

QUESTION BANK HISTORY (5 MARKS)

BRICKS, BEADS AND BONES THE HARAPPAN CIVILISATION

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Q1. How do archaeologists trace socio-economic differences in Harappan society?

- ANS. 1.** By studying artefacts of the Harappans such as seal, houses, pots, ornaments and tools etc.
2. On the basis of evidences related with different occupations the archaeologists (or that the people of different occupations or of different socio-economic positions) used to live in the Harappan cities.
 3. Archaeologists study burials to find out social or economic differences.
- At burials in Harappan sites the dead were generally laid in pits
4. Sometimes, there were differences in the way the burial pit was made in some instances, the hollowed-out spaces were lined with bricks.
 5. Some grave contain fine pottery and ornaments and jewellery. We can conclude that these graves belong to higher people of society or having better economic position.

Q2. Would you agree that the drainage system in Harappan cities indicates town planning? Give reasons for your answer.

ANS. Yes, I agree that the drainage system in Harappan cities indicates town planning. We will give the following reasons for my answers:

- i) The drainage system required planning as well. It appears that the streets were laid first, along which houses were built and drains laid.
- ii) If domestic waste water had to flow into the street drains, it meant that every house needed to have at least one wall along a street.
- iii) The plan of the streets were laid out along an approximate 'grid' pattern, intersecting at right angles.
- iv) Consider something else, once the platforms were in place, all building activities within the city was restricted to a fixed area on settlement was planned from the outset.
- v) There are other signs of planning. Bricks whether sun dried or baked, were of a standardized ratio, where the length and breadth were four times and twice the height respectively. These were used at all Harappan settlements.

Q3. List the materials used to make beads in the Harappan Civilisation.

- i) **ANS.** Materials used for making of beads by the Harappans: Beads making was main occupation of the people of the Harappans Chanhudaro was a well-known centre of bead making.
- ii) The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz, steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

Q4. What kind of cities did Harappans have?

- i) The Harappans had planned cities.
- ii) Most cities were divided into two parts- The upper part(citadel) and lower part (lower town).
- iii) Streets of the cities cut each other at right angles.
- iv) The cities had proper town-planning of houses, roads etc.

- v) The cities of this culture were surrounded by wall and have citadel.
- vi) The town of Dholavira is divided into three parts instead of two as is common feature of this civilization.

Q5. Write a brief not on the Harappan religion.

- i) The Harappan people were idol worshippers.
- ii) They worshipped earth as mother goddess. Their male-deity was proto-type of Lord Siva.
- iii) The Great Bath at Mohenjodaro was used for religious purpose.
- iv)The peepal tree was also worshipped.
- v) The people worship humped bull, snake and other animals.

KINGS, FARMERS AND TOWNS EARLY STATES AND ECONOMIES

Q6. What were the teachings of Ashoka?

- i) Ashoka taught people to live and let live.
- ii) He emphasized compassion towards animals and proper behaviour towards relatives.
- iii) His teaching were meant to strengthen the institution of family and the existing social classes.
- iv)He held that if the people behaved well they would attain heaven
- v) He never said that they would attain nirvana
- vi)Ashoka’s teaching were thus intended to maintain the existing social order on the basis of tolerance

Q7. “The Gupta Kings enjoyed large number of powers”. Discuss .

- i) The Gupta Kings enjoyed a large number of powers. Those powers covered the political, Administrative ,military and judicial field .
- ii) Very often they were their own commanders-in-chief.
- iii) Samudragupta, Chandragupta-II and Skanda Gupta personally led their armies in the wars.
- iv)The Gupta Kings appointed all the governors and important military and civil officers.
- v) The governors and their officers had to work under the control and guidance of the king.
- vi)All land in the country was the property of the king who could give away the same to anybody he pleased.

Q8. Describe how Magadha became the most powerful Mahajanpada.

ANS.Between the 6th and 4th centuries BCE. Magadha (in present-day Bihar) became the most powerful Mahajanpada. Modern historians explain this as a variety of ways.

- i) It was a region where agriculture was especially productive.
- ii) Besides, iron mines (in present-day Jharkhand), were accessible and provided resources for tools and weapons.
- iii) Elephants, an important component of the army, were found in forest in the region.
- iv)Moreover, the Ganga and its tributaries provided a means of cheap and convenient communication.
- v) Early Buddhist and Jain writers who wrote about Magadha attributed its power to the policies of a number of ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known.

Q9. Explain the Military administration of Asoka.

ANS.Chandragupta had an organized and strong army for the defence of his vast empire. The army consisted of 6,00,000 foot-soldiers,30.000horseriders,9,000 elephants and 8,000 chariots.

There was a thirty member committee to run the military administration which was sub-divided in following divisions:

i) Foot soldiers(infantry), (ii) Cavalry, (iii) Naval fleet, (iv) Chariots, (v) elephants, (vi) ordinance departments, (vii) suppliers department.

The soldiers received their salaries from the government treasury. In this way, Chandragupta's army was far more powerful and skilful than even Akbar's army.

Q10. Assess the significance of the Maurya Rule in the history of India.

ANS.Importance of the Maurya Rule:

The significance of the Maurya rule in the history of India as follows:

(a)Taxation: The Maurya period constitutes a land mark in the system of taxation in ancient India. Kautilya names many taxes to be collected from peasants, artisans and traders.

(b) Coins: It seems that the punch marked silver coins which carry the symbols of peacock, and the hill and crescent, formed the imperial currency of Mauryans.

(c)Art and Architecture: The Mauryans made the remarkable contribution to Art and Architecture. They introduced stone masonry on a wide scale. Megasthenes states that the Maurya palace at Patliputra was as splendid as that in the capital of Iran.

(d) Huge Buildings: Fragments of stone pillars and stupas indicating the existence of an eighty pillar hall has been discovered at Kumrahar on the outskirts of modern Patna.

(e)Polish work: The Polished pillars were set up throughout the country which shows that technical knowledge involved in their transport had spread far and wide.

(f)Organised Administrative Machinery and army: On the one hand Mauryan created for the first time a well organised state machinery which appeared in army in the heart of the empire. On the other hand conquest opened the doors for trading and missionary activities.

(g) Progress of Material culture: The Maurya period witnessed rapid development of material culture in the Gangetic plains. On account of easy access to the rich iron ores of south Bihar people use the more of iron implement.

KINSHIP, CASTE AND CLASS EARLY SOCIETIES

Q11. Mention one of the most challenging episodes in the Mahabharata.

ANS.One of the most ambitious projects of scholarship began in 1919 under the leadership of noted Indian Sanskritist V.S.Sukthankar. A team comprising a critical edition of Mahabharata.

Initially, it meant collecting Sanskrit manuscripts of the text written in the variety of scripts, from different parts of the country.

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

Ultimately, they select 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.

Q12. "According to the Shastras only Kshatriyas could be kings." Do you agree with this or not? Support your answer with evidences.

ANS.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 text 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.

Q13. Explain why patriliney may have been particularly important among elite families

ANS.Yes, patriliney have been important to elite family for example; in Mahabharata also mentioned that after the battle the succession on the basis patriliney 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.

Under patriliney, sons could claim the resources (including throne in the case of kings) of their fathers, when the latter died.

Sometimes there were no sons, in some situations brother succeeded one another.

The concern with patriliney was not unique to ruling families, It is evident in mantras in rural texts such as Rig veda.

Q14. How could man and women acquire wealth? On the basis of Manusmriti, briefly mention the means of acquiring wealth.

ANS.For men, the men the Manusmriti declares, there are seven means of acquiring wealth. These are: Inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people and six means for women: What was given in front of the fire(marriage) or the bridal procession, as a token of affection, and what she got from her brother, mother or father.

In addition, any subsequent gift and whatever her affectionate husband might give her.

Q15. What changes were noticed in education system during the Mahabharata age?

1. During Mahabharata age education was systematic and restricted. The Shudra did not enjoy the right of education.
2. During Mahabharata age education for all was not accepted by the so called and considered upper classes of Indian society. Only Dvij or twice born- so called because of upanayan ceremony, were entitled to get education.
3. The education was imparted at the home of teachers who were Brahmanas. It continued for a number of years. It was oral and student learnt by heart or they ratted the chapters.
4. There were some wandering teachers who went round from place to place, teaching and preaching. Meeting of learned scholars were held frequently.

There were many women scholars too. Two famous names of women scholars found in literature are

Gargi and Maitrey. **Click here for Study Materials for class XII/X**

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THINKERS, BELIFS AND BUILDINGS CULTURAL DEVELOPMENTS

Q16. Who was Shahjehan Begum? What she has written in the autobiography about Sanchi?

ANS.Introduction: Shahjehan Begum was Nawab of Bhopal, who ruled from 1868 to 1901.

A glimpse of Sanchi according to autobiography of Shahjehan Begum.

She has written in 19th century about Sanchi in her autobiography. The main points of monument are given below:

The most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera a small village under the brow of a hill some 20 miles north east of Bhopal which we visited yesterday.

We inspected the stones sculpture 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 drawing 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.

Q17. Why do you think men and women joined the Sangha?

ANS.I think man and women joined the Sangha to study Buddhism and its texts more systematically and regularly. They wanted to become teachers of the dharma.

These Sanghas were good place to lead simple life in required environment they desired to process only the essential requisites for survival food collected once a day from those to whom they taught the dharma.

Q18. How did Sanchi survive but not Amaravati?

ANS.Perhaps Amaravati was discovered too soon, before scholars had learnt to value what had been found, and respect the need to preserve things where they were found instead of removing them from the site.

When Sanchi was discovered in 1818 three of its four gateway were still standing the fourth was lying on the spot where it had fallen and mould was in good condition.

Even so suggestions for removal of the gateway to both Paris and London were made

Finally a number of factor need to keep Sanchi as it was and so it stands where as Mahachaitya at Amaravati is now just an insignificant little mound totally denuded of its former glory.

Q19. Write a short note on lingayats or the virsaiva.

ANS.Lingayats or the virsaiva was the most prominent sect of saivism in south India.

They were influence by the teaching of Ramanujam as well as sankaracharya

They worshipped linga and Nandin Basav, the Prime Minister of Kalchuri King.

Bijjal was a great saint of this sect. He attached great importance to bhakti, truth, morality and cleanliness.

The Lingayats believed that Siva is the Supreme God.

They worshipped only Lord Shiva and the Guru. Lingayats are also known as Janagam.

Q20. Discuss the causes for the spread for the spread of Buddhism.

(a)Buddhism made a kind of revolution in the history of Indian religions by not recognizing the existence of God and soul of man.

(b) Early Buddhism was not enmeshed in the clap-trap of philosophical discussion, it appealed to the common people.

(c)As it attacked the fundamental of Varna system, It particularly won the support of lower orders. Women and men were taken into the orders. Women and men were taken into the Buddhist order without any consideration of caste.

(d) The people of Magadha readily accepted Buddhism because they were looked down upon by the orthodox Brahmanas.

(e)The personality of Buddha and the methods of adopted by him to plea his religion helped the spread of Buddhism.

(f)Buddha tried to fright evil by goodness and hatred by love. He maintained peace and calm under difficult conditions, and tackled his opponents with wide and presence of mind.

(g) The use of Pali, the language of the common people also contributed to the spread of Buddhism.

THROUGH THE EYES OF TRAVELLERS PERCEPTIONS OF SOCIETY

Q21. Write a not on the Kitab-ul-Hind.

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

It is simple and lucid. It is a voluminous text, divided into 80 chapters on subjects such as religions and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weight and measures, iconography laws and metrology. Generally(through not always), Al-Biruni adopted a distinctive structure in each chapter beginning with a question, following this up with a description based on Sanskrit traditions, and concluding with a comparison with other cultures.

Q22. Discuss briefly the contribution of Shah Jahan in the field of architecture.

ANS. Building of Shah Jahan:

1. Among the Mughal emperors, Shah Jahan was the greatest builder. Due to widespread Peace in country and emperor's personal taste, this art got encouragement during his(Shah Jahan) reign. During his times, architecture had reached its zenith.
2. Shah Jahan built several monuments which are the relics of his age. According to Dr.R.P.Tripathi, "The Taj Mahal, the Moti Masjid, Shahjahanabad all these remind of the vastness of the Mughal empire and splendour of the reign of Shah Jahan even today.
3. To exhibit his greatness, Shah Jahan built a magnificent throne studded with gold and diamond jewels called Takht-i-Taus. In the palaces built in pre-Shah Jahan times, red sand stone was lavishly used but he also used white marble excessively.

Q23. Analyse the evidence for slavery provided by Ibn Battuta.

- i) According to foreign travelers slaves were openly sold in Indian markets like any other commodity, and were regularly exchanged as gifts. When Ibn Battuta reached Sind, he purchased "horse, camels and slaves" as gifts for Sultan Muhammad-bin-Tughlaq. When he reached Multan, he presented the governor with, "a slave and horse together with raisings and almonds". Muhammad-bin-Tughlaq, informs Ibn Battuta, was so happy with the sermon of a preacher named Nasiruddin that he gave him "a hundred thousand tankas (coins) and two hundred slaves".
- ii) It appears from Ibn Battuta's account that there was considerable differentiation among slaves. Some female slaves in the service of the Sultan were experts in music and dance, and Ibn Battuta enjoyed their performances at the wedding of the Sultan's sister. Female slaves were also employed by the Sultan to keep a watch on his nobles.
- iii) Slaves were generally used for domestic labour and Ibn Battuta found their services particularly indispensable for carrying women and men on palanquins or dola. The price of domestic labour, was very low and most families who could afford to do so kept at least one or two of them.

Q24. What were the elements of the practice of sati that drew the attention of Bernier?

ANS.The elements of practice of sati during the period of our study (AD 700 to 1700):

Contemporary European travelers and writers often highlighted the treatment of women as a crucial market of difference between Western and Eastern societies. Not surprisingly, Bernier chose the practice of sati for detailed description.

He noted that while some women seemed to embrace death cheerfully, others were forced to die. The child sati and description given by Bernier:

Here we are quoting the description given by Bernier about the child sati at the time of his visit to India. According to several historians this is perhaps one of the most poignant descriptions 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 towards the fatal spot, seated her on the wood, tied her hands and feet, let her 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

Q25. Write a short note on the system of varnas as described by Al-Biruni.

The system of varnas in India : The highest caste are the Bramanas, of whom the books of the Hindus tell us that they were created from the head of Brahma.

And as the Brahma is only another name for the force called.....body, the brahmanas are the choice part of the whole genus.

Therefore the Hindus consider them as the very best of mankind.
The next caste are the Kshatriyas, who were created, as they say, from the shoulders and hands of the Brahmanas Their degree is not much below that of the Brahmanas.
After them follow the Vaishya, who were created from the thigh of the Brahma.
The Shudra, who were created from his feet.

BHAKTI - SUFI TRADITIONS

Q26 What do you mean by the term integration of cults? Explain with example.

ANS. (A) there were at least two processes at work. One was a process of disseminating Brahmanical ideas. This is exemplified by the composition, compilation and preservation of Puranic texts in simple Sanskrit verse.

(B) it is to be accessible to women and Shudras, who were generally excluded from Vedic learning.

(C) At the same time, there was a second process at work – that of the Brahmanas accepting and reworking the beliefs and practices of these and other social categories.

(D) One of the most striking examples of this process is evident at Puri, Orissa, where the principal deity was identified, by such instances of integration are evident amongst goddess cults as well

(E) Worship of the goddess, often simply in the form of a stone smeared with ochre, was evidently widespread

(F) These local deities were often incorporated within the Puranic framework by providing them with an identity as a wife of the principal male deities – sometimes they were equated with Lakshmi, the wife of Vishnu.

Q27 Mention the Features of the Alvars and Nayanar Bhakti Movement.

ANS. (A) Alvars (literally, those who are “immersed” in devotion to Vishnu) and Nayanars (literally, leaders who were devotees of Shiva). They travelled from place to place singing hymns in Tamil.

(B). Singing compositions of these poet-saints became part of temple rituals in these shrines, as did worship of the saints’ images.

(C) bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable”.

(D) they claim that their compositions were as important as the Vedas. For instance, one of the major anthologies of compositions by the Alvars, the *Nalayira Divyaprabandham*, was frequently described as the Tamil Veda.

(E) of the most striking features of these traditions was the presence of women. For instance, the compositions of Andal, a woman Alvar, were widely sung. Andal saw herself as the beloved of Vishnu; her verses express her love for the deity.

Q28 What were the main features of the virashaivas tradition in Karnataka.

ANS. (a) The twelfth century witnessed the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna .

(b) His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the *linga*). Lingayats continue to be an important community in the region to date.

(c) They worship Shiva in his manifestation as a *linga*, and men usually wear a small *linga* in a silver case on a loop strung over the left shoulder. Those who are revered include the *jangama* or wandering monks

(d) Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.

(e) The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas. They also questioned the theory of rebirth..

(f) The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows

(g) Our understanding of the Virashaiva tradition is derived from *vachanas* composed in Kannada by women and men who joined.

Q29 Why did bhakti movement begun so late in the north India?

ANS. (a) Most of Rajput states Brahmanas occupied positions of importance, performing a range of secular and ritual functions

(b) There seems to have been little or no attempt to challenge their position directly.

(c) At the same time other religious leaders, who did not function within the orthodox Brahmanical framework, were gaining ground. These included the Naths, Jogis and Siddhas.

(d) A new element in this situation was the coming of the Turks which culminated in the establishment of the Delhi Sultanate.

(e) This undermined the power of many of the Rajput states and the Brahmanas who were associated with these kingdoms. This was accompanied by marked changes in the realm of culture and religion.

Q30 Mention the contribution of shankardeva expending bhakti ideas in the east India.

ANS. (a) In the late fifteenth century, Shankaradeva emerged as one of the leading proponents of Vaishnavism in Assam.

(b) His teachings, often known as the Bhagavati dharma because they were based on the Bhagavad Gita and the Bhagavata Purana,

(c) He focused on absolute surrender to the supreme deity, in this case Vishnu. He emphasised the need for naam kirtan, recitation of the names of the lord in sat sanga or congregations of pious devotees.

(d) He also encouraged the establishment of satra or monasteries for the transmission of spiritual knowledge, and naam ghar or prayer halls.

(e) Many of these institutions and practices continue to flourish in the region. His major compositions include the Kirtana-ghosha.

AN IMPERIAL CAPITAL - VIJAYANAGARA

Q-31 Why did Krishnadeva Raya called the Greatest Ruler of Vijyanagara Empire?

ANS. (a) IN 1503 Krishnadeva Raya took throne belonged to the Tuluva dynasty.

Krishnadeva Raya's rule was characterised by expansion and consolidation.

(b) This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512), the rulers of Orissa were subdued (1514) and severe defeats were inflicted on the Sultan of Bijapur (1520)

(c) Although the kingdom remained in a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity.

(d) Krishnadeva Raya is credited with building some fine temples and adding impressive *gopurams* to many important south Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother. Some of the most detailed descriptions of Vijayanagara come from his time or just after.

(e) Strain began to show within the imperial structure following Krishnadeva Raya's death in 1529.

Q32 Who were Amar Nayakas? Mention their contribution in the provincial administration of vijayanagara empire.

ANS.

AMAR NAYAKA- The *amara-nayaka* system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the *iqta* system of the Delhi Sultanate.

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

(b) They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

- (c) These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.
- (d) Some of the revenue was also used for the maintenance of temples and irrigation works.
- (e) The *amara-nayakas* sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty
- (e) Kings occasionally asserted their control over them by transferring them from one place to another.

Q33 How were the Water Requirements of Vijyanagara Met?

- ANS. (a)** The most striking feature about the location of Vijayanagara is the natural basin formed by the river Tungabhadra which flows in a north-easterly direction.
- (b) The surrounding landscape is characterized by stunning granite hills that seem to form a girdle around the city. A number of streams flow down to the river from these rocky outcrops.
- (c) The most important such tank was built in the early years of the fifteenth century and is now called Kamalapuram tank. Water from this tank not only irrigated fields nearby but was also conducted through a channel to the “royal centre”.
- (d) One of the most prominent waterworks to be seen among the ruins is the Hiriya canal. This canal drew water from a dam across the Tungabhadra and irrigated the cultivated valley that separated the “sacred centre” from the “urban core”
- (e) This was apparently built by kings of the Sangama dynasty.

Q34 Mention the features of the Fortification of Vijyanagara described by Abdur -Razzq.

- ANS. (a)** 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.
- (b) These encircled not only the city but also its agricultural hinterland and forests. The outermost wall linked the hills surrounding the city.
- (c) The massive masonry construction was slightly tapered. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble. Square or rectangular bastions projected outwards.
- (d) What was most significant about this fortification is that it enclosed agricultural tracts. Abdur Razzaq noted that “ between the first, second and the third walls there are cultivated fields, gardens and houses”.
- (e) Paes observed: “enter the city there is a great distance, in which are fields in which they sow rice and have many garden and much water, in which water comes from two lakes.

Q35 What were the Features of the Urban Centre of Vijyanagara ?

- ANS. (a)** archaeologist have found fine Chinese porcelain in some areas, including in the north-eastern corner of the urban core and suggest that these areas may have been occupied by rich traders.
- (b) This was also the Muslim residential quarter. Tombs and mosques located here have distinctive functions, yet their architecture resembles that of the *mandapas* found in the temples of Hampi.
- (c) This is how 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.”
- (d) Field surveys indicate that the entire area was dotted with numerous shrines and small temples, pointing to the prevalence of a variety of cults, perhaps supported by different communities.
- (e) The surveys also indicate that wells, rainwater tanks as well as temple tanks may have served as sources of water to the ordinary town dwellers.

PEASANTS, ZAMINDARS AND THE STATE

Q36 Describe the features of Agriculture Conditions During Mughal Period.

- ANS. (a)** The term which Indo-Persian sources of the Mughal period most frequently used to denote a peasant was *raiya* (plural, *riaya*) or *muzarian*. In addition, we also encounter the terms *kisan* or *asami*.

(b) Sources of the seventeenth century refer to two kinds of peasants – *khud-kashta* and *p* were residents of the village in which they held their lands. The latter were non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis. People became *pahi-kashta* either out of choice – for example, when terms of revenue in a distant village were more favourable – or out of compulsion – for example forced by economic distress after a famine.

(c) Seldom did the average peasant of north India possess more than a pair of bullocks and two ploughs; most possessed even less

(d) In Gujarat peasants possessing about six acres of land were considered to be affluent; in Bengal, on the other hand, five acres was the upper limit of an average peasant farm ; 10 acres would make one a rich *asami*.

(e) Cultivation was based on the principle of individual ownership. Peasant lands were bought and sold in the same way as the lands of other property owner.

Q37 Explain how did Village Headman Regulated Rural Society during the Mughal Period.

ANS. (a) The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or *patwari* of the panchayat. The panchayat derived its funds from contributions made by individuals to a common financial pool.

(b) These funds were used for defraying the costs of entertaining revenue officials who visited the village from time to time. Natural calamities (like floods), were also met from these funds. Often these funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own.

(c) One important function of the *panchayat* was to ensure that caste boundaries among the various communities inhabiting the village were upheld.

(d) In eastern India all marriages were held in the presence of the *mandal*. In other words one of the duties of the village headman was to oversee the conduct of the members of the village community.

(e) Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community. The latter was a drastic step and was in most cases meted out for a limited period.

Q38 What do you meant by Caste Panchayats? What were their functions?

ANS. In addition to the village panchayat each caste or jati in the village had its own jati panchayat. These panchayats wielded considerable power in rural society. In Rajasthan jati panchayats arbitrated civil disputes between members of different caste. They mediated in contested claims on land, decided whether marriages were performed according to the norms laid down by a particular caste group, determined who had ritual precedence in village functions, and so on. In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats.

Q39 Mention the features of rural craft and services during Mughal Age.

ANS. (a) Marathi documents and village surveys made in the early years of British rule have revealed the existence of substantial numbers of artisans sometimes as high as 25 per cent of the total households in the villages.

(b) At times, however, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both.

(c) Cultivators and their families would also participate in craft production – such as dyeing, textile printing, agricultural implements. Phases in the agricultural calendar when there was a relative lull in activity, as between sowing and weeding or between weeding and harvesting,

(d) Village artisans – potters, blacksmiths, carpenters, barbers, even goldsmiths – provided specialized services in return for which they were compensated by villagers by a variety of means.

(e) The most common way of doing so was by giving them a share of the harvest, or an allotment of land, perhaps cultivable wastes, which was likely to be decided by the panchayat. In Maharashtra such lands became the artisans' *miras* or *watan*.

Q40 How did the life of forest Tribals transformed during medieval period?

ANS. (a). Forest products –like honey, beeswax and gum lac – were in great demand. Some, such as gum lac, became major items of overseas export from India in the seventeenth century.

(b) Elephants were also captured and sold. Trade involved an exchange of commodities through barter as well.

(c) Some tribes, like the Lohanis in the Punjab, were engaged in overland trade, between India and Afghanistan, and in the town-country trade in the Punjab itself.

(d) Many tribal chiefs had become zamindars, some even became kings. For this they required to build up an army. They recruited people from their lineage groups or demanded that their fraternity provide military service

(e) Tribes in the Sind region had armies comprising 6,000 cavalry and 7,000 infantry. In Assam, the Ahom kings had their *paiks*, people who were obliged to render military service in exchange for land. The capture of wild elephants was declared a royal monopoly by the Ahom kings.

KINGS AND CHRONICLES

Q41 Describe the political history of Great Mughal.

ANS. (a). Babar defeated Ibrahim Lodi in third battle of panipat in 1526 and founded Mughal kingdom in India.

(b) His successor, Nasiruddin Humayun (1530-40, 1555-56) expanded the frontiers of the empire, but lost it to the Afghan leader Sher Shah Sur, who drove him into exile. Humayun took refuge in the court of the Safavid ruler of Iran. In 1555 Humayun defeated the Surs, but died a year later.

(c) Many consider Jalaluddin Akbar (1556-1605) the greatest of all the Mughal emperors, for he not only expanded but also consolidated his empire, making it the largest, strongest and richest kingdom of his time. Akbar succeeded in extending the frontiers of the empire to the Hindukush mountains, and checked the expansionist designs of the Uzbeks of Turan (Central Asia) and the Safavids of Iran.

(d) Akbar had three fairly able successors in Jahangir (1605-27), Shah Jahan (1628-58)

(e) Aurangzeb (1658-1707), much as their characters varied. Under them the territorial expansion continued, though at a much reduced pace. The three rulers maintain and consolidated the various instruments of governance.

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Q42 What steps have been taken by Akbar to make Persian as his court language?

ANS. (a) As the Mughals were Chaghtai Turks by origin, Turk tongue. Their first ruler Babur wrote poetry and his memoirs in this language.

(b) It was Akbar who consciously set out to make Persian the leading language of the Mughal court. Cultural and intellectual contacts with Iran, as well as a regular stream of Iranian and Central Asian migrants seeking positions at the Mughal court, might have motivated the emperor to adopt the language.

(c) Persian was elevated to a language of empire, conferring power and prestige on those who had a command of it. It was spoken by the king, the royal household and the elite at court.

(d) Further, it became the language of administration at all levels so that accountants, clerks and other functionaries also learnt it.

(e) Even when Persian was not directly used, its vocabulary and idiom heavily influenced the language of official records in Rajasthani and Marathi and even Tamil.

- (f) Since the people using Persian in the sixteenth and seventeenth centuries came from many different regions of the subcontinent and spoke other Indian languages
- (g) Persian too became Indianised by absorbing local idioms. A new language, Urdu, sprang from the interaction of Persian with Hindavi.

Q43 Mention the list of people contributed to make manuscript in the Mughal Court.

- ANS.** (a) All books in Mughal India were manuscripts, that is, they were handwritten. The centre of manuscript production was the imperial *kitabkhana*. Although *kitabkhana* can be translated as library.
- (b) The creation of a manuscript involved a number of people performing a variety of tasks. Paper makers were needed to prepare the folios of the manuscript, scribes or calligraphers to copy the text, gilders to illuminate the pages, painters to illustration from the text, bookbinders to gather the individual folios and set them within ornamental covers.
- (c) The finished manuscript was seen as a precious object, a work of intellectual wealth and beauty.
- (d) It exemplified the power of its patron, the Mughal emperor, to bring such beauty into being.
- (e) At the same time some of the people involved in the actual production of the manuscript also got recognition in the form of titles and awards. Of calligraphers and painters held a high social standing .

Q44 Write a note on Badshahnama.

- ANS.** (a) A pupil of Abu'l Fazl, Abdul Hamid Lahori is known as the author of the *Badshah Nama*.
- (b) Emperor Shah Jahan, hearing of his talents, commissioned him to write a history of his reign modelled on the *Akbar Nama*.
- (c) The *Badshah Nama* is this official history in three volumes (*daftars*) of ten lunar years each. Lahori wrote the first and second *daftars* comprising the first two decades of the emperor's rule (1627-47)
- (d) these volumes were later revised by Sadullah Khan, Shah Jahan's *wazir*.
- (e) Infirmities of old age prevented Lahori from proceeding with the third decade which was then chronicled by the historian Waris.

Q45 How did Akbar introduced Sulah-I-Kul theory of Ideal Kinship?

- ANS.** (a) Mughal chronicles present the empire as comprising many different ethnic and religious communities –Hindus, Jainas, Zoroastrians and Muslims.
- (b) As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed.
- (c) Abu'l Fazl describes the ideal of *sulh-i kul* (absolute peace) as the cornerstone of enlightened rule. In *sulh-i kul* all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.
- (d) The ideal of *sulh-i kul* was implemented through state policies – the nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis – all of whom were given positions and awards purely on the basis of loyalty to the king. Further,
- (e) Akbar abolished the tax on pilgrimage in 1563 and *jizya* in 1564 as the two were based on religious discrimination.
- (f) Instructions were sent to officers of the empire to follow the precept of *sulh-i kul* in administration.
- (g) All Mughal emperors gave grants to support the building and maintenance of places of worship.

COLONIALISM AND THE COUNTRYSIDE EXPLORING OFFICIAL ARCHIVES

Q46 Why did British government implemented permanent settlement?

ANS. (a) By the 1770s, the rural economy in Bengal was in crisis, with recurrent famines and declining agricultural output.

(b) Officials felt that agriculture, trade and the revenue resources of the state could all be developed by encouraging investment in agriculture.

(c) Officials hoped, would lead to the emergence of a class of yeomen farmers and rich landowners who would have the capital and enterprise to improve agriculture.

(d) This class would also be loyal to the Company. A prolonged debate amongst Company officials, the Permanent Settlement was made with the rajas and *taluqdars* of Bengal.

(e) They were now classified as zamindars, and they had to pay the revenue demand that was fixed in perpetuity. In terms of this definition, the zamindar was not a landowner in the village, but a revenue Collector of the state

Q47 Why were many Zamindari auctioned after the permanent settlement?

ANS. (a) First: the initial demands were very high. This was because 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. To minimise this anticipated loss,

(b) the Company pegged the revenue demand high, arguing that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.

(c) this high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the *ryots* to pay their dues to the zamindar. If the zamindar could not collect the rent, how could he pay the Company?

(d) the revenue was invariable, regardless of the harvest, and had to be paid punctually. In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned. Fourth: the Permanent Settlement initially limited the power of the zamindar to collect rent from the *ryot* and manage his zamindari.

(e) The Company had recognised the zamindars as important, but it wanted to control and regulate them, subdue 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.

Q48 Why did Santhals rebels against British rule?

ANS. (a) The Santhals, however, soon found that the land they had brought under cultivation was slipping away from their hands.

(b) The state was levying heavy taxes on the land that the Santhals had cleared, moneylenders (*dikus*) were charging them high rates of interest and taking over the land when debts remained unpaid, and zamindars were asserting control over the Damin area.

(c) By the 1850s, the Santhals felt that the time had come to rebel against zamindars, moneylenders and the colonial state, in order to create an ideal world for themselves where they would rule.

(d) It was after the Santhal Revolt (1855-56) that the Santhal Pargana was created, carving out 5,500 square miles from the districts of Bhagalpur and Birbhum.

(e) The colonial state hoped that by creating a new territory for the Santhals and imposing some special laws within it, the Santhals could be conciliated.

Q49 Why did Zamindars manage to retain control over their Zamindaris?

ANS. (a) The Raja of Burdwan, for instance, first transferred some of his zamindari to his mother, since the Company had decreed that the property of women would not be taken over.

(b) Then, as a second move, his agents manipulated the auctions. When a part of the estate was auctioned, the zamindar's men bought the property, outbidding other purchasers. Subsequently they refused to pay up the purchase money, so that the estate had to be resold.

(c) This process was repeated endlessly, exhausting the state, and the other bidders at the auction. At last the estate was sold at a low price back to the zamindar.

(d) The zamindar never paid the full revenue demand; the Company rarely recovered the unpaid balances that had piled up.

(e) By the beginning of the nineteenth century the depression in prices was over. Thus those who had survived the troubles of the 1790s consolidated their power. Rules of revenue payment were also made somewhat flexible

Q50 Why was the Jotedar a powerful figure in many areas of rural Bengal?

ANS. (a) By the early nineteenth century, *jotedars* had acquired vast areas of land – sometimes as much as several thousand acres.

(b) They controlled local trade as well as moneylending, exercising immense power over the poorer cultivators of the region.

(c) A large part of their land was cultivated through sharecroppers (*adhiyars* or *bargadars*) who brought their own ploughs, laboured in the field, and handed over half the produce to the *jotedars* after the harvest.

(d) Within the villages, the power of *jotedars* was more effective than that of zamindars. Unlike zamindars who often lived in urban areas, *jotedars* were located in the villages and exercised direct control over a considerable section of poor villagers.

(e) They fiercely resisted efforts by zamindars to increase the *jama* of the village, prevented zamindari officials from executing their duties, mobilised *ryots* who were dependent on them, and deliberately delayed payments of revenue to the zamindar.

REBELS AND THE RAJ

Q51 What was Subsidiary Alliance ? What were its terms and conditions ?

ANS. Subsidiary Alliance was a system devised by Lord Wellesley in 1798. All those who entered into such an alliance with the British had to accept certain terms and conditions:

(a) The British would be responsible for protecting their ally from external and internal threats to their power.

(b) In the territory of the ally, a British armed contingent would be stationed.

(c) The ally would have to provide the resources for maintaining this contingent.

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

Q52 Did the Revolt of 1857 have a popular character? Give reasons in support of your answer.

ANS. Yes, it was a popular Revolt.

(i) Participation by civilians.

(ii) Common Symbol like chapatis and Red Lotus

(iii) Involvement of several regions Hindu-Muslim unity.

(iv) Involvement of the local leaders of different part of India.

Q53 “ A very high degree of Hindu Muslim Unity was observed in the 1857 revolt” Explain with example.

ANS. Unity of Hindus and Muslims : A very high degree of Hindu-Muslim unity was reflected in the 1857 Revolt.

(i) There was scarcely a man of either faith who did not show unity.

(ii) An English man wrote, "..... the infanticide Rajput, the bigoted Brahman, the fanatic Musalman and the luxury living, Martha joined together in the cause.

(iii) Cow killer and the cow-worshipper, the pig hater and the pig eater revolted jointly."

(iv) Several Hindu rulers accepted Mughal emperor Bahadur Shah as their leader.

(v) Bahadur Shah had many prominent Hindu officers, who fought togetherly against the Britishers. In Awadh prominent leaders of the revolt belonged to both the communities.

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Q54 Explain the causes of the failure of the Revolt of 1857.

or

"The weaknesses of the Revolt were deeper" Explain why the Revolt failed inspite of some patriotic leaders.

- ANS.** (i) Lack of a common cause (ii) Lack of National consciousness
(iii) Uncoordinated efforts (iv) Absence of effective Leadership
(v) Lack of Nation wide Dimensions (vi) Loyalty of Several Rulers to the British
(vii) Lack of Resources (viii) Lack of Good Generals
(ix) Regular supply of the British forces (x) The British Supremacy on the sea.
(xi) British Diplomacy. (xii) Hostility of several indigenous rulers.

Q55 Analyse the causes of the unrest against the British rule in India.

or

"The revolt of 1857 came as a culmination of popular discontent with British policies and exploitation, "In the light of the statement explain the reasons of discontent of Indian people before 1857.

- ANS.** (i) Ruin of Indian economy
(ii) Wealth drain from India
(iii) Decay of Indian handcrafts
(iv) Dispossession of several Indian rulers from their kingdoms.
(v) Discriminatory social policies of the rulers.
(vi) Interference in religious affairs of the people of India
(vii) Low salaries to Indian Military personal as compared with their European counterparts
(viii) Arrogance of the English people.

Q56 What steps did the British take to quell the uprising?

- i. Before sending out troops to reconquer North India, the British passed a series of laws to help them quell the insurgency.
- ii. By a number of Acts, passed in May and June 1857, not only was the whole of North India put under martial law but military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion.
- iii. The British used military power on a gigantic scale.
- iv. In large parts of present-day Uttar Pradesh, where big landholders and peasants had offered united resistance, the British tried to break up the unity by promising to give back to the big landholders their estates.
- v. Rebel landholders were dispossessed and the loyal rewarded.
- vi. Many landholders died fighting the British or they escaped into Nepal where they died of illness or starvation.

Q57 What was the system of Subsidiary Alliance? How did it help the Britishers to consolidate their position in India?

ANS. The Subsidiary Alliance was a Boast of agreement between the British and on Indian ruler on the basis of Mutual understanding for performing administrative, military and political function.

Provisions of the Subsidiary Alliance :-

- (i) The Indian ruler accepting the Alliance would not enter into alliance with any other power.
- (ii) Would not declare was against any power without permission of the British.

- (iii) World allows the British resident to stay in his state.
- (iv) Would acknowledge the Britishers as the paramount power.
- (v) Would maintain some British force at his own expense in his state.
- (vi) In return for accepting all these conditions, the British would protect the Indian ruler from internal and external danger.

Advantages of the Subsidiary System to the British:-

- ANS.** (i) The British were able to raise army at the expense of the Indian rulers.
- (ii) They were able to raise army at the expense of the Indian rulers.
 - (iii) Successful in checking the French.
 - (iv) Increased their control without waging war.
 - (v) Chances of revolts on the part of Indian ruler were minimised.

Q58 Why did the Indian think during British period that their religion was in danger?

- ANS.** (i) Conservative Indians were angered by the various social reforms initiated by the British. The abolition of sati, legalizing of widow remarriages were regarded as unwanted interference in Indian Social.
- (ii) Indian sentiments were also hurt by the Christian Missionaries.
 - (iii) In 1850, the government passed the Hindu property law under which even after converting to Christianity one could inherit one's ancestral property.
 - (iv) The people's resentment was further fuelled by the Maulvis and Brahmins whose cry that their respective religions were in danger cloaked their selfish interests as these classes now lost their former importance.

COLONIAL CITIES

Q59 What were Civil Lines during the colonial rule ?

ANS. After the Revolt of 1857 British attitudes in India were shaped by a constant fear of rebellion. They felt that towns needed to be better defended, and white people had to live in more secure and segregated enclaves, away from the threat of the “natives”. Pasturelands and agricultural fields around the older towns were cleared, and new urban spaces called “Civil Lines” were set up. White people began to live in the Civil Lines.

Q60 Describe the growth of cantonments in India ?

- (i) For the defence of their Empire, the British Government established cantonments at strategic places.
- (ii) They also built cantonment on the borders of the many important native states to check the disturbance in these states and to control the activities of the rulers.
- (iii) In 1765, Lord Robert Clive initiated the policy of building cantonments for British troops to keep them “cantoned” in one place, to enforce discipline and military way of life and also to keep them in a sanitized environment.
- (iv) During that time there were 62 cantonments in India. In the 18th and 19th centuries, the most important colonies in India were at Lahore, Peshawar, Ferozpur, Agra, Bareilly, Jalandhar, Jhansi, Nagpur, Bombay, Calcutta, Madras and Delhi. The newly established cantonment at Bhatinda is the largest of the 62 cantonments in the country.
- (v) The Director General of Defence Estates is the apex body of the Defence Estates organization having its offices in various parts of the country. It is entrusted with the task of administration of cantonments and management of defence lands both inside and outside the cantonments.
- (vi) The cantonments are administered by the Cantonment Boards. The Cantonment Boards are autonomous bodies functioning under the overall control of the Central Government in the Ministry of Defence under the provisions of Cantonments Act, 1924. Cantonment Boards comprise of elected representatives besides ex-officio and nominated members, with the station Commander as the President of the Board.

(vii) The Central Government provides financial assistance by way of grants in aid to a certain extent to a number of cantonments to balance their budget and for discharging their mandatory civic duties like provisions of public health, sanitation, primary education, street lighting, etc.

Q61 To what extent are census data useful in reconstruction patterns of urbanization in the colonial context ?

ANS. Census data are very useful in reconstructing pattern of urbanization in the colonial context.

i) We knew that every colonial government believes in colour and racial discrimination. These census data provide us the total number of the people in this way these data are useful of know exact number of population as well as the total population of white and blacks.

ii) After knowing the number and exact population of white and blacks. It becomes easier to prepare town, planning, design its formation, provision for future expansion, keeping in view living standards, needs and style of the whites as well as of the blacks. These data also tell us upto what extant total number of people or total population had been affected adversely by the fearful or deadly diseases.

iii) Census data provide us complete information about total number of different communities, their language, their works and means of livelihood as well as about their caste and religion also.

iv) The growth of cities was mentioned through regular head counts. By the midnineteenth century several local censuses had been carried out in different regions. The first all-India census was attempted in 1872. Thereafter, from 1881, decimal (conducted every ten years) census become a regular feature. This collection of data is an invaluable source for studying urbanization in India.

v) When we look at these reports it appears that we have heard data to measure historical change. The endless pages of tables on disease and death, or the enumeration of people according their age, sex, caste and occupation, provide a vast mass of figures that creates an illusion of concreteness. Historians have however; found that the figures can be misleading. Before we use these figures we need to understand who collected the data, and why and how they were gathered. We also need to know what was measured and what was not.

Q62 Assess the impact of health and defence needs on town planning in Colonial Calcutta.

ANS. In 1756, Sirajudula the Nawab of Bengal sacked the small fort which the British traders had built to house their goods. Consequently when Sirajudaula was defeated in the Battle of Plassey, the British built a new fort. Fort William could not be easily attacked.

(i) Around Fort William, a vast open space was left which came to be known as the Maidan or garer-math. This was done so there would be no obstructions to a straight time of fire from the Fort against an advancing enemy army.

(ii) Soon the British began to move out of the Fort and build residences along the periphery of the Maidan. This was how the English Settlement in Calcutta started taking shape. The vast open space around the Fort became Calcutta's first significant town planning measure.

(iii) Lord Wellesley was concerned about the conditions that existed in the Indian part of the city the fith, overcrowding and the poor drainage. He wrote a minute (an administrative order) in 1803 on the need for town planning and set up various committees for this purpose.

(iv) It was believed that creating open places in the city would make the city healthier. Consequently many bazaars, ghats, burial ground and tanneries were cleared or removed.

(v) After Wellesley's departure, the Lottery Committee carried on with the work of Town Planning. In its drive to make the Indian areas cleaner, the committee cleared the river bank of encroachment and pushed the poor to the outskirts of Calcutta.

(vi) The outbreak of cholera and plague epidemics in the 19th century gave a further impetus to town planning. The government believed that there was a direct link between living conditions and the spread of disease. Densely built up areas were regarded as insanitary as it obstructed sunlight and circulation of air.

Q63 What are the different colonial architectural styles which can be seen in Bombay city ?

ANS. The different colonial architectural styles which can be seen in Bombay city

(A) The new classical / The neo-classical

Its characteristics included construction of geometrical structure fronted with lofty pillars. It was derived from a style that was originally typical of buildings in ancient Rome, and was subsequently revived, re-adapted and made popular during the European Renaissance.

1 The Town Hall in Bombay

2 Elphinstone Circle / Horniman Circle

(B) The neo-Gothic

It is characterised by high-pitched roofs, pointed arches and detailed decoration. The Gothic style had its roots in buildings, especially churches, built in northern Europe during the medieval period.

1 The Secretariat

2 University of Bombay

3 High Court of Bombay

4 Victoria Terminus

(C) The Indo-Saracenic

A new hybrid architectural style which combined the Indian with the European style. "Indo" was shorthand for Hindu and "Saracen" was a term Europeans used to designate Muslim.

1 The Gateway of India

2 The Taj Mahal Hotel

Q64 How did prominent Indian merchants establish themselves in the colonial city?

ANS. Prominent Indian merchants established themselves in colonial cities in different phases. They established themselves in all the three metro colonial cities i.e., Madras (Chennai), Bombay (Mumbai) and Calcutta (Kolkata).

(i) First of all these Indian merchants tried to establish their relation with the agents of the company. As there all colonial cities were trade centres and administrative offices. Therefore the Indian merchants could easily get established their relation with the Europeans. These cities were having different types of comforts such as modern hotels, restaurants, lodgings, boarding, transport facilities, roadways and shipping.

(ii) Later on Bombay became a major trade centre of opium with China. Prominent Indian merchants played an active role in collecting opium from different places of Rajasthan and Malwa. They used to bring opium on the back of horses, ponies, camels by road transport etc. They used to earn a lot of money as middle men between farmers and companies' agents and officials. Not only East India Company but some of the government officials and later on other Europeans also participated in the illegal trade of opium. The prominent Indian merchant became very rich. They constructed big buildings in all big cities of the colonial period.

(iii) As the industrial revolution in England started and expanded. These colonial cities became entry points for British manufactured goods and for the export of Indian raw materials (which was to be used in large scale industries and factories of England). The prominent Indian merchant also participated in these trade activities.

(iv) The introduction of railways in 1853 meant a change in the fortunes of towns. Economic activity gradually shifted away from traditional towns which were located along old routes and rivers. Every railway station became a collection depot for raw materials and a distribution point for imported goods. For instance, Mirzapur on the Ganges, which specialised in collecting cotton goods from the Deccan, declined when a railway link was made to Bombay. With the expansion of the railway network, railway workshops and railway colonies were established. Railway towns like Jamalpur, Waltair and Bareilly developed.

(v) The Indian merchants included the people of different communities and castes such as Parsis, Marwaris, Konkani, Arabs, Gujaratis, Baniyas, Boras and Jews. Some of the members of this community invested money in modern big industry, shipping and Airlines also. They donated money for construction of inns, wells, tanks, temples, Mosques, Churches and other places of religion and worship.

Q65 What was the condition of the cities during the colonial rule in India ?

- ANS.1.** New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.
2. Colonial rulers conducted surveys. They collected the statistical data's and published the governmental reports time to time.
3. Maps of Madras, Bombay and Calcutta were quite different from the old ones. Architecture of the buildings were changed.
4. A large number of labours were coming to the hill stations where plantation of tea and coffee were done.
5. There were a number of opportunities for women in the cities. Some social reformers supported women educations which was opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

Q66 'The Quit India Movement was truly a mass movement'. Justify this statement.

ANS. 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.

- (i) The Next day of the approval of India Quit 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.
- (ii) Particularly active in the underground resistance were socialist members of the congress such as Jaya Prakash Narain and Ram Manohar Lohia, Aruna Asif Ali. In some areas such as Satara and Midnapur "Independent governments were proclaimed.
- (iii) The movement took the form of a violent out break. 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.

Q67 How did Mahatma Gandhi transform the nature of the National movement?

ANS. Gandhiji transformed the nature of the National movement by the following thoughts, methods ideology, working styles movements etc.

The main principles of his philosophy were

- i) Satyagrah
- ii) Non violence
- iii) Peace
- iv) True sympathy for the poorest.
- v) Empowerment of the lady.
- vi) Communal Harmony
- vii) Indian Rural areas and to think about interest of the people residing in the villages and to motivate the other people to think, to act and to inspire resourceful and influential high up of the society in favour of down trodden.
- viii) Opposing untouchability with his full vigor and strength. To stress both equally and their purity of aim and means alike. To launch public welfare programme. To stress importance of cottage Industry. Charkha Spinning wheels Khadi etc
- ix) To oppose colour discrimination alike. Gandhiji utilized south Africa as practical lab for his ideological and philosophical development. He raised his voice at full pitch their against wrong policies and injustice done by the government of South Africa. He utilize Satyagraha in South Africa also in several places in India.

Q68 'Non Cooperation was a form of Protest'. Evaluate this statement.

ANS.Gandhiji was one of the greatest personality of the world. His main principles were – Truth and Non Violence. Gandhiji decided to start non- cooperation as a unique form of protest freedom struggle against the British rule. He hoped that by coupling non cooperation with khilafat, Hindu and Muslims could collectively bring an end to colonial rule.

During NCM (Non Co operation Movement) Students stopped going to school and colleges run by the British Government.

- (i) Lawyers refused to attend the court.
- (ii) The working class went on strike in many towns and cities.
- (iii) The country side was seething with discontent. Hill tribe in Northern Andhra violated by the forest laws.
- (iv) Farmers in Awadh did not pay taxes.
- (v) These protest movements were sometime carried out in defence of the local nationalist leadership.

By the Analysis of the above mentioned facts it can be said that undoubtedly this was the first freedom struggle movement, in which most of Indian castes and communities participated to protest British rule.

UNDERSTANDING PARTITION

Q69 Analyse the experiences of women from the partition?

ANS.The experiences of women in partition violent time were harrowing.

- (i) Women were raped, abducted, sold, often many times over.
- (ii) Forced to settle down to a new life with strangers in unknown circumstances.
- (iii) Deeply traumatised by all that they had undergone. Some began to develop, new family bonds in their changed circumstances.
- (iv) Their money and ornaments were looted.
- (v) At times therefore when the men feared that their women wives, daughters, sisters, would be violated by the enemy they killed the women themselves.
- (vi) Transformed into refugees in alien lands.

Q70 Examine the factors responsible for the growth of communalism in India.

ANS.At the outset it must be admitted that in spite of strenuous efforts made by the congress leaders and rationalists, communalism could not be checked. Ultimately communalism won when India was partitioned and Pakistan was created on the communalism theory of two nations.

- (i) It may be stated that communalism grew on account of the 'Divide and Rule' policy of the British. Jinnah was not the sole originator of this theory of two nations. The policy of 'Divide and Rule' encouraged Sir Syed Ahmed Khan to fight for the right of the Muslims.
- (ii) Lord Curzon in 1905 encouraged the Muslims when he divided Bengal and created a Muslim majority province. Iqbal in 1930 also favored separate treatment to the Muslims.
- (iii) The Hindu Mahasabha established in 1916 also worked on communal lines following factors led to communalist tendencies.
- (iv) Fear of the Muslim minority of its Suppression the Hindu majority.
- (v) Overemphasis on the glory of ancient India.
- (vi) Emergency of political parties on communal lines.
- (vii) Separate electorate for Muslims.
- (viii) Lack of education among the Muslim community.
- (ix) Frustration of the Muslim league on its inability to win election in 1937.
- (x) Demand for partition of India at the Lahore session of the Muslim league in 1940.
- (xi) Direct Action by the Muslim league in 1946 and Communal riots.

Q71 'The Partition of India was indispensable'. Explain?

ANS.By the strength of Indian National Congress and power of mass movement ultimately British Government ready to free India in 1947. But freedom could be given with the partition of India in two separate countries India and Pakistan. The causes for acceptance of the Independence with partition were as under:

- (i) The British had been following a policy of creating feelings of bitterness among the different communities in India. This policy of Divide and Rule aimed to check the growth of Nationalism. When they failed in their objectives, they decided to divide the country and leave it.
- (ii) The attitude of Mr. Jinnah, the most prominent leader of the Muslim League, led to the partition of the country. He preached that the Hindus and Muslims were two separate nations. Hence they could not pull well together.
- (iii) The British government followed the policy of appeasement towards the Muslims. They asked the Muslim League leaders to ask for more and more concession. They encouraged the Muslim to stress their demand for Pakistan.
- (iv) The recommendation of the various mission sent by the British Government to solve the Indian Problem indirectly accepted the Muslim demand of Pakistan.
- (v) The failure of Interim Government also made the partition of the country inevitable. In the absence of cooperation between the two major parties of the country, the Muslim League and the Congress, the Government could be run effectively.
- (vi) Lastly we can say that willing of leaders for the freedom, Hindu Muslim Riots, it was essential the partition of India.

FRAMING THE CONSTITUTION

Q72 How will you define the term ‘Secular’? Is India a Secular state?

ANS.The term secular means that the state has no Religion of its own. The State is neither religious, nor anti religions. The state observes complete neutrality in Religious matter on the basis of following given detail India can be called a secular nation.

In the Indian Constitution, the articles 25-28 of the right to freedom of Religion have been granted to all persons residing in India. Accordingly by all the persons are equally entitled to freedom of conscience. Indian citizens are free to change their religion on their own will.

Q73 Why Parliamentary system has been adopted in India? Is it relevant today?

- (i) The Chief merit of Parliamentary government lay in its ability to satisfy the essential test of a democratic Executive viz. a combination of stability and responsibility. In India when the poverty and illiteracy of the masses might well encourage the growth of Executive Despotism, Responsibility was no less important than stability.
- (ii) According to Dr. Ambedkar-under the parliamentary system there is daily and periodic assessment of the responsibility of the Government.
- (iii) On the basis of the assessment of last 58 years, it can be said that to include parliamentary system in our constitution was a positive and appraisable effort which has played an important role in the stability of Democracy in India.

Q74 Analyse the Relevancy of emphasis on the need of a strong government by the constitute assembly.

ANS.The constituent Assembly was emphasizing that the powers of the centre had to be greatly strengthened

- (i) To enable it to stop the communal riots because this might lead many partitions of India, a strong government was also demanded because only this could plan (Government).
- (ii) Only a strong centre could plan for a well-being of the country, mobilised the available economic resources, establish a proper administration and defend the country from any foreign aggression.
- (iii) The chief reason for a strong centre was partition of India.

That is why emphasis on strong centre was being given instead of giving more autonomy to the provinces. A strong demand for the need of centralization of the powers was due to communal riots especially in Bengal and Punjab during 1946 – 1947.

By observing contemporary circumstances it is clear that demand of a strong government at centre was relevant

Q75 “The Resolution cast the horoscope of our Sovereign Democratic Republic”. Prove this Statement.

ANS. On December 13, 1946, Pandit Nehru described the objective resolution as a ‘Solemn Pledge to our people’.

- (i) It gave expression to the aspiration and ideals for which the people of India had worked and struggled and embodied the broad objectives which the constituent assembly was to set before itself.
- (ii) The resolution ensured that safeguards would be provided to the minorities, backward and tribal areas, depressed and other classes.
- (iii) The resolution proclaimed that the ancient land would attain its rightful and honored place in the world. This republic would be a union of autonomous units in which residuary powers should be with the latter.
- (iv) The Resolution also stated that the constitution framed by the Assembly must guarantee and secure to all the people of India Justice- social, economic and political; equality of status, of opportunity and equality before law; freedom of thoughts, expression, belief, faith, worship, vocation, subject, association and action subject to law and public morality.
- (v) Infact, all important elements had been included in the objective resolution, constituent assembly had to frame the constitution by following them: the Statement ‘The Resolution cast the horoscope of our sovereign Democratic Republic’, given by Dr. K.M. Munshi seems to be true.

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