



केन्द्रीय विद्यालय संगठन
KENDRIYA VIDYALAYA SANGATHAN



शिक्षा एवं प्रशिक्षण का आंचलिक संस्थान, चंडीगढ़
ZONAL INSTITUTE OF EDUCATION AND TRAINING, CHANDIGARH

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तैयारकर्ता- सेवाकालीन प्रशिक्षण कार्यक्रम के प्रतिभागियों
(स्नातकोत्तर शिक्षक, इतिहास) द्वारा

**Prepared By - PARTICIPANTS OF IN-SERVICE COURSE
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निदेशक महोदय का संदेश



विद्यार्थियों की शैक्षिक प्रगति को ध्यान में रखते हुए उपयोगी अध्ययन सामग्री उपलब्ध कराना हमारा महत्वपूर्ण उद्देश्य है। इससे न केवल उन्हें अपने लक्ष्य को प्राप्त करने में सरलता एवं सुविधा होगी बल्कि वे अपने आंतरिक गुणों एवं अभिरुचियों को पहचानने में सक्षम होंगे। बोर्ड परीक्षा में अधिकतम अंक प्राप्त करना हर एक विद्यार्थी का सपना होता है। इस संबंध में तीन प्रमुख आधार स्तंभों को एक कड़ी के रूप में देखा जाना चाहिए- अवधारणात्मक स्पष्टता, प्रासंगिक परिचितता एवं आनुप्रयोगिक विशेषज्ञता।

राष्ट्रीय शिक्षा नीति 2020 के उद्देश्यों की मूलभूत बातों को गौर करने पर यह तथ्य स्पष्ट है कि विद्यार्थियों की सोच को सकारात्मक दिशा देने के लिए उन्हें तकनीकी आधारित समेकित शिक्षा के समान अवसर उपलब्ध कराए जाएँ। बोर्ड की परीक्षाओं के तनाव और दबाव को कम करने के उद्देश्य को प्रमुखता देना अति आवश्यक है।

यह सर्वमान्य है कि छात्र-छात्राओं का भविष्य उनके द्वारा वर्तमान कक्षा में किए गए प्रदर्शन पर ही निर्भर करता है। इस तथ्य को समझते हुए यह अध्ययन सामग्री तैयार की गई है। उम्मीद है कि प्रस्तुत अध्ययन सामग्री के माध्यम से वे अपनी विषय संबंधी जानकारी को समृद्ध करने में अवश्य सफल होंगे।

शुभकामनाओं सहित।

मुकेश कुमार
(उपायुक्त एवं निदेशक)

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COURSE STRUCTURE**CLASS XII (2022-23)****One Theory Paper****Max. Marks-80****Time:3 Hours**

THEMES	Periods	Marks
Themes in Indian History Part-I		25
Theme 1 Bricks, Beads and Bones	15	
Theme 2 Kings, Farmers and Towns	15	
Theme 3 Kinship, Caste and Class	15	
Theme 4 Thinkers, Beliefs and Buildings	15	
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Themes In Indian History Part-III		25
Theme 10 Colonialism and The Countryside	15	
Theme 11 Rebels and the Raj	15	
Theme 13 Mahatma Gandhi and the Nationalist Movement	15	
Theme 15 Framing the Constitution	15	
Including Map Work of The Related Themes	15	5
Total		80
Project work	25	20
Total	220	100

FEW SUGGESTIVE TOPICS FOR CLASS XII PROJECTS

1. The Indus Valley Civilization-Archeological Excavations and New Perspectives
2. The History and Legacy of Mauryan Empire
3. "Mahabharat"- The Great Epic of India
4. The History and Culture of the Vedic period
5. Buddha Charita
6. A Comprehensive History of Jainism
7. Bhakti Movement- Multiple interpretations and commentaries.
8. "The Mystical Dimensions of Sufism
9. Global legacy of Gandhian ideas
10. The Architectural Culture of the Vijayanagar Empire
11. Life of women in the Mughal rural society
12. Comparative Analysis of the Land Revenue Systems introduced by the Britishers in India
13. The Revolt of 1857- Causes; Planning & Coordination; Leadership, Vision of Unity
14. The Philosophy of Guru Nanak Dev
15. The Vision of Kabir
16. An insight into the Indian Constitution

(Projects are an imperative component in enhancing students learning with the related themes. In the research project, students can go beyond the textbook and explore the world of knowledge. They can conceptualize under the embedded themes. Forms of rubrics are a significant aspect and to be discussed in the classroom itself for clear understanding of concept & for assessment.)

Note: Please refer Circular No. Acad.16/2013 dated 17.04.2013 for complete guidelines

PROJECT WORK: 20 Marks

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

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

4. Viva-Voce

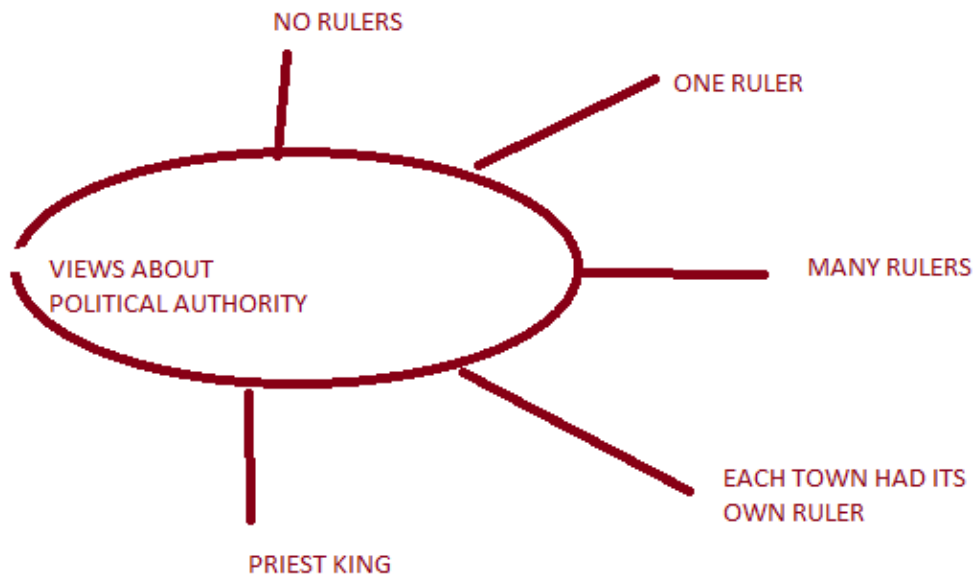
- At the end, each learner will present the research work in the Project File to the External and Internal examiner.
- The questions should be asked from the Research Work/ Project File of the learner.
- The Internal Examiner should ensure that the study submitted by the learner is his/her own original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

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

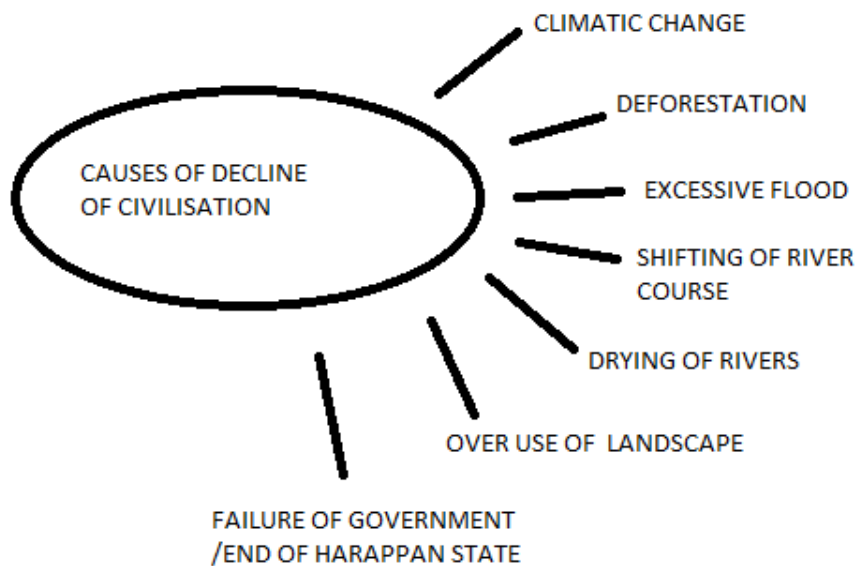
THEME -1

BRICKS BEADS AND BONES

MIND MAP:1



MIND MAP:2



Key concepts in nutshells

Period:-

1. Early Harappan culture – Before 2600 BCE
2. Mature Harappa culture – 2600 BCE to 1900 BCE
3. Late Harappa culture – After 1900 BCE
4. Extent of Harappan civilisation:-
 1. Northern boundary- Manda Southern Boundary- Daimabad
 2. Eastern boundary- Alamgirpur Western boundary- Sutkagendor Characteristics of the Harappan Civilisation.
 1. Subsistence strategies
 1. The Harappans ate wide range of plants and animal products.
 2. Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig.
 3. The bones of wild species found suggest the Harappans hunted these animals themselves or obtained meat from other hunting communities. Bones of fish and fowl are also found.
 4. Agricultural technologies:
 - Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing.
 - Terracotta models of the plough have been found at sites in Cholistan and at Banawali. Evidence of a ploughed field at Kalibangan has also been found.
 - Traces of irrigation canals have been found at Shortugahi in Afghanistan.
 - Traces of rainwater harvesting found in Dholavira in Gujarat through water reservoirs.
2. MOHENJODARO: A planned urban city

Two Sections of settlement:-

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

2. The Lower Town

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

3. Social differences

- Burials: At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.
- Looking for “luxuries”: The artefacts are classified as utilitarian and luxuries by the archaeologists. Utilitarian objects are of daily use made fairly easily out of ordinary materials such as stone or clay. Luxuries are those items if they are rare or made from costly, non-local materials or with complicated technologies. The situation becomes more complicated when we find what seem to be articles of daily use, such as spindle whorls made of rare materials such as faience.

4. Craft Production

- Chanhudaro is a tiny settlement exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
- The variety of materials used to make beads is remarkable.
- Techniques for making beads differed according to the material.
- Nodules were chipped into rough shapes, and then finely flaked into the final form.
- Specialised drills have been found at Chanhudaro, Lothal and more recently at Dholavira.
- Nageshwar and Balakot were specialised centres for making shell objects – including bangles, ladles and inlay.
- Centres of production: Archaeologists identified centres of production by looking for raw materials and tools used.
- Waste is one of the best indicators of craft work. Sometimes, larger waste pieces were used up to make smaller objects.

- These traces suggest that apart from small, specialised centres, craft production was also undertaken in large cities such as Mohenjodaro and Harappa.

5. Strategies for procuring material

- Procured from the subcontinent and beyond: The Harappans procured materials for craft production in various ways.
- Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes.
- Another strategy for procuring raw materials may have been to send expeditions, which established communication with local communities.
- Contact with distant lands: archaeological finds suggest that copper was also probably brought from Oman, on the southeastern tip of the Arabian peninsula.
- Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan, perhaps a name for Oman.
- Other archaeological finds include Harappan seals, weights, dice and beads which suggests contacts with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.
- It is likely that communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers. Besides, we find depictions of ships and boats on seals.

6. Seals, Script, Weights

- Seals and sealings were used to facilitate long distance communication. The sealing also conveyed the identity of the sender.
- An enigmatic script: Harappan seals usually have a line of writing, probably containing the name and title of the owner. Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read.
- Most inscriptions are short, the longest containing about 26 signs. Although the script remains undeciphered to date, it was evidently not alphabetical as it has just too many signs – somewhere between 375 and 400. The script was written from right to left.
- Weights: Exchanges were regulated by a precise system of weights, usually made of a stone called Chert and generally cubical, with no markings.
- Metal scale-pans have also been found.

7. Ancient Authority

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

- Palaces and kings: A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it. A stone statue was labelled and continues to be known as the “priest-king”.

- Some archaeologists are of the opinion that Harappan society had no rulers, whereas other archaeologist feels that there was no single ruler but several rulers, Mohenjodaro had a separate ruler, Harappa another. While some believe that there was a single state.

8. The End of the Civilisation

- There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned. Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh.

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

- The end was evidenced by the disappearance of seals, the script, distinctive beads and pottery, the shift from a standardised weight system to the use of local weights; and the decline and abandonment of cities.

9. Discovering the Harappan Civilisation

- When Harappan cities fell into ruin, people gradually forgot all about them.

- Cunningham’s confusion: The first Director-General of the ASI, Cunningham used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements. A site like Harappa, which was not part of the itinerary of the Chinese pilgrims and was not known as an Early Historic city.

- A Harappan seal was given to Cunningham by an Englishman. He noted the object, but unsuccessfully tried to place it within the time-frame with which he was familiar. It is not surprising that he missed the significance of Harappa.

- A new old civilisation: In 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilisation in the Indus valley to the world.

- It was then that the world knew not only of a new civilisation, but also of one contemporaneous with Mesopotamia.

- 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.

- New techniques and questions: Since the 1980s, there has also been growing international interest in Harappan archaeology.

- Specialists from the subcontinent and abroad have been jointly working at both Harappa and Mohenjodaro.

- They are using modern scientific techniques including surface exploration to recover traces of clay, stone, metal and plant and animal remains as well as to minutely analyse every scrap of available evidence. These explorations promise to yield interesting results in the future.

MCQ /OBJECTIVE QUESTIONS

Q.1 Consider the following statement:

After independence, most of the Harappan civilisation centres went over to Pakistan.

The Harappan script has been deciphered.

Rulers had an important role in Harappan civilisation.

Dead were buried in Harappa.

Which of the above is correct statement?

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

Ans.-(b) 1, 3 and 4

Q.2. Consider the following statements regarding Harappan civilisation:

1. The Harappan seal is probably the most distinctive feature of the Harappan civilisation.
2. Evidences of canal irrigation have been found at a site called Shortughai.
3. Mohenjodaro was a city laid in an unplanned manner.
4. Copper was brought from Kolar region of Karnataka.

Which of the given statements is/are incorrect?

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

Ans.-(b) 3, 4

Q.3. Which of the following things were found at craft production centres in Harappan civilisation?

1. Carnelian
2. Jasper
3. Crystal
4. Quartz

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

Ans.-(b) 3, 4

Q.4. Consider the following statements about the seals of Proto-Shiva.

1. There is a mention of a diety 'Rudra' in ancient religious texts.
2. Later on Rudra word was used for Shiva.
3. Rudra is not mentioned as Pashupati in Rigveda.

4. Depiction of Pashupati does not match the mention of Rudra in Rigveda.

Which of the given statements is/are correct?

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

Show Answer

- (a) 1, 2, 3, 4

Q.5. The first Director-General of A.S.I. (Archaeological Survey of India) was ____.

- (a) R. E. M. Wheeler
- (b) Alexander Cunningham
- (c) Sir John Marshall

Ans.- (b) Alexander Cunningham

.In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer out of the following choices:

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

Q7. Assertion (A): saddle querns were made of hard gritty igneous rocks or sandstone.

Reason (R): Saddle querns were used to grind cereals.

Q.8. Assertion (A): House drains first emptied into a sump or cesspit. Reason (R): Each house drain emptied into a street drain.

Q.9. Assertion (A): The Harappan Civilization had contacts with Western Asia Reason (R): Archaeological finds suggest that copper was brought from Oman.

Q.10. Assertion (A): All buildings in Mohenjodaro had a courtyard.

Reason (R): The drains emptied themselves in the courtyard.

SUBJECTIVE QUESTIONS

Q1.Who was John Marshall? How did he mark a change in the Indian archaeology? 3 MARKS

Ans.- John Marshall was the Director-General of the Archaeological Survey of India.

His contributions-

He announced the discovery of new civilization i.e. Indus valley civilization.

He helped in the preservation or conservation of Sanchi Stupa.

Q2 .Who was R.E.M Wheeler? Mention any one of his contributions in the field of archaeology? 3 MARKS

Ans.-R.E.M Wheeler was the Director-General of the Archaeological Survey of India.

He was the first person who introduced stratigraphy in excavations.

Q3.Who was Cunningham? Mention any one account used by him to locate the early settlements of Harappan civilisation. 3 MARKS

Ans.- Cunningham was the first Director General of the Archaeological Survey of India who began archaeological excavation in the mid-nineteenth century.Cunningham used the accounts left by Chinese

Buddhist pilgrims who visited the subcontinent between the 4th and 7th century CE to locate early settlements.

Q4. How were Harappa seals used to facilitate long distance trade and communication? What did the seals convey? 3 MARKS

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

This sealing conveyed that if the bag reached with its sealing intact, then it had not been tampered with and also it conveyed the true identity of the sender of the goods.

Q5. Give any three features of Harappan writing. 3 MARKS

Ans.- Harappan seals usually have a line of writing, which remains undeciphered still today. Its features are: It is not alphabetical and has too many signs, somewhere between 375 and 400. The script is written from right to left.

Q6. Describe the distinctive features of Mohenjodaro. 8 MARKS

Ans.- Mohenjodaro is the most well-known site of Harappan Civilisation. The settlement was divided into following sections: 1-Citadel was smaller but higher. It was walled and was physically separated from the lower town. Here the buildings were constructed with mud bricks platform. Here, we find some structures that were probably used for special public purposes.

2. The Lower Town The lower town was also walled. Several buildings were built on platforms, which served as foundations. All building activity within the city was restricted to a fixed area on the platforms.

Roads and Drainage System -Mohenjodaro had carefully planned road and drainage system. The roads and the streets were laid out along an approximate 'grid' pattern, intersecting at right angles. It seems that streets with drains were laid out first and then houses built along them. Every house had its own bathroom paved with bricks, with drains connected through the walls, to the street drains. Special description of Granary, Public Bath and Large Hall.

Q7. Mention the changes that were observed after 1900 BCE in Harappan Civilisation. What could have brought these changes? Explain. 8 MARKS

Ans.-After 1900 BCE, very few Harappan sites were continued but significant changes appeared in the civilisation like -disappearance of distinctive artefacts like weights, seals, special beads, writing and long-distance trade and craft specialisation. House construction technique deteriorated and large public structures were no longer produced. Late Harappan Civilisation indicates a rural way of life.

These changes were probably the result of climate change, deforestation excessive flood, The shifting or drying up of rivers and overuse of the landscape might be the cause. But the most important was failure of the unifying force- i.e.- Harappan state. 2

PASSAGE BASED QUESTION:

Read the following extract carefully and answer the questions that follow:

The Most Ancient System Yet Discovered

About the drains, Mackay noted: "It is certainly the most complete ancient system as yet discovered." Every house was connected to the street drains. The main channels were made of bricks set in mortar and

were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while 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”. Drainage systems were not unique to the larger cities, but were found in smaller settlements as well. At Lothal for example, while houses were built of mud bricks, drains were made of burnt bricks.

FROM ERNEST MACKAY, Early Indus Civilisation, 1948.

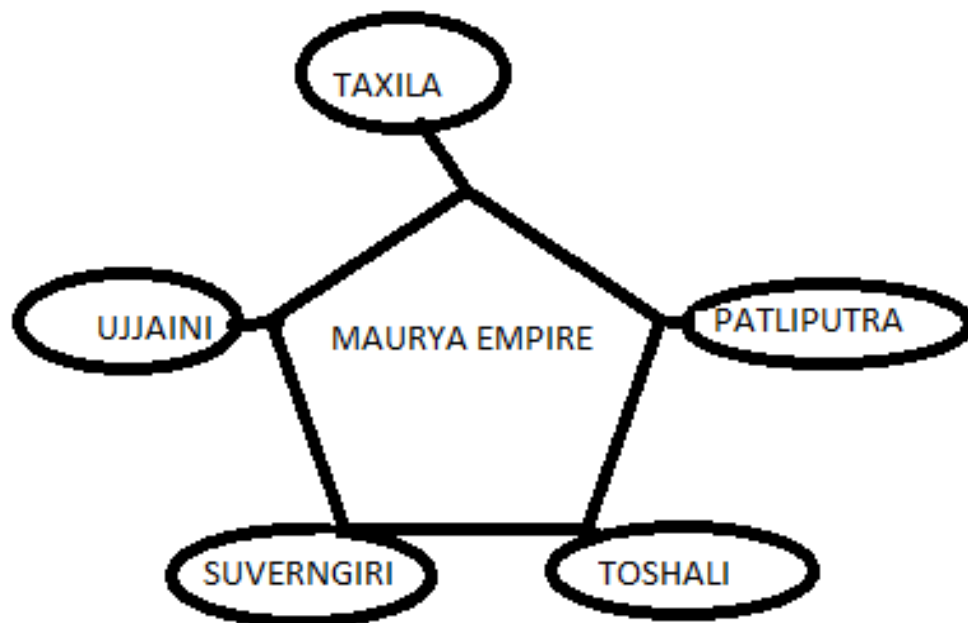
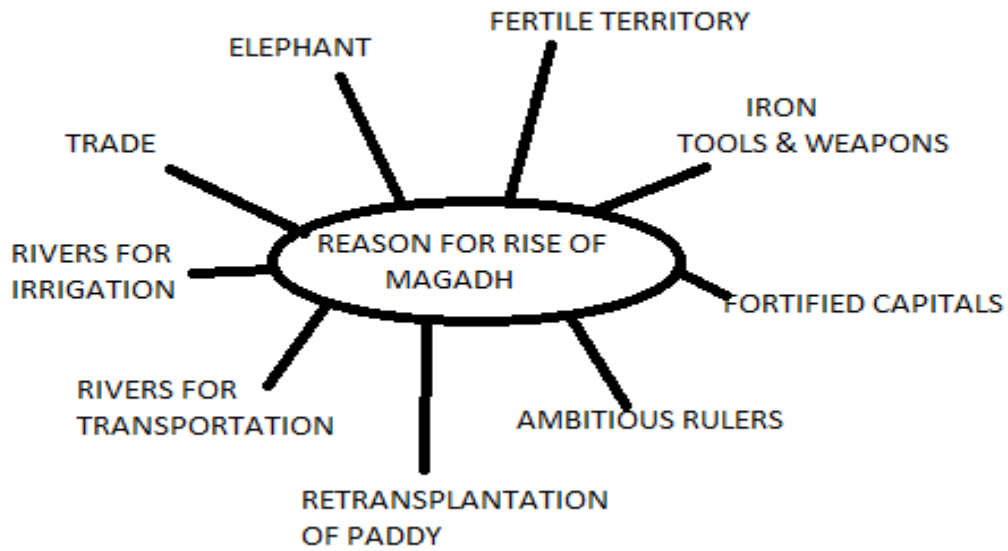
1. Drains were usually made of:
 - A. Burnt Bricks
 - B. Stone pits
 - C. Clay bricks
 - D. None of these
2. The drains were covered with loose bricks because:
 - A. It was easy for waste water to flow out of the drain
 - B. It was easy to clean the drains from time to time
 - C. Both (A) and (B)
 - D. None of these
3. House drains first emptied into a:
 - A. Cesspit
 - B. Street drain
 - C. Tunnel
 - D. Stream
4. Which of the following statements is correct regarding the drainage system of Harappan civilization?
 - A. The drainage system indicated that a sense of town planning existed in the Harappan civilization.
 - B. All Harappan sites discovered did not have the drainage system.
 - C. The houses of poor people were not connected with the drains
 - D. Only (A) and (B)

MAP BASED QUESTION

1. On the political outline map of India, locate and label the following sites:
 1. Harappa
 2. Balakot
 3. Chanhudaro
 4. Nageshwar
 5. Rakhigari
 6. Kalibangan
 7. Dholavira
 8. Kot Diji
 9. Lothal

Theme-2 Kings Farmers and Towns

MIND MAP:



Key concepts-

Several developments took place in different parts of the subcontinent (India) the long span of 1500 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-Janpadas & Mahajanpadas.
- 600 BCE was major turning point in Indian history.
- Growth of sixteen Mahajanpadas. 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.
- By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent like 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 literatures, Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.
- What did subjects think about their rulers? Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra..
- Land grants to religious institutions or Brahmanas- to extend agriculture to new areas or to win allies by making grants of land.
- This period witnessed the emergence of new urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc. and new professionals in the towns like washer man, weavers, scribes, carpenters, potters, religious teachers, merchants, kings etc.
- Artisans and traders organized themselves in guild or shrenis.
- Trade relationship was developed both in the subcontinent and with east and north Africa, West Asia, South East Asia, China.
- 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 (CE)by the Kushanas.
- James Prinsep an officer in the mint of the East India Company was able to decipher Brahmi and Kharosthi script in 1838.
- **Reasons for rise of Magadh:** The sixth century BCE is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.
- Early Buddhist and Jaina texts mentions, sixteen Mahajanpadas such as **Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti Etc,**
- Each mahajanapada had an standing army. bureaucrats, capital city, which was often fortified.
- From c. sixth century BCE onwards, Brahmanas began composing Sanskritic texts known as the **Dharmasutras**. These laid down norms for rulers (as well as for other social categories),
- The growth of Magadha culminated in the emergence of the **Mauryan Empire**.

- **Chandragupta Maurya**, who founded the empire (c. 321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson **Asoka**, arguably the most famous ruler of early India, conquered Kalinga (present-day coastal Orissa).
- **Dhamma**: It included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one's own. According to Ashoka, this would ensure the well-being of people in this world.
- Special officers known as dhamma mahamatta, were appointed to spread the message of dhamma.
- **Administering Centres**: There were five major political centres in the empire – the capital **Pataliputra** and the provincial centres of **Taxila**, **Ujjayini**, **Tosali** and **Suvarnagiri**.
- It is likely that administrative control was strongest in areas around the capital and the provincial centres. These were wisely chosen as both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.
- Megasthenes mentions a committee with six subcommittees for coordinating military activity.
- Nationalist leaders in the twentieth century regarded Ashoka as an inspiring figure as the inscriptions suggested that he was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles.
- **Divine kings**: One means of claiming high status was to identify with a variety of deities. The **Kushanas** adopted the title Devaputra, or “son of god”, installed colossal statues in shrines.
- In the Prayaga Prashasti composed in Sanskrit by Harishena, the court poet of Samudragupta, the king is compared to many gods.

Timeline:

Major Political and Economic Developments

- c. 600-500 BCE — Paddy transplantation; urbanisation in the Ganga valley; mahajanapadas; punch-marked coins
- c. 500-400 BCE — Rulers of Magadha consolidate power
- c. 327-325 BCE — Invasion of Alexander of Macedon
- c. 321 BCE — Accession of Chandragupta Maurya
- c. 272/268-231 BCE — Reign of Asoka
- c. 185 BCE — End of the Mauryan empire
- c. 200-100 BCE — Indo-Greek rule in the northwest;
Cholas, Cheras and Pandyas in south India; Satavahanas in the Deccan
- c. 100 BCE-200 CE — Shaka (peoples from Central Asia) rulers in the northwest;
Roman trade; gold coinage
- c. 78 CE — Accession of Kanishka
- c. 100-200 CE — Earliest inscriptional evidence of land grants by Satavahana and Shaka rulers
- c. 320 CE — Beginning of Gupta rule
- c. 335-375 CE — Samudragupta
- c. 375-415 CE — Chandragupta II; Vakatakas in the Deccan
- c. 500-600 CE — Rise of the Chalukyas in Karnataka and of the Pallavas in Tamil Nadu
- c. 606-647 CE — Harshavardhana king of Kanauj;
Chinese pilgrim Xuan Zang comes in search of Buddhist texts
- c. 712 — Arabs conquer of Sind.

OBJECTIVE QUESTIONS-

Q1. Which of the following were not the community of merchants?

- A) Masattuvan.
- (B) Satthavahas.
- (C) Setthis
- (D) Uzhavar

Q.2. Identify the image :



- (A) A coin of Indo-Greeks
- (B) Harappan seal
- (C) A punch - marked coin
- (D) Harappan coin

Q.3. Two statements are given in the question below as Assertion (A) and Reason (R).

Read the statements and choose the appropriate option.

Assertion (A): Land Grants were given by Vakataka Queen Prabhavati Gupta.

Reason (R): Land grants were given to extend agriculture and increase supporters.

Options:

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

Q.4. Consider the following statements about the Mauryan Empire:

1. There were 5 major political centres in the Empire.
2. Megasthenes mentions a committee with six subcommittees for co-ordinating military activity.
3. Chandragupta Maurya appointed Dhamamahamatta.
4. Ashoka tried to hold his empire by propagating dhamma.

Which of the above statements is/are correct?

- (A) 1,2 & 3
- (B) 1, 2,3 & 4
- (C) 2, 3 & 4
- (D) 1,2 & 4

Q5. Who among the following deciphered Brahmi and Kharosthi scripts?

- (A) Collin Mackenzie
- (B) John Marshall
- (C) James Prinsep
- (D) Asoka

SHORT QUESTIONS:

Q.6. 'The mid-first millennium BCE is often regarded as a turning point in world history' Explain.

Ans. Rise of early states, towns, Development of coinage, bureaucracy, Religion ,taxation etc.

Q7. Discuss the main features of Mauryan administration.

Ans. Five capitals, Governance through committees and sub-committees, Espionage, Bureaucracy, Dhamma , Dhamma -Mahamatta.

Q8. Which elements of Mauryan Empire are evident in the Ashoka's inscriptions?

Ans.-Dhamma, Dhamma-Mahamatta, standing army ,officials etc.

Long QUESTIONS:

Q9.What are the limitations of Inscriptions Discuss .

- Limitations of Inscriptions: .
 - Some inscriptions may be damaged or letters missing.
 - It is not always easy to be sure about the exact meaning of the words used in inscriptions.
 - Many inscriptions not have been deciphered, published and translated.

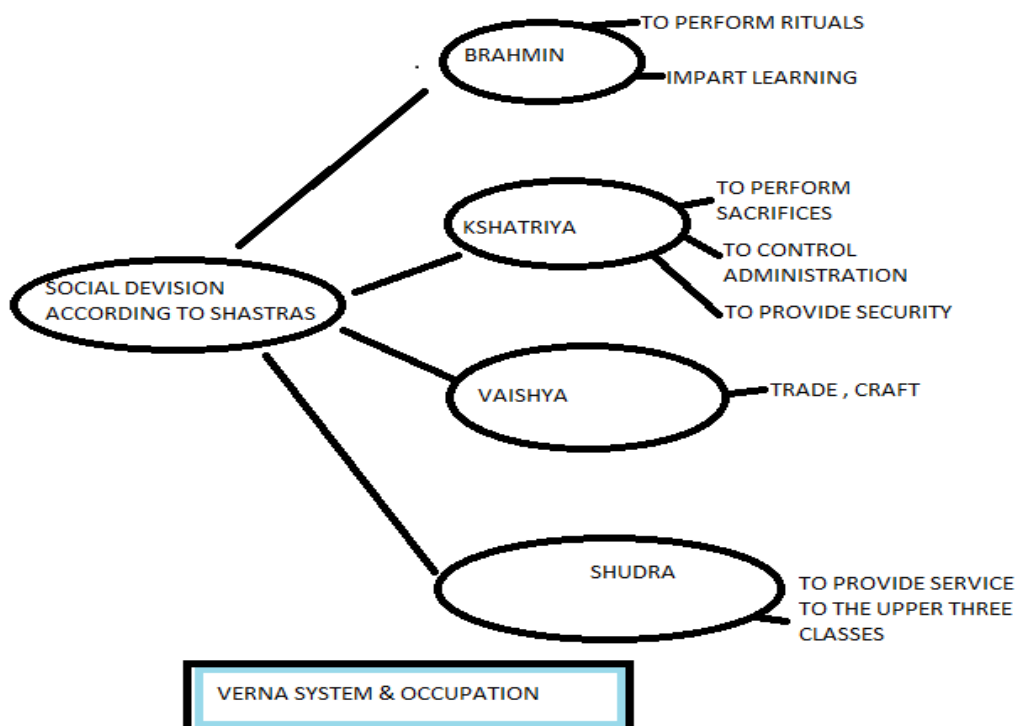
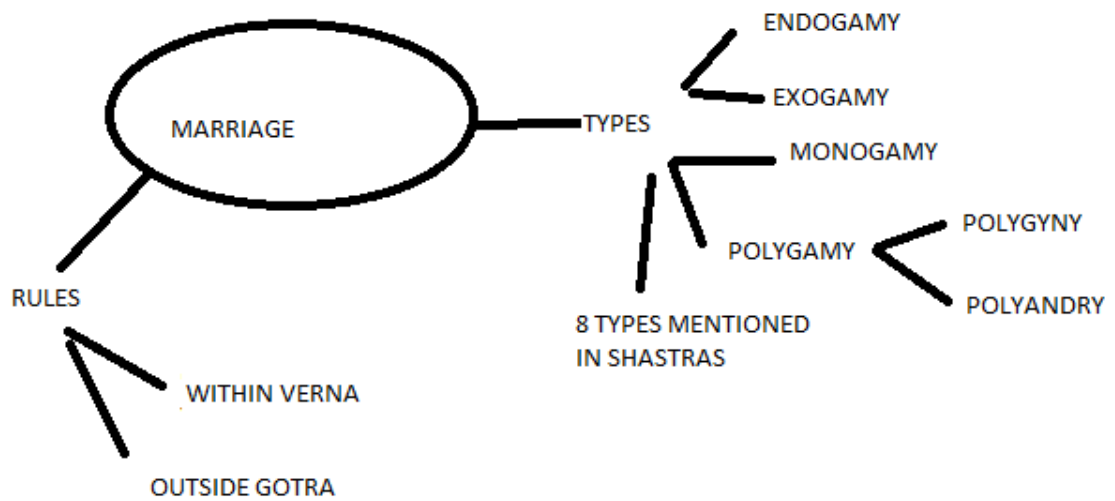
Q10.Discuss the reasons for the rise of Magadh.

Ans.-Ambitious rulers, introduction of elephant in army, agriculture fertility, trade activity, fortification etc.

THEME -3
Kinship Caste and Class

MIND MAP

MARRIAGE IN ANCIENT INDIA



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.
- **Mausmritya** 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.

Finding out about families

1. Family varies in terms of numbers of members, their relationship with one another as well as the kinds of activities they share.
2. People belonging to the same family share food and other resources, and live, work and perform rituals together.
3. Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk.
4. While familial ties are often regarded as “natural” and based on blood, they are defined in many ways.
5. Historians also investigate and analyse attitudes towards family and kinship.

The ideal of patriliney

- Patriliney means tracing descent from father to son, grandson and so on.
 - Matriliney is the term used when descent is traced through the mother.
1. The concern with patriliney was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda.
 2. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

Early Societies: In detail

1. The Critical Edition of the Mahabharata

- One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the **Mahabharata**, a colossal epic running in its present form into over 100,000 verses with depictions of a wide range of social categories and situations.
- It was composed over a period of about 1,000 years (c. 500 BCE onwards), and some of the stories it contains may have been in circulation even earlier. The central story is about two sets of warring cousins. The text also contains sections laying down norms of behaviour for various social groups.
- The critical edition meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country. The team worked out a method of comparing verses from each manuscript. The project took 47 years to complete.
- There were several common elements in the Sanskrit versions of the story. Also there were enormous regional variations in the ways in which the text had been transmitted over the centuries, which reflect complex processes that shaped early (and later) social histories.

Time Line 2 Major Land marks in the study of the Mahabharata	
Twentieth century	
1919-66	Preparation and publications of the critical Editions of the Mahabharata
1973	J.A.B van Buitenen brings English translation of the critical Edition; remains incomplete after his death in 1978.

1. Kinship and Marriage Many Rules and Varied Practices

- Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk. While familial ties are often regarded as “natural” and based on blood, they are defined in many different ways.
- Historians also investigate and analyse attitudes towards family and kinship. They provide an insight into people’s thinking.
- Mahabharata describes a feud over land and power between two groups of cousins, the **Kauravas** and the **Pandavas**, who belonged to a single ruling family, that of the Kurus, a lineage dominating one of the janapadas. At the end the Pandavas emerged victorious. After that, **patrilineal** succession was proclaimed.
- While **patriliney** had existed prior to the composition of the epic, the central story of the Mahabharata reinforced the idea that it was valuable. Under **patriliney**, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.
- Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system, with variations in case of no son.
- The concern with patriliney was not unique to ruling families. It is evident in mantras in ritual texts such as the **Rigveda**. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.
- Marriage:** Daughters had no claims to the resources of the household. They were married into families outside the kin. This system was exogamy.
- Women were married at the “right” time and to the “right” person. This gave rise to the belief that **kanyadana** or the gift of a daughter in marriage was an important religious duty of the father.
- The Brahmanas laid down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and the rest of society in general. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the **Dharmasutras** and **Dharmashastras**. The most important of such works, the **Manusmriti**, was compiled between c. 200 BCE and 200 CE.
- Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned.
- Gotra:** From c. 1000 BCE, people (especially Brahmanas) were classified into different **gotras**. Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.
- Two important rules of gotras are: Women were expected to give up their father’s gotra and adopt that of their husband on marriage and members of the same gotra could not marry.
- Satavahanas** are one of the powerful ruling lineages, who ruled over parts of western India and the Deccan (c. second century BCE-second century CE). Some of the Satavahana rulers were **polygynous**.
- Satavahana rulers were identified through metronymics (names derived from that of the mother) but that succession to the throne was generally patrilineal.

2. Social Differences: Within and Beyond the Framework of Caste

- The ideal social order was laid down in the Dharmasutras and Dharmashastras. According to which, the Brahmanas were ranked first and it was divinely ordained. While, Shudras and “untouchables” were at the very bottom of the order. Positions within the order were supposedly determined by birth.
- The shastras also contained rules about the ideal “occupations” of the four categories or **varnas**.
- **Brahmanas** were supposed to study and teach the Vedas, **Kshatriyas** were to engage in warfare, protect people and administer justice, **Vaishyas** were engaged in agriculture, pastoralism and trade, **Shudras** had only one occupation of serving the three “higher” varnas.
- According to the Shastras, only Kshatriyas could be kings. But the social background of the Mauryas, who ruled over a large empire, has been hotly debated because they were described as being of “low” origin.
- Other rulers, such as the **Shakas** who came from Central Asia, were regarded as **mlechchhas**, barbarians or outsiders by the Brahmanas.
- There was another classification called **jati**. Like varna, jati was also based on birth but unlike varna there was no restriction on the number of jatis. Whenever Brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system, they classified them as a jati
- Jatis which shared a common occupation or profession were sometimes organised into **shrenis** or guilds.
- There were populations whose social practices were not influenced by Brahmanical ideas. They are often described as odd, uncivilised, or even animal-like in Sanskrit texts. These included forest-dwellers – for whom hunting and gathering remained an important means of subsistence. Categories such as the **nishada**, to which Ekalavya is supposed to have belonged, are examples of this.
- Brahmanas developed a sharper social divide by classifying certain social categories as “**untouchable**”, based on certain activities and performance of rituals. These included handling corpses and dead animals. Those who performed such tasks, designated as **chandalas**. The Manusmriti laid down the “duties” of the chandalas.
- Those who considered themselves “**pure**” avoided taking food from those they designated as “untouchable”.

3. Beyond Birth Resources and Status

- Issues of ownership figure in the Dharmasutras and Dharmashastras. According to the Manusmriti, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest.
- Women could not claim a share of these resources. However, women were allowed to retain the gifts they received on the occasion of their marriage as **stridhana** (literally, a woman’s wealth). This could be inherited by their children, without the husband having any claim on it.
- Social differences between men and women were sharpened because of the differences in access to resources.
- Another criterion for regulating access to wealth was varna. Certain traditions developed critiques of the varna order.
- **Buddhism** (c. sixth century BCE) rejected the idea of claims to status on the basis of birth. It also recognised that there were differences in society, but did not regard these as natural or inflexible.
- Status could also be claimed in situations where men who were generous were respected, while those who were miserly or simply accumulated wealth for themselves were despised.
- One area where these values were cherished was ancient **Tamilakam**.

4. Explaining Social Differences: A Social Contract

- The Buddhists also developed an alternative understanding of social inequalities.

- In a myth found in a text known as the **Sutta Pitaka**, they suggested that originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed. All beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.
- The institution of kingship was based on human choice, with taxes as a form of payment for services rendered by the king.
- It was never a rigid system because if human beings were responsible for the creation of the system, they could also change it in future.

5. **Handling Texts Historians and the Mahabharata**

- Historians consider several elements when they analyse texts. They examine the languages and kinds of texts. They also found out the authors and audience because authors keep the interests of their audience in mind while composing their work.
- They also ascertain the possible date of the composition or compilation and the place where they may have been composed.
- **A Dynamic Text:** Historians usually classify the contents of the present text of the **Mahabharata** under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic (the narrative often contains a social message).
- Generally historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later.
- The original story was probably composed by charioteer-bards known as **sutas** who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.
- The enormous composition is traditionally attributed to a sage named **Vyasa**.
- The Mahabharata, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.
- The growth of the Mahabharata did not stop with the Sanskrit version. Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts. At the same time, the central story of the epic was often retold in different ways.

QUESTIONS MCQ-

Q1. When was Manusmriti compiled?

- (a) 200 BCE to 200CE (b) 100BCE to 100CE (c) 300 BCE to 300CE (d) None of these

Q2. Which of these rulers followed endogamy?

- (a) Satvahanas
(b) Pandavas
(c) Mauryas
(d) None of these

3. Duryodhana and his brothers were known as

- (a) Kauravas
(b) Pandavas

(c) Malechhes

(d) Nishada

Q4. The earliest inscriptions were written on which material?

(a) Paper

(b) Metal

(c) Stones

(d) Wood

Q.5. Which of the following was one of the occupations of Kshatriyas?

(a) Perform sacrifices and give gifts

(b) To teach Vedas

(c) Trade

(d) Agriculture

Q.6 Which of the following strategies were evolved by Brahmanas to enforce the norms of Varna order from c. 600 BCE to 600 CE?

(a) Brahmanas used to emphasise that the varna system is divine.

(b) Brahmanas tried to convince people that their occupation and status are determined by birth.

(c) Brahmanas advised the kings to ensure that people follow the norms of the varna system within the kingdom.

(d) All of these.

Q.7 .Which of the following statements is correct about the importance of gender differences in the early societies from c. 600 BCE to 600 CE?

(i) Societies were patriliney in nature.

(ii) Women were allowed to give land grants.

(iii) Sons were considered important for the continuity of the family.

(a) Only 'i.'

(b) Both 'ii' and 'iii'

(c) Both 'i' and 'iii'

(d) All the above

Answers:

1. (a) 200 BCE to 200CE
2. (a) Satvahanas
3. (a) Kauravas
4. (c) Stones
5. (a) Perform sacrifices and give gifts
6. (d) All of these.
7. (c) Both 'i' and 'iii'

SHORT QUESTIONS-

Q.1. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta.

- Ans.** (i) Four varnas emerged from purushaSukta.
(ii) Brahmanas ,kshatriya,vaishya and shudra.
(iii) Brahmanas supreme
(iv) The Buddhist did not accept this concept.

Q.2.How new jatis were grouped?

Ans. Whenever Brahmanical authorities encountered new groups – for instance, people living in forests such as the nishadas – or wanted to assign a name to occupational categories such as the goldsmith or suvarnakara, which did not easily fit into the fourfold varna system, they classified them as a jati. Jatis which shared a common occupation or profession were sometimes organised into shrenisor guilds.

Q3.In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta.

- Ans.** (i) Four varnas emerged from purushaSukta.
(ii) Brahmanas ,kshatriya,vaishya and shudra.
(iii) Brahmanas supreme
(iv) The Buddhist did not accept this concept.

LONG QUESTION-

Q.1.The Mahabharata is a good source to study the social value of ancient times. Prove it.

- Ans.** (i)The Mahabharata gives a vivid description.
(ii) Emphasized patrilineal succession.
(iii) It reinforces the relation between the caste and the occupation.
(iv)Vivid description of the caste system and interrelation.
(v) Provides evidence to patriarchal society.
(vi) Kanyadan was considered an important religious duty of the father.
(vii) Different types of marriage were practised.

(viii) Elders were dominating.

2. How important were gender differences in early societies? Give reasons for your answer.

Ans. (i) The family system was patriliney which means tracing decent from father to son.

(ii) Daughter had no claims to the resources of the father.

(iii) Women were expected to give up their father's gotra after marriage.

(iv) Desires for sons was quite common.

3. How rules of marriage were followed in early societies?

Ans. Sons were important for the continuity of the patrilineage,

daughters were viewed rather differently within this framework and marrying them into families outside the kin was considered desirable.

Kanyadana or the gift of a daughter in marriage was an important religious duty of the father. these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras. The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage.

Of these, the first four were considered as "good" while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.

Women were expected to give up their father's gotra after marriage and adopt that of their husband ..The members of the same gotra could not marry.

Exception-The Satavahanas, marriage of Bheem and Hidimba etc.

PASSAGE BASED QUESTIONS:

Answer the following questions on the basis of the given passage.

DRAUPADI'S MARRIAGE

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.

Q1.Draupadi's marriage with the Pandavas is an example of :

(A) Endogamy(B) Polygyny(C) Polyandry(D) MatrilineyQ.2Choose the correct option

Q.2.(A) This story reveals that the Pandavas paid highest respect to their mother .

(B) Drupada was the king of Panchala and father of Draupadi.

(C) Although, Kunti realised her mistake but she did not save Draupadi from the dire situation

(D) All of the above

Q.3. Who organised the competition for Draupadi's marriage?

(A) the Seer Vyasa (B) Arjuna (C) the Pandavas (D) the ruler of Panchala

Q.3. Who organised the competition for Draupadi's marriage?

(A) the Seer Vyasa (B) Arjuna (C) the Pandavas (D) the ruler of Panchala

THEME- 4

Thinkers Belief and Buildings

Key concepts in nutshell

- Buildings of Sanchi Kannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- Buddhist, Jaina and Brahmanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE, which help in reconstructing Indian history.
- Money was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum to preserved the ancient site of Stupa of Sanchi.
- The Rigveda compiled between -c.1500 and 1000 BCE -is a collection of hymns, in praise of many deities like Agni, Indra, Soma etc. these were chanted during sacrifices-which were conducted by Brahmanas.
- Elaborate sacrifices -Rajsuya ,Ashvamedha etc.
- Upanishads (c. sixth century BCE onwards) show that people were curious about the meaning of life, the possibility of life after death and rebirth.
- Thinkers were began speculating on the significance of the sacrificial tradition and questioned the existence of ultimate reality.
- Debates took place in the **kutagarashala** – literally, a hut with a pointed roof – or in groves where travelling mendicants halted
- The basic philosophy of Jainism already existed in north India even before the birth of vardhamana Mahavira.
- Tha Bhuddha was the most influential teachers of his times.
- Two traditions were including in modern Hinduism – Vaishnavism and Shaivism.

1. Mahavira

- The philosophy of the Jainas already existed before the birth of Mahavira in the sixth century BCE.
- Vardhamana who came to be known as Mahavira, was preceded by 23 other teachers or **tirthankaras**,.
- **Tirthankaras** -teachers who guide men and women across the river of existence.
 - TEACHINGS--Entire world is animated. Emphasis on Ahimsa,the cycle of birth and rebirth is shaped through karma. Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world

2. Buddha – His Enlightenment & Teachings

- The teachings and message of Buddha spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.
- According to Buddhist traditions, **Siddhartha**, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace but he was deeply anguished when he saw an old man, a sick man and a corpse a homeless mendicant and left home for search of enlightenment.
- The Buddha's teachings are mentioned in **Sutta Pitaka**.
- Teaching- the world is **transient** (anicca) and constantly changing; **soulless** (anatta) nothing permanent or eternal in it. Within this transient world, **sorrow** (dukkha) is intrinsic to human existence.
- he advised kings and gahapatis to be humane and ethical.
- The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and **nirvana**, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.

- Buddha's last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation."
- Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni.
- .

Time Line 1 Major Religious Developments	
c. 1500 – 1000 BCE	Early Vedic tradition
c. 1000 – 500 CBE	Later Vedic traditions
c. sixth century BCE	Early Upanishads; Jainism, Buddhism
c. third century BCE	First stupas
c. Second century	Development of Mahayana Buddhism, Vaishnavism, Shaivism and goddess cults
c. third century CE	Earliest temples

1. Stupas

- In Buddhist ideas and practices, people tended to regard certain places as sacred. These included sites with special trees or unique rocks, or sites of awe-inspiring natural beauty. These sites, with small shrines attached to them, were sometimes described as **chaityas**.

2. Symbols in Buddhist Sculpture

- The **empty seat - meditation** of the Buddha, **stupa –mahaparinirvana, wheel- first sermon** of Buddha..
- According to popular belief, **shalabhanjika** was a woman whose touch caused trees to flower and bear fruit. It was as an auspicious symbol and integrated into the decoration of the stupa of Sanchi.
- Another motif is that of a woman surrounded by lotuses and elephants, which seem to be sprinkling water on her as if performing an abhisheka or consecration.
- The serpent motif is also found on several pillars. One of the earliest modern art historians, **James Fergusson**, considered Sanchi to be a centre of tree and serpent worship.

3. New Religious Traditions

- Sect formation in Buddhism-Hinyana & Mahayana.
- Idea of a saviour- **Bodhisatta** .
- Concept of Avatar or incarnation in Puranic Hinduism.

Early Temples: garbhagriha,– with assembly halls, huge walls and Later gateways, and arrangements for supplying water.

- **artificial caves**. The tradition of building artificial caves was an old one. Some of the earliest of these were constructed in the third century BCE on the orders of Asoka for renouncers who belonged to the Ajivika sect.
- This tradition evolved through various stages and culminated much later – in the eighth century – in the carving out of an entire temple, that of **Kailashnatha** (a name of Shiva).
-

Time Line 2 Landmarks in the Discovery and Preservation of Early Monuments and Sculpture	
Nineteenth Century	
1814	Founding of the Indian Museum, Calcutta
1834	Publication of Essay on the Architecture of the Hindus by Ram Raja: Cunningham explores the stupa at sarnath
1835-1842	James Fergusson surveys major archaeological sites
1851	Establishment of Government Museum, Madras
1854	Alexander Caunningham publishes Bhilsa Topes, one of the earliest works on Sanchi
1878	Rajendra Lala Mitra Publishes Bhuddas Gaya: The Haritage of sakya Muni
1880	H.H Cole appointed curator of Ancient Monuments
1888	Passing of the Treasure Trove Act, Giving the governments the right to acquire all objects of archaeological interest
Twentieth century	
1914	John Marshall and Alfred Foucher Publish the Monuments of Sanchi
1923	John Marshall publishes the conservation Manual
1955	Prime Minister Jawaharlal Nehru lays the foundation stone of the National Museum, New Delhi
1989	Sanchi declared a World heritage site

OBJECTIVE QUESTIONS:

Q1.According to Jainism Which of The following Statement is incorrect?

- (A) the world is transient.
- (B) Mahavira was the founder of Jainism.
- (C) The cycle of birth and rebirth is shaped through karma.
- (D) Sorrow is intrinsic to human existence.

Q.2.Which of the following is not a part of Tripitakas?

- (A) Sutta Pitaka
- (B) Buddha Pitaka
- (C) Abhidhamma Pitaka
- (D) Vinaya Pitaka

Q.3. Who among the following Begums provided money for the preservation of the Sanchi stupa?

- (A) Nur Jahan Begum (B) Gulbadan Begum
(C) Rukaiyya Begum (D) Sultan Shahjehan Begum

Q.4. Who among the following was the first woman to be ordained as a bhikkhuni?

- (A) Mahapajapati Gotami (B) Yasodharā
(C) Mahamaya (D) Shalabhanjika

Q.5. Match the following.

- | | | | |
|-----|------------|---|-----------------------------------|
| I | Lumbini | A | Buddha attained Nibbana |
| II | Kusinagara | B | Buddha delivered his first sermon |
| III | Saranath | C | Buddha was born |
| IV | Bodhgaya | D | Buddha attained enlightenment |

Choose the correct option:

- (A) I – b, II – c, III – a, IV – d
(B) I – c, II – a, III – b, IV – d
(C) I – c, II – b, III – a, IV – d
(D) I – d, II – a, III – b, IV – c

SHORT ANSWER QUESTION:

Q.6. What do you mean by “Dharma Chakra Pravartana”?

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.

Q. 7. What is meant by Hagiography?

Answer:

Hagiography is a biography of a saint or religious leader. It generally praises the saint’s achievement and may not always be literally accurate. They are important because they tell us about the beliefs of the followers of that particular tradition. In the early period, the central points of development in the temple sculpture were as under:

LONG QUESTION

Q.8. Describe the main features of temple architecture in early India

Ans. The temples came into existence almost at the same time when the stupas were developed at Sanchi. The early temples were in the form of a small square room which was called the Garbhagriha. It had a single doorway through which the worshippers entered the temple to worship the images of gods or goddesses.

A tall structure was gradually built over the central shrine. It was called Shikhara.

The walls of the temples were often decorated with beautiful sculptures.

Some of these temples were hollowed out of huge rocks, they looked like artificial caves. In the 8th century, the temple of Kailashnatha was the culminated form of such temples. It was developed by cutting the whole hill

Q9. Describe the factors that led to the growth of Puranic Hinduism in India during the 6th century B.C.E.
Answer: Puranic Hinduism originated from the notion of a Saviour. Two traditions were part of Hinduism- Vaishnavism, and Shaivism. Vishnu was the principal deity in Vaishnav tradition and Lord Shiva was regarded as the chief God in Shaivism. In both traditions, special emphasis was laid on the worship of a specific deity. In this type of worship, the bond between the devotee and God was seen as one of love and devotion. It is called Bhakti.

Incarnation or Avtarism: Various cults were developed around various avatars of Vishnu in Vaishnavism. Ten avatars were recognized in this tradition. It has been believed that whenever the world is threatened by disorder and destruction because of the dominance of evil forces, the deity takes avatars to save the world in different forms. Probably different avatars were popular in different parts of the country. All the local deities were recognized as a form of Vishnu and Vaishnavism became a more unified religious tradition.

Q.10. **PASSAGE BASED QUESTIONS:**

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

Why was Stupa's built?

“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Anand asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)? “The Buddha replied: “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”

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.

(a). What are the Stupas? Who advised the Ananda to build the Stupa?

Ans. The Stupa was 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.

(b). From which chapter has this excerpt been taken? It is a part of which book?

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

(c). Who was the Tathagata? What had he told about the importance of the stupa?

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.

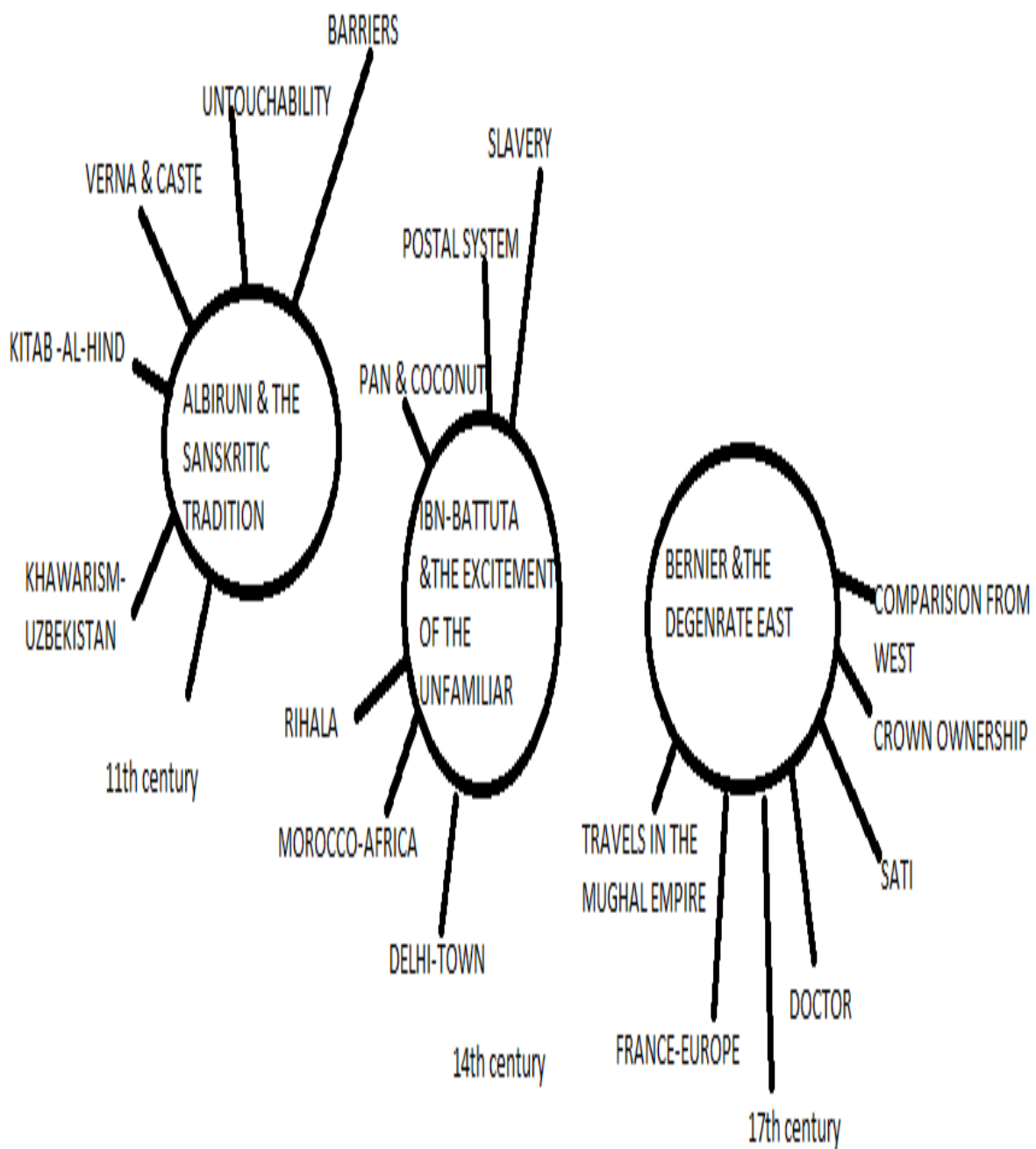
(d). Name any three places where the Stupas have been built.

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

MIND MAP:



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"

Al-Biruni discussed several "barriers".

Ibn-Battuta's Travelling account "Rihla" gives a very interesting information of social and cultural life of India. Ibn-Battuta was attacked by bands of robbers several times. 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 17th 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 and Karl Marks.

SHORT QUESTIONS:

Q 1.Name any three travellers who came India during the medieval period (11th to 17th Century).

Ans. 1. Al Biruni (11th Century) from Uzbekistan 3

2. Ibn-Battuta (14th Century) from North western Africa, Morocco.

3. Francois Bernier (17th Century) from France

Q.2. What was the Al-Biruni's objective to came India? 3

Ans. (1) To help those who want to discuss religious questions with them.

(2) As a repertory of information he wanted to help those who want to associate with them.

Q3. Do you think Al-Biruni depended only on Sanskrit texts for his information and understanding of Indian society?

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.

Q4. Name the Plants found in India which amazed Ibn-Battuta. 3 marks

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 were the "barriers" discussed by Al-Biruni that obstructed him in understanding India? 3 marks

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.

Q.6. What was the more complex social reality which Bernier's notice in the Mughal Empire? 8 marks

(1) 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.

Q7 According to Bernier, What were the evils-effects of the crown ownership of land? 8 MARKS

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.

(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?

8 MARKS

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.

.Q.9. Who wrote 'Kitab-ul-Hind'? Throw light on its main features?

8 marks

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

It is divided into 80 chapters.

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.

5. Each chapter begins with a question and than description have given based in sanskritic traditions.

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

Its main features are -

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

8 marks.

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 salves and horses with almonds and raisins to the Governor of Multan. 5. Ibna-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

9. It appears from Ibn-Battuta's account that there was considerable differentiations

men on palanquins or dola among slaves.

10. Some female slaves in the service of the sultan were experts in music and dance.

SOURCE BASED QUESTIONS

THE SYSTEM OF VARNAS S 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
2. Do you consider this type of division justified? Explain with reasons.2
3. How was the system not quite rigid in the real life? Explain.2

Ans. 1. According to Al-Biruni, the higher caste are the Brahmana who were created from the head of brahaman. 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.

Ans.2. 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.

Ans.3 . 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.

1. Name the two kinds of postal System. Explain how the foot post worked.
2. Why does Ibn- Battuta think that the postal system in India was efficient?
3. How did the State encourage merchants in the 14th century?

Ans. 1. There were two kinds of postal system - the horse postal system and the postal system on foot. 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 hand 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.

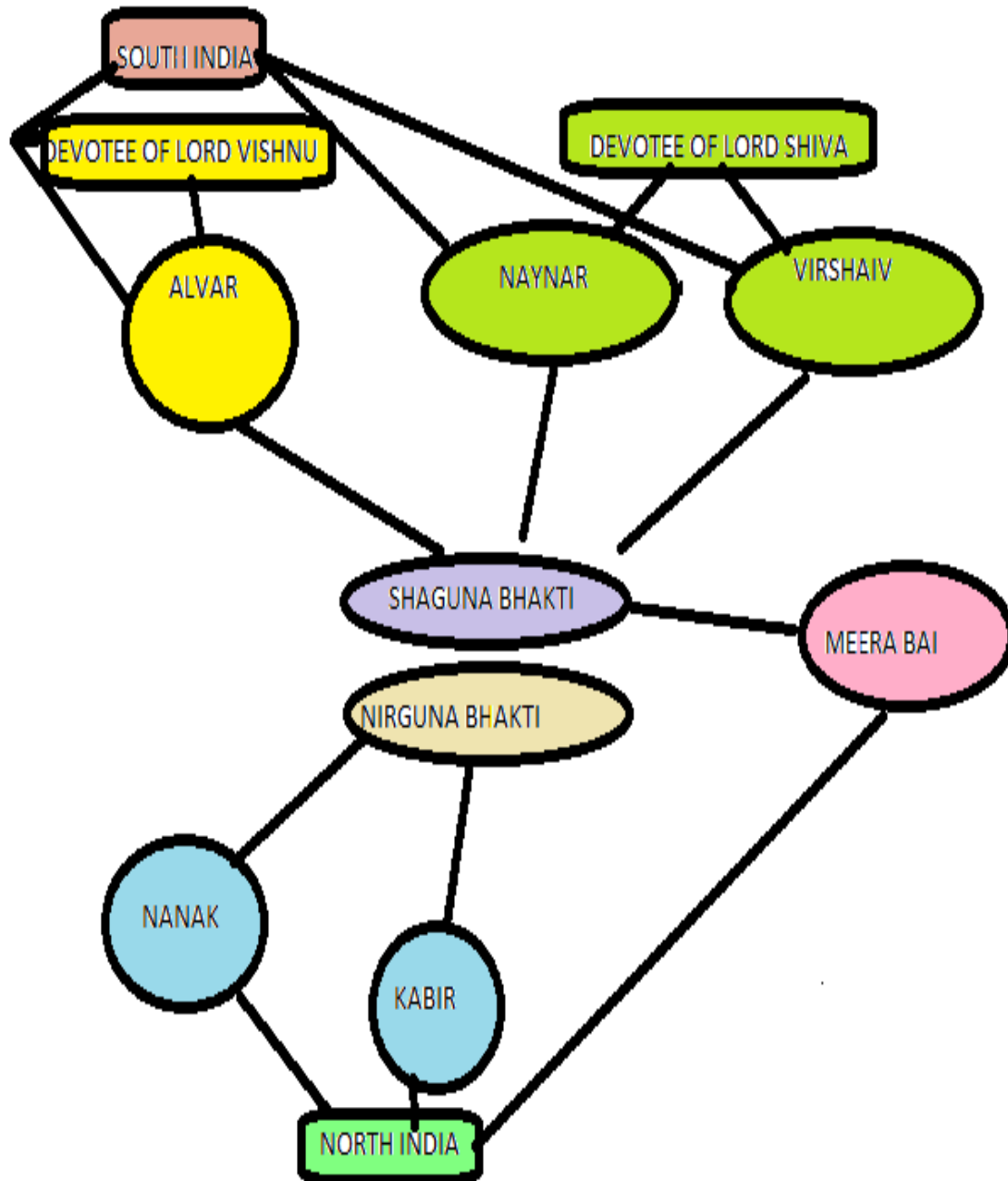
Ans.2. According to Ibn Battuta, The journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.

Ans.3. In the 14th century, the state took special steps to encourage the traders. For example, all the trade routes had serais and rest houses.

THEME-6

BHAKTI-SUFI TRADITIONS CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS (08TH TO 18TH CENTURY)

MIND MAP-



Key concepts in nutshell

From 8th to 18th 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 atheist) and nirguna (without form attracts worship of abstract form)

The Alvars and Narayanars of Tamilnadu - The worshippers of Vishnu and Nayanars devotees of Shiva - common features – travelled 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 Appar, Sambandar and Sundarar in Shiva temples.

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

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

North India saw the emergence of Rajput states which patronized Brahmins performed secular & ritual function.

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. Though guided by Ulama, the Muslim rulers followed a flexible policy of granting religious tax.

*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 or khanqah were small room & hall for students to live & pray. Life in chisti khanqah was like the life of a monastery & catered to all travellers rich or poor.

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

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

SHORT 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 Alavars?

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 ?

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

Q.4 What do you mean by Sufism?

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.

LONG QUESTIONS (08 marks questions)

Q.6 . Describe the causes of the rise of Bhakti movement?

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.7. Describe the main Principal of Bhakti movement?

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.-8 .Discuss the influences & importance of Bhakti movement?

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

Q.9. What were the main Principle of Sufism?

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-10. What were Attitude of Nayanars& Alavars sects towards the cast?

Ans. Some historians are of the view that Alvars & Nayanaras started a movement of Protest against the cast system & the dominance of Brahmins 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 Cultivators, Artisan & untouchable 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 that they are looked upon as Vaishnava Vedas. The Nayanars 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?

Ans. (a) To achieve inward spiritual bliss

(b) Condemnation of empty ritual

(c) To foster harmony between Hinduism & Islam

(d) He believed in one formless God

(e) Rejected both Vedas & Kuran & the supremacy of the Brahmins

(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:

A Church in Khambhat

This is an excerpt from a farman 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 (Khambhat in Gujrat) therefore an exalted mandate ...is being issued....That the dignities of the city of Kambayat should in no case stand in their way but should allow 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 .

Q. 1. From where has this excerpt been taken?

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

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

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

Q.3. Who were the people from whom Akbar anticipated opposition to his order?

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

THEME-7

AN IMPERIAL CAPITAL -VIJAYANAGARA

(C.FOURTEENTH TO SIXTEENTH CENTURY)

1 MARKS / VERY SHORT ANSWER QUESTIONS.

1	कृष्णदेव राया द्वारा रचित अमुक्तमालयाद नामक पुस्तक किस भाषा में लिखी गई थी? In which language the 'Amuktamalyada' was written by the Krishandeva Raya?
Ans.	Telugu language
2	पर्शिया के कोन से राजदूत विजयनगर की यात्रा पर आए? Which Persian ambassador visit the Vijaynagar empire?
Ans	Abdur Razzaq from Samarkand
3	उस यात्री का नाम बताये जिसने महानवमी डिब्बा को विजय का घर कहा था? Name the traveller who called the 'Mahanavami Dibba' as the House of Victory?
Ans	Domingo Paes (A Portugal traveller)
4	तालीकोटा के युद्ध के समय विजयनगर के मुख्यमंत्री कोन थे? Who was the chief minister of Vijaynagara empire during the battle of Talikota?
Ans	Ramaraya
5	विजयनगर के समीप उस उपनगर का नाम लिखे जिसे कृष्णदेव राया अपनी माता के याद में बनाया? Name a suburban township near Vijayanagara made by krishandeva Raya after his mother?
Ans.	Nagalpuram
6	विजयनगर के शासको द्वारा किस नहर का निर्माण करवाया गया? Which canal was made by the ruler of the Vijayanagar empire?
Ans	Hiriya Canal
7	किस मंदिर के भीतरी दिवारों पर रामायण के दृश्यों को दर्शाये गये हैं? On which temple scenes from Ramayana sculpted on the inner walls of shrine?
Ans	Hazararam Temple
8	विजय नगर साम्राज्य के मार्गदर्शक देवता कोन थे? Name the guardian deity of Vijayanagar empire?
Ans	Virupaksha (A form of Shiva)
9	हम्पी को युनेस्को द्वारा विश्व विरासत स्थल कब घोषित किया गया? When did the Hampi declared a world Heritage site by UNESCO ?
Ans	1986
10	उस मंदिर का नाम बताये जिसका मुख्य भाग रथ की आकृति में बनाया गया है? Write the name of temple which has a unique shrine designed as a chariot?
Ans	The Vitthal Temple
11	Hampi town is located in the bank of which river?
Ans	. It is located on the bank of Tungabhadra river
12	Which goddess is called Pampa?
Ans	Goddess Pampa is the name of the goddess Parvati.
13	Who was Colin Mackenzie?
	Colin Mackenzie used to work in the British East India Company. He became the first Surveyor General of British India in 1815

3MARKS / VERY SHORT ANSWER QUESTIONS.

1	कृष्णदेव राया का शासन काल विस्तार और स्थायीकरण का काल है. व्याख्या करें? “ Krishandeva Raya’s rule was characterised by the expansion and consolidation” Explain the statement?
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Ans.	<p>1. Krishnadeva Raya's rule was characterised by expansion and consolidation.</p> <p>2. He controlled over the of Tungabhadra and Krishna rivers (the Raichur doab), the rulers of Orissa and Sultan of Bijapur were subdued.</p> <p>3. Although the kingdom remained in a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity.</p> <p>4. He also built some fine temples and added impressive gopurams to many important south Indian temples.</p> <p>5. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother.</p>
2.	<p>इतिहासकारों द्वारा हम्पी की खोज के इतिहास को कैसे लिखा गया है?</p> <p>How did the Historians reconstruct the discovery of Hampi?</p>
Ans.	<p>1. The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie.</p> <p>2. He prepared the first survey map of the site.</p> <p>3. This information was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.</p> <p>4. From 1856, photographers began to record the monuments which enabled scholars to study them.</p> <p>5. In 1836 epigraphists began collecting several dozen inscriptions found at this and other temples at Hampi.</p> <p>6. Historians also collated information from the sources with accounts of foreign travellers and other literature written in Telugu, Kannada, Tamil and Sanskrit.</p>
3	<p>तालीकोटा के युद्ध के परिणाम की समीक्षा करें?</p> <p>Examine the outcomes of the battle of Rakshasi Tangdi (Talikota)?</p>
Ans.	<p>1. It was fought in 1565 by the ruler of the Vijaynagar empire against the combined forces of Bijapur, Ahmednagar and Golconda near the village Rakshasitangdi (Talikota)</p> <p>2. The chief minister of Vijaynagar was Rama Raya lead the Vijaynagar army but suffered a defeat in this battle.</p> <p>3. The army of the sultan looted and destroyed everything in the city of Vijaynagara and within few years city was totally abandoned.</p> <p>4. After the empire shifted to the east of south where The Aravidu (last dynasty of Vijaynagar empire) ruled from Penukonda and later Chandargiri.</p>
4	<p>खेति योग्य जमीन को किले बंदी क्षेत्र में क्यों शामिल किया जाता था?</p> <p>Why were the agricultural tracts incorporated within the fortified area?</p>
Ans.	<p>Agricultural tracts were incorporated within the fortified area</p> <p>1. Because the main objective of medieval sieges was to starve the defenders into submission. .</p> <p>2. These sieges could last for several months and sometimes even years.</p> <p>3. Normally rulers tried to be prepared for such situations by building large granaries within fortified areas.</p> <p>4. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.</p>
5	<p>दोमिंगो पेस द्वारा महानवमी डिब्बा के बारे में किन महत्वपूर्ण विशेषताओं का अवलोकन किया गया?</p> <p>Write down the important feature of Mhanavami Dibba observed by Domingo Paes?</p>

Ans.	<p>1. Dimingo Paescalled the audience hall and the mahanavami dibba together the “Houseof Victory”:</p> <p>2. These buildings havetwo platforms one abovethe other, beautifully sculpted.3. On the upper platform in this Houseof Victory the king has a room made of Cloth where the idol has a shrine.</p> <p>4. In the other in themiddle is placed a dais onwhich stands a throne ofstate, (the crown and theroyal anklet) ...</p>
6	<p>विजयनगर की पानी की आवश्यकताओ की आपूर्ति कैसे की जाती थी?</p> <p>How were the water requirements of Vijaynagar met?</p>
	<p>1. As the Vijaynagar was one of the most arid zones of the peninsula, that’s why elaborate arrangements had to be made to store rainwater and conduct it to the city.</p> <p>2. Almost all cases embankments were built along these streams to create reservoirs of varying sizes.</p> <p>3. The most important such tank was built in the early years is now called Kamalapuram tank.</p> <p>4 Water from this tank not only irrigated fields nearby but was also conducted through a channel to the “royal centre”.</p> <p>5. One of the most prominent waterworks to be seen among the ruins is the Hiriya canal. This canal drew water from a dam across the Tungabhadra and irrigated the cultivated valley that separated the “sacred centre” from the “urban core”.</p> <p>This was apparently built by kings of the Sangama dynasty..</p>

8- MARKS, NCERT AND LONG ANSWER QUESTIONS.

1.	What have been the methods used to study the ruins of Hampi over the last two centuries? In what way do you think they would have complemented the information provided by the priests of the Virupaksha temple?
Ans.	<p>1. The engineer and antiquarian Colonel Colin Mackenzie brought the ruins of Hampi to light in 1800.</p> <p>2. He worked for many years in East India Company and prepared the first Survey maps of this site.</p> <p>3. His earlier information were based on the memories of priest of the Virupaksha temple and shrine of Pampadevi.</p> <p>4. From 1856 onwards, photographers started to record the pictures of monuments.</p> <p>6. The picture of the sites helped the scholars to study them. Dozens of inscription were collected from Virupaksha temples and other temples situated around temples.</p> <p>7. Historians collected information from these sources other sources such as accounts of foreign travelers and literature composed in Kannada, Telugu, Tamil and Sanskrit languages used by the historians so that the History of the city could be reconstructed.</p> <p>8. These functions complemented the information given priests of Virupaksha temple.</p>
<u>2</u>	<p>How were the water requirements of Vijayanagara met?</p> <p>(OR)</p> <p>Explain how the people of Vijayanagara obtained water for their needs?</p>
<u>Ans.</u>	<p>1. The requirement of water in Vijayanagara was fulfilled from the natural basin formed by the river Tungabhadra.</p>

	<p>2. This flowed in the north-eastern direction and was surrounded by stunning granite hills. It flowed down to the river Tungabhadra.</p> <p>3. So the rulers of the Vijayanagara got built large embankments to store water. They also constructed reservoirs of varying sizes.</p> <p>4. They also make arrangements to store the rainwater as this was the most arid zone of the peninsula.</p> <p>5. A very large tank was found built in the fifteenth century to store water. The water tank presently known as Kamalapuram tank.</p> <p>6. The water of this tank was used for several Royal centre purposes.</p> <p>7. The water from the tank was used to irrigate the nearby fields.</p> <p>8. The water of tank fulfilled the needs of the Royal centre.</p> <p>9. The Hiriya canal drew water from a dam across the Tungabhadra river which was used for irrigation.</p>
<u>3</u>	What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?
<u>Ans.</u>	<p><u>Advantages of enclosing agriculture land within fortified area:</u></p> <p>1. It had an elaborate canal system which drew water from the Tungabhadra to provide irrigation facilities.</p> <p>2. It enclosed agricultural tracts, cultivated fields, gardens and forests.</p> <p>3. This enclosure saved crops from being eaten by wild animals.</p> <p>4. In the medieval period, sieges were laid to starve the defending armies into submission.</p> <p>5. These sieges lasted for many months or many years. So the rulers of Vijayanagara adopted and elaborated a strategy to protect the agricultural belt and built large granaries.</p> <p><u>Disadvantages</u></p> <p>1. This system was very expensive.</p> <p>2. During adverse, circumstances this system proved inconvenient to the farmers.</p> <p>3. The farmers had to seek the permission of gate-keeper to reach their field.</p> <p>4. If enemy encircled the field the farmer could not look after their field.</p>
<u>4</u>	What do you think was the significance of the rituals associated with the mahanavami dibba?
<u>Ans</u>	<p>1. The mahanavami Dibba was the King's palace in Vijayanagara though there is no definite evidence.</p> <p>2. From the available source we can guess that it had very beautiful wooden structure</p>

with base of the platform was covered with relief carvings.

3. The Mahanavami Dibba had a very impressive platform known as “the audience hall”. It was surrounded by high double walls a street running between them.

4. Many rituals were associated with the Mahanavami dibba. Here the Hindu Festival Mahanavami or Navaratri were celebrated with a great pomp and show in the months of September-October.

5. This festival continued for 9 days. The rulers of Vijayanagara Empire displayed their power, prestige and suzerainty.

6. On this occasion several ceremonies were performed this included:

Worship of the different gods and goddesses and worship of the state horse.

7. They also performed sacrifice of buffaloes and other animals.

8. One of the main attraction of this occasion were dances and Wrestling matches

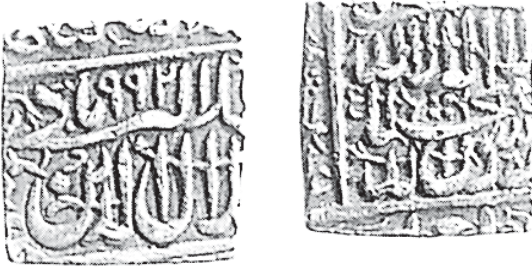

9. Processions of horses, elephants, chariots and soldiers were also ca

All these ceremonies presented before the king and his guests. On the last day of the festival, the king inspected his army as well as the nayakas of the army. He also accepted gift from the nayakas.

THEME- 8

PEASANTS, ZAMINDARS AND THE STATE

SR.NO	
1	जहाँगीर के द्वारा कोन सी फसल को प्रतिबंध किया गया Name the crop which was banned by the Mughal emperor Jahangir?
Ans	Tobbaco/ तम्बाकू
2	मुगल साम्राज्य के दौरान गाव के मुखिया को क्या कहा जाता था? What was the village headman called during the Mughal mepire
Ans	Mukadam/ मुकदम
3	वृन्दावन मे खेति करने वाली किस जाति ने राजपूत का दर्जा प्राप्त किया? Name the community who cultivated land around Vrindavan (Uttar Pradesh) sought the status of Rajput?
Ans	The Gauravas /गौरवा जाति
4	बंगाल मे प्रचलित जजमानी व्यवस्था क्या थी? What was the jajmani system prevalent in Bengal
Ans.	Remuneration paid by the zamindars to the artisiansfor their work. /शिल्पकारो को काम अथवा उनकी सेवा के बदले मे दिया जाने वाला मेहनताना.
5	जीन बैप्टिस्ट तैवर्नियर, एक फ्रांसिसी यात्री के अनुसार भारत शरोफ कोन थे? According to Jean Baptiste Tavernier, a French traveller , who were Shroff in India ?
Ans	They act as bankers to remittances of money./वे बैंकर कीतरह भारत मे धन बदलने का काम करते थे.
6	ज़मींदारो की व्यक्तिगत जमीन को क्या कहा जाता था? The persona lands which held by the zamindars were called
Ans	Milkiyat /मिल्कियत
7	मुगल काल मे कर एकत्रित करने वाले अधिकारी को क्या कहा जाता था? Who was called the revenue collector in Mughal offices?
Ans	Amil-guzar /आमिल-गुजर
8	उस जमीन को क्या कहा जाता था जिस पर प्रतिवर्ष खेती की जाती थी ओर कभी खाली नही छोडा जाता था? Name the land which is annually cultivated for each crop in succession and is never allowed to fallow?
Ans.	Polaj /पोलज़
9	चीन, ईरान ओर तुर्की मे मुगलो के समसामयिक शासक कोन थे? Who were the contemporary ruler of Mughals in China,Iran and Turkey??
Ans	In China the Ming dynasty, in Iran Safavid rulers and in Turkey Ottoman empire/ चीन मे मिंग शासक, ईरान मे सफावी शासक ओर तुर्की मे आटोमन शासक
10	उस ईटालियन यात्री का नाम बताये जो भारत से १६९० मे गुजरा,जिसने विश्व के भिन्न भागो से चांदी के प्रवाह को भारत मे पहुचने के बारे मे व्यापक जानकारी दी? Name the Italian traveller who passed through India in 1690 provide detail about the way silver reached India from the different part of world
Ans.	Giovanni careri/ गिओवन्नी करेरि
11	What was Jins-i-Kamil?
Ans	Literally perfect crops. Example - cotton and sugarcane
12	Who were Raiyat? How many types of Raiyat?
Ans	They were peasants. There are two types of Raiyat - Khud-khasta and Pahi-khasta. Khudkhasta. 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.

12	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.
13	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
14	Mention the major new crops introduced in India during 17th century from abroad/ by the Europeans during the Mughal Empire?
Ans	1. Maize was introduced into India, via Africa and Spain and by the end of 17th century. 2. Vegetables like tomatoes, potatoes and chilies and fruits like pineapples and papaya were introduced with the New World during this period.
15	Explain the term Kankut?
Ans.	In the Hindi language Kan signifies grain and kut means estimate
16	Explain the system of batai or bhaoli system of land revenue collection?
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
17	Explain the system of lang batai?
Ans.	After cutting the grain they from it in heap and divide it among themselves, and each takes his share home and turns it to profit.
18	Image based Questions? <div style="display: flex; justify-content: space-around; align-items: center;">  </div> <p>Q. Name the Mughal Emperor who issued these silver coins(rupya)?</p> <p>प्र. उस मुगल शासक का नाम बताये जिसने चित्र मे दिये गये चांदी के सिक्के(रूपया) जारी किये.?</p>
Ans.	By Akbar
19	Q. Name the Mughal Emperor who issued these silver coins(Rupya)? प्र. उस मुगल शासक का नाम बताये जिसने चित्र मे दिये गये चांदी के सिक्के(रूपया) जारी किये? <div style="display: flex; justify-content: space-around; align-items: center;">  </div>

3 MARKS QUESTIONS

1	<p>मुगल शासन के दौरान गावों में मुकदम के प्रमुख कार्य बताये?</p> <p>What were the important functions of Muqdam (Headman) of village in the Mughal empire?</p>
Ans	<p>1. The panchayat was headed by a headman known as <i>muqaddam</i> or <i>mandal</i>.</p> <p>2. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari of the panchayat.</p> <p>3. One important function of the <i>panchayat</i> was to ensure that caste boundaries among the various communities inhabiting the village were upheld.</p> <p>4. In eastern India all marriages were held in the presence of the <i>mandal</i>.</p> <p>5. In other words one of the duties of the village headman was to oversee the conduct of the members of the village community</p>
2	<p>अकबर के शासन के समय जमीन के वर्गीकरण के बारे में आप क्या जानते हैं?</p> <p>What do you know about the classification of land under the rule of Akbar?</p>
Ans	<p>During the reign of Akbar it was divided into four categories. These are.</p> <p>1. Polaj is land which is annually cultivated for each crop and never allowed to lie fallow.</p> <p>2. Parauti is land left out of cultivation for a time to recover its strength.</p> <p>3. Chachar is land that has lain fallow for three or four years.</p> <p>4. Banjar is land uncultivated for five years and more.</p>
3	<p>अमिलगुजरकेद्वाराभूमिकरकिसतरहएकत्रितकियाजाताथा?</p> <p>How was the land revenue collected by the Amil-guzar?</p>
Ans	<p>1. First, kankut : in the Hindi language kan signifies grain, and kut, estimates ... 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.</p> <p>2. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties.</p> <p>3. Thirdly, khet-batai, when they divide the fields after they are sown.</p> <p>4. 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.</p>
4	<p>मुगल शासन के दौरान कलाकारों को ग्रामिकों द्वारा कैसे क्षतिपूर्ति की जाती थी?</p> <p>How the village artisans were compensated by the villagers during the Mughal empire ?</p>
Ans	<p>1. Village artisans – potters, blacksmiths, carpenters, barbers, even goldsmiths – provided specialized services in return for which they were compensated by villagers by a variety of means.</p> <p>2. The most common way of doing so was by giving them a share of the harvest, or an allotment of land, perhaps cultivable wastes, which was likely to be decided by the panchayat.</p> <p>3. In Maharashtra such lands became the artisans' miras or watan their hereditary holding.</p> <p>4. Another variant of this was a system where artisans and individual peasant households entered into a mutually negotiated system of remuneration, most of the</p>

	time goods for services. For example, eighteenth-century records tell us of zamindars in Bengal who remunerated blacksmiths, carpenters, even goldsmiths for their work by paying them “a small daily allowance and diet money”. This later came to be described as the jajmani system,
5	वाणिज्यक खेति के विस्तार से जंगल निवासियों के जीवन को कैसे परिवर्तित किया? The growth of commercial agricultural activity transformed the life of forest dwellers. Explain it?
Ans	1. The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests. 2. Forest products – like honey, beeswax and gum lac – were in great demand. 3. Some, such as gum lac, became major items of overseas export from India in the seventeenth century. 4. Elephants were also captured and sold. trade involved an exchange of commodities through barter as well. 5. Some tribes, like the Lohanis in the Punjab, were engaged in overland trade, between India and Afghanistan, and in the town-country trade in the Punjab itself.
6	सोलहवीं शताब्दी के दौरान ग्राम पंचायत के मुख्य बिंदु लिखें? Write down the important elements of village panchayat in sixteenth century
Ans	1. The village panchayat was an assembly of elders, usually important people of the village with hereditary rights over their property. 2. In mixed-caste villages, the panchayat was usually a heterogeneous body. 3. An oligarchy, the panchayat represented various castes and communities in the village, though the village menial-cum-agricultural worker was unlikely to be represented there. 4. The decisions made by these panchayats were binding on the members.
7	Describe Ain-i-Akbari? OR Ain-i-Akbari is one of the most important official document of the Mughal empire?
Ans	(i). Vision of Akbar’s empire. (ii). Strong ruling class. (iii). The organization of the court, administration and the army. (iv). Included detailed revenue, records - with the help of Todarmal tried to reorganize the whole revenue system. (v). Useful description of agrarian society.
8	How the land revenue was fixed during the Mughal Empire?
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

LONG ANSWER QUESTIONS

1	What was the role of Women in the agrarian society in Mughal India? मुगल कालीन भारत के खेतिहर समाज में महिलाओं की क्या भूमिका थी?
Ans.	1. Though both men and women performed certain roles in production but still women’s contribution cannot be ignored in the agrarian society of Mughal empire. 2. Women were responsible for sowing, weeding, threshing and winnowing the harvest.

	<p>3. With the expansion of individual agricultural activity and the growth of nucleus villages increase the importance of women in agriculture.</p> <p>4. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.</p> <p>5. The more commercialized the product, the greater the demand on women's labour to produce it.</p> <p>6. In fact, peasant and artisan women worked not only in the fields, but even went to the houses of their employers or to the markets if necessary.</p> <p>7. Women were considered an important resource in agrarian society also because they were child bearers in a society dependent on labour.</p> <p>8. Because of that need of women's labour some social changes in the marriages, widow remarriages women were kept under strict control by the male members of the family and the community.</p>
2	<p>Zamindars had important role in consolidation of the Mughal empire. Explain it?</p> <p>मुगल साम्राज्य को सशक्त बनाने में जमींदारों की भूमिका क्या थी. व्याख्या करें?</p>
Ans.	<p>The story of agrarian relations in Mughal India will not be complete without referring to a class of people in the countryside that lived off agriculture but did not participate directly in the processes of agricultural production.</p> <p>2. These were the zamindars who were landed proprietors who also enjoyed certain social and economic privileges by virtue of their superior status in rural society.</p> <p>3. Caste was one factor that accounted for the elevated status of zamindars; another factor was that they performed certain services (khidmat) for the state.</p> <p>4. The zamindars held extensive personal lands termed milkiyat, meaning property.</p> <p>5. Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour.</p> <p>6. The zamindars could sell, bequeath or mortgage these lands at will.</p> <p>7. Zamindars also derived their power from the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially.</p> <p>8. Control over military resources was another source of power.</p> <p>9. Most zamindars had fortresses (qilachas) as well as an armed contingent comprising units of cavalry, artillery and infantry.</p> <p>10. Thus if we visualise social relations in the Mughal countryside as a pyramid, zamindars clearly constituted its very narrow apex.</p> <p>11. Zamindars spearheaded the colonisation of agricultural land, and helped in settling cultivators by providing them with the means of cultivation, including cash loans.</p> <p>12. The buying and selling of zamindaris accelerated the process of monetisation in the countryside.</p> <p>13. In addition, zamindars sold the produce from their milkiyat lands and evidence also shows that zamindars often established markets (haats) to which peasants also came to sell their produce.</p>
3	<p>'If you want to know about the Mughal empire, go through the Ain I Akbari, Justify the statement. OR 'Ain I Akbari' is the most important source of information to about the Mughal empire though it has its own limitations. Explain the statement.</p>
Ans.	<p>The Ain-i Akbari was the culmination of a large historical, administrative project of classification undertaken by Abu'l Fazl at the order of Emperor Akbar.</p> <p>2. It was completed in 1598, the forty-second regnal year of the emperor, after having gone through five revisions.</p> <p>3. The Akbar Nama, comprised three books.</p> <p>4. The first two provided a historical narrative and the third book, was organized as a compendium of imperial regulations and a gazetteer of the empire.</p> <p>5. The Ain gives detailed accounts of the organization of the court, administration and army, the</p>

	<p>sources of revenue and the physical layout of the provinces of Akbar's empire and the literary, cultural and religious traditions of the people.</p> <p>6.The Ain is made up of five books (daftars), of which the first three books describe the administration.</p> <p>7.The first book, called manzil-abadi, concerns the imperial household and its maintenance.</p> <p>8.The second book, sipah-abadi, covers the military and civil administration and the establishment of servants also includes notices and short biographical sketches of imperial officials (mansabdars), learned men, poets and artists.</p> <p>9.The third book, mulk-abadi, is the one which deals with the fiscal side of the empire and provides rich quantitative information on revenue rates, followed by the "Account of the Twelve Provinces".</p> <p>10.The fourth and fifth books (daftars) deal with the religious, literary and cultural traditions of the people of India and also contain a collection of Akbar's "auspicious sayings".</p>
4	<p>१६वीं और १७वीं शताब्दी में जाति पंचायत एक महत्वपूर्ण पहचान बन गयी थी. कथन की व्याख्या करें?</p> <p>Jati panchayat was also a important phenomena during 16th and 17th century. Explain the statement?</p>
Ans.	<p>1.Jati panchayat was also a important phenomenon during 16th and 17th century. Explain the statement?</p> <p>1.In addition to the village panchayat each caste or jati in the village had its own jati panchayat.</p> <p>2.These panchayats wielded considerable power in rural society.</p> <p>3.In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.</p> <p>4.They mediated in contested claims on land,</p> <p>5.They also decided whether marriages were performed according to the norms laid down by a particular caste group, determined</p> <p>6. In most cases,except in matters of criminal justice, the state respected the decisions of jati panchayats.</p> <p>7. Archival records from western India – notably Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation or the demand for unpaid labour (begar) imposed by the "superior" castes or officials of the state.</p> <p>9.These petitions were usually made by villagers, from the lowest rungs of rural society.</p> <p>10.Often petitions were made collectively a sell, by a caste group or a community protesting against what they considered were morally illegitimate demands on the part of elite groups.</p> <p>11.These included excessive tax demands which,especially in times of drought or other disasters,endangered the peasants' subsistence.</p> <p>12. In the eyes of the petitioners the right to the basic minimum for survival was sanctioned by custom.</p> <p>13. They regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice.</p>
5	<p>4. Discuss, with examples, the significance of monetary transactions during the period under consideration.</p>
Ans.	<p>1. The political stability provided by the Mughal helped in establishing hoarsening trade relation with Ming (china), Safavid (Iran) and Ottoman (Turkey) empires.</p> <p>2. It led to increase in outland trade from China to the Mediterranean Sea.</p> <p>3. The Discovery of new lands and sea routes also gave an impetus to Asia's trade with Europe. As a result enormous amount of silver entered India as payment for goods bought from India.</p> <p>4. Giovanni Karari, an Italian traveller, who passed through India in 1690 has written how the silver reached India from all parts of the world. From his description, we also came to know how there was an exchange of cash and goods in India in the 17th century.</p> <p>5. This benefitted India as she did not have enough resources of silver. Therefore, from the sixteenth to the eighteenth centuries there was sufficient reserves of silver in India and the silver rupya was available readily.</p> <p>6. The mutual exchange in villages took place. As villagers established their links in the urban</p>

	<p>markets, there was a considerable increase in monetary transactions. In this way, villages became an important part of the monetary market.</p> <p>7. It was due to the monetary transactions, became easier to pay daily wages to the labourers in cash and not in kind.</p> <p>8. This resulted in an unprecedented expansion in the minting of coins and circulation of money allowing the Mughal state to collect taxes and revenues in cash.</p> <p>Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.</p>
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THEME 10

COLONIALISM AND THE COUNTRYSIDE

REVISION NOTES

Colonial rule was first established in Bengal. The English East India Company first attempted to reorder the rural society and establish a new regime of land rights and land revenue system.

Auction in Burdwan due to default in payment of the revenue

- In 1793, the Governor General Lord Cornwallis introduced the Permanent Land revenue settlement

Introduction of Permanent Land Revenue Settlement

- They proposed to do this by securing rights of property and by fixing the revenue demand permanently.
- Company officials thought that a fixed revenue demand ensure regular income.
- But the problem was in identifying the person who could increase agricultural production and pay the fixed
- The rajas and taluqdars were called now as zamindars. The zamindars had to pay the revenue demand fixed by the state.

Zamindars and their Functions

- ❖ Under the Permanent settlement, the rajas and taluqdars were converted as zamindars.
- ❖ In practice; the zamindar was not a landowner in the village, but a revenue collector of the state..
- ❖ The zamindar collected rent and paid the fixed amount and keep the excess as his income.
- ❖ The zamindar collected rent from different villages. He was expected to pay the company on a regular base.

If he failed to pay the amount his estates were to be auctioned.

Reasons for the failure of zamindars to pay the revenue demand

The zamindars failed to pay the fixed amount to the state because of the following reasons.

- The revenue was invariable; regardless of the harvest. Even if the crops failed the revenue had to be paid punctually.
- The Sunset Law: According to this, if the revenue was not paid to the state by the sunset on a particular day, the zamindari was auctioned.

Measures taken by the state to control the zamindars.

- The company tried to control zamindars by taking some measures.
- The state subdued their authority and restricted their autonomy.
- The troops of the zamindars were disbanded, customs duties abolished
- Their courts- 'cutcheries' were brought under the supervision of a collector appointed by the company.
- In course of time the collectorate emerged as powerful and restricted the power of zamindar.
- In one case when raja failed to pay the revenue, a company official was sent to his zamindar to destroy power and influence of the zamindar.

Problems faced by the zamindar during rent collection

- An officer of the zamindar came around to the village at the time of revenue collection. The revenue collection was a “perennial problem” for the zamindars.
- At the time of bad harvest and low prices, it was difficult for the ryot to pay the rent.
- At other times the ryots delayed the rent payment deliberately. Rich ryots and village headmen were happy to trouble the zamindar.

Jotedars

- According to the Survey of Francis Buchanan, in the Dinajpur district in North Bengal, the rich peasants were known as jotedars.
- They consolidated their position at the end of the 18th century while many zamindars faced

Powers of the Jotedars

- The jotedars had more power than zamindars. The jotedars were lived in the villages and exercised direct control over poor villagers.
- Zmaindars lived in urban areas. The jotedars were against zamindars.
- The jotedars resisted the efforts of the zamindars to increase the jama of the village.
- The zamindari officials were prevented from collecting the rent.
- The jotedars mobilized ryots against the zamindars and delayed the payment of revenue to the zamindar. when the estates of the zamindars were auctioned by the state, the jotedars were often purchasers.
- The jotedars were most powerful in North Bengal. In some places the jotedars were called as haoladars, qantidars or mandals.

Strategies of the zamindars to face the pressure from the state

- The zamindars devised some strategies to face the pressure from the state demanding high revenue and their estates being auctioned by the state.
- Fictitious sale was one such strategy. The zamindars transferred their zamindari to women, since the company had promised that they would not take over the property of women. For example, the Raja of Burdwan transferred his zamindari to his mother.
- The auctions were manipulated by the zamindar’s agents. At the time of auctions the zamindar’s men bought it and gave back to zamindar outbidding the other purchasers..

The Fifth Report

- The Fifth Report was a Report prepared to submit to the British Parliament.
- The Fifth Report was a report on the administration and activities of the East India Company.
- The Report was having 1002 pages. It was submitted to the British Parliament in 1813.
- The Report’s 800 pages were the appendices that reproduced the petitions of zamindars and rhyots, reports of collectors from various districts, statistical tables on revenue returns and notes on revenue and judicial administration of Bengal and Madras.
- When the Company established its rule in Bengal, many groups in Britain watched the activities of the Company closely.
- These groups opposed the monopoly of East India Company’s trade with India and China.
- They demanded the revocation of the Royal Charter given to the company.
- News about Company’s misrule and mal administration was hotly debated in Britain.
- Incidents of greed and corruption of Company officials were discussed.
- The British Parliament passed a series of Acts to regulate company rule in India.

- It forced the Company to produce reports on the administration of India. The Fifth Report was one such report.
- Researchers have carefully examined The Fifth Report in various archives of Bengal to write the history of colonial rule in Bengal.
- They suggested that the Fifth Report exaggerated the collapse of the traditional zamindari power in Bengal.
- It also has over estimated the scale on which zamindars were losing their land.
- Researchers have carefully examined The Fifth Report in various archives of Bengal to write the history of colonial rule in Bengal.
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Buchanan and his accounts

- Francis Buchanan was a physician, came to India and served in the Bengal Medical Service.
- He also served as surgeon to the Governor General of India, Lord Wellesley.
- He organized a zoo that became the Calcutta Alipore Zoo.
- He was also in charge of the Botanical Gardens for a short period.
- He undertook detailed surveys of the areas which were under the control of the Company.
- He travelled the Rajmahal hills in the early 19th century.

According to his description, the hills were very thick and impenetrable. It was an area that signified danger.

- Wherever he went, people were hostile and were apprehensive of officials.
- Buchanan's journal gives us information about the Paharias of the Rajmahal hills.

Life style of the Paharias in the 19th century

- The Paharias were the hill folk and lived around the Rajmahal hills at the late eighteenth century.
- Their main activities were to collect forest produce and practice shifting cultivation.
- Their main forest produces were mahua (a flower) for food, silk cocoons and resin for sale and wood for charcoal production.
- They were hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers and strongly connected to the forest.

Raids of the Paharias

- The Paharias frequently raided the plains of the settled agriculturists. These raids were important for them at the time of scarcity. Their raids were a way of asserting means of negotiating political relations with outsiders.
- The zamindars on the plain areas had to pay regular tribute to the hill chief of the Paharias.
- Traders gave a small amount to the Paharias for permission to use the passes controlled by them. For this small tribute the Paharia chiefs protected the traders and ensured that their goods were not looted by anyone.
- In the last decades of the 18th century when the British, jotedars and zamindars started occupying the lands of the Paharias.

British policy of pacification with the Paharias



- During the 1770s the British a policy of extermination of the Paharias.

- But in 1780s when Augustus Cleveland became collector of Bhagalpur, he proposed for pacification with the Paharias.
- The Paharia chiefs were given an annual allowance and made responsible for the proper conduct of his people.
- They were also assigned the responsibility of maintaining the law and order in their areas.

The Santhals: Reasons for the Santhal Revolt.

- The Santhals had come to the Rajmahal hills in 1780s. The British officials invited them to settle in the Jangal Mahals.
- The British gave land to the Santhals and persuaded them to settle in the foothills of Rajmahal. By 1832 a large area was demarcated as Damin-i-Koh and was declared as the land of the Santhals who lived within it.
- After the demarcation, the settlement areas of the Santhals expanded rapidly from 40 Santhal villages in 1838 to 1,473 villages by 1851.
- It was after the Santhal Revolt (1855-56) that the Santhal Pargana was created. The pargana was carved out of 5,500 square miles from the districts of Bhagalpur and Birbhum.

1	When was the permanent settlement introduced in Bengal?
Ans	1793 by the Charles Cornwallis
2	To whom were the zamindars assigned the task of collecting revenue in the villages?
Ans	Amlah
3	Who were the gantidars or mandals?
Ans	Rich peasants or jotedars.
4	When permanent settlement was introduced, who was the Raja of Burdwan at that time?
Ans	Tejchand.
5	Buchanan travelled through the Rajmahal hills In the winter of 1810-11. (true/false)
Ans	True
6	The land grant to the Santhals at least one tenth of the area was to be cleared and cultivated within the first 12 years. (true/false)
Ans	False
7	The Deccan revolt began in----- a large village in Poona district.
Ans	False
8	When did the 5 th report published in the parliament?
Ans	1813
9	Which committee presented the 5 th report in the British Parliament?
Ans	Select Committee
10	Who was Francis Buchanan
Ans	He was a Physician who came to India and served in Bengal Medical Services, he was a surgeon to the Governor General of India Lord Wellsley, set up a Calcutta Alipore Zoo and

	was in-charge of Botanical Garden
11	Name the collector who was appointed for the pacification for Paharias people.?
Ans	By the 1780s, Augustus Cleveland, the Collector of Bhagalpur, proposed a policy of pacification.
12	What was the Damin I Koh
Ans	By 1832 a large area of land was demarcated as Damin-i-Koh. This was declared to be the land of the Santhals.
13	Whe did the Santhal Rebellion take place
Ans	1855-56
14	Which of the new districts was created for the Santhal for conciliated to them
Ans	The Santhal Pargana was created, carving out 5,500 square miles from the districts of Bhagalpur and Birbhum.
15	Which person has the picture in the given figure number 1 and whom he belonged? 
Ans	Sidhu Manjhi, the leader of the Santhal rebellion
16	Which painter was painted given figure no. 2? What did the painter want to show in this picture? 
Ans.	William Hodge The picture represents relationship between tribal people and nature. Hodges emphasises hills inaccessibility.
17	Identify this picture and name it?



What was Damin-i-Koh? Why did Santhals resist against British during eighteenth century? Give three reasons.

1. By 1832, large area of land was demarcated as Damin-i-Koh, in the foothills of Rajmahal and it was declared as the land of the Santhals.
2. They were to practice plough agriculture and become settled peasants.
3. The Santhals soon found that they are losing their lands, the State was taxing them heavily.
4. Moneylenders were charging them high rates of interest and taking over the land when debts were not paid and Zamindars were taking control of the Damin area.
5. Hence, by 1850s, the Santhals felt that the time had come to rebel against the Zamindars, Moneylenders and the Colonial State in order to create an ideal rule for themselves.

Who were the Hill Folk? Why were they so apprehensive of Buchanan's visit to Rajmahal Hills in the 19th century? Explain.

1. The Paharias were known as the Hill Folk. They lived in the vicinity of the Rajmahal Hills.
2. They earned their livelihood from the forest produce and also practised shifting cultivation.
3. Buchanan reached the Rajmahal Hills in the early 19th century. He found those Hills as impenetrable.
4. They posed a great risk and danger to the travellers.
5. Buchanan also found the Hilly people as hostile, apprehensive and not willing to talk to any traveller.
6. In fact, all the Paharias looked at him with suspicion and distrust. When he arrived at a village with his army of people, he was immediately perceived as an Agent of the Sarkar, i.e., the British Government.

"By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, Moneylenders and the Colonial State." Identify aspects related to the statement.

Ans. The Santhals rose up in rebellion against the British rule

1. The Santhals settled on the peripheries of the Rajmahal Hill and started cultivating a range of commercial crops for the market, and dealing with traders and moneylenders according to permanent settlement.
2. The Santhals found that the land they had brought under cultivation was slipping away from their hands due to Britishers.
3. The State was levying heavy taxes on the land that the Santhals had cleared, moneylenders (dikus) were charging them high rates of interest and taking over the land when debts remained unpaid, and Zamindars were asserting control over the Damin area.
4. By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, Moneylenders and the Colonial State, to create an ideal world for themselves where they would rule.
5. It was after the Santhal Revolt (1855-56) that the Santhal Pargana was created. The Colonial State hoped that by creating a new territory for the Santhals and imposing some special laws, the Santhals

could be conciliated

Explain how far East India Company subdued the authority of Zamindars in Bengal during 18th century.

OR

“The East India Company had recognised the Zamindars’ importance but wanted to control and regulate them.” Explain the steps taken by them to subdue their authority in the 18th century.

1. Though the East India Company had recognised the Zamindars, yet it wanted to control and regulate them.
2. The Company subdued the Zamindars’ authority and restricted their power.
3. The troops of the Zamindars were disbanded by the Company and custom duties were abolished.
4. Their cutcheries (courts) were brought under the supervision of a collector appointed by the East India Company.
5. Subsequently, the Zamindars lost their authority to organize local justice and local police.
6. Now, the collectorate emerged as an alternative centre of power and the authority of the Zamindars was severely reduced. Also, the Permanent Settlement initially limited the power of the Zamindar to collect rent from the Ryot.

1 Why was jotedar a powerful figure in many areas of rural Bengal ?

Ans Jotedars were rich peasants in Bengal. They owned big plots of land sometimes running into thousand of acres of land. They controlled local trade and commerce including the money lending business. They had great influence on the local village population. They were regarded more powerful than the Zamindars even. Following are the main reasons for the high status of Jotedars.

1. The Jotedars controlled trade and commerce including money lending business at the local level.
2. In order to weaken the Zamindars, Jotedars would mobilise ryots not to pay or delay payment towards land revenue.
3. The Jotedars opposed the moves of Zamindars to increase the Jama of a village.
4. The Jotedars lived in villages only. Hence they were in a better position to interact with and influence the peasants.
5. Jotedars were rich and owned big areas of land under cultivation. Many a time they would buy estates of Zamindar. That would be auctioned due to failure to pay up land revenue.

2 Why did the zamindars unable to pay the revenue to the East India Company? OR Why did the zaminndar defaulted to pay the revenue?


- 1.First, The rate of revenue was very high and was fixed. The East India Company had thought that it would never be able to claim a share in the increased income from land if at any stage, the prices rose and the cultivation expanded. The Company also argued that the burden on the Zamindars would slowly come down with increase in agricultural production and the prices of agricultural produces.
2. Second, The amount of revenue was fixed during the period of economic depression. The Ryots found it difficult to pay their dues to the Zamindars. As such the Zamindars were unable to pay the revenue to the East India Company.
- 3.Third, Since the revenue was fixed and had to be paid punctually even if the harvest was not good, there was the enforcement of Sunset law. If any Zamindar did not make the payment before the sunset on the specific day, his Estate was auctioned.
- 4.Fourth, The Permanent Settlement had reduced the power of the Zamindars to collect rent




	from Ryot.
3	How did Zamindars manage to retain control over their zamindaris?
Ans	<p>When zamindars were in bad times, they often resorted to various tactics to maintain control over their zamindari. These were in fact their survival tactics. Following are the important ones.</p> <ol style="list-style-type: none"> 1. Zamindars created fictitious sales during auction. Their own men would make highest bid and later refused to pay up. After repeating this exercise for couple of occasions, the government would be tired and sell it back to zamindar at lesser rate. 2. A part of Estate was often transferred to female members of the family, and that part of property could not be taken by the government any more. 3. Zamindars put hurdle in purchase and occupation of the estate by others by use of sheer muscle power. 4. Sometimes even peasants under the influence of zamindars opposed auction of estate

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

SHORT ANSWER QUESTION FOR – 1-MARKS

Q .N.	QUESTIONS	M
1	On which date the sepoys in the cantonment of Meerut broke out in mutiny?	1
Ans	10 May 1857.	
2	Where did these mutineers of Merrut reach in the morning of 11 May 1857?	1
Ans	Delhi	
3	What was the meaning of Firangi?	1
Ans	<u>Firangi</u> , a term of Persian origin, possibly derived from Frank (from which France gets its name), is used in Urdu and Hindi, often in a derogatory sense, to designate foreigners	
4	How can you say that here was communication, co-odination and planning between the sepoy lines of various cantonments?	1
Ans	Because after the 7th Awadh Irregular Cavalry had refused to accept the new cartridges in early May, they wrote to the 48 th Native Infantry that “they had acted for the faith and awaited the 48th’s orders”.	
5	What was the literal meaning of Mutiny and Revolt?	
Ans	<i>Mutiny</i> – a collective disobedience of rules and regulations within the armed forces <i>Revolt</i> – a rebellion of people against established authority and power. The terms ‘revolt’ and ‘rebellion’ can be used synonymously	
6	Match the following associated with places and their leaders. <div style="display: flex; justify-content: space-between;"> <div> Place a. Delhi b. Kanpoor c. Jhansi d. Awadh/Lucknow e. Arrah(Bihar) f. Pargana Barout(U.P.) g. Chotanagpur (kol tribal of the region) </div> <div> leader i. Bahadurshah zafar-II and Gen.Bakhat Khan ii. Nana Sahib iii. Rani Laxmi Bai iv. Begum Hazrat Mahal/Birjis Qadir v. Kunwar Singh vi.Shah Mal vii.Gonoo, a tribal cultivator. </div> </div>	
Ans	All matches are correct.	
7	When did the British abolish the Sati system in India?	
Ans	1829	
8	Who was the Governor general of India when British introduce the Western Education in India?	
Ans	Lord William Bentinck	
9	“A cherry that will drop into our mouth one day” Who said this Statement and for which state?	
Ans.	In 1851 Governor General Lord Dalhousie said this statement for <u>the kingdom of Awadh</u>	
10	When did the Awadh finally annexed by the British and who was the Governor General of India?	
Ans	In 1856 and Governor General was Lord Dalhousie	
11	Why did the British became increasingly interested in acquiring the territory of Awadh.? Consider the following statement. a. They felt that the soil there was good for producing indigo and cotton. b. The region was ideally located to be developed into the principal market of Upper India.	

	i.) Statement a is correct. ii) Statement b is correct iii) Statement a and b , both are correct. iv) Both a and b are in correct.	
Ans.	iii) Statement a and b , both are correct.	
12	“The life was gone out of the body, and the body of this town had been left lifeless ...For whom such a statement were written by the writers?	
Ans	Nawab Wajid Ali Shah of Awadh	
13	One folk song bemoaned that “the honourable English came and took the country” (Angrez Bahadur ain, mulk lai linho). was sang for which territory and ruler?	
Ans	For the Annexation of Awadh and Nawab Wajid Ali Shah (Jan-i-Alim)	
14	What was the Summary Settlement?	
Ans	1. The Summary Settlement was passed in 1856. 2. It was based on the assumption that the taluqdars were interlopers with no permanent stakes in land. 3. They had established their hold over land through force and fraud.	
15	Which of the Indian state was called the “nursery of the Bengal Army”. Why?	
Ans	Awadh. Because the large majority of the sepoys of the Bengal Army were recruited from the villages of Awadh and eastern Uttar Pradesh. Many of them were Brahmins or from the “upper” castes	
16	When did the British regain control over Delhi from Mutineers?	
Ans	By September 1857.	
17	Identify the image and who painted it? 	
Ans	“Relief of Lucknow”, painted by Thomas Jones Barker in 1859,	
18	Identify the image and who painted it and write its theme/messages also?	

		
Ans	This image is “In Memoriam” was painted by Joseph Noel Paton. We can see English women and children huddled in a circle, looking helpless and innocent, seemingly waiting for the inevitable – dishonour, violence and death.	
19	Identify the image and who painted it and write its theme/messages also? 	
Ans.	Justice, Punch, 12 September 1857 The caption at the bottom reads “The news of the terrible massacre at Cawnpore (Kanpur) produced an outburst of fiery indignation and wild desire for revenge throughout the whole of England.	
20	Identify the image and who painted it and write its theme/messages also? 	
Ans	Miss Wheeler defending herself against sepoys in Kanpur. They appear heroic, defending themselves against the attack of rebels. Miss Wheeler stands firmly at the centre, defending her honour, single-handedly killing the attacking rebels. The woman’s struggle to save her honour and her life, in fact, is represented as having a deeper religious connotation: it is a battle to save the honour of Christianity. The book lying on the floor is the Bible.	
21	Identify the image and who painted it and write its theme/messages also?	



Ans	The Clemency of Canning. When Governor General Canning declared that a gesture of leniency and a show of mercy would help in winning back the loyalty of the sepoys, but he was mocked in the British press.	
22	Who wrote these lines of a famous poem “Khoob lari mardani woh to Jhansi wali rani thi” (Like a man she fought, she was the Rani of Jhansi).	
Ans	Subhadra Kumari Chauhan:	
23	Name the governor general who introduced the Subsidiary Alliance?	
Ans	Lord Wellseley	

SHORT ANSWER QUESTION FOR – 3-MARKS.

Q.N.		
1	What were the policies and administrative causes of the Revolt of 1857?	
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	
2	What were the causes of the failure of the 1857 Revolt?	
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.	
3	Discuss the nature of revolt of 1857	
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.	

	<p>(b) First war of Independence – Lakhs of artisans, farmers and soldiers struggled united against the British rule.</p> <p>(c) Hindu and Muslim took actively part in the movement.</p> <p>(d) The masses took active part in the struggle against the British at almost all centres of uprisings.</p> <p>(e) It had country wide presence</p>	
4	What were the social, economical religious and military causes of 1857 revolt?	
Ans	<p>Economic Causes :-</p> <p>(a) Drain of wealth</p> <p>(b) Destruction of Indian industries, trade & commerce.</p> <p>(c) Exorbitant rate of land revenue.</p> <p>(d) Resumption of Inami or rent-free lands.</p> <p>(e) Unemployment and poverty among the masses.</p> <p>Social Causes :-</p> <p>(a) Maltreatment of the Indians.</p> <p>(b) Interference in the social life of Indians.</p> <p>(c) Spread of Western Education.</p> <p>(d) propagation of Christianity.</p> <p>Military Causes :-</p> <p>(a) Unrest among the Indian soldiers.</p> <p>(b) Increase ratio of Indian soldiers.</p> <p>(c) faulty distribution of troops.</p> <p>d) General Service Enlistment Act.</p> <p>(e) Greased cartridges</p>	
5	How were the lives of forest dwellers transformed in the 16th -17th centuries?	
Ans	<p>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.</p> <p>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.</p> <p>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.</p> <p>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 out bidders so when Buchanan travelled through the region in the winter of 1880/1881,the Paharia naturally viewed him with suspicion and distrust.</p> <p>5.The Santhals themselves were powering into area, cleaning forest, cutting down timber, ploughing land and growing rice and cotton,this leades why Sindhus Manjhi.</p>	

THEME-13
MAHATAMA GANDHI AND THE NATIONALIST MOVEMENT
CIVIL-DISOBEDIENCE AND BEYOND

SHORT ANSWER QUESTIONS FOR- 3 MARKS

1	When Gandhiji returned to India in 1915, he observed a few changes in India. Mention any two	
	When Gandhiji returned India in 1915, he observed that India was politically more active and aware. In spite of this that India was still a British colony, Indian National Congress had branches in almost all important towns.	
2	What did Gandhiji seek to obtain for the security of peasants of Champaran in 1917?	
	At the Annual Congress Summit, held in Lucknow in December 1916, Gandhiji was approached by a peasant from Champaran in Bihar who told him about the harsh treatment of peasants by British indigo planters. In 1917, he spent most of his time in Champaran seeking to obtain for the peasants security of tenure as well as the freedom to cultivate the crops of their choice	
3	Explain Gandhiji's reactionary activities against the Rowlatt Act	
Ans	During the Great War of 1914-1918, British had instituted censorship of the press and permitted detention without trial, Government introduced the Rowlatt Act in 1919. Gandhiji organised the countrywide call against Rowlatt Act. This movement had an immense response all over India. In April 1919, Jallianwala Bagh Massacre took place where four hundred people were killed. It was the Rowlatt Satyagraha that made Gandhiji a True national leader and made the British realise that their power would not last long and they have to devolve some power to the Indians.	
4	What was the reaction of different groups to the call for non-cooperation by Gandhiji? Why did he later called it off?	
Ans	Gandhiji planned that by combining NonCooperation with Khilafat, India's two major religious groups Hindus and Muslims could collectively bring an end to colonial rule. During these movements, students abandoned schools and colleges run by the Government, lawyers refused to attend court. The working class went at strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was equally discontent. Hilly tribes in Northern Andhara violated the forest laws, farmers in Awadh did not pay taxes and peasants in Lumans refused to carry loads to the British officials. Peasants and workers interpreted and acted upon the call to "Non-Cooperation" with colonial rule in ways which were best suited to their interest. In February 1922, a group of peasants attacked and torched a police station in the hamlet of ChauriChaura in the United Provinces (now Uttar Pradesh and Uttrakhand). Several constables perished and this act of violence prompted Gandhiji to call off the movement altogether.	

5	What did Gandhiji do after his release from prison in 1924?	
	Gandhiji was released from prison in February 1924. He chose to devote his attention to the promotion of home-spun cloth (khadi) and abolition of untouchability. This is because Gandhiji was as much a social reformer as he was a politician. He believed that in order to be worthy of freedom, Indians had to get rid of social evils such as child marriage and untouchability. Indians of one faith had to cultivate a genuine tolerance for Indians of another faith, hence his emphasis on Hindu-Muslim harmony.	
6	What did Gandhiji tell the upper castes of a village to do, during his Salt March, if they wanted to get Swaraj?	
Ans	Gandhiji told in one village, Wasana, the upper caste that "If you are out for Swaraj, you must serve untouchables. You won't get Swaraj merely by the repeal of the salt taxes or other taxes. For Swaraj, you must make amends for the wrongs which you did to the untouchables.	
7	Why was Salt March noticed? Mention two reasons.	
	Salt March was notable for three reasons. Salt tax was doubled in 1923 which fell heavily on the poor. It was illegal to prepare salt even from the sea water. So, Gandhi decided to break the salt law and this was the first non-violent civil disobedience movement in India. It was this event that first brought Mahatma Gandhi to world attention. The march was widely covered by the European and American press. Second, many women participated in large numbers and third, it made the British realise that they would not last forever and they have to devolve some powers to the Indians.	
8	Mention any two reasons for the failure of Cripps Mission in India in 1942?	
Ans	In 1942, Sir Stafford Cripps, was sent to India to try and compromise with Gandhiji and the Congress. It did not work out, since Congress insisted that if it was to help the British defend India from the Axis Powers during the Second World War, then the Viceroy had to appoint an Indian as the Defence Minister of the Executive Council. The British Government refused to accept the demand for immediate transfer of effective power to Indians. It would also mean respectability to autocracy and widening of the gulf between British India and princely states and a great set back for the democratic force such as All India State People	
9	Give a brief description of the Second Round Table Conference held in 1931 in London.	
	Second Round Table Conference was held in London in the latter part of 1931. Here, Gandhiji represented the Congress. However, his claim that his party represented all India came under challenge from three parties : (a) From the Muslim League, which claimed to stand for the interests of the Muslim. (b) Minority: From the princes, who claimed that the Congress had no stake in their territories (c) From the brilliant lawyer and thinker B. R. Ambedkar, who argued that Gandhiji and the Congress did not really represent the lowest castes. The Conference was inconclusive and Gandhiji returned and continued his Civil Disobedience Movement.	
10	Assess the role of Mahatma Gandhi in the Indian National Movement from 1930	

	to 1942.	
Ans	<p>From 1930 onwards, Gandhiji focused on the National Movement. Just after the observance of the Independence Day, Gandhiji announced that he would lead a march to violate one of the most autocratic laws in British India. This law established state's monopoly in the production and sale of Salt. On 12 March, 1930 Gandhiji began his "Salt March" from his ashram at Sabarmati towards the ocean. The very impact of the "Salt March" forced upon the British the realisation that their rule would not last forever. The British government convened a series of "Round Table Conferences". The Gandhi-Irwin Pact was done in March, 1931 and the Civil Disobedience Movement was called off. Gandhiji took part in the Second Round Table Conference held in London. The conference was inconclusive. So, Gandhiji came back to India and resumed the Civil Disobedience Movement. The Cripps Mission was failure for the British As they were not ready to appoint Indians in power and Gandhiji decided to start his 3rd major movement against British rule, The "Quit India Movement" in August 1942. It was a genuinely mass movement consisting of people from all section of society.</p>	
11	Describe how Gandhiji knitted NonCooperation Movement as a popular movement.	
	<p>Gandhi hoped to bring the two major communities together. Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was furious with discontentment. Hilly tribes in Northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials. The protest movements were sometimes carried out in defiance of the law. Peasants, workers and others interpreted and acted upon the call to "NonCooperation" with colonial rule in ways that best suited their interests, rather than confirm to the dictates laid down from above. In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri-Chaura, in the United Provinces. Several constables perished in the conflagration. This act of violence prompted Gandhiji to call off the movement altogether. As a consequence of the Non- Cooperation Movement, the British Raj was shaken to its foundations for the first time since the Revolt of 1857.</p>	
11	"The Salt March of 1930 was the first event that brought Mahatma Gandhi to world attention." Explain the significance of this movement for Swaraj.	
Ans	<ol style="list-style-type: none"> 1. Soon after observance of the "Independence Day" (26 January, 1930) Mahatma Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state a monopoly in the manufacture and sale of salt. 2. The state monopoly over salt was deeply unpopular. By making it his target, 	

	<p>Gandhiji hoped to mobilise a wider discontent against British Rule.</p> <ol style="list-style-type: none"> 3. On 12 March, 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean. 4. He reached his destination three weeks later. By making a fistful of salt, he made himself a criminal in the eyes of the law. 5. Meanwhile, parallel salt marches were being conducted in other parts of the country. 6. The progress of Gandhiji's march to the seashore can be traced from the secret reports filed by the police officials deputed to monitor his movements and the speeches he gave at the villages on route, in which he called upon local officials to renounce government employment and join the freedom struggle. Importance of the Salt March was notable for at least three reasons: <ol style="list-style-type: none"> (a) It was this event that first brought Mahatma Gandhi to world attention. The march was widely covered by the European and American press. (b) It was the first nationalist activity in which women participated in large numbers. The socialist activist, Kamaladevi Chattopadhyay, had persuaded Gandhiji not to restrict the protests to men alone. Kamaladevi was herself one of the numerous women who courted arrest by breaking the salt or liquor laws. (c) It was the Salt March which forced upon the British the realisation that their Raj would not last forever, and that they would have to devolve some power to India. <p>Government's Reaction: British Government took strict measures to crush the movements of people. Thousands of nationalists were put behind the bars all over the country. Gandhiji was arrested. So, Salt March left a deep impact on our national struggle for freedom.</p>	
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THEME-15
FRAMING THE CONSTITUTION
THE BEGINNING OF A NEW ERA

SHORT AND VERY SHORT ANSWER QUESTIONS

Ques 1: Who did move the crucial 'Objectives Resolution'?

Ans: The Crucial Resolution was moved by Jawaharlal Nehru.

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

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

Ques 3: Which were the two main dissents of the Indian Constitution?

Ans: i) Its being written primarily in English.

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

Ques 4: When was the Drafting Committee formed? Who was its chairman?

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

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

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

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

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

Ques 7: Why did Mahatma Gandhi think Hindustani should be the National language?

Ans: By the 1950s, the Congress had accepted that Hindustani ought to be the national language. Mahatma Gandhi felt that everyone should speak in a language that common people could easily understand. Hindustani - a blend of Hindi and Urdu - was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions. This multi - cultural language,

Mahatma Gandhi thought would be the ideal language of communication between diverse communities: it could unify Hindus and Muslims, and people of the north and south.

Ques 8: Why is the Indian constitution acceptable to the Indian people even today?

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

b) Even though there was no universal adult Franchise at that time. The constituent assembly consisted of people of all regions and communities making it a miniature India.

c) Eminent people like Maulana Azad and women like Sarojini Naidu played an important part in the constituent assembly as did people of all casts and creeds.

d) Furthermore, the constituent assembly worked in a systematic and open manner.

e) The basic principles were agreed upon, then a draft constitution was prepared for discussion.

f) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

g) Every individual is free to follow. Preach, or profess his/her own religion.

Ques 9: How was the term minority defined by different groups?

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.

Ques 10: What was the 'language controversy, before the Constitution Assembly and how did it seek to resolve the controversy?

Ans: Language Controversy: 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

Ques 11: What was the Objectives Resolution? What were the ideals expressed in the Objectives Resolution?

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

- (a). India was declared as independent sovereign Republic.
- (b). It assured justice, equality, liberty and fraternity to all its citizens.
- (c). It provided adequate safeguards to minorities.
- (d). It referred to the well-being of the backward and depressed classes.
- (e). India would combine the liberal ideas of democracy with socialist idea of economic Justice.
- (f). India would adopt that form of government which would be acceptable to its people. No imposition from the British would be accepted by the Indian people.
- (g). India would be a federation.
- (h). India would work for world peace and human welfare.

HARAPPAN SITES

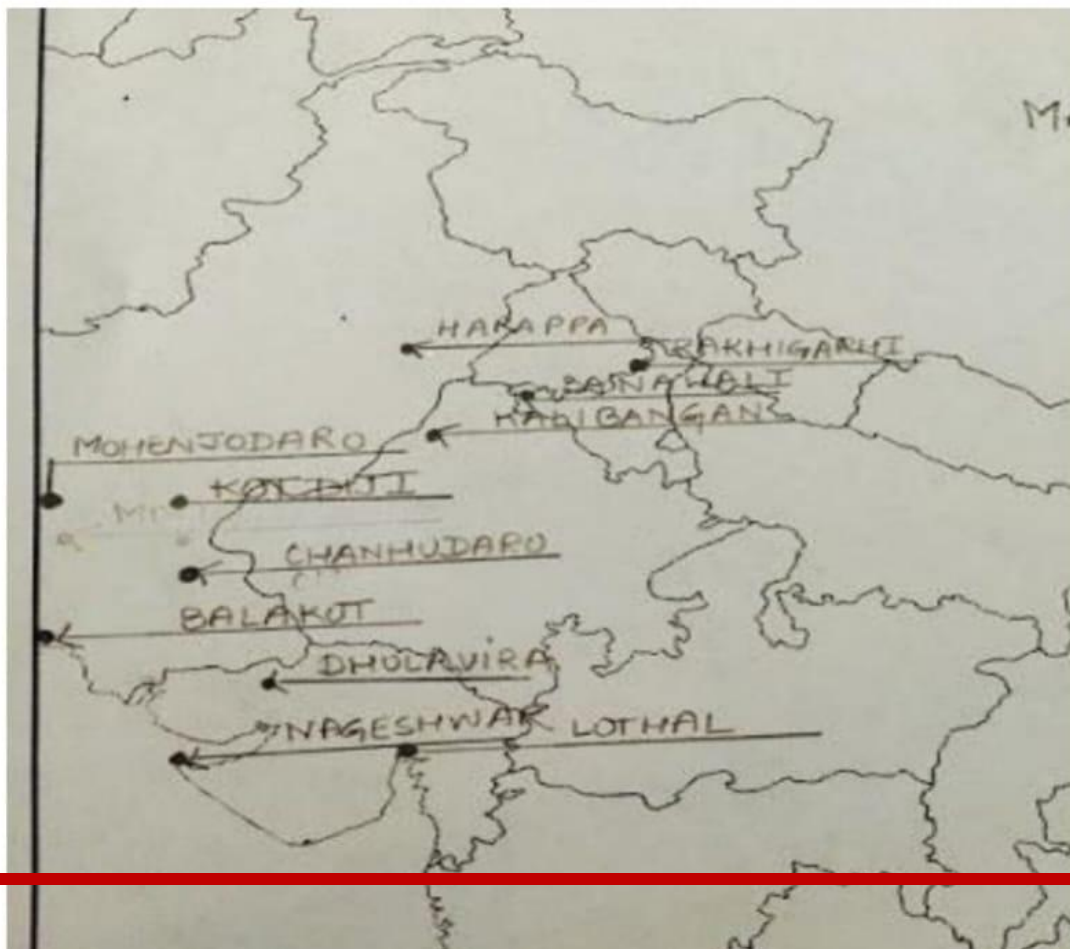
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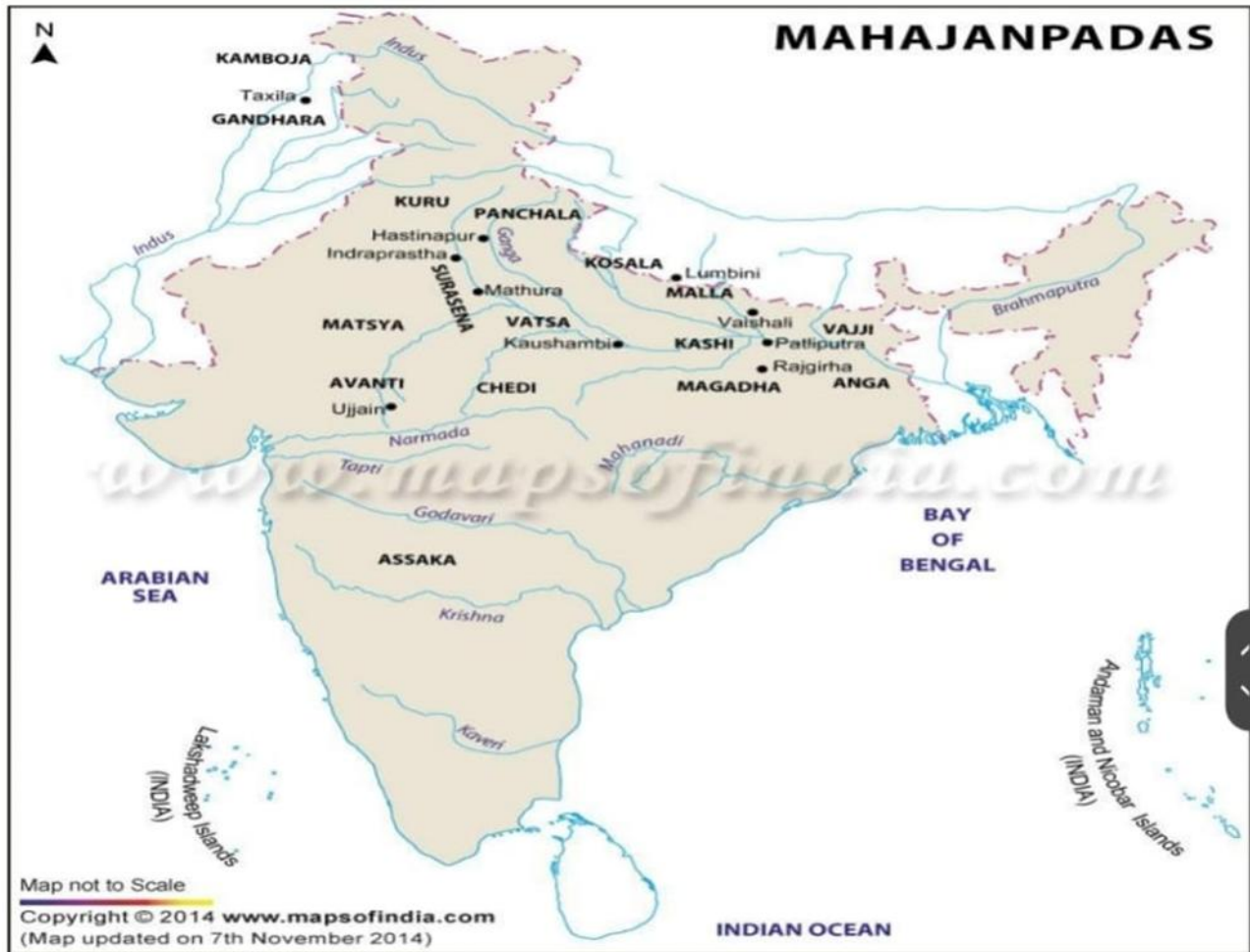
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- KOTDIJI --

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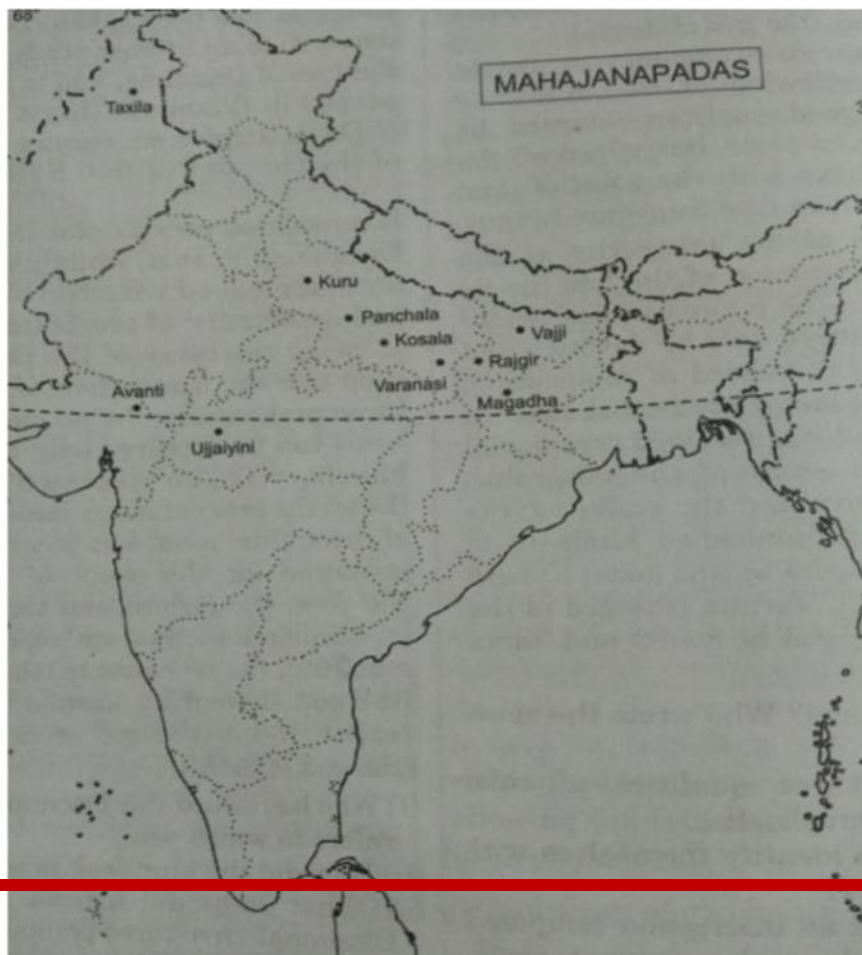
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VIJAYNAGARA EMPIRE

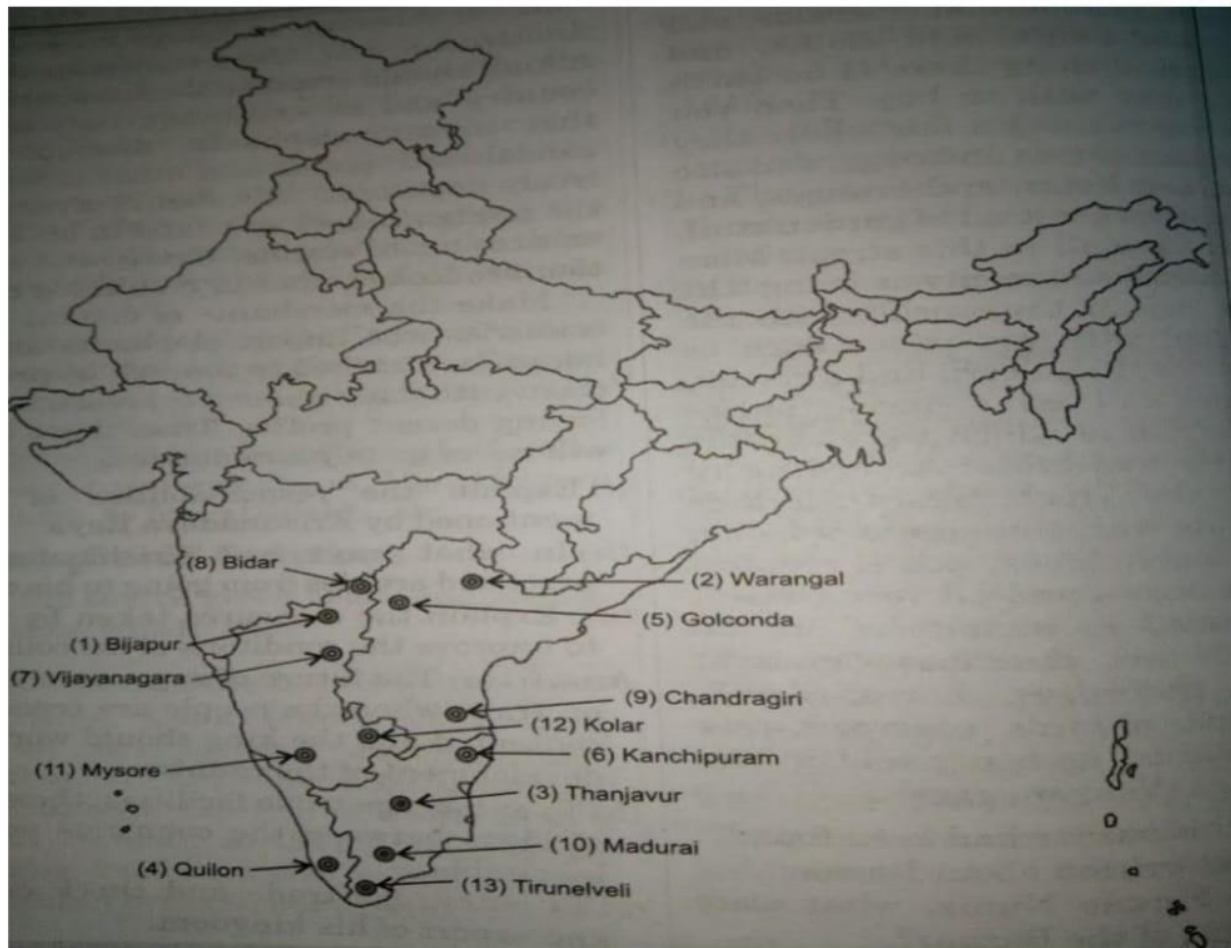
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- VIJAYNAGAR
- CHANDRAGIRI
- KANCHIPURAM
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- THANJAVUR
- KOLAR
- TIRUNELVELI
- QUILON

• STATES OF INDIA

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- KARNATAKA
- KARNATAKA
- ANDHRA PRADESH
- TAMIL NADU
- KARNATAKA
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- TAMIL NADU
- KERALA

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TERRITORIES UNDER BABUR, AKBAR AND AURANGAZEB

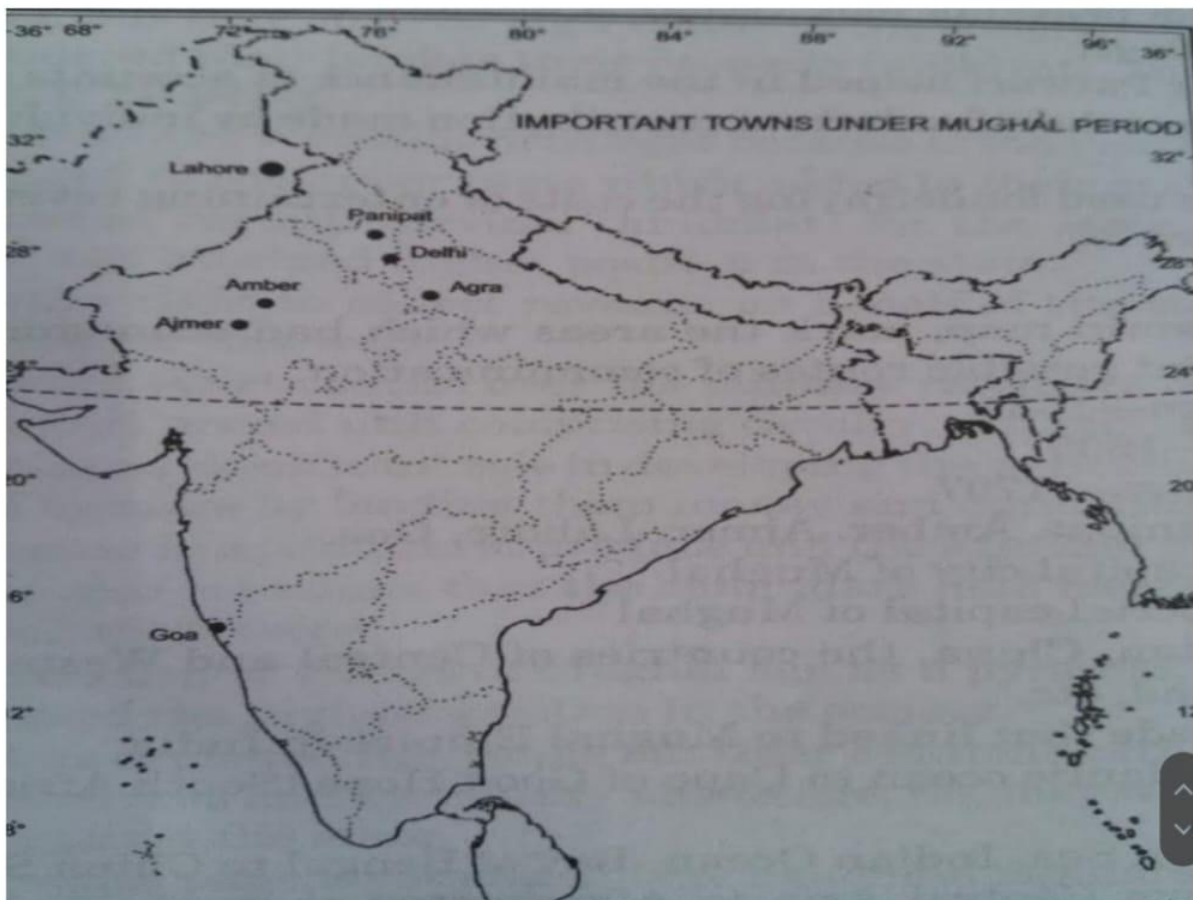
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- AJMER -
- LAHORE -
- GOA -

• STATES /COUNTRY

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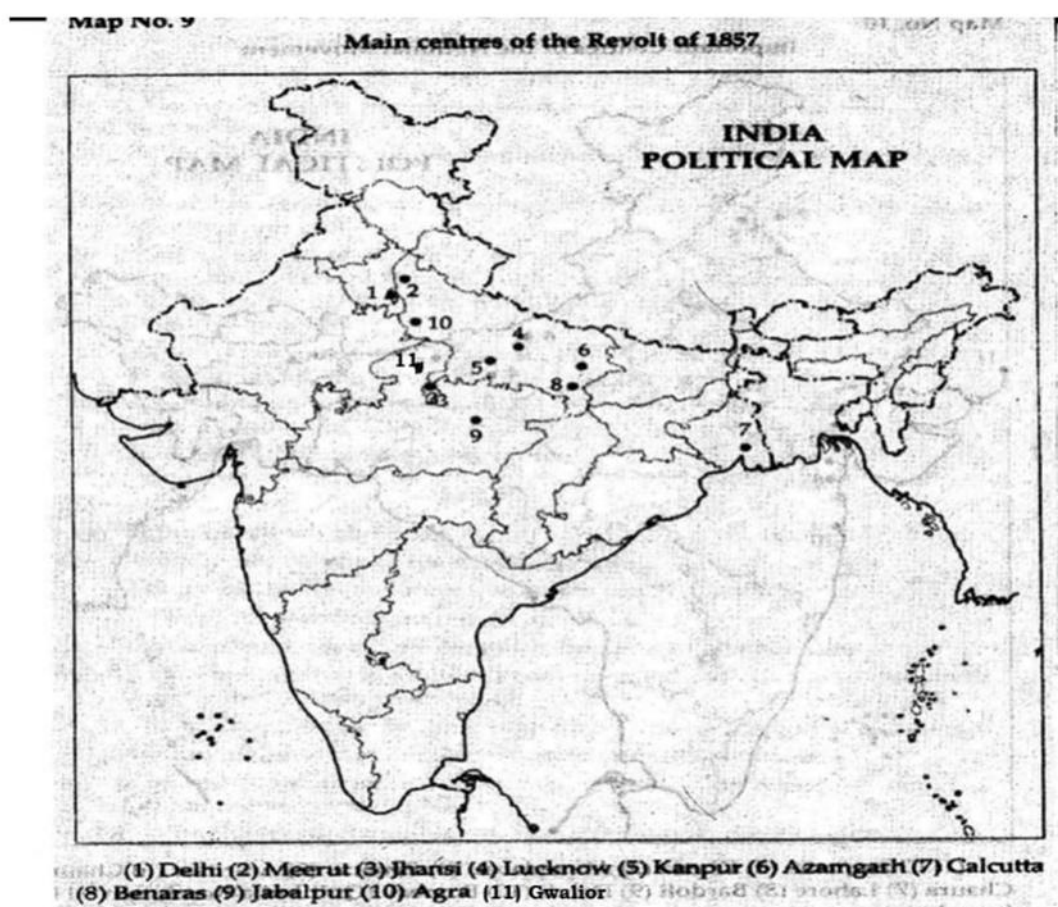
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Main centres of the revolt of 1857

- Delhi
- Meerut
- Jhansi
- Lucknow
- Kanpur
- Azamgarh
- Calcutta
- Benaras
- Gwalior
- Jabalpur
- Agra
- Avadh
- Union territory of India
- Uttar pradesh
- Uttar pradesh
- Uttar pradesh
- Uttar pradesh
- Uttar pradesh
- West bengal
- Uttar pradesh
- Madhya pradesh
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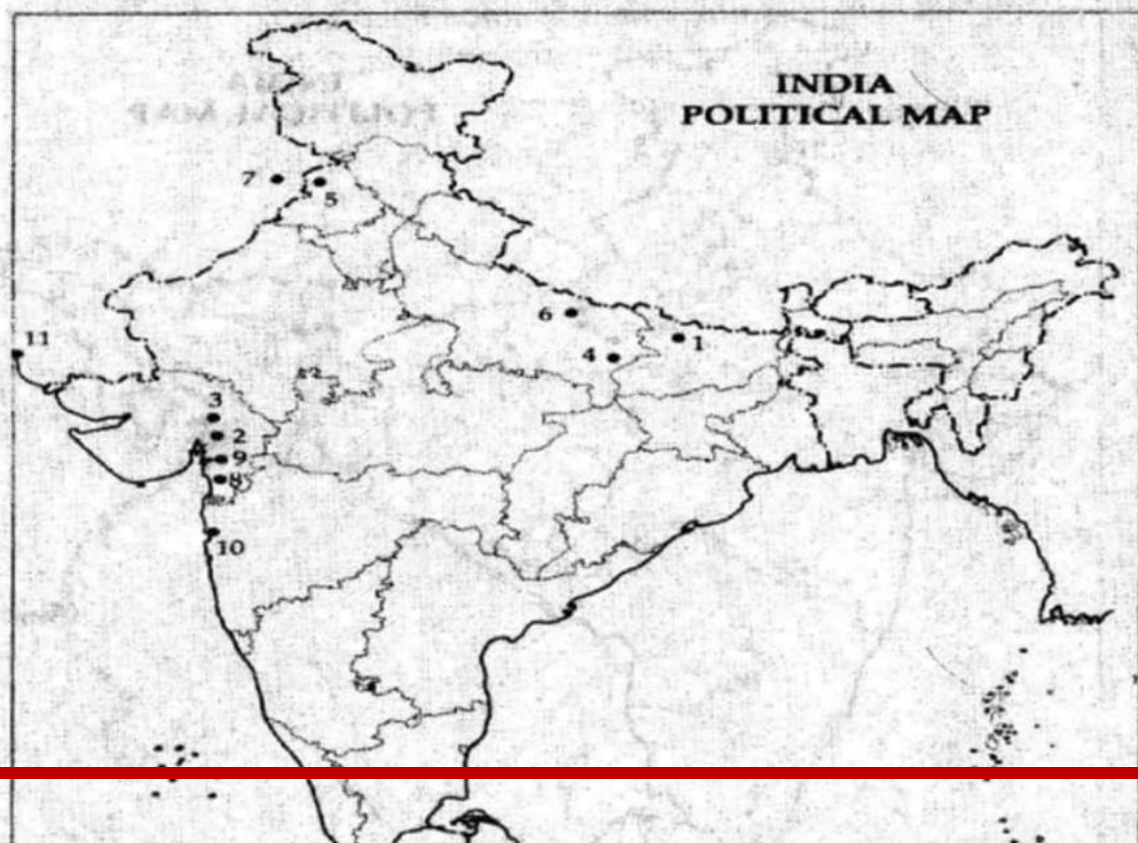


Important centres of the national movement

- Champaran
- Kheda
- Ahmedabad
- Benaras
- Amritsar
- Chauri chaura
- Lahore
- Bardoli
- Dandi
- Bombay
- Karachi
- Bihar
- Gujarat
- Gujarat
- Uttar Pradesh
- Punjab
- Uttar Pradesh
- Pakistan
- Gujarat
- Gujarat
- Maharashtra
- Pakistan

Map No. 10

Important Centres of the National Movement



THE END

