: A storeroom in which weapons are kept

Q17 Birjis Qadr was the younger son of 1

- (A) Nawab Shaukat Ali
- (B) Nawab Siraj-ud-daula
- (C) Nawab Mir Ali
- (D) Nawab Wajid Ali Shah

Q18 With whom was Mahatma Gandhi compared to his demise? 1

- (A) Abraham Lincoln
- (B) Martin Luther King
- (C) George Washington
- (D) Karl Marx

Q19 Who among the followings wanted the term 'minority, to be interpreted as the economic term? 1

- (A) N.G Ranga
- (B) Jaipal Singh
- (C) B.N Rao
- (D) S. N. Mukherjee

Q20 During the Mughal Empire, what was Jins-i-Kamil? 1

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

Q21 Identify which of the following statement is correct about Ain-i-Akbari? 1

- (a) Manzil-Abadi is related to the royal household.
- (b) Sipah-Abadi is related to civil and military administration.
- (c) Mulk-Abadi gives information about the fiscal aspect of the state.
- (d) All of these.

Section-B

SHORT ANSWER TYPE QUESTION

3X6=18

Q22 What factors in your opinion are responsible for the collapse of a mature Harapp'an Civilisation by 1800 BCE? 3

Or

Who was R.E.M Wheeler? Mention any one of his contributions in the field of archaeology? 3

Q23 Explain any three sources to reconstruct the history of Mauryas 3

Q24 Explain Al-Biruni's description of caste system 3

Q25 Highlight any four aspects observed by the Portuguese traveller Barbosa on the Urban core of the Vijayanagara empire. 3

Q26 Explain how East India Company subdued the authority of zamindars in Bengal during 18th century? 3

Q27 The annexation of Awadh displaced not just the Nawab, but also dispossessed the taluqdars of the region, causing breakdown of an entire social order." Critically examine the statement 3

or

With the help of specific examples examine the nature of Indian leadership that emerged against British in the revolt of 1857

Section -c

LONG ANSWER TYPE QUESTION

3X8=24

Q28 The Mahabharata is a story of Kinship, marriages, and patriline." Examine the statement.

Or

What are the elements to be considered by the historians while analyzing texts like

Mahabharata?

Q29 Why were women considered as an important resource in agrarian society? Mention reasons.

8

Or

Why were the Jati Panchayats formed during 16th and 17th centuries? Explain their functions and authority.

Q30 Explain the main events of the Dandi March. What is its significance in the history of the Indian National Movement?

8

Or

How have the different kinds of available sources helped the historians in reconstructing the political career of Gandhiji and the history of the national movement that was associated with it? Explain.

SECTION-D

SOURCE BASED QUESTION

4X3=12

31 Why were Stupas Built?

This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka. As the Buddha lay, dying Ananda asked him "What are we to do Lord, with the remains of the Tathagata (another name for the Buddha)?" The Buddha replied, "Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good."

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

31.1 Why were the stupas built?

31.2 What Asoka did with the relics of Buddha?

31.3 Describe the structure of the stupas.

32 The One Lord:

Here is a composition attributed to Kabir Tell me, brother, how can there be No one lord of the world but two?

Who led you so astray?

God is called by many names.

Names like Allah, Ram, Karim, Keshav, Hari and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only in words that we invent.

Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

32.1 How did Kabir describe the 'Ultimate Reality'?

32.2 Explain the arguments give by Kabir against the lords of the world of different communities.

32.3 Do you agree with Kabir? Give your own views as well.

33 We are not Just Going to Copy'

This is what Jawaharlal Nehru said in his famous speech of 13th December, 1946.

My mind goes back to the various Constituent Assemblies that have gone before and of what took place at the making of the great American nation when the father of that nation met and fashioned out a Constitution which has stood the test of so many years, more than a century and a half and of the great nation which has resulted, which has been built up on the basis of that construction.

My mind goes back to that mighty revolution, which took place also over 150 years ago and to that Constituent Assembly that met in that gracious and lovely city or Paris which has fought so many

battles for freedom, to the difficulties than that Constituent Assembly had and to now the king and other authorities came in its way and still it continued.

The house will remember that when these difficulties came and even the room for a meeting was denied to the Constituent Assembly, they took themselves to an open tennis court and met there and took the oath, which is called the Oath of the Tennis Court that they continued meeting inspite of kings, inspite of the others and did not disperse till they had finished the task they had undertaken.

Well I trust that it is in that solemn spirit that we too are meeting here and that we too whether we meet in this chamber or other chambers or in the fields or in the market place will go on meeting and continue our work till we have finished it.

33.1 How was the American Constitution finalised and explain its results?

33.2 What does Nehru's determination to pass the Constitution show?

33.3 Explain any two difficulties that were faced by the Constituent Assembly

(34.1) On the given political map of India, locate and label the following with

appropriate symbols:

I Sanchi - A stupa

II Dhaula Veera - Indus valley site

III Golconda- vijayNagar contemporary state

(34.2) On the same outline map, two places have been marked as 'A and B,as the

centres of the Revolt of 1857 Identify them and write their correct names on the lines drawn near them.

SCORING KEY

Q1-b

Q2-c

Q3-b

Q4-d

Q5-a

Q6-d

Q7-c

Q8-d

Q9-c

Q10-a

Q11-c

Q12-d

Q13-a

Q14-b

Q15-c

Q16-6

Q17-d

Q18-a

Q19-a

Q20-b

Q21-d

SECTION-B

Q22

Climatic change

Deforestation

Excessive floods

Shifting and drying up of rivers

Overuse of the landscape

No single reason was responsible for the decline of this civilisation.

Thus, it was not concluded in favour of a dramatic collapse, rather it was believed that the end of Harappan culture was a gradual or

R.E.M Wheeler was the Director-General of Archaeological Survey of India. He was the first person who recognized that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal line which rectified the previous problems faced by the archaeologists

23 The most important source of information about the Mauryan period was the book "Indica" written by Megasthenes,

Another important source of information is the book, "Arthashastra" It gives detailed knowledge about the Mauryan administrative system.

"Mudrarakshasa" by Vishakhadutta tells a lot about Chandragupta

The texts of Jain and Buddhist religions

The inscriptions of Ashoka

24 Al-Biruni's description of the caste system was influenced by his study of the Sanskrit texts. According to him, the Brahmana was created from the head of God, Brahma and regarded as the highest caste of society.

The next caste was Kashatriyas, who were created from the shoulders and hands of Brahma. After them followed the Vaishyas, who were created from the thigh of Brahma. The Shudras were created from the feet of Brahma.

Q25 Barbosa has described that the houses of ordinary people are thatched:

- i. Houses are well built and strong
- ii. Houses were arranged according to occupations in long streets with many open places
- iii. Entire area had many shrines and small temples which indicates the prevalence of variety of cults
- iv. Rainwater tanks and temple tanks served as sources of water

Q26 The East India Company subdued their authority and restrict their autonomy.

The zamindars troops were disbanded, customs duties abolished and their 'cutcheries' (courts) brought under the supervision of a collector appointed by the company.

Zamindars lost their power to organise local justice and the local police.

Over time the collectorate emerged

Q 27 With the removal of Nawab, all taluqdars of the Awadh were also dispossessed, taluqdars were disarmed and their forts were destroyed.

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

or

During the revolt few leaders participated very enthusiastically while some other participated because they had no choice. They had to participate in the revolt for the sake of their reputation.

For e.g. Bahadur Shah was reluctant to join the rebellion but due to demands of sepoys, he joined the revolt

Nana Sahib as their leader and he joined the revolt.

Rani Lakshmbai of Jhansi participated because her kingdom had been annexed to empire by 'Doctrine of Lapse'

In Awadh, there was deep resentment against annexation, People of Awadh declared Birjis Qadar, the young son of dispossessed Nawab as their leader.

Apart from the royal families, local leaders also emerged during the revolt like Kuwar Singh in Arrah, fakir in Lucknow, Shah Mai in Barout and Gonoo, a tribal cultivator in Singhbhum. Although the leaders of 1857 revolt participated

Section -C

Q28 The Mahabharata is a story about kinship describing a feud over land and power between the Kauravas and the Pandavas.

(ii) Pandavas became victorious due to their virtues.

(iii) Kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power.

(iv) Under patriliney, sons could claim the authority of their fathers .

(v) Men acquired wealth through means led by the Manusmriti like inheritance, work, etc.

(vi) Women acquired wealth through Stridhan(by father, brother, husband).

(vii) While sons were important for the continuity of the patriliney, daughters had no claims to the resources of the household.

(viii) Various systems followed for the marriage were endogamy, exogamy, polygamy and polyandry

Or

The five elements considered by the historians while analyzing the texts:

(i) They examine whether texts were written in Prakrit, Pali or Tamil, languages that were probably used by ordinary people, or in Sanskrit

(ii) They also consider the kinds of text. Were these mantras, learnt and chanted by ritual specialists, or stories that people could have read, or heard

(iii) Besides, they try to find out about the authors whose perspectives and ideas shaped the text,

(iv) And they try and ascertain the possible date of the composition or compilation of the texts as well as the place where they may have been composed.

(v) It is only after making these assessments that they draw on the content of texts to arrive at an understanding of their historical significance

Q29 (i) Because women worked shoulder to shoulder with men in the fields.

(ii) Men tilled and ploughed the fields and on the other hand, women sowed, weeded, threshed and winnowed the harvest.

Or

The Jati Panchayats were formed during 16th and 17th centuries due to the following reasons:

1. The decision of the Panchayat in conflicts between 'Tower-caste' peasants and state officials or the local zamindar could vary from case to case.

Jati Panchayats came into existence. Authorities and functions of Jati Panchayats are as follow:

- These Panchayats wielded considerable power in rural society. In Rajasthan Jati Panchayats arbitrated civil disputes between members of different castes.
- They mediated in contested claims on land.
- They decided whether marriages were performed according to the norms laid down by a particular caste group

Q 30 the movement was started with famous Dandi March on 12th March, 1930. Gandhiji alongwith 78 of his followers began his foot march from Sabarmati Ashram to Dandi, a village of seashore in Surat district, about 375 km away from Sabarmati Ashram. The violation of salt law by Gandhiji was a signal of the beginning of Civil Disobedience Movement. :

This march made Gandhiji a centre of attraction of the whole of the world. The European press and the American press published detailed accounts of the Salt March conducted by Gandhiji.

Undoubtedly it was the first National Movement in which women participated in large numbers. authority of British was not going to remain permanent in India and now they will have to give some participation to the Indians in power.

or

The different kinds of available sources

(i) Public voice- One important source is the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries

(ii) Private scripts- Private letters give us a glimpse of his or her private thoughts.

(iii) Autobiographies- It similarly give us an account of the past that is often rich in human detail.

(iv) Through police eyes- Another vital source is government records, for the colonial rulers kept close tabs on those they regarded as critical of the government.

(v) From newspapers- newspaper tracked Mahatma Gandhi's movements and reported on his activities, and also represented what ordinary Indians thought of him.

31. 1. Stupas were built because the relics of Buddha such as his bodily remains or objects used by him were buried there.

2. Asoka distributed portions of Buddha's relics to every important town and ordered the construction of stupas over them.

3. Structure of stupas is as follows:

- Anda: It is a semi-circular mound of Earth called anda.
- Harmika: Above anda was the harmika, a balcony-like structure that represented the abode of the Gods.
- Yashti: Arising from harmika was a mast called yashti. It was surmounted by a chhatri or umbrella.

32 Kabir described the 'Ultimate Reality' by drawing the ranges of traditions such as from Islam, he had drawn the Ultimate Reality as Allah, Khuda, Hazrat and Pir. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also taken.

3. Kabir used monotheism and iconoclasm to attack Hindu polytheism and idol worship and said God is one. God is the ultimate reality and one lord of the world, although he is known by several names.

4. Yes, I agree with Kabir's view. The God is only one inspite of having several names. We the people of different religions worship him differently, but God is the ultimate reality and he is one.

1 American Constitution was finalised when fathers of that Constitution met and fashioned out a Constitution. As a result, this Constitution stood the test of so many years.

2. Nehru's determination to pass 'The Constitution' shows that our leaders were determined to establish parliamentary democracy in India and they were not ready to copy from other Constitution. But dedication and spirit were things that they wanted to copy.

3 Two such difficulties faced by Constituent Assembly were:

- There was no hall for meeting.
- Kings and other authorities were not too willing and thus, posed hurdles in the making of Constitution.

34.2 A- MEERUT

B- LUCKNOW

केंद्रीय विद्यालय संगठन
KENDRIYA VIDYALAYA SANGATHAN
SAMPLE QUESTION PAPER –2023-24
कक्षा / CLASS – XII इतिहास / HISTORY (027)

MAX. MARKS: 80

अधिकतम अंक: 80

TIME: 3 HOURS

समय: 3 घंटे

General Instructions:


- (viii) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
- (ix) Section A – Question 1 to 21 are MCQs of 1 mark each.
- (x) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- (xi) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words.
- (xii) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each .
- (xiii) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- (xiv) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- (xv) In addition to this, separate instructions are given with each section and question, wherever necessary.

सामान्य निर्देश:

- (vii) प्रश्न पत्र में पांच खंड होते हैं - ए, बी, सी, डी और ई। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
- (viii) खंड ए – प्रश्न 1 से 21 प्रत्येक के 1 अंक के एमसीक्यू हैं।
- (ix) खंड बी – प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।
- (x) खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।
- (xi) खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक 4 अंकों के हैं।
- (xii) खंड-ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
- (xi) प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है। ऐसे प्रश्नों में से केवल एक विकल्प का प्रयास करना है।
- (xii) इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।

	SECTION A - खंड ए (1X21=21)	
1.	Identify the construction found in Harappan civilisation. i). It was a large rectangular tank. ii). It was in a courtyard surrounded by a corridor on all four sides. iii). There were rooms on three sides. iv). Water from the tank flowed into a huge drain. Codes (a) The Great Tank (b) The Great Bath (c) The Great Washroom (d) None of these	1
1.	हड़प्पा सभ्यता में पाए गए निर्माण की पहचान करें। i) यह एक बड़ा आयताकार टैंक था। ii) यह एक आंगन में चारों ओर से एक गलियारे से घिरा हुआ था। iii) तीन तरफ कमरे थे।	1

	iv) टंकी से पानी एक बड़े नाले में बह गया।											
2.	Which of the following is correct regarding Harmika? (a) A balcony like structure (b) Semicircular mound of Earth (c) A high wall of palace (d) A gateway of a stupa	1										
2.	हरमिका के संबंध में निम्नलिखित में से कौन सा सही है? (a) एक बालकनी जैसी संरचना (b) पृथ्वी का अर्धवृत्ताकार टीला (c) महल की एक ऊंची दीवार (d) एक स्तूप का प्रवेश द्वार	1										
3.	Match the following and select the correct option <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%;">List I Ancient Site</th> <th style="width: 50%;">List-II Archaeological Finding</th> </tr> </thead> <tbody> <tr> <td>a) Lothal</td> <td>i) Ploughed Field</td> </tr> <tr> <td>b) Kalibangan</td> <td>ii) Dockyard</td> </tr> <tr> <td>c) Shortughai</td> <td>iii) Terracotta replica of a plough</td> </tr> <tr> <td>d) Banawali</td> <td>iv) Trace of canal found .</td> </tr> </tbody> </table> <p>A B C D a) (i) (ii) (iii) (iv) b) (ii) (i) (iv) (iii) c) (i) (ii) (iv) (iii) d) (iv) (i) (ii) (iii)</p>	List I Ancient Site	List-II Archaeological Finding	a) Lothal	i) Ploughed Field	b) Kalibangan	ii) Dockyard	c) Shortughai	iii) Terracotta replica of a plough	d) Banawali	iv) Trace of canal found .	1
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c) Shortughai	iii) Terracotta replica of a plough											
d) Banawali	iv) Trace of canal found .											
3.	निम्नलिखित का मिलान करें और सही विकल्प का चयन करें। <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%;">सूची I प्राचीन स्थल</th> <th style="width: 50%;">सूची- II पुरातत्व खोज</th> </tr> </thead> <tbody> <tr> <td>a) लोथल</td> <td>i) जोता हुआ खेत</td> </tr> <tr> <td>b) कालीबंगा</td> <td>ii) गोदी</td> </tr> <tr> <td>c) शॉर्टुघई</td> <td>iii) एक हल की टेराकोटा प्रतिकृति</td> </tr> <tr> <td>d) बनावली</td> <td>iv) नहर के निशान मिले।</td> </tr> </tbody> </table> <p>A B C D a) (i) (ii) (iii) (iv) b) (ii) (i) (iv) (iii) c) (i) (ii) (iv) (iii) d) (iv) (i) (ii) (iii)</p>	सूची I प्राचीन स्थल	सूची- II पुरातत्व खोज	a) लोथल	i) जोता हुआ खेत	b) कालीबंगा	ii) गोदी	c) शॉर्टुघई	iii) एक हल की टेराकोटा प्रतिकृति	d) बनावली	iv) नहर के निशान मिले।	1
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d) बनावली	iv) नहर के निशान मिले।											
4.	What does the term Mahajanapada symbolises? (a) Amalgamation of large number of rural and urban settlements. (b) Separation of a large number of rural and urban settlements. (c) Single state with single ruler. (d) None of the above	1										

4.	<p>महाजनपद शब्द किसका प्रतीक है?</p> <p>(a) बड़ी संख्या में ग्रामीण और शहरी बस्तियों का समामेलन। (b) बड़ी संख्या में ग्रामीण और शहरी बस्तियों का पृथक्करण। (c) एकल शासक के साथ एकल राज्य। (d) उपरोक्त में से कोई नहीं।</p>	1
5.	<p>Identify the given image from the following options:</p>  <p>This is an image of Shiva as</p> <p>(a) Virupaksha (b) Brihadishvara (c) Nataraja (d) Kalvairav</p>	1
5.	<p>निम्नलिखित विकल्पों में से दी गई छवि को पहचानें: यह एक छवि है कि शिव के रूप में</p> <p>(a) विरुपाक्ष: (b) बृहदीश्वर (c) नटराज: (d) कलावैराव</p>	1
6.	<p>Assertion (A) The practice of endogamy meant that marrying daughters into families outside the kin was considered desirable. Reason (R) Daughters had no claims to the resources of the household according to the Manusmriti. Codes (a) Both A and R are true and R is the correct explanation of A (b) Both A and R are true, but R is not the correct explanation of A (c) A is true, but R is false (d) A is false, but R is true</p>	1
6.	<p>दावा (A): एंडोगैमी की प्रथा का मतलब था कि बेटियों की शादी रिश्तेदारों से बाहर के परिवारों में करना वांछनीय माना जाता था। कारण (R): मनुस्मृति के अनुसार बेटियों का घर के संसाधनों पर कोई दावा नहीं था। (a) A और R दोनों सत्य हैं और आर सही है। ए की व्याख्या</p>	1

	(b) A और R दोनों सत्य हैं, लेकिन आर ए की सही व्याख्या नहीं है। (c) A सच है, लेकिन R झूठा है। (d) A झूठा है, लेकिन R सच है।	
7.	Consider the following statements and suggest the incorrect one. (a) Mahavira was preceded by 24 tirthankaras. (b) Both Mahavira and Buddha emphasised that men and women could strive to attain liberation from trials and tribulations of worldly experience. (c) The Rigveda consists of hymn in praise of variety of deities. (d) The Buddha's foster mother Mahapajapati Gotami was the first Bhikkhuni.	1
7.	निम्नलिखित कथनों पर विचार करें और गलत कथन का सुझाव दें। (a) महावीर 24 तीर्थंकर से पहले थे। (b) महावीर और बुद्ध दोनों ने इस बात पर जोर दिया कि पुरुष और महिलाएं मौखिक अनुभव के परीक्षणों और क्लेशों से मुक्ति पाने का प्रयास कर सकते हैं। (c) ऋग्वेद में विभिन्न प्रकार के देवताओं की स्तुति में भजन शामिल हैं। (d) बुद्ध की पालक मां महापजापति गोतामी पहली भिक्खुनी थीं।	1
8.	Fill in the blank : 'Kitab-ul-Hind' was written by	1
8.	रिक्त स्थान को भरें : 'किताब-उल-हिंद' द्वारा लिखा गया था।	1
9.	Read the following statements regarding the life in the chisti khanqah. I The khanqah was the centre of social life II It comprised of several rooms and a hall III The inmates did not include the family members. IV Visitors used to visit him in the morning and evening. Which of the following statements are correct? (a) I, II and III (b) I, II and IV (c) I and II (d) I and IV	1
9.	चिस्तीखानका में जीवन के बारे में निम्नलिखित कथनों को पढ़ें। I मैं खानकाह सामाजिक जीवन का केंद्र था II इसमें कई कमरे और एक हॉल शामिल था III कैदियों में परिवार के सदस्य शामिल नहीं थे। IV आगंतुक उसके पास सुबह और शाम जाया करते थे। निम्नलिखित में से कौन से कथन सही हैं? (a) I, II and III (b) I, II and IV (c) I and II (d) I and IV	1
10.	Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).	1

	<p>Assertion: Govindh Ballabh Pant was against the demand for separate electorates in the constitution.</p> <p>Reason: he felt it would isolate the minorities and deprive them of any effective say within the Government.</p> <p>Select the correct answer.</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>	
10.	<p>नीचे दो कथन दिए गए हैं, एक को अभिकथन (A) और दूसरे को कारण (R) के रूप में लेबल किया गया है।</p> <p>दावा: गोविंद बल्लभ पंत संविधान में अलग निर्वाचक मंडल की मांग के खिलाफ थे।</p> <p>कारण: उन्होंने महसूस किया कि यह अल्पसंख्यकों को अलग-थलग कर देगा और उन्हें सरकार के भीतर किसी भी प्रभावी अधिकार से वंचित कर देगा।</p> <p>सही उत्तर का चयन करें।</p> <p>(a) A और R दोनों सत्य हैं और आर सही है। ए की व्याख्या</p> <p>(b) A और R दोनों सत्य हैं, लेकिन आर ए की सही व्याख्या नहीं है।</p> <p>(c) A सच है, लेकिन R झूठा है।</p> <p>(d) A झूठा है, लेकिन R सच है।</p>	
11.	<p>Complete the following with the correct option in the context of the Mughal Empire.</p> <p>(a) States help was available for irrigation.</p> <p>(b) Jins-i-Kamil was a Rabi Crop.</p> <p>(c) Many new crops reached India such as maize, potato, etc.</p> <p>(d) There were two types of peasants-khud- Kashta and Pahi-Kashta.</p>	1
11.	<p>मुगल साम्राज्य के सन्दर्भ में निम्नलिखित को सही विकल्प के साथ पूरा कीजिए।</p> <p>(a) सिंचाई के लिए राज्यों की मदद उपलब्ध थी।</p> <p>(b) जिन्स-ए-कामिल एक रबी फसल थी।</p> <p>(c) भारत में कई नई फसलें पहुंचीं जैसे मक्का, आलू आदि।</p> <p>(d) किसान दो प्रकार के होते थे-खुद- काष्टा और पाही-कशत।</p>	1
12.	<p>Which among the following is Correctly matched?</p> <p>(a) Ibn-Battuta travelled extensively in China.</p> <p>(b) Al-Biruni found the Indian cities quite populated.</p> <p>(c) Al-Biruni was greatly influenced by the Indian postal system.</p> <p>(d) According to Ibn-Battuta. crown ownership of land was quite disastrous for farmers.</p>	1
12.	<p>निम्नलिखित में से कौन सही सुमेलित है?</p> <p>(a) इब्न-बतूता ने चीन में बड़े पैमाने पर यात्रा की।</p> <p>(b) अल-बिरूनी ने भारतीय शहरों को काफी आबादी वाला पाया।</p> <p>(c) अल-बिरूनी भारतीय डाक व्यवस्था से अत्यधिक प्रभावित था।</p> <p>(d) इब्न-बतूता के अनुसार। भूमि का मुकुट स्वामित्व किसानों के लिए काफी विनाशकारी था।</p>	1
13.	<p>Consider the following options:</p> <p>I Gurunanak advocated a form of Nirguna Bhakti</p> <p>II He rejected sacrifices, ritual baths, and image worship.</p> <p>III The fifth Sikh Guru was Guru Tegh Bahadur.</p>	1

	Which of the above statement(s) is/are correct about sikh religion? (a) Only I (b) Only II (c) I and II (d) I, II and III	
13.	निम्नलिखित विकल्पों पर विचार करें: I. गुरुनानक ने निर्गुण भक्ति के एक रूप की वकालत की II. उन्होंने बलि, अनुष्ठान स्नान और मूर्ति पूजा को अस्वीकार कर दिया। III. पांचवें सिख गुरु गुरु तेगबहादुर थे। उपरोक्त में से कौन सा/से कथन सिख धर्म के बारे में सही है/हैं? a) Only I (b) Only II (c) I and II (d) I, II and III	1
14.	Consider the following statements and select the correct from the following option: 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.	1
14.	निम्नलिखित कथनों पर विचार करें और निम्नलिखित विकल्पों में से सही का चयन करें: मुगल साम्राज्य के दौरान पंचायतें अपने लिए उपलब्ध धन का उपयोग किस प्रकार करती थीं? (a) इसका उपयोग राजस्व अधिकारियों के मनोरंजन के लिए किया जाता था। (b) इसका इस्तेमाल मुकद्दम और चौकीदार को वेतन देने के लिए किया जाता था। (c) इसका उपयोग समुदाय कल्याण के खर्चों को पूरा करने के लिए किया जाता था। (d) ये सभी।	1
15.	Identify which of the following aspect is NOT correct to both Alvars and Nayanars . i) They travelled from place to place singing hymns in Telugu in praise of their gods. ii) The Alvars and Nayanars identified certain shrines as abodes of their chosen deities. iii) Very often large temples were later built at these sacred places. iv) Singing compositions of these poet-saints became part of temple rituals.	1
15.	निम्न में से किस पहलू को पहचानें अलवर और नयनार दोनों के लिए सही नहीं है। i) उन्होंने अपने देवताओं की प्रशंसा में तेलुगु में भजन गाने के लिए जगहजगह से यात्रा की।- ii) अलवार और नयनारों ने अपने चुने हुए देवताओं के निवास के रूप में कुछ धार्मिक स्थलों की पहचान की। iii) बहुत बार बड़े मंदिर बाद में इन पवित्र स्थानों पर बनाए गए थे। iv) इन कविसंतों की गायन रचनाएँ मंदिर के अनुष्ठानों का हिस्सा बन गईं-	1
16	Name the Governor General who introduced Enfield rifles .	1
16.	उस गवर्नर जनरल का नाम बताइए जिसने एनफील्ड राइफलें पेश कीं।	
17.	Which among the following provided a common factor for tribal uprising in the 19 th century? (a) Introduction of a new system of land revenue. (b) Influence of foreign religious missionaries.	1

	(c) Rise of large number of moneylenders, traders etc. (d) Complete destruction of old agrarian order.	
17.	निम्नलिखित में से किसने 19वीं शताब्दी में जनजातीय विद्रोह के लिए एक सामान्य कारक प्रदान किया? (a) भू-राजस्व की एक नई प्रणाली की शुरुआत। (b) विदेशी धार्मिक मिशनरियों का प्रभाव। (c) बड़ी संख्या में साहूकारों, व्यापारियों आदि का उदय। (d) पुरानी कृषि व्यवस्था का पूर्ण विनाश।	1
18	Which of the following options is correct? The Simon Commission was boycotted because. (a) It did not promise swaraj. (b) It wanted to provide separate Electorate for the Muslims. (c) It wanted to partition Bengal. (d) It did not include a single Indian .	1
18.	निम्नलिखित में से कौन सा विकल्प सही है? साइमन कमीशन का बहिष्कार इसलिए किया गया क्योंकि (a) इसने स्वराज का वादा नहीं किया था। (b) यह मुसलमानों के लिए अलग निर्वाचन क्षेत्र प्रदान करना चाहता था। (c) यह बंगाल का विभाजन करना चाहता था। (d) इसमें एक भी भारतीय शामिल नहीं था।	1
19	Consider the following events: i). Jallianwala Bagh Massacre ii). Khilafat Movement iii). Formation of Swaraj Party iv). Arrival of Simon Commission The correct chronological order of these events is: (a) 1, 2, 3, 4 (b) 4, 3, 2, 1 (c) 2, 3, 4, 1 (d) 3, 4, 2, 1	1
19.	निम्नलिखित घटनाओं पर विचार करें: i) जलियांवाला बाग हत्याकांड ii) खिलाफत आंदोलन iii) स्वराज पार्टी का गठन iv) साइमन कमीशन का आगमन इन घटनाओं का सही कालानुक्रमिक क्रम है: (a) 1, 2, 3, 4 (b) 4, 3, 2, 1 (c) 2, 3, 4, 1 (d) 3, 4, 2, 1	1
20	What is meant by Sunset Law?	1
20.	सूर्यास्त कानून से क्या तात्पर्य है?	1
21	Indicate which of the following is not correct: (a) Nana Saheb was the adopted son of Tantya Tope.	1

	(b) Tantya Tope was the general of Nana Saheb. (c) Wajid Ali Shah was exiled to Calcutta. (d) Lord Dalhousie captured 7 states with the Doctrine of Lapse.	
21.	इंगित करें कि निम्नलिखित में से कौन सा सही नहीं है: (a) नाना साहब तांत्या टोपे के दत्तक पुत्र थे। (b) तांत्या टोपे नाना साहब के सेनापति थे। (c) वाजिद अली शाह को कलकत्ता निर्वासित कर दिया गया। (d) लार्ड डलहौजी ने व्यपगत सिद्धांत के साथ 7 राज्यों पर कब्जा कर लिया।	1
	SECTION B / खंड बी SHORT ANSWER TYPE QUESTIONS संक्षिप्त उत्तर प्रकार के प्रश्न (3X6=18)	
22	Describe the sources historians have used to reconstruct the history of the Mauryan Empire. (OR) Why 6th century is often regarded as the major turning point in early Indian History?	3
22.	मौर्य साम्राज्य के इतिहास के पुनर्निर्माण के लिए इतिहासकारों द्वारा प्रयुक्त स्रोतों का वर्णन कीजिए। (या) छठी शताब्दी को अक्सर प्रारंभिक भारतीय इतिहास में प्रमुख मोड़ के रूप में क्यों माना जाता है?	3
23	Explain the main teachings of Buddhism .	3
23.	बौद्ध धर्म की प्रमुख शिक्षाओं की व्याख्या कीजिए।	3
24	Describe the Alberuni's understanding of the caste system.	3
24.	अलबरूनी की जाति व्यवस्था की समझ का वर्णन कीजिए।	3
25	Examine how the Amara – Nayaka system was a political innovation of the Vijayanagara empire .	3
25.	परीक्षण करें कि कैसे अमारा-नायक प्रणाली विजयनगर साम्राज्य का एक राजनीतिक नवाचार था।	3
26	Why the Permanent settlement did not extend beyond Bengal?	3
26.	स्थायी बंदोबस्त बंगाल से आगे क्यों नहीं बढ़ा?	3
27.	What are the ideals expressed in the objectives resolution? (OR) How did the constituent Assembly seek to resolve language controversy?	3
27.	उद्देश्य संकल्प में व्यक्त किए गए आदर्श क्या हैं? (या) संविधान सभा ने भाषा विवाद को कैसे सुलझाया?	3
	SECTION /C खंड सी Long Answer Type Questions दीर्घ उत्तरीय प्रश्न /8x3=24	
28.	How is Mahabharata a good source to study the kinsfolk values and systems of marriages of ancient times ? Cite examples to support your answer. (OR) Why do we call Mahabharata 'A Dynamic Text '? Explain the processes involved in preparing the critical edition of the Mahabharata.	8

28.	<p>महाभारत प्राचीन काल के विवाह सम्बन्धी मूल्यों और विवाह प्रणालियों का अध्ययन करने का एक अच्छा स्रोत कैसे है? अपने उत्तर के समर्थन में उदाहरण दीजिए।</p> <p>(या)</p> <p>हम महाभारत को 'एक गतिशील पाठ' क्यों कहते हैं? महाभारत के आलोचनात्मक संस्करण को तैयार करने में शामिल प्रक्रियाओं की व्याख्या करें।</p>	8
29.	<p>Explain how the village Panchayat and headmen used to regulate rural society and maintain peaceful coexistence among different classes of rural society.</p> <p>(OR)</p> <p>"The women of the Imperial household played a dominant role in the Mughal Empire." Support the statement with facts.</p>	8
29.	<p>समझाएं कि गांव पंचायत और हेडमेन ग्रामीण समाज को नियंत्रित करने और ग्रामीण समाज के विभिन्न वर्गों के बीच शांतिपूर्ण सहअस्तित्व बनाए रखने के लिए कैसे उपयोग करते थे।</p> <p>(या)</p> <p>"शाही परिवार की महिलाओं ने मुगल साम्राज्य में एक प्रमुख भूमिका निभाई।" तथ्यों के साथ कथन का समर्थन करें।</p>	8
30.	<p>Explain the role of Mahatma Gandhi in the Non-Cooperation Movement of 1920s.</p> <p>(OR)</p> <p>Explain the outcomes of the provincial legislative elections of 1937 and the role of congress ministries.</p>	8
30.	<p>1920 के असहयोग आंदोलन में महात्मा गांधी की भूमिका की व्याख्या करें।</p> <p>(या)</p> <p>1937 के प्रांतीय विधायी चुनावों और कांग्रेस मंत्रालयों की भूमिका के परिणामों की व्याख्या करें।</p>	8
	<p>SECTION -D / खंड-डी</p> <p>Source Based Questions / स्रोत आधारित प्रश्न (4x3=12)</p>	
31.	<p>Read the following source carefully and answer the following :</p> <p>How artefacts are identified</p> <p>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 "currystones" by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.</p>	4

31.	<p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और निम्नलिखित विकल्प का उत्तर दीजिए। कलाकृतियों की पहचान कैसे की जाती है</p> <p>भोजन के प्रसंस्करण में पीसने के उपकरण के साथ-साथ मिश्रण, सम्मिश्रण और खाना पकाने के लिए बर्तनों की आवश्यकता होती है। ये पत्थर, धातु और टेराकोटा के बने होते थे। यह मोहनजोदड़ो, जो सबसे प्रसिद्ध हड़प्पा स्थल है, में उत्खनन की शुरुआती रिपोर्टों में से एक का एक अंश है: सैडल क्वार्न्स ... काफी संख्या में पाए जाते हैं ... और ऐसा लगता है कि अनाज पीसने के लिए वे एकमात्र साधन हैं। एक नियम के रूप में, वे मोटे तौर पर कठोर, किरकिरा, आग्नेय चट्टान या बलुआ पत्थर से बने होते थे और ज्यादातर कठोर उपयोग के संकेत दिखाते थे। चूंकि उनके आधार आमतौर पर उत्तल होते हैं, इसलिए उन्हें हिलने से रोकने के लिए उन्हें पृथ्वी या कीचड़ में स्थापित किया जाना चाहिए। दो मुख्य प्रकार पाए गए हैं: जिन पर एक और छोटे पत्थर को धक्का दिया या घुमाया गया था, और अन्य जिनके साथ एक दूसरे पत्थर को पाउंडर के रूप में इस्तेमाल किया गया था, अंततः नीचे के पत्थर में एक बड़ी गुहा बना रहा था। पहले वाले प्रकार के क्वर्न का उपयोग संभवतः केवल अनाज के लिए किया जाता था; दूसरा प्रकार संभवतः केवल करी बनाने के लिए जड़ी बूटियों और मसालों को तेज़ करने के लिए। वास्तव में, इस बाद के प्रकार के पत्थरों को हमारे कामगारों द्वारा "करीस्टोन" कहा जाता है और हमारे रसोइए ने संग्रहालय से रसोई में उपयोग के लिए एक का ऋण मांगा।</p>	4
31.1	<p>What is the shape of the base of saddle querns? (a) Circular (b) Curved or rounded outward (c) Curved inward (d) Conical</p>	1
31.1	<p>सैडल क्वार्न्स के आधार का आकार कैसा होता है? (a) परिपत्र (b) घुमावदार या गोल बाहर की ओर (c) घुमावदार आवक (d) शंक्वाकार</p>	1
31.2	<p>What are the two types of Querns mentioned in the passage?</p>	1
31.2	<p>मार्ग में उल्लिखित दो प्रकार के क्वर्न कौन से हैं?</p>	2
31.3	<p>For what purposes was grinding equipment used in the kitchen.</p>	1
31.3	<p>रसोई में उपयोग किए जाने वाले पीसने के उपकरण किन उद्देश्यों के लिए थे।</p>	2
32.	<p>Read the following source carefully and answer the following : THE ONE LORD Here is a composition attributed to Kabir: tell me brother, how can there be no one lord of the world but two/ who led you so astray? God is called by many names: Names like Allah, Ram, Karim, Keshav, Hari and Hazrat Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only words we invent... Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.</p>	4

32.	<p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और निम्नलिखित विकल्प का उत्तर दीजिए।</p> <p>एक यहोवा</p> <p>यहाँ कबीर को समर्पित एक रचना है: बताओ भाई, दुनिया का कोई एक स्वामी कैसे हो सकता है, लेकिन दो / जिसने आपको इतना भटका दिया? भगवान को कई नामों से पुकारा जाता है: अल्लाह, राम, करीम, केशव, हरि और हजरत गोल्ड जैसे नामों को अंगूठियों और चूड़ियों में आकार दिया जा सकता है। क्या यह सब सोना नहीं है? भेद केवल ऐसे शब्द हैं जिनका हम आविष्कार करते हैं... कबीर कहते हैं कि वे दोनों गलत हैं। न तो केवल राम ही मिल सकता है। एक बकरी को मारता है, दूसरा गायों को। वे विवाद में अपना जीवन बर्बाद करते हैं।</p>	4
32.1	How does Kabir's composition convey his mystical experiences?	2
32.1	कबीर की रचना उनके रहस्यमय अनुभवों को कैसे व्यक्त करती है?	2
32.2	Explain Kabir's view on God.	1
32.2	ईश्वर के बारे में कबीर के दृष्टिकोण की व्याख्या कीजिए।	1
32.3	Kabir was a source of inspiration for those who questioned entrenched religious and social institutions, ideas and practices in the search for divine.' Give your views on the statement with reference to the passage.	1
32.3	कबीर उन लोगों के लिए प्रेरणा के स्रोत थे जिन्होंने ईश्वर की खोज में निहित धार्मिक और सामाजिक संस्थाओं, विचारों और प्रथाओं पर सवाल उठाया था।' इस कथन पर अपने विचार गद्यांश के संदर्भ में दें।	1
33	<p>Read the following source carefully and answer the following :</p> <p>“That is very good,Sir-bold words,noble words” Somnath Lahirisaid:</p> <p>Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people. Imposition would be resented and objected to, he said, and he added that if need be we will walk the valley of struggle. That is very good, Sir – bold words, noble words. But the point is to see when and how are you going to apply that challenge.</p> <p>Well, Sir, the point is that the imposition is here right now. Not only has the British Plan made any future Constitution ... dependent on a treaty satisfactory to the British, but it suggests that for every little difference you will have to run to the Federal Court or attendance there in England; or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns, British Army, their economic and financial stranglehold –which means that the final power is still in the British hands and the question of power has not yet been finally decided, which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely. This means, Sir, there is no freedom in this country. As Sardar Vallabh Bhai Patel put it some days ago, we have freedom only to fight among ourselves. That is the only freedom</p>	4

	we have got ... Therefore, our humble suggestion is that it is not a question of getting something by working out this Plan but to declare independence here and now and call upon the Interim Government, call upon the people of India, to stop fratricidal warfare and look out against its enemy, which still has the whip hand, the British imperialism-and go together to fight it and then Resolve our claims afterwards when we will be free .	
33.	<p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और निम्नलिखित विकल्प का उत्तर दीजिए।</p> <p>"यह बहुत अच्छा है, सर बोल्ट शब्द, नेक शब्द" सोमनाथ लाहिरीसैदः</p> <p>ठीक है, श्रीमान, मुझे पंडित नेहरू को भारतीय लोगों की भावना को दी गई उत्कृष्ट अभिव्यक्ति के लिए बधाई देना चाहिए, जब उन्होंने कहा कि अंग्रेजों से कोई भी आरोप भारतीय लोगों द्वारा स्वीकार नहीं किया जाएगा। उन्होंने कहा कि थोपने पर नाराजगी और आपत्ति होगी, और उन्होंने कहा कि अगर जरूरत पड़ी तो हम संघर्ष की घाटी में चलेंगे। यह बहुत अच्छा है, सर - बोल्ट शब्द, नेक शब्द। लेकिन देखने वाली बात यह है कि आप उस चुनौती को कब और कैसे लागू करने वाले हैं।</p> <p>खैर, महोदय, बात यह है कि अभी थोपना यहां है। ब्रिटिश योजना ने न केवल भविष्य का कोई संविधान बनाया है ... अंग्रेजों के लिए एक संतोषजनक संधि पर निर्भर है, लेकिन यह सुझाव देता है कि हर छोटे से अंतर के लिए आपको संघीय न्यायालय में जाना होगा या इंग्लैंड में वहां उपस्थित होना होगा; या ब्रिटिश प्रधान मंत्री क्लेमेंट एटली या किसी और को बुलाने के लिए। न केवल यह सच है कि यह संविधान सभा, चाहे हम जो भी योजनाएँ बना रहे हों, हम ब्रिटिश तोपों, ब्रिटिश सेना, उनके आर्थिक और वित्तीय दबदबे के साथे में हैं - जिसका अर्थ है कि अंतिम शक्ति अभी भी अंग्रेजों के हाथ में है और सत्ता का प्रश्न अभी अंतिम रूप से तय नहीं हुआ है, जिसका अर्थ है कि भविष्य अभी पूरी तरह से हमारे हाथ में नहीं है। इतना ही नहीं, एटली और अन्य द्वारा हाल ही में दिए गए बयानों ने यह स्पष्ट कर दिया है कि अगर जरूरत पड़ी तो वे आपको पूरी तरह से विभाजित करने की धमकी भी देंगे। इसका मतलब है, महोदय, इस देश में कोई स्वतंत्रता नहीं है। जैसा कि कुछ दिन पहले सरदार वल्लभ भाई पटेल ने कहा था, हमें केवल आपस में लड़ने की आजादी है। बस यही आजादी हमें मिली है... इसलिए हमारा विनम्र सुझाव है कि यह इस योजना पर अमल करके कुछ पाने की बात नहीं है, बल्कि यहाँ और अभी आजादी की घोषणा करने और अंतरिम सरकार का आह्वान करने, भारत के लोगों से आह्वान करने का सवाल है, भाईचारे की लड़ाई को रोकने के लिए और अपने दुश्मन के खिलाफ देखो, जिसके पास अभी भी कोड़ा है, ब्रिटिश साम्राज्यवाद - और उससे लड़ने के लिए एक साथ जाओ और फिर बाद में हमारे दावों को हल करें जब हम स्वतंत्र होंगे।</p>	4
33.1	Why did Somnath Lahiri congratulate Jawahar Lal Nehru?	1
33.1	सोमनाथ लाहिरी ने जवाहर लाल नेहरू को क्यों बधाई दी?	1
33.2	Explain why Somnath feels that the absence of constitution will mean dependence on British?	1
33.2	बताएं कि सोमनाथ को ऐसा क्यों लगता है कि संविधान के अभाव का मतलब अंग्रेजों पर निर्भरता होगा?	1
33.3	How did he feel that the final power was still in the hands of the British?	2
33.3	अंग्रेजों कैसा लगा कि अंतिम शक्ति अभी भी उन्हीं के हाथों में है?	2

SECTION E / खंड ई		
Map Based Question मानचित्र आधारित प्रश्न / (1x5=5)		
34.	On the given political map of India, locate and label the following with appropriate symbols : भारत के दिए गए राजनीतिक मानचित्र पर, निम्नलिखित को उपयुक्त चिहनों के साथ खोजें और लेबल करें:	
34.1	a)Nageshwar a mature Harappan Site . b)Amaravathi a major Bhuddhist Site c) Agra, a territory under Babur, Akbar, and Aurangzeb Gwalior a main centre of the revolt1857 a) नागेश्वर एक परिपक्व हड़प्पा स्थल। b) अमरावती एक प्रमुख बौद्ध स्थल। c) आगरा, बाबर के अधीन एक क्षेत्र, अकबर और औरंगजेब ग्वालियर विद्रोह का मुख्य केंद्र था।	3
34.2	On the same outline map, two places have been marked as A and B, which are centres of the National movement. Identify. एक ही रूपरेखा मानचित्र पर दो स्थानों को ए और बी के रूप में चिह्नित किया गया है, जो राष्ट्रीय आंदोलन के केंद्र को पहचानें ।	2

8.MODEL PAPER

KENDRIYA VIDYALAYA SANGTHAN

BENGALURU REGION

MODEL QUESTION PAPER (SESSION 2023-24)

CLASS: XII

MAX. MARKS: 80

SUBJECT : History(027)

TIME : 3 HRS.

General Instructions:

- (i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the questionpaper. All questions are compulsory.
- (ii) **Section A** – Question 1 to 21 are MCQs of 1 mark each.
- (iii) **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
- (iv) **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words
- (v) **Section D** – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each
- (vi) **Section-E** - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
- (vii) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
- (ix) In addition to this, separate instructions are given with each section and question, wherever necessary.

(Multiple choice questions)

SECTION - A

Q1) who among the following rulers worked on the preservation of sanchi stupa?

- a) Ruksar Begum
- b) Sultan Jehana Begum
- c) Roshnara Begum
- d) Shahjehan Begum

Q2) in which language did Buddha preach?

- a) Pali
- b) Prakrit
- c) Brahmi
- d) Sanskrit

Q3) which of the following religions spread widely in Asia?

- a) Buddhism
- b) Jainism
- c) Hinduism
- d) Brahmanism

Q4) Stories that were used to spread Buddhism include:

- a) Manimekelai
- b) Panchatantra
- c) Jatakas
- d) Hitopadesha

Q5) which of the following is not a constituent of the stupa?

- a) pitha
- b) anda
- c) haramika
- d) chhatri

Q6) consider the following statement with regard to the Sanchi stupa:

- a) it is the largest stupa
- b) the gateways of the stupa were richly carved
- c) several animal stories are depicted at Sanchi
- d) Sanchi stupa survived while the Amravati stupa did not

Q7) which of the following places has not yielded the remains of the stupa?

- a) Sanchi
- b) Samath
- c) Amaravati
- d) Pataliputra

Q8) _____ is a collection of verse composed by bhikkhunis.

- a) therigatha
- b) sutta pitaka
- c) buddhacharita
- d) Mahabharata

Q9) Which of the following foreign powers wanted to take away the eastern gateway of Sanchi stupa to their own country?

- a) Norwegians
- b) French
- c) Scottish
- d) Portugese

Q10) which of the following is the most important idea in Jainism?

- a) Observing celibacy
- b) Entire world is animated
- c) Belief in non-violence
- d) Asceticism and penance are required to free oneself from the cycle of karma.

Q11) who provided money for the preservation of the Sachi stupa.?

- a) John Marshall
- b) Begums of Bhopal
- c) Alexander Cunningham
- d) None of the above

Q12)What was the balcony like structure in a stupa called?

- a) Anda
- b) Harmika
- c) Yashti
- d) Chhatri

Q13)According to Buddhist philosophy, the world is

- a) Permanent and stable
- b) Transient (anicca) and constantly changing
- c) Permanent and constantly changing
- d) None of the above

Q14)The first woman to be ordained as a Buddhist bhikkhuni was _____

- a) Kamalavathi
- b) Punna
- c) Maya
- d) Mahapajapati

Q15) Chaityas were described as _____

- a) Special trees or unique rocks regarded as sacred
- b) Sites, with small shrines attached to them
- c) Buddhist texts kept in the stupa
- d) Place where stupas were made

Q16) where did Buddha give his first sermon?

- a) Sarnath
- b) Gaya
- c) Lumbini
- d) Kusinagara

Q17) what was the time period of compilation of Rigveda?

- a) 1500BCE-1000BCE
- b) 2600BCE-1900BCE
- c) 1900BCE-1000BCE
- d) 1600BCE-900BCE

Q18) who funded money for the conservation in Sanchi stupa?

- a) Sultan Jehan begum
- b) Shajehan

- c) Rashiu
- d) Ruksar begum

Q19) Where is Amaravati?

- a) AP
- b) MP
- c) UP
- d) HP

Q20) who were the main gods in the first millennium BCE?

- a) Indra
- b) Agni
- c) Soma
- d) All of the above

Q21) what do you mean by Gopuram?

- a) tall structure of temple
- b) small structure of temple
- c) wide structure
- d) narrow structure

SECTION – B

SHORT ANSWER TYPE QUESTIONS

Q22. Why has the Sanchi stupa survived while Amaravati has not?

Q23. Why were the Buddhist monks known as bhikkus?

OR

Name three places associated with Buddha's life.

Q24. Who sponsored the construction of the Sanchi stupa? What was its most distinctive feature?

Q25. State three factors that led to the growth and spread of Buddhism?

OR

How did the 'four great sights' influence Buddha?

Q26. Name the two sects into which Buddhism came to be divided. State the important differences between them.

Q27. What impact did Buddhism have on India's literature and education?

SECTION- C

(LONG ANSWER TYPE QUESTIONS)

Q28. "The principal of ahimsa, emphasized within Jainism has left its mark on India's thinking as a whole". Support the statement with the messages of Mahavira.

OR

Explain the structural and sculptural features of Sanchi stupa.

Q29. Explain the main teachings of Buddha.

OR

"Be lamps unto yourself as all of you must work out your liberation". In the light of the above last words of Buddha to his followers bring out his philosophy of life.

Q30. What led to the spread of Buddhism?

OR

Explain how Sanchi stupa stands testimony to successful conservation policies taken up in the 19th century. Why does this not happen in the case of the stupa at Amaravati? Explain.

SECTION – D

(SOURCE BASED QUESTIONS)

Q31. Read the following extract and answer the questions based on it:

RULES FOR MONKS AND NUNS

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

When a new felt (Blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) 6 years. If after less than 6 years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then-unless he has been authorised by the bhikkhus-It is to be forfeited and confessed.

In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed.

Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

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

- (a) In which Buddhist text were these rules to be found?
- (b) State two basic rules mentioned in the extract.
- (c) Why do you think these rules were framed?

Q32. Read the following extract carefully and answer the questions based on it.

THE WORLD BEYOND THE PALACE

Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira was also recorded by the disciples. This were often in the form of stories, which could appeal to ordinary people. Here is one example, from a Prakrit text known as 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 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 practice severe penance, being firm of energy...

- (a) Which Prakrit text mentions this incident?
- (b) How did the queen convince her husband to renounce the world?
- (c) What teachings of Mahavira can be inferred from this passage?

Q33. Read the following short inscription and answer the questions based on it.

In the year 33 of the Maharaja Huvishka (a Kushana ruler), in the first month of the hot season on the eighth day, a bodhisatta was set up at madhuvanaka by the bhikkhuni dhanavathi, the sister's daughter of the bhikkuni budhamita, who knows the tipitaka, the female pupil of the bhikkhu bala, who knows the tipitaka together with her father and mother.

- (a) Who set up a Bodhisatta at madhuvanaka?
- (b) Why do you think she installed an image of the Bodhisatta?
- (c) Which Buddhist text did she know? From whom did she learn this text?

SECTION – E

MAP BASED QUESTIONS

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

1. Lumbini – Buddhist site
2. Bodhgaya – Buddhist site
3. Amaravati – Buddhist site

34.2 On the same outline map, two places regarding the major Buddhist sites have been marked as 'A' and 'B'. Identify them and write their correct names on the lines drawn near them.

Sample Question Paper

CLASS : XII
SUBJECT : History(027)

MAX. MARKS : 80
TIME : 3 HRS.

General Instructions:

(i) Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.

(ii) Section A – Question 1 to 21 are MCQs of 1 mark each.

(iii) Section B – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

(iv) Section C - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words

(v) Section D – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each

(vi) Section-E - Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.

(vi) There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.

(vii) In addition to this, separate instructions are given with each section and question, wherever necessary.

सामान्य निर्देश:

(i) प्रश्न पत्र में पांच खंड शामिल हैं - ए, बी, सी, डी और ई। प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।

(ii) खंड ए - प्रश्न 1 से 21 प्रत्येक 1 अंक के बहुविकल्पीय प्रश्न हैं।

(iii) खंड बी - प्रश्न संख्या 22 से 27 लघु उत्तरीय प्रश्न हैं, प्रत्येक प्रश्न 3 अंक का है। प्रत्येक प्रश्न का उत्तर 60-80 शब्दों से अधिक नहीं होना चाहिए।

(iv) खण्ड ग - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक प्रश्न 8 अंक का है। प्रत्येक प्रश्न का उत्तर 300-350 शब्दों से अधिक नहीं होना चाहिए।

(v) खंड डी - प्रश्न संख्या 31 से 33 तीन उप प्रश्नों के साथ स्रोत आधारित प्रश्न हैं और प्रत्येक 4 अंकों के हैं।

(vi) खण्ड-ई - प्रश्न संख्या। 34 मानचित्र आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।

(vi) प्रश्नपत्र में समग्र रूप से कोई विकल्प नहीं है। तथापि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किए गए हैं। ऐसे प्रश्नों में केवल एक विकल्प का प्रयास करना है।

(vii) इसके अतिरिक्त, जहाँ आवश्यक हो, प्रत्येक खण्ड और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।


Section A		1X21=21
1.	<p>Which of the following features was a part of the Harappan civilisation?</p> <p>A. a flourishing horse breeding industry B. a well-organised, significantly large library C. well-planned settlements in definite territories D. sophisticated defence systems against invaders</p> <p>निम्नलिखित में से कौन सी विशेषता हड़प्पा सभ्यता का हिस्सा थी?</p> <p>A. एक समृद्ध घोड़ा प्रजनन उद्योग B. एक सुव्यवस्थित, काफी बड़ा पुस्तकालय C. निश्चित प्रदेशों में सुनियोजित बस्तियाँ D. आक्रमणकारियों के खिलाफ परिष्कृत रक्षा प्रणाली</p>	1
2.	<p>Harappan cities planned their cities in a _____.</p> <p>A. grid pattern B. triangular pattern C. nested-rings pattern D. circular pattern with the citadel in the middle</p> <p>हड़प्पा नगरों ने अपने नगरों की योजना _____ में बनाई थी।</p> <p>A ग्रीड पैटर्न B. त्रिकोणीय पैटर्न C. नेस्टेड-रिंग पैटर्न D. मध्य में गढ़ के साथ गोलाकार पैटर्न</p>	1
3.	<p>All the information about the rules of diplomacy, administrative systems and other political topics of the Mauryan Empire can be found _____</p> <p>A. in the Indika B. on Ashoka's Edicts C. in the Arthashastra D. on the walls of Sanchi Stupa</p> <p>मौर्य साम्राज्य के राजनय के नियमों, प्रशासनिक व्यवस्थाओं तथा अन्य राजनीतिक विषयों की समस्त जानकारी _____ से प्राप्त की जा सकती है।</p>	1

	<p>A. इंडिका में</p> <p>B. अशोक के शिलालेखों पर</p> <p>C. अर्थशास्त्र में</p> <p>D. सांची स्तूप की दीवारों पर</p>	
4.	<p>The Nashik prashasti translates as: "... the king of kings who was equal in strength to mount Himavat, who crushed the pride of the Kshatriyas, who destroyed the Sakas, Yavanas and Pallavas, whose horses drank waters of the three oceans, and who restored the glory of his royal family..." Identify the ruler described in this inscription.</p> <p>A. Rajaraja Chola I, Chola dynasty</p> <p>B. Nedunjadayan, Pandya dynasty</p> <p>C. Uthiyan Cheralathan, Chera dynasty</p> <p>D. Gautamiputra Satakarni, Satavahana dynasty</p> <p>नासिक प्रशस्ति का अनुवाद इस प्रकार है: "... राजाओं का राजा जो हिमावत पर्वत के बराबर था, जिसने क्षत्रियों के गौरव को कुचल दिया, जिसने शक, यवनों और पल्लवों को नष्ट कर दिया, जिनके घोड़ों ने तीन महासागरों का पानी पी लिया, और जिसने अपने शाही परिवार का गौरव बहाल किया..." इस शिलालेख में वर्णित शासक को पहचानें।</p> <p>A. राजराजा चोल I, चोल वंश</p> <p>B. नेदुंजदयन, पांड्य वंश</p> <p>C. उथियान चेरालथन, चेर वंश</p> <p>D. गौतमीपुत्र सातकर्णी, सातवाहन वंश</p>	1
5.	<p>During ancient India, people were divided into four groups called varnas. Under this system, each varna had a different set of functions.</p> <p>Identify the varna that has been matched CORRECTLY with its functions.</p> <p>A. Kshatriyas - served the other three groups</p> <p>B. Shudras - study and teach the scriptures</p> <p>C. Vaishyas - farmers and herders</p> <p>D. Brahmins - protect people</p> <p>प्राचीन भारत के दौरान, लोगों को वर्ण नामक चार समूहों में विभाजित किया गया था। इस प्रणाली के तहत, प्रत्येक वर्ण के कार्यों का एक अलग समूह था।</p> <p>उस वर्ण की पहचान करें जिसका उसके कार्यों के साथ सही मिलान किया गया है।</p> <p>ए क्षत्रिय - अन्य तीन समूहों की सेवा की</p> <p>B. शूद्र - शास्त्रों का अध्ययन और अध्यापन करते हैं</p> <p>C. वैश्य - किसान और चरवाहे</p> <p>D. ब्राह्मण - लोगों की रक्षा करें</p>	1
6.	<p>The organization for teaching of Buddhism came to be known as _____.</p> <p>A. stupa</p> <p>B. sangha</p> <p>C. dharma</p> <p>D. nirvana</p>	1

	<p>बौद्ध धर्म के शिक्षण के लिए संगठन को _____ के रूप में जाना जाने लगा।</p> <p>A. स्तूप B. संघ C. धर्म D. निर्वाण</p>	
7.	<p>Choose the correct option: Buddhism grew rapidly both during the lifetime of the Buddha and after his death as</p> <p>A. Buddha and his disciples taught in Prakrit. B. Importance was given to rituals in Buddhism. C. People were dissatisfied with existing social practices. D. Only men were allowed into the Sangha</p> <p>सही विकल्प चुनें: बुद्ध के जीवनकाल में और उनकी मृत्यु के बाद बौद्ध धर्म तेजी से बढ़ा</p> <p>A. बुद्ध और उनके शिष्यों ने प्राकृत में शिक्षा दी। B. बौद्ध धर्म में कर्मकांडों को महत्व दिया जाता था। C. लोग मौजूदा सामाजिक प्रथाओं से असंतुष्ट थे। D. संघ में केवल पुरुषों को जाने की अनुमति थी</p>	1
8.	<p>The Vijayanagara rulers took on the title “Hindu Suratrana” which was a Sanskritisation of the Arabic term Sultan, meaning king, so it literally meant Hindu Sultan. What does this information prove about the language spoken in Vijayanagara?</p> <p>A. its root language was Arabic B. it was influenced by travelling merchants C. it was spoken across the Southern peninsula D. it was used exclusively to exalt the status of the king</p> <p>विजयनगर के शासकों ने "हिंदू सुरद्राना" की उपाधि धारण की, जो अरबी शब्द सुल्तान का संस्कृतकरण था, जिसका अर्थ राजा होता है, इसलिए इसका शाब्दिक अर्थ हिंदू सुल्तान था। यह जानकारी विजयनगर में बोली जाने वाली भाषा के बारे में क्या साबित करती है?</p> <p>A. इसकी मूल भाषा अरबी थी B. यह यात्रा करने वाले व्यापारियों से प्रभावित था C. यह दक्षिणी प्रायद्वीप में बोली जाती थी D. इसका उपयोग विशेष रूप से राजा की हैसियत को बढ़ाने के लिए किया जाता था</p>	1
9.	<p>Why did the Sufis protest against the early Caliphate (661–750)?</p> <p>A. The early Caliphate attacked the khanqah B. The early Caliphate was not following the five pillars of Islam C. The early Caliphate was becoming materialistic and dogmatic D. The early Caliphate was encouraging people to question the Qur’an</p> <p>सूफियों ने आरंभिक खिलाफत (661-750) का विरोध क्यों किया?</p> <p>A. प्रारंभिक खिलाफत ने खानकाह पर हमला किया B. प्रारंभिक खलीफा इस्लाम के पांच स्तंभों का पालन नहीं कर रहा था</p>	1

	<p>C. प्रारंभिक खलीफा भौतिकवादी और हठधर्मी होता जा रहा था</p> <p>D. शुरुआती खिलाफत लोगों को कुरान पर सवाल उठाने के लिए प्रोत्साहित कर रही थी</p>	
10.	<p>Given below are two statements, one labelled as Assertion(A) and the other labelled as Reason (R).</p> <p>A: Lingayats challenged the patriarchal norms and enabled women to have control over their bodies and choice</p> <p>R: Lingayats encouraged certain practices such as post-puberty marriage and widow remarriage.</p> <p>A. A is true but R is false.</p> <p>B. A is false but R is true.</p> <p>C. Both A and R are true and R explains A.</p> <p>D. Both A and R are true but R does not explain A</p> <p>सूफियों ने आरंभिक खिलाफत (661-750) का विरोध क्यों किया?</p> <p>A. प्रारंभिक खिलाफत ने खानकाह पर हमला किया</p> <p>B. प्रारंभिक खलीफा इस्लाम के पांच स्तंभों का पालन नहीं कर रहा था</p> <p>C. प्रारंभिक खलीफा भौतिकवादी और हठधर्मी होता जा रहा था</p> <p>D. शुरुआती खिलाफत लोगों को कुरान पर सवाल उठाने के लिए प्रोत्साहित कर रही थी</p>	1
11.	<p>Complete the following with the correct option</p> <p>Kitab ul Hind : Al-Biruni , Rihla :..... :</p> <p>A. Ibn Hawqal</p> <p>B. Ibn Jubayr</p> <p>C. Ibn Qalaqis</p> <p>D. Ibn Battuta</p> <p>निम्नलिखित को सही विकल्प से पूरा कीजिए</p> <p>किताब उल हिन्द : अल-बिरुनी , रिहला :..... :</p> <p>A. इब्न हकल</p> <p>B. इब्न जुबैर</p> <p>C. इब्न कलाकिस</p> <p>D. इब्न बतूता</p>	1
12.	<p>Why did the Vijayanagara rulers establish an association with the deities?</p> <p>A. as evidence to their pious upbringing</p> <p>B. to gain the support of the brahmana priests</p> <p>C. to strengthen their authority over the citizenry</p> <p>D. to seek the blessings and bounties from the gods</p> <p>विजयनगर के शासकों ने देवताओं के साथ संबंध क्यों स्थापित किए?</p> <p>A. उनकी पवित्र परवरिश के सबूत के तौर पर</p> <p>B. ब्राह्मण पुजारियों का समर्थन हासिल करने के लिए</p> <p>C. नागरिकता पर अपना अधिकार मजबूत करने के लिए</p> <p>D. देवताओं से आशीर्वाद और उपहार प्राप्त करने के लिए</p>	1

13.	<p>Choose the correct option: The European traveler who has given a detailed description of the practice of Sati.</p> <p>A. Jean Baptiste Tavernier B. Manucci C. Francois Bernier D. Roberto Nobili</p> <p>सही विकल्प का चयन कीजिए- यूरोपीय यात्री जिसने सती प्रथा का विस्तृत वर्णन किया है।</p> <p>A. जीन बैप्टिस्ट टैवर्नियर B. मनुची C. फ्रैंकोइस बर्नियर D. रॉबर्टो नोबिली</p>	1
14.	<p>From among the following which one depicts the correct meaning of the term Jins-i-kamil concerning crops in Mughal India?</p> <p>A. Paddy crop B. Perfect crop C. Pulses D. Crop grown in the arid zone</p> <p>निम्नलिखित में से कौन मुगल भारत में फसलों से संबंधित जिन्स-ए-कामिल शब्द का सही अर्थ दर्शाता है?</p> <p>A. धान की फसल B. बिल्कुल सही फसल C. दालें D. शुष्क क्षेत्र में उगाई जाने वाली फसल</p>	1
15.	<p>Consider the following statements regarding the establishment of British East India Company in Bengal:</p> <p>I. The Permanent Settlement had come into operation in 1793. II. In 1797 there was an auction in Burdwan, during which a number of mahals (estates) held by the Raja of Burdwan were being sold. III. The estates of those who failed to pay were to be auctioned to recover the revenue.</p> <p>Which of the following statement(s) is/are correct?</p> <p>A. Only I B. I and II C. I and III D. I, II and III</p> <p>बंगाल में ब्रिटिश ईस्ट इंडिया कंपनी की स्थापना के संबंध में निम्नलिखित कथनों पर विचार करें:</p> <p>I. स्थायी बंदोबस्त 1793 में लागू हुआ था।</p>	1

	<p>द्वितीय। 1797 में बर्दवान में एक नीलामी हुई थी, जिसके दौरान बर्दवान के राजा के पास कई महल (संपदा) बेचे जा रहे थे।</p> <p>तृतीय। जो लोग भुगतान करने में विफल रहे, उनकी संपत्ति को राजस्व वसूल करने के लिए नीलाम किया जाना था।</p> <p>निम्नलिखित में से कौन सा/से कथन सही है/हैं?</p> <p>A. केवल मैं</p> <p>B. मैं और द्वितीय</p> <p>C. I और III</p> <p>D. I, II और III</p>	
16.	<p>Which of the following wrote about The Pahariyas?</p> <p>A. Lord Conwallis</p> <p>B. Francis Buchanan</p> <p>C. Sidhu Manjhi</p> <p>D. None of the Above</p> <p>निम्नलिखित में से किसने पहाड़िया के बारे में लिखा है?</p> <p>A. लॉर्ड कॉनवालिस</p> <p>B. फ्रांसिस बुकानन</p> <p>C. सिद्धू मांझी</p> <p>D. उपरोक्त में से कोई नहीं</p>	1
17.	 <p>Identify the following image</p> <p>A. In Memoriam</p> <p>B. Relief of Lucknow</p> <p>C. Justice</p> <p>D. The British Lion's vengeance</p> <p>निम्नलिखित छवि को पहचानें</p> <p>A. मेमोरियम में</p> <p>B. लखनऊ की राहत</p>	1

	<p>C. न्याय</p> <p>D. ब्रिटिश शेर का प्रतिशोध</p>	
18.	<p>Find out from the following pairs which one is NOT correctly matched:</p> <p>A. Lord Wellesley: Subsidiary Alliance</p> <p>B. Lord Dalhousie: Doctrine of Lapse</p> <p>C. Lord Henry Hardinge: Introduced the Enfield rifles</p> <p>D. Lord Canning: Religious Disabilities Act</p> <p>निम्नलिखित युग्मों में से ज्ञात कीजिए कि कौन सा सुमेलित नहीं है:</p> <p>A. लॉर्ड वेलेजली: सहायक गठबंधन</p> <p>B. लॉर्ड डलहौजी: डॉक्ट्रिन ऑफ लैप्स</p> <p>C. लॉर्ड हेनरी हार्डिंग: एनफील्ड राइफल्स का परिचय दिया</p> <p>D. लॉर्ड कैनिंग: धार्मिक विकलांगता अधिनियम</p>	1
19.	<p>Name the judge who charged Gandhiji with sedition.</p> <p>A. John Simon</p> <p>B. C.N.Broomfield</p> <p>C. Sir Stafford Cripps</p> <p>D. None of the above</p> <p>गांधीजी पर राजद्रोह का आरोप लगाने वाले न्यायाधीश का नाम बताइए।</p> <p>A. जॉन साइमन</p> <p>B. सी एन ब्रूमफील्ड</p> <p>C. सर स्टैफोर्ड क्रिप्स</p> <p>D. उपरोक्त में से कोई नहीं</p>	1
20.	<p>Consider the following events:</p> <p>1. Cabinet Mission 2. Cripps Mission</p> <p>3. Khilafat Movement 4. Pakistan Resolution</p> <p>The correct chronological order of these events is:</p> <p>A. 4, 3, 2, 1</p> <p>B. 4, 3, 1, 2</p> <p>C. 3, 4, 1, 2</p> <p>D. 3, 4, 2, 1</p> <p>निम्नलिखित घटनाओं पर विचार कीजिए:</p> <p>1. कैबिनेट मिशन 2. क्रिप्स मिशन</p> <p>3. खिलाफत आंदोलन 4. पाकिस्तान संकल्प</p> <p>इन घटनाओं का सही कालानुक्रम है:</p>	1

	<p>A. 4, 3, 2, 1</p> <p>B. 4, 3, 1, 2</p> <p>C. 3, 4, 1, 2</p> <p>D. 3, 4, 2, 1</p>	
21.	<p>Assertion (A) : Mahatma Gandhi thought Hindustani would be the ideal language of communication between diverse communities.</p> <p>Reason (R) : It could unify Hindus and Muslims and the people of the North and the South.</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>दावा (ए): महात्मा गांधी ने सोचा था कि हिंदुस्तानी विविध समुदायों के बीच संचार की आदर्श भाषा होगी।</p> <p>कारण (आर): यह हिंदुओं और मुसलमानों और उत्तर और दक्षिण के लोगों को एकजुट कर सकता है।</p> <p>A. A और R दोनों सत्य हैं और R, A की सही व्याख्या है।</p> <p>B. A और R दोनों सही हैं लेकिन R, A की सही व्याख्या नहीं है।</p> <p>C. A सत्य है परन्तु R असत्य है।</p> <p>D. A झूठा है परंतु R सत्य है</p>	1
<p>SECTION B</p> <p>SHORT ANSWER TYPE QUESTIONS</p> <p style="text-align: right;">3X6=18</p>		
22.	<p>As per Sanskrit legal texts women did not have access to property. In reference to the norm how is the case of Prabhavati Gupta exceptional? Explain.</p> <p>संस्कृत कानूनी ग्रंथों के अनुसार महिलाओं की संपत्ति तक पहुंच नहीं थी। मानदंड के संदर्भ में प्रभावती गुप्ता का मामला असाधारण कैसे है? समझाना।</p>	3
23.	<p>What were the duties of untouchables prescribed for them in manusmriti and shastra.</p> <p>मनुस्मृति और शास्त्र में उनके लिए अछूतों के क्या कर्तव्य निर्धारित किए गए थे?</p>	3
24.	<p>How was the attitude of Bhakti saints towards caste?</p> <p>जाति के प्रति भक्ति संतों का दृष्टिकोण कैसा था?</p>	3
25.	<p>Describe the accounts of foreign travelers about the city of Vijayanagara.</p> <p>विजयनगर शहर के बारे में विदेशी यात्रियों के वृत्तान्तों का वर्णन कीजिए।</p>	3
26.	<p>Explain the demands of the 1857 rebellions from the British govt.</p> <p>ब्रिटिश सरकार से 1857 के विद्रोह की माँगों को स्पष्ट कीजिए।</p>	3
27.	<p>What were the arguments in favor of greater power to the Provinces?</p> <p>प्रांतों को अधिक शक्ति देने के पक्ष में क्या तर्क थे?</p>	3
<p>SECTION C</p> <p>Long Answer Type Questions</p> <p style="text-align: right;">8x3=24</p>		

28.	<p>“The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct the religious practices of Harappa”. Give suitable arguments in support of your answer</p> <p>"हड़प्पा की धार्मिक प्रथाओं के पुनर्निर्माण के प्रयासों में पुरातात्विक व्याख्या की समस्याएं शायद सबसे स्पष्ट हैं"। अपने उत्तर के समर्थन में उपयुक्त तर्क दीजिए</p> <p style="text-align: center;">OR</p> <p>How have archaeologists used evidence from material remains to piece together parts of a fascinating Harappa history? Explain</p> <p>पुरातत्वविदों ने आकर्षक हड़प्पा इतिहास के हिस्सों को एक साथ जोड़ने के लिए भौतिक अवशेषों के साक्ष्य का उपयोग कैसे किया है. व्याख्या कीजिए?</p>	8
29.	<p>Explain the role of zamindars in the Mughal India during 16th -17th century.</p> <p>16वीं-17वीं शताब्दी के दौरान मुगल भारत में जमींदारों की भूमिका की व्याख्या कीजिए।</p> <p style="text-align: center;">OR</p> <p>Examine the role of Panchayats in the rural society of Mughal Empire.</p> <p>मुगल साम्राज्य के ग्रामीण समाज में पंचायतों की भूमिका का परीक्षण कीजिए।</p>	8
30.	<p>Explain the significance of Non-Cooperation Movement of 1920.</p> <p>1920 के असहयोग आंदोलन के महत्व को स्पष्ट कीजिए।</p> <p style="text-align: center;">OR</p> <p>“Gandhiji’s Quit India movement was genuinely a mass movement bringing into its ambit hundreds of thousands of ordinary Indians”, explain.?</p> <p>“गाँधी जी का भारत छोड़ो आन्दोलन वास्तव में लाखों आम भारतीयों को अपने दायरे में लाने वाला एक जन आन्दोलन था”, व्याख्या कीजिए?</p>	8
<p>SECTION -D</p> <p>Source Based Questions</p> <p style="text-align: right;">4x3=12</p>		
31.	<p>Read the following source carefully and answer the questions that follow:</p> <p>Rules for monks and nuns</p> <p>These are some of the rules laid down in the Vinaya Pitaka: When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorized by the bhikkhus – it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.</p> <ol style="list-style-type: none"> 1. Explain any two rules governing the lives of the bhikkhus and bhikkhunis. 2. Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha. 3. How Vinaya Pitaka describes the teachings of Buddha. 	1

	<p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:</p> <p>भिक्षुओं और ननों के लिए नियम</p> <p>विनय पिटक में निर्धारित कुछ नियम इस प्रकार हैं: जब एक भिक्षु द्वारा एक नया महसूस (कंबल / गलीचा) बनाया जाता है, तो उसे (कम से कम) छह साल तक रखा जाना चाहिए। यदि छह साल से कम समय के बाद उसे एक और नया फेल्ट (कंबल/गलीचा) बनवाना चाहिए, भले ही उसने पहले का निपटान किया हो या नहीं, तो - जब तक कि उसे भिक्षुओं द्वारा अधिकृत नहीं किया गया है - इसे जब्त कर लिया जाना चाहिए और कबूल किया जाना चाहिए। यदि किसी पारिवारिक निवास पर आने वाले भिक्षु को केक या पका हुआ अनाज-भोजन दिया जाता है, तो वह दो या तीन कटोरी स्वीकार कर सकता है यदि वह चाहे तो। यदि उसे इससे अधिक स्वीकार करना है, तो उसे स्वीकार करना होगा। दो या तीन कटोरों को स्वीकार करके और उन्हें वहाँ से ले जाकर, उन्हें भिक्षुओं के बीच बाँटना है। यह यहाँ उचित पाठ्यक्रम है। यदि कोई भिक्षु संघ के आवास में शयन करने के लिए चला गया हो - या निकल चुका हो - और फिर जाने पर उसे न तो हटा कर रखा हो और न ही रखा हो, या बिना छुट्टी लिए चला गया हो, तो यह स्वीकार किया जाना चाहिए .</p> <ol style="list-style-type: none"> 1. भिक्षुओं और भिक्षुणियों के जीवन को नियंत्रित करने वाले किन्हीं दो नियमों की व्याख्या कीजिए। 2. भिक्षुओं और भिक्षुणियों से संघ के अन्य सदस्यों के साथ अपनी भिक्षा बाँटने की उम्मीद क्यों की गई थी? 3. विनय पिटक में बुद्ध की शिक्षाओं का वर्णन किस प्रकार किया गया है। 	1 2
32.	<p>Read the following source carefully and answer the questions that follow:</p> <p>This is Al-Biruni's account of the system of varnas:</p> <p>The highest caste is the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the ... body, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind. The next caste is the Kshatriya, who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Shudra, who were created from his feet . . . Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed in the same houses and lodgings</p> <ol style="list-style-type: none"> 1. Give an account of the system of varnas described by Albiruni. 2. Describe why did he call it as social pollution?' 3. Was this system contrary to the law of nature? <p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:</p> <p>यह वर्ण व्यवस्था के बारे में अल-बिरुनी का विवरण है:</p> <p>सबसे ऊंची जाति ब्राह्मण है, जिसके बारे में हिंदुओं की किताबें हमें बताती हैं कि वे ब्राह्मण के सिर से बनाए गए थे। और जैसा कि ब्राह्मण प्रकृति नामक शक्ति का दूसरा नाम है, और सिर ... शरीर का सबसे ऊंचा हिस्सा है, ब्राह्मण पूरे वंश का पसंदीदा हिस्सा हैं। इसलिए, हिंदू उन्हें मानव जाति का सबसे अच्छा मानते हैं। अगली जाति क्षत्रिय है, जो, जैसा कि वे कहते हैं, ब्राह्मण के कंधों और</p>	2 1 1

	<p>हाथों से बनाई गई थी। उनकी डिग्री ब्राह्मण से बहुत कम नहीं है। उनके बाद वैश्य का पालन होता है, जो ब्राह्मण की जांघ से उत्पन्न हुए थे। उनकी डिग्री ब्राह्मण से बहुत कम नहीं है। उनके बाद वैश्य का पालन होता है, जो ब्राह्मण की जांघ से उत्पन्न हुए थे। शूद्र, जो उनके पैरों से उत्पन्न हुए थे। बाद के दो वर्गों के बीच कोई बहुत बड़ी दूरी नहीं है। हालाँकि, ये वर्ग एक-दूसरे से भिन्न होने के कारण, वे एक ही शहरों और गाँवों में एक साथ रहते हैं, एक ही घरों और आवासों में मिश्रित होते हैं।</p> <ol style="list-style-type: none"> 1. अलबिरूनी द्वारा वर्णित वर्ण व्यवस्था का विवरण दीजिए। 2. वर्णन कीजिए कि उसने इसे सामाजिक प्रदूषण क्यों कहा? 3. क्या यह व्यवस्था प्रकृति के नियम के विपरीत थी? 	
33.	<p>Read the following source carefully and answer the questions that follow: “Tomorrow we shall break the salt tax law” On 5 April 1930, Mahatma Gandhi spoke at Dandi: When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumor that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilized man who feels ashamed to do anything which his neighbors would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed regarding this party. ... What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested? This movement is based on the faith that when a whole nation roused and on the march no leader is necessary.</p> <ol style="list-style-type: none"> 1. What were the apprehensions of Mahatma Gandhi when he started his Dandi March? 2. Why did Gandhiji say that the Government deserved to be congratulated? 3. Why was the ‘Salt March’ very significant? <p>निम्नलिखित स्रोत को ध्यानपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए: "कल हम नमक कर कानून तोड़ देंगे" 5 अप्रैल 1930 को, महात्मा गांधी ने दांडी में कहा: जब मैं साबरमती से अपने साथियों के साथ दांडी के इस समुद्र तटीय टोले के लिए रवाना हुआ, तो मेरे मन में यह निश्चित नहीं था कि हमें इस स्थान तक पहुंचने दिया जाएगा। जब मैं साबरमती में था तब भी यह अफवाह थी कि मुझे गिरफ्तार किया जा सकता है। मैंने सोचा था कि सरकार शायद मेरी पार्टी को दांडी तक आने दे, लेकिन मुझे बिल्कुल नहीं। अगर कोई कहता है कि यह मेरे हिस्से पर अपूर्ण विश्वास प्रकट करता है, तो मैं आरोप से इंकार नहीं करूंगा। मैं यहां तक पहुंचा हूँ, यह शांति और अहिंसा की शक्ति के कारण छोटा नहीं है: वह शक्ति सार्वभौमिक रूप से महसूस की जाती है। सरकार अगर चाहे तो इस तरह की कार्रवाई के लिए खुद को बंधाई दे सकती है, क्योंकि वह हम सभी को गिरफ्तार कर सकती थी। यह कहते हुए कि शांति की इस सेना को गिरफ्तार करने का साहस नहीं था, हम इसकी प्रशंसा करते हैं। ऐसी सेना</p>	<p>1 1 2</p>

	<p>को गिरफ्तार करने में शर्म आती थी। वह एक सभ्य व्यक्ति है जो अपने पड़ोसियों को नापसंद करने वाले कुछ भी करने में शर्म महसूस करता है। सरकार हमें गिरफ्तार न करने के लिए बधाई की पात्र है, भले ही वह केवल विश्व जनमत के डर से रुकी हो। कल हम नमक कर कानून तोड़ देंगे। क्या सरकार इसे बर्दाश्त करेगी यह एक अलग सवाल है। वह इसे बर्दाश्त नहीं कर सकती है, लेकिन उसने इस पार्टी के संबंध में जिस धैर्य और सहनशीलता का परिचय दिया है, उसके लिए वह बधाई की पात्र है। ... अगर मैं और गुजरात और देश के बाकी हिस्सों में सभी प्रमुख नेताओं को गिरफ्तार कर लिया गया तो क्या होगा? यह आन्दोलन इस विश्वास पर आधारित है कि जब पूरा राष्ट्र जाग्रत हो और आगे बढ़े तो किसी नेता की आवश्यकता नहीं है।</p> <ol style="list-style-type: none"> 1. जब महात्मा गांधी ने अपनी दांडी यात्रा प्रारंभ की तो उनकी क्या आशंकाएँ थीं? 2. गांधीजी ने सरकार को बधाई का पात्र क्यों कहा? 3. 'नमक मार्च' क्यों बहुत महत्वपूर्ण था? 	
<p>SECTION E</p> <p style="text-align: center;">Map Based Question</p> <p style="text-align: right;">1x5=5</p>		
34.	<p>On the given political map of India, identify locate and label the following with appropriate symbols:</p> <ol style="list-style-type: none"> 1. Water Reservoir in Indus valley 2. The most powerful Mahajan pada 3. Capital of Vijayanagar 4. A place Nana sahib fought against British 5. First satyagraha of Gandhiji in India <p>दिए गए भारत के राजनीतिक मानचित्र पर निम्नलिखित को पहचानिए और उसके साथ लेबल कीजिए उपयुक्त प्रतीक:</p> <ol style="list-style-type: none"> 1. सिंधु घाटी में जल जलाशय 2. सबसे शक्तिशाली महाजन पद 3. विजयनगर की राजधानी 4. एक जगह जहां नाना साहब ने अंग्रेजों के खिलाफ लड़ाई लड़ी थी 5. भारत में गांधी जी का प्रथम सत्याग्रह 	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>

India



Sample Question Paper

CLASS : XII
SUBJECT : History(027)

MAX. MARKS : 80
TIME : 3 HRS.

Question No	Answer	
1.	1 C. well-planned settlements in definite territories	1
2.	A. Grid pattern	1
3.	C. in the Arthashastra	1
4.	D. Gautamiputra Satakarni, Satavahana dynasty	1
5.	C. Vaishyas - farmers and herders	1
6.	B. sangha	1
7.	C. People were dissatisfied with existing social practices	1
8.	D. it was used exclusively to exalt the status of the king	1
9.	C. The early Caliphate was becoming materialistic and dogmatic	1
10.	B. A is false, but R is true.	1
11.	D. Ibn Battuta	1
12.	C. to strengthen their authority over the citizenry	1
13.	C. Francois Bernier	1
14.	B. Perfect crop	1
15.	D. I,II and III	1
16.	B. Francis Buchanan	1
17.	B. Relief of Lucknow	1
18.	D. Lord Canning: Religious Disabilities Act	1
19.	B. C.N.Broomfield	1
20.	D. 3,4,2,1	1
21.	A. Both A and R are true and R is the correct explanation of A	1
22.	The Vakataka queen Prabhavati Gupta had access to property rights. i. According to the cumulative evidence – both epigraphic and textual – suggests that while upper-class women may have had access to resources, land, cattle and money were generally controlled by men. ii. The inscription indicates that Prabhavati had access to land, which she then granted to people iii. This may have been because she was a queen and her situation was therefore exceptional. iv. It is also possible that the provisions of legal texts were not uniformly implemented.	3
23.	The Brahmanas considered some social categories as “untouchable”. They were primarily connected with the performance of rituals which they considered as pure. • So they avoided taking food from ‘untouchables’. • Some activities were regarded as “polluting” • These included handling corpses and dead animals. Those who performed such tasks were known as chandalas. They were placed at the very bottom of the social hierarchy. Touching and seeing them was • regarded as “polluting “by the Brahmanas. The Manusmriti laid down	3

	the duties of the chandalas.● They had to live outside the village, use discarded utensils, and wear clothes of the dead and● ornaments of iron. They could not walk 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.	
24.	Attitude towards caste According to some historians, the Alvares and the Nayanars started a movement of protest against the caste system and the Brahmanas and attempted to reform the system. The devotees came from the different social backgrounds such as artisans, cultivators and even from the caste that were considered “untouchable”	3
25.	The accounts of foreign travellers about the city of Vijayanagara. i. Colonel Colin Mackenzie-The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. An employee of the English East India Company, he prepared the first survey map of the site. ii. Abdur Razzaq noted that fortification between the first, second and the third walls there are cultivated fields, gardens and houses iii. Domingo Paes observed: “From the first circuit of fortification the city there is a great distance, in which are fields in which they sow rice and have many gardens and much water, in which water comes from two lakes. iv. The sixteenth-century Portuguese traveller Barbosa described the houses of ordinary people, which have not survived: “The other houses of the people are thatched, but nonetheless well-built and arranged according to occupations, in long streets with many open places	3
26.	Demands of the 1857 rebels from the British govt. i. Rebels wanted an appeal unity of all the section of the population irrespective of cast. creed and religion ii. They rejected Firangi raj in condemned British for the annexation they carried in the treaties they had broken, like in Awadh, Delhi , Kanpur etc. iii. The rebels tried to establish some kind of structure of authority and administration in the above mentioned areas. iv. Zamindars wanted absolute rule in their own zamindari. v. Merchants wanted reduction in the taxation, postages, tolls, etc. vi. Military and Public servants wanted all the post of dignity with adequate salaries. vii. Sepoyes were against the new cartridges and muskets which had arrived from India viii. Any other relevant point	3
27.	Many like K.Santhanam felt that giving more and more powers to the centre could not make it effective. If the Centre was overburdened with responsibilities it would not be able to function effectively .By transferring some of its powers to the states the Centre could in fact be strengthened.	3

	<p>Moreover the proposed financial allocation of powers would impoverish the provinces since most taxes were to be given to the centre.</p>	
28.	<p>Harappan script is not helpful in understanding the Harappan civilization. The script remains undeciphered till date. Material remains help the archaeologists to reconstruct Harappan life. Organic material such as cloth, leather, wood and reeds generally decomposed while stone, burnt clay, metal etc. survive. Materials such as pottery, tools, ornaments, and house hold objects are available. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds. The second, and most complicated, is in terms of function: archaeologists have to decide whether, for instance, an artifact is a tool or an ornament, or both, or something meant for ritual use. An understanding of the function of an artefact is often shaped by its resemblance with present-day things—beads, querns, stone blades and pots are obvious examples. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found. Whether it was found in a house, in a drain, grave or in a kiln. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.</p> <p style="text-align: center;">Or</p> <p>Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds. One simple principle of classification is in terms of material, such as stone, clay, metal, bone, ivory, etc. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use. An understanding of the function of an artefact is often shaped by its resemblance with present-day things – beads, querns, stone blades and pots are obvious examples. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found: was it found in a house, in a drain, in a grave, in a kiln? Sometimes, archaeologists have to take recourse to indirect evidence. For instance, though there are traces of cotton at some Harappan sites, to find out about clothing we have to depend on indirect evidence including depictions in sculpture. Archaeologists have to develop frames of reference. We have seen that the first Harappan seal that was found could not be understood till archaeologists had a context in which to place it – both in terms of the cultural sequence in which it was found, and in terms of a comparison with finds in Mesopotamia.</p>	8

29.	<p>Role of zamindars during the Mughal period i. Landed proprietors enjoyed social and economic privileges ii. Elevated status as they performed khidmat for the state. iii. Held extensive personal lands as milkiyat. They could sell, mortgage that land. iv. Collect revenue on behalf of the state. v. They controlled military resources also. vi. Had fortresses and armed contingent. vii. Were upper caste brahmins and had full control over village society. viii. The dispossession of weaker people was a way of expanding zamindari. ix. Few lower caste also entered into zamindari x. Rajputs and jats adopted various strategies to consolidate power in north India. xi. Zamindars spearheaded the colonization of agricultural lands and helped in settling cultivators. xii. The buying and selling of zamindari accelerated the process of monetization in the countryside xiii. In few cases zamindars came to be an exploitative class on peasantry section To be assessed as a whole.</p> <p style="text-align: center;">OR</p> <p>Role of Mughal Panchayats i. The village panchayat was an assembly of elders, with hereditary rights ii. In mixed-caste villages, the panchayat was usually a heterogeneous body iii. The panchayat was headed by a headman known as muqaddam or mandal. , chosen through the consensus of the elders and zamindar iv. Headmen held office as long as they enjoyed the confidence of the village elders. v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari vi. The panchayat derived its funds from common financial pool. vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds. viii. They ensured conduct of the members of the village community. ix. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community. x. Caste or jati in the village had its own jati panchayat. xi. In Rajasthan, Jati Panchayats arbitrated civil disputes between members of different castes. xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation</p>	8
30.	<p>Non-cooperation movement i. Protest against Rowlett act, Jallianwala Bagh massacre, Khilafat movement for Swaraj and against the Govt. of India Act 1919 iii. Knitted a popular movement through Hindu Muslims participated together against the colonial power. iv. Swadeshi and boycott movement became popular v. People defied laws vi. Tribal people violated forest laws. vii. Traders, farmers, workers joined in the movement viii. Non-cooperation with the colonial power ix. He became people's leader by entailed renunciation and self-discipline x. Gandhiji emerged as undisputed leader xi. Shaken the foundation of British power. xii. It was a training for self-rule</p> <p style="text-align: center;">or</p>	8

	<p>After the failure of the Cripps Mission, Quit India Movement was launched in August 1942, by Mahatma Gandhi. It was the third major movement against the British rule</p> <p>Gandhiji and other important leaders were arrested and jailed. The movement went into the hands of younger leaders. They organized strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the congress such as Jayaprakash Narayan. Independent governments were proclaimed in several districts, such as Satara in the west and Midnapur in the east. Quit India was genuinely a mass movement, bringing in to its ambit hundreds of thousands of ordinary Indians. It especially energized the youth who, in very large numbers, left their colleges to go to jail. In 1943, some of the younger leaders in the Satara district of Maharashtra set up parallel government (pratisarkar), with volunteer corps (sebadals) and village units (tufan dals). They ran people's courts and organized constructive work</p>	
31.	<p>Rules for monks and nuns</p> <p>Ans. (31.1)</p> <p>(i). Blanket was made by a bhikkhu, it was to be kept for at least six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether he has disposed of the first, then – unless he has been authorised by the bhikkhus – it is to be forfeited and confessed</p> <p>(ii). They had to set out bedding in lodging</p> <p>Ans (31.2)</p> <p>(i). Part of the ruler of Buddhist monastery.</p> <p>(ii). It was based on compassions for fellow beings.</p> <p>Ans (31.3)</p> <p>(i). World is temporary</p> <p>(ii). World is full of Shakha</p> <p>(iii). Good karma to escape from rebirth</p> <p>(iv). Right actions to escape from ego</p> <p>(v). To live simple life</p> <p>(vi). Not to be selfish</p> <p>(vii). Be compassionate and generous</p> <p>(viii). To speak truth.</p>	4
32.	<p>1. The highest caste was the Brahmana and as the Brahman was only another name for the force called nature, and the head was the highest part of the ... body, the Brahmana are the choice part of the whole genus.</p>	4

	<p>Therefore the Hindus considered them as the very best of mankind. ii. The next caste was the Kshatriya, who was created, as they say, from the shoulders and hands of Brahman. Their degree was not much below that of the Brahmana. iii. After them follow the Vaishya, who were created from the thigh of Brahman iv. Shudra, who were created from his feet ... Between the latter two classes there is no very great distance</p> <p>2 As social pollution. Based on exploitation ii. Created out of the Brahman/ nature iii Differential treatment</p> <p>3. He considered the caste system contrary to the law of nature as god has created everyone equal and this system was not prevalent in the western society. He considered it as social pollution</p>	
33.	<p>1.Gandhi feared that he would not be allowed to reach Dandi and would be arrested on the way</p> <p>2.He felt that the Government should be congratulated because it could have arrested all the satyagrahis and prevented them from reaching Dandi .They deserve to be Congratulated for not doing so.</p> <p>3.The Salt March was significant as it brought Mahatma Gandhi to World attention .it was the first nationalist activity in which women participated in large numbers .Moreover the Salt March highlighted the Intensity of Nationalist sentiments and made the British realize that their days were numbered and they would have to develop some power to the Indians.</p>	4

MODEL PAPER :

General instructions:

1. Question paper comprises five sections – A, B, C,D and E. There are 34 questions in the question paper. All questions are compulsory.
2. Section A: Questions 1 to 21 are Mcqs of 1 mark each.
3. Section B: Question no. 22 to 27 are short answer type questions, carrying 3 marks each. Answer to each question should not exceed 60 to 80 words.
4. Section C: Question no. 28 to30 are log type questions, carrying 5 marks each. Answer to each question should not exceed 300 to 350 words.
5. Section D: Question no. 31 to 33 are source based questions, with 3 sub questions and are of 4 marks each.
6. Section E: Question no. 34 is map based, carrying 5 marks that includes identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However an internal choice has been provided in few questions. Only one of the choices in such questions has to be attempted.
8. In addition to this separate instructions are given with each section and question, wherever necessary.

Time – 3 Hours.

Max. Marks – 80

SECTION A

1*21=21

1. Which of the following statements is correct regarding Al-Biruni’s Kitab-ul-Hind? (1)
 - a) It is in Persian language.
 - b) It is divided into 100 chapters.
 - c) It is divided into several subjects like religion, philosophy, festivals, etc.
 - d) He used such a language which was not easily understandable by the other locals.
2. Vijayanagara city was situated between which of the following rivers? (1)
 - a) Krishna in North and Tungabhadra in South.
 - b) Krishna in South and Cauvery in North.
 - c) Tungabhadra in North and Krishna in South.
 - d) Kaveri in North and Tungabhadra in South.
3. Match the following: (1)

List 1	List 2
A. 1921	1. MS Vats beings excavation of Harappa.
B. 1925	2. Excavation begins at Mohenjodaro.

C. 1955

3. SR Rao begins excavations at Lothal.

D.1986

4. American team begins excavations at Harappa

Codes:

A B C D

a)1, 2, 3, 4

b) 4, 3, 2, 1

c)1, 4, 3, 2

d)2, 1, 4, 3

4. Choose the correct option.

The lost Harappan civilisation was discovered in 1921 by this archaeologist.

(1)

a) RD Banerji.

b) Alexander Cunningham.

c) DR Sahni.

d) SR Rao.

5. From among the following, choose the place in which Mangal Pandey was hanged on 29th March, 1857.

(1)

a) Meerut.

b) Barrackpore.

c) Berham.

d) Kanpur.

6. Identify the image and write its name.

(1)



a) Lotus Mahal.

b) Mahanavami Dibba.

c) Diwan-e Khas.

d) Palace of Krishnadeva Raya.

7. Given below are two statements, one is labelled as Assertion (A) and the other labelled as Reason (R). (1)

Assertion (A) The great epic Mahabharata is the work of not one but several authors at different time periods.

Reason (R) Historians suggest, the didactic sections of epic were probably added later.

Codes:

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

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

c) A is true but R is false.

d) A is false but R is true.

8. Who travelled through Rajmahal hills in 19th century? (1)

a) Buchanan.

b) William.

c) Cleveland.

d) Ricardo.

9. Which among the following was/were the features of Harappan civilisation. (1)

a) Town planning.

b) Citadel or lower town.

c) Drainage system.

d) All of these.

10. Shakas, who came from Central Asia where regarded by the Brahmanas as: (1)

a) Aryans.

b) Daasas.

c) Mlechchhas.

d) Untouchables.

11. Identify the dynasty who followed the system of endogamy. (1)

- a) Mauryas.
- b) Pandavas.
- c) Pallavas.
- d) Satavahanas.

12. Arrange the following events in chronological order. (1)

- 1. Composition of Triapitakas.
- 2. Composition of Charak and Sushruta Samhita.
- 3. Compilation of Puranas.
- 4. Composition of Ramayana.

Codes:

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

13. Complete the following analogy with the help of given options.

Karaikkal Amaiyyar: Shiva, Andal: ? (1)

- a) Vishnu.
- b) Bramha.
- c) Agni
- d) Shakti.

14. Consider the following statements regarding revolt of 1857 and choose the correct option. (1)

- 1. Mughal Emperor Bahadur Shah was declared as the leader of sepoy
- 2 There was no participation of common people.
- 3. Moneylenders and the rich were attacked.

Codes:

- a) 1 and 2.

b) 2 and 3.

c) 1 and 3.

d) 1, 2 and 3.

15. identify the incorrectly matched pair.

a) Halalkhoran – Scavengers

b) Mallahzadas – Sons of boatmen

c) Jins-i-kamil – Peasants

d) Agricultural labourers – Majur

16. Identify the famous temple from the description given below.

* while inscriptions suggest that the earliest shrine dated on the 9th – 10th centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.

* The hall in the front of the main shrine was build by Krishnadeva Raya to mark his accession.this was decorated with delicately carved pillars.

a) Gangaikonda cholapuram temple

b) Brihadeshwara temple

c) Virupaksha temple

d) Vittala temple

17. Identify the correctly matched pair.

a) Cuthcheries – court of Zamindars

b) Amlah – Office of zaindars

c) Mandals – Village headmen

d) All of the above

18. Who made an aggressive plea that Hindi can be used as the language of constitution – making ?

a) RV Dhulekar

b)TA Ramalingam Chettair

c) Shankarrao deo

d) Ms G Durgabai

19. Given below are two statements, one labelled as assertion (A) and other labelled as reason (R)

Assertion (A) Cripps mission failed in its aim.

Reason (R) Congress demanded to appoint an Indian as defence member to help British in war.

Codes

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

20) Who among the following was active in underground resistance during Quit India Movement?

- a) Jawaharlal Nehru
- b) Jaya Prakash Narayan
- c) Subhash Chandra Bose
- d) Dr Rajendra Prasad

21) Shaikh Nizamuddin's Hospice comprised several small rooms and a big hall known as.....

- a) Jama'at Khana
- b) Langar
- c) Qalandars
- d) Ziyarat

Section B

(3*6=18)

(Short answer type questions)

22. What are the most important contributions of Mahatma Gandhi in the political sphere of India?

23. Critically examine the Deccan riots commission report.

24. Give a brief description of Megasthenes. What does Megasthenes tell about the administration of Mauryan Empire?

25. Who were Lingayats? Explain their contribution in the social and religious field.

OR

Discuss the role of women devotees in the Bhakti Movement with the help of suitable examples.

26. Examine the role of women in agrarian society during 16th and 17th century in the Mughal Empire.

27. Discuss the rules of marriage that were prevalent in early societies between 600 BCE to 600 CE.

OR

Write a short note on ideal occupations as mentioned in Dharmasutras.

SECTION C (8*3=24)

(Long answer type questions)

28. Describe the contributions of John Marshall, Director general of the ASI (Archaeological Survey of India) to India archaeology.

OR

How does the architectural features of Mohenjodaro indicate to town planning?

29. Briefly explain the different types of buildings situated in the royal centre. What do you think was the significance of the rituals associated with the Mahanavami Dibba?

OR

The writing of Portuguese travellers has greatly helped in reconstruction of history of Vijayanagara city. In this regard, highlight the aspects observed by the Duarte Barbosa and Domingo Paes on urban core and Mahanavami Dibba of the Vijayanagara Empire respectively.

30. Examine the repressive measures adopted by British to subdue the rebels of 1857.

OR

Elucidate how Hindu – Muslim unity was watershed event in 1857 revolt?

SECTION D (4*3=12)

(Source based questions)

31. Read the following source regarding Quit India carefully and answer the questions that follow.

After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his 3rd major movement against British rule. This was the "Quit India" campaign, which began in August 1942. Although Gandhi ji was jailed at once, younger activists organised strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the Congress, such as Jaya Prakash Narayan. In several districts, such as Satara in the west and Medinipur in the East, "independent" governments were proclaimed. The British responded with much force, yet it took more than a year to suppress the rebellion.

"Quit India" was genuinely a mass movement, bringing in to 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. However, while the Congress leaders languished in jail, Jinnah and his colleagues in the Muslim League worked patiently at expanding their influence. It was in the years

that the league began to make a mark in the Punjab and Sind, provinces where it had previously had scarcely any presence.

(1) What was the role of Muslim league in the Indian movement?

(2) Discuss the role of youth in the Indian movement.

(3) Why was the Indian movement a genuinely mass movement?

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

A Demon

This is an excerpt from a poem by Karaikkal Ammaiyar in which he described herself The female pey (Demoness) with bulging veins, protruding eyes, white teeth and shrunken stomach and red haired and jutting teeth lengthly 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 in all eight directions, and with cool limbs.

1. Who is the author of this excerpt and what is it about?

2. How did the author describe herself in the poem?

3. What did author try to convey through the poem?

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

The importance of boundaries

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

1. Why do the controversies of boundaries arise?

2. Suggest the ways to solve the boundary problems.

3. Explain with example any such problem being faced by India today.

Section E

(Map based question)

34. A. Locate and label the following places on the map of India.

1. Thanjavur

2. Bijapur

3. Place where salt march was held.

OR

Place from where quite India movement started.

B. On giving political map of India, two main centres of the 1857 revolt have been marked 1 and 2. Write their names.

KENDRIYA VIDYALAYA SANGATHAN, CHENNAI REGION

PRE BOARD EXAMINATION/ प्रीबोर्ड परीक्षा

कक्षा / CLASS – XII इतिहास/ HISTORY

MAX.MARKS :80

अधिकतम अंक: 80

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wherever necessary.

सामान्य निर्देश:


1. प्रश्न पत्र में पांच खंड – क, ख, ग,
2. और । प्रश्न पत्र में 34 प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।
3. खंड – प्रश्न 1 से 21 प्रत्येक के 1 अंक के एमसीक्यू हैं।
4. खंड बी – प्रश्न संख्या। 22 से 27 लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक में 3 अंक हैं। प्रत्येक प्रश्न का उत्तर
5. 60-80 शब्दों से अधिक नहीं होना चाहिए।
6. खंड सी - प्रश्न संख्या 28 से 30 दीर्घ उत्तरीय प्रश्न हैं, प्रत्येक में 8 अंक हैं। प्रत्येक प्रश्न का उत्तर 300-350
7. शब्दों से अधिक नहीं होना चाहिए।
8. खंड डी - प्रश्न संख्या 31 से 33 स्रोत आधारित प्रश्न हैं जिनमें तीन उप प्रश्न हैं और प्रत्येक के 4 अंक हैं।
9. खंड ई - प्रश्न संख्या। 34 नक्शा आधारित है, जिसमें 5 अंक हैं जिसमें महत्वपूर्ण परीक्षण वस्तुओं की
10. पहचान और स्थान शामिल है। मानचित्र को उत्तर पुस्तिका के साथ संलग्न करें।
11. प्रश्न पत्र में कोई समग्र विकल्प नहीं है। हालांकि, कुछ प्रश्नों में आंतरिक विकल्प प्रदान किया गया है।
ऐसे
12. प्रश्नों में से केवल एक विकल्प का प्रयास करना है।
13. इसके अलावा, जहां आवश्यक हो, प्रत्येक अनुभाग और प्रश्न के साथ अलग-अलग निर्देश दिए गए हैं।

Q.no	SECTION A 1X21=21	
01.	<p>Be lamps unto yourselves as all of you must work out your own liberation". Identify the essence of the words of Buddha from the options given below: a. One should connect to inner being b. One should live life of Brahmacharya c. One should focus and express feelings d. One should spread religion everywhere</p> <p>अपने लिए दीपक बनो, जैसा तुम सब को अपना ही करना है मुक्ति"।</p> <p>नीचे दिए गए विकल्पों में से बुद्ध के शब्दों के सार को पहचानें: एक। व्यक्ति को आंतरिक अस्तित्व से जुड़ना चाहिए</p>	1

	<p>बी। ब्रह्मचर्य का जीवन जीना चाहिए</p> <p>सी। व्यक्ति को ध्यान केंद्रित करना चाहिए और भावनाओं को व्यक्त करना चाहिए</p> <p>डी। हर जगह धर्म फैलाना चाहिए</p>	
2.	<p>Name the author of the book 'The Story of Indian Archaeology'.</p> <p>A) R.N.Roy B) T.N.Ramaswamy C) S.N.Roy D) R.Ramaswamy</p> <p>'द स्टोरी ऑफ इंडियन आर्कियोलॉजी' पुस्तक के लेखक का नाम बताइए।</p> <ol style="list-style-type: none"> 1. आर.एन.रॉय 2. आर.एन.रॉय 3. एस.एन.रॉय 4. आर. रामास्वामी 	1
3.	<p>Which of the following is not one of the features of the Harappan writing?</p> <p>A) The Harappan script was pictographic and not alphabetical.</p> <p>B) It has been deciphered by James Prinsep.</p> <p>C) It had too many signs, somewhere between 375 and 400.</p> <p>D) The script was written from right to left.</p> <p>निम्नलिखित में से कौन हड़प्पा के लेखन की विशेषताओं में से एक नहीं है?</p> <ol style="list-style-type: none"> 1. हड़प्पा की लिपि चित्रात्मक थी न कि वर्णानुक्रम में। 2. इसे जेम्स प्रिंसेप ने डिक्रिप्ट किया है। 3. इसमें बहुत अधिक चिन्ह थे, कहीं 375 और 400 के बीच। 4. पटकथा दाएं से बाएं लिखी गई थी। 	1
4.	<p>Which one of the following statements is the correct explanation of 'Endogamy'?</p> <p>A. Marriage outside a kin group</p> <p>B. Marriage w kin group</p> <p>C. A woman having several husbands.</p> <p>D. A man having several wives</p> <p>निम्नलिखित में से कौन सा कथन की सही व्याख्या है</p> <p>'एंडोगैमी'?</p> <p>ए। एक रिश्तेदार समूह के बाहर विवाह</p> <p>बी विवाह डब्ल्यू परिजन समूह</p> <p>C. एक महिला जिसके कई पति हैं।</p> <p>D. एक आदमी जिसकी कई पत्नियाँ हैं</p>	1

5.	<p>Original story of Mahabharata was composed by:</p> <p>A) Brahmanas B) Kshatriyas C) Sutas D) none</p> <p>महाभारत की मूल कहानी किसके द्वारा रची गई थी:</p> <ol style="list-style-type: none"> 1. ब्राह्मण 2. क्षत्रिय 3. सूत 4. कोई नहीं 	1
6.	<p>Consider the following statements regarding the structure of the stupa.</p> <p>I) Harmika is a balcony - like structure that represented the abode of gods. II) A mast called the anda arose from the Harmika. III) A yashti was often surmounted by a chhatra or umbrella. IV) Yashti arose from the harmika.</p> <p>Which of the following statement is/are correct?</p> <p>स्तूप की संरचना के संबंध में निम्नलिखित कथनों पर विचार करें। हरमिका एक बालकनी जैसी संरचना है जो देवताओं के निवास का प्रतिनिधित्व करती है। हरमिका से अंडा नामक एक मस्तूल उत्पन्न हुआ। एक यष्टी को अक्सर छतरी या छतरी से पार किया जाता था। हरमिका से यष्टि उत्पन्न हुई। निम्नलिखित में से कौन सा/से कथन सही है/हैं?</p> <p>A) I,II,and III B) II,III,and IV C) I,IV D) I,III and IV</p>	1
7.	<p>The term 'nirguna bhakti' refers to :</p> <p>A) Worship of Vishnu C) image worship B) Worship of abstract form of God D) worship of Shiva</p> <p>'निर्गुण भक्ति' शब्द का अर्थ है:</p> <ol style="list-style-type: none"> 1. विष्णु की पूजा 2. मूर्ति पूजा 3. भगवान के अमूर्त रूप की पूजा 4. शिव की पूजा 	1

8.	<p>The most striking feature about the location of Vijayanagara is the natural basin formed by the river -----</p> <p>A) Narmada B) Yamuna C) Ganga D) Tungabhadra</p> <p>विजयनगर के स्थान के बारे में सबसे महत्वपूर्ण विशेषता नदी द्वारा निर्मित प्राकृतिक बेसिन है -----</p> <ol style="list-style-type: none"> 1. नर्मदा 2. यमुना 3. गंगा 4. तुंगभद्रा 	1
9.	<p>Give one purpose of writing Ain-I-Akbari.</p> <p>आइन-ए-अकबरी लिखने का एक उद्देश्य बताइए।</p>	1
10.	<p>Who among the following introduced permanent settlement in Bengal?</p> <p>A) Lord Dalhousie B) Lord Cornwallis C) Lord Irwin D) Lord Bentick</p> <p>निम्नलिखित में से किसने बंगाल में स्थायी बंदोबस्त की शुरुआत की?</p> <p>A) लॉर्ड डलहौजी B) लॉर्ड कार्नवालिस C) लॉर्ड इरविन D) लॉर्ड बेंटिक</p>	1
11.	<p>Who among the following was the President of the Constituent Assembly?</p> <p>A) Dr. B. R. Ambedkar B) Dr. Rajendra Prasad C) Sardar Vallabh Bhai Patel</p> <p>D) Jawahar Lal Nehru</p> <p>निम्नलिखित में से कौन संविधान सभा के अध्यक्ष थे?</p> <ol style="list-style-type: none"> 1. डॉ बीआर अंबेडकर 2. डॉ राजेंद्र प्रसाद 3. सरदार वल्लभ भाई पटेल 4. जवाहर लाल नेहरू 	1
12.	<p>Which of the following option is correct?</p> <p>A) Gandhiji started Quit India Mission in 1930</p> <p>B) He gave his first speech in Champaran</p> <p>C) Gandhiji was a radical nationalist</p> <p>D) Gandhiji considered G.K. Gokhale as his political mentor</p> <p>निम्नलिखित में से कौन सा विकल्प सही है?</p> <ol style="list-style-type: none"> 1. गांधी जी ने 1930 में भारत छोड़ो मिशन शुरू किया था 2. उन्होंने अपना पहला भाषण चंपारण में दिया था 3. गांधीजी एक कट्टरपंथी राष्ट्रवादी थे 4. गांधी जी जी के गोखले को अपना राजनीतिक गुरु मानते थे 	1

13.	<p>Identify the following image and write its name</p> <p>निम्नलिखित छवि को पहचानें और उसका नाम लिखें</p> 	1
<p>Instruction</p> <p><i>In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer. (14 to 18)</i></p> <ol style="list-style-type: none"> 1. Both Assertion (A) and Reason (R) are correct statements. 2. Both (A) and (R) are not correct. 3. (A) is correct, (R) is wrong statement. 4. (A) is wrong but (R) is correct statement. 		
14.	<p>Assertion : (A) Krishnadeva Raya 's rule was characterised by expansion and consolidation.</p> <p>Reason: (R) Krishna deva Raya belonged to the Tuluva dynasty.</p> <p>अभिकथन: (A) कृष्णदेव राय के शासन की विशेषता विस्तार और समेकन की थी।</p> <p>कारण: (R) कृष्ण देव राय तुलुव वंश के थे।</p>	1
15.	<p>Assertion : (A) Kabir says that different religions please their gods in different ways.</p> <p>Reason: (R) Gods are different and they need different forms of devotion.</p> <p>अभिकथन: (A) कबीर कहते हैं कि विभिन्न धर्म अलग-अलग तरीकों से अपने देवताओं को खुश करते हैं।</p> <p>कारण: (R) भगवान अलग हैं और उन्हें भक्ति के विभिन्न रूपों की आवश्यकता है।</p>	1
16.	<p>Assertion: (A) Within the sangha men and women were given equal status.</p> <p>Reason: (R) they had renounced their social status before joining the Sangha as bhikus and bhikunis.</p> <p>अभिकथन: (A) संघ के भीतर पुरुषों और महिलाओं को समान दर्जा दिया गया था।</p> <p>कारण: (R) उन्होंने संघ में भिक्षुओं और भिक्षुओं के रूप में शामिल होने से पहले अपनी सामाजिक स्थिति को त्याग दिया था।</p>	1

17.	Assertion: (A) women had no right to inherit family property. Reason:(R) women were allowed to retain the gift they received on the occasion of their marriage as stridhana. अभिकथन: (A) महिलाओं को पारिवारिक संपत्ति के वारिस का कोई अधिकार नहीं था। कारण: (R) महिलाओं को उनके विवाह के अवसर पर प्राप्त उपहार को स्त्रीधन के रूप में रखने की अनुमति थी।	1
18.	Which of the following statement is NOT correct? A) Ibn - batututa wrote a book 'Rihla'. B) He found paan and coconut quite common. C) He considered Indian cities as populated cities. D) He considered Indian postal system very efficient. निम्नलिखित में से कौन सा कथन सही नहीं है? 1. इब्न बतूता ने 'रिहला' नामक पुस्तक लिखी। 2. उन्हें पान और नारियल काफी सामान्य लगे। 3. वह भारतीय शहरों को आबादी वाले शहर मानते थे। 4. वह भारतीय डाक व्यवस्था को बहुत कुशल मानते थे।	1
19.	When was the constitution passed by the Constituent Assembly? संविधान सभा द्वारा संविधान कब पारित किया गया था?	1
20.	Dandi March brought forward _____ A) Non Cooperation Movement C) Civil Disobedience Movement B) Quit India Movement D) Rowlatt Satyagraha दांडी मार्च _____ को आगे लाया 1. असहयोग आंदोलन 2. सविनय अवज्ञा आंदोलन 3. भारत छोड़ो आंदोलन 4. रॉलेट सत्याग्रह	1
21.	Name the painter who painted in 'In Memoriam'. उस चित्रकार का नाम बताइए जिसने 'इन मेमोरियम' में चित्रकारी की।	1
SECTION B SHORT ANSWER TYPE QUESTIONS 6X3=18		
22.	Describe briefly what has been found in burials at the harappan sites. OR Describe three features of Harappan drainage system. संक्षेप में वर्णन करें कि हड़प्पा स्थलों पर कब्रों में क्या पाया गया है। or हड़प्पा जल निकासी प्रणाली की तीन विशेषताओं का वर्णन करें।	3
23.	Magadha was the most powerful Mahajanapada. Examine the statement. मगध सबसे शक्तिशाली महाजनपद था। कथन का परीक्षण करें।	3

24.	Describe the features of water resources of Vijayanagar empire. विजयनगर साम्राज्य के जल संसाधनों की विशेषताओं का वर्णन कीजिए	3
25.	The power of Jotedars were more effective than the Zamindars . justify with suitable examples. जोतदारों की शक्ति जमींदारों से अधिक प्रभावशाली थी। उपयुक्त उदाहरणों के साथ औचित्य सिद्ध कीजिए।	3
26.	How did the rebels in 1857 tried to materialise their vision of unity/ explain briefly. OR The rumours in 1857 began to make sense when seen in the context of the policies pursued by the british from late 1820s. justify with evidence. 1857 में विद्रोहियों ने किस प्रकार एकता के अपने दृष्टिकोण को साकार करने का प्रयास किया/ संक्षेप में व्याख्या की। or 1857 में अफवाहें तब समझ में आने लगीं जब उन्हें 1820 के दशक के अंत से अंग्रेजों द्वारा अपनाई गई नीतियों के संदर्भ में देखा गया। सबूत के साथ औचित्य।	3
27.	Explain any three ideals included in objective resolution. वस्तुनिष्ठ संकल्प में शामिल किन्हीं तीन आदर्शों की व्याख्या कीजिए।	3
SECTION C LONG ANSWER TYPE QUESTIONS 3 X 8=21		
28.	Describe the familial relationship observed during Mahabharata era. OR Describe the social implications of access to Resources during Mahabharata period. महाभारत काल के दौरान देखे गए पारिवारिक संबंधों का वर्णन करें। या महाभारत काल के दौरान संसाधनों तक पहुंच के सामाजिक निहितार्थों का वर्णन करें।	8
29.	Explain how the coming of Gandhiji broadened the base of the Indian National Movement. OR There are many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement. Justify the statement with suitable examples. बताएं कि गांधीजी के आने से भारतीय राष्ट्रीय आंदोलन का आधार कैसे विस्तृत हुआ। or कई अलग-अलग प्रकार के स्रोत हैं जिनसे हम गांधीजी के राजनीतिक जीवन और राष्ट्रवादी आंदोलन के इतिहास का पुनर्निर्माण कर सकते हैं। उपयुक्त उदाहरणों के साथ कथन की पुष्टि कीजिए।	8

30.	<p>Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the state from the eighth to the eighteenth century.</p> <p style="text-align: center;">OR</p> <p>'the Lingayats challenged the idea of caste and the 'pollution' attributed to certain groups by Brahmanas'. critically examine the statement.</p> <p>आठवीं से अठारहवीं शताब्दी तक राज्य के साथ तमिलनाडु के अलवर और नयनार के संबंधों की पहचान करें।</p> <p style="text-align: center;">or</p> <p>'लिंगायतों ने जाति के विचार को चुनौती दी और 'प्रदूषण' के लिए ब्राह्मणों द्वारा कुछ समूहों को जिम्मेदार ठहराया। कथन का समालोचनात्मक परीक्षण कीजिए।</p>	8
<p>SECTION D</p> <p>SOURCE BASED QUESTIONS 3X4=12</p>		
31.	<p>Read the given passage carefully and answer the questions that follow:</p> <p>Just as the Buddhas 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.</p> <p>If the whole world and all its treasures were yours, you 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...</p> <p>Those who have enjoyed pleasures and renounced them, move about like the wind, and go where ever they please, unchecked like birds in their flight...</p> <p>A) Name the book from which this excerpt has been taken. 1</p> <p>B) What things a queen named Kamalavati said to persuade the king to renounce the world? 2</p> <p>C) What kind of life the queen desired to live? 1</p> <ol style="list-style-type: none"> 1. Life of a queen 2. Life of a nun 3. No desire for worldly life. 4. none <p>दिए गए गद्यांश को ध्यानपूर्वक पढ़िए और नीचे दिए गए प्रश्नों के उत्तर दीजिए:</p> <p>जिस तरह बुद्ध की शिक्षाओं को उनके अनुयायियों ने संकलित किया था, उसी तरह महावीर की शिक्षाओं को भी उनके शिष्यों ने दर्ज किया था। ये अक्सर कहानियों के रूप में होते थे, जो आम लोगों को आकर्षित कर सकते थे। यहाँ एक उदाहरण है, उत्तराध्यायन सुत्त के रूप में ज्ञात एक प्राकृत पाठ से, जिसमें वर्णन किया गया है कि कैसे कमलावती नाम की एक रानी ने अपने पति को दुनिया को त्यागने के लिए मनाने की कोशिश की।</p> <p>यदि सारा संसार और उसका सारा खजाना तुम्हारा होता, तो तुम संतुष्ट नहीं होते, और न ही यह सब तुम्हें बचा पाता। जब तुम मरोगे, हे राजा और सब कुछ पीछे छोड़ दो, केवल धम्म, और कुछ नहीं, तुम्हें बचाएगा। जिस प्रकार पंछी को पिंजरा पसंद नहीं है, उसी प्रकार मैं संसार को नापसंद करता हूँ। मैं बिना संतान के, बिना इच्छा के, बिना लाभ के, और बिना घृणा के नन के रूप में रहूँगी ...</p> <p>जिन लोगों ने सुखों का आनंद लिया है और उन्हें त्याग दिया है, वे हवा की तरह घूमते हैं, और जहां चाहें वहां जाते हैं, अपनी उड़ान में पक्षियों की तरह अनियंत्रित ...</p>	1+2+1 =4

	<ol style="list-style-type: none"> 1. उस पुस्तक का नाम बताइए जिससे यह अंश लिया गया है। 1 2. कमलावती नाम की एक रानी ने राजा को संसार त्यागने के लिए राजी करने के लिए क्या बातें कही? 2 3. रानी किस तरह का जीवन जीना चाहती थी? 1 <ol style="list-style-type: none"> 1. एक रानी का जीवन 2. एक नन का जीवन 3. सांसारिक जीवन की कामना। 4. कोई भी नहीं 	
33.	<p>Nehru admitted that most nationalist leaders had wanted a different kind of Constituent Assembly. It was also true, in a sense, that the British Government had a "hand in its birth", and it had attached certain conditions within which the Assembly had to function. "But," emphasised Nehru, "you must not ignore the source from which this Assembly derives its strength." Nehru added: Governments do not come into being by State Papers. Governments are, in fact the expression of the will of the people. We have met here today because of the strength of the people behind us and we shall go as far as the people – not of any party or group but the people as a whole – shall wish us to go. We should, therefore, always keep in mind the passions that lie in the hearts of the masses of the Indian people and try to fulfil them.</p> <ol style="list-style-type: none"> 1. The british government had a hand in its birth, signifies----- 1 2. According to Nehru what is the government? 1 3. Who's strength was behind the meeting of the constituent assembly? 2 <p>नेहरू ने स्वीकार किया कि अधिकांश राष्ट्रवादी नेता एक अलग तरह की संविधान सभा चाहते थे। यह भी सच था, एक मायने में, ब्रिटिश सरकार का "जन्म में हाथ" था, और उसने कुछ शर्तों को संलग्न किया था जिसके भीतर विधानसभा को कार्य करना था। "लेकिन," नेहरू ने जोर देकर कहा, "आपको उस स्रोत की उपेक्षा नहीं करनी चाहिए जिससे यह सभा अपनी ताकत प्राप्त करती है।" नेहरू ने आगे कहा: सरकारें राज्य के कागजात से अस्तित्व में नहीं आती हैं। सरकारें वास्तव में लोगों की इच्छा की अभिव्यक्ति हैं। हम आज यहां मिले हैं अपने पीछे के लोगों की ताकत के कारण और हम जहां तक जाना चाहेंगे - किसी पार्टी या समूह के नहीं बल्कि समग्र रूप से लोग - हमें जाने की इच्छा होगी। इसलिए हमें भारतीय जनता के दिलों में जो जुनून है उसे हमेशा ध्यान में रखना चाहिए और उसे पूरा करने का प्रयास करना चाहिए।</p> <ol style="list-style-type: none"> 1. इसके जन्म में ब्रिटिश सरकार का हाथ था, यह दर्शाता है----- 1 2. नेहरू के अनुसार सरकार क्या है? 1 3. संविधान सभा की बैठक के पीछे किसकी ताकत थी? 2 	1+1+2 =4
	SECTION E MAP QUESTION	
34.	<p>In the given outline map of india locate and mark the following places.</p> <ol style="list-style-type: none"> A. mature harappan site. B. a Buddhist site. C. any two centres of revolt of 1857. <p>भारत के दिए गए रूपरेखा मानचित्र में निम्नलिखित स्थानों को खोजें और चिह्नित करें।</p> <ol style="list-style-type: none"> A. परिपक्व हड़प्पा स्थल। 	

	B. एक बौद्ध स्थल। C. 1857 के विद्रोह के कोई दो केंद्र।	
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ANSWER KEY

1	a)one should connect to inner being	1
2	A.)S.N.Roy	1
3	A) harappan script was pictographic and not alphabetical.	1
4	B) marriage within a kin group	1
5	B) sutas	1
6	D) I,III,IV	1
7	B) worship of abstract form of god	1
8	D. Tunghabhadra	1
9	To describe land revenue system	1
10	A)Lord Cornwallis	1
11	B) Dr.Rajendra Prasad	1
12	D)Gandhiji considered G.K.Gokhale as his political mentor.	1
13	A)Karaikkal ammaiyaar.	1
14	A) both a and R are correct.	1
15	C) A is correct R is wrong.	1
16	A) both a and R are correct.	1
17	A) both a and R are correct.	1
18	B) paan and coconut r quite common.	1
19	26 nov 1949.	1
20	C) Civil Disobedience Movement	1
21	Joseph Noel.	1
22	Burials have been significant evidence to establish social differences within the Harappan society'. The dead were generally laid in pits. There were differences in the way the burial pit was made. In some cases, the hallowed out spaces were lined with bricks. However, whether these variations were an indication of social differences or not,	3

	<p>it is not yet established. Pottery ornaments, jewellery of both men and women have been found in some burials. But the Harappans did not believe in burying precious things with the dead. Dead laid in pits.</p> <p>Difference in the pits. hollow space lined with bricks. graves contained fine pottery, ornaments, jewellery. Any other relevant points</p> <p>Or</p> <p>Drainage System Mohenjodaro had carefully planned drainage system. The roads and the streets were laid out along an approximate 'grid' pattern, intersecting at right angles. It seems that streets with drains were laid out first and then houses built along them. Every house had its own bathroom paved with bricks, with drains connected through the walls, to the street drains. individual house drain join with main drain. Any other relevant points</p>	
23	<p>i) Magadha was a region where agriculture was productive.</p> <p>ii. The Ganga and its tributaries provided a means of cheap and convenient communication.</p> <p>iii. Iron mines were accessible and provided resources for tools and weapons.</p> <p>iv. Elephants, an important of the army, were found in forests in the region</p> <p>v. Ambitious kings, of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies</p> <p>Any other relevant points. Any three to explain</p>	3
24	<p>i. The natural basin of Vijayanagar was formed by the river Tungabhadra.</p> <p>ii. A number of streams flow down to the river from these rocky outcrops</p> <p>iii. Embankments were built along the streams to create reservoirs</p> <p>iv. Elaborate arrangements were made to store rainwater</p> <p>v. The most important tank was Kamalapuram tank.</p> <p>vi. One of the most prominent waterworks was the Hiriya canal.</p> <p>vii. The canal drew water from a dam across the Tungabhadra</p> <p>viii. Water resources irrigated the cultivated valley that separated the "Sacred Centre" from the "Urban Core".</p> <p>ix. Any other relevant point</p> <p>Any three points to be described</p>	3
25	<ul style="list-style-type: none"> ● The Jotedars controlled trade and commerce including money lending business at the local level. ● In order to weaken the Zamindars, Jotedars would mobilise ryots not to pay or delay payment towards land revenue. ● The Jotedars opposed the moves of Zamindars to increase the Jama of a village. ● The Jotedars lived in villages only. Hence they were in a better position to interact with and influence the peasants. ● Jotedars were rich and owned big areas of land under cultivation. ● Many a time they would buy estates of Zamindar. That would be auctioned due to failure to pay up land revenue <p>Any three /any other relevant points</p>	3
26	<p>proclamations made by the Muslim princes or in their names took care to address the sentiments of Hindus.</p> <p>The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.</p>	3

	<p>The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.</p> <p>The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir.</p> <p>British made attempts to create divisions between Hindus and Muslims. For example, in Bareilly in western Uttar Pradesh, in December 1857, the British spent? 50,000 to incite Hindu population against the Muslims but they failed.</p> <p>OR</p> <p>Introduction of new cartridge coated with fat of pig and cow. Christian missionaries .William Bentinck introduced reform movements,abolished sati, remarriage of widows. Any other relevant points.</p>	
27	<ul style="list-style-type: none"> • India was declared an independent sovereign republic. • Justice, equality and fraternity were assured to all the citizens of India. • Adequate safeguards were provided to minorities. It also referred to the well-being of the backward and depressed classes. • It was made an objective that India would combine the liberal ideas of democracy with the socialist idea of economic justice. • India would adopt that form of government which would be acceptable to its people. No imposition from the British would be acceptable by the people of India. • India would work for peace and human welfare <p>any other relevant points.</p>	3
28	<p>i) Families are usually parts of larger networks of people defined as relatives/ kinfolk.</p> <p>ii. People belonging to the same family share food, resources, work, and live together and perform rituals together.</p> <p>iii. Familial ties were often regarded as “natural” and based on blood</p> <p>iv. Rules about patriliney-The Mahabharata shows patriliney. It describes a feud over land and power between the Kauravas and the Pandavas</p> <p>v. Most ruling dynasties followed patrilineal with little variations</p> <p>vi. In very exceptional circumstances, women such as Prabhavati Gupta exercised power</p> <p>vii. Rules of marriage- There were two systems of marriage- Endogamy and Exogamy.</p> <p>viii. Marriages-Girls were married at the “right” time and to the “right” person.</p> <p>ix. Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.</p> <p>x. There are three types of marriage- Monogamy, polygamy or Polyandry</p> <p>Or</p> <p>i. Gendered access to property-. According to the Dharmashastras the paternal estate was to be divided equally amongst sons after the death of the Father, with a special share for the eldest.</p> <p>ii. Women could not claim a share of these resources.</p>	8

	<p>iii. Women were allowed to retain stridhana</p> <p>iv. This could be inherited by their children, without the husband having any claim on it.</p> <p>v. Wealthy women such as the Vakataka queen Prabhavati Gupta had property including lands.</p> <p>vi. Epigraphic and textual evidences suggest that upper-class women had access to resources, land, cattle and money.</p>	
29	<p>.Coming of Gandhi has broadened the base of Indian National Movement-gandhi returned in January 1915 non-violence satyagraha, sympathy for the poor,communal harmony.Indian rural people involvement in the national movement.he felt Indian national movement was confined in urban areas only. So all his movements focused on mass participation. Not to cooperate to the british government.he opposed to color discrimination and caste system.Gandhi believed in simple living and high thinking. He identified with the common people.</p> <p>OR</p> <p>Different sources like private letters and autobiographies to whom it was written and who has replied.</p> <p>Autobiographies depict life story of that individual.</p> <p>Individual letters written by great leaders Dr.Rajendra prasad, Jawahar lal Nehru. They are authentic and important source of history.it conveys the language style,message.</p>	8
30	<ul style="list-style-type: none"> ● The early Bhakti Movement was led by Alvars and Nayanars. ● .It was the period of the 6th Century. ● Alvars are those who were disciples of Vishnu and Nayanars were those who claimed themselves the followers of Lord Shiva. They travelled place to place and would sing devotional songs in Tamil in the name of Shiva or Vishnu as the case may be. ● Apart from being a religious movement, it was a social movement too. ● Many historians are of the view that Alvars and Nayanars gave a blow to the caste system and Brahminism. ● This is corroborated by the fact that the movement was open to people from diverse background. ● The Bhaktas came from the castes of Brahmin to artisans to even those that were considered untouchables.. <p>OR</p> <ul style="list-style-type: none"> ● Lingayats -emerged in 12th century. ● Founder basavanna, virashaiva , karnataka.worshipped shiva in linga form.wearer of linga. ● they challenged the idea of caste and pollution ● They did not accept theory of rebirth.had large followers in large number among marginalised /common group of people.do not believe on rituals ● Vira shaivas also attacked some evil practices. <p>Any other relevant points</p>	8
31	<p>A) uttaradhyayana</p> <p>B) to leave all the worldly things and to follow dhamma alone.</p> <p>C) Life of a nun.</p>	4
32	<p>A. The instruction was that Ibn Battuta should dictate an account of the cities he had seen in his travel.</p> <p>B. Authors interest was aroused.</p> <p>C. Ibn Juzayi.</p>	4

33	A) britishpolicy and their rulehad its influence/impact in the framing the constitution. B) According to Nehru the Government did not come out of state papers but of the strength of people. C)The peoples strength is behind the constitutent assembly meeting.	4
34	map a. dholavira. B. bhodh gaya. C. meerut, Delhi,Jhansi (any)	4
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