

# KENDRIYA VIDYALAYA SANGATHAN

## SILCHAR REGION



**SUPPORT MATERIAL**

**2014-15**

**CLASS XII**

**SUBJECT HISTORY**

**KENDRIYA VIDYALAYA SANGATHAN**  
**SILCHAR REGION**



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# **KENDRIYA VIDYALAYA SANGATHAN SILCHAR REGION**

Support Material - Class XII (History)  
2014-15.



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## PREFACE

This support material is prepared on the basis of the latest syllabus prescribed by CBSE for class XII (History). 01 Model Question Paper, Blue print, and Marking Scheme have been incorporated with clear explanations and hints. Needful additions like detailed guidelines for the Project work introduced by CBSE from this session and Value Based Questions have been made in order to make the concept clear as per latest syllabus and CBSE pattern. Total 10 maps have been attached with this support material both in Hindi and English. Key concepts in nut - shell, explanations, clues etc., are given at different difficulty level to get good marks.

The support material has been prepared in Hindi and English. Students are suggested to go through the support material. Regular reading and practice will help them to score very good marks in History.

Sincere and dedicated efforts of the co-ordinator and subject teacher in the preparation and review of this support material deserve full appreciation.

With best wishes.

(Shri Somit Srivastava)  
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# **I N D E X**

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## **Part IV**

### **C. B. S. E Question paper (2013 – 14)**

**BRICKS, BEADS AND BONES  
THE HARAPPAN CIVILISATION**

**Key concepts in nutshell**

**Period :- ( I ) Early Harappa culture - Before 2600 BCE**

**(II) Mature Harappa culture-2600BCE to 1900 BCE**

**( III ) Late Harappa culture- After 1900 BCE**

**Extent of Harappan civilization :-**

**Northern boundary-Manda                      Southern Boundary-Daimabad**

**Eastern boundary- Alamgirpur                      Western boundary-Sutkagendor**

**Characteristics of the Harappan Civilisation :-**

**Two Sections :-                      ( I )    The Citadel**

**( II )    The Lower Town**

**Carefully planned drainage system.**

**At burials in Harappan sites the dead were generally laid in pits.**

**Seals and sealings were used to facilitate long distance communication.**

**Exchanges were regulated by a precise system of weights, usually made of a stone called Chert and generally cubical, with no markings.**

**Some archaeologist are of the opinion that Harappan society had no rulers, whereas other archaeologist feel that there was no single ruler but several rulers.**

**Several explanation for the decline of Harappan civilisation are Climatic changes, deforestation, excessive floods, the shifting and/or drying up of rivers.**

**Metals known :- Gold, Silver, Copper, Bronze.**

**Scripts :- The Harappan scripts are undeciphered. There are 375-400 signs. The script was written from right to left.**

**Craft :- The place Chanhudaro was totally involved for craft production. There were experts in bead makings, shell cutting, seal making, weight making. Lothal was also one of the important place for craft production.**

**Modes of Transportation :- Bullock carts and Boats.**

**Q.1 List the raw materials required for craft production in the Harappan civilisation and discuss how these might have been obtained. (2)**

**Ans.** The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

**Two methods of procuring materials for craft production :-**

1. They established settlements such as Nageshwar, Shortughai and Balakot.
2. They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

**Q.2 “Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations”. Explain it by your arguments? (2)**

**Ans.** Yes, our knowledge about the Indus Valley Civilization is poorer than that of the other because of the following reasons:-

The script of that age has hitherto not been deciphered.

The easy method behind seeking knowledge about other Civilizations such as that of Egypt, Mesopotamia, China etc. was the deciphering of their scripts. Scripts is that sole basis through which we can gather through knowledge about the art, literature, customs, dresses, function and religion etc. of any Civilizations

**Q.3 What were the confusions in the mind of Cunningham while studying Harappan civilization? (2)**

**Ans.**

He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE.

He thought that Indian history began with the first cities in the Ganga valley.

In fact, Cunningham’s main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

**Q.4 What were the differences in the techniques adopted by Marshall and Wheeler in studying Harappan civilization ? (2)**

**Ans.**

Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.

This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about the context of these finds was irretrievably lost.

R.E.M. Wheeler, rectified this problem. Wheeler recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines

**Q. 5 “Burials is a better source to trace social differences prevalent in the Harappan civilization”. Discuss. (2)**

- Ans.**
1. Studying burials is a strategy to find out social differences.
  2. At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made - in some instances; the hollowed-out spaces were lined with bricks.
  3. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.

**Q. 6 Write a note on the Drainage system of the Harappans. (5)**

**Ans.** One of the striking features of this town was a well-planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus Valley people took great care to keep their cities neat and clean.

**Q.7 Discuss the functions that may have been performed by rulers in Harappan society. (5)**

**Ans.**

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

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

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



Under the guidance and supervision of the rulers plans and layouts of the city were prepared. Big buildings palaces forts, tanks wells, canals, granaries were constructed. Roads lanes and drains were also constructed and cleanliness was maintained under the over all supervision of the ruler.

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

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

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

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

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

**Q. 8 How can you say that the Harappan culture was an urban one. (5)**

**Ans.** We can say that the Harappan culture was an urban one, due to the following reasons:

The cities were well planned and thickly populated. The roads were straight and wide.

The houses were made of burnt bricks and contained more than one storey.

Every house had a well and a bathroom.

The drainage system was excellent with house drains emptying into street drains. The citadel of Harappa had public buildings.

Lothal had a dockyard and was an important trading centre.

After the decline of the Harappan culture, town planning was forgotten and there was absence of city life for about a thousand years.

**Q.9 Write a note on the agricultural technology of Harappans. (5)**

**Ans.** Agriculture was the chief occupation of the Harappans. The prevalence of agriculture is indicated by finds of grains. But it is more difficult to reconstruct actual agricultural practices. Archaeologists have found evidence of a ploughed field at Kalibangan. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolate from this that oxen were used for ploughing. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together.

Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira may have been used to store water for agriculture.

**Q.10 Discuss how archaeologist reconstruct the past. (10)**

**Ans.**

1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc.
2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.
3. 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.
4. 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.
5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found
6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.
7. 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.
8. 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.
9. Remains of crops, saddle querns or pit are studied to identify food.
10. Archaeologists observe the different layers of site and try to find out different things which give picture of socio-economic conditions, religions and cultural life of the past people.

**Q.11. Passage based question:- (8)**

**Read the given passage carefully and answer the questions that follows :-**

**“Evidence of an “invasion”**

Deadman Lane is a narrow alley, varying from 3 to 6 feet in width ... At the point where the lane turns westward, part of a skull and the bones of the thorax and upper arm of an adult were discovered, all in very friable condition, at a depth of 4 ft 2 in. The body lay on its back diagonally across the lane. Fifteen inches to the west were a few fragments of a tiny skull. It is to these remains that the lane owes its name.

FROM JOHN MARSHALL, Mohenjodaro and the Indus Civilisation, 1931.

Sixteen skeletons of people with the ornaments that they were wearing when they died were found from the same part of Mohenjodaro in 1925.

Much later, in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote:

The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan wargod is called puramdara, the fort-destroyer.

Where are - or were - these citadels? It has in the past been supposed that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilisation of essentially non-Aryan type, now known to have employed massive fortifications ... What destroyed this firmly settled civilisation?

Climatic, economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.

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

In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist 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 defence.

FROM G.F. DALES, "The Mythical Massacre at Mohenjodaro", Expedition, 1964.

As you can see, a careful re-examination of the data can sometimes lead to a reversal of earlier interpretations.

(i) Name the archaeologist who presented this source? 1

Ans. John Marshall

(ii) Which argument of the destruction of Harappa civilization, this excerpt indicates? 1

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

(iii) Who co-relate this evidence with Rigveda ? Why ? 3

Ans. R.E.M. Wheeler. Because, the Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer.

(iv) Who and how propounded the theory opposite to this ? 3

Ans. George Dales. He hesitates to accept that this invasion was carried on 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.

## THEME - 2

### Kings, Farmers and Towns

#### Early states and economics (C 600 BCE - 600 CE)

##### Key concept in nut shell

Several developments in different parts of the subcontinent (India) the long span of 1500 years following the end of Harappan Civilization:-

- Rigveda was composed along the Indus and its tributaries.
- Agricultural Settlements emerged in several parts of the subcontinent.
- New mode of disposal of the dead like making Megaliths.
- By C 600 BCE growth of new cities and kingdoms.
- 600 BCE major turning point in early Indian history.
- Growth of 16 Mahajanapadas. Many were ruled by kings.
- Some known as ganas or sanghas were oligarchies
- Between the 600 BCE and 400 BCE Magadha became the most powerful Mahajanapada.
- Emergence of Mauryan Empire Chandragupta Maurya (C 321 BCE) founder of the empire extended control upto Afghanistan and Baluchistan.
- His grandson Ashoka, the most famous ruler conquered Kalinga.
- Variety of sources to reconstruct the history of the Mauryan Empire - archaeological finds especially sculpture, Ashoka's Inscriptions, Literary sources like Indica account of megasthenes, Arthashastra of Kautilya and Buddhist, Jaina and puranic literature.
- Five major political centres - Pataliputra, Taxila, Ujjayani, Tosali and Suvarnagiri to administer the empire.
- Ashoka's Dhamma to hold his empire together.

##### New Notions of Kingship

- By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent.
- Cholas, Cheras and Pandyas in Tamilakam, known from Sangam text.
- Most of these states including Satavahanas and Shakas had control over long distance trade networks.
- Kushanas (C First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to north West India.

- Their history has been reconstructed from Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.
- History of the Guptas (4<sup>th</sup> century CE) has been reconstructed from literatures, coins and inscriptions including Prashastis.
- What did subjects think about their rulers? Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra.
- Strategies for increasing agricultural production - use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.
- Land grants to religious institutions or Brahmanas, to extend agriculture to new areas or to win allies by making grants of land.
- Emergence of urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc.
- In the towns different types of people used to live such as washing folk, weavers, scribes, carpenters, potters, religious teachers, merchants, kings.
- Artisans and traders organized themselves in guild or shrenis.
- Trade both in the subcontinent and with east and north Africa, West Asia, South East Asia, China.
- India used to export spices, fine pearls, ivory, silk cloth, medicinal plants.
- Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used. The first gold coins were issued in (first century CE) by the Kushanas.
- James Prinsep an officer in the mint of the East India Company was able to decipher Ashokan Brahmi in 1838.
- Limitations of Inscriptional evidence- letters are very faintly engraved, damaged or letter missing, not sure about the exact meaning of the words.

***Questions and answers carrying two marks***

1. What are megaliths? 2  
 Ans. a- Megaliths were elaborate stone structures in central and south India in first millennium BCE.  
 b- These were kept on the burials. Dead were buried with a wide range of iron tools and weapons.
2. Why six century BCE often considered as a major turning point in Indian history? 2 Ans.  
 a - It is an era associated with early states and cities, growing use of iron, the development of coin.  
 B - It also witnessed the growth of diverse system of thoughts including Buddhism

and Jainism.

3. Define Dhamma Mahamatta?

Ans. a- Special officers appointed by Ashoka.

b- Appointed to spread the message of Dhamma.

4. Write any two sources of Mauryan history?

Ans. a- Arthashastra of Kautilya.

b- Ashoka's inscriptions.

5. Who were Kushanas?

Ans. a- Kushanas were a clan of nomadic people living in China.

b- Kushanas ruled over a vast kingdom extending from Central Asia to North-West India.

c- First to issue gold coins in India.

6. In which languages and script, Ashokan script were written?

Ans. a- Language- Prakrit, Aramaic and Greek.

b- Script- Prakrit in Brahmi, Greek, Aramaic and Kharosthi.

7. Who was a Gahapati?

Ans. 1. Gahapati was the owner, master or head of a household.

2. He was the owner of the resources- land, animals and other things that belonged to the household.

***Short Questions (5 Marks each)***

8. Discuss factors responsible for the rise of Magadha -

Powerful rulers- Bimbisara and Ajatasattu

Availability of iron.

Fertile soil

Availability of elephants in forest.

Strong capital - Rajgir and Pataliputra

9. Describe five features of Mahajanapadas?

Maximum Mahajanapadas ruled by kings but some ruled by Ganas or Sanghas.

Each had its own capital often fortified.

Permanent army recruited from the peasantry regular bureaucracies.

Dharmasutras laid down norms for kings and other people.

Function of king to collect taxes and tributes from people.

10. Explain main features of Ashoka's Dhamma?

Respect to elders, love for young and kindness to servants.

Religious tolerance to other religions.

Liberal policies towards Brahmanas, Shramanas.

Appointment of Dhamma mahamattas.

11. Important changes in agriculture during the period between 600 BCE to 600 CE .

For increase of agricultural production use of plough with iron tipped ploughshare.

Introduction of transplantation of crop (paddy).

Irrigation by wells, ponds and canals.

Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.

Land lords and heads of village were more powerful and had control over farmers. Land grants by kings to extend agriculture to new areas.

12. How do inscription help in reconstruction of history?

Knowledge about the rulers and their achievements.

Scripts and language of that time.

Land grant and economic condition.

Extent of the empire.

Social and religious condition of kingdom.

13. Main features of Mauryan administration?

10

Central administration- King had control over legislative, executive, judiciary, army and finance.

Provincial administration- The Empire was divided in to many provinces.

Local Government- There was a committee of 30 members to maintain rules and regulations in Pataliputra.

King used to run the administration with the help of high officials. Five major political centres in the empire

Law and order system setup.

Organised army- a committee with six subcommittee for coordinating military activity. To spread Dhamma , appointment of Dhamma Mahamattra.

Officers were appointed to manage the land revenue, irrigation and roads



Institution of spies was very strong and working effectively.

14. Source based questions:-

**Read the following passage and answer the questions given below:**

**What the king's officials did?**

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that every one may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.1- Explain the duties of the officers of state. **3**

Ans- 1. Some superintended the rivers, measured lands and inspected the sluices by which water was let out from the main canals into their branches, so that everyone would have an equal supply of it.

2. They had also charge of huntsmen, entrusted with the power of rewarding or punishing them according to their deserts.

3. They collected the taxes, and superintended the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q2.- Explain the role of the sub-committees for coordinating military activities. **3**

Ans- 1. Megasthenes mentioned a the committee with six subcommittees for coordinating military activity.

2. They looked after navy, transport and provisions, foot soldiers, horses, chariots and elephants.

3. The second committee had to arrange bullock carts to carry equipments procure food for soldiers and fodder for animals and recruit servants and artisans to look after the soldiers.

Q3- What did Ashoka do to hold his empire together? **2**

Ans- 1. Ashoka tried to hold his empire together by propagating dhamma.

2. Special officers called dhamma mahamattas were appointed to spread the message of dhamma.

**THEME 3**  
**KINSHIP, CASTE AND CLASS IN EARLY SOCIETIES**  
**(600 BC-600CE)**

**Key concepts in nutshell**

Many rules and different practices were followed by the people.

Very often families were part of larger networks of people we define as relatives.

Blood relations can be defined in many different ways.

Manusmriti is considered the most important Dharma Sutra and Dharmashastra. It was compiled between 200 BCE and 200 CE. This laid down rules governing social life.

During Mahabharata age gotras were considered very important by higher varna of societies.

Social differences prevailed and integration took place within the framework of caste system.

According to the sutras only Kshatriyas could be a king.

The original version of Mahabharata is in Sanskrit.

It contains vivid descriptions of battles, forests, palaces and settlements.

- Q1. What do you mean by the term epic? 2  
Ans. Epic means a larger poetic text which narrates the life and achievements of the heroes or the past of a nation.
- Q2. Give Two Importance of Manusmriti? 2  
Ans. (i) It gives vital information about law and social practices.  
(ii) It influences the Hindu way of life even today.
- Q3. Why the war Mahabharata was fought? What was its result? 2  
Ans. The war of Mahabharata was fought to acquire land and authority. The war was won by the Pandavas.
- Q4. What do you mean by term kula and Jati? 2  
Ans. Sanskrit texts use the term kula to designate families and jati for the larger network of kinfolk.
- Q5. What is endogamy? 2  
Ans. Endogamy refers to marriage within a unit. This could be a kin, group, caste or a group living in the same locality.

Q6. What did B.B.Lal note about the houses in the second phase of Mahabharata period  
Explain? 5

Ans. B.B.lal has given a description about the houses in the second phase. He noted that 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.

Q7. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta? 5

Ans. (I) The Purusha sukta says that four varnas emerged from the Purusha sukta .  
(II) These varnas were Brahmans, Kshatriya, Vaishya, Shudras.  
(III) The Brahmans enjoyed the supreme position in the society.  
(IV) The Kshatriyas were warriors, they ran the administration.  
(V) The Vaishyas were engaged in trade. The Shudras were destined to serve the three Varnas.  
(V) Only birth was the basis of status and respect in the society.  
The Buddhism did not accept this concept. They believe that the inequality in the society was artificial and temporary. They rejected birth as the basis of social prestige.

Q8. Explain the relationship between the Varna system and the occupation according to Brahmanical texts. How did the Brahmanas reinforce these? 5

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

- (I) Brahmanas- study and teach the vedas, perform sacrifices.
- (II) Kshatriyas -study the vedas , get sacrifice performed and engage in warfare ,protect people and administer justice.
- (III) Vaishyas-study the vedas,get sacrifices performed and engaged in agriculture and trade.
- (IV) Shudras-assigned only one occupation-that of serving the three higher varnas.

The Brahmanas enforced these by:

- (a) Divine origin.
- (b) Advising kings to enforce the order.
- (c) Caste based on birth.

Q9. The rules of the Brahmanical texts were not universally followed in ancient times. Justify giving five evidence. 5

Ans. Brahmanical texts were not universally followed in ancient times:

- (i) Women were expected to give up the gotra of the father after marriage. However the women married satvahana rulers continued to have names derived from others gotra. They did not adopt husband's gotra.
- (ii) According to the shastras only Kshatriyas could become rulers. But there were many ruling families that claims to be Brahmanas or Vaishyas.
- (iii) There were population whose practices were not influenced by Brahmanical ideas such as Nishadas, nomadic pastoralists.
- (iv) There were instance of multiple occupations of the same caste such as silk weavers of Mandasor.
- (v) Instances of chandalas not accepting the life of degradation prescribed in the Shastras.
- (vi) Generally marriage took place within the caste. Sometimes marriage took place outside the caste such as Bhim and Hidimba.
- (vii) Women were not allowed to share the property of their father. Exceptions are there such as Prabhavati Gupta.

Q10. The Mahabharata is a good source to study the social value of ancient times Prove it.?

10

Ans. Yes, Mahabharata is a good source to study the social value of ancient times.

- (I) The Mahabharata gives a vivid description of the social values of the period as essential it is story between two set of warnings cousins and thus centre around conflict in the society.
- (II) Patriliney succession it emphasized
- (III) The Mahabharata reinforces the relations between the caste and the occupation prescription between the caste and the occupation prescribed in the Dharmashastras through stories. For example, the story of Eklavya.
- (IV) The Mahabharata gives a vivid description of the caste system and interrelation of the different caste group. This is evident from the story of Hidimba's marriage with Bhima.
- (V) The Mahabharata also provides evidence to patriarchal society, for example Yudhishtira staking Draupadi, his wife in the game of dice.
- (VI) Kanyadan or gift of daughter in marriage was considered an important religious duty of the father.
- (VII) Different types of marriages were practiced in the society.
- (VIII) The Mahabharata also gives two contrasting social norms in the relationship between the mother and son for example (i) relationship between the Pandavas and their mother example (ii) the Kauravas and their mother.
- (IX) It provides information about varna and different professions.

(X) Elders were dominating in the family.

Q11. Read the following passage given carefully and answer the question that follows: 8

### **Draupadi's Marriage**

Drupada the king of Panchal organised a competition where the challenge was to string a bow and hit a 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 asked them to share whatever they had got .she realized her mistake when she saw Drupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Drupadi would be their common wife.

When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other.

Vyasa added that in another instance a young woman had prayed to shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi and Shiva had fulfilled her desire. Convinced by these stories, Drupada consented to the marriage.

- (i) What was the competition organized by the Panchala king Drupada for the marriage of his daughter? 2
- (ii) What two explanations were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandvas? 3
- (iii) What form of the marriage was Draupadi's marriage to the pandvas? Give two views of historians about the form of marriage. 3

Ans.(i) Drupada organized a competition where the challenge was to string a bow and hit a target.

Ans.(ii) Vyasa told that Pandvas were in reality incarnations of Indra. He also told that a woman was blessed by Lord Shiva to have five husbands was now reborn as Draupadi.

Ans.(iii) It was an example of polyandry. Some historians believe that such kind of marriage were perhaps prevalent in some section of societies. Some historians believe that such tradition was present in the Himalayan region

## **THEME -4**

### **Thinkers Belief and Buildings**

#### **Culture Development**

**(600 BCE - 600 CE)**

#### **Key concepts in nutshell**

Buildings of sanchi Kannakkheda 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.

Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan 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 Mahaveera.

Tha Bhuddha was the most influential teachers of his times.

Two traditions were including in modern Hinduism - Vaishnavism and Shaivism.

#### **QUESTIONS ANSWER -**

Q1. Mention four places associated with the life of the Buddha. 2

Ans.1. Lumbini (birthplace of the Buddha)

2. Kapilvastu ( the Buddha was brought up here)

3. Bodh Gaya ( the Buddha attained enlightenment here)

4. Sarnath- (the Buddha delivered his first religious discourse here).

Q2. What do you mean by Tri -ratna? 2

Ans- According to Jainism, Moksha or salvation can be attained by observing Tri- ratna or three jewels. These are-

1. Right knowledge

2. Right faith

3. Right action.

Q3. Into how many categories the religious sects that originated during the 6th century B.C. can be divided? 2

Ans- The religious sects of the 6th century. B.C. can be divided into two categories:

1. The faiths which were openly against Vedic religion,
2. The faiths which did not oppose Vedic religion openly but propagated new principles venerating one or the other old divinity.

Q4. What do you mean by “Dharma Chakra Pravartana”? 2

Ans- Dharma Chakra Pravartana means „sitting in motion the wheel of Dharma“. The first religious discourse or sermon delivered by Mahatma Buddha after attaining enlightenment at Mrig dav or Deer Park of Sarnath near Varanasi , is known as „ Maha chakra Pravartana“.

Q5. Mention the various incarnations of Vishnu according to Vaishnavism. 2

Ans. According to Vaishnavism there are ten incarnations of Vishnu. These are: Matsya , Kurma, Varsha, Narsimha, Vamana, Parsurama, Rama, Krishna, Buddha, and Kalki.

Q6. Mention the teachings of Mahatma Buddha? 5

Ans - 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 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. 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”.

Q7. What was the Budha Sangha? Discuss its characteristics. 5

- Ans. 1. Budha founded organization of monks called “Sangha”.
2. These monks served as teachers of “Dhamma”. They believed a simple life.
  3. They possessed only the essential things which were required for their survival.
  4. Earlier only men were allowed to joined the „Sangha“, later on the women were allowed for admission to the Sangha.
  5. All the members were regarded as equal in the Sangha.

Q8. How Buddhist text were prepared and preserved?

5

Ans. The Buddha used to give teachings through debate and discussion. Men, Women and children attended these discussions and discussed what they heard. None of his teachings were written down during his life time. After his death, his followers called a council of elders at Vaishali. This council compiled all of his teachings. These complications were known as Tripitaka which literally means the tree baskets to hold different types of text. Firstly they were transmitted orally and then written and classified according to their subject matter and length. When Bhuddism spread to new lands like Srilanka, other texts like Mahavamsa and Dipavamsa were written. Many Pilgrims like FaXian and Xuan Zang carried Buddhist texts with them to disseminate the teachings of Buddha.

Q9. Discuss how and why Stupas were built?

(6+4)=10

Ans.

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

**Stupas were built for many reasons -**

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



## PASSAGE BASED QUESTIONS-

Q10. Read the given passage carefully and answer the question that follows -

### Why were Stupa's built

“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)?”

The Buddha replied : “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”

But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall there place garlands or perfume .... or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

### Questions -

Q1. What are the Stupas ? Who advised the Ananda to build the Stupa? 2

Ans. The Stupa were the sacred places. They preserved the relics of the Buddha such as his bodily remains or the objects used by him. All these things were buried in the stupas.

Q2. From which chapter has this excerpt been taken? It is a part of which book? 1

Ans. This excerpt has been taken from the “ Mahaparinibbana Sutta.” It was a part of the “Sutta Pitaka.”

Q3. Who was the Tathagata? What had he told about the importance of the stupa? 3

Ans. Tathagata was another name for the Buddha. He told Ananda that the honour to his worldly remains was not important. He laid stress on the importance of one's good deeds. The stupas should be erected on the holy places. If anybody placed garlands or perfume or saluted them, he will not only get the peace of mind but also profit and joy.

Q4. Name any three places where the Stupas have been built. 2

Ans. The stupas were built at many places. The most important stupas existed at Bharhut, Sanchi and Sarnath.

## THEME-5

### THROUGH THE EYES OF TRAVELLERS

#### **Key concepts in nutshell**

Al-Biruni was born in Khwarizm in present day Uzbekistan.

Sultan Mahmud attacked Khawrizm and took Al-Biruni to his capital Ghazni. Al-Biruni wrote “Kitab-ul-Hind” also known as “Tahkik-a-Hind”

Ibn-Battuta’s Travelling account “Rihla” gives a very interesting information of social and cultural life of India.

Ibn-Battuta’s attacked by bands of robbers several times.

Whatever Bernier saw in India, compared it with European condition. Al-Biruni discussed several “barriers”.

Ibn-Battuta’s wrote that Indian agriculture was very productive.

Ibn-Battuta’s was greatly amazed by looking at the postal system.

Bernier compared India with contemporary Europe.

Bernier critically wrote his account “Travels in the Mughal empire”.

Around 15% population in 17<sup>th</sup> century lived in towns in India.

Bernier called Mughal cities as “camp town”, which were dependent upon imperial protection for their survival.

Bernier’s description influenced western theorists like Montesquieu.

Q.1 Name any two travellers who came India during the medieval period (11<sup>th</sup> to 17<sup>th</sup> C)?

Ans. 1. Al Biruni (11<sup>th</sup> Century) from Uzbekistan 2  
2. Ibn-Battuta (14<sup>th</sup> Century ) from North western Africa, Morocco.  
3. Francois Bernier (17<sup>th</sup> Century) from France

Q.2 What was the Al-Biruni’s objective to came India? 2

Ans. (1) To help those who want to discuss religious questions with them.  
(2) As a repertory of information to those who want to associate with them.

Q.3 Do you think Al-Biruni depended only on Sanskrit texts for his information and understanding of Indian society? 2

Ans. Yes, Al-Biruni depended almost exclusively on the work of Brahmanas, often citing

passages from the Vedas the Purana, the Bhagavad Gita the works of Patanjali the Manusmriti etc., to provide an understanding of Indian society.

Q.4 Name the Plants found in India which amazed Ibn-Battuta. 2

Ans. Coconut - He wrote that the nuts of coconut resembles a man's head.

Paan - He wrote about Paan that the betel has no fruit and is grown only for the sake of his leaves...

Q5. What was the more complex social reality which Bernier's notice in the Mughal Empire? 2

Ans. (i) He felt that artisans had not incentive to improve the quality of their manufacturers because profits were appropriated by the state. Thus production was on the verge of decline.

(ii) At the same time, he conceded that vast quantities of the world's precious metals (gold & silver) flowed into India in exporting manufactures.

Q.6 What were the "barriers" discussed by Al-Biruni that obstructed him in understanding India? 5

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

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

Q7. According to Bernier, What were the evils-effects of the crown ownership of land?

Ans. (1) Absence of ownership of land, landholders could not pass on their land to their children. Thus they didn't take any interest in increasing production. 5

(2) It prevented the emergence of the "improving" landlords.

(3) It led to the ruination of agriculture.

(4) It brought a continuous decline in the living standard of all sections of society.

(5) It led to the excessive oppression of the peasantry.

Q8. What did Bernier write about the Sati system? 5

- Ans. (i) It was a cruel practice in which the widow was made to sit on the pyre of her husband alive.
- (ii) She was forced to be sati.
- (iii) The people had no sympathy even for the child widows.
- (iv) The cries of the women going to be a sati did not move anyone.
- (v) The Brahmans and the elderly women of the house participated in this practice.

Q9. Who wrote „Kitab-ul-Hind“? Throw light in its main features? 5

Ans. The book „Kitab-ul-Hind“ was written by Al-Biruni.

Its main features are -

1. It is written in Arabic.
2. Its language is simple and lucid.
3. It is written on the subject such as regional, philosophy, astronomy, social life, laws etc.
4. It is divided into 80 chapters.
5. Each chapter begins with a question and then description have given based in sanskritic traditions.

Q10. Analyze the evidence for slavery provided Ibn-Battuta. 10

Ans. According to Ibn-Battuta -

1. Slaves like any other commodity, were openly sold in the markets.
2. They were also regularly exchanged as gifts.
3. When Ibn-Battuta reached Sindh, he purchased horses, camels and slaves. He wanted to offer them as gifts to sultan Muhammad Bin Tuglaq.
4. When he reached to Multan, he presented slaves and horses with almonds and raisins to the Governor of Multan.
5. Ibn-batuta says that Muhammad bin Tughlaq was so happy with the sermon of a preacher named Nasiruddin that he gave him”ahundred thousand tankas and two hundred slaves.
6. The sultan employed female slaves in his service and also to keep a watch on his nobles.
7. The slaves were also engaged for domestic work. But they were given low wages.
8. Ibn-Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.

9. It appears from Ibn-Battuta's account that there was considerable differentiations among slaves.
10. Some female slaves in the service of the sultan were experts in music and dance.

11

### Source based Questions

#### THE SYSTEM OF VARNAS

8

This is Al-Biruni's account of the system of varnas :

The highest caste are the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the .....body, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind.

The next caste are 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 Sudra 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 together in the same houses and lodgings.

1. Explain Al-Biruni's account of the system of varnas.
2. Do you consider this type of division justified? Explain with reasons.
3. How was the system not quite rigid in the real life? Explain.

- Ans. (i) According to Al-Biruni, the higher caste are the Brahmana who were created from the head of brahman. Hindus consider them as the very best of mankind. The second caste are the Kshatriya who were created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra who were created from his feet.
- (ii) No, such type of division is not justified because no one is high or low by birth. Men became high or low by his own karma.
- (iii) It is right that this system was not quite rigid in the real life because these castes live together in the same towns and villages, mixed together in the same house and lodgings.

12.

### ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system :

8

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

- (i) Name the two kinds of postal System.
- (ii) Explain how the foot post worked.
- (iii) Why does Ibn-Battua think that the postal system in India was efficient?
- (iv) How did the State encourage merchants in the 14<sup>th</sup> century?

Ans. (i) There were two kinds of postal system - the horse postal system and the postal system on foot.

(ii) In the postal service on foot, there were three stages. They were called the Dawa. It was one-third part of a mile. There was a village with dense population at a distance of every three mile. There were three centres outside it. The people used to sit in these centres to start their work. Each one of them had a long rod having copper bells at its top. Whenever a messenger started his journey, he held the letter in one land and this rod with copper bells in the other hand. He would run very fast. The people sitting in the camps at once got ready when they heard the sound of the bell. As soon as the messenger reached the camp, one of the people would take the letter and run away at full speed shaking the rod. This process continued till the letter reached its destination.

(iii) According to Ibn Battuta, The journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information“s given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.

(iv) In the 14<sup>th</sup> century, the state took special steps to encourage the traders. For example, all the trade routes had serais and rest houses.

### Comparative study of the three Travellers of the Medieval Period

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

**THEME - 6**  
**BHAKTI-SUFI TRADITIONS**  
**CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS**  
**(08<sup>TH</sup> TO 18<sup>TH</sup> CENTURY)**

**Key concepts in nutshell**

From 8<sup>th</sup> to 18<sup>th</sup> century striking feature was a visibility of wide range of gods & goddesses in sculpture & text.

There was integration of cults - composition, compilation & presentation of puranic texts in simple Sanskrit verses.

Tantric forms of worship - more prevalent among women.

Bhakti traditions classified into saguna (with theistic) and nirguna (without form attracts worship of abstract form)

The Alvars and Nayanars of Tamilnadu - The worshippers of Vishnu and Nayanars - devotees of Shiva - common features - traveled singing hymns in Tamil.

Alvars & nayanars initiated movement against caste system & dominance of Brahmins.

Nalayiradivya Prabandam - important composition of Alvars equal to four Vedas.

Status of women - composition of Andal (a women Alvar) popular, songs of Karaikkal

Ammaiyar - were widely sung.

State patronage in south for Vedic gods rather than Jainism & Buddhism, Cholas patronized brahminical tradition, making land grant as to lord shiva at Gangaikonda

Cholapuram bronze sculpture of shiva.

Singing of hymns under royal patronage were encountered - Chola ruler Parantaka I consecrated metal image of Appan, Sambandan and Sundarar in Shiva temples.

Karnataka saw a new movement under Basavanna a Brahmin in court of Chalukyan ruler - his followers Virashaivas (heroes of Shiva) or Lingayats (wearers of Linga) - important community to this day - who worship shiva in form of a linga.



Lingayats challenged idea of caste and questioned the theory of rebirth. They encountered remarriage of widows.

North India saw the emergence of Rajput states which patronized Brahmins - performed secular & ritual function. The Naths, Jogis, Siddhas also.

Through guidance by ulema, rulers followed a flexible policy granting religious tax exemptions to non-Muslims sometimes.

Those who accepted Islam in India accepted in principle the five pillars of faith but these were overlooked with deviation in practice derived from local customs & affiliations. (Sunni, Shia) some like in Malabar court adopted local language

Sufism - Sufis were critical of dogmatic definitions & scholastic method of interpreting - Quran. They emphasized interpretation of Quran on basis of personal experiences.

Chishtis - were a part of Sufis - hospices of khangaah were small rooms & hall for students to live & pray. Life in Chishti khangaah was like the life of a monastery & catered to all travellers rich or poor. Shaikh Nizamuddin Chishti had many followers.

The practice of visits to dargahs gained prominence by 14<sup>th</sup> century - shrines became very popular. Also music & dance & mystical chants were performed to evoke divine ecstasy.

The Bhakti movement saw the emergence of poet-saints like Kabir where poems written in form in which every meaning are inverted.

## 02 marks questions:

Q.1 What does Bhakti movement mean? 2

Ans. A series of Hindu saints & reformers started religious reform movements which adopted the method of devotion (Bhakti) to achieve the salvation. Their method of expression of devotion ranged from the routine worship of deities within temple & singing & chanting of devotional composition.

Q.2 Who were Alvars? 2

Ans. In southern India the devotees of Vishnu were called Alvars.

Q.3 Give the name of any four well known reformers of Bhakti movement ? 2

Ans. Ramanand swami, Kabir, Guru nanak dev, Mira Bai.

Q.4 What do you mean by Sufism? 2

Ans. The sufis were muslim saints Who left a great impact on the Indian society Sufism originated in Persia.

Q.-5 What is the importance of Murshid in Sufi ideology? 2

Ans. According to Sufism, an individual must have a religious guide (Murshid) through whom he can communicate with god. The pir is a ladder which enables a man to reach the goal of life Devotion to the Murshid is the worship of god.

### 05 marks questions

Q.6 (a) Describe the causes of the rise of Bhakti movement? 5

Ans. 1. Influence of Vaishnavism  
2. Evil practices of the Hindus  
3. Fear of sprit of Islam  
4. Influence of sufi sects  
5. Emergence of great reformers.

Q.6 (b) Describe the main Principal of Bhakti movement ? 5

Ans. 1. Faith in god  
2. Good deeds  
3. Universal Brotherhood  
4. Emotional worship  
5. Condemned idol worship  
6. Opposed to the rigidity of caste system  
7. Guru Bhakti

Q.-6(c) Discuss the influences & importance of Bhakti movement? 5

Ans. **RELIGIOUS EFFECTS**

1. Saked Hinduism
2. Lowered the prestige of the Brahmins
3. Checked the propagation of Islam
4. Emergence of Sikhism

5. Setback back to Buddhism

**SOCIAL & CULTURAL IMPACT**

- (a) Improvement in the social relation between the Hindus & Muslims
- (b) Uplift of lower class
- (c) Promoted the spirit of social service
- (d) Development of composite art in the society
- (e) Enrichment of Literature.

Q.7 What were the main Principle of Sufism? 5

- Ans.
- 1. Worship of God
  - 2. Renunciation of wordly pleasure
  - 3. Non violence & pacitism
  - 4. Love of mankind
  - 5. Importance of Murshid
  - 6. Principle of Morality
  - 7. Importance of singing & Dancing in worship of Allah

Q.-8 What were Attitude of the Nayanars & Alavars sects towards the cast? 5

Ans. Some historians are of the view that Alvars & Nayanaras started a movement of Protest against the cast system & the dominance of Brahmans are at least made effort to reform them. This view is supported by the fact, that these Bhakti reformers came from diverse social background some of the belonged to lower classes such as Cultivaters, Artism & untouchahable some of them Barman background. The Alvars & Nayanars claimed that their compositions were as important as the Vedas. The tamil song of the Alvars are marked by such depth of feeling & trupiety that they are looked upon as vaishnava Vedas. the nayanaras composed their devotional songs with the highest spiritual sentiments & set up shaivism on a strang tooting. these songs are still popular in south India.

Q.-9 Describe the teaching of Kabir? How does he describe the ultimate reality through the poems? 8+2=10

- Ans.
- (a) To achieve inward spiritual bliss
  - (b) Condemnation of empty ritual
  - (c) To faster harmony between Hinduism & Islam
  - (d) He believed in one formless God
  - (e) Rejected both Vedas & Kuran & the supremacy of the Brahmins & Mulas

- (f) He opposed the caste system & image worship
- (g) He taught the unity of god & the path of love & devotion
- (h) He emphasized on bhakti to achieve salvation or Moksha.

Kabir gave different names of ultimate reality. In Islam these include Allah Hazrat, Khuda and pir. He also used terms taken from Vaedantic traditions like alakh, nirankar, brahman and atman.

### SOURCE BASE QUESTION AND ANSWER

Q10. Carefully read the following excerpts and answer the following questions : 8

#### A Church in Khambat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598.

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

Q1. From where has this excerpt been taken? 2

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

Q2. What message did Akbar conveyed to the people of Gujrat through this order. 2

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

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

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

Q4. Who were the people from whom Akbar anticipated opposition to his order? 2

Ans. Akbar anticipated opposition to his order from non-Christians

## THEME - 7

### AN IMPERIAL CAPITAL : VIJAYANAGAR EMPIRE

#### Key concepts in nutshell

Discovery of Hampi - In 1799 the first British antiquarian Colin Mackenzie, first Surveyor General of India, visited the ruins of Hampi, collected some manuscripts and 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 in AD 1336.

Kings and trading class - Warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India and attempted to establish their trading and military stations.

The climax and decline of Vijayanagar Empire - Krishnadeva Raya was an able administrator, he built dams for irrigation. He built magnificent places and temples. His 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 Vijayanagar.

Vijayanagar Hampi Architecture - The Vijayanagar architecture (Hampi Architecture) of the period (1336-1365) was a unique building style evolved by the imperial Vijayanagar Empire.

Hampi Bazar - Portuguese travellers Paes and Nuntiz 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 sorts of rubies, diamonds, pearls and cloths that you may wish to buy."

Buildings and places - We know today about the Vijayanagar palaces and buildings derived from the archaeological excavations at Hampi as no royal palace structures have survived.

Kings royal enclosure - Another important building at Hampi is the kings royal enclosure. Paes tells 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 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.

**Q.1:- Hampi town is located in the bank of which river? 2**

**Ans.** It is located on the bank of Tungbhadra river.

**Q.2 :- Which goddess is called Pampa ? 2**

**Ans.** Goddess Pampa is the name of goddess Parvati.

**Q.3 :- Who was Colin Mackenzie ? Mention his importance in Indian history ? 2**

**Ans.** Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist. He became the first Surveyer General of British India in 1815. He died in the year 1821. He began to survey in the traditional culture and historical places of India in order to run administration of Colonial India more smoothly and effectively.

**Q.4 :- Mention the silent features of the temple of Hampi. 2**

**Ans.** The temple of Hampi is well articulated with artistic pillars like structure. Magnificent structure with gallery surrounded with pillars around divinity and the place of god is one of the features of the temples. The main temple of Hampi is Vitthal and Hazareram.

**Q.5 :- How did the water requirements problems solved in Vijayanagar empire ? 2**

**Ans.** The natural reservoirs providing water for Vijayanagar is the Tungabhadra river. This river was situated in the north-east direction of the kingdom. Many rivers from nearby mountain ranges get merged into this river. Dams were built in almost all tributaries of rivers. Hauz were built in order to cope with the drastic climate in draught situations. This was started in the beginning of the 15<sup>th</sup> century. This place was called Kamalapuram water reservoir.

**Q:-6 What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city? 5**

**Ans.** There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire.

Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.

The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core.

We know from different sources that in Vijayanagara empire and other southern kingdoms agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to starve the defenders into submission. These sieges could last for several months and sometimes even years.

Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.

Whenever the Kingdom was attacked by the enemies at the time of reaping harvest they could easily burn the dry crops of the farmers. But these fields were safe in ordinary situations from wild animals.

**Q:-7 What do you think was the significance of the rituals associated with the Mahanavami Dibba? 5**

**Ans.** The importance of the rituals associated with the Mahanavami Dibba.

Located on one of the highest points in the city, the "Mahanavami Dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet. Rituals

associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.

Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.

These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

**Q8:- What impression of the lives of the ordinary people of Vijayanagara can you  
cull from the various descriptions in Vijayanagara empire. 5**

**Ans.** Ordinary people of this empire spoke different languages and followed different religious tradition.

There were small traders and local merchant used to live in cities, trade centre, port town and villages.

Peasants, workers, slaves etc. were included in ordinary people. These were ordinary Brahmans, trader and women also.

In the society there were a few low class people, who were non-influential. They were Dombar, Mana, Jogi, Paraiyan, Boi, Kallar etc. Some low caste people were converted to christianity due to the influence of the Portuguese. The evils of caste system and untouchability were practiced in the society.

The ordinary people of the Vijayanagar empire lived in ordinary houses. This is how the sixteenth century portuguese traveller Barbosa described the houses of ordinary people existed in the society. The men were sold and purchased. There were some special rules for the slaves.



**Q.9:- Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire. 10**

**Ans.**

There is a important role of this sytem to emerging the Vijayanagara empire. That shows in the following points:

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.

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

The collected taxes and other dues from peasants.

A share of revenue was spent for the maintenance of irrigation works and temples.

The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.

The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.

Kings occasionally asserted their control over them by transferring them from one place to another.

Many of these nayakas established independent kingdoms in the 17<sup>th</sup> century.

**Passage based Question:-**

**Q. 10 Colin Meckenzie**

Born in 1754, Colin Meckenzie became a famous engineer, surveyer and cartographer. In 1815 he was appointed the first surveyor General of India. A post he held till his death in 1821. he embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the of the colony easier. He says that " It

struggled long under the miseries of dead management.... Before the south came under the benign influence of the British government". By standing Vijayanagar, Meckenzie believed that the east India company would gain " much useful information on many of these institutions, laws and customs whose influence still prevails. Among the various tribes of natives forming the general mass of the population to this date.

(i) Who was Colin Meckenzie ? 2

Ans. Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist.

(ii) Which ancient city was founded by Colin Meckenzie ? 1

Ans. Hampi

(iii) Why did he start the surveys? 2

Ans. He started the surveys in order to better understand India's past and make governance of the colony easier.

(iv) In which stages Colin Meckenzie completed his work? 3

Ans. First of all he prepared the maps. He collected the information's about the local traditions from the priest of Virupaksha and Pampadevi temple.

## THEME - 8

### PEASANT, ZAMINDARS AND STATE

#### Key concepts in nutshell

1. Peasants and agricultural production - Geographical Diversity

Looking for sources - Historical Epic and Records, Important chronicles - Ain-i-Akbari, Records from Gujrat, Maharashtra and Rajasthan.

Peasants and their lands - cultivation was based on the principle of individual ownership.

Irrigation and Technology - Expansion of agriculture, monsoon remained the backbone of Indian agriculture, artificial system of irrigations had to be devised, agriculture often harnessed cattle energy.

An abundance of crops - two major crops - the kharif and the rabi, new crops came from different parts of the world.

2. The village community.

Caste and the rural milieu - Rajputs are mentioned as peasants.

Panchayats and headman - The panchayats was usually a heterogeneous body, the headman was chosen through the consensus of the village elders, functions of the panchayat.

Village artisans - The existence of substantial members of artisans.

A little republic - deep inequities based on caste and gender distinctions.

3. Women in agrarian Society - women's role in the production process, high mortality rates among women, women petitioned to the panchayat, hindu and muslim women inherited zamindaris.

4. Forest and tribes -

Beyond settled villages, livelihood came from the gathering of forest produce, hunting and shifting agriculture, jungles provided a good defence.

Inroads into forests - the state required elephants for the army, hunting expeditions by the Mughals, the spread of commercial agriculture

#### **A. Very short questions (02 Marks each)**

Q1. Mention various duties performed by state officials in the 16th century?

Ans. They collect land revenue, measure the lands and keep records etc.

Q2. Who was the author of Ain-I Akbari?

Ans. Abul Fazl, writer of Ain-I Akbari, he was a famous Persian author, gems of Akber's court.

Q3. Who were Raiyat? How many types of Raiyat?

Ans. They were peasants. There are two types of Raiyat - Khud-khasta and Pahi-khasta.

Khud-khasta - They were residents of the village in which they held their land.

Pahi-khasta - They were non-resident cultivators who belonged to some other village, but cultivated lands were else were on a contractual basis.

Q4. How many seasons of agriculture according to Ain?

Ans. According to Ain-i-Akbari, agriculture was organized around the two major seasonal cycles - The kharif and the rabi.

Kharif - rice and jawar. Rabi - wheat and gram

Q5. What was Jins-i-Kamil?

Ans. Literally perfect crops. Example - cotton and sugarcane.

### **B. Short Questions (05 marks each)**

Q6. Describe the functions of panchayat?

Ans. 1. Community welfare - Construction of bund or digging the canal which peasants usually could not afford to do on their own.

2. Arrangements against natural calamities, like floods, famine, Droughts etc.

3. Regulate rural societies, like marriage and caste.

4. To ensure that caste boundaries among the various communities

5. Punishment - Example - to levy fines and inflict from the community.

Q7. Describe Ain-i-Akbari?

Ans. 1. Vision of Akbar's empire.

2. Strong ruling class.

3. The organization of the court, administration and the army.

4. Included detailed revenue, records - with the help of Todarmal tried to reorganized the whole revenue system.

5. Useful description of agrarian society.

Q8. What were the role played by women in agrarian society?

Ans. 1. Women worked shoulder to shoulder with men in fields.

2. Women sowed, weeded, threshed and winnowed the harvest.
3. Craft production - such as spinning yarn, sifting and kneading clay for pottery and embroidery.
4. Some restriction during some days of month - women were not allowed to touch the plough or the potter's wheel in western India.
5. Produce children and look after them.

Q9. How land revenue was fixed?

- Ans. 1. It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.
2. Both cultivated and cultivable land measured in each province.
  3. Prepared annual record of the number of cultivators in each village
  4. Officials were appointed to measure land revenue.
  5. The Dewan, who was responsible for supervising the fiscal system of the empire.

Q10. Explain the salient features of zabti system?

Ans.

1. Measurement of land was compulsory.
2. Classification of land:- Polaj, Parauti, Chachar, Banjar.
3. Calculation of the average products.
4. Fixation of state share.
5. Commutation into cash.
6. Collection of land revenue.

### **Long Questions (10 marks)**

Q11. Who were zamindars? What were their functions? 2+8=10

Ans. Zamindars were the part of rural society, who lived on agricultural production had milkiyat belongs to upper caste. New Zamindars emerged from lower caste.

#### **Functions of Zamindars :**

1. Collect revenue.
2. Mediate between king and peasant.
3. Maintain military.
4. Developed agricultural land.
5. Give money to farmers for agriculture.
6. Sell their own agricultural produce.
7. Make an arrangement for weekly or fortnightly market in the villages.

8. Making arrangement for repairing roads and water sources.

**12. Passage Based Question:-**

Read the given passage carefully and answer the question that follows;

**CASH OR KIND**

The Ain on land revenue collection

Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and 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 the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. 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.

Q1. Explain the term Kankut? (2)

Ans. In the Hindi language Kan signifies grain and kut means estimate.

Q2. Explain the system of batai or bhaoli system of land revenue collection? (2)

Ans. The crop are reaped and stacked and divided by agreement in the parties. But in this cash several intelligent inspectors are required, otherwise, the evil minded and false are given to deception.

Q3. Explain the system of lang batai? (2)

Ans. 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.

Q4. Which system of revenue collection, do you think, is better and why? (2)

Ans. Long Batai, because they divided equal among themselves and get profit.

**THEME - 9**  
**KINGS AND CHRONICLES (MUGHAL**  
**COURT 16<sup>TH</sup>-17<sup>TH</sup> CENTURY)**

**Key concepts in nutshell**

The Mughala and there empire - The name Mughal derives from Mongol period of Mughal empire 1526 -1707

The production of chronicles

From Turkish to Persian - Mughal court chronicles were written in Persian

The making of manuscripts - all books in mughals were manuscripts i.e. they were handwritten.

The Akbarnama and Badshanama - among the important illustrated mughal official histories the Akbarnama and Badshanama.

A unifying force - sulh-i-kul - Abul Fazl describes the ideal sulh-i-kul (absolute peace)

Capitals and courts - capital city - the heart of mughal empire is capital city. Where the court assemble.

Titles and Gifts - The granting of titles to men of merit was an important aspect of mughal policy.

**Very Short Question (02 Marks each)**

Q1. Clarify the word meaning of Kornish?

Ans. Kornish was a form of ceremonial salutation in which the Courtier placed the palm of his right hand against his forehead and bent his head, It suggested that the subject placed his head the seat of the senses and the mind into the hand of humility; presenting it to the royal assembly.

Q2. Name the dynasty which ruled India during 1526 to 1707. Who was the founder of this dynasty?

Ans. Mughal dynasty and founder of this dynasty was Babur.

Q3. What is meant by the term Kitabkhana?

Ans. The literal translation of the term Kitabkhana is library. It was a scriptorium that is a place where the emperors collection of manuscripts were kept and manuscripts were produced.

Q4. Manuscripts involved a number of people performing a variety of tasks. Give some such people engaged in the task.

Ans. Manuscripts involved a number of people performing a variety of tasks. Among them were paper maker, calligrapher, gliders, painters, bookbinders.

Q5. Baburs memories were return in which language?

Ans. Baburs memories Tuzuk-i-Babari were originally written in Turkish. They were translated in Persian as Babur Nama .

#### **Short Question (05 marks each)**

Q6. Assess the role played by women of the imperial household in the Mughal Empire.

Ans. The role played by the women of the imperial household in the Mughal Empire

1. In the Mughal household a distinction was maintained between wives who came from royal families (Begams) and other wives (aghas) who were not of noble birth.
2. Apart from wives numerous male and female slaves populated the Mughal household: The tasks they performed varied from the most mundane to those requiring skill tact and intelligence.
3. After NurJahan Mughal queens and princesses began to control significant financial resources. Shahjahana's daughter Jahanara and Roshanara enjoyed an annual income often equal to the high imperial mansabdars. Jahanara in addition received revenues from the port city of Surat, which was a lucrative centre of overseas trade.

Q7. Write a short note on Badshah Nama.

Ans. Badshah Nama Chronicle of a king based on the history of Shahjahan's reign is an important chronicle among official histories. Abdul Hamid Lahori, a pupil of Abul Fazal is known as its author. It is modelled of 10 lunar years each. Lahori wrote the first and second daftars comprising of first two decades of Shahjahan's reign (1627-1647) But due to infirmities of age he was unable to write the 3<sup>rd</sup> volume. Volume of the 3<sup>rd</sup> decade of the emperor's rule was chronicle by historian waris.



In 1944 the first time painting of Badshah Nama were exhibited in New Delhi, London and Washington.

**Long Question (10 Marks)**

**10**

Q8. Discuss the merits and demerits of the Mansabdari Sytem.

Ans. Merits of the Mansabdari System

1. Control on revolts.
2. Qualification as basis of ranks.
3. Ban on Corruption
4. Forceful army
5. Emotional unity

Demerits of Mansabdari System

1. Misuse of money
2. Disloyalty of the soldiers towards the empire
3. Luxurious life of mansabdars
4. High salary of mansabdars created pressure on govt.
5. Less number of horsemen than the prescribed number affected the effectiveness of military.
6. Lack of direct link between emperor and soldiers.

**Q9. Source based questions**

**DARBAR-I-AKBARI**

Abul fazl gives a vivid account of Akber's darbar.

Whenever his majesty (Akber) holds court (darbar) a large drum is beaten, the sounds of which accompanied by divine praise. In this manner people of all classes received notice. His majesty's sons and grand children the grantees of the court, and all other men who have admittance attend to make the kornish and remains standing in their proper place learned men of renowned and skillful machines pay their respect. And the officers of justice present their reports. His majesty with his usual insights gives orders and settles everything in a satisfactory manner. During the whole time skillful gladiator's and wrestlers from all countries hold themselves in readiness and singers male and female are in waiting. Claver jugglers and funny tumblers also are annexations to exhibit their dexterity and agility.

Q1. Describe the main activities taking place in the court?

4

Ans. Main activities taking place in the darbar are :

1. Beating of the drum. To announced holding of dewan-i-am.
2. Divine praise to establish emperor as “insane-i- kamil”
3. The emperor sons, grand children and other grandees take their positions according to status, hierarchy and proximity to the king.
4. All attending court women standing to pay respect and offer salutation to the king.
5. Learned men, mechanics, officers of justice present report to the king for review and update.
6. Gladiators, wrestlers, singers, women in waiting to exhibit their skill and for royal patronage.

Q2. What was the significant of the darbar procedures? 1

Ans. The dauber procedures reflected the status and power of the emperors.

Q3. Define the term “Kornish”. 1

Ans. “Kornish” was a form of ceremonial salutation in which the courtier placed the palm of his right hand against his forehead and bent his head.

Q4. Explain the term “Jharokha Darshan.” 2

Ans. “Jharokha Darshan” showing of the emperor to the public from the palace balcony. It was introduced by Akbar with the objective of broadening the acceptance of the imperial authority.

**THEME - 10**  
**COLONIALISM AND THE COUNTRYSIDE**

**Key concepts in nutshell**

Bengal - Establishment of colonial rule - New land revenue, Auction system under Warren Hastings - 1793, 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 Ploug - 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

Experience of injustice by peasants.

**2 Marks Questions-**

Q.1 What was Permanent Settlement? 2

Ans. The practice of collecting land revenue introduced by Lord Cornwallis in 1793 is known as permanent settlement. In this system the land was given to landlords (Zamindars) permanently. The amount of revenue had been fixed in permanent settlement.

Q.2 Explain the ryotwari system of revenue. 2

Ans. The revenue system that was introduced in the Bombay Deccan came to be known as ryotwari. In this system, the revenue was directly settled with the ryot. The average incomes from different types of soil was estimated. The revenue-paying capacity of the ryot was assessed and a proportion of it fixed as the share of the state.

Q.3 What was Deeds of hire? 2

Ans. When debts mounted the peasants were unable to pay back the loan to the moneylender. They had no option but to give over all land under their possession, carts and animals to the money lenders. But without animals they could not continue to cultivate. So they took land on rent and animals on hire. Now they had to pay for them which had originally belonged to them. He had to sign a Deed of hire stating very clearly that these animals and carts did not belong to them.

Q.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.

Q.5 What do you understand by Deccan riots commission?

Ans. The commission which was set up to investigate the riots of Deccan's farmer in 1875. It was set up by the government of Bombay due to immense pressure of Government of India. Its report was presented in 1878 before the British Parliament.

Q.6 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 cultivators of the region.

### **5 Marks Questions-**

Q.7 Why Zamindars defaulted on payments? 5

Ans. The reasons for this failure were various-

- (i) The initial demands of tax were very high, because the company felt that if the demand was fixed for all time to come they would never be able to claim for high shares in the condition of increased income.
- (ii) 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?
- (iii) The revenue was invariable, regardless of the harvest, and had to be paid punctually.
- (iv) The permanent settlement initially limited the power of the Zamindars to collect rent from the ryot and manage his zamindari.

Q.8 Why did the Santhals revolted against the British rule? 5

Ans. The Santhals were revolted against the British rule due to following reasons-

- (i) The land that Santhals had brought under cultivation was slipping away from their hands.
- (ii) The state was levying heavy taxes on the land that the Santhals had cleared, money lenders (dikus) were charging them high rates of interest. (iii) Moneylenders were taking over the land from Santhals when debts remained unpaid, and Zamindars were asserting control over the Damin - i - koh area.
- (vi) By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, money lenders and the colonial state in order to create an ideal world for themselves where they would rule.

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

Q.9 Discuss about the life of hill folk of Rajmahal hills, Paharia. 5

- Ans.
- (i) Paharias lived around the Rajmahal hills, subsisting on forest produce and practicing shifting cultivation.
  - (ii) They cleared patches of forest by cutting bushes and burning the undergrowth on these patches, enriched by the potash from the ash, the Paharias grew a variety of pulses and millets for consumption.
  - (iii) They scratched the ground lightly with hoes, cultivated the cleared land for few years, then left it fallow so that it could recover its fertility, and moved to a new area.
  - (iv) From the forests they collected Mahua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production.

The life of the Paharias - as hunters shifting cultivators, food gatherers, charcoal producers, silkworm rearers - was thus intimately connected to the forest.

### **10 Marks Questions-**

Q.10 What are the problems of using official sources in writing about the history of peasants? 10

Ans. Following are the problems in using official sources in writing about the history of peasants.

- (i) The official sources reflect only British official concerns and interpretation of all events from the outlook and angles of the English.

For example, the Deccan riots commission was specifically asked to judge whether the level of Government revenue demand was the cause of the revolt.

(ii) Most of the events, revolts and happening have been presented in a biased manner.

(iii) The colonial Government and official had their own political, economic religious, cultural and social interest. They had always tried to present the picture of Indian society, people, tradition, culture and even the achievements.

(iv) The sources have been presented and recorded by such clever and naughty people who have intentionally presented things with false evidences also. For example, the Deccan Riot Commission presenting all the findings with such evidences which were utilized to give authenticity to the report of the commission. The commission has presented this fabricated fact that the Government demand was not the cause of the peasants anger. It was the moneylenders (again Indian) who were to be blame for such argument is found very frequently in British colonial records. This shows that there was a persistence on the part of the colonial government to admit that popular discontent was ever on account of Government action.

(v) Official reports, thus are invaluable sources for the reconstruction of history. But they have to be always read carefully and compared with evidence form newspapers, unofficial accounts, legal records and where possible oral sources.

Q.11 What were steps taken by the British East India Company to control the Zamindars? 10

Ans. The British East India Company took the following steps mainly to maintain its control over the Zamindars.

(i) The zamindar's troops were disbanded custom duties were abolished.

(ii) Their cutcheries (Courts) brought under the supervision of collector appointed by the company.

(iii) The power to deliver local judgment was also taken away from zamindars. In fact zamindars held their control and leadership through

local courts and other panchayats. They lost their power to organize local police. Over time, the collectorate emerged as an alternative center of authority, severely restricting what the zamindar could do.

(iv) In case a Raja (powerful zamindars) failed to pay the land revenue, a company official was speedily dispatched to his zamindari which explicit instruction “to take charge of the District and to use the most effectual means to destroy all the influence and the authority of the zamindar and his officers.

(v) Some of the scholars believe that some trouble creators were also used as tools to reduce the influence of Rajas. For example, when the zamindars dispatched their amlah (collector of revenue or representative of zamindar). Some naughty people used to create problem for zamindars. Some ryots and village headmen jotedars and mandals-were only too happy to see the Zamindar in trouble. The zamindar could therefore not easily assert his power over them.

## 12. Passage Based Questions.

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

The revenue was not realized with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796 - 1797, 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 rupees 26, 66, 191 the quality sold was for sicca rupees 21, 47, 580. Among the defaulters were some of the oldest families or the country. Such were the rajahs of Nuddea, Rajeshaye Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officer, in their efforts to preserve undiminished the amount of public assessment.

- |     |  |   |
|-----|--|---|
| Q1. | Why did Zamindars defaulter on payments?                         | 3 |
| Q2. | Name some of the oldest families who were defaulters in payment? | 2 |
| Q3. | What was fifth report?   | 3 |

Ans. (1) 1. The revenue demand was very high.

2. The high demand was imposed the 1790's, a time when the prizes of agriculture produce were depressed making it difficult for the ryots to pay their dues to the zamindars.

3. The revenue was invariable regardless of the harvest and had to be paid regularly.

Ans (2) The Rajas of Nuddea, Rajeshaye, Bishenpore (all district of Bengal) were some of the defaulters could not pay revenue in time,

Ans (3) (1) Fifth report is one amongst a series of report of the administrative activities of the East India company sent to the British parliament.

(2) It content 1002 pages of which over 800 pages were appendices that reproduced petitions of zamindars and ryots, reports of collectors, statistically reports on revenue returns and notes on the revenue and judicial administration of Bengal and Madras, written by officials.



## **THEME-11**

### **REBELS AND THE RAJ**

#### **Key concepts in nutshell**

Rebels and the Raj - The revolt of 1857 and its representation Pattern of Rebellion - People from different walks of life plunged into the revolt - due to their hatred against the oppressive policies of the British Centres of the Revolt - Lucknow, Kanpur, Barrelly, Meerut, Arrah in Bihar.

Leaders - Rani Lakshmi Bai of Jhansi, nana Saheb, Kunwar Singh, Bakt Khan, Begum Hazret Mehals, Tatyatope.

Awadh revolt - direct annexation policy of Dalhousie - 1856. Hatred provoked - dispossessed taluqdars of Awadh, Injustice done to Nawab Wajid Ali Shah of Awadh embittered the people.

Revolt of the sepoy : 1) Policy of social superiority of British

2) Interference in religious matters - greased cartridges issues.

The vision of unity : 1) Hindu Muslim unity

2) Search for alternative powers

3) Rebels established parallel administration, in Delhi, Lucknow, Kanpur after capturing centres of British power. Later they failed.

British policy of repression.

Repression - 1857 - North India was brought under strict law to prolonged attacked of British - one from Calcutta to North India, another from Punjab to recover Delhi, 27000 Muslims hanged.

Image of the Revolt - Pictorial images produced by British and Indians - posters and cartoons.

The performance of terror : 1) Execution of rebels

Nationalist imageries: 1) Inspiration to nationalists

Celebration as first war of Independence - leaders depicted as heroic figures.

**Very short Questions (02 marks each)**

Q1. Which Governor-General introduced the Subsidiary Alliance? Name the four major powers accepting it. 2

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

Q2. Which English lady defended herself bravely against the Indian rebels in Kanpur?

Ans. Miss Wheeler defended herself bravely against the Indian rebels in Kanpur. 2

Q3. Who was the last Nawab of Awadh? Where was he sent on Pension? 2

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

**Short Questions (05 marks each)**

Q4. What were the policies and administrative causes of the Revolt of 1857? 5

Ans. (a) Imperialist policy of the British administrators.

(b) Doctrine of Lapse

(c) Abolition of pensions and Titles.

(d) Disrespect to the Mughal Emperor.

(e) Annexation of Awadh

(f) Misuse of Subsidiary alliance.

Q5. What were the causes of the failure of the 1857 Revolt? 5

Ans. (a) Breaking out before of the fixed date.

(b) Co-operation of the native states to the British.

(c) Lack of co-operation from the Elite.

(d) Limited resources of the Rebels.

(e) Absence of a common ideal.

(f) Diplomacy of the British.

Q6. Discuss the nature of revolt of 1857 5

Ans. (a) Only a Sepoy mutiny -

- (i) The main ground for the uprising had been prepared by the soldiers.
  - (ii) Important and immediate causes of the revolt was the use of greased cartridges.
  - (iii) The revolt did not spread throughout the country.
  - (iv) The revolt did not enjoy the cooperation and support of the common people.
- (b) First war of Independence - Lakhs of artisans, farmers and soldiers struggled united against the British rule.
- (c) Hindu and Muslim took actively part in the movement.
- (d) The masses took active part in the struggle against the British at almost all centres of uprisings.
- (e) It had country wide presence.

**Long Questions (10 marks each)**

Q7. What were the social, economical religious and military causes of 1857 revolt? 10

Ans. Economic Causes :- (a) Drain of wealth

- (b) Destruction of Indian industries, trade & commerce.
- (c) Exorbitant rate of land revenue.
- (d) Resumption of Inami or rent-free lands.
- (e) Unemployment and poverty among the masses.

Social Causes :- (a) Maltreatment of the Indians.

- (b) Interference in the social life of Indians.
- (c) Spread of Western Education.
- (d) propagation of Christianity.

Military Causes :- (a) Unrest among the Indian soldiers.

- (b) Increase ratio of Indian soldiers.
- (c) faulty distribution of troops.
- (d) General Service Enlistment Act.
- (e) Greased cartridges.

Q.8 **How were the lives of forest dwellers transformed in the 16th-17th centuries.** 10

Ans :-1. The business encouraged forest clearance zamindars and jotedars turned uninitiated lands in to rice fields to the British, extension of settled agriculture why necessary to enlarge the sources of land revenue. produce crops for export and establish the basis of a settled, ordered society.

2. The British saw forest people as savage impurely and primitive and difficult to govern, so they felt that the forest had to be leaped settled agriculture established and forest people dammed civilized and persuaded to give up hunting and take to plough agriculture.
3. in the 1770s the British embarked on a brutal policy to extermination, hunting the Paharias down and killing them then by 1780s, Augustas Cleveland the collector of Bhagalpur purposed a policy of polification. The Paharias chief were given an annual allowance and made responsible for the proper conduct of their man.
4. Some Paharia chief refused the complains continued, the Paharias withdraw deep into the mountains insulting themselves from Lositle forces and carrying on a war with the outbidders so when Buchanan travelled through the region in the winter of 1880/1881, the Paharia naturally viewed him with suspicion and distrust.
5. The Santhals themselves were powering into area, cleaning forest, cutting down timber, ploughing land and growing rice and cotton, this leads why Sindhus Manjhi.

Q9. What explains the anger of the Deccan ryots against the moneylenders? 10

ANS:-

1. By 1830s prices of agricultural products fell sharply.
2. Decline in peasants income revenue could rarely be paid without a loan from money lenders.
3. Ryots found difficult to pay it back, debt mounted.
4. Ryots needed more loan to buy their everyday needs.
5. Sahukar's export merchants in Maharashtra stopped long term credit and started demanding repayment of debt.
6. Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.
7. The Ryots came to see the money lenders as devious and deceitful.
8. Limitation law was passed to check the accumulation of interest overtime.
9. Deeds and bonds appeared as symbols of the new oppressive system.

#### 10. Source based Questions :-

Read the following passage and answer the following questions given below: 8

We get significant information from Azamgarh proclamation. 25 Aug, 1857 as to what the rebels wanted.

#### Section III. Regarding Public servants

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

Section IV - Regarding Artisans. It is entitled that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths, and the shoemakers, etc., out of employ, and have engrossed their occupations, so

that every description of native artisan has been reduced to beggary. But under the Badshahi Government the native artisans will exclusively be employed in the service of the kings, the rajas, and the rich; and this will no doubt ensure their prosperity therefore, these artisans ought to renounce the English Service.

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

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

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

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

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

Ans. Under the British government, natives employed in the civil and military service had no respect. Their salaries were low and they had no power or influence.

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

Ans. The rebel proclamation repeatedly appealed that the Indians should take care of their religion and interests and they should take care of their religion and interests and they should side with the Badshahi

***THEME : 12***  
**COLONIAL CITIES URBANISATION, PLANNING  
AND ARCHITECTURE**

**Key concepts in nutshell**

- Sources :-**
- ( I ) Records of the East India company.
  - ( ii ) Census reports
  - ( iii ) Municipal reports.

The urban population increased from about 10 % to 13 % during the period 1900-1940. During the end of the 18<sup>th</sup> century Madras, Bombay and Calcutta had developed into important ports.

The ruling elite built racially exclusive clubs, race courses and theatres.

The development of new modes of transportation such as horse drawn carriages, trams, buses etc. facilitated peoples to live at distant place from the places of their work.

The rulers everywhere try to express their power through buildings. Many Indian adopted European styles of architecture as symbols of modernity and civilisation.

The settlement of the local peoples were named “Black Town”. A fortification was built around the “ White Town” to separate it from the “ Black Town”.

Difficulties in collecting datas :-

- (i) Peoples were unwilling to give correct informations.
- (ii) Figure of mortality and diseases were difficult to collect.

Ports :- Madras, Bombay and Calcutta

Forts :- St. George in Madras and Fort William in Calcutta.

**Q.1 To what extent are census data useful in reconstruction patterns of urbanization in the colonial context ? (2)**

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

- (i) These data are useful of know exact number of population as well as the total population of white and blacks.
- (ii) These data also tell us upto what extent 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.

**Q. 2 What were Civil Lines during the colonial rule? (2)**

**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.

**Q3. Why did the records of the colonial cities were preserved? (2)**

**Ans.** (i) To know the change of population.  
(ii) For reconstructing the history of growth of the colonial cities.

**Q4. Write a common characteristics of the three colonial cities Bombay, Calcutta and Madras ? (2)**

**Ans.** The English East India Company established their administrative and trade centres in these cities. Ports developed near these cities.

**Q5. Write the names of any three hill stations established by the British in India? (2)**

**Ans.** Shimla, Mount Abu and Darjeeling.

Q6. What were the new kinds of public places that emerged in the colonial city? what function did they serve ? (2+1+1+1 = 5)

**Answer**

1. (1). By the 18th century, Madras, Calcutta and Bombay had become important points and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories (i.e. mercantile offices) there and because of competition among European companies fortified their settlement for protection. In Madras, Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as „White town“. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their fort. These forts in settlement of their own known as „Black Towns“.

(2). After 1850s cottons mills were setup by Indian merchants and enterprenants in Bombay and European - owned jute mills were established in Rishra (1855) on the outskirts of Calcutta.

(3).Kanpur ,Specializing in leather ,wooden and cotton textile and Jamshedpur , specializing in steel were prominent.

(4). In 1864 Viceroy John Lawrence officially moved his councils to Shimla

Q7. Why were the hill stations developed in India by Britishers ?

Ans.

1. Need of British army.
2. Strategic places of Army.
3. Cool climate temptation for Britisher.
4. Free from epidemics.
5. Healthy climate
6. Home away home for Britishers.

Any five points are required

**Q.8 Assess the impact of health and defence needs on town planning in Colonial Calcutta. (5)**

**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.

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. 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.

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

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.



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.

The outbreak of cholera and plague epidemics in the 19<sup>th</sup> 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.

**Q. 9 What was the condition of the cities during the colonial rule in India?**

**(5)**

- 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 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 education which was opposed by the orthodox. 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.

**Q. 10 How did prominent Indian merchants establish themselves in the colonial city?**

**(10)**

**Ans.** Prominent Indian merchant establish themselves in colonial city in different phases. They establish themselves in all the three metro colonial cities i.e., Madras (Chennai), Bombay (Mumbai) and Calcutta (Kolkata).

First of all these Indian merchants tried to establish their relation of the agents of the company. As there all colonial cities were trade centre and administrative official. Therefore the Indian merchants could easily get establish their relation with the Europeans. These cities were having different types of comforts such as modern hotels, restaurant, lodging,

boarding, transport facilities, roadways and shipping.

Later on Bombay became a major trade centre of opium with China. Prominent Indian merchant played 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 man 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 illegal trade of opium. The prominent Indian merchant became very rich. They constructed big buildings in all big cities of colonial period.

As the industrial revolution in England started and expanded. These colonial cities became entry point 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.

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 specialized 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.

The Indian merchants included the people of different communities and castes such as Parsi, Marwari, Konkani, Arabs, Gujarati, 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 workshops.

**Q.11 Describe the growth of cantonments in India ? (10)**

**Ans.** For the defence of their Empire, the British Government established cantonments at strategic places. 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. In 1765, Lord Robert Clive initiated the policy of building cantonments for British troops to keep them "cantonment" in one place, to enforce discipline and military way of life and also to keep them in a sanitized environment. During that time there were 62 cantonments in India. In the 18<sup>th</sup>

and 19<sup>th</sup> 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. 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.

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. 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.

**Q. 12 What are the different colonial architectural styles which can be seen in Bombay city ? (10)**

**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

**Q.13 Passage based question :- (8)**

**Read the given passage carefully and answer the questions that follows :-**

**“Escaping to the Countryside”**

This is how the famous poet Mirza Ghalib described what the people of Delhi did when the British forces occupied the city in 1857: Smiting the enemy and driving him before them, the victors (i.e., the British) overran the city in all directions. All whom they found in the street they cut down ... For two to three days every road in the city, from the Kashmiri Gate to Chandni Chowk, was a battlefield. Three gates - the Ajmeri, the Turcoman and the Delhi - were still held by the rebels ... At the naked spectacle of this vengeful wrath and malevolent hatred the colour fled from men's faces, and a vast concourse of men and women ... took to precipitate flight through these three gates. Seeking the little villages and shrines outside the city, they drew breath to wait until such time as might favour their return.

**(i) Who was Mirza Ghalib ? (1)**

**Ans.** Mirza Ghalib was a famous poet.

**(ii) What was happening in Delhi in 1857 and why ? (2)**

**Ans.** After the revolt of 1857, Delhi was besieged by the rebels. But soon it was recovered by the British army.

**(iii) Which three gates were under the rebels, while British army was occupying Delhi? (2)**

**Ans.** The three gates were - the Ajmeri, the Turcoman and the Delhi.

**(iv) What was the condition of the people of Delhi ? (3)**

**Ans.** The colour fled from men's faces, and a vast concourse of men and women ... took to precipitate flight through these three gates. Seeking the little villages and shrines outside the city, they drew breath to wait until such time as might favour their return.

## THEME - 13

### MAHATMA GANDHI AND THE NATIONALIST MOVEMENT CIVIL DISOBEDIENCE AND BEYOND

#### Key points in nutshell:-

- Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India.
- In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.
- It was in South Africa he first focused the distinctive techniques of non-violent protest known as Satyagraha and Promoted harmony between religions.
- On Gokhale's advice he spent one year traveling around British India to know the land and its peoples.
- His first major public appearance was at the opening of the Banaras Hindu University in February 1916.
- Here in his speech Gandhiji Charged the Indian elite with a lack of concern for the labouring poor .
- He successfully organized Satyagraha at Champaran (Bihar in 1917); Ahmedabad and Kheda in 1918.
- In 1919 Gandhiji called for a century wide campaign against the "Rowlatt Act". It was the Rowlatt Satyagraha that made Gandhiji a truly national leader.
- In 1920 After Jalianwala Bagh Massacre he called for a campaign of non cooperation with British Rule and joined hands with the Khilafat movement.
- The British Raj was shaken to its foundations for the first time since the Revolt of 1857.
- Non-cooperation movement was suspended in 1922 after Chauri-Chaura incident.
- Causes of Gandhiji's popularity among Indians-he dressed like them lived like them and speak their language.
- Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like promotion of home-spun cloth khadi, abolition of untouchability, Hindu-Muslim unity etc.
- In 1928 Gandhiji began to think of reentering politics. After the failure of Simon Commission in its annual session at Lahore Congress demanded Purna Swaraj and decided to observe 26<sup>th</sup> January 1930 as Independence Day.

- 12<sup>th</sup> March 1930-Dandi Satyagraha, Salt March.
- On 6<sup>th</sup> April 1930 broke the salt law.
- Across large parks of India peasants breached forest laws, factory workers went on the strike, lawyers boycotted courts and students refused to attend government run educational institutions.

1930- First Round Table conference- Gandhiji did not attend.

1931- Gandhi-Irwin pact, 2<sup>nd</sup> Round Table Conference- Gandhi attended but it 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.

9<sup>th</sup> August 1942- Quit India Movements by Gandhiji. Gandhiji along with all prominent leaders sent to jail.

1946- Cabinet Mission- Failed to get the Congress and the League to agree on the federal system.

16<sup>th</sup> August 1946- Direct Action Day and Communal riots in Bengal, Bihar, U.P and Punjab.

1947- Mountbatten was appointed as viceroy.

15<sup>th</sup> August 1947- Formal transfer of power, announcement of partition and India got her independence.

The last heroic days of Gandhiji:-

- On 15<sup>th</sup> August 1947 Gandhiji was not at Delhi to witness the festivities. He was at Calcutta and undertook a 24 hour fast.
- Due to initiative of Gandhiji and Nehru Congress passed a resolution on the rights of the minorities.

After working to bring peace to Bengal Gandhiji shifted to Delhi from where he hoped to move on to the riot-torn districts of Punjab. On 30<sup>th</sup> January 1948 Gandhiji was shot dead by Nathuram Godse.

Sources to know more about Gandhiji:-

1. Public voice and private scripts.
2. Series of Personal letters published by Gandhiji in his journal Harijan.
3. A bunch of old letters edited by Nehru.
4. Fortnightly Reports of the Home Department.

5. From newspapers.

**Very short questions(02 marks)**

Q.1 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.

Q.2 Name one movement launched for farmers and peasants by Mahatma Gandhi in India?

Ans. 1. Champaran Satyagraha 1917 for indigo peasants.  
2. Ahmedabad mill labour movement 1918.

Q.3 State the significance of Gandhiji's speech at Banaras Hindu University?

Ans:- 1. Gandhiji charged the Indian elite with a lack of concern for the labouring poor.  
2. He worried about the contrast between the rich and poor. He felt salvation of India lay in the farmers.

Q.4 What is meant by Rowlatt Act?

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.

Q.5 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.

Q.6 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.

Q.7 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.

Q.8 What was the attitude of the Indian National Congress towards the second world war? Ans:-

1-Both Mahatma Gandhi and Nehru were against Hitler and Nazis.  
2-They promised congress support to the war effort if the British in return promised to grant India Independence after the war.

**Short questions (05 marks)**

Q9. 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.

Q10. 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.

Q11. What was the problem of separate electorates? What were 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.

### **Long questions (10 marks)**

Q12. How did Gandhiji transform National Movement into mass movement?

- Ans:-
1. Simple lifestyle
  2. Use of Hindi for communication
  3. Role of Gandhiji in three mass movement.
  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.

Q13. Explain the sources from which we can reconstruct the political career of Mahatma Gandhi and the history of National Movement of India.

- Ans:-
- Auto-biographies and biographies.
  - Contemporary newspapers.
  - Official and police records.,
  - Public speeches
  - private letters.

Q.14 “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.

- Ans:-
- 1-The ascetic life style,
  2. Use of dhoti and charkha
  3. Use of Hindi for communication made Gandhiji very popular. 4-
- Where ever he went rumours spread of his miraculous powers. a-
- Sent by King to redress the grievances of the farmers.
- b- Had power to overrule all local officials.
- c- Gandhiji was superior to the British.
- 5- Fight against untouchability.

Q.15 **Source based questions:-**

**Read the following passage and answer the questions given below:**

**Why the salt satyagraha?**

Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:

The volume of information being gained daily shows how wickedly the salt tax has being designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it can not sell profitably. Thus it taxes the nation’s vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this

wicked dog-in-the-manager policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nation produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown his folly, and unheard-of takes of more than 1,000 per cent is exacted from a starving people.

This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

Q1- Why was salt the symbol of protest? 2

Ans- Salt was the symbol of protest because salt was used by everyone even by the poorest Indians.

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.

Q2- Why was salt destroyed by the Colonial Government? 3

Ans- The salt tax had been wickedly designed. In order to prevent the use of salt that has not paid the tax which was at times even fourteen times its value, the Government destroyed the salt it could not sell profitably.

Q3- Why did Mahatma Gandhi consider the salt tax more oppressive than other taxes?

3

Ans- Gandhiji considered the salt tax more oppressive than other taxes because salt tax was wickedly designed by the Government. The salt tax was at times even fourteen times its values. The Government destroyed the salt it can not sell profitably. Wherever there was likelihood of natural salt being taken away by the people salt officers were posted for destruction. In this way national property was destroyed at national expe

**THEME 14**  
**UNDERSTANDING PARTITION**  
**POLITICS, MEMORIES, EXPERIENCES**

**Key concepts in nutshell**

Sources - Incidents narrated by people.

Partition or holocaust (i) Communal riots  
(ii) refugee problem

The power of stereotypes - The stereotypes of the extra territorial and Pan Islamic loyalty confused with other objectionable ideas.

Why partition took place - (i) Mr Jinnah's two nation Theory  
(ii) Hindu Muslim conflict  
(iii) British policy of divide and rule  
(iv) Communal electorates

Post war development -Muslim league emerged as sole representative of Indian Muslims in the provincial elections.

Cabinet mission proposal in 1946.

Direct action day by Muslim league in 1946

Gendering partition - women were raped, abducted and sold. Families were uprooted.

Preserving honor - where the men feared that their would be molested by the enemies, they killed their own women.

Sources : Oral testimonies - narrations, memories, diaries, family history and hand written accounts

Q.1 What do you mean by the term Holocaust? (2)

Ans. Holocaust means destruction or slaughter on a mass scale. Many scholars have used this term for loot, Arson, killings during the partition.

Q.2 What was Lucknow pact? (2)

Ans. The Lucknow pact of December 1916 was an understanding between the Congress and the Muslim league. The congress accepted separate electorates.

Q.3 What is Pakistan resolution? (2)

Ans. In 1940 the League moved a resolution demanding a measure of autonomy for the muslim majority areas.

Q.4 What was the attitude of the Indian National Congress towards second world war? (2)

Ans. The Indian National Congress was ready to help Britain if they makes a clear declaration to free India after the second world war.

Q.5 What was the impact of separate electorates for Muslims on the communal politics?

Ans. i)The Muslims could elect their own representatives in reserved constituency. (2)

ii)They can favour the people belonging to their own religious groups.

Q.6 The partition of India was a holocaust. Justify? (5)

Ans.

i) A large number of people were killed.

ii) Lakhs of people had became refugees.

iii) A large number of people were rendered homeless. iv)

There were killings, loots, arson and rape.

v) People lost their properties and all their assets.

Q.7 What are the merits and demands of Oral history? (5)

Ans.

i) It helps us grasp experience and memories in detail.

ii) It enables historians to write richly textured, vivid accounts of events like partition.

iii) Oral history also allows historian to broaden the boundaries of their discipline.

iv) Many historians argue the uniqueness of personnel experience makes generalization difficult.

v) They think Oral accounts are concerned with tangential issues.

Q.8 Why Cabinet missions was sent to India? What were the main features of its plan? (10)

Ans. Cabinet mission was sent to India to suggest a solution for the Indian problem.

-The mission recommended a loose three of her confederation.

-India would have a federal government including princely states and provinces of British India.

- Federal government would be dealing with Defence, Foreign affairs and communication.
- Provisions was made for the grouping of provinces.
- The representation of all three groups meet in a constituent Assembly to draft a constitution.
- Congress and League rejected the cabinet mission's proposal.

Q.9 What was the impact of partition on Indian women. (10)

Ans. Impact of partition of India on Indian Women :

- (1) Harrowing experience of women - Abduction, sold, forced to settle down to a new life etc.
- (2) They were brutally tortured and beaten.
- (3) They found the government of both India and Pakistan insensitive to their problems.
- (4) Government's insensitivity to the feelings of women .
- (5) Women not allowed to voice their opinion.
- (6) Killing of women in the name of saving honour of women .
- (7) Forcing women to commit suicide to save themselves from falling into the hands of enemies.
- (8) Their suicide was treated as martyrdom.
- (9) Dishonouring women of a community seen as dishonouring the community itself and a mode of taking revenge.
- (10) They were not allowed to re-settle their life on their own wish.

Q.10. Read the following passage given carefully. Answer the questions that follow. (8)

**“ WITHOUT A SHOT BEING FIRED ”**

This is what moon wrote :

For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The . . . District Magistrate marched his (large polices) force into the city and marched it out again without making any effective use of it at all. . .

1. To which event does the source refer to? Describe what the mobs were doing ? (2)

2. Why did Amritsar become the scene of bloodshed later in 1947 ? (3)
3. What was the attitude of the soldiers and policeman towards the mob ? (2)
4. Give one example to show how Gandhiji tried to bring about communal harmony? (1)

Ans. (1) It refers to an event held at the time of partition .

The mob were looting the market and trade centers.

Ans. (2). The British officials did not act to stop these unlawful and violent activities. The district administration had no control over the city.

Ans. (3). The Indian soldiers had started behaving as Hindu , Muslims or Sikhs. They were helping the people of their community only.

Ans. (4). He advised the people of Hindu and Muslim communities at Delhi to maintain trust on each other.

**THEME -15**  
**FRAMING THE CONSTITUTION**  
**THE BEGINNING OF A NEW ERA**

**Key concepts in nutshell**

The Indian constitution was framed between Dec.1946 & Dec.1949.

The Indian constitution came into effect on 26<sup>th</sup> Jan.1950.

The members of the constituent Assembly were elected on the basis of the provincial elections of 1946.

The total member of the constituent Assembly were 300.

Dr.B.R.Ambedkar was the chairman of the Drafting Committee, and played an important role in the constituent Assembly.

On the 13<sup>th</sup> Dec.1946 Nehru moved the “Objective Resolution” in the constituent Assembly.

An interim Government was made under the leadership of Jawaharlal Nehru.

There was a vigorous debate in the constituent Assembly on the topic of the central Government and the state.

The language issue was debated for many months within the constituent assembly.

Mahatma Gandhi believed that every one should talk a language which even common man could be able to understand

**QUESTIONS AND ANSWER -**

Q.1 Who did move the crucial „Objectives Resolution“? 2

Ans. The Crucial Resolution was moved by Jawaharlal Nehru.

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

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

Q.3 Which were the two main dissents of the Indian Constitution? 2

Ans. i) Its being written primarily in English.

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

Q.4 When was the Drafting Committee formed? Who was its chairman? 2

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

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

2

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

Q.6 When and under whose Presidentship the first session of all India States People's Conference was held ? 2

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

Q.7 Why did Mahatma Gandhi think Hindustani should be the National language?

5

Ans. By the 1950s, the Congress had accepted that Hindustani ought to be the national language. Mahatma Gandhi felt that every one should speak in a language that common people could easily understand.

Hindustani - a blend of Hindi and Urdu - was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions. This multi - cultural language, Mahatma Gandhi thought would be the ideal language of communication between diverse communities: it could unify Hindus and Muslims, and people of the north and south.

Q8. Why is the Indian constitution acceptable to the Indian people even today? 5

Ans:

a) The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.



- b) Even though there was no universal adult Franchise at that time. The constituent assembly consisted of people of all regions and communities making it a miniature India.
- c) Eminent people like Maulana Azad and women like Sarojini Naidu played an important part in the constituent assembly as did people of all casts and creeds.
- d) Furthermore, the constituent assembly worked in a systematic and open manner.
- e) The basic principles were agreed upon, then a draft constitution was prepared for discussion.
- f) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.
- g) Every individual is free to follow, Preach, or profess his/her own religion. There is no state religion.

Q.9. How was the term minority defined by different groups? 5

Ans. The term minority was defined by different groups in the following ways:

- i. Ambedkar demanded separate group for the minority races.
- ii. Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.
- iii. Members demanded the representation on behalf of the minority in the Constitution.
- iv. Nagappa demanded minority status for the Harijans.
- v. Ambedkar demanded separate Constitution for the minorities.

Q 10. What was the „language controversy, before the Constitution Assembly and how did it seek to resolve the controversy? 5+5=10

Ans.

**Language Controversy:**

Hindustani (Hindi+Urdu) started getting separate due to communal parties.

Language became politicized for communal identity.

R.V. Dhulkar supported Hindi to be made language of the Constitution.

It created a furor (debate) in the Constituent Assembly which was mediated by Pt. Jawahar lal Nehru.

**Solutions:**

Proceeded slow to make Hindi as the National Language.

Some supported official work to be continued for 15 years in English.

After implementation of the Constitution and Provinces to choose regional language for daily work.

Constituent Assembly : i. Hindi - Not National Language.

ii. But not Rajbhasha

Q.11 What was was the Objectives Resolution?What were the ideals expressed in the Objectives Resolution? 2+8=10

Ans. It was Jawaharlal Nehru who presented Objectives Resolution in the Constituent Assembly on 13<sup>th</sup> December, 1946. He proposed that the National Flag of India be a „horizontal tricolour of saffron , white and dark green in equal proportion“, with a wheel in navy blue at the centre. It outlined and defined the ideals and objectives of the Constitution which are as follows:

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.

**Q 12. SOURCE BASED QUESTIONS -**

*Read the given passage carefully and answer the Questions that follow -*

“Govind Ballabh Pant argued that in order to become a loyal citizen. People had 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 can not be any divided loyalty. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.”

Q1. Give three attributes of a loyal citizen in a democracy according to G. B. Pant.

2

Ans. i) He must train himself in the art of self discipline.  
ii) He should care less for himself and more for others.

Q2. What do you understand by „Separate Electorate“ ?

2

Ans. Under provisions of the government of India Act, 1909. Separate electorates were made for the Muslims. Only Muslims could be elected from these

constituencies. According to the British Administrators it was done in order to safeguard the interests of the Muslims minority.

Q3. Why was the demand for Separate Electorate made during the drafting of the Constitution? 2

Ans. Some members of the Constituent Assembly felt that a meaningful participation of the minorities in the governance could be ascertained only by the system of separate electorates. They made a strong plea to continue this system.

Q4. Why was G. B. Pant against this demand? Give two reasons. 2

Ans. Govind Ballabh Pant felt that -

i) If, by the system of the Separate Electorate, the minorities are isolated forever, they can never be able to convert themselves into a majority.

ii) The minorities, if they are returned by Separate Electorates, can never have any effective voice in the governance.

## Value-based Questions

### 1. Read the following 'value-based' passage given and answer the questions given below:

#### **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 waste water 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.**

1. Mention the main features of the Harappan drainage system.
2. List the values which can be traced from the Harappans.

### 2. Read the following 'value-based' passage given and answer the questions given below:

#### **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 qualities 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 hundredthousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the gods) Kubera (the god of wealth), Varuna (the god of the ocean), Indra (the god of rains) and Yama (the god of death)...

1. Name the source of this excerpt.
2. Mention the values that can be imbibed by you from the personality traits of Samudragupta.

### 3. Read the following 'value-based' passage given and answer the questions given below:

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a 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, asked them to share whatever they had got. She realised her mistake when she saw 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 arrived and told him that the

Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi, and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi, and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

1. What kind of competition was organized by King Drupada for the marriage of his daughter?
2. What are the values that can be extracted from the given passage.

**4. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala: In five ways should a master look after his servants and employees ... by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times ... In five ways should the clansmen look after the needs of samanas (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about how to behave with his parents, teacher and wife.

1. Name the Tri-Pitakas of Buddhism.
2. What are the values that a master should possess?

**5. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

**The lonely traveller**

Robbers were not the only hazard on long journeys: the traveller could feel homesick, or fall ill. Here is an excerpt from the Rihla: I was attacked by the fever, and I actually tied myself on the saddle with a turban cloth in case I should fall off by reason of my weakness ... So at last we reached the town of Tunis, and the townsfolk came out to welcome the shaikh ... and ... the son of the qazi ... On all sides they came forward with greetings and questions to one another, but not a soul said a word of greeting to me, since there was none of them I knew. I felt so sad at heart on account of my loneliness that I could not restrain the tears that started to my eyes, and wept bitterly. But one of the pilgrims, realising the cause of my distress, came up to me with a greeting

1. Who wrote the book „Rihla“?
2. Mention the values that a person should develop in him to make the others“ happy.

**6. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

This is an excerpt from a composition of an Alvar named Tondaradippodi, who was a Brahmana: You (Vishnu) manifestly like those “servants” who express their love for your feet, though they may be born outcastes, more than the Chaturvedins who are strangers and without allegiance to your service.

1. Name the source of this excerpt.
2. What are the traits of a true devotee of God?

**7. Read the following „value-based’ passage given and answer the questions given below:**

The mandals often misused their positions. They were principally accused of defrauding village accounts in connivance with the patwari, and for under assessing the revenue they owed from their own lands in order to pass the additional burden on to the smaller cultivator.

1. Who were mandals?
2. “Whether mandals were performing their duties honestly?” Why or why not?

**8. Read the following „value-based’ passage given and answer the questions given below:**

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 endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable how great an effect this courtesy and affability has in attaching him to the minds of his subjects

1. Who was Monserrate?
2. List the personality traits of Akbar that him the great emperor of India?

**9. Read the following „value-based’ passage given and answer the questions given below:**

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

The following is the text of a deed that a peasant signed in November 1873, from the records of the Deccan Riots Commission: I have sold to you, on account of the debt due to you, my two carriages having iron axles, with their appurtenances and four bullocks ... I have taken from you on hire under (this) deed the very same two carriages and four bullocks. I shall pay every month the hire thereof at Rupees four a month, and obtain a receipt in your own handwriting. In the absence of a receipt I shall not contend that the hire had been paid.

1. What were the causes of peasants indebtedness?
2. Would you justify the deed signed by the peasant with the moneylender?

**10. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

The attitude of the taluqdars was best expressed by Hanwant Singh, the Raja of Kalakankar, near Rae Bareilly. During the mutiny, Hanwant Singh had given shelter to a British officer, and conveyed him to safety. While taking leave of the officer, Hanwant Singh told him:

Sahib, your countrymen came into this country and drove out our King. You sent your officers round the districts to examine the titles to the estates. At one blow you took from me lands which from time immemorial had been in my family. I submitted. Suddenly misfortune fell upon you. The people of the land rose against you. You came to me whom you had despoiled. I have saved you. But now - now I march at the head of my retainers to Lucknow to try and drive you from the country.

1. What were the causes of unhappiness of taluqdars with the British?
2. What kind of moral degradation of the British exposed by this excerpt?

**11. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

By the early nineteenth century the British felt that permanent and public rules had to be formulated for regulating all aspects of social life. Even the construction of private buildings and public roads ought to conform to standardised rules that were clearly codified. In his Minute on Calcutta (1803) Wellesley wrote:

It is a primary duty of Government to provide for the health, safety and convenience of the inhabitants of this great town, by establishing a comprehensive system for the improvement of roads, streets, public drains, and water courses, and by fixing permanent rules for the construction and distribution of the houses and public edifices, and for the regulation of nuisances of every description.

1. Why did the British need permanent public rules?
2. What are the duties of the government?

**12. Read the following „value-based’ passage given and answer the questions given below: \_\_\_\_\_**

At the Round Table Conference Mahatma Gandhi stated his arguments against separate electorates for the Depressed Classes: Separate electorates to the “Untouchables” will ensure them bondage in perpetuity ... Do you want the “Untouchables” to remain “Untouchables” forever? Well, the separate electorates would perpetuate the stigma. What is needed is destruction of “Untouchability”, and when you have done it, the barsinister, which has been imposed by an insolent “superior” class upon an “inferior” class will be destroyed. When you have destroyed the barsinister to whom will you give the separate electorates?

1. When and why were Round Table conferences held?
2. What were the ill-effects of separate electorates for the untouchables?

**13. Read the following „value-based’ passage given and answer the questions given below:**

This is the third story the researcher related: I still vividly remember a man I met in Lahore in 1992. He mistook me to be a Pakistani studying abroad. For some reason he liked me. He urged me to return home after completing my studies to serve the qaum (nation). I told him I shall do so but, at some stage in the conversation, I added that my citizenship happens to be Indian. All of a sudden his tone changed, and much as he was restraining himself, he blurted out, “Oh Indian! I had thought you were Pakistani.” I tried my best to impress upon him that I always see myself as South Asian. “No, no! You can never be ours. Your people wiped out my entire village in 1947, we are sworn enemies and shall always remain so.”

1. Why did the Pakistani blurt out on the author?
2. What can be done to bring the people of Pakistan and India nearer to each other?

**14. Read the following „value-based’ passage given and answer the questions given below:**

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 centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.

1. What values should a person possess to become a loyal citizen?
2. Mention the main requirements for the success of democracy.



## Unit-wise Weightage of Marks

Session 2013-14

Class XII

Time: 3 hours

Paper One

Theory

Units	Periods (180)	Marks
<b>Themes in Indian History Part-I</b> Units 1 - 4	45	17
<b>Themes in Indian History Part-II</b> Units 5 - 9	55	22
<b>Themes in Indian History Part-III</b> Units 10 - 15	70	21
<b>Two Long Answer Questions</b> <b>from Books I, II/II, III/I, III)</b>		20
		<b>80</b>
<b>Project Work</b>		<b>20</b>

**Total Marks:**

**100**

**Note:**

1. Details regarding the completion of project work are given in the next pages.
2. For Sample Paper for the year 2013-14, please visit the website [www.cbse.nic.in](http://www.cbse.nic.in) as and when it is provided by the CBSE. There will be some changes in the pattern of Question Paper as the weightage for the same has reduced to 80 Marks due to introduction of Project work from the session 2013-14.

# PROJECT WORK IN HISTORY FOR CLASSES XI AND XII

(Effective from the Academic Session 2013-14 and Board Examination of Class XII, 2014)

## INTRODUCTION

History is one of the most important disciplines in school education. It is the study of the past, which helps us to understand our present and shape our future. It promotes the acquisition and understanding of historical knowledge in breadth and in depth across cultures.

The course of history in senior secondary classes is to enable to students to know that history is a critical discipline, a process of enquiry, a way of knowing about the past rather than just a collection of facts. The syllabus helps them to understand the process, through which a historian collects, chooses, scrutinizes and assembles different types of evidences to write history.

The syllabus in class-XI is organized around some major themes in world history. In class XII the focus shifts to a detailed study of some themes in ancient, medieval and modern Indian history.

CBSE has decided to introduce project work in history for classes XI and XII in 2013-14 as a part of regular studies in classroom, as project work gives students an opportunity to develop higher cognitive skills. It takes students to a life beyond text books and provides them a platform to refer materials, gather information, analyze it further to obtain relevant information and decide what matter to keep and hence understand how history is constructed.

## OBJECTIVES:-

Project work will help students:-

- ✓ To develop skills to gather data from a variety of sources, investigate diverse viewpoints and arrive at logical deductions.
  - ✓ To develop skills to comprehend, analyze, interpret, evaluate historical evidence and also understand the limitations of historical evidence.
  - ✓ To develop 21<sup>st</sup> century managerial skills of co-ordination, self-direction and time management. ✓
- To give a multidisciplinary approach to topics.
- ✓ To learn to work on diverse cultures, races, religions and lifestyles.
  - ✓ To learn through constructivism a theory based on observation and scientific study. ✓
- To inculcate a spirit of inquiry and research.
- ✓ To communicate data in the most appropriate form using a variety of techniques. ✓
- To provide greater opportunity for interaction and exploration.
- ✓ To understand contemporary issues in context to our past.
  - ✓ To develop a global perspective and an international outlook.

- ✓ To grow into caring, sensitive individuals capable of making informed, intelligent and independent choices.
- ✓ To develop lasting interest in history discipline.

### **GUIDELINES TO TEACHERS**

This section provides some basic guidelines for the teachers to take up projects in History. It is very necessary to interact, support, guide, facilitate and encourage students while assigning projects to them.

The teachers must ensure that the project work assigned to the students in-groups and discussed at different stages right from assigning topic, draft review to finalization. Students should be facilitated in terms of providing relevant materials, suggesting websites, obtaining of required permission for archives, historical sites, etc. The 20 periods assigned to the Project Work should be suitably spaced from April to September in classes XI and XII so that students can prepare for theory part in term -II . one Project should be given to the students in the month of April/May before the summer vacation and assessment of the project to be completed by September. The teachers must ensure that the students submit original work. Project report may be a hand written or in printed form. (Eco-friendly materials can be used by students)

#### **The following steps are suggested:**

1. Teacher should design and prepare a list of 15-20 projects and should give an option to a student to choose their project as per the interest of the student.
2. The project must be done in groups only.
3. The topic should be assigned after discussion with the students in the class to avoid repetition and should then be discussed at every stage of submission of the draft/final project work.
4. The teacher should play the role of a facilitator and should closely supervise the process of project completion, and should guide the children by providing necessary inputs, resources etc. so as to enrich the subject content.
5. The project work (one per year) can culminate in the form of Power Point Presentation/Exhibition/Skit/albums/files/song and dance or culture show /story telling /debate/panel discussion ,paper presentation and so on.
6. Students can use primary sources available in city archives, Primary sources can also include newspaper cuttings, photographs, film footage and recorded written/speeches. Secondary sources may also be used after proper authentication.
7. Evaluation will be done internally by the school. Board has a right for sample random check to ensure quality in the projects.

## ASSESSMENT

### ALLOCATION OF MARKS (20)

The marks will be allocated under the following heads:

1.	Project synopsis	2 Marks
2.	Data/Statistical analysis/Map work	3 Marks
3.	Visual/overall presentation	5 Marks
4.	Analysis/explanation and interpretation	5 Marks
5.	Bibliography	1 Marks
6.	Viva	4 Marks
<b>Total</b>		<b>20 Marks</b>

**Note:-**The project reports are to be preserved by the school till the final results are declared, for scrutiny by CBSE or by parents at any time.

**CLASS XII**  
**PROJECT WORK**  
**Book 1**  
**THEMES IN INDIAN HISTORY-PART I**

**TOPIC:** Town planning and Artifacts of the Harappan civilization.

**Objectives:** The purpose of this study is as follows:

- It will help students to understand the importance of artifacts as a source for studying ancient civilizations.
- Students will appreciate the town planning of Harappan Civilization and can compare it with the modern towns and cities.
- It will create awareness on the kind of life people led then.

**Methodology:**

(1) This project could be introduced to the students, by the teacher in the following ways-

- Visiting the Harappan section of the National Museum in Delhi (If one lives in Delhi or close to it)
- Reading a story called 'Foot loose in the City' from the collection of stories called 'The Forbidden Temple' ( Refer to sources) and list out the features and characteristics of the protagonist's lifestyle and city
- Having a general discussion about the Harappan civilization (This should be done only after the first chapter has already been taught in class).
- They can surf the net and can get the details about the Harappan civilization.

(2) After introducing the topic an activity to be organized, in order to help the students to know how artifacts are used to gauge information about a civilization. Each person should bring an object to class. This could be an object of daily use or even something like a vase, sculpture, artificial jewelry, accessory etc. The objects should be put together and the class may be divided into groups of four or five. Each group to discuss about at least five objects on the basis of questions- [sample questions given below.

- What is the material out of which the object is made?
- What are the different ways in which these objects could be used?

- How did one find out about the uses of the object? (Was it by comparing it with other objects, or by asking people etc?)
- What does the object tell about the lifestyle of the person who uses it?

One member from each group may tell the class about the inferences drawn and a general class discussion could follow. This activity would help the students to realize how archeologists and historians look at objects in different ways to extract information from them.

(3) After this, the study becomes more focused as information about different artifacts is collected.

One way to do this would be to divide students into groups of four or five and asking each group to choose one of the following artifacts given in the text book,

- Beads and jewelry
- Sculptures and figurines
- Tools and equipments
- Seals and weights
- Pottery and utensils

The information could be collected from the section on 'Sources' of the text book, visit to a museum or visit the site if living close by. It can be analyzed keeping the following points in mind

The description of the artifact

- Where the materials have come from?
- What might have they been used for ?
- How could experts have found out information about its utility?
- What specific details does it give about the Harappan culture?

## **Presentation**

(1) In the form of an exhibition, the students could create 'An ancient Harappan market'. Stalls could be set up in the site of the exhibition and the artifacts that the students have collected\studied could be displayed as things that are sold in the market. The market could include a workshop for the production of seals too. The students could also dress up like the Harappans and pretend to be shopkeepers, merchants, traders, artisans, musicians, peasants (who have come to sell their grains) and town dwellers. A barter system could be shown. This exhibition could also be put up around the model of the miniature city made by the students using cardboards, wooden planks, sand etc.

(2) The students can make presentation in the form of a report, based on the research work done.

## Assessment

The total marks allotted for the project will be 20 marks. The following are the methods and criteria for evaluation:

**Research contribution:**

These marks are to be entered by the teacher when the activities and the research are being conducted. Each student will get marks individually according to his/her involvement.

Involvement in activity	2 marks
Understanding of concepts discussed	3 marks
Research contribution (Total)	5 marks

**Report Writing:**

Content and Presentation	2 marks
Analysis, interpretation and inferences drawn	4 marks
Written Report Assessment (total))	6 marks

**Thus evaluation would include :**

Research contribution (Total)	5 marks
Written Report Assessment (Total)	6 marks
Individual presentation /explanation (Total)	5 marks
Viva	4 marks
<b>Total</b>	<b>20 marks</b>

**Sources:**

**Books:**

1. Raymond and Bridget Allchin.1997. Origins of Civilization. Viking, New Delhi
2. G.LPossehl. 2003. The Indus Civilization.Vistaar, New Delhi.
3. ShereenRatnagar. 2001. Understanding Harappa.Tulika, New Delhi.
4. T.V Padma. 2004. The Forbidden Temple.Tulika, New Delhi.
5. A.L Basham. 2004. The Wonder that was India, Third Revised Edition.Picador India, London.
6. Upinder Singh. 2002. Mysteries of the Past-Archaeological Sites in India. National Book Trust,India, New Delhi

**Internet:**

1. [www.harappa.com/har/harreso.html](http://www.harappa.com/har/harreso.html)
2. [www.ancientcivilizations.co.uk/home\\_set.html](http://www.ancientcivilizations.co.uk/home_set.html)
3. [http://en.wikipedia.org/wiki/Indus\\_Valley\\_Civilization](http://en.wikipedia.org/wiki/Indus_Valley_Civilization)
4. [www.thenagain.info/webchron/india/harappa.html](http://www.thenagain.info/webchron/india/harappa.html)

## **II. Mahabharata through a Readers eye**

How have local beliefs interacted, shaped and been influenced by other 'greater traditions' to form different versions and stories of the Mahabharata and how this epic has been projected through various forms.

### **Objectives:**

- It will help the students to understand how the great epic Mahabharata, as an oral tradition, was transmitted from generation to generation.
- It will help them to become aware of the fact that when societies meet with each other, they combine and interact in order to form new traditions in societies.
- It will help them to explore how this epic has been portrayed in different ways across the country in different forms.
- It will help them appreciate the fact that the Mahabharata was not written by one person, but was an oral tradition, reflected in cultures across the subcontinent in various forms like dance, music, stories, paintings etc.
- Students will learn to critically analyze the position, and status of women during that period.
- Students will also be able to understand and evaluate the growth and development of the varna system prevalent at that time.

### **Methodology:**

- 1) This project should be taken up after the second and third theme from the first book is completed, so as to ensure that the students have a basic understanding of the economy, society and politics during the period 600 BCE-600CE. The opening discussion should be a general class discussion on similar lines.
- 2) Students can interview their parents, grandparents, relatives and other people in their locality to know about their stories/sources/perceptions of Mahabharat & social and political life of the people Mahabharat.
- 3) Next, in groups of four or five, the students should share and discuss their ideas & findings. If the class consists of children from different regions, then those with similar findings and region can be grouped together. The teacher should spend some time with each group to guide the discussion. During the discussion, the students could focus on questions like:

- Which story did the respondent choose to narrate and why?

Had you heard this story before?

- Was this a common story that is prevalent all over India? Or was it different?
- Did the story include things/places/temples/structures/people/ practices that are closely related to your locality or situated very close to it?
- How did the respondent feel about the characters of the Mahabharat? Do they feel their actions were justified?



4) The next step would be to find out about an art-form that reflects stories from the Mahabharata. For instance, the Indian classical dances have items portraying scenes from the epic. Pandavani from Jharkhand and Yakshagana from Karnataka are two examples of traditional theatre forms that depict tales from the epic. Besides this, each nook and corner of the country has a temple or site with paintings and sculptures related to the Mahabharata. In quite a few cases, the local deity is identified with a principal deity. Students could find the information from books and the internet; or, if there is an art form that is prevalent in the locality itself, it would be highly advisable that the students talk to the locals about their experience, interact with the artists and visit a workshop/site/performance. The students should be divided into groups according to the form of art they investigated. Thus, each group should focus on any one art form: paintings, sculptures, dances, songs or theatre etc. In these groups, the students have to compile their findings, do some research if necessary, and discuss and interpret the findings (keeping in mind the objective of writing a report).

5) Preparation for the reader’s theatre can only be started when all the students have submitted the project report. For the reader’s theatre, the teacher along with the students has to prepare their own script. After going through all the reports, the teacher along with a group of students could prepare the blueprint of the script.

- It should include a part for each student.
- It could include sound effects, (preferably drums and other instruments played by the students themselves) and songs.

They could look up the internet for further guidelines. Basically, the script should include various local stories to show the interspersing of traditions and songs and props reflecting the discussed art forms.

6) After the manuscript has been made, each student should be instructed to prepare his or her own speech, which should not exceed 5 minutes.

**Presentation:**

- (1) In the form of theatrical play or in any other dance art form.
- (2) Spontaneous speeches can also be a part of presentation.
- (3) Panel discussion by students can also be presented.

**Evaluation**

Students should be assessed based on their participation in the discussions held in class.

Participation	2 marks
Understanding	3 marks
<b>Group discussion (total)</b>	<b>5 marks</b>

□ **Report**

The report written by the students will be assessed according to the following criteria:

Organization and presentation	2 marks
Content	2 marks
Interpretation, understanding and conclusion	2 marks
<b>Report (total)</b>	<b>6 marks</b>

□ **Participation in Reader's Theatre**

Involvement during preparation	2 marks
Fluency and impact of speech	2 marks
Understanding and creativity	2 marks
<b>Participation in Reader's theatre (total)</b>	<b>6 marks</b>

□ **Overall impact and presentation**

**3 marks**

The overall impact of the reader's theatre should be assessed. These marks have to be given to the group as a whole i.e. each student would get the same marks.

**Thus, evaluation would be based on:**

Group discussion	5 marks
Report	6 marks
Participation in Reader's theatre	6 marks
Overall impact and presentation	3 marks
<b>Total</b>	<b>20 marks</b>

**Sources:**

**Books:**

- 1) Uma Chakravarti. 2006. *Everyday Lives, Everyday Histories*. Tulika, New Delhi.
- 2) Irawati Karve. 1968. *Kinship Organisation in India*. Asia Publishing House, Bombay.
- 3) Irawati Karve. 1991. *Yuganta*. Orient Longman Private Limited, New Delhi.
- 4) R.S Sharma. 1983. *Perspectives in Social and Economic History of early India*. Munishram Manoharlal, New Delhi.
- 5) V.S Sukhtankar. 1957. *On the Meaning of the Mahabharata*. Asiatic Society of Bombay, Bombay
- 6) Romila Thapar. 2000. *Cultural Pasts: Essays in Early Indian History*. Oxford University Press, New Delhi.
- 7) Romila Thapar. 2002. *Early India*. Penguin Books India, New Delhi
- 8) A.L Basham. 2004. *The Wonder that was India, Third Revised Edition*. Picador India, London.
- 9) Samhita Arni. 2001. *The Mahabharatha: A Child's View*. Tara Books, Chennai.

# THEMES IN INDIAN HISTORY

## PART II

### Topic: Through the Travelers Eyes:

The experiences of Travelers who visited the subcontinent and how their accounts help us to understand the history of that region in the medieval period.

### Objectives:

- This project will familiarize the students with the various travelers who travelled to this part of the world.
- It will help the students to understand the trials and travails of the travelers during the medieval period It will give them a holistic picture of the medieval era (*the lifestyle of the people, the towns, the terrain, the climate, languages spoken etc.*) as they comprehend the impressions left by travelers.
- It will lead to the development of the following skills in the students:
  - ✓ Ability to gather information from various sources
  - ✓ Ability to understand and critically analyze a source by taking into account, its context, purpose and other factors
  - ✓ Ability to synthesize all the information and present it in an 'easy-to-understand' manner ✓Cooperation, teamwork and leadership qualities.

### Methodology:

- 1) The class may be divided into groups of three to four. Each group can choose any one of the following travelers:
  - Ibn Batuta
  - Al Biruni
  - Marco Polo
  - Nicolo Conti
  - Abdur Razaq
  - Francois Bernier
  - Athanasius Nikitin
  - Duarte Barbosa
  - Jean-Baptiste Tavernier
  - Jesuit Roberto Nobili

- Manucci
- Thomas Roe
- Ralph Fitch

- 2) The students may be asked to research on their chosen traveler. They should list down the different sources they need to look for information, the sub-topics that need to be researched and preparation of presentation. Information can be collected in the form of pictures, notes, recordings, sketches etc.
- 3) After all the information has been collected the group members could sit together and discuss the findings.
- 4) After the discussion, the conclusion and inferences should be systematically written down and a travelogue can be prepared.

### **Presentation:**

Since each student would not be studying about all the travelers, They can form groups and make a presentation as project file or Role play or PPP.

**I. Project file:** This should consist of an introduction, and all the information under various sub - headings. The inferences drawn in the discussion should be included in the conclusion.

Questions such as :

- 1) Why people traveled at that time?
- 2) How feasible was it to travel ?
- 3) How is traveling today different? should be addressed.
- 4) What were the findings of their travels?

It would be advisable that the students incorporate pictures, anecdotes, stories, maps, etc. in the file. However all these components should have some significance. The project report should also include acknowledgements and a bibliography.

**II. Role play:** The presentation for the class can be in the form of a 10 minute skit. It could consist of the following characters:

- The traveler:** This student would talk about herself/himself as the traveler and mention information about the traveler's birth, education etc. She/he should also use a map to show the regions that the traveler visited. Lastly the student should speak about the traveler's experience in first person.
- The ruler:** This student could represent the ruler/king of the region that the traveler visited. This student could give a brief introduction about the kingdom and then talk about the travelers visit to the court.

- The archaeologist: This student would talk about the accounts of the traveler, how it was written and how it was found and understood.
- The historian: This student will give the conclusion and talk about how the imperious left by this traveler have helped in the study of history.

III. Power point Presentation: on the above content

### **Assessment**

The total marks allotted for the project will be 20 marks. The following are the criteria for evaluation:

**Project file/Power point Presentation:**

**20 marks**

Originality and maturity of inferences drawn and conclusion	4 marks
Diversity of sources used, taking into consideration the sources that were accessible	4 marks
Content(other than conclusion)	4 marks
Organization and creativity reflected in the final file	2 marks
Project file/PPT (total)	6 marks
<b>Total</b>	<b>20 marks</b>

### **Assessment for Role play:-**

Content and its oral presentation	2 marks
Organization and overall presentation	2 marks
Creativity, props used	2 marks
Role play (total)	6 marks
Worksheet	8 marks
<b>Total</b>	<b>20 marks</b>

*(Worksheet to supplement the assessment of role-play, The teacher should prepare a worksheet based on the topic and administer it in the classrooms)*

**If all 3 activities are conducted then evaluation would be based on:**

Project file/Power point Presentation	9 marks
Role play	6 marks
Worksheet	5 marks
<b>Total</b>	<b>20 marks</b>

## Sources:

### Books:

- 1) Muzaffar Alam and Sanjay Subrahmanyam. 2006. Indo-Persian Travels in the Age of Discoveries, 1400-1800. Cambridge University Press, Cambridge.
- 2) Catherine Asher and Cynthia Talbot. 2006. India Before Europe. Cambridge University Press, Cambridge.
- 3) Francois Bernier.nd. Travels in the Mogul Empire A.D 1656-1668.Low Price Publications. New Delhi.
- 4) H.A.R Gibb(ed.). 1993. The Travels of Ibn Batuta .Munshiram Manoharlal, Delhi.
- 5) MushirulHasan (ed.). 2005. Westward Bound: Travels of Mirza Abu Talib.Oxford University Press, New Delhi.
- 6) H.K Kaul (e d .) . 1 9 9 7 . T r a v e l l e r s ' I n d i a -a n A n t h o l o g y.O x f o r d U n i v e r s i t y P r e s s . N e w D e l h i .
- 7) Jean- BaptisteTavernier.1993. Travels in India.Munshi Manoharlal, Delhi.

### Internet:

- 1) [www.edumaritime.org](http://www.edumaritime.org)
  - 2) [www.kamat.com/kalranga/itihast/foreign-accounts.htm](http://www.kamat.com/kalranga/itihast/foreign-accounts.htm)
- Also, gather information from libraries ,archival records in museums (National Museum and National Archives in Delhi),paintings( museums, books, textbooks), by talking to professors of universities, historians and archeologists) and maps.

## Topic: Understanding the Bhakti-Sufi Movement in India.

### Objectives:

- (a) This project will help the students to comprehend, analyze and be aware of the ways and means by which the poets and saints of the Bhakti and Sufi movement tried to disseminate their ideas and how these ideas changed the society.
- (b) Students can appreciate how art, literature and stories played an important role in communication and shaped their ideas.
- (c) It will help them to critically study the sources in detail and draw inferences from it.

### Methodology:

- Students can pick up stories, poems, bhajans or any composition that they have heard in school, temple, dargah or media.
  - Visit to a Dargah in your local area (for information on Sufi music)
  - The students can write a short description of the chosen/visited dargah and then reflect on the activities observed there and relate it with information in textbooks.
- 1) After familiarizing oneself with the area of the study, the student could draw the inferences with the help of an expert in the field of historical studies.
  - 2) After the discussion the student should brainstorm to prepare as many questions as possible. She/he should then incorporate these into a proper sequence of events.
  - 3) As per guidance from the class XII history textbook and other sources the student could find out more information and research about the composition and discourses that is the focus of his/her study and other similar compositions from the same tradition.

- 1) A report must be prepared by each student individually. It must include the following components:

The *introduction* about the bhakti and sufi tradition

- A *description* about the composition and where it was procured from and its meaning should be written.
- A detailed section describing the discussion with the expert.
- The *opinions and reflections* made by different people in the locality of the dargah, local stories related to the dargah could also be included.
- Lastly, a section about how such compositions helped in propagating *ideas related to a tradition*.

## **Presentation:**

The presentation could be divided into three parts:

- **Project report:** This should consist of a formal report with all the information under various sub-headings as per project guidelines. The inferences drawn should be included in the conclusion. It would be advisable that the students incorporate sketches, photographs maps, etc. in the report. It could be typed out or hand written.
- **Group Discussion:** Five to six students could be put together in a group and asked to discuss their findings. Each student would be given 2 to 3 minutes. A general discussion would follow, after which each student has to give a conclusion.
- **Viva-voce:** A short viva could be conducted by the teacher in order to understand the student specific questions related to his/her report.

### **Assessment**

The total marks allotted for the project will be 20 marks. The following are the methods and criteria for evaluation:

- **Project report:**

Report on the discussion and the survey	3 marks
Sources used	2 marks
Content and organization	2 marks
Originality and maturity of inferences drawn and the conclusion	3 marks
<b>Project Report (total)</b>	<b>10 marks</b>

- **Group discussion**

Understanding of subject and relevance of the points made	3 marks
Participation and cooperation	1 mark
Conclusion	1 mark
<b>Group discussion (total)</b>	<b>5 marks</b>

- **Viva-voce**

Understanding of the project	3 marks
Efficiency in answering questions with examples	2 marks
<b>Viva Voce (total)</b>	<b>5 marks</b>



Thus, the evaluation would be based on:

Project report	10 marks
Group discussion	5 marks
Viva-voce	5 marks
<b>Total</b>	<b>20 marks</b>

Sources:

**Books:**

- 1) Richard m. Eaton (ed.). 2003. India's Islamic Traditions. Oxford University Press, New Delhi.
- 2) John Stratton Hawley. 2005. *Three Bhakti Voices- Mirabai, Surdas and Kabir in their times and ours.* Oxford University Press, New Delhi.
- 3) David N. Lorenzen (ed.). 2004. *Religious Movements in South Asia 600-1800.* Oxford University Press, New Delhi.
- 4) A.K Ramanujam. 1981. *Hymns for the Drowning.* Penguin, New Delhi
- 5) Annemarie Schimmel. 1975. *Mystical Dimensions of Islam.* University of North Carolina Press, Chapel Hill.
- 6) David Smith. 1998. *The Dance of Siva: Religion, Art and Poetry in South India.* Cambridge University Press, New Delhi.
- 7) Charlotte Vaudeville. 1997. *A Weaver Named Kabir.* Oxford University Press, New Delhi.

**Web resources:**

- 1) [www.alif-india.com](http://www.alif-india.com)

## Topic: Depiction of Life during Mughal period through Paintings.

### Objectives:

#### This project will help to:

- 1) familiarize the students with the various aspects of the Mughal Empire such as administration, court proceedings, domestic life, life of commoners, war and trade etc.
- 2) understand the ways and means by which the emperors tried to shape and disseminate ideas that they wanted the people to believe in.
- 3) comprehend the relations between various players in the empire- the state, the merchants, the peasants, the Sufi saints, the neighboring empires, poets and artists etc.

### Methodology:

- 1) This project could be done as a whole class project and presented in the form of an exhibition at the end. Each student or a group of students could be assigned a particular sub-topic eg. political life or social-norms, or cultural scene, through miniature paintings.
- 2) Each group should first try and identify all the miniature paintings related to their sub-topic from the text book and then move on to scrutinizing them. Their descriptions should be written down with emphasis on the colors, patterns and activity portrayed.
- 3) These observations should be combined with information from other types of sources like the internet etc and with inferences drawn from discussions with experts (if possible). At the end, the group could produce a concise write-up about their subtopic, constantly giving examples from paintings. Emphasis should be given on how these paintings must have impacted people.
- 4) After this, an exhibition could be put up. Groups could be assigned different duties like:
  - Preparing the final write-ups
  - Select and preparing the paintings for display
  - Preparing the time line and the maps
  - Making more paintings/drawings and decorationPhotography
  - Final layout, organization and supervision
  - Logistical arrangements: Boards, art material, decorative materials, furniture etc.

### Presentation:

Students would be evaluated based on three things:

- 1) Group topic: The work of each group would be evaluated separately. The choice of paintings, inferences drawn and interpretation and presentation would be judged.

- 2) Contribution to the exhibition: Each group would also be evaluated on the basis their contribution and efficiency and involvement while putting up the final exhibition
- 3) Individual presentation: Every student should present and explain a part of the section that his/her group is in charge of.

## Assessment

The total marks allotted for the project will be 20 marks. The following are the methods and criteria for evaluation:

□ **Group work**

Originality and maturity of inferences drawn and conclusion	2 marks
How well have the paintings been related to the information about the subtopic	2 marks
Content(other than conclusion)	2 marks
Organization and creativity reflected in the presentation	2 marks
<b>Group work (total)</b>	<b>8 marks</b>

□ **Individual presentation/explanation-**

Marks to be given individually

Content and its oral presentation	2 marks
Understanding of the topic	2 marks
<b>Individual presentation/explanation (total)</b>	<b>4 marks</b>

□ **Individual contribution**

**4 marks**

These marks have to be entered by the teacher based on his/her observation of each student while the exhibition was being put up.

□ **Overall impact and presentation**

These marks are to be given to the class as a whole i.e. each student will get the same marks based on their coordinated effort.

Overall impact, presentation and relevance	2 marks
Creativity, originality and visual appeal	2 marks

***Thus, the evaluation would be based on:***

Group work	8 marks
Individual presentation/explanation	4 marks
Individual contribution	4 marks

Overall impact and presentation	4 marks
<b>Total</b>	<b>20 marks</b>

**Sources:**

**Books:**

- 1) *Bamber Gascoigne. 1971. The Great Moghuls. Jonathan Cape Ltd, London.*
- 2) *Shireen Moosvi. 2006 (rpt). Episodes in the Life of Akbar National Book Trust, New Delhi.*
- 3) *Harbans Mukhia. 2004. The Mughals of India. Blackwell, Oxford.*
- 4) *John F. Richards. 1996. The Mughal Empire (The New Cambridge History of India, Vol.1).Cambridge University Press, Cambridge.*
- 5) *Annemarie Schimmel. 2005. The Empire of the Great Mughals: History, Art and Culture.Oxford University Press, New Delhi.*

**Internet**

[www.mughalgardens.org](http://www.mughalgardens.org)

## THEMES IN INDIAN HISTORY-PART III

### TOPIC :

How the Partition in 1947 was not just a division of territory but also a division of hearts and how it affected the common people.

**Objectives:** This project will make students of this generation aware of the reasons, processes, decisions involved in the partition of our country and the consequences of this tragic phenomenon. The purpose of this project would be to supplement and deepen this understanding of the partition.

- It will help the students empathize and look at this event from the eyes of those who experienced it and were affected by it.
- It will enable them to understand and comprehend the hardships borne by the people during partition
- It will help students critically analyze the importance of the experiences of people as a source for rebuilding the past
- It will familiarize them with the perceptions to people about the partition today

### **Methodology:**

As a part of their holiday assignment, the students could be asked to read/watch one or more of the books mentioned in the Sources section of the textbook. They could also go through the anecdotes in the textbook (even the Political Science textbook- Indian Politics since Independence has anecdotes in the first chapter itself)

### **1.Data Collection**

Each student can ask their grandparents or other elders about their experiences of Partition. Questions such as the following could be asked:

- Where were you living and what were you doing (school/college student, employed, married etc.) when the Partition took place?
- Were you required to migrate? Or were you in a locality from where others migrated and then new people came?
- Share some experiences related to Partition was it a period full of violence and riots?

What were the different changes that partition brought about?

- What do you feel about it today?

The students should note that these are just some examples of questions that could be asked. They are free to innovate and come up with their own questions. Also, open ended questions should be asked so

that the respondents can freely express themselves and emotionally connect to their narration if possible. The experiences should be meticulously recorded.

2. After this each student could prepare a set of three to five questions about how individuals relate to the Partition and what they think of it today. This survey like study could be carried out in the locality or it could also be done in schools The reasons behind a person’s opinion should also be noted. Again, people from different communities could be consulted so as to get a complete picture( talk to at least 10 people).
3. After this primary researching, the students could be divided into groups of four to five to discuss the findings. A group leader would speak about the gist of a discussion and the inferences drawn from it.
4. Based on these findings, the students could either write a report or a story individually.
5. Simultaneously, the group could decide on one or two anecdotes and make a script for a play.

### **Presentation:**

The report that the students submit should be concise & well organized. Interviews can be recorded and played by the students for a better impact in both types of presentations.

As for the play/skit, students can experiment with props and costumes as well. The skit could include songs and poems.

### **Assessment:**

- Participation in discussions 3 marks
- Originality and understanding reflected while researching- 3 marks
- Skit

Understanding and script	2 marks
Presentation, individual part and acting	2 marks
Overall impact	2 marks
<b>Skit (total)</b>	<b>6 marks</b>

### **Report/Script**

Content	2 marks
Inferences drawn	2 marks
Organization and innovation	2 marks
<b>Report/script (total)</b>	<b>6 marks</b>

Thus, evaluation would be based on:

Participation in discussions-	3 marks
Originality and understanding reflected while researching	3 marks
Skit	6 marks
Report/Script	6 marks
Viva-voce	2 marks
<b>Total</b>	<b>20 marks</b>

### Sources:

Books:

- 1.Jasodhara Bagchi and Subhoranjan Dasgupta (eds.). 2003. The Trauma and the Triumph: Gender and Partition in Eastern India .Street, Kolkata.
- 2.AlokBhalla (ed.). 1994. Stories About the Partition of India, Vols. I,II,III.Indus (Harper Collins), New Delhi.
- 3.UrvashiButalia. 1998. The Other Side of Silence: Voices from Partition of India. Viking(Penguin Books), New Delhi.
- 4.MushirulHasan, ed. 1996. India 's Pa r tit io n. Oxford University Press, New Delhi.
- 5.GyanendraPandey. 2001. Remembering Partition: Violence, Nationalism and History in India. Cambridge University Press, Cambridge.
- 6.Anita Inder Singh. 2006. The Partition of India. National Book Trust, New Delhi.

Novels for Reading:

- 1.Khushwant Singh. 2009. Train to Pakistan. Penguin Books India, New Delhi.
- 2.BhishamSahni. 2008. Tamas. Penguin Books India, New Delhi.

Internet:

- 1)<http://asianhistory.about.com/od/india/f/partitionofindiafaq.htm>
- 2)[http://www.bbc.co.uk/history/british/modern/partition1947\\_01.shtm](http://www.bbc.co.uk/history/british/modern/partition1947_01.shtm)
- 3)[http://www.indianetzone.com/42/impact\\_partition\\_india.htm](http://www.indianetzone.com/42/impact_partition_india.htm)

## LIST OF MAPS

1. P-2. Mature Harappan sites :Harappa, Banawali, Kalibangan, Balakot, Rakhigadi, Dholavira,Nageshwar,Lothal,Mohenjodaro,Chanhudaro,KotDiji.
2. P-30. Mahajanapada and cities :  
Vajji,Magadha,Koshala,Kuru,Panchala,Gandhara,Avanti,Rajgir,Ujjain,Taxila, Varanasi.
3. P-33. Distribution of Ashokan inscriptions :
  - (i) Kushans, Shakas, Satvahana, Vakatakas, Gupta
  - (ii) Cities/towns : Mathura, Kanauj, Puhar, Brahukachchha
  - (iii) Pillar inscriptions - Sanchi, Topra, Meerut, Pillar, Kaushambi. (iv) Kingdom of Cholas, Keralaputras and Pandyas.
4. P-43. Important kingdoms and towns :
  - (i) Kushans, Shakas, Satvahana, Vakarakas, Gupta
  - (ii) Cities/town:Mathura,Kanauj,Puhar,Brahukachchha,Shrivasti,Rajgir,Vaishali, Varanasi,Vidisha
5. P-95. Major Buddhist Sites :  
Nagarjunakonda,Sanchi,Amaravati,Lumbini,Nasik,Bharhut,BodhGaya,Shrivasti, Ajanta.

### Book 2

1. P-174. Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur,Kolar,Tiruneveli,Quilon
2. P-214. Territories under Babur, Akbar and Aurangzeb :  
Delhi,Agra,Panipat,Amber,Ajmer,Lahore,Goa.

### Book 3

1. P-297. Territories/cities under British Control in 1857 :  
Punjab, Sindh, Bombay, Madras, Fort St. David, Masulipatnam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Dacca, Chitagong, Patna, Benaras, Allahabad and Lucknow.



2. P-305. Main centres of the Revolt :

Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Jabalpur, Agra.

3. P-305. Important centres of the national movement:

Champaran, Kheda, Ahmedabad, Benaras, Amritsar, ChauriChaura, Lahore, Bardoli, Dandi, Bombay(QuitIndiaResolution), Karachi.

**SAMPLE QUESTION PAPER (2013-14)**  
**HISTORY (027)**  
**CLASS -XII**

**DESIGN OF THE QUESTION PAPER (2013-14)**

**Time: 3 hrs.**

**Marks: 80**

**Subject: History (Theory)**

The weightage or the distribution of marks over the different dimensions of the paper shall be as follows:-

**I. Weightage to form of questions (Revised)**

Form of questions	No. of	Marks for each	Total Marks
Long answer (L.A.)	2	10	20
Short answer (S.A.)	4	5	20
Short answer on Values Part B (section IV Q. No. 11)	1	5	5
Very short answer (V.S.A)	3	2	6
Passage Based Question	3	8	24
Skill (Map Work)	1	5(3+2)	05
<b>Total</b>	<b>14</b>		<b>80</b>

**Note:** Each passage based question will have 3-4 questions with marks ranging from 1 to 4.

**II. Weightage to content (Revised)**

Themes in Indian History (Part I)	20 Marks
Themes in Indian History (Part II)	25 Marks
Themes in Indian History (Part III)	25 Marks
Map Work	05 Marks
<b>Note:- Value Based question can be taken from any of the above 05 Marks Part (I, II, III) which is given in Part-B, Section-IV -----05 Marks</b>	05 Marks
<b>Total</b>	<b>80 Marks</b>

**II. Weightage to difficulty level**

Estimated Difficulty Level	Percentage
(i) Easy (E)	30%
(ii) Average (AV)	50%
(iii) Difficult (D)	20%

**IV. Division of Question Paper**

The Question paper will be divided into A, B, C, D and E.

Part A will carry 3 questions of 2 marks each.

- **Part B** will carry 5 questions of 5 marks each out of which one is a value based compulsory question (Part-B Section-4) (No Change in the syllabus)
- **Part C** will carry 2 questions of 10 marks each.
- **Part D** will carry three passage-based questions. The number of questions will vary from 3 to 4. The marks will range from 1 to 4. The sources will be taken from the textbooks as directed therein.
- **Part E** will have one map question of 5 marks each, out of which 3 marks is for identification and 2 marks for location and labeling.

#### V. Scheme of Option

**Part A** will have no choice

**Part B** will be divided into 3 sections (books) +1 value based Section.

- *Section I* will have 3 questions out of which the student will attempt any 2.
- *Section II* will have 2 questions out of which the student will attempt any 1 question
- *Section III* will have 2 questions out of which the student will attempt any 1 question.
- **Part-B section-IV-One question will be a value based question which is a compulsory question from any book**

**In part C**, the question will be from section -II (Book II -2 questions) and Section -III (Book III- 2 questions).

There will be an internal choice in each question from each book.

**Part D** will be passage-based questions. There will be six sources, two from each section followed by question. The student will attempt one source from each section.

**In Part E**, there will be one map question carrying 3 marks for identification and 2 marks for location and labeling. There will be no internal choice.

#### There is no change in the list of Maps

#### **VI. Weightage of marks book-wise (Revised)**

Book I (Ancient India)	=	2+5+5+8= 20 marks
Book II (Medieval India)	=	2+5+8+10= 25 marks
Book III (Modern India)	=	2+5+8+10= 25 marks
One Value based Question (from any book)	=	5 Marks
Map	=	5 marks (3 Identification+2 locations& labeling)

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**Total = 80 marks**

**(Note: Value Based question can be from part-1, 2, 3 carry = 05 marks Accordingly teacher can reduce weightage of the corresponding section.)**

**Class: XII**  
**Sample Question Paper 2013-14**  
**BLUE PRINT**

**Marks: 80 marks**

**Time: 3 hours**

**Subject: History**

Theme	Very Short Answer (2)	Short Answer (5)	Long Answer (10)	Source Based question (8)	Skill (3+2)	Total Marks
1 and 2	2(1)	5(1) *	-	8(1)*	-	20
3 and 4	-	5(1)/ 5(1) *	-	8(1)*		
5 and 6	2(1)		-	8(1)*	-	25
7 and 8		5(1)/ 5(1) *	10(1)*	8(1)*	-	
Ch-9			10(1) *			
10 and 11		5(1)/5(1)*		8(1)*		25
12 and 13	2(1)		10(1)*			
14 and 15			10(1)*	8(1)*		
<b>Value based question from any unit 1-15</b>		<b>5(1)</b>				<b>5</b>
<b>Map</b>					<b>5</b>	<b>5</b>
<b>Sub Total</b>	<b>3(2)=6 m</b>	<b>5(5)=25m</b>	<b>10(2)=20m</b>	<b>8(3)=24</b>	<b>3+2=5</b>	<b>80 Marks (14) Questions</b>

**Note:**

1. \*-indicates Choice question
2. There is one map question carrying 3 marks for identification and 2 marks for location. There will be no internal choice.

**HISTORY (027)**  
**CLASS-XII (Theory)**  
**SAMPLE QUESTION PAPER (2014-15)**

**Time: 3 hours**

**Maximum Marks: 80**

**General Instructions:**

- a) Answer all the questions. Some questions have choice. Marks are indicated against each question.
- b) Answers to questions carrying 2 marks (Part-A, 1 to 3) should not be exceeds 30 words each.
- c) Answer to questions carrying 5 marks (Part-B, section-I to IV, question No. 4 - 11) should not exceed 100 words each. **Part B, section-IV is a value based question.**
- d) Answer to questions carrying **10 marks (Part C, Questions 12 and 13)** should not exceed 500 words each.
- e) Part D questions are based on three sources. (Internal Choice)  
(Part D, Questions 14, 15, 16)
- f) Attach the map with the answer scripts. (Part E questions 17.1 and 17.2)

## Part - A

**Answer all the questions given below:**

2x3=6marks

1. Numismatics is an important source for the historians to reconstruct the past. Give two examples. 2marks
2. Bhakti and Sufi traditions came as a challenge to Brahmanical norms, support the statement with two arguments. 2marks
3. State any two difficulties faced by the Census Commissions appointed by the British in collecting and classifying census data. 2marks

## Part - B

### Section - I

**Answer any “two” of the following questions.**

**5x2= 10marks**

4. How do archaeologists trace socio-economic and cultural beliefs of the Harappan society? 5marks
5. Elaborate with examples from the Mahabharata as to how it reflects the norms of family and kinship of the ancient times. 5marks
6. *“Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.”*  
Explain by giving examples from the sculptures at Sanchi. 5marks

### Section - II

**Answer any “one” of the following questions.**

**5x1= 5mark**

7. Temples played an important role in the life of the ‘Vijaynagar Kings’. Justify the statement with suitable arguments 5mark
8. Explain with illustrations that ‘Ain-i-Akbari’ is an extraordinary document of its time. 5mark

### Section - III

**Answer any “one” of the following questions.**

**5x1= 5 mark**

9. Describe the life style of the Paharias. 5 mark
10. *“Rumours and prophecies played an important part in moving people into action.”*  
Justify the statement in the context of the revolt of 1857. 5 mark

## Section - IV

### Value based question.

(3+2=5 marks)

- 11.1 'The policies adopted by Akbar during his rule strengthened values of peaceful coexistence in the society'. Explain giving examples from his policies.
- 11.2 How far these values are relevant in contemporary India to resolve communalism.

### Part - C

10x2=20marks

### Long Answer questions.

12. *Zamindars were central figures in medieval India.* Justify the statement.  
10marks
- Or**
- Examine the distinguishing features of the Mughal Nobility.  
Analyze their relationship with the Mughal Emperors. 6+4=10marks
13. Examine the strengths and limitations of oral history. How has it helped in understanding the Partition better ?  
4+3+3=10marks
- Or**
- In what way did Mahatma Gandhi transform the nature of the national movement?  
10marks

### Part - D

### Passage based questions

8x3=24 marks

Read the following extracts carefully and answer the questions that follow:

### 14. The anguish of the King

*When the King Devanampiya Piyadassi had been ruling for eight years, the( country of the) Kalingas (present day coastal Orissa) was conquered by (him).One hundred and fifty thousand men were deported, a hundred thousand were killed and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, and to instructing (the people) in Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas. For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of the people (take place) there...*

- i) Who was called Devanampiya Piyadassi? Give a brief description of his character.  
2marks
- ii) Mention the limitations of inscriptions as a source to history  
3marks
- iii) Explain the effects of the war of Kalinga on Ashoka.  
2marks
- iv) Why did the King repent after the war of Kalinga?  
1marks

**Or**

## **The wealthy Shudra**

*This story, based on a Buddhist text in Pali known as the Majjhima Nikaya, is part of a dialogue between a king named Avantiputta and a disciple of the Buddha named Kachchana. While it may not be literally true, it reveals Buddhist attitudes towards varna.*

*Avantiputta asked Kachchana what he thought about Brahmanas, who held that they were the best caste and that all other castes were low ; that Brahmanas were a fair caste while all other castes were dark; that only Brahmanas were pure, not non-Brahmanas; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.*

*Kachchana replied: "What if a Shudra was wealthy ... would another Shudra ... or a Kshatriya or a Brahmana or a Vaishya ... speak politely to him ?"*

*Avantiputta replied that if a Shudra had wealth or corn or gold or silver, he could have as his obedient servant another Shudra to get up earlier than he, to go to rest later, to carry out his orders, to speak politely; or he could even have a Kshatriya or a Brahmana or a Vaishya as his obedient servant.*

*Kachchana asked: "This being so, are not these four varnas exactly the same?"*

*Avantiputta conceded that there was no difference amongst the varnas on this count.*

- (i) What did Avantiputta want to know from Kachchana' about Brahmanas ? 4 marks
- (ii) What was Kachchana's reply? Explain. 2 marks
- (iii) If a shudra had wealth, would Brahmanas and others speak to him politely? Give reasons. 2 marks

## **15. How tanks were built**

*About a tank constructed by Krishnadeva Raya, Paes wrote:*

*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 kilometres) 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 said king 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 ...*

- (i) Where were the tanks being constructed by the king? 2 marks
- (ii) Explain briefly the sources of water for the tanks. 2 marks
- (iii) What were the advantages of constructing tanks? 4 marks



OR

**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 Tarababad. It is one of the greatest and most beautiful bazaars. It has numerous shops and every shop has a door which leads into 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.*

- a) What was Ibn Battuta's desire that made him leave his home? 2marks  
b) How does this passage help us to understand the market place of the times? 4marks  
c) According to Ibn Battuta, Indian cities were prosperous. What made him believe that? 2marks

**16. "I believe separate electorates will be suicidal to the minorities"**

*During the debate on 27 August 1947, Govind Ballabh Pant said:*

*I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustration will cripple them even from the very beginning. What is it that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies? If they do, can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe... The minorities, if they are returned by separate electorates, can never have any effective voice.*

- (i) How will separate electorates prove suicidal to the minorities? Explain the views of Mr. G. B. Pant. 4marks  
(ii) Will the creation of separate electorates solve the problem of the minorities? If so, how? 3marks  
(iii) Suggest any one way to solve the problem of minorities. 1marks

Or

### A ryot petition

*This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission:*

*The sowkars (sahukars)...have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover the necessary clothes and grains are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments...The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.*

- (i) What are the complaints that the ryot is making in his petition. 3marks
- (ii) Why was the harvest taken by the moneylenders not credited to the peasants' accounts? Why were peasants not given any receipts? 2+1=3marks
- (iii) What helped the money lenders to adopt such practices? 2marks

### PART-E Map Question

**5marks**

- 17.1 On the given political outline map of India, **Locate and label** the following. (2marks )
- a) Chauri -Chaura
  - b) Dandi

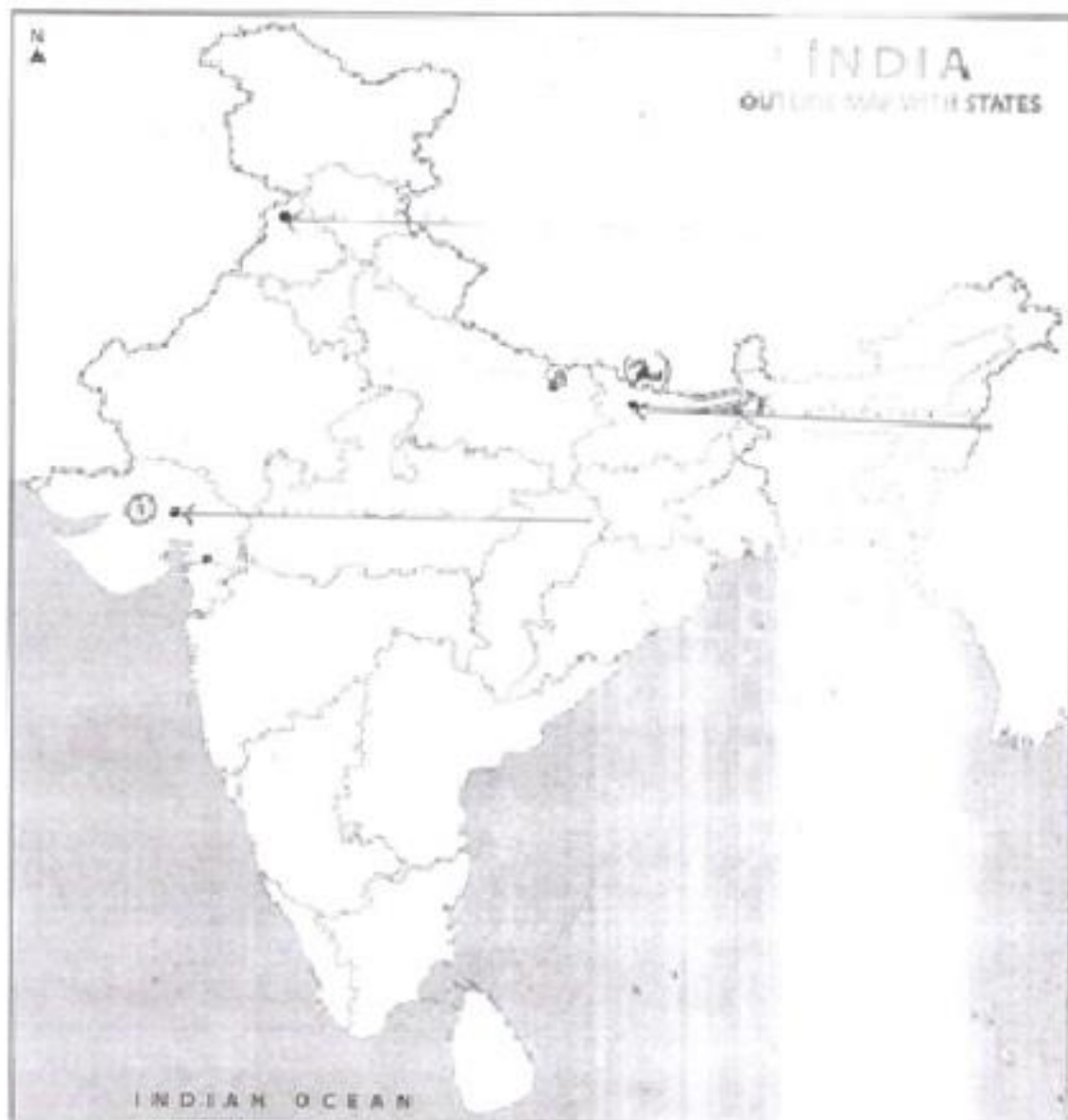
- 17.2 On the same map three places related to Indian National Movement have been marked as 1, 2 and 3. **Identify them** and write their names on the lines drawn near them. (3marks)

### Questions for Visually Impaired

In lieu of Question 17.1 and 17.2

17.1& 2 5marks

- 1) Write the name of the kingdom, which emerged as the most Powerful Mahajanapada. 1marks
- 2) Write the name of the place where Gandhi ji broke the salt law. 1marks
- 3) Write the name of the place of evidence of agriculture under the Harappans. 1marks
- 4) Write the name of the place where water reservoir has been found under Harappans. 1marks
- 5) Write the name of the capital city of Lodi dynasty. 1marks



**MARKING SCHEME**  
**CLASS-XII (code-027)**  
**History (Theory)**

**Part A**

**(Any two value points can be taken)**

**Ans.1 Numismatics is an important source for the historians to reconstruct the past:**

- a) Studying coins help to establish dynastic linkages.
- b) The discovery of coins in certain areas can be used to reconstruct commercial networks.
- c) The kind of metal used in minting throws valuable light on the economy of the particular period.
- d) The inscriptions on the coins sometimes mention the titles of the Kings and describe their military achievements.
- e) Any other relevant point.

2 marks

**(Pg. - 43- 44, Book 1)**

**Ans. 2 Sufi and Bhakti traditions, a challenge to brahmanical norms:**

- a) Both the traditions attacked orthodoxy in religion.
- b) Sufi and Bhakti saints both chose to preach in the language of the masses.
- c) Both stressed on devotion to God instead of following rituals.
- d) Both of these traditions advocated the equality of humanity, overriding all man-made distinctions.
- e) Any other relevant point.

2 marks

**(Pg. - 143- 146, 153-160, Book 2)**

**Ans. 3 The census commissions appointed by the British faced a lot of difficulties while collecting and classifying census data :**

- a) The categories framed to classify the various strata of the society failed to capture the diversity of the population, especially in occupational categories.
- b) People being doubtful of the census exercise, sometimes gave false information.
- c) They were hesitant of providing information about the female members of their family, especially the upper castes.
- d) The figures for births and deaths were difficult to gather as these were not always reported and recorded.
- e) Any other relevant point.

2 marks

**(Pg. 320-321, Book 3)**

## Part B, Section I

Answers for 5 marks questions - 100 words.

(Value points given and these are to be explained by the candidates)

**Ans.4 Historians trace the socio economic and religious beliefs of the Harappans by reconstructing the past through the relics available:**

- a) The discovery of pots and querns in the Harappan sites and their burial sites provide enormous information.
- b) Traces of cotton, combined with the dresses depicted on seals and sculptures, give us an idea about the sartorial style of the Harappan people.
- c) The female figures on seals indicate towards the phenomenon of worship of mother goddess.
- d) Plant motifs seem to suggest the practice of nature worship.
- e) The discovery of conical stones indicate *linga* worship and recurrence of a figure surrounded by animals, points towards the existence of the cult of 'proto-Shiva'.
- f) The study of weights - measures and seals found in Harappan sites gives valuable information about their economic status
- g) Any other relevant points.

5 marks

Any 5 points

(Pg. 23, Book 1)

**Ans.5 Mahabharata reflects the norms of family and kinship of the ancient times:**

- a) The societal structure depicted in the Mahabharata is predominantly patrilineal as witnessed in the cases of succession among the Kauravas and Pandavas.
- b) It shows the prevalence of exogamy being practiced by the society as the women are shown to be married off to men not from their gotras.
- c) It throws light on the patriarchal control over property as can be witnessed in the case of Yudhishtira staking his wife Draupadi in a game of dice.
- d) It also gives two contrasting social norms in the relationship between the mother and son. The relationship between the Pandavas and their mother is different from that of the Kauravas and Gandhari.
- e) It also alludes to the practice of polyandry prevalent as Draupadi is shown to be married to five men.
- f) Any other relevant point.

5 marks

Any 5 points

(Pg. 55-57, Book 1)

**Ans.6 "Many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas." It can be shown by observing the sculptures on the stupa at Sanchi :**

- a) The figure of Shalabhanjika, whose touch caused trees to bloom, has been taken from the Sanskrit tradition.
- b) The Jataka stories that have been engraved on the railing of the Stupa showing Buddha in various reincarnations are not all recorded in Buddhist texts indicating a derivation from other beliefs.
- c) The figure of a woman surrounded by elephants and lotuses can be taken to be

that of Gajalakshmi, again from the Brahmanical tradition.

- d) The serpent motif which recurs several times seems to be inspired from popular traditions.
  - e) The animal figures carved so frequently on the railings may have been created to attract the visitors.
- (Assess as a whole)

5 marks

(Pg. 101-102, Book 1)

### Part B, Section II

**Answers for 5 marks questions - 100 words.**

**(Value points given and these are to be explained by the candidates)**

**Ans.7 Temples played an important role in the life of the 'Vijaynagar Kings' in the following ways:**

- a) Vijaynagara was chosen as the site for the capital city due to its proximity to the temples of god Virupaksha and goddess Pampadevi. It shows the significance that temples held for Vijaynagar Kings.
  - b) The kings encouraged temple building as it conveyed a divine association between the deity and the ruler. The Vijaynagar kings claimed to rule on behalf of the god Virupaksha.
  - c) The Kings' visit to the temples were big occasions, including a state procession of the kings' nobles.
  - d) The Vijaynagar kings made big grants to the temples thus enabling the temples to become centres of thriving social and cultural activities.
  - e) The architecture of the temples with towering Gopuras symbolized the power of the Vijaynagar kings.
  - f) Any other relevant argument.
- Any 5 argument

5 marks

(Pg. 184-187, Book 2)

**Ans. 8 'Ain-i-Akbari' written by Abul Fazl is an extraordinary document of its time:**

- a) It is an appendix to Akbarnama and was created as a gazetteer of the Mughal empire under Akbar.
  - b) It gives a detailed account of all the branches of the Mughal administration.
  - c) It is very insightful in throwing light on the culture of the times including arts and religion.
  - d) It started a new trend in history writing by not just focusing on dynastic chronicles but also mapped the economic, social, religious and cultural lives of the people who made the Mughal empire.
  - e) The information it provides on the above subjects including the agrarian relations have helped historians to reconstruct the story of the Mughal times.
- (Assess as a whole)

5 marks

(Pg. 217-220, Book 2)

### Part B, Section III

#### Ans. 9 Life style of the Paharias:

- a) The Paharias were people who resided in the areas around the Rajmahal hills and practiced shifting agriculture.
  - b) They grew a variety of pulses and millets for consumption and collected forest produce like mahua flowers, resin and silk cocoons for sale.
  - c) They resisted outside interference and their chiefs maintained unity amongst them and led them into battles with other hill tribes and people in the plain.
  - d) They also raided the plains in the times of scarcity.
  - e) The Zamindars and the traders paid them tribute money to pacify them.
  - f) Any other relevant point.
- 5 marks  
(Asses as a whole) **(Pg. 266-267, Book 3)**

#### Ans. 10 “Rumours and prophecies played an important part in moving people into action during the Revolt of 1857:

- a) Foremost was the rumour of greased cartridges itself that infuriated the sepoys and became the final trigger of discontent.
  - b) The rumours about the British trying to pollute the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the flour, and bred animosity towards the British.
  - c) The rumour about the British rule coming to an end on the centenary to the Battle of Plassey also reinforced the call for a revolt against the masters.
  - d) They people formed a connection between the recent British policies of introducing Western education and social reform that targeted cultural practices.
  - e) The annexations on the pretext of the Doctrine of Lapse also made the masses suspicious of British intentions.
  - f) The activities of the Christian missionaries also bred doubt and discomfort.
  - g) Any other relevant point.
- 5 marks  
Any 5 points **(Pg. 294, Book 3)**

### Part - B, Section - IV

#### Ans.11.1 Harmony underlined Akbar’s cultural policy. He wanted his subjects to live in communal harmony.

- a) He adopted the ideal of Sulh-i-kul(absolute peace) which meant that all religions had equal freedom of expression.
  - b) He himself set the example of harmonius existence by celebrating Holi and Nauroz and abolishing jiziya.
- 3 marks

#### 11.2 Communal conflicts still cause dissension in contemporary India. For a smooth functioning of our democracy and upholding the principles of our Constitution, these issues should be resolved so that people co-exist peacefully.

- a) The state should come down heavily on communal elements without trying to appease any particular group and should rise above vote politics.

- b) Cultural integration programmes should be introduced in all schools and academic institutions in order to make the students understand and appreciate cultural diversity of our country, and inculcate respect for all religions and all people of India

2 marks

(Assess as a whole)

(Pg. 233, Book 2)

### Part C

(Value points given and these are to be explained by the candidates) Ans.

#### 12 Zamindars were central figures in medieval India :

- They enjoyed social and economic privileges on the basis of their superior status in the rural Indian society.
- They performed duties towards the state called as khidmat.
- They collected revenue for the state in lieu of payment.
- To facilitate these duties and to maintain their supremacy, they kept military contingents and built fortresses called qilachas.
- They had their own lands called milkiyat.
- They controlled the rural economy by settling cultivators.
- Established village markets leading to monetization of rural economy.
- Colonization of new lands.
- Sources show that sometimes they had paternal attitude towards the peasants. 5 marks  
(Assess as a whole)

(Pg. 211-213, Book 2)

Or

**The distinguishing features of the Mughal nobility are:**

- They were the main pillars of Mughal state.
- The Mughal nobility was chosen from different groups, both religiously and ethnically so as to ensure a balance of power between the various groups.
- They are described as guldasta or a bouquet of flowers in the official chronicles signifying their unity, held together by loyalty towards the Mughal emperor.
- They can be divided into four major groups ethnically, viz Irani, Turani, Rajputs and Shaikhzadas or Indian Muslims.
- All nobles were ranked or were allotted mansabs comprising of zat and sawar.
- The nobles were also required to perform military service for the Emperor.
- Any other relevant point. 6 marks  
(Any 6 features)

(Pg. 244-246, Book 2)

**The relationship between the Mughal Emperor and the nobility:**

- The Mughal emperor was the supreme power and all nobles owed allegiance to him. In court, the status of each noble was determined by his closeness in position to the emperor.
- The emperor acknowledged their services by bestowing upon them various titles and gifts.
- For the nobility, imperial service was the way to acquire wealth and fame.

4 marks (6+4=10)

(Assess as a whole)

(Pg. 245-246, Book 2)



**Ans. 13 Strengths of oral history:**

- a) Oral history helps us in understanding the trials and tribulations of common masses.
  - b) It helps us grasp experiences and memories in detail.
  - c) It helps to write richly textured vivid accounts.
  - d) It is impossible to extract this kind of information from government documents.
  - e) Any other relevant point. 4 marks
- (Pg. 400-402, Book 3)**

**Limitations of oral history:**

- a) Oral history may lack concreteness and the chronology may be imprecise.
  - b) As each experience is unique, it becomes difficult to generalize.
  - c) At times it becomes difficult to locate the people and thus it is hard to reconstruct the past on the basis of few testimonies.
  - d) Difficult to retrieve complete information.
  - e) Any other relevant point. 3 marks
- (Pg. 400-402, Book 3)**

**Oral sources have helped us in understanding Partition in a better way:**

- a) Oral sources have substantiated the official narrative of Partition by giving it a more personal edge.
  - b) These oral testimonies can be now used to corroborate written sources of the Indian holocaust and therefore can help remove internal contradictions.
  - c) This technique helps historians to broaden the boundaries of their discipline by rescuing from oblivion the lived experiences of the ordinary people.
  - d) Any other relevant point. 3 marks
- (Pg. 400-401, Book 3)**

**Or**

**Gandhi ji changed the face of mass movement in India**

- a) His emphasis on simple life style, use of Hindi for communication.
  - b) Upliftment of women and the down trodden as also their involvement in the national movement.
  - c) Emphasis on truth and non-violence and the new strategies of boycott in the national movement.
  - d) Swadeshi, which encouraged cottage industry (importance of charkha and khadi).
  - e) Hindu Muslim unity.
  - f) Abolition of untouchability, made a part of national movement
  - g) Any other relevant point. 10marks
- (Pg. 367-373, Book 3)**

**Part - D**

**Ans 14.**

- (i) Devanampiya Piyadassi refers to Emperor Ashoka. He was a powerful, humble and industrious king. 1 mark
- (ii) Limitations of inscriptions are : 3 marks
  - a) Inscription are at times damaged or have missing letters
  - b) Deciphering at times is difficult.

- c) Letters are faintly engraved and thus reconstruction becomes a problem.  
 d) May lack politically or economically significant information.  
 (Any 3 points)
- (iii) After the war of Kalinga, Ashoka devoted himself to an intense study of Dhamma. He adopted Buddhism and gave up warfare. 2 marks  
 (Assess as a whole)
- (iv) Ashoka repented after the Kalinga war as he realized the futility of bloodshed and suffering. After seeing thousands of deaths and deportations, victory seemed meaningless to him. 2 marks  
 (Assess as a whole) **(Pg. 48, Book 1)**

**Or**

**The Wealthy Shudra**

- (i) Avantiputta wanted to know from Kachchana all about the social hierarchy that establishes the Brahmanas as the highest and purest of all varnas. He was perplexed to understand who created such a distinction-based system in which all were subordinate to the Brahmanas. 3 marks  
 (Assess as a whole)
- (ii) Kachchana's reply to Avantiputta was in the form of a question through which he asked Avantiputta that if a person from the lowest class was wealthy would the people from the higher castes speak to him politely. He wanted Avantiputta to reflect on the issue that caste was not so much important in the society as economic status was. 3 marks  
 (Assess as a whole)
- (iii) Through the above discourse it becomes apparent that the economic status of a person commands his/her social status so in such a situation, a wealthy Shudra would be spoken politely to by the upper castes. But if a society is conservative and rigid where social status was defined by virtue of birth, then Shudra would always be shunned and oppressed. 2 marks  
 (Assess as a whole) **(Pg. 70, Book 1)**

**Ans. 15**

- (i) The tank was constructed at the mouth of two hills so that all the water which comes from either one side or the other is collected there. 2 marks
- (ii) By pipes which run along the lower part of the range outside. This water was brought from a lake which itself overflowed into a little river. 2 marks
- (iii) 1. to irrigate the gardens and rice fields  
 2. for water supply to the cities  
 3. for water supply, through a channel to the "royal centre".  
 4. for providing large scale employment 4 marks  
**(Pg. 177, Book 2)**

**Or**

### **Music in the Market**

1. Ibn Battuta considered experience gained through travels to be a more important source of knowledge than books. He just loved travelling, and went to far- off places, exploring new worlds. 2 marks

(Assess as a whole)

2. The passage describes market place where not only goods were sold but there were also place for female singers,. The shops were decorated with carpets, and at the centre of a shop there was a swing on which a female singer sat decked with all kinds of finery with her female attendant. There was a cupola, in the middle of the market place, which was carpeted and decorated and in which the chief of the musicians took his place. Market place was not only a trading centre but also a cultural centre.

4 marks

(Assess as a whole)

3. The prosperity of Indian towns was because of the productive agriculture due to fertile soil. The subcontinent was well connected with inter-Asian networks of trade and commerce. Indian goods were in great demand in West Asia and Southeast Asia.

2 marks

Any two points

**(Pg. 128, Book 2)**

### **Ans. 16 Separate Electorates**

- (i) According to Mr. G. B. Pant separate electorates will be suicidal because then the minorities will be isolated for ever, and they will never be able to convert themselves into a majority and a feeling of frustration will creep in. They will not be able to be a part of this great nation and will never be able to fulfil their aspirations. 4 marks

(Assess as a whole)

- (ii) No, creation of separate electorates can never solve the problems of the minorities because it shall force them to consider themselves minorities. It would lead to ghettoization of the minorities which only breeds contempt and suspicion. Instead a full scale assimilation into the national stream is the answer.

3 marks

(Assess as a whole)

- (iii) One way of solving the problem of minorities is effective education which will make them aware of their rights and difficulties and support by the government to the minorities.

1 mark

Any 1 point

**(Pg. 418, Book 3)**

**Or**

### **A Ryot Petitions**

- (i) The ryot was complaining to the collector about the money lender, as they could not earn enough to meet their needs, they would turn to the money lender for help. The money lender charged them high rates for grain and cloth, which was about 25% to 50% more than the usual rate. He also cunningly usurped their produce by not crediting it their accounts. 3 marks

(Assess as a whole)

- (ii) The moneylender wanted to keep the poor peasantry in bondage, tying them

forever with his debt. It is for this reason that he did not credit their produce to their account nor did he give them any receipt. A receipt would be a proof of the payment, by not giving one, the moneylender oppressed the peasants through generations. 3 marks

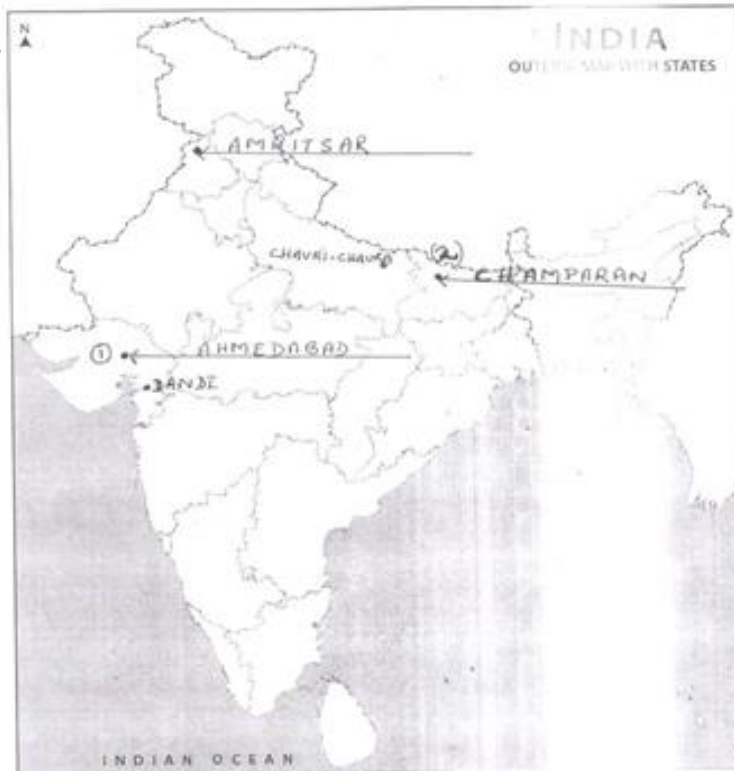
(Assess as a whole)

- (iii) Peasants were illiterate lot who did not remember the amount of loan taken. As for the receipts, since an illiterate peasant could not read there was no need for a receipt and support given by the government to the money lender. 2 marks

Any 2 points

(Pg. 282, Book 3)

QUE No-17.1& 2



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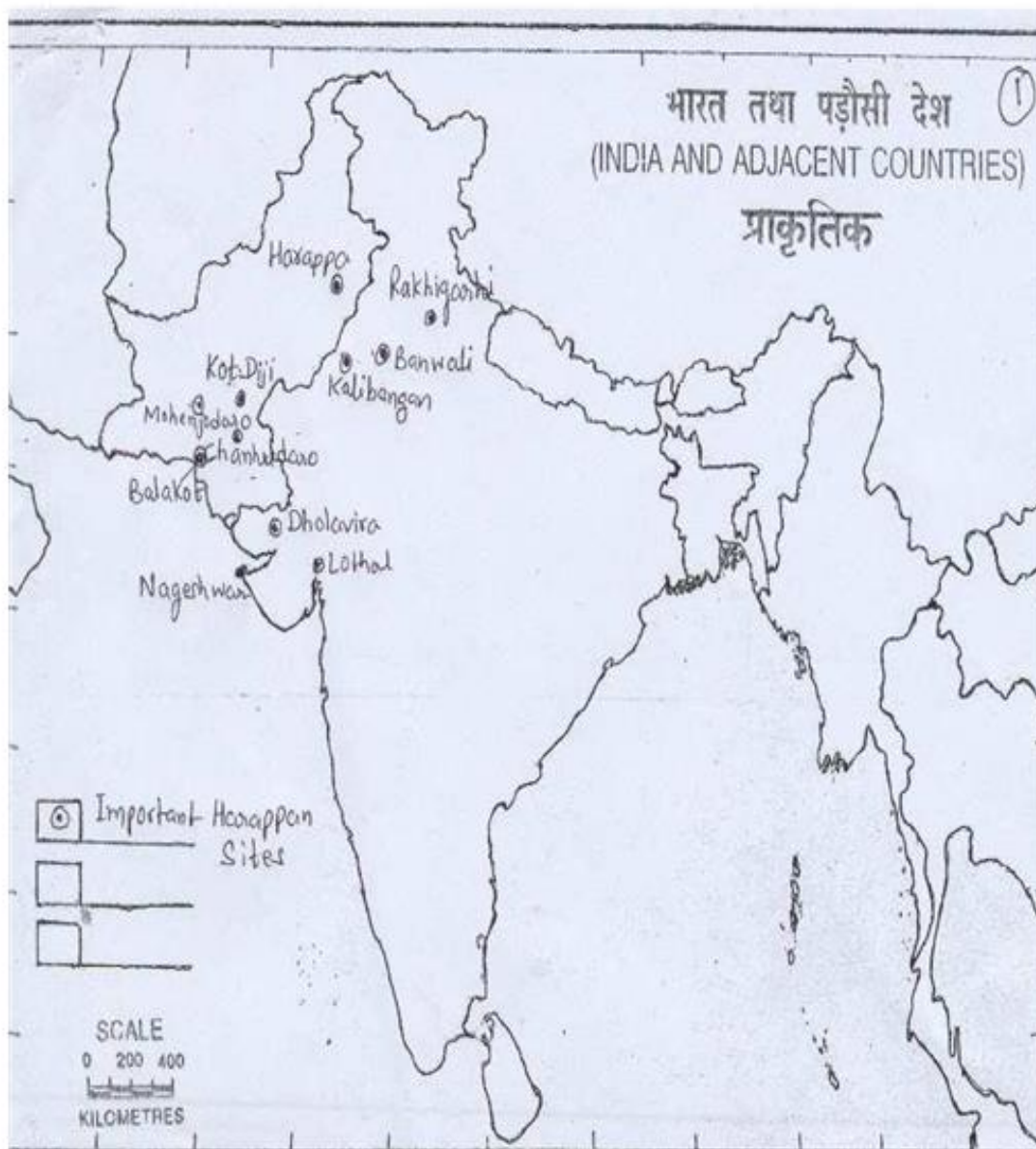
### Questions for Visually Impaired

In lieu of Question 17.1 and 17.2

17.1& 2

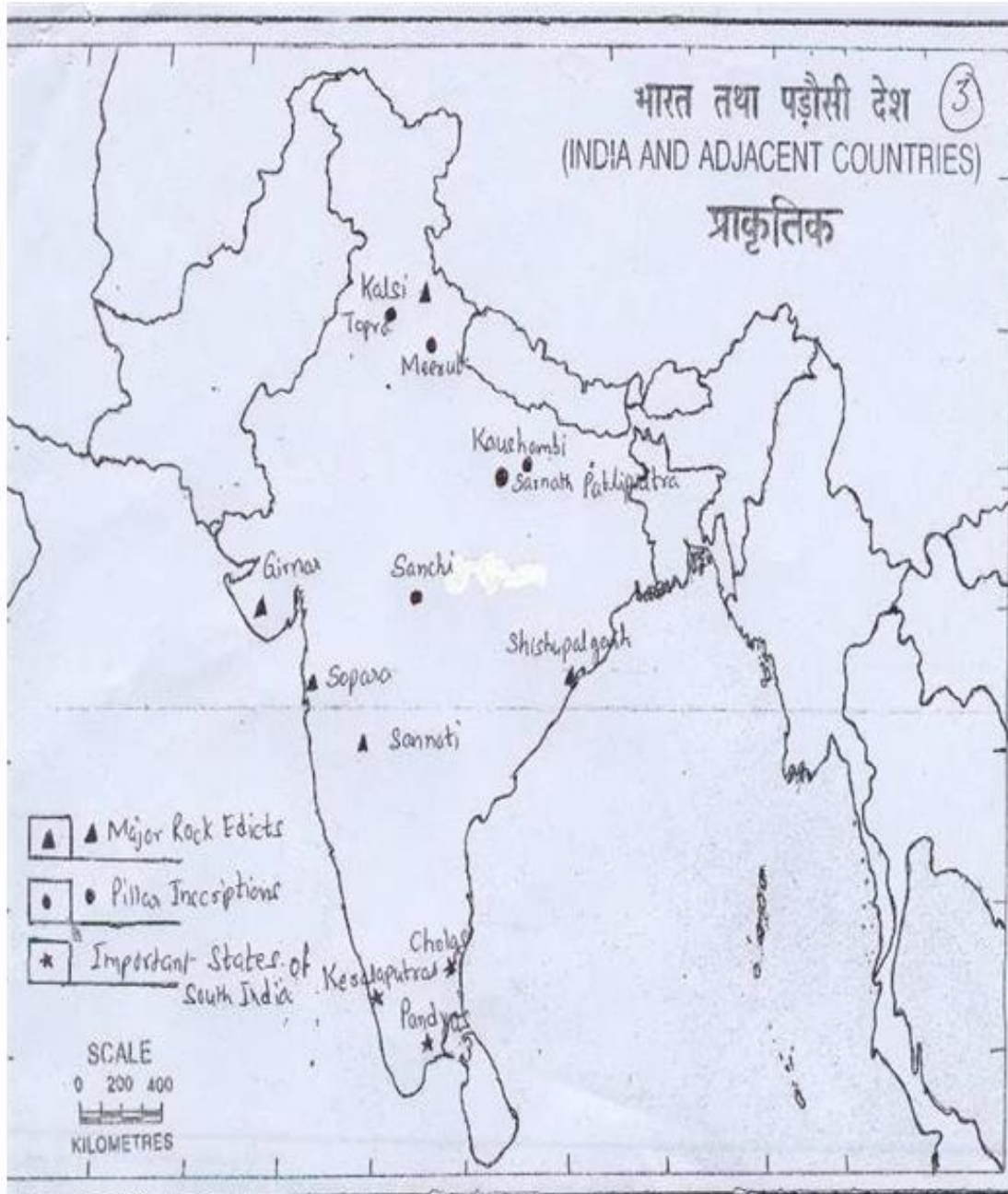
- 1) Magadha
- 2) Dandi
- 3) Kalibangan
- 4) Dholavira
- 5) Agra

**Part III**  
**Important Maps for Practice**



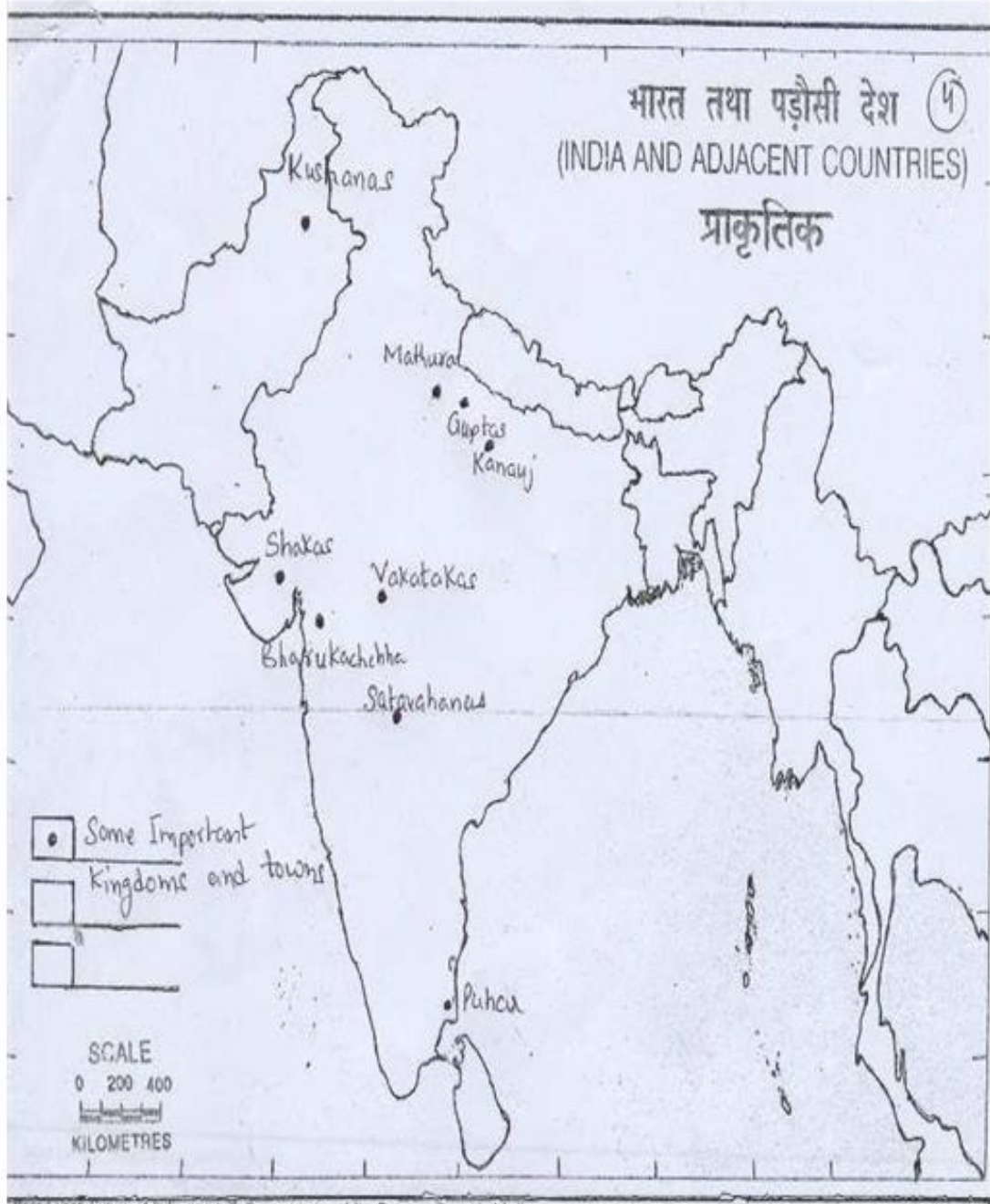
भारत तथा पड़ोसी देश (3)  
(INDIA AND ADJACENT COUNTRIES)

प्राकृतिक



भारत तथा पड़ोसी देश (4)  
(INDIA AND ADJACENT COUNTRIES)

प्राकृतिक



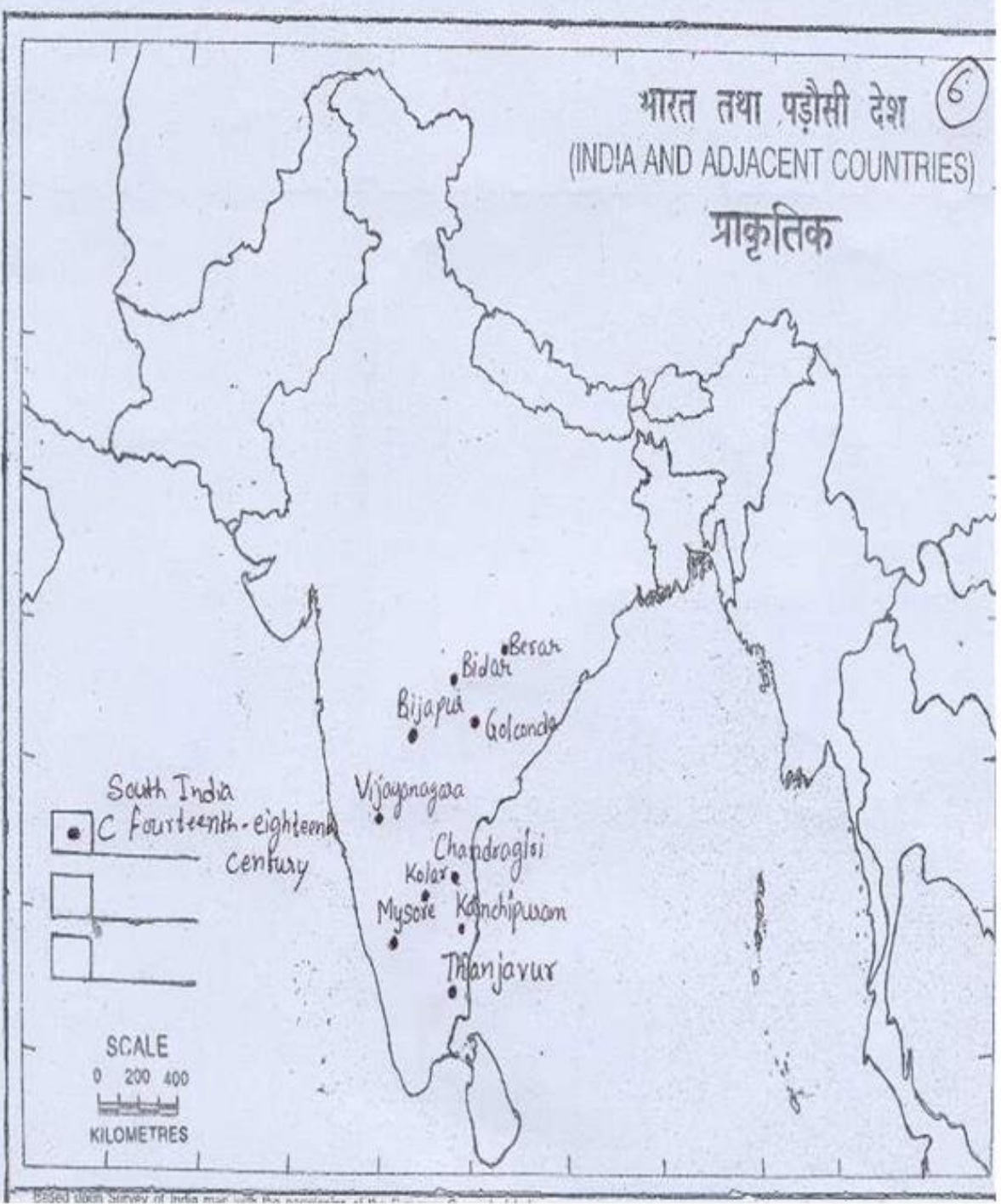
भारत तथा पड़ोसी देश (5)  
(INDIA AND ADJACENT COUNTRIES)  
प्राकृतिक





भारत तथा पड़ोसी देश (6)  
(INDIA AND ADJACENT COUNTRIES)

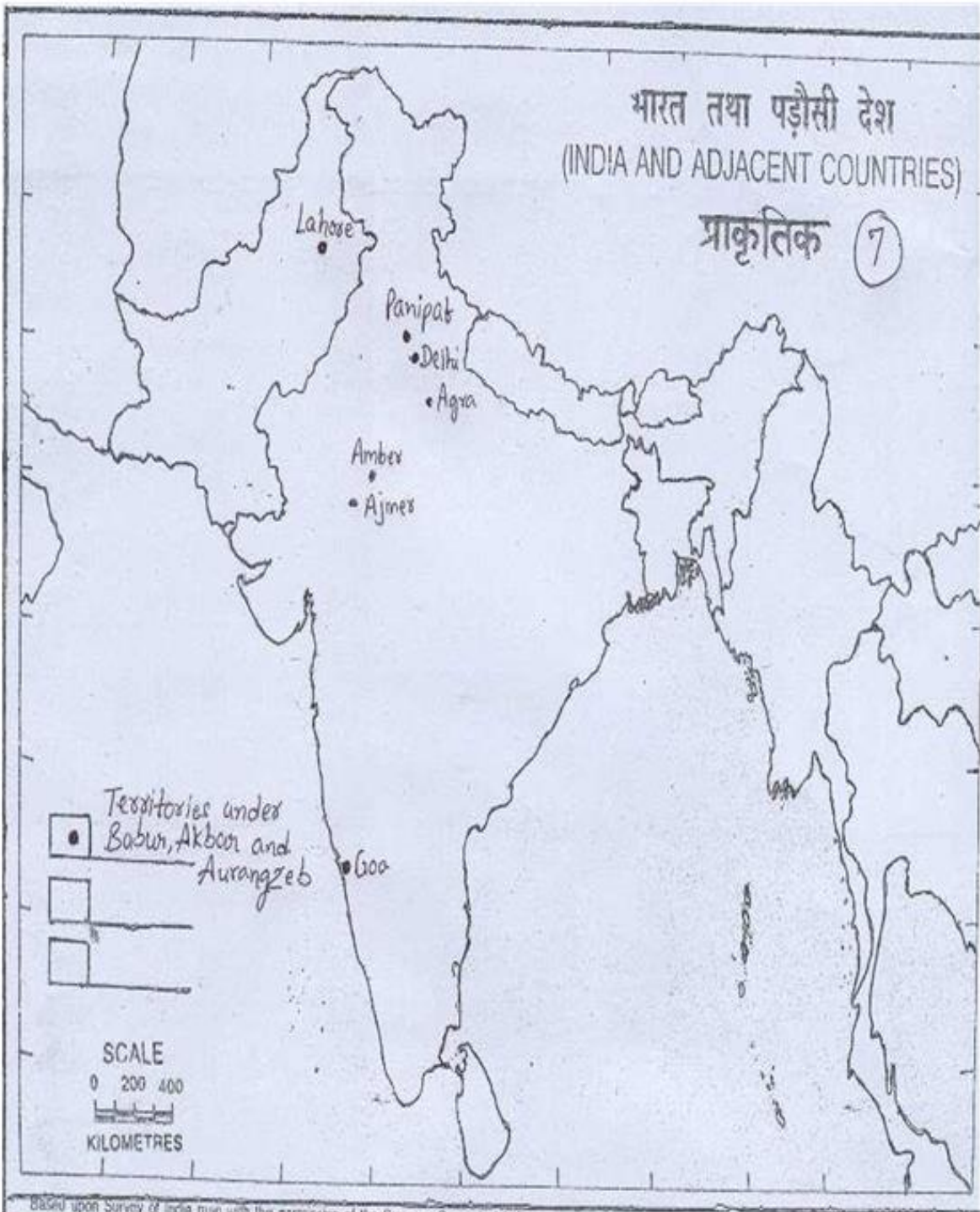
प्राकृतिक



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भारत तथा पड़ोसी देश  
(INDIA AND ADJACENT COUNTRIES)

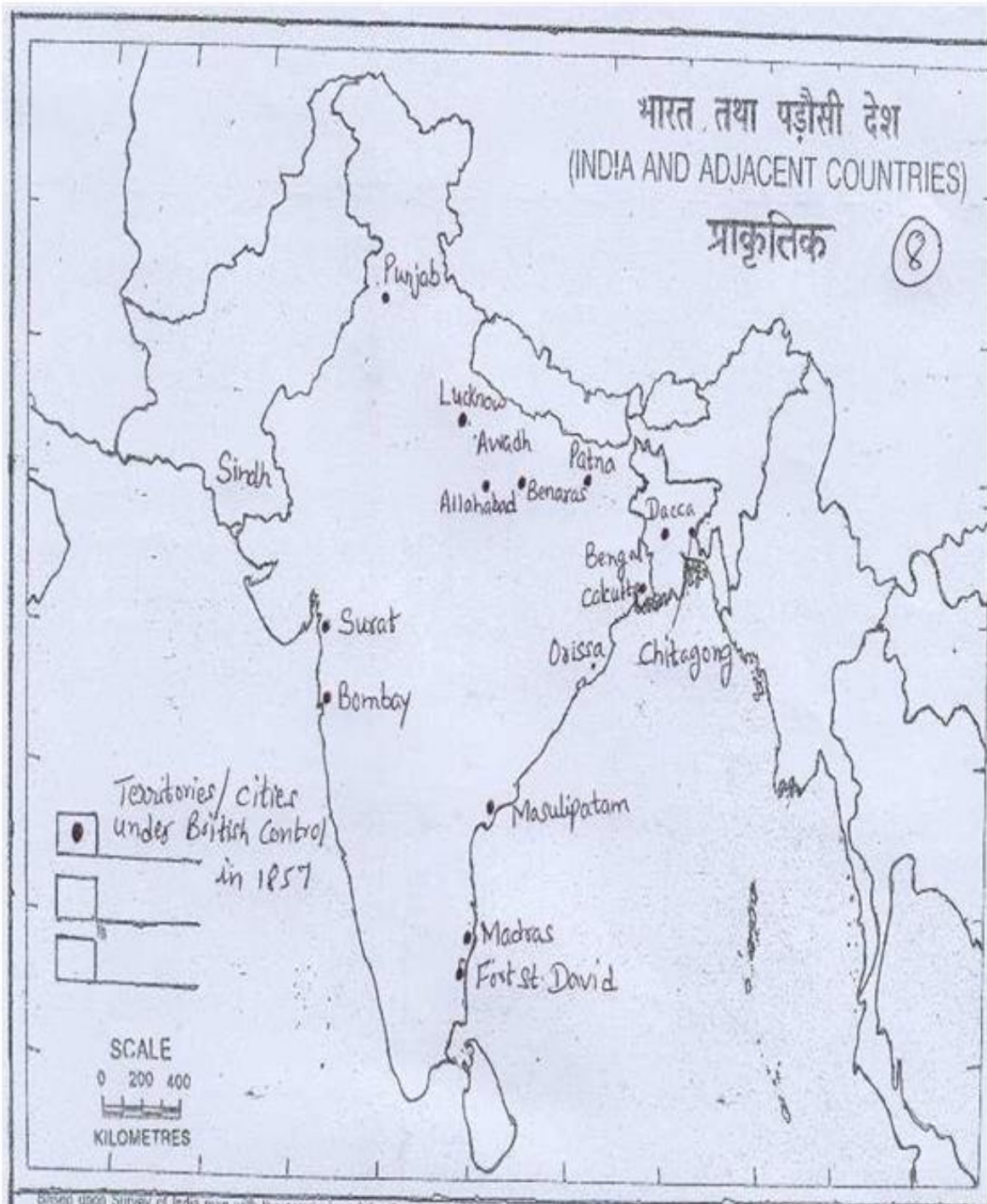
प्राकृतिक (7)



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भारत तथा पड़ोसी देश  
(INDIA AND ADJACENT COUNTRIES)

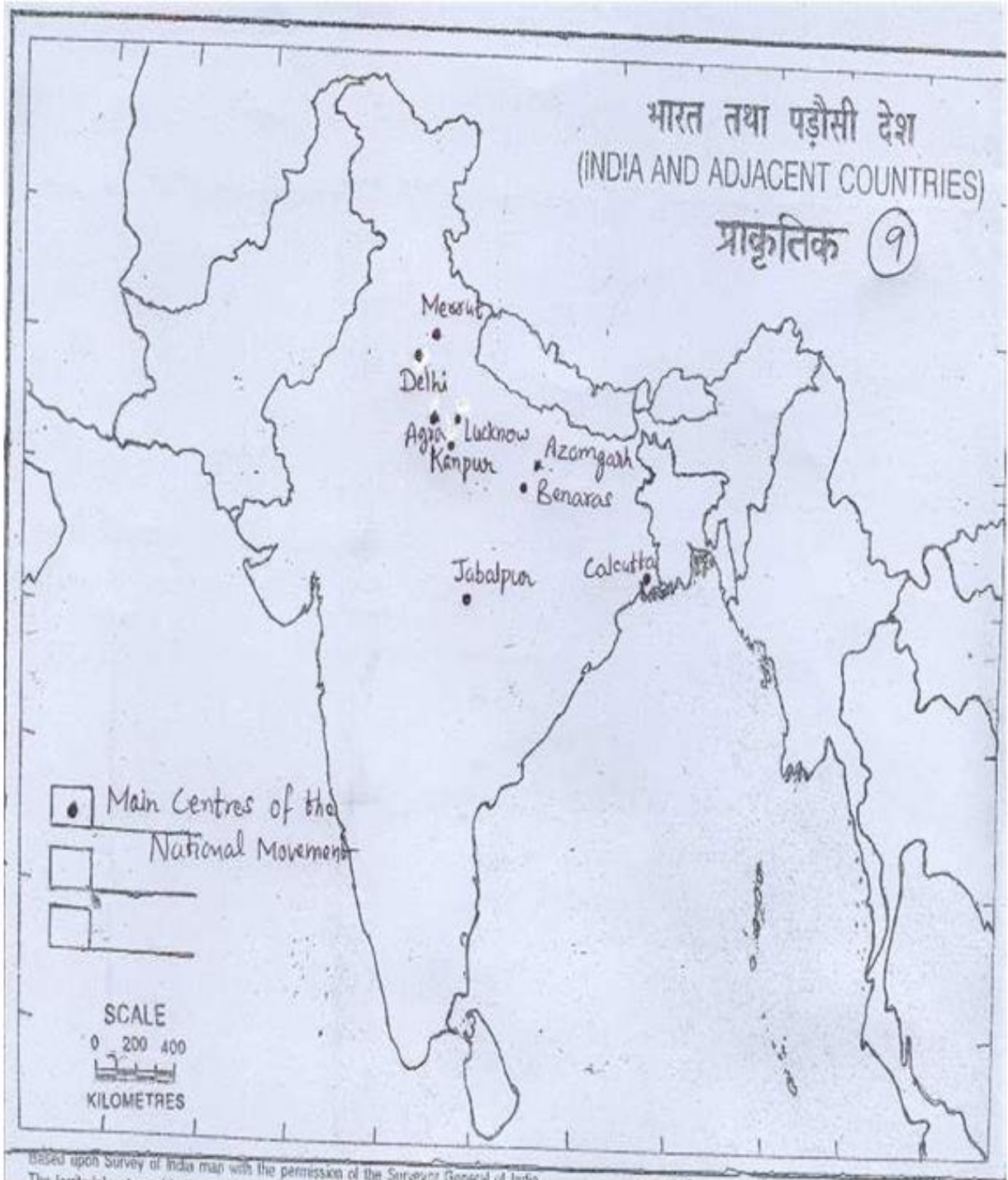
प्राकृतिक ⑧



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भारत तथा पड़ोसी देश  
(INDIA AND ADJACENT COUNTRIES)

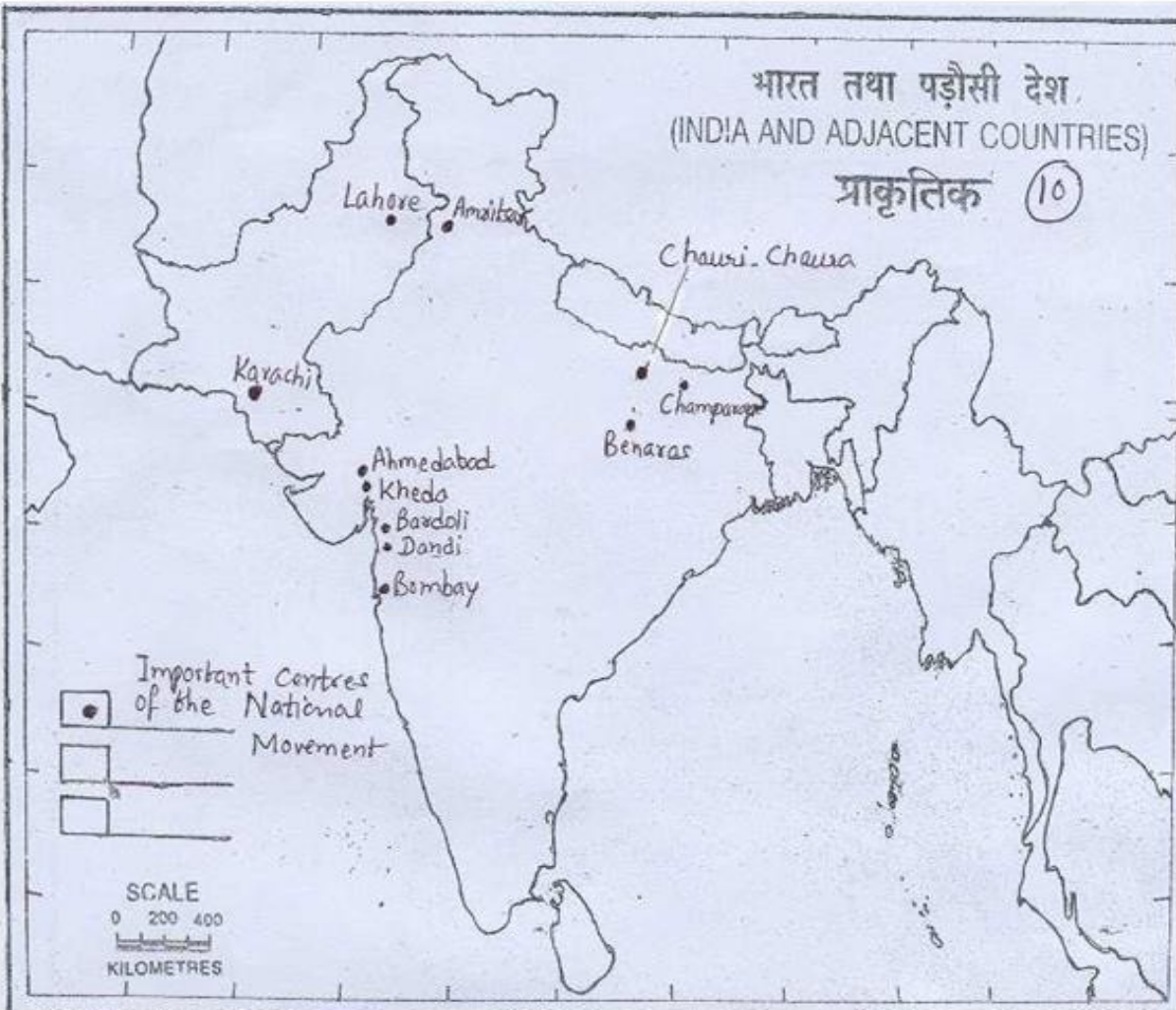
प्राकृतिक ⑨



Based upon Survey of India map with the permission of the Surveyor General of India  
The geographical outline of India

भारत तथा पड़ोसी देश  
(INDIA AND ADJACENT COUNTRIES)

प्राकृतिक (10)



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- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ **18 + 1** मानचित्र हैं ।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए कोड नम्बर को छात्र उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें ।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में **17** प्रश्न हैं ।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, प्रश्न का क्रमांक अवश्य लिखें ।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है । प्रश्न-पत्र का वितरण पूर्वाह्न में 10.15 बजे किया जाएगा । 10.15 बजे से 10.30 बजे तक छात्र केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे ।
- Please check that this question paper contains **18** printed pages and **1** Map.
- Code number given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please check that this question paper contains **17** questions.
- **Please write down the Serial Number of the question before attempting it.**
- 15 minutes time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the students will read the question paper only and will not write any answer on the answer-book during this period.

## इतिहास HISTORY

निर्धारित समय : 3 घण्टे

Time allowed : 3 hours

अधिकतम अंक : 80

Maximum Marks : 80

61/2

1

P.T.O.

खण्ड क  
PART A

नीचे दिए सभी प्रश्नों के उत्तर दीजिए :

Answer **all** the questions given below :

1. हड़प्पावासियों द्वारा कृषि की उपज बढ़ाने के लिए अपनाए गए किन्हीं दो तरीकों का उल्लेख कीजिए । 2  
Mention any two methods adopted by the Harappans for increasing the agricultural production.
2. ब्रिटिश काल में अंग्रेजों द्वारा स्थापित किए गए किन्हीं दो हिल स्टेशनों का नाम लिखिए । ये हिल स्टेशन अंग्रेजों और यूरोपवासियों के लिए आदर्श स्थान क्यों बने ? कोई एक कारण लिखिए । 1+1=2  
Name any two hill stations developed during the British period. Why did these hill stations become an ideal destination for the British and Europeans ? Give any one reason.
3. अलवार और नयनार कौन थे ? उन्हें चोल राजाओं से प्राप्त समर्थन का उल्लेख कीजिए । 1+1=2  
Who were Alvars and Nayanars ? Mention the support they got from the Chola rulers.

खण्ड ख  
PART B  
अनुभाग I  
SECTION I

निम्नलिखित में से किन्हीं दो प्रश्नों के उत्तर दीजिए :

Answer any **two** of the following questions :

4. 1800 ई.पू. तक हड़प्पा सभ्यता के पतन होने के किन्हीं तीन प्रमाणों का उल्लेख कीजिए । इन हड़प्पा स्थलों (शहरों) के परित्याग करने के किन्हीं दो कारणों को स्पष्ट कीजिए । 3+2=5  
Mention any three evidences that reflected the disappearance of Harappan civilization by 1800 BCE. Explain any two factors that led to the abandonment of the Harappan sites (cities).

5. धर्मशास्त्रों और धर्मसूत्रों में चार वर्णों के लिए निर्धारित आदर्श जीविका तथा इन नियमों का पालन कराने के लिए ब्राह्मणों द्वारा अपनाई गई किसी एक नीति को स्पष्ट कीजिए। 4+1=5
- Explain the ideal occupation, as laid down in Dharmashastras and Dharmasutras for the four Varnas and one strategy evolved by the Brahmanas to enforce these norms.
6. छठी शताब्दी ई.पू. में भारत में पौराणिक हिन्दू धर्म के उदय के कारकों का वर्णन कीजिए। 5
- Describe the factors that led to the growth of Puranic Hinduism in India during 6<sup>th</sup> century BCE.

अनुभाग II  
SECTION II

निम्नलिखित में से किसी एक प्रश्न का उत्तर दीजिए :

Answer any **one** of the following questions :

7. सोलहवीं व सत्रहवीं शताब्दियों के मुगल काल में औसतन किसान की ज़मीन पर पेट भरने और व्यापार के लिए किए जाने वाले उत्पादन एक-दूसरे से किस प्रकार से जुड़े हुए थे ? स्पष्ट कीजिए।

How were the subsistence and commercial production closely intertwined in an average peasant's holding during the Mughal period in 16<sup>th</sup> and 17<sup>th</sup> centuries ? Explain.

8. "अमर नायक प्रणाली विजयनगर साम्राज्य की एक प्रमुख राजनीतिक खोज थी।" न्यायसंगत पुष्टि कीजिए।

"Amar Nayakas system was a major political innovation of the Vijayanagara Empire." Justify.



अनुभाग III  
SECTION III

निम्नलिखित में से किसी एक प्रश्न का उत्तर दीजिए :

Answer any **one** of the following questions :

9. 1857 के विद्रोह में तरह-तरह की अफवाहों और भविष्यवाणियों के जरिए लोगों को उठ खड़ा होने के लिए कैसे उकसाया जा रहा था, स्पष्ट कीजिए । 5

Explain how rumours and prophecies played an important part in moving people to action during the revolt of 1857.

10. 1830 के बाद रैयत समुदाय को ऋणदाताओं द्वारा ऋण न दिए जाने के अनुभवों की आलोचनात्मक परख कीजिए । 5

Critically examine the experience of the ryots on the refusal of moneylenders to extend loans to them after 1830.

अनुभाग IV  
SECTION IV

(मूल्य आधारित प्रश्न / Value Based Question)

11. (11.1) "1857 में विद्रोहियों द्वारा जारी की गई घोषणाओं में मुगल साम्राज्य के तहत विभिन्न समुदायों के बीच में सह-अस्तित्व के मूल्यों को महत्व दिया जाता था ।" स्पष्ट कीजिए । 3  
(11.2) समकालीन भारतीय समाज में शान्तिपूर्वक सह-अस्तित्व की नीति और भाईचारे की भावनाएँ पैदा करने के दो तरीके सुझाइए । 2

(11.1) "The rebel proclamation of 1857 emphasized the values of coexistence amongst different communities under Mughal Empire." Explain.

(11.2) Suggest two ways to bring peaceful coexistence and fraternity in the contemporary Indian society.

**खण्ड ग (दीर्घ उत्तरीय प्रश्न)**  
**PART C (Long Answer Question)**

12. ऐसे विभिन्न स्रोतों का वर्णन कीजिए जिनसे हम गाँधीजी के राजनीतिक सफर एवं राष्ट्रवादी आंदोलन के इतिहास को सूत्रबद्ध कर सकते हैं। 10

अथवा

मौखिक इतिहास के लाभों और हानियों का वर्णन कीजिए। ऐसे किन्हीं चार स्रोतों का उल्लेख कीजिए जिनसे विभाजन का इतिहास सूत्रों में पिरोया गया है। 8+2=10

Describe the different sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.

OR

Describe the strengths and weaknesses of oral history. Mention any four sources from which the history of partition has been constructed.

13. 16वीं – 17वीं शताब्दी में मुगल भारत में ज़मींदारों की भूमिका की व्याख्या कीजिए। 10

अथवा

मुगल साम्राज्य के प्रांतीय प्रशासन के मुख्य अभिलक्षणों की व्याख्या कीजिए। मुगल अभिजात-वर्ग को मुगल शासन का एक महत्वपूर्ण स्तंभ क्यों माना जाता है? स्पष्ट कीजिए। 5+5=10

Explain the role of zamindars in Mughal India during 16<sup>th</sup> – 17<sup>th</sup> century.

OR

Explain the chief characteristics of provincial administration of the Mughal Empire. Why has Mughal nobility been considered as an important pillar of the Mughal state? Explain.

**खण्ड घ (स्रोत आधारित प्रश्न)**  
**PART D (Source Based Questions)**

14. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर दीजिए :

**सती बालिका**

यह संभवतः बर्नियर के वृत्तांत के सबसे मार्मिक विवरणों में से एक है :

लाहौर में मैंने एक बहुत ही सुंदर अल्पवयस्क विधवा जिसकी आयु मेरे विचार से बारह वर्ष से अधिक नहीं थी, की बलि होते हुए देखी। उस भयानक नर्क की ओर जाते हुए वह असहाय छोटी बच्ची जीवित से अधिक मृत प्रतीत हो रही थी; उसके मस्तिष्क की व्यथा का वर्णन नहीं किया जा सकता; वह काँपते हुए बुरी तरह से रो रही थी; लेकिन तीन या चार ब्राह्मण, एक बूढ़ी औरत, जिसने उसे अपनी आस्तीन के नीचे दबाया हुआ था, की सहायता से उस अनिच्छुक पीड़िता को जबरन घातक स्थल की ओर ले गए, उसे लकड़ियों पर बैठाया, उसके हाथ और पैर बाँध दिए ताकि वह भाग न जाए और इस स्थिति में उस मासूम प्राणी को ज़िन्दा जला दिया गया। मैं अपनी भावनाओं को दबाने में और उनके कोलाहलपूर्ण तथा व्यर्थ के क्रोध को बाहर आने से रोकने में असमर्थ था ...

- (14.1) बर्नियर ने सती प्रथा का विवरण किस प्रकार दिया ? 3
- (14.2) बर्नियर की अनुच्छेद में अभिव्यक्त भावनाओं का वर्णन कीजिए। 3
- (14.3) बर्नियर ने महिलाओं के साथ किए जाने वाले बर्ताव को पश्चिमी और पूर्वी समाजों के बीच भिन्नता का एक महत्वपूर्ण संकेतक कैसे माना है ? स्पष्ट कीजिए। 2

**अथवा**

## कॉलिन मैकेन्ज़ी

1754 ई. में जन्मे कॉलिन मैकेन्ज़ी ने एक अभियंता, सर्वेक्षक, तथा मानचित्रकार के रूप में प्रसिद्धि हासिल की। 1815 में उन्हें भारत का पहला सर्वेयर जनरल बनाया गया और 1821 में अपनी मृत्यु तक वे इस पद पर बने रहे। भारत के अतीत को बेहतर ढंग से समझने और उपनिवेश के प्रशासन को आसान बनाने के लिए उन्होंने इतिहास से सम्बन्धित स्थानीय परंपराओं का संकलन तथा ऐतिहासिक स्थलों का सर्वेक्षण करना आरंभ किया। वे कहते हैं, “ब्रिटिश प्रशासन के सुप्रभाव में आने से पहले दक्षिण भारत खराब प्रबंधन की दुर्गति से लंबे समय तक जूझता रहा।” विजयनगर के अध्ययन से मैकेन्ज़ी को यह विश्वास हो गया कि कंपनी, “स्थानीय लोगों के अलग-अलग कबीलों, जो इस समय भी जनसंख्या का एक बड़ा हिस्सा थे, को अब भी प्रभावित करने वाले इनमें से कई संस्थाओं, कानूनों तथा रीति-रिवाजों के विषय में बहुत महत्वपूर्ण जानकारियाँ” हासिल कर सकती थी।

- (14.1) भारत का पहला सर्वेयर जनरल कौन था ? उसका भारत में आने का उद्देश्य क्या था ? 1+2=3
- (14.2) विजयनगर साम्राज्य के अध्ययन के पीछे कॉलिन मैकेन्ज़ी का उद्देश्य क्या था ? स्पष्ट कीजिए। 3
- (14.3) मैकेन्ज़ी ने ब्रिटिश प्रशासन के आने से विजयनगर साम्राज्य पर सुप्रभावों का वर्णन किस प्रकार किया है ? स्पष्ट कीजिए। 2

Read the following passage carefully and answer the questions that follow :

### The child sati

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 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 ...

- (14.1) How has Bernier described the practice of sati? 3
- (14.2) Describe the feelings of Bernier that he has expressed in the passage. 3
- (14.3) Explain how Bernier has highlighted the treatment of women as a crucial marker of difference between Western and Eastern societies. 2

**OR**

## Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor and cartographer. In 1815 he was appointed the first Surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier. He says that "it struggled long under the miseries of bad management ... before the South came under the benign influence of the British government." By studying Vijayanagara, Mackenzie believed that the East India Company could gain "much useful information on many of these institutions, laws and customs whose influence still prevails among the various Tribes of Natives forming the general mass of the population to this day."

- (14.1) Who was the first Surveyor General of India ? What was his mission in India ?
- (14.2) What was the purpose behind Colin Mackenzie studying the Vijayanagara Empire ? Explain.
- (14.3) Explain how Mackenzie has described the British government as a benign influence on the Vijayanagara Empire.

15. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर दीजिए :

### दिनाजपुर के जोतदार

बुकानन ने बताया है कि उत्तरी बंगाल में दिनाजपुर ज़िले के जोतदार किस प्रकार ज़मींदार के अनुशासन का प्रतिरोध और उसकी शक्ति की अवहेलना किया करते थे :

भूस्वामी इस वर्ग के लोगों को पसंद नहीं करते थे, लेकिन यह स्पष्ट है कि इन लोगों का होना बहुत ज़रूरी था क्योंकि इनके बिना, ज़रूरतमंद काश्तकारों को पैसा उधार कौन देता ...

जोतदार, जो बड़ी-बड़ी ज़मीनें जोतते हैं, बहुत ही हठीले और जिद्दी हैं और यह जानते हैं कि ज़मींदारों का उन पर कोई वश नहीं चलता। वे तो अपने राजस्व के रूप में कुछ थोड़े से रुपये ही दे देते हैं और लगभग हर किस्त में कुछ-न-कुछ बकाया रकम रह जाती है। उनके पास उनके पट्टे की हकदारी से ज़्यादा ज़मीनें हैं। ज़मींदार की रकम के कारण, अगर अधिकारी उन्हें कचहरी में बुलाते थे और उन्हें डराने-धमकाने के लिए घंटे-दो-घंटे कचहरी में रोक लेते हैं तो वे तुरंत उनकी शिकायत करने के लिए फ़ौजदारी थाना (पुलिस थाना) या मुन्सिफ़ की कचहरी में पहुँच जाते हैं और कहते हैं कि ज़मींदार के कारिंदों ने उनका अपमान किया है। इस प्रकार राजस्व की बकाया रकमों के मामले बढ़ते जाते हैं और जोतदार छोटे-छोटे रैयत को राजस्व न देने के लिए भड़काते रहते हैं ...

- (15.1) विभिन्न तरीकों का उल्लेख कीजिए जिनके द्वारा दिनाजपुर के जोतदारों ने ज़मींदारों के प्राधिकार का विरोध किया। 3
- (15.2) उन तरीकों का वर्णन कीजिए जिनमें जोतदारों ने ज़मींदारों की शक्ति की अवहेलना की। 3
- (15.3) ज़मींदार प्रतिरोध करने वाले जोतदारों को किस प्रकार डराया-धमकाया करते थे ? उल्लेख कीजिए। 2

अथवा

“अंग्रेज़ तो चले गए, मगर जाते-जाते शरारत का बीज बो गए”

सरदार वल्लभ भाई पटेल ने कहा था :

यह दोहराने का कोई मतलब नहीं है कि हम पृथक् निर्वाचिका की माँग इसलिए कर रहे हैं क्योंकि हमारे लिए यही अच्छा है । यह बात हम बहुत समय से सुन रहे हैं । हम सालों से यह सुन रहे हैं और इसी आंदोलन के कारण अब हम एक विभाजित राष्ट्र हैं...। क्या आप मुझे एक भी स्वतंत्र देश दिखा सकते हैं जहाँ पृथक् निर्वाचिका हो ? अगर आप मुझे दिखा दें तो मैं आपकी बात मान लूँगा । लेकिन अगर इस अभागे देश में विभाजन के बाद भी पृथक् निर्वाचिका की व्यवस्था बनाए रखी गई तो यहाँ जीने का कोई मतलब नहीं होगा । इसलिए मैं कहता हूँ कि यह सिर्फ़ मेरे भले की बात नहीं है बल्कि आपका भला भी इसी में है कि हम अतीत को भूल जाएँ । एक दिन हम एकजुट हो सकते हैं... । अंग्रेज़ तो चले गए, मगर जाते-जाते शरारत का बीज बो गए हैं । हम इस शरारत को और बढ़ाना नहीं चाहते । (सुनिए, सुनिए) । जब अंग्रेज़ों ने यह विचार पेश किया था तो उन्होंने यह उम्मीद नहीं की थी कि उन्हें इतनी जल्दी भागना पड़ेगा । उन्होंने तो अपने शासन की सुविधा के लिए यह किया था । खैर, कोई बात नहीं । मगर अब वे अपनी विरासत पीछे छोड़ गए हैं । अब हम इससे बाहर निकलेंगे या नहीं ?

संविधान सभा बहस, खंड 5

- (15.1) सरदार वल्लभ भाई पटेल के पृथक् निर्वाचन व्यवस्था के मुद्दे पर दिए गए विचारों को स्पष्ट कीजिए ।
- (15.2) “अंग्रेज़ तो चले गए, मगर जाते-जाते शरारत का बीज बो गए” — सरदार पटेल ने यह क्यों कहा ?
- (15.3) सरदार पटेल पृथक् निर्वाचन को खत्म करने की माँग सभा के सदस्यों से क्यों कर रहे थे ? इसके कारणों का उल्लेख कीजिए ।



Read the following passage carefully and answer the questions that follow :

### The *jotedars* of Dinajpur

Buchanan described the ways in which the *jotedars* of Dinajpur in North Bengal resisted being disciplined by the zamindar and undermined his power :

Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry ...

The *jotedars* who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. They pay only a few rupees on account of their revenue and then fall in balance almost every *kist* (instalment), they hold more lands than they are entitled to by their *pottahs* (deeds of contract). Should the zamindar's officers, in consequence, summon them to the *cutcherry*, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarry Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) *cutcherry* for being dishonoured and whilst the causes continue unsettled, they instigate the petty *ryots* not to pay their revenue consequently ...

- (15.1) Mention the various ways in which the *jotedars* of Dinajpur resisted the authority of zamindars. 3
- (15.2) Describe the ways in which the *jotedars* undermine the power of zamindars. 3
- (15.3) Mention how the zamindars reprimanded the defiant *jotedars*. 2

OR

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

Sardar Vallabh Bhai Patel said :

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation ... Can you show me one free country where there are separate electorates ? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united ... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not ?

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- (15.1) Explain Sardar Vallabh Bhai Patel's views on the issue of separate electorate system.
- (15.2) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief behind” ?
- (15.3) Mention the reasons behind Sardar Patel urging the assembly members to get rid of separate electorate.

16. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िए और उसके नीचे दिए गए प्रश्नों के उत्तर लिखिए :

### गुजरात की सुदर्शन झील

सुदर्शन झील एक कृत्रिम जलाशय था। हमें इसका ज्ञान लगभग दूसरी शताब्दी ई. के संस्कृत के एक पाषाण अभिलेख से होता है। इस अभिलेख को शासक रुद्रदमन की उपलब्धियों का उल्लेख करने के लिए बनवाया गया था।

इस अभिलेख में कहा गया है कि जलद्वारों और तटबंधों वाली इस झील का निर्माण मौर्य काल में एक स्थानीय राज्यपाल द्वारा किया गया था। लेकिन एक भीषण तूफान के कारण इसके तटबंध टूट गए और सारा पानी बह गया। बताया जाता है कि तत्कालीन शासक रुद्रदमन ने इस झील की मरम्मत अपने खर्चों से करवाई थी, और इसके लिए अपनी प्रजा से कर भी नहीं लिया था। इसी पाषाण-खंड पर एक और अभिलेख (लगभग पाँचवीं सदी) है जिसमें कहा गया है कि गुप्त वंश के एक शासक ने एक बार फिर इस झील की मरम्मत करवाई थी।

- (16.1) मौर्य साम्राज्य में सिंचाई व्यवस्था के बारे में उल्लेख कीजिए। 3
- (16.2) दूसरी शताब्दी ई. में रुद्रदमन की उपलब्धियों के बारे में व्याख्या कीजिए। 3
- (16.3) इस अनुच्छेद के आधार पर रुद्रदमन के द्वारा दर्शाए गए मूल्यों का उल्लेख कीजिए। 2

### अथवा

#### द्रौपदी के प्रश्न

ऐसा माना जाता है कि द्रौपदी ने युधिष्ठिर से यह प्रश्न किया था कि वह उसे दाँव पर लगाने से पहले स्वयं को हार बैठे थे अथवा नहीं। इस प्रश्न के उत्तर में दो भिन्न मतों को प्रस्तुत किया गया।

प्रथम तो यह कि यदि युधिष्ठिर ने स्वयं को हार जाने के पश्चात् द्रौपदी को दाँव पर लगाया तो यह अनुचित नहीं क्योंकि पत्नी पर पति का नियंत्रण सदैव रहता है।

दूसरा यह कि एक दासत्व स्वीकार करने वाला पुरुष (जैसे उस क्षण युधिष्ठिर थे) किसी और को दाँव पर नहीं लगा सकता।

इन मुद्दों का कोई निष्कर्ष नहीं निकला और अंततः धृतराष्ट्र ने सभी पांडवों और द्रौपदी को उनकी निजी स्वतंत्रता पुनः लौटा दी।

- (16.1) अनुच्छेद में द्रौपदी का स्तर पत्नी के रूप में किस प्रकार दर्शाया गया है ?
- (16.2) अभिव्यक्त दो भिन्न मतों को स्पष्ट कीजिए ।
- (16.3) क्या द्रौपदी का युधिष्ठिर को चुनौती देना न्यायसंगत था ? दो कारण देकर अपने उत्तर की पुष्टि कीजिए ।

Read the following passage carefully and answer the questions that follow :

### **The Sudarshana (beautiful) Lake in Gujarat**

The Sudarshana lake was an artificial reservoir. We know about it from a rock inscription (c. second century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman.

The inscription mentions that the lake, with embankments and water channels, was built by a local governor during the rule of the Mauryas. However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources, without imposing any tax on his subjects.

Another inscription on the same rock (c. fifth century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

- (16.1) Mention about the irrigation system of the Mauryan Empire. 3
- (16.2) Explain about the achievements of Rudradaman during the 2<sup>nd</sup> century CE. 3
- (16.3) Mention the values demonstrated by Rudradaman that can be seen from the passage. 2

**OR**

**Draupadi's Question**

Draupadi is supposed to have asked Yudhisthira whether he had lost himself before staking her. Two contrary opinions were expressed in response to this question.

One, that even if Yudhisthira had lost himself earlier, his wife remained under his control, so he could stake her.

Two, that an unfree man (as Yudhisthira was when he had lost himself) could not stake another person.

The matter remained unresolved: ultimately, Dhritarashtra restored to the Pandavas and Draupadi their personal freedom.

- (16.1) How has Draupadi's status as a wife been shown in the passage ?
- (16.2) Explain the two contrary opinions expressed.
- (16.3) Was the challenge given to Yudhisthira by Draupadi justified ? Support your answer with two reasons.

