

**KENDRIYA VIDYALAYA SANGATHAN
ERNAKULAM REGION**



तत् त्वं पूषन् अपावृणु
केन्द्रीय विद्यालय संगठन

**SUPPORT MATERIAL
HISTORY
CLASS XII
2022-23**

**SUPPORT MATERIAL
CLASS XII (HISTORY) 2022-23**



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MESSAGE FROM DEPUTY COMMISSIONER

It gives me immense pleasure that KVS Ernakulam Region has the privilege of publishing a study material of History for the students of Class XII of Kendriya Vidyalayas, having the subject as a stream in the region.

This material is being prepared by the combined and dedicated efforts of the well-experienced teachers of the region with the goal of supplementing the learning outcomes and scoring better in the forthcoming Board examination. It is also planned to supplement the NCEERT Text Books

Every concept was created with a simple narration from the perspective of a student. The new curriculum and pattern of questions are generally included in it along with the summary of each chapter. Sample question papers are included for quick reference to achieve a high score in the subject. Students will also get an idea of an investigatory project and research methodology, which would help them to score better for internal assessment as well as to choose the subject as one of the career options for interested learners in the future .

I would like to express my sincere thanks to the principal concerned and all subject experts for their relentless efforts in making this venture a grand success. History is a continuous process of interaction between the past and present that would ensure a better future

With Best Wishes


(R SENTHIL KUMAR)
DEPUTY COMMISSIONER

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HISTORY
CLASS XI-XII (2022-23)
(Code No. 027)

Rationale

Through a focus on a series of critical historical issues and debates (class XI) or on a range of important historical sources (class XII), the students would be introduced to a set of important historical events and processes. A discussion of these themes, it is hoped, would allow students not only to know about these events and processes, but also to discover the excitement of reading history. However, practical way of assessing whether the learning objectives have been actualized or not, can be ensured by the way of having stated outcomes. These outcomes have been enumerated against the learning objectives so that the concerned teachers and their students can adopt different kinds of constructive strategies and competency-based assessment techniques. It is also to be understood that the learning objectives and their outcomes are organically linked and complementary to each other.

Objectives:

- Effort in these senior secondary classes would be to emphasize to students that history is a critical discipline, a process of enquiry, a way of knowing about the past, rather than just a collection of facts. The syllabus would help them to understand the process through which historians write history, by choosing and assembling different types of evidence, and by reading their sources critically. They will appreciate how historians follow the trails that lead to the past, and how historical knowledge develops.
- The syllabus would also enable students store/relate/compare developments in different situations, analyze connections between similar processes located in different time periods, and discover the relationship between different methods of enquiry within history and the allied disciplines.
- The syllabus in class XI is organized around some major themes in the world history. The themes have been selected so as to (i) focus on some important developments in different spheres-political, social, cultural and economic, (ii) study not only the grand narratives of development-urbanization, industrialization and modernization-but also to know about the processes of displacements and marginalization. Through the study of these themes' students will acquire a sense of the wider historical processes as well as an idea of the specific debates around them.

- The treatment of each theme in class XI would include
 - an overview of the theme under discussion
 - a more detailed focus on one region of study
 - an introduction to a critical debate associated with the issue.
- In class XII the focus will shift to a detailed study of some themes in ancient, medieval and modern Indian history although the attempt is to soften the distinction between what is conventionally termed as ancient, medieval and modern. The object would be to study a set of these themes in some detail and depth rather than survey the entire chronological span of Indian history. In this sense the course will be built on the knowledge that the students have acquired in the earlier classes.
- Each theme in class XII will also introduce the students to one type of source for the study of history. Through such a study, students would begin to see what different types of sources can reveal and what they cannot tell. They would come to know how historians analyze these sources, the problems and difficulties of interpreting each type of source, and the way a larger picture of an event, a historical process, or a historical figure, is built by looking at different types of sources.
- Each theme for class XII will be organized around four sub heads:
 - a detailed overview of the events, issues and processes under discussion
 - a summary of the present state of research on the theme
 - an account of how knowledge about the theme has been acquired
 - an excerpt from a primary source related to the theme, explaining how it has been used by historians.
- While the themes in both the classes (XI and XII) are arranged in a broad chronological sequence, there are overlaps between them. This is intended to convey a sense that chronological divides and periodization do not always operate in a neat fashion.
- In the text books each theme would be located in a specific time and place. But these discussions would be situated within a wider context by
- plotting the specific event within time-lines
- discussing the particular event or process in relation to developments in other places and other times.

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	
Themes In Indian History Part-II		25
Theme 5 Through the Eyes of Travellers	15	
Theme 6 Bhakti –Sufi Traditions	15	
Theme 7 An Imperial Capital: Vijayanagar	15	
Theme 8 – Peasants, Zamindars and the State	15	
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

COURSE CONTENT

Class XII: Themes in Indian History		
Themes	NOTE- <i>This is not an exhaustive list. For reflective teaching- learning process, explicit Learning Objectives and Outcomes can be added by teachers during the course-delivery for student's real learning.</i>	
	Learning Objective	Learning Outcomes
<p style="text-align: center;">Part-I</p> <p>BRICKS, BEADS AND BONES The Harappan Civilization: Broad overview: Early urban centers Story of discovery: Harappan civilization Excerpt: Archaeological report on a major site Discussion: How it has been utilized by archaeologists/ historians</p>	<ul style="list-style-type: none"> ● Familiarize the learner with early urban centers as economic and social institution. ● Introduce the ways in which new data can lead to a revision of existing notions of history. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● State and deduce the multi-lateral aspects of Harappan civilization in order to understand the first civilization of the world. ● Develop an ability to use and analyze socio- economic, political aspects of Harappa <ul style="list-style-type: none"> ● Investigate and interpret historical and contemporary sources and viewpoints of ASI and historians on Harappa.
<p>KINGS, FARMERS AND TOWNS:Early States and Economies (c. 600 BCE-600 CE) Broad overview: Political and economic History from the Mauryan to the Gupta period Story of discovery: Inscriptions and the Decipherment of the script. Shifts in the Understanding of political and economic history. Excerpt: Ashokan inscription and Gupta period land grant Discussion: Interpretation of inscriptions by historians.</p>	<ul style="list-style-type: none"> ● Familiarize the learner with major trends in the political and economic history of the subcontinent. ● Introduce inscrip-tional analysis and the ways in which these have shaped the understanding of political and economic processes. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Explain major trends in the 6th century BCE in order to understand the political and economic history of the subcontinent. ● Analyze inscrip-tional evidences and the ways in which these have shaped the understanding of political and economic processes.
<p>KINSHIP, CASTE AND CLASS Early Society Societies (C. 600 BCE-600 CE) Broad overview: Social Histories: Using the</p>	<ul style="list-style-type: none"> ● Familiarize the learners with issues in social history. ● Introduce the 	<p>At the completion of this unit students will be able to</p> <ul style="list-style-type: none"> ● Analyze social norms in order to understand the perspectives of society given in the scriptures of

<p>Mahabharata Issues in social history, including caste, class, kinship and gender Story of discovery: Transmission and publications of the Mahabharata Excerpt: from the Mahabharata, illustrating how it has been used by historians. Discussion: Other sources for reconstructing social history.</p>	<p>strategies of textual analysis and their use in reconstructing social history.</p>	<p>ancient India.</p> <ul style="list-style-type: none"> ● Examine the varied dimensions explored by historians in order to understand dynamic approach of Mahabharata.
<p>THINKERS, BELIEFS AND BUILDINGS Cultural Developments (c. 600 BCE - 600 CE) Broad overview: A History of Buddhism: Sanchi Stupa A brief review of religious histories of Vedic religion, Jainism, Vaishnavism, Shaivism (Puranic Hinduism) b) Focus on Buddhism. Story of discovery: Sanchi stupa. Excerpt: Reproduction of sculptures from Sanchi. Discussion: Ways in which sculpture has been interpreted by historians, other sources for reconstructing the history of Buddhism.</p>	<ul style="list-style-type: none"> ● Discuss the major religious developments in early India. ● Introduce strategies of visual analysis and their use in reconstructing the theories of religion. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Compare the distinct religious facets in order to understand the religious developments in ancient India ● Elucidate the rich religious sculpture and infer the stories hidden in it.
<p>Part-II THROUGH THE EYES OF TRAVELLERS Perceptions of Society (c. tenth to seventeenth century)</p>	<ul style="list-style-type: none"> ● Familiarize the learner with the salient features of social histories described by the travellers. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Identify the accounts of foreign travellers in order to

<p>Broad Overview: outlines of social and cultural life as they appear in traveller's account.</p> <p>Story of their writings: A discussion of where they travelled, what they wrote and for whom they wrote.</p> <p>Excerpts: from Al Biruni, Ibn Battuta, Francois Bernier.</p> <p>Discussion: What these travel accounts can tell us and how they have been interpreted by historians.</p>	<ul style="list-style-type: none"> ● Discuss how traveller's accounts can be used as sources of social history. 	<p>understand the social political and economic life during the tenure of different rulers in the medieval period</p> <ul style="list-style-type: none"> ● Compare and contrast the perspectives of Al Biruni, Ibn Battuta and Bernier towards Indian society.
<p>BHAKTI –SUFİ TRADITIONS: Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries) Broad overview:</p> <ol style="list-style-type: none"> Outline of religious developments during this period saints. Ideas and practices of the Bhakti-Sufi <p>Story of Transmission: How Bhakti-Sufi compositions have been preserved. Excerpt: Extracts from selected Bhakti-Sufi works. Discussion: Ways in which these have been interpreted by historians.</p>	<ul style="list-style-type: none"> ● Familiarize the learner with the religious developments. ● Discuss ways of analyzing devotional literature as sources of history. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Summarize the philosophies of different Bhakti and Sufi saints to understand the religious developments during medieval period. ● Comprehend the religious movement in order to establish unity, peace, harmony and brotherhood in society.
<p>AN IMPERIAL CAPITAL: VIJAYANAGARA (c. fourteenth to sixteenth centuries) Broad Over View: New Architecture: Hampi</p> <ol style="list-style-type: none"> Outline of new buildings 	<ul style="list-style-type: none"> ● Familiarize the learner with the new buildings that were built during the time. Discuss the ways in 	<p>At the completion of this unit students will be able to:</p>

<p>during Vijayanagar period-temples, forts, irrigation facilities.</p> <p>b. Relationship between architecture and the political system</p> <p>Story of Discovery: Account of how Hampi was found.</p> <p>Excerpt: Visuals of buildings at Hampi</p> <p>Discussion: Ways in which historians have analyzed and interpreted these structures.</p>	<p>which architecture can be analyzed to reconstruct history.</p>	<ul style="list-style-type: none"> • Classify the distinctive architectural contributions of the Vijayanagar empire to comprehend the richness of mingled cultures of deccan India • Analyze accounts of foreign traveller's on Vijayanagar in order to interpret political, social and cultural life of the city.
<p>PEASANTS, ZAMINDARS AND THE STATE: Agrarian Society and the Mughal Empire (c. sixteenth-seventeenth centuries)</p> <p>Broad overview: The Ain-i-Akbari</p> <p>a. Structure of agrarian relations in the 16th and 17th centuries.</p> <p>b. Patterns of change over the period.</p> <p>Story of Discovery: Account of the compilation and translation of Ain I Akbari</p> <p>Excerpt: from the Ain-i-Akbari.</p> <p>Discussion: Ways in which historians have used texts to reconstruct history.</p>	<ul style="list-style-type: none"> • Discuss the developments in agrarian relations. • Discuss how to supplement official documents with other sources. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> • Comprehend the facets of agrarian developments in order to understand the relationship between the state and the agriculture during Mughal period. <p>Compare and contrast the agrarian changes occurred during sixteenth and seventeenth centuries.</p>

Part-III		
<p>COLONIALISM AND THE COUNTRYSIDE: Exploring Official Archives</p> <p>Broad overview:</p> <p>Colonialism and Rural Society: Evidence from Official Reports</p> <p>a) Life of zamindars, peasants and artisans in the late 18th century</p> <p>b). Permanent Settlement, Santhals and Paharias</p> <p>Story of official records: An account of why official investigations into rural societies were undertaken and the types of records and reports produced.</p> <p>Excerpts: From Fifth Report</p> <p>Discussion: What the official records tell and do not tell, and how they have been used by historians.</p>	<ul style="list-style-type: none"> ● Discuss how colonialism affected zamindars, peasants and artisans. ● Comprehend the problems and limits of using official sources for understanding the lives of the people 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Compare and contrast the revenue systems introduced by the British in order to understand the economic aspects of colonization in India. ● Analyze the colonial official records & reports in order to understand the divergent interest of British and Indians.
<p>REBELS AND THE RAJ: 1857 Revolt and its Representations-</p> <p>Broad overview:</p> <p>a. The events of 1857-58.</p> <p>b. Vision of Unity</p> <p>c. How these events were recorded and narrated.</p> <p>Focus: Lucknow</p> <p>Excerpts: Pictures of 1857. Extracts from contemporary accounts.</p> <p>Discussion: How the pictures of 1857 shaped British opinion of what had happened.</p>	<ul style="list-style-type: none"> ● Discuss how the events of 1857 are being interpreted. ● Discuss how visual material can be used by historians. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> ● Correlate the planning and coordination of the rebels of 1857 to infer its domains and nature. ● Examine the momentum of the revolt to understand its spread. ● Analyze how revolt created vision of unity amongst Indians. ● Identify and interpret visual images to understand the emotions portrayed by the nationalist and British

<p>MAHATMA GANDHI AND THE NATIONALIST MOVEMENT: Civil Disobedience and Beyond Broad overview:</p> <ol style="list-style-type: none"> The Nationalist Movement 1918 -48. The nature of Gandhian politics and leadership. <p>Focus: Mahatma Gandhi and the three movements and his last days as "finest hours" Excerpts: Reports from English and Indian language newspapers and other contemporary writings. Discussion: How newspapers can be a source of history.</p>	<ul style="list-style-type: none"> Familiarize the learner with significant elements of the Nationalist movement and the nature of Gandhian leadership. Discuss how Gandhi was perceived by different groups. Discuss how historians need to read and interpret newspapers diaries and letters as a historical so 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> Correlate the significant elements of the nationalist movement and the nature of ideas, individuals, and institutions under the Gandhian leadership. Analyze the significant contributions of Gandhiji to understand his mass appeal for nationalism. Analyze the perceptions and contributions of different communities towards the Gandhian movement. Analyze the ways of interpreting historical source such as newspapers, biographies and auto-biographies diaries and letters.
<p>FRAMING THE CONSTITUTION: The Beginning of a New Era Broad overview: The Making of the Constitution an overview:</p> <ol style="list-style-type: none"> Independence and then new nation state. The making of the Constitution <p>Focus: The Constituent Assembly Debates Excerpts: from the debates Discussion: What such debates reveal and how they can be analyzed.</p>	<ul style="list-style-type: none"> Discuss how the founding ideals of the new nation state were debated and formulated. Understand how such debates and discussions can be read by historians. 	<p>At the completion of this unit students will be able to:</p> <ul style="list-style-type: none"> Highlight the role of Constituent Assembly to understand functionalities in framing the constitution of India. Analyze how debates and discussions around important issues in the Constituent Assembly shaped our Constitution.

LIST OF MAPS

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

THEME: 01**BRICKS, BEADS AND BONES**
THE HARAPPAN CIVILISATION**SUMMARY**

The chapter deals with the following areas:-

Beginning of the Harappan culture , subsistence strategies, agricultural strategies and technologies, their town planning, drainage system, burial system, art and craft ,trade and commerce, governance, discovering the Harappan culture by A S I(Archaeological Survey of India),problems of piecing together the past. The various factors led to the end of the Civilization.

Period of Civilization: -

(I) Early Harappa culture - Before 2600 BCE

(II) Mature Harappa culture-2600BCE to 1900 BCE (III) Late Harappa culture- After 1900 BCE Extent of Harappan civilization :-

Northern boundary-Manda Southern Boundary-Daimabad

Eastern boundary- Alamgirpur Western boundary-Sutkagendor

Characteristics of the Harappan Civilization: -

Key concepts

Artefacts: - The objects in terms of utensils weaponries, clothing materials, jewelries, grains etc used by the ancestors (Historical & Cultural)

Linga: A polished stone worshiped as symbol of Shiva.

Citadel: A raised land scape.

Low Town: Several buildings built on platforms

Hoards: Objects kept carefully by people, often inside containers such as pots.

Mohenjo-Daro: - A mount of dead bodies.

Stratigraphy: -Layers arranged highly stratified i.e layers are not exactly horizontal

Social differences: -It had been practiced in the Harappan society which is evident from various burial systems

Multiple Choice Questions

1. Which of these sites of Harappan Civilization belong to Haryana?

- A Kalimantan
- B. Lothal
- C. Banawali
- D. Shortugai

2. Which of these was the cause of the decline of Harappan civilization?

- A. Climatic Change
- B. Floods
- C. Deforestation
- D. All of these

3. Which city of Harappan Civilization literally means "Mound of Deads"?

- A. Mohenjo-Daro
- B. Harappa
- C. Nageswar
- D. Mandi

4. Which animal was unknown for Harappan?

- A. Cow
- B. Sheep
- C. Horse
- D. Bull

5 Which part of Mohenjo-Daro the Great Bath found?

- A. Citadel
- B. Lower town
- C. House
- D. None of the above

6 Which was the first site to be excavated ?

- A. Mohenjo-Daro
- B. Harappa
- C. Lothal
- D. Kalibangan

7. Which among the following sites the ploughed field has been found.?

- A. Balkot
- B Dholavira
- C. Kalibangan
- D Lothal

8. From where did Harappan get Copper?

- A. Rajasthan
- B. Punjab

C. Haryana

D. Gujarat

9. Match the following and select the correct option

LIST -I Sites	LIST -II Importance
1.Harappa	a. Water Reservoir
2.Citadel	b. The first site to be discovered
3.Lower Town	c. Mud brick platforms
4. Dholavira	d. Roads on grid pattern

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

A. 1-c ,2-b, 3-a, 4-d

B. 1-d, 2- a, 3-b, 4-c

C. 1- a, 2-b , 3-c, 4-d

10. Carefully listen the image and identify which material was used for making it?



A. Silver

B. Copper

C. Terracotta

D. Gold

11. The grid pattern was used for the construction of _____

A. Roads

B. Wells

C. Ponds

D. House

12. Which of the following places the traces of canals have been found out?

A. Kalibangan

B. Shortugai

- C. Lothal
- D. Balkot

Answer:

- | | |
|------|-------|
| 1. C | 7. C |
| 2. D | 8. A |
| 3. A | 9. A |
| 4. C | 10.C |
| 5. A | 11.A |
| 6. B | 12 .B |

Write short note on Citadel?

1. It is on the Citadel that we find evidence of structures that were probably used for special public purposes.
2. These include the warehouse— a massive structure of which the lower brick portions remain, while the upper portions, probably of wood, decayed long ago – and the Great Bath.
3. The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.

What do you know about the seals and sealings?

1. Seals and sealings were used to facilitate long-distance communication. Imagine a bag of goods being sent from one place to another.
2. Its mouth was tied with rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression.
3. If the bag reached with its sealing intact, it meant that it had not been tampered with.
4. The sealing also conveyed the identity of the sender.

Write about the script used by the Harappans

1. Harappan seals usually have a line of writing, probably containing the name and title of the owner.
2. Scholars have also suggested that the motif conveyed a meaning to those who could not read.
3. Most inscriptions are short, the longest containing about 26 signs.
4. Although the script remains undeciphered to date, it was evidently not alphabetical stands for a vowel as it has just too many signs –somewhere between 375 and 400.
5. The script was written from right to left.
6. Some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space
7. Variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewelry, bone rods, even an ancient signboard

Write about the weight system used by the Harappans

1. Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings.
2. Lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the Higher denominations followed the decimal system.
3. The smaller weights were probably used for weighing jewellery and beads. Metal scale-pans have also been found.

Mention the causes of the end of the civilization

1. Climatic change, deforestation, excessive floods, the shifting and/or drying up of rivers, to overuse of the landscape.
2. Some of these “causes” may hold for certain settlements, but they do not explain the collapse of the entire civilization.
3. It appears that a strong unifying element, perhaps the Harappan state, came to an end.
4. This is evidenced by the disappearance of seals, the script, distinctive beads and pottery

Mention the domestic architecture of Harappans.

1. The Lower Town at Mohenjo-Daro provides examples of residential buildings. Many were centered on a courtyard, with rooms on all sides.
2. The courtyard was probably the center of activities such as cooking and weaving, particularly during hot and dry weather view of the interior or the courtyard.
4. Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains.
5. Some houses have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.

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

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

Two methods of procuring materials for craft production:-

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

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

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

1. The script of that age has hitherto not been deciphered.

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

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

Ans.

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

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

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

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

Ans.

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

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

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

Q. 5) "Burials is a better source to trace social differences prevalent in the Harappan civilization".

Discuss.

Ans. 1. Studying burials is a strategy to find out social differences.

2. At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made - in some instances; the hollowed-out spaces were lined with bricks.

3. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewelry has been found in burials of both men and women.

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

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

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

Ans.

- ☒ Some archaeologists are of the opinion that Harappan society had no rulers and that everybody enjoyed equal status. Others feel there was no single ruler but several.
- ☒ There are indications of extraordinary uniformity of Harappan artefacts as evident in pottery seals weights and bricks.
- ☒ Notably bricks though obviously not produced in any single centre, were of a uniform ratio throughout the region, from Jammu to Gujarat.
- ☒ Under the guidance and supervision of the rulers plans and layouts of the city were prepared. Big buildings palaces forts, tanks wells, canals, granaries were constructed.
- ☒ Roads, lanes and drains were also constructed and cleanliness was maintained under the over all supervision of the ruler.
- ☒ The ruler might have taken interest in economy of the state or city states. He used to inspire the farmer to increase agricultural production.
- ☒ He used to motivate the craftsmen to promote different handicrafts. Internal as well as external trade was promoted by the ruler.
- ☒ He used to issue common acceptable coins or seals, weights and measurements.
- ☒ During the natural calamity such as flood earthquake, epidemic etc. the ruler used to provide grains and other eatables to the affected people.
- ☒ He used to play active role to defend cities or state from foreign attack.

Q. 8 How can you say that the Harappan culture was an urban one.

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

- The cities were well planned and thickly populated.
- The roads were straight and wide.
- The houses were made of burnt bricks and contained more than one storey.
- Every house had a well and a bathroom.
- The drainage system was excellent with house drains emptying into street drains.
- The citadel of Harappa had public buildings
- Lothal was a dockyard and important trading centre.
- After the decline of the Harappan culture, town planning was forgotten and there was absence of city life for about thousands of years.

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

Ans. Agriculture was the chief occupation of the Harappans. The prevalence of agriculture is indicated by finds of grains. But it is more difficult to reconstruct actual agricultural practices. Archaeologists have found evidence of a ploughed field at Kalibangan. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolate from this that

oxen were used for ploughing. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira may have been used to store water for agriculture.

Q.10) Discuss how archaeologist reconstruct the past.(Piecing together)

Ans.

1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc.
2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.
3. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use.
4. An understanding of the function of an artefact is often shaped by its resemblance with present-day things - beads, querns, stone blades and pots are obvious examples.
5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found
6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.
7. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship.
8. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.
9. Remains of crops, saddle querns or pit are studied to identify food.
10. Archaeologists observe the different layers of site and try to find out different things which give picture of socio-economic conditions, religions and cultural life of the past people.

Q.11. Passage based question: -

FROM JOHN MARSHALL, Mohenjo-Daro and the Indus Civilization, 1931.

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

Much later, in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote: The Rigveda mentions pur, meaning rampart, fort or stronghold. Indra, the Aryan wargod is

called Puram Dara, the fort-destroyer. Where are - or were - these citadels? It has in the past been supposed that they were mythical ... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications ... What destroyed this firmly settled civilization? Climatic, economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.

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

In the 1960s, the evidence of a massacre in Mohenjodaro was questioned by an archaeologist named George Dales. He demonstrated that the skeletons found at the site did not belong to the same period: Whereas a couple of them definitely seem to indicate a slaughter,....the bulk of the bones were found in contexts suggesting burials of the sloppiest and most irreverent nature. There is no destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armour and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence.

FROM G.F. DALES, "The Mythical Massacre at Mohenjo-Daro", Expedition, 1964.

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

1.Name the archeologist who presented this source.

Ans- John Marshal

2 . Which argument of the destruction of Harappa civilization, this excerpt indicates?

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

3. Who co-relate this evidence with Rigveda? Why ?

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

4. Who and how propounded the theory opposite to this ?

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

THEME - 2

Kings, Farmers and Towns Early states and economics (C 600 BCE - 600 CE)

SUMMARY

The chapter deals with the earliest stage-the sixteen Mahajanapadas, the rise of Magadha as the first among 16, political, economic, social and commercial aspects of the period between 600 BCE-600 CE. Historians attempted to understand these developments by drawing on a range of sources –inscriptions, texts, coins and visual materials. The chapter further reveals the significance and limitations in studying inscriptions. Scholars focused to the context of political history, investigating whether there were connection between political and social development.

Key concepts

Epigraphy: -Study of inscription any hard substances such as rock, copper plates, wood etc.

Janapada: - The land where a jana (people, clan or tribe) sets its foot or settles. It is a word used in both Prakrit and Sanskrit.

Oligarchy: -Power shared by a few.

Chief and Chiefdoms: - A chief is a powerful man whose position may or may not be hereditary. Generally there are no regular armies and officials in chiefdoms.

Dhamma: - Buddhist religious principles.

Prashasti: -Introductory part of the inscriptions glorifying the achievements of the king. Eg. Allahabad Pillar Inscription.

Gahapati: -Owner, master or a head of the household who exercised the control over the members of the house, clan or resources.

Agrahara: - A land granted to a Brahmana who was exempted from paying taxes and given the right to collect taxes from the local people.

Periplus: - A Greek word meaning sailing around.

Erythraean: -The Greek term given for Red Sea.

Numismatics: - Study of coins.

Brahmi Script: -Mother script of all modern Indian languages.

Kharosthi: -Script used in North West part of India around 2300 years before.

Decipher: -Reading and understanding the meaning of inscription.

OBJECTIVE TYPE QUESTIONS [MCQ]

1. What is Megaliths ?

- A. Large stone
- B. Small stone
- C. Large metal
- D. Small metal

2 . Why 6th Century BC is a turning point in the history of India?

- A. Emergence of Buddhism and Jainism
- B. Emergence of Mahajanapadas

- C. Growing Use of iron
- D. All the above

3. Who has developed the Dharma Shastras and Dharma sutras ?

- A. Brahmins
- B. Kshatriyas
- C. Vaishyas
- D. Shudras

4. Arthasathra is an internal literary source of which dynasty ?

- A. Guptas
- B. Maurya
- C. Kushan
- D. Tuluva

5. Which among the following was the most powerful Janapada in ancient society

- A. Anga
- B. Vanga
- C. Kosala
- D. Magadha

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

- A) Most Mahajan padas were ruled by kings
- R) Each Mahajan pada had a capital city.
- A. Both (A) and (R) are correct and (R) is the correct explanation of (A)
- B. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- C. (A) is correct, but (R) is not correct
- D. (R) is correct, but (A) is not correct

7. Who was Gahapati in ancient society?

- A. Head of the community
- B. Head of the Jati
- C. Head of the Household
- D. Head of the Panchayat

8. Which of these rulers followed endogamy?

- A. Satavahanas
- B. Pandavas
- C. Mauryas
- D. None of these

9. Which of these is the most important Dharmashastra?

- A. Manusmriti
- B. (b) Mahabharata
- C. (c) Rigveda
- D. (d) None of these

10. Who was the founder of Mauryan Empire

- A. Bimbi Sara
- B. Kanishka
- C. Ashoka
- D. Chandragupta Maurya.

11. Epigraphy is the study of _____ -

- A. Coins
- B. Inscriptions
- C. Stones
- D. None of the above

12. The main reason for the emergence of Magadha a powerful empire was _____

- A. Magadha as capital
- B. Elephant resource for the armed force
- C. Gangetic River and iron resource
- D. All the above

Short and long answers

1. What are megaliths?

Ans) a- Megaliths were elaborate stone structures in central and south India in first millennium BCE.

b- These were kept on the burials. Dead were buried with a wide range of iron tools and weapons.

2. Why six century BCE often considered as a major turning point in Indian history?

Ans) a - It is an era associated with early states and cities, growing use of iron, the development of coin.

b - It also witnessed the growth of diverse system of thoughts including Buddhism and Jainism.

3. Define Dhamma Mahamatta?

Ans) a- Special officers appointed by Ashoka.

b- Appointed to spread the message of Dhamma.

4. Write any two sources of Mauryan history?

Ans) a- Arthashastra of Kautilya.

b- Ashoka's inscriptions.

5. Who were Kushanas?

- Ans) a- Kushanas were a clan of nomadic people living in China.
 b- Kushanas ruled over a vast kingdom extending from Central Asia to North-West India.
 c- First to issue gold coins in India.

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

- Ans) a- Language- Prakrit, Aramaic and Greek.
 b- Script- Prakrit in Brahmi, Greek , Aramaic and Kharosthi.

7. Who was a Gahapati?

- Ans) 1. Gahapati was the owner, master or head of a household.
 2. He was the owner of the resources- land, animals and other things that belonged to the household.

8. Discuss factors responsible for the rise of Magadha –

- Powerful rulers- Bimbisara and Ajatasattu
- Availability of iron.
- Fertile soil
- Availability of elephants in forest.
- Strong capital - Rajgir and Pataliputra

9. Describe five features of Mahajanapadas?

- Maximum Mahajanapadas ruled by kings but some ruled by Ganas or Sanghas.
- Each had its own capital often fortified.
- Permanent army recruited from the peasantry regular bureaucracies.
- Dharmasutras laid down norms for kings and other people. ☐ Function of king to collect taxes and tributes from people.

10. Explain main features of Ashoka's Dhamma?

- Respect to elders, love for young and kindness to servants.
- Religious tolerance to other religions.
- Liberal policies towards Brahmanas, Shramanas.
- Appointment of Dhamma Mahamattas.

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

- For increase of agricultural production use of plough with iron tipped ploughshare.
- Introduction of transplantation of crop (paddy).
- Irrigation by wells, ponds and canals.
- Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.
- Land lords and heads of village were more powerful and had control over farmers.
- Land grants by kings to extend agriculture to new areas.

12. How do inscription help in reconstruction of history?

- Knowledge about the rulers and their achievements.
- Scripts and language of that time.
- Land grant and economic condition
- Extent of the empire.
- Social and religious condition of kingdom

13. Mention the important features of Magadha Empire.

- 1. Magadha (in present-day Bihar) became the most powerful *mahajanapada*.
- 2. Magadha was a region where agriculture was especially productive.
- 3. Iron mines were accessible and provided resources for tools and weapons.
- 4. Elephants, an important component of the army, were found in forests in the region.
- 5. The Ganga and its tributaries provided a means of cheap and convenient communication.

14. What are the sources to know out about the Mauryas ?

Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.

1. Literaray Sources:-10 Kautilya's Arthasastra, Megasthnes' Indica, Buddhist, Jaina Puranic literature and Sanskrit literary works.
2. Archaeological finds:- Inscriptions of Ashoka on rocks and pillars.

15. Describe the life of the Urban populations

- 1. The ruling elites lived in fortified cities.
- 2. It is difficult to conduct extensive excavations at most sites because people live in these areas even today a wide range of artefacts have been recovered from them.
- 3. These include fine pottery bowls and dishes, with a glossy finish, known as Northern Black Polished Ware, probably used by rich people, and ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver, copper, bronze, ivory, glass, shell and terracotta.
- 4. We find inscriptions in a number of cities. These mention the name of the donor, her occupation as well.
- 5. They tell us about people who lived in towns: washing folk, weavers, scribes, carpenters, potters, goldsmiths, and blacksmiths.

16. How are Inscriptions Deciphered?

- **Deciphering Brahmi**

- 1. Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions.
- 2. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit.

- 3. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838.

17. Illustrate some historical evidence from inscriptions

- 1. To find out how epigraphists and historians work, we look at two Asokan inscriptions more closely.
- 2. The name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – *devanampiya*, often translated as “beloved of the gods” and *piyadassi*, or “pleasant to behold”
- 3. Historians have to constantly assess statements made in inscriptions to judge whether they are true, exaggerations.
- 4. Asokan inscription which has often been interpreted as reflecting the anguish of the ruler, as well as marking a change in his attitude towards warfare.
- Q. How numismatics or studies of coins help historians to reconstruct the past?[4]

Evidence shows that the punch marked coins in copper and silver were issued during 6th C BCE. These have been discovered from various sites. Attempts were made to identify the symbols on punch marked coins with specific ruling dynasties like Mauryas. The first coins bearing the names of the kings were issued by the Indo-Greeks. The first gold coin was introduced by Kushanas. They are virtually identical with the coins of Roman and Iranians. These were mainly used for a commercial network. Coins were also used by Tribal republics like Yaudeyas of Punjab and Haryana

Q 18 .Why is the sixth century BCE regarded as a major turning point in early Indian history?

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

It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism.

Early Buddhist and Jaina texts (see also Chapter 4) mention sixteen states known as *Mahajan padas*. Some names of states such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.

Clearly, these were the most important *Mahajan padas*.

While most *mahajanapadas* were ruled by kings, some, known as *ganas* or *sanghas*, were oligarchies (p. 30), where power was shared by a number of men, often collectively called *rajas*. Both Mahavira and the Buddha (Chapter 4) belonged to such

Groups. In some instances, as in the case of the Vajji *sangha*, the *rajas* probably controlled resources such as land collectively. Each *mahajanapada* had a capital city, which was often fortified.

Maintaining these fortified cities as well as providing fort, armies and bureaucracies required resources.

From sixth century BCE onwards, Brahmanas began composing the Dharmasutras.

These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas (see also Chapter 3).

Some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia.

19. Main features of Mauryan administration?

- Central administration- King had control over legislative, executive, judiciary, army and finance.
- Provincial administration- The Empire was divided in to many provinces.
- Local Government- There was a committee of 30 members to maintain rules and regulations in Pataliputra.
- King used to run the administration with the help of high officials. ☐ Five major political centres in the empire .
- Law and order system setup.
- Organised army- a committee with six subcommittee for coordinating military activity.
- To spread Dhamma , appointment of Dhamma Mahamattra.
- Officers were oppointed to manage the land revenue, irrigation and roads
- Institution of spies was very strong and working effectively.

20. Discuss the status of Divine Kings

- 1. One means of claiming high status was to identify with a variety of deities.
- 2. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.
- 3. The statues of Kushana rulers have been found installed in a shrine at Mat near Mathura
- 4. Similar statues have been found in a shrine in Afghanistan as well. Some historians feel this indicates that the Kushanas considered themselves godlike.
- 5. Rulers adopted the title *devaputra*, or “son of god”, possibly inspired by Chinese rulers who called themselves sons of heaven.
- 6. Many states were depended on *samantas*, men who maintained themselves through local resources including control over land.
- 7. They offered homage and provided military support to rulers. Powerful *samantas* could become kings: conversely, weak rulers might find themselves being reduced to positions of subordination

21. Source based questions: -**Read the following passage and answer the questions given below:****What the king's officials did?**

Here is an excerpt from the account of Megasthenes:

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

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

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

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

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

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

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

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

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

Q3. What did Ashoka do to hold his empire together?

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

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

Additional information.

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

- Rigveda was composed along the Indus and its tributaries.
- Agricultural Settlements emerged in several parts of the subcontinent.
- New mode of disposal of the dead like making Megaliths.
- By C 600 BCE growth of new cities and kingdoms.
- 600 BCE major turning point in early Indian history.
- Growth of 16 Mahajanapadas. Many were ruled by kings.

- Some known as ganas or sanghas were oligarchies
- Between the 600 BCE and 400 BCE Magadha became the most powerful Mahajanapada.
- Emergence of Mauryan Empire Chandragupta Maurya (C 321 BCE) founder of the empire extended control upto Afghanistan and Baluchistan.
- His grandson Ashoka, the most famous ruler conquered Kalinga.
- Variety of sources to reconstruct the history of the Mauryan Empire - archaeological finds especially sculpture, Ashoka's Inscriptions, Literary sources like Indica account.

THEME 3

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

SUMMARY

Many rules and different practices were followed by the people during this period. Very often families were part of larger networks of people. Manusmriti is considered the most important Dharma Sutra and Dharmashastra. It was compiled between 200 BCE and 200 CE. This laid down rules for 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 Dharma sastras and Dharma sutras, only Kshatriyas could become kings. The original version of Mahabharata is in Sanskrit. It contains vivid descriptions of battles, forests, palaces and settlements.

Key Concepts

Patriliney: - Tracing descent from father to son, grand son and so on

Matriliney: - Tracing descent from mother.

Endogamy: - Marriage within a unit-kin, group, caste or a group living in the same locality.

Exogamy: - Marriage outside the unit.

Polygamy: - A man has several wives.

Polyandry: - A woman has several husbands.

Jatis: - Share a common occupation.

Finding out about families

1. 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
2. These compositions circulated orally. Then, from the fifth century BCE, Brahmanas took over the story and began to commit it to writing.
3. Another phase in the composition of the text between c. 200 BCE and 200 CE.
4. This was the period when the worship of Vishnu was growing in importance.
5. The text which initially perhaps had less than 10,000 verses grew to comprise about 100,000 verses. This composition is traditionally attributed to a sage named Vyasa.

OBJECTIVE TYPE QUESTIONS[MCQ]

1. The critical edition of Mahabharata was prepared by:

- | | |
|-------------------|----------------|
| a. Ved Vyasa | b. Ganesh |
| c. V S Sukthankar | d. Yudhisthara |

2. Which of the given statement is correct?

- i. Mahabharata is a story of kinship relation.
 - ii. It describes feud over land and power between two groups of cousins.
- a. I only
 - b. ii only
 - c. both
 - d. none of them

3. The term used when decent is traced through the mother is called _____

- a. Patriliney
- b. Matriliney
- c. Endogamy
- d. Polyandry

4 .Who was a god of valour, warfare and rain?

- a. Agni
- b. Varun
- c. Indra
- d. Soma

- 5**
- i. Polyandry is the practice of a woman having several husbands.
 - ii. Monogamy is the practice of a man having several wives.

Which statement above is correct?

- a. (i)
- b. both
- c. (ii)
- d. Both

6. Which statement is correct?

- i. Each gotra was named after a Vedic seer.
 - ii Women were expected to give up their father's gotra and adopt husband on marriage.
- c. (i)
 - d. both
 - c. (ii)
 - d. Both

7. The given image is a silver coin depicting one ruler. Identify from the option given



- a. Gupta ruler
- b. Mauryan ruler
- c. Satavahana ruler
- d. Shaka ruler

8. Match the following

A	B
A . Brahmin	1. Trade/Agriculture
B . Khatriya	2. Spiritual affairs/Education
C. Vaishya	3 . Warfare/Ruling class
D. Shudra	4. Serving superiors

- a. A -3 , B -2, C-1, D-4
- b. A -2, B- 3, C-1, D-4
- c. A -4, B-3, C-2, D-1
- d. A – 1, B-2, C,3, D-4

9. Which one of the following was not included in varna system?

- a. Vaishya
- b. Shudras
- c. Nishad
- d. Kshatriyas

10. Who were the Chandals?

- a. Brahmans
- b. Vaishyas
- c. Kshatriyas
- d. Untouchables

11. Which source depicts that the paternal estate was to be divided equally amongst sons after the death of parents?

- a. Dharmashastras
- b. Dharmasutras
- c. Manusmriti
- d. Upanishads

12. The system of marrying the outside of kin was called _____

- a. Monogamy
- b. Exogamy
- c. Polygyny
- d. Endogamy

Answers:

- 1- C 7-D
- 2- C 8-B
- 3- B 9-C
- 4- C 10-D
- 5- A 11-C
- 6- D 12-B

2 Short answers

Q1. What do you mean by the term epic?

Ans. Epic means a larger poetic text which narrates the life and achievements of the heroes or the past of a nation.

Q2. Give Two Importance of Manusmriti?

Ans. (i) It gives vital information about law and social practices.
(ii) It influences the Hindu way of life even today.

Q3. Why the war Mahabharata was fought? What was its result?

Ans. The war of Mahabharata was fought to acquire land and authority. The war was won by the Pandavas.

Q4. What do you mean by term kula and Jati?

Ans. Sanskrit texts use the term kula to designate families and jati for the larger network of kinfolk .

Long Answers

Q5. What did B.B.Lal note about the houses in the second phase of Mahabharata? period. Explain?

Ans. B.B.lal has given a description about the houses in the second phase. He noted that within the limited area excavated, no definite plans of houses were obtained, but walls of mud and mud bricks were duly encountered. The discovery of mud plaster with prominent reed marks suggested that some of the houses had reed walls plastered over with mud.

Q6. 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) The Purusha sukta says that four varnas emerged from the Purusha sukta .

(ii) These varnas were Brahmanas, Kshatriya, Vaishya, Shudras.

(iii) The Brahmanas enjoyed the supreme position in the society.

(iv) The Kshatriyas were warriors, they ran the administration.

(v) The Vaishya were engaged in trade. The Shudras were destined to serve the three Varnas.

(vi) Only the birth was the basis of status and respect in the society.

The Buddhism did not accept this concept. They believe that the inequality in the society was artificial and temporary. They rejected birth as the basis of social prestige.

Q7. Explain the relationship between the Varna system and the occupation according to Brahmanical texts. How did the Brahmanas reinforce these?

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

(i) Brahmanas- study and teach the vedas, perform sacrifices.

(ii) Kshatriyas -study the vedas , get sacrifice performed and engage in warfare , protect

people and administer justice.

(III) Vaishyas-study the vedas,get sacrifices performed and engaged in agriculture and trade.

(IV) Shudras-assigned only one occupation-that of serving the three higher varnas. The Bramanas enforced these by:

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

How did the women get their gotra?

1. One Brahmanical practice to classify people was in terms of *gotras*.
2. Each *gotra* was named after a Vedic seer, and all those who belonged to the same *gotra* were regarded as his descendants.
3. Two rules about *gotra* were particularly important: women were expected to give up their father's *gotra* and adopt that of their husband on marriage and members of the same *gotra* could not marry.
4. Satavahana rulers had names derived from *gotras* such as Gotama and Vasistha
5. They evidently retained these names instead of adopting names derived from their husband's *gotra* name as they were required to do according to the Brahmanical rules.

8. Explain the rules of Rules of marriage followed in ancient society

1. Sons were important for the continuity of the patrilineage daughters were viewed rather differently within this framework.
2. At the same time, marrying them into families outside the kin was considered desirable.
3. This system, called exogamy (literally, marrying outside), meant that the lives of young girls and women belonging to families that claimed high status were often carefully regulated to ensure that they were married at the "right" time and to the "right" person.
4. The belief that *kanyadana* or the gift of a daughter in marriage was an important religious duty of the father.
5. The Brahmanas laid down codes of social behaviour in great detail.
6. These were meant to be followed by Brahmanas known as the Dharmasutras and Dharmashastras.
7. The most important of such works, the *Manusmriti*,
6. The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first were considered as "good" while the remaining were condemned.

Q.9. What were the occupational structure given in the Dharmasutras and Dharmashastras?

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

“higher” *varnas*.

6.The Brahmanas evolved two or three strategies for enforcing these norms. One was to assert that the *varna* order was of divine origin.

7.Second, they advised kings to ensure that these norms were followed within their kingdoms.

8.Third, they attempted to persuade people that their status was determined by birth.

Q.10.What were the duties of the chandalas?

1.The brahmanas developed a sharper social divide by classifying certain social categories as “untouchable”

2. Those who considered themselves pure avoided taking food from those they designated as “untouchable”.

3.In sharp contrast to the purity aspect, some activities were regarded as particularly “polluting”.

4.These included handling corpses and dead animals. Those who performed such tasks, designated as *chandalas*, were placed at the very bottom of the hierarchy.

5.Their touch and, in some cases, even seeing them was regarded as “polluting” by those who claimed to be at the top of the social order.

6. *Manusmriti* laid down the “duties” of the *chandalas*. They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.

7. They could not walk about in villages and cities at night.

8.They had to dispose of the bodies of those who had no relatives and serve as executioners.

Q.11Mahabharata is a dynamic text. Explain

The *Mahabharata*, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements. It also deals with political, social ,religious, cultural and moral values suitable forever

1.The version of the *Mahabharata* we have been considering is in Sanskrit.

2.The Sanskrit used in the *Mahabharata* is far simpler than that of the Vedas,

3. Historians classify the contents of the present text under two broad heads , sections that contain stories, designated as the *narrative*,

4.The sections that contain prescriptions about social norms, designated as *didactic*.

5.Historians agree that the *Mahabharata* was meant to be a dramatic, moving story, and that the didactic portions were probably added later.

Author(s) and dates

1. 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.

2. Form the fifth century BCE, Brahmanas took over the story and began to commit it to writing. This was the time when chiefdoms such as those of the Kurus and Panchalas, were gradually becoming

kingdoms. It is also possible that the upheavals that often accompanied the establishment of these states, where the old social values were often replaced by new norms, are reflected in some parts of the story.

3. Another phase in the composition of the text was between c. 200 BCE and 200 CE.

This was the period when the **worship of Vishnu** was growing in importance, and **Krishna**, one of the important figures of the epic, was coming to be identified with Vishnu. Subsequently, between c. 200 and 400 CE, large didactic sections resembling the *Manusmriti* were added.

With these additions, a text grew to comprise about 100,000 verses. This enormous composition is traditionally attributed to a sage named Vyasa.

Q12. The rules of the Brahmanical texts were not universally followed in ancient time. Justify giving five evidence.

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

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

Q12. The Mahabharata is a good source to study the social value of ancient times Prove it.?

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

- (I) The Mahabharata gives a vivid description of the social values of the period as essential it is story between two set of warnings cousins and thus centre around conflict in the society.
- (II) Patriliney succession it emphasized
- (III) The Mahabharata reinforces the relations between the caste and the occupation prescription between the caste and the occupation prescribed in the Dharmashastras through stories. For example, the story of Eklavya.
- (IV) The Mahabharata gives a vivid description of the caste system and interrelation of the different caste group. This is evident from the story of Hidimba's marriage with Bhima.
- (V) The Mahabharata also provides evidence to patriarchal society, for example

Yudhishtira staking Draupadi, his wife in the game of dice.

(VI) Kanyadan or gift of daughter in marriage was considered an important religious duty of the father.

(VII) Different types of marriages were practiced in the society.

(VIII) The Mahabharata also gives two contrasting social norms in the relationship between the mother and son for example (i) relationship between the Pandavas and their mother example (ii) the Kauravas and their mother.

(IX) It provides information about varna and different professions.

X) Elders were dominating in the family.

Source based Questions

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

Draupadi's Marriage

Drupada the king of Panchal organised a competition where the challenge was to string a bow and hit a target : the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw

them asked them to share whatever they had got .she realized her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhishtira 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 desire. Convinced by these stories, Drupada consented to the marriage.

(i) What was the competition organized by the Panchala king Drupada for the marriage of his daughter?

(ii) What two explanations were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandvas?

(iii) What form of the marriage was Draupadi's marriage to the pandvas? Give two views of historians about the form of marriage.

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

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

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



Lord Krishna Advises Arjuna on the battle field

THEME -4
Thinkers Belief and Buildings
Cultural Development (600 BCE - 600 CE)

SUMMARY

This chapter deals with the ideas and beliefs of Buddhism and Jainism and Brahminical dogmas. It highlights the stupa of Sanchi, teachings of Buddhism and Jainism and the puranic Hinduism. It further highlights sculpture, symbols of worships and popular traditions. Finally it also touches the new religious tradition (Mahayana Buddhism)

Key concepts

Stupa:- A mound like structure in which relics of Buddha is kept and being worshipped.

Kutagarasala:- A hut in which philosophers assembled where the mendicants assembled and discussed about various philosophies.

Tirthankaras:- Those who guide men and women across the river of existence.

Hagiography:- Biography of a saint or religious leader.

Chaityas:- It is a funeral pyre and by extension a funerary mount.

Viharas:- Prayer hall.

Theravadins:- Followers of the old tradition of Buddhism

OBJECTIVE TYPE QUESTIONS[MCQ]

1. Hagiography is the biography of _____
 - a. Saints
 - b. Kings
 - c. Priests
 - d. None of the above
2. What do you mean by Kutagarshala?
 - a. A place where philosophical debated took place
 - b. A hut with pointed roof
 - c. Both are correct
 - d. Both are wrong
3. Which religious script is called Tripitaka
 - a. Jainism
 - b. Buddhism
 - c. Hinduism
 - d. Sikhism
4. In which section Buddha's teaching are included?
 - a. Sutta Pitaka
 - b. Abhidhamma Pitaka
 - c. Vinaya Pitaka
 - d. All the above

5. Who was Mahaprajapati Gautami?

- a. Mother of Buddha
- b. Step Mother of Buddha
- c. Sister of Buddha
- d. Disciple of Buddha

6. How many Theerthankaras are recorded in the History of Jainism

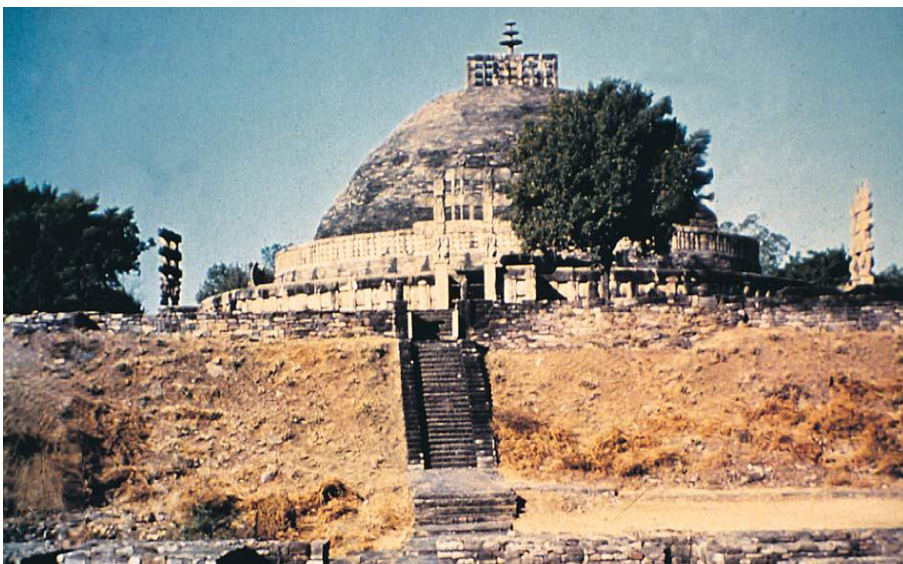
- a. 21
- b. 22
- c. 23
- d. 24

7. Identify the given image from the following options



- a. Buddhist Manuscript in Pali
- b. Buddhist Manuscript in Kharosthi
- c. Buddhist Manuscript in Sanskrit
- d. Buddhist Manuscript in Tamil

8. Identify this structure from the given options



- a. Chaitya
- b. Stupa
- c. Vihara
- d. Temple

9. Which among the following can be identified with the term Mahayana?

- a. Lesser Vehicle
- b. Greater Vehicle
- c. Both A and B
- d. None of the above

10. Where did Gautam Buddha attain enlightenment?

- a. Buddha Gaya
- b. Saranath
- c. Lumbini
- d. Kapilavatu

11. In which structure is the term Harmika is associated?

- a. Chaitya
- b. Vihara
- c. Stupa
- d. None of the above

12. Buddha's group disciples are called _____

- a. Sangha
- b. Dhammamahamatra
- c. Bhikkhus
- d. Bhikkhuni

Answers:

- | | |
|------|-------|
| 1- a | 7- c |
| 2- c | 8- b |
| 3- b | 9- b |
| 4- a | 10- a |
| 5- b | 11- c |
| 6- d | 12- a |

Short answers :

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

Ans.1. Lumbini (birthplace of the Buddha)

2. Kapilvastu (the Buddha was brought up here)

3. Bodh Gaya (the Buddha attained enlightenment here)

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

Q2. What do you mean by Tri -ratna?

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

1. Right knowledge
2. Right faith
3. Right action.

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

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

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

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

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

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

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

Q.6.Why is mid-first millennium BCE is often regarded as a turning point in world history?

1.It saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi inChina, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, in India.

2.This was also the time when new kingdoms and cities were developing and social and economic life was changing in the Ganga valley

3.Many hymns were chanted when sacrifices were performed, where people prayed for benefits. At first, sacrifices were performed collectively. Later some were performed by the heads of house.

More elaborate sacrifices, such as the *rajasuya* and *ashvamedha*, were performed by chiefs and kings.

Q.7. Mention the teachings of Mahatma Buddha?

Ans - According to Buddhist philosophy the world is transient (anicca) and constantly changing it is also soulless (anatta) as there is nothing permanent or eternal in it.

Within this transient world, sorrow is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles.The Buddha regarded the social world as the creation of humans rather than of divine origin. According to Buddhist tradition, his last words to his followers were: “Be lamps unto yourselves as all of you must work out your own liberation”.

Q.8. What was the Budha Sangha? Discuss its characteristics.

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

Q.9. How Buddhist text were prepared and preserved?

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

Q.10. Describe the role of Sultan Jehan Begum for the preservation of Sanchi Stupa .

1. Nineteenth-century Europeans were very interested in the stupa at Sanchi.
2. In fact, the French sought Shahjehan Begum's permission to take away the eastern gateway, which was the best preserved, to be displayed in a museum in France.
3. For a while some Englishmen also wanted to do the same, but fortunately both the French and the English were satisfied with plaster-cast copies and the original remained at the site.
4. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site. John Marshall dedicated his important volumes on Sanchi to Sultan Jehan. She funded the museum that was built there as well as the guesthouse where he lived and wrote the volumes. She also funded the publication of the volumes. So if the stupa complex has survived, it is due to wise decisions, and to good luck in escaping the eyes of railway contractors, builders, and those looking for finds to carry away to the museums of Europe.
5. One of the most important Buddhist centres, the discovery of Sanchi has vastly transformed our understanding of early Buddhism.
6. Today it stands testimony to the successful restoration and preservation of a key archaeological site by the Archaeological Survey of India.

Q.11. Why did Sanchi survive while Amaravati did not?

Perhaps Amaravati was discovered before scholars understood the value of the finds and realised how critical it was to preserve things where they had been found instead of removing them from the site.

When Sanchi was “discovered” in 1818, three of its four gateways were still standing, the fourth had fallen and the mound was in good condition. Even so, it was suggested that the gateway be taken to either Paris or London. Finally a number of factors helped to keep Sanchi as it was whereas the *mahachaitya* at Amaravati is now an insignificant little mound, totally denuded (removed away) of its former glory.

Q.12. Describe the differences between Mahayanam and Hinayanam.

By the first century CE, changes were witnessed in Buddhist ideas and practices. Early Buddhist teachings had given great importance to self-effort in achieving *nibbana*. The Buddha attained enlightenment and *nibbana* through his own efforts. However, gradually the idea of a saviour emerged. It was believed that he was the one who could ensure salvation. The concept of the **Bodhisatta** also developed. Bodhisattas were perceived as compassionate beings that accumulated merit through their efforts but used this not to attain *nibbana* but to help others. The worship of images of the Buddha and Bodhisattas became an important part of this tradition.

This new way of thinking was called Mahayana, meaning the “great vehicle”. Those who adopted these beliefs described the older tradition as Hinayana or the “lesser vehicle”.

Q.13. Why did Sanchi survive while Amaravati did not?

Perhaps Amaravati was discovered before scholars understood the value of the finds and realised how critical it was to preserve things where they had been found instead of removing them from the site.

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Q.13 A. Discuss the social norms for gendered access to property

1. 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.
2. Women could not claim a share of these resources.
3. Women were allowed to retain the gifts they received on the occasion of their marriage as *stridhana*

4.This could be inherited by their children, without the husband having any claim on it. 5. The *Manusmriti* warned women against hoarding family property, or even their own valuables,without the husband's permission

Long answers

Q.14.Describe the significance of symbols in Buddhism.

Many early sculptors did not show the Buddha in human form – instead, they showed his presence through **symbols**. The **empty seat** (Fig. 4.14) was meant to indicate the meditation of the Buddha, and **the stupa** (Fig. 4.15) was meant to represent the *mahaparinibbana*.

Another frequently used symbol was **the wheel** (Fig. 4.16). This stood for the first sermon of the Buddha, delivered at Sarnath.

The tree does not stand simply for a tree, but symbolises an event in the life of the Buddha. In order to understand such symbols, one has to familiarize themselves with the traditions of those who produced these works of art.**Popular traditions** Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas. These include beautiful women swinging from the edge of the gateway, holding onto a tree (Fig.4.17). Initially this image seemed to have little to do with renunciation. However, after examining other literary traditions, they realised that it could be a representation of a *shalabhanjika*. According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa. The *shalabhanjika* motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.Some of the recurrent motifs in the sculpture at Sanchi were evidently derived from these traditions. **Images of animals:** There are other images of animals are found there. These animals include elephants, horses, monkeys and cattle. While the *Jatakas* contain several animal stories that are depicted at Sanchi, it is likely that many of these animals were carved to create lively scenes to draw viewers. Also, animals were often used as symbols of human attributes. Elephants, for example, were depicted to signify strength and wisdom. **Woman surrounded by lotuses and elephants:**Another motif is that of a woman surrounded by lotuses and elephants (Fig. 4.19), which seem to be sprinkling water on her as if performing an *abhisheka* or consecration. While some historians identify the figure as Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi – literally, the goddess of good fortune – who is associated with elephants. It is also possible that devotees who saw these sculptures identified the figure with both Maya and Gajalakshmi.Modern art historians, **James Fergusson**, who was not familiar with Buddhist literature considered Sanchi to be a centre of tree and serpent worship.

Q15. Discuss how and why Stupas were built?

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

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

Q.16. Discuss the teachings of Mahavira and expansion of Jainism

The basic philosophy of the Jainas was already in existence in north India before the birth of Vardhamana, who came to be known as Mahavira, in the sixth century BCE. According to Jaina tradition, Mahavira was preceded by **23 other teachers or Tirthankaras** (meaning those who guide men and women across the river of existence).

1. The most important idea in Jainism is that **the entire world is animated**: even stones, rocks and water have life.
2. Ahimsa or non-injury to living beings, especially to humans, animals, plants and insects, is the central principle to Jain philosophy. In fact, the principle of ahimsa has left its mark on Indian thinking as a whole.
3. Birth and karma. According to Jaina teachings, the cycle of birth and rebirth is shaped through karma.
4. Salvation. Asceticism and penance are required to free oneself from the cycle of karma.
5. Renouncing. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.
6. Five vows. Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

The spread of Jainism

Gradually, Jainism spread in many parts of India. Like the Buddhists, Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil. For centuries, manuscripts of these texts were carefully preserved in temples. Some of the earliest stone sculptures associated with religious traditions were produced by devotees of the Jaina *tirthankaras*, and have been recovered from several sites.

Q.17. Discuss the teachings of Buddha and expansion of Buddhism[8] One of the most influential teachers of the time was the Buddha. Over the centuries,

his message spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia. **Sources of Buddhism**

These have been reconstructed by carefully editing, translating and analyzing the Buddhist texts. Historians have also tried to reconstruct details of his life from hagiographies. Many of these were written after the time of the Buddha.

Early history of Buddha

According to these traditions, Siddhartha was the son of a chief of the Sakya clan. He was brought up within the palace, insulated from the harsh realities of life. One day he persuaded his charioteer

to take him into the city. His first journey into the world outside was traumatic (extremely distressing) when he saw an old man, a sick man and a corpse. He realized in that moment that, the

decay and destruction of the human body was inevitable. He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace.

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Teachings of the Buddha

The Buddha's teachings have been found mainly in the *Sutta Pitaka*. He tried to convince people through reason and persuasion rather than through displays of

supernatural power. For instance, when a grief-stricken woman whose child had died came to the Buddha, he gently convinced her about the inevitability of death rather

than bring her son back to life. These stories were narrated in the language spoken by ordinary people so that these could be easily understood.

According to Buddhist philosophy, the world is **transient (*anicca*)** and constantly changing; it is also **soulless (*anatta*)** as there is nothing permanent or eternal in it. Within this transient world, **sorrow (*dukkha*)** is intrinsic to human existence.

By following the path of **moderation between severe penance and self-indulgence** that human beings can rise above these worldly troubles.

In the earliest forms of Buddhism, God's existence was irrelevant. Instead, Buddha regarded the **social world as the creation of humans rather than of divine origin.**

Therefore, he advised kings and *gahapatis* (see also Chapter 2) **to be humane and ethical**. Individual effort was expected to transform social relations. The Buddha emphasized **individual agency and righteous action** as the means to **escape**

from the cycle of rebirth and attain self-realisation and *nibbana*, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the

world. According to Buddhist tradition, his last words to his followers were: **“Be lamps unto yourselves as all of you must work out your own liberation.”**

Q.18. Describe the role of Puranas in the development of Hinduism.

The notion of a **saviour** was not unique to Buddhism. Similar ideas were developed in different ways in Hinduism. These included **Vaishnavism** and **Shaivism** in which there was growing emphasis on the worship of a chosen deity.

In the worship the bond between the devotee and the god was visualised as one of **love and devotion, or bhakti**.

Vaishnavism:-In the case of Vaishnavism, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognized within the tradition. These were forms of the deity, assumed in order to save the world whenever it was threatened by evil forces. Different avatars were popular in different parts of the country.

Some of these forms were represented in sculptures, as were other deities. Shiva, was symbolised by the **linga** and human forms. A complex set of ideas developed about the deities and their attributes through symbols such as headdresses, ornaments and **ayudhas**(weapons) or auspicious objects the deities hold in their hands – how they are seated, etc.

To understand the meanings of these sculptures historians have to be familiar with the stories behind them, many of which are contained in the Puranas. Generally they were written in simple Sanskrit and were meant to be read aloud to everybody, including women and Shudras.

Much of what is contained in the Puranas evolved through interaction amongst people – priests, merchants, and ordinary men and women who travelled from place to place sharing ideas and beliefs. We know for instance that, Vasudeva-Krishna was an important deity in the Mathura region. Over centuries, his worship spread to other parts of the country as well.

Q.19. Describe the architecture of the early temples.

The first temples to house images of gods and goddesses were also being built by the time Sanchi stupas' construction. The early temple was a **small square room, called the *garbhagriha*, with a single doorway** to worship the image. Gradually, a tall structure, known as the **shikhara**, was built over the central shrine. Temple walls were often decorated with sculpture. The later temples

became far more elaborate – with assembly halls, huge walls and gateways, and arrangements for supplying water (see also Chapter 7).

One of the unique features of early temples was that some of these were **hollowed out of huge rocks, as artificial caves**. The tradition of building artificial caves was an old one. Some of the earliest (Fig. 4.27) caves 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 in the eighth century in the carving out of an entire temple, **that of Kailashnatha**. A copperplate inscription records the amazement of the chief sculptor after he completed the temple at Ellora: “Oh how did I make it!”

Q. 20. PASSAGE BASED QUESTIONS

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

Why were Stupa's built?

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

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

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

Questions -

Q1. What are the Stupas ? Who advised the Ananda to build the Stupa? 1

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

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

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

Q3. Who was the Tathagata? What had he told about the importance of the stupa? 2

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

Q4. Name any three places where the Stupas have been built. 3

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

THEME-5
THROUGH THE EYES OF TRAVELLERS

SUMMARY

Women and men have travelled in search of work to escape from natural disasters as traders, merchants, soldiers, priests, pilgrims or driven by a sense of adventure. In this chapter we shall see the role of Al-Biruni, Ibn-Battuta, and Francois Bernier in bringing out the social, economic, political, cultural and natural features of India to the world through their travelogues

Key Concepts

Metrology:-Science of measurement

Kitab-Ul-Hind-A book written by Al-Biruni

Rhila:- A book written by Ibn-Battuta.

Travels in the Mughal Empire: - A book written by Francois Bernier

OBJECTIVE TYPE QUESTIONS[MCQ]

1. **Who were the Nagar Sheth?**
 - a. Head of the merchant community
 - b. Head of the village community
 - c. Head of the Village Panchayat
 - d. None of the above

2. **To which king did Francois Bernier dedicate his major writings?**
 - a. Louis XIII
 - b. Louis XIV
 - c. Louis XV
 - d. Louis XVI

3. **Who wrote Kitab-ul-Hind ?**
 - a. Francois Bernier
 - b. Ibn Batuta
 - c. Al-Biruni
 - d. Sultan Mohammed

4. **Consider the following pairs:**

1- Kitab-ul Hind :	Al- Biruni
2- Rihala :	Battuta
3- Ain- e - Akbari :	Abdul Razzaq Smarqandi

Which of the above Books is/are correctly matched to their authors?

- a. 1 and 2 only
- b. 2 only
- c. 3 only
- d. 2 and 3 only

5. Given below are two statements given by a foreign traveler Ibn-Battuta; one labelled as Assertion(A) and the other as Reason (R).
- A) Indian cities were very prosperous.
 - R) Indian cities were densely populated.
- a. Both (A) and (R) are correct and (R) is the correct explanation of (A)
 - b. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
 - c. (A) is correct, but (R) is not correct
 - d. (R) is correct, but (A) is not correct
6. Which of the following travelers was appointed as the Qazi or judge of Delhi by the Muhammad bin Tughlaq?
- a. Al-Biruni
 - b. Mahmood of Ghaznavi
 - c. Both A & B
 - d. Ibn-Battuta
7. Which among the following was the chief barrier faced by Al-Biruni in India?
- a. The language
 - b. The religious practice
 - c. Both a & b
 - d. None of them
8. According to Bernier, one of the evils-effects of the crown ownership of land was :
- 1. Presence of ownership of land to the farmers
 - 2. Absence of ownership of land to the farmers
 - 3. Poor agricultural production
 - 4. Large amount of investment
- Which among the above options are correct?
- a. 1 & 2
 - b. 2 & 3
 - c. 3 & 4
 - d. 2 & 4
9. From whose account we do get the existence of efficient postal system?
- a. Al -biruni
 - b. Ibn -Battuta
 - c. Bernier
 - d. Fa-hian
10. Who said 'the subcontinent full of exciting opportunities'?
- a. Albiruni
 - b. Bernier
 - c. Ibn Battuta
 - d. None of the above

Answers:

1. – a 7- c
2. – b 8-b
3. – c 9- b
4. – a 10- c
5. - a
6. - d

Short Answer type Answers**Q.1 Name any two travellers who came India during the medieval period (11th to 17th C)?**

1. Al Biruni (11th Century) from Uzbekistan
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 come India?

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

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

Yes, Al-Biruni depended almost exclusively on the work of Brahmanas, often citing passages from the Vedas the Purana, the Bhagavad Gita the works of Patanjali the Manusmriti etc., to provide an understanding of Indian society.

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

Ans. Coconut - He wrote that the nuts of coconut resemble a man's head. Paan – He wrote about Paan that the betel has no fruit and is grown only for the sake of his leaves...

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

2

Ans. (i) He felt that artisans had not incentive to improve the quality of their manufacturers because profits were appropriated by the state. Thus production was on the verge of decline.
(ii) At the same time, he conceded that vast quantities of the world's precious metals (gold & silver) flowed into India in exporting manufactures

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

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 quite different from India.
3. Self-absorption and insularity of the local population - According to him the third barrier was the isolation policy of the Indians.

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

- (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?

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

Q9. Who wrote 'Kitab-ul-Hind'? Throw light in its main features?

The book 'Kitab-ul-Hind' was written by Al-Biruni. Its main features are -

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

Q.10.How did Bernier compare East and West?

Bernier travelled to several parts of the country, and wrote frequently by comparing India with the situation in Europe. He dedicated his major writing to Louis XIV, the king of France, and many of his other works were written in the form of **letters to influential officials** and ministers. In every instance he saw India as weak (unwelcome) in comparison to the developments in Europe. But his assessment was not always accurate. However, later his works became extremely popular.

d)Bernier's works were published in France

Bernier's works were published in France in 1670-71 and translated into English, Dutch, German and Italian within the next five years. Between 1670 and 1725 his account was reprinted eight times in French, and by 1684 reprinted in English

Q.11.Describe Ibn Battutta's description about the postal system in India.

b) Postal system

Ibn Battuta was also amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice. The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days.

Q.12. What were the barriers faced by Al-Biruni in understanding Indian culture?

Each traveller adopted distinct strategies to understand what they observed. Al-Biruni, for instance, was aware of the problems inherent in the task he had set himself.

He faced several “**barriers**” that he felt obstructed in understanding.

1. The first amongst these was **language**. According to him, Sanskrit was so different from Arabic and Persian and its ideas and concepts could not be easily translated from one language into another.

2. The second barrier was the **difference in religious beliefs and practices**.

3. The **third barrier** was the insularity (limited outlook) of the local population.

Al-Biruni depended mainly on the works of Brahmanas,

He often cited passages from the Vedas, the Puranas, the *Bhagavad Gita*, the works of Patanjali, the *Manusmriti* to provide an understanding of Indian society.

Q.13. Explain briefly about the description on caste system by Al-Biruni

Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognized. Those were (1) the knights and princes; (2) monks, fire-priests and (3) lawyers; physicians, astronomers and other scientists; and finally (4) the peasants and artisans. But he suggests that social divisions were not unique to India. At the same time he pointed out that, within Islam all men were considered equal.

Though Al-Biruni accepted the Brahmanical description of the caste system, he disapproved the notion of pollution. He says that everything which falls into impurity regains its original condition of purity. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. If it were not so, **life on earth would have been impossible**. The conception of social pollution was contrary to the laws of nature according to him.

8 Marks Questions

Q.14. “Ibn Battuta found cities in the subcontinent full of exciting opportunities” Support your answer with evidences given by him” [8]

1. Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
2. They were densely populated and prosperous.
3. These cities having streets and Markets with a wide variety of goods.
4. Delhi a vast city, with a great population, the largest in India.
5. Daulatabad (in Maharashtra) was no less, and easily rivalled Delhi in size.
6. The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them where spaces were marked for public performances by dancers, musicians and singers.

7. Historians have used his account to suggest that towns derived a significant portion of their wealth from villages.
8. The subcontinent was well integrated with inter-Asian networks of trade and commerce, with Indian manufactures.
9. Indian textiles, cotton cloth, fine muslins, silks, brocade and satin, were in great demand in the Inter National market

Q.15. "Ibn Battuta found cities in the subcontinent full of exciting opportunities" Support your answer with evidences given by him"

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Q.16. Explain Bernier's perception about ownership of land property in India.

He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter. He also ordered (arranged) the perceived differences hierarchically, so that India appeared to be inferior to the Western world

a) Lack of private property in India

According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in India. He was a firm believer in the virtues of private property, and saw crown ownership was both the state and its people.

b) Crown ownership of all lands

He thought that the Mughal emperor owned all the land and distributed it among his nobles, this had disastrous consequences for the economy and society.

c) No inheritance no investment

Owing to crown ownership of land, land holders could not pass on their land to their children. So there had any long-term investment in the sustenance and expansion of production.

d) No improvement of Lands

The absence of private property in land had prevented the emergence of the class of "improving" landlords

e) Decline in the living standards

It had led to the uniform ruination of agriculture, excessive oppression of the easantry and a continuous decline in the living standards of all sections of society.

f) People impoverished by ruling class

As an extension of this, Bernier described Indian society as consisting of impoverished people, subjugated by a minority of a rich and powerful ruling class.

g) The king of "beggars and barbarians"

Bernier confidently asserted that, "There was no middle state in India." and the king was the king of "beggars and barbarians"; its cities and towns were ruined and contaminated with "ill air"; and its fields, "overspread with bushes" and full of pestilential marshes".

h) Remunerations of sovereignty

For instance, Abu'l Fazl, the sixteenth-century official chronicler of Akbar's reign, describes the land revenue as "remunerations of sovereignty.

European travelers regarded such claims as rent because land revenue demands were often very high. However, this was a tax on the crop.

Q.17. Analyze the evidence for slavery provided Ibn-Battuta.

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 the governor with 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" thousand tankas and two hundred slaves.
6. The sultan employed female slaves in his service and also to keep a watch on his nobles.
7. The slaves were also engaged for domestic work. But they were given low wages.
8. Ibn-Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.
9. It appears from Ibn-Battuta's account that there were considerable differentiations among slaves.
10. Some female slaves in the service of the sultan were experts in music and dance.

Q.18. Source based Questions

THE SYSTEM OF VARNAS

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 thebody, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind.

The next caste are the Kshatriya who were created, as they say, from the shoulders and hands of Brahman.

Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet. Between the

latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

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

Ans. (i) According to Al-Biruni, the higher caste are the Brahmana who were created from the head of brahman. Hindus consider them as the very best of mankind. The second caste are the Kshatriya who were created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra who were created from his feet.

(ii) No, such type of division is not justified because no one is high or low by birth. Men became high or low by his own karma.

(iii) It is right that this system was not quite rigid in the real life because these castes live together in the same towns and villages, mixed together in the same house and lodgings.

12. ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system :

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 per mile. 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 hand and runs at the top speed shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruit of Khurasan which are much desired in India.

(i) Name the two kinds of postal System.

(ii) Explain how the foot post worked.

(iii) Why does Ibn-Battuta think that the postal system in India was efficient?

(iv) How did the State encourage merchants in the 14th century?

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

(ii) In the postal service on foot, there were three stages. They were called the Dawa. It was one-third part of a mile. There was a village with dense population at a distance of every three mile. There were three centres outside it. The people used to sit in these centres to start their work. Each one of them had a long rod having copper bells at its top. Whenever a messenger

started his journey, he held the letter in one 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.

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

(iv) In the 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)

SUMMARY

The lesson highlights religious beliefs and practices-Bhakti movement carried by the Alvars and Nayanars of Tamil Nadu, the Vira Shivas from Karnataka and faiths and beliefs of the Naths, Jogis and Siddhas. It also throws light on the popular practice of Islam, the growth of Sufism, Chishtis in the sub continent. Finally the lesson picturize the religious principles of Kabir, Baba Guru Nanak and Meera Bai. It is evident that the historian could easily reconstruct the past through religious tradition.

Key Concepts

Bhakti Cult-Bhakti movement

Sharia:-Law governing the Muslim community.

Sil sila:-Signifying continuous link between the master and disciple.

Chisti Khanqah:-Inmates and visitors lived and prayed

02 mark questions and answer

OBJECTIVE TYPE QUESTIONS[MCQ]

1. Whose followers are called the Vira Shaivites?

- a. Mirabai
- b. Guru Govind
- c. Kabir
- d. Basa Vanna

2. Choose the correct option:

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

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

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

3. Which of the following deities were worshipped by Alvars and Nayanars?

- a. Lord Vishnu
- b. Lord Shiva
- c. Both (i) and (ii)
- d. None of the above

4. Which of the following is a Historians classification of Bhakti Traditions?

- a. Saguna
- b. Nirguna
- c. Khanqahs
- d. Both (i) and (ii)

5. Which of the following is associated with the worship of specific deities

- a. Saguna Bhakti
- b. Nirguna Bhakti
- c. Both a & b
- d. None of them

6. which of the following is not a pillar of Islam:

- a. Hajj
- b. Fasting during Ramzan
- c. Praying five times daily
- d. None of these

7. In which place is the given image is kept ?



- a. Tanjavur
- b. Mdurai
- c. Puri
- d. Mysore

8. Who were generally excluded from Vedic learning?

- a. Brahmans
- b. Women & Shudras
- c. Children & Old people
- d. Vishnu devotees

9. Worship of abstract form of God is called?

- a. Nirguna Bhakthi
- b. Saguna Bhakthi
- c. Shaiva Bhakthi
- d. Janameya Bhakthi

10. "Nalayira Divya Prabandam" is composed by _____

- a) Nayanars
- b) Alwars
- c) Buddhists
- d) Pandyas

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

- a) The Pandya kings
- b) The Chera kings
- c) The Chola Kings
- d) None of the above

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

- a. Jangama
- b. Lingas
- c. Vira Shivas
- d. Vachanas

13. Who composed kirtan-ghosha?

- a. Shankar deva
- b. Sur Das
- c. Kabir Das
- d. Sundar murti

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

- a. Jama' at Khana
- b. Jangar
- c. Qalandars
- d. Ziyarat

15. Karaikal Ammaiyar was devotee of

- a. Krishna
- b. Rama
- c. Shiva
- d. Brahma

Answers

- 1. – d 8- c
- 2. – c 9- a
- 3. – c 10- b
- 4. – d 11- c
- 5. – a 12- c
- 6. – d 13- a
- 7. – c 14- a
- 15- c

Q.1 What does Bhakti movement mean ?

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

Q.2 Who were Alvars?

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 are the two categories of Bhakti tradition?

b) Saguna and Nirguna

Bhakti traditions were classified into two broad categories:

saguna (with attributes) and *nirguna* (without attributes).

Suguna bhakti focused on the worship of specific deities such as Shiva, Vishnu and his avatars (incarnations) and forms of the goddess or Devi,

Nirguna bhakti was worship of an abstract form of god.

Q.-6 What is the importance of Murshid in Sufi ideology?

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.

Q.7.What are the five “pillars” of the faith?

All those who adopted Islam accepted, in principle, the five “pillars” of the faith:

- 1) that there is one God, Allah, and Prophet Muhammad is his messenger (*shahada*);
- 2) offering prayers five times a day (*namaz/salat*);
- 3) giving alms (*zakat*);
- 4) fasting during the month of Ramzan (*sawm*); and
- 5) performing the pilgrimage to Mecca (*hajj*).

04 marks questions

Q.8. Describe the contributions of women devotees to the Bhakti movement

One of the most important features of these traditions was the presence of women.

For example, the compositions of Andal, a woman Alvar, were widely.

Andal saw herself as the beloved of Vishnu;

Her verses express her love for the deity.

Karaikkal Ammaiyar

Another woman, Karaikkal Ammaiyar was a devotee of Shiva,

She adopted the path of extreme asceticism in order to attain her goal.

Her compositions were preserved within the Nayanar tradition.

Their compositions posed a challenge to patriarchal norms.

Q.9. Explain about the Virashaiva traditions of Karnataka (or the Lingayats)

1. During the twelfth century witnessed the emergence of a new movement in Karnataka under the leadership of Basavanna (1106-68).
2. Basavanna was initially a Jaina and a minister in the court of a Chalukya king.
3. His followers were known as **Virashaivas** (heroes of Shiva) or **Lingayats** (Wearers of the *linga*).
4. Lingayats continue to be an important community in the region
5. They worship Shiva as a *linga*, and men usually wear a small *linga* in a silver case on a loop strung over the left shoulder.
6. Lingayats believe that, on death, the devotee will be united with Shiva and will not return to this world.
7. Therefore they do not practice cremation of body, prescribed in the Dharmashastras. Instead, they bury their dead.
8. The Lingayats opposed the idea of caste and the “pollution” followed by Brahmanas. They also questioned the theory of rebirth.
9. They won large number of followers from the marginalized social groups.
- 10 The Lingayats also encouraged the post-puberty marriage and the remarriage of widows.
11. Our understanding of the Virashaiva tradition is derived from **vachanas** (literally, sayings) composed in Kannada by women and men who joined the movement.

Q.10(a) Describe the causes of the rise of Bhakti movement?

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

Q.11. (b) 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.12.(c) Discuss the influences & importance of Bhakti movement?**RELIGIOUS EFFECTS**

1. Saked Hinduism
2. Lowered the prestige of the Brahmins
3. Checked the propagation of Islam
4. Emergence of Sikhism
5. Setback back to Buddhism

SOCIAL & CULTURAL IMPACT

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

Q.13. Explain about the Growth of Sufism

In the early centuries of Islam a group of religious minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.

They criticized existing methods of interpreting the Qur'an and *sunna* (traditions of the Prophet) adopted by theologians.

Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following by following the example of the Prophet Muhammad whom they regarded as a perfect human being.

The sufis tried to interpret Qur'an on the basis of their personal experience.

By the eleventh century Sufism evolved into a well developed movement

They began to organize communities around the hospice or *khanqah* (Persian) controlled by a teaching master known as *shaikh* (in Arabic), *pir* or *murshid* (in Persian). He enrolled disciples (*murids*) and appointed a successor (*khalifa*).

He established rules for spiritual conduct

The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad.

Sufi *silsilas* were organised in different parts of the Islamic world around the twelfth century.

When the *shaikh* died, his tomb-shrine (*dargah*, a Persian term meaning court) became the centre of devotion for his followers.

This encouraged the practice of pilgrimage or *ziyarat* to his grave, particularly on his death anniversary or *urs* (or marriage, signifying the union of his soul with God).

This was because people believed that in death saints were united with God, and were thus closer to Him than when living.

People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the *sheikh* revered as *wali*.

Q.14. What were Attitude of the Nayanars & Alvars sects towards the caste?

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

Q.15. Describe the relationship between Sufism and orthodox Islam.

Ans -A Relationship between Sufism and Orthodox Islam: By the twelfth century, Sufism had been completely integrated into orthodox Islam as a result of the efforts of al-Ghazzali, Al-hallaj and Ibn at-Arabi. In the Indian context, Sufis meticulously resolved their difference with the Ulema and emphasized the need to follow the sharia

08 Mark Question and Answer

Q.-16. Describe the teaching of Kabir? How does he describe the ultimate reality through the poems?

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

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

Q.17. Illustrate the teachings of Kabir, Guru Nanak and Meera Bai

Kabir (c. fourteenth-fifteenth centuries) is one of the most outstanding examples of a poet-saint who emerged within this context.

Verses ascribed to Kabir have been compiled in three distinct traditions.

1. Kabir Bijak. It is preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi and elsewhere in Uttar Pradesh;

2. The Kabir Granthavali. It is associated with the Dadupanth in Rajasthan

3. Adi Granth Sahib. It is found in the *Adi Granth Sahib* (see Section 8.2).

By the nineteenth century, anthologies of him circulated in print in regions like Bengal, Gujarat and Maharashtra.

Kabir's poems have survived in several languages and dialects

Teachings of Kabir:

Kabir said that there is only one Lord and He is called by many names like Allah, Ram Karim, Keshav, Hari etc

He described the Ultimate Reality as Allah, Khuda, Hazrat and Pir.

He also used terms drawn from Vedantic traditions, Brahman, Atman, etc.

Although scholars have tried to analyse the language, style and content to establish which verses could be Kabir's, we may never be able to tell with certainty, Kabir –a Hindu or Muslim

His legacy was claimed by several groups, who remembered him and continue to do so.

This is most evident in later debates about whether he was a Hindu or a Muslim by birth.

But the Vaishnava tradition attempted to suggest that he was born a Hindu, Kabirdas (Kabir itself is an Arabic word meaning "great"), but was raised by a poor

Muslim family belonging to the community of weavers or julahas, who were relatively recent converts to Islam. They also suggested that he was initiated into bhakti by a guru, perhaps Ramananda.

Baba Guru Nanak and the Sacred Word

Baba Guru Nanak (1469-1539) was born in a Hindu merchant family near the river Ravi in the Muslim Punjab.

He trained to be an accountant and studied Persian.

He spent most of his time among sufis and bhaktas.

The message of Baba Guru Nanak is narrated in his hymns and teachings.

He advocated a form of *nirguna* bhakti.

He rejected sacrifices, ritual baths, image worship, and the scriptures of both Hindus and Muslims.

For Baba Guru Nanak, the Absolute or "*rab*" had no gender or form.

He proposed a simple way to connect to the Divine by remembering and repeating the Divine Name, through hymns called "*shabad*" in Punjabi.

Baba Guru Nanak organised his followers into a community.

He set up rules for congregational worship (*sangat*) involving collective recitation.

He appointed one of his disciples, Angad, to succeed him as the preceptor (*guru*), and this practice was followed for nearly 200 years.

Baba Guru Nanak did not wish to establish a new religion, but after his death his followers consolidated their own practices and distinguished themselves from both Hindus and Muslims.

In the late seventeenth century the tenth preceptor, Guru Gobind Singh, included the compositions of the ninth guru, Guru Tegh Bahadur, and this scripture was called the *Guru Granth Sahib*.

He also laid the foundation of the Khalsa Panth

Under him the community got consolidated as a socio-religious and military force.

Mirabai, the devotee princess

Mirabai (c. fifteenth-sixteenth centuries) is perhaps the best-known woman poet within the bhakti tradition.

Biographies have been reconstructed primarily from the *bhajans* attributed to her, which were transmitted orally for centuries.

She was a Rajput princess from Merta in Marwar

She defied her husband and did not submit to the traditional role of wife and mother, instead recognising Krishna, the *avatar* of Vishnu, as her lover.

Her in-laws tried to poison her, but she escaped from the palace to live as a wandering singer composing songs that are characterised by intense expressions of emotion.

According to some traditions, her preceptor was Raidas, a leather worker.

This would indicate her defiance of the norms of caste society

After rejecting the comforts of her husband's palace, she is supposed to have donned the white robes of a widow or the saffron robe of the renouncer.

Although Mirabai did not attract a sect or group of followers, she has been recognised as a source of inspiration for centuries.

Her songs continue to be sung by women and men, especially those who are poor and considered "low caste" in Gujarat and Rajasthan.

Q.18. Write a short note on Amir Khusrau as a great artist and scholar.

Amir Khusrau and the qaul: Amir Khusrau (1253 – 1325), the great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti sama by introducing the qaul (Arabic word meaning “saying”), a hymn sung at the opening or closing of qawwal. This was followed by sufi poetry in Persian, Hindavi or Urdu, and sometimes using words from all of these languages. Qawwals (those who sing these songs) at the shrine of Shaikh Nizamuddin Auliya always start their recital with the qaul. Today qawwali performed in shrines all over the subcontinent.

19. What were the similarities and differences between the be-Shari’ a and ba - Shari’a sufi traditions?

Ans-Meaning of Shari’ a: The Shari’ a is the law governing the Muslim community. It is based on the Qur’an and the hadis, traditions of the Prophet including a record of his remembered words and deeds.

- i) Some mystics initiated movements based on a radical interpretation of Sufi ideals. Many scorned the khangah and took to mendicancy and observed celibacy. They ignored rituals
- ii) and observed extreme forms of asceticism. They were known by different names –
- iii) Qalandars, Madaris, malangs, Haidaris, etc., Because of their deliberate defiance of the
- iv) shari’s they were often referred to as be – shari’a in contrast to the ba – Shari’ a Sufis who complied with it.
- v) A group of religious minded people called Sufis turned to as criticism and mysticism in
- vi) protest against the growing materialism of the caliphate as a religious and political institution. The Sufis sought an interpretation of the Qur’ an Sufis on the basis of their personal experiences. The Sufis tradition which were anti shari’ a (or the law governing the Muslim committee) are called ba – shari’ a. Similarities: Both of Sufi traditions are critical of the dogmatic definitions and scholastic methods of interpretation the Qur’ an and sunna (traditions of the prophet) adopted by theologians. Instead, they laid stress on seeking salvation through devotion and love for God by following His commands, and by following. The example of prophet Muhammad whom they considered has a perfect human being. In this way we can say that both the traditions of the Sufis i.e. be shari’a and be shari’s are same. They sought and interpretation of the Quran on the basis of Personal experience.

SOURCE BASE QUESTION AND ANSWER

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

A Church in Khambat

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

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

Q1. From where has this excerpt been taken?

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

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

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

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

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

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

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

5.2 Comparing "East "and " West "

I. He travelled to several parts of the country and wrote accounts of what he saw and comparing India with the situation in Europe .

II. He dedicated his major writing to the king of France.

III. Bernier,s works were published in France in 1670-71 and translated into English ,

IV. Dutch ,German and Italian within the next five years .

THEME – 7

AN IMPERIAL CAPITAL : VIJAYANAGAR EMPIRE

SUMMARY

Vijaya Nagara or 'City of Victory' was the name of both a city and an empire. This gives a complete picture of political, economic and cultural practices found in this empire. It adds a significant information on the prevalence of water bodies, water management, structure of fortification, significance of royal and sacred centres with elegant architectural features. The Mahanavami dibba is the most distinguished structure reveals the status of king and the respectful relation with the nayakas and amar nayakas. We could still find most of the aspects of Vijaya Nagara Empire even today. That credit goes to Mr. Colin Makenzie. (The first Suveyor General of India)

Key Concepts.

Gopuram:-Gateway of the temple

Gajapati:-Lord of elephants, powerful ruling lineage in Orissa.

Yavana:-Sanskrit term used for Greeks and other people who entered the sub continent from the North West.

Lotus Mahal:- One of the most beautiful buildings in the royal centre where cabinet meetings were conducted.

Hindu Suratrana:- This was a Sanskritization of Arabic term sultan, meaning king, so it literally meant Hindu sultan.

OBJECTIVE TYPE QUESTIONS[MCQ]

1. What is the second name of Vijayanagar city ?
 - a. Fatehpur Sikri
 - b. Hampi
 - c. Hastinapur
 - d. Nagalparam
2. Who established the Vijayanagara Kingdom?
 - a. Hasan Gangu and Harihara
 - b. Prantak I and Bukka
 - c. Harihara and Bukka
 - d. Krishadeva Raya and Harihara
3. The first dynasty that ruled over Vijayanagara Empire was _____
 - a. Suluva dynasty
 - b. Sangama dynasty
 - c. Tuluva dynasty
 - d. Aravidu dynasty

4. **Which deity was the Local Goddess of Vijayanagara ?**
 - a. Parvati
 - b. Durga
 - c. Pampadevi
 - d. Laxmi
5. **Which of these rivers was the major source of water for Vijayanagara?**
 - a. Kaveri
 - b. Krishna
 - c. Tungabhadra
 - d. Mahanadi.
6. **The battle of Talikota was fought between organisation of Deccan sultans and _____**
 - a. Krishna Eleva Raya
 - b. Rucana Raya
 - c. Sadashiva Raya
 - d. Rama Raya
7. **Find out which one of the following is not correctly matched:**
 - a. Amara-Nayaka System – Vijayanagara Empire
 - b. Harihara and Bukka – Founded Vijayanagara
 - c. Mahanavami Dibba – King’s palace
 - d. Hazara Rama Temple – New Delhi
8. **Which of the following statements is correct regarding Mahanavami Dibba?**
 - a. it was a high platform with slots for wooden pillars at a dose and regular intervals
 - b. it was a massive platform located on one of the highest points of the city
 - c. it was a place where the king met his advisors
 - d. All the above
9. **18. Consider the following statements regarding the Virupaksha temple.**
 - (i) The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.
 - (ii) It has a unique shrine designed as a chariot.
 - (iii) The principal deity of this temple was generally worshipped in Maharashtra.
 - a. only ‘i’
 - b. ‘i’ and ‘iii’
 - c. ‘ii’ and ‘iii’
 - d. All of these
10. **the lotus mahal was used for which of the following purpose**
 - a. a place where gods were worshipped
 - b. a place considered to be a bathing hall
 - c. a place where the king met his advisers
 - d. a place where the king and queen resides

11. The hazara Rama temple was used by

- a. the soldiers and their chief
- b. the servants of the king
- c. the king and his family
- d. the king and his ministers

12. Identify the temple from the given image



- a. Brigadishvara Temple
- b. Vithala Temple
- c. Virupaksha Temple
- d. None of the above

Answers:

- 1. - b 7 - d
- 2. - c 8 - b
- 3. - a 9 - b
- 4. - c 10 - c
- 5. - c 11 - c
- 6. - d 12 - a

Descriptive Answers

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

It is located on the bank of Tunghbhadra river

Q.2 :- Which goddess is called Pampa ?

Goddess Pampa is the name of goddess Parvati.

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

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

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

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

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

The natural reservoir are providing water for Vijayanagar is Tunghabhadra river. This river was situated in the north-east direction of the kingdom. Many rivers from nearby mountain range get merged into this river. Dams were built in almost all tributaries of rivers. Hauz were built in order to cope with the drastic climate in draught situation. This was stored in the beginning of the 15th century. This place was called Kamalapuram water reservoir.

Q.6.Name the four dynasties of Vijayanagara

Sangama dynasty

The Saluvas

The Tuluvas

The Aravidu

04. Mark Questions and Answers.**Q:-7 What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?**

There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire. Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses. The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core. We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years. Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself. Whenever, Kingdom was attacked by the enemies at the time of reaping harvest they could easily brunt the dry crops of the farmers. But these fields was safe in ordinary situation from wild animals.

Q:-8. What do you think was the significance of the ritual's associated with the Mahanawami dibba ?

The importance of the rituals associated with the Mahanawami dibba. Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet. Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

- 1.The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.
- 2.Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
- 3.These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

Q.9.What are the reasons for the decline of Vijaya Nagara empire?

- 1.The successors of Krishna Deva raya were weak troubled by rebellious *nayakas* or military chiefs.
2. The people had no say in the administration.So they did not support at the time of crisis.
- 3.During this period, the military ambitions of the rulers of Vijayanagara as well as those of the Deccan Sultanates resulted in shifting alignments.
- 4 The led to the alliance of the Sultanates against Vijayanagara.
5. In 1565 Rama Raya, the chief minister of Vijayanagara, led the army into battle known as the battle of Talikota. But his forces were routed by the combined armies of Bijapur, Ahmadnagar and Golconda.
- 6.The victorious armies sacked the city of Vijayanagara. The city was totally abandoned within a few years.

Q.10. Why agricultural tracts were within the fortified area?

The objective of medieval sieges was to starve the defenders into submission.

These sieges could last for several months and sometimes even years.

Normally rulers tried to be prepared for such situations by building large granaries within fortified areas.

Therefore the rulers of Vijayanagara adopted a more expensive and elaborate strategy to protect the agricultural belt .

. Q.11:- Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.

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

- 1.The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
- 2.It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.

- 3.The amara-nayakas were military commanders who were given territories to govern by the raya.
- 4.The collected taxes and other dues from peasants.
- 5.A share of revenue was spent for the maintenance of irrigation works and temples.
- 6.The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- 7.These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.
- 8.The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.
- 9.Kings occasionally asserted their control over them by transferring them from one place to another.
- 10.Many of these nayakas established independent kingdoms in the 17th century.

Q.12.Describe briefly temple construction and temple architecture in Vijayanagara (Gopurams and Mandapas)

The gopuram is one of the best examples that shows the imperial authority, (*Raya Gopurams* -Fig. 7.7)

It is taller than the towers on the central shrines(vimana)

It signalled the presence of the temple from a distance.

They were probably meant as reminders of the power of kings

Other distinctive features include **mandapas or pavilions** and long, pillared corridors that often ran around the shrines within the temple complex.

Let us look at two temples more closely – the Virupaksha temple and the Vitthala temple.

The Virupaksha Temple

The Virupaksha temple was built over centuries.

Inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries.

It was enlarged by the Vijayanagara Empire.

The hall in the main shrine was built by Krishnadeva Raya

This was decorated with carved pillars.

He is also credited with the construction of the eastern *Gopurams*.

The halls in the temple were used for a variety of purposes.

Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc.

Others were used to celebrate the marriages of deities.

The Vitthala Temple

The principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra.

The introduction of the worship of the deity in Karnataka is another indication of the ways in which the rulers of Vijayanagara drew on different traditions to create an imperial culture.

This temple too has several **halls** and a **unique shrine designed as a chariot** (Fig. 7.24).

An important feature of the temple complexes is the **chariot streets** that extended from the temple *gopuram* in a straight line.

These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.

Nayakas also continued and elaborated on fortification with traditions of temple building.

Some of the most spectacular **gopurams** were also built by the local *nayakas*

Q.13. Who were the the *Rayas* and the *Nayakas*?

1. The *nayakas* were military chiefs and they usually spoke Telugu or Kannada.
2. Many *nayakas* submitted to the authority of the kings of Vijayanagara.
3. The *amara-nayaka* system was a major political innovation of the Vijayanagara Empire. This system was derived from the *iqta* system of the Delhi Sultanate.
4. The *amara-nayakas* were military commanders who were given territories to govern by the *Raya*.
5. They collected taxes and maintained an army.
6. The revenue was also used for the maintenance of temples and irrigation works.
7. The *amara-nayakas* sent tribute to the king annually to express their loyalty. Some times they were transferred to other places.
8. However, during the seventeenth century, many of these *nayakas* established independent kingdoms. Hence the central imperial structure declined

Q.14. Describe the role of trade for the development of Vijayanagara empire.

1. As warfare during these times depended upon effective cavalry (on horse), the import of horses from Arabia and Central Asia was very important for rival kingdoms.
2. This trade was initially controlled by Arab traders.
The Local horse merchants also participated in these exchanges.
3. From 1498 other the Europeans also appeared on the scene.
4. The Portuguese were the first attempted to establish trading and military stations.
5. Their superior military technology, especially the use of muskets, enabled them to become important players in the politics of the period.
6. In fact, Vijayanagara was also noted for its markets dealing in spices, textiles and precious stones.
7. Trade was often regarded as a status symbol for such cities, precious stones and jewellery.
8. The revenue derived from trade contributed significantly to the prosperity of the state.

Q.15. Explain the fortifications and roads in Vijayanagara.

Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts.

These walls not only encircled the city but also its agricultural land and forests.

The outermost wall linked the hills surrounding the city.

No mortar or cementing agent was employed anywhere in the construction.

The stone blocks used were wedge shaped

The inner portion of the walls was of earth packed with rubble

Between the first, second and the third walls there are cultivated fields, gardens and house.

According to Paes, Between the first circuit and the city there is a great distance, with fields in which they sow rice and have many gardens and much water, in which water came from two lakes

A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls.

The fort was entered through well-guarded gates, which linked the city to the major roads.

The gateways were distinctive architectural features

The arch on the gateway leading into the fortified settlement.

The dome over the gate (Fig. 7.6) are regarded as typical features of the architecture introduced by the Turkish Sultans

Some of the most important roads extended from temple gateways, and were lined by bazaars.

Q.16. "Krishnadeva Raya's rule was characterised by expansion and consolidation". explain

.Krishnadeva Raya was the greatest ruler of Vijayanagara empire.

He belonged to the **Tuluva dynasty**.

His rule was characterized by expansion and consolidation

This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512),

The rulers of Orissa were subdued (1514) .

severe defeats were inflicted on the Sultan of Bijapur (1520).

The kingdom flourished with peace and prosperity.

Krishna deva Raya was credited with building some fine temples and adding impressive *gopurams* to many important south Indian temples.

He also founded a city called Nagalapuram after his mother.

Krishnadeva Raya's died in 1529.

Q.17. Discuss whether the term "royal centre" is an appropriate description of the part of the city for which it is used.

I think the term royal centre is an appropriate description for the part of the city for which it is used.

i) One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named While the name is certainly romantic, historians are not quite sure what the building was used for one suggestion, found in a map drawn by Mackenzie is that it may have been a council chamber, a place where the king met his advisers.

ii) While most temples were located in the sacred centre, there were several in the royal centre as well. One of the most spectacular of these is one known as the Hazara Rama Temple. This was probably meant to be used only by the king and his family.

iii) The images in the central shrine are missing; however sculpted panels on the walls survive. These include scenes from the Ramayana sculpted on the inner walls of the shrine.

iv) While many of the structures at Vijayanagara were destroyed when the city was sacked, traditions of building palatial structures were continued by the nayakas. Many of these buildings have survived.

v) The royal centre was located in the south – western part of the settlement. Although designated as a royal centre it included over 60 temples. Clearly the patronage of temples and cults was important for rulers who were trying to establish and legitimize their authority.

vi) There were the Temple of Malyavanta Raghunathaswami, the Hampi Bazar, the Virupaksha Temple.

vii) House of Victory and Elephant stable are also the main attraction built by the great Vijaynagra ruler Krishnadeva Raya.

Q.17. Passage based Question:-

Q. Colin Meckenzie

Born in 1754, Colin Meckenzie became a famous engineer, surveyor and cartographer. In 1815 he was appointed the first surveyor General of India. A post he held till his death in 1821. he embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the of the colony easier. He says that " It struggled long under the miseries of dead management.... Before the south came under the benign influence of the British government". By standing Vijayanagar, Meckenzie believed that the east India company would gain " much useful information on many of these institutions, laws and customs whose influence still prevails. Among the various tribes of natives forming the general mass of the population to this date.

(i) Who was Colin Mackenzie?

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

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

Hampi

(iii) Why did he start the surveys?

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

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

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

THEME - 8
PEASANT, ZAMINDARS AND STATE

SUMMARY

During the 16th and 17th centuries, about 85 percent of population of India lived in its villages. Both peasants and landed elites were involved in agricultural production and claimed rights to a share of the produce. This theme is comprised of relevant sources supporting the accounts of lands under cultivation, revenue system and maintenance of records associated with the land revenue. It also gives a detailed account of the village administration to the extent of 'a little republic'. It also speaks about women's role in the agrarian society and in the administration. Moreover, it brings in an information about forests and tribes.

Key Concepts

Aini –Akbari:- Authored by Abul-Fazal

Do-Fasla:- Minimum of two crops a year.

Pargana:- An administrative sub division of a Mughal province.

Peshkash:- A form of tribute collected by the Mughal State.

Milkiyat:- Personal land property of Zamindars

OBJECTIVE TYPE QUESTIONS

1. The basic unit of agricultural Society during the Mughal period:
 - a. Village
 - b. Block
 - c. Suba
 - d. Pargana

2. The term which Indo-Persian sources of the Mughal period most frequently used to denote a peasant was:
 - a) Do-Fasta
 - b) Khud-kashta
 - c) Pahi-Kashta
 - d) Raiyat

3. Who was the author of Ain-I-Akbari?
 - a. Al-Biruni
 - b. Abul Fazl
 - c. Rahim
 - d. Fakir Azian-Din

4. During the Mughal empire what was Jins- I – Kamil?

- a. Half crop
 - b. Perfect crop
 - c. Rabi crop
 - d. Kharif crop
5. What do you understand by the term Khud-Kashta?
- a. Peasants who were residents of the village
 - b. Non-resident cultivators
 - c. Revenue collectors
 - d. Head of Jati panchayat
6. What were the constituents of village community during empire?
- a) Cultivators
 - b) The village headmen
 - c) The panchayat
 - d) All of the above
7. In the panchayat each caste had:
- a) Sabha panchayat
 - b) Lower panchayat
 - c) Jati panchayat
 - d) None of these
8. The mandal was chosen through the consensus of:
- a) Officials
 - b) High caste people
 - c) The village elders
 - d) Voting
9. Do cultivators engage in artisanal production?
- a) Yes, always
 - b) Yes, during lull in agricultural activity
 - c) No, never
 - d) They were not interested
10. Which of these was a major reason for the higher status of zamindars in the Mughal empire?
- a) They had a very high income
 - b) They had extensive personal land
 - c) Most of the time, they belonged to upper caste
 - d) All of these

Answers

1. – a 6 - d
2. – d 7- c
3. – b 8 - c
4. – b 9 – b
5. – a 10 - d

Q1. Mention various duties performed by state officials in the 16th century? They collect land revenue, measure the lands and keep records etc.

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

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

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

They were peasants. There are two types of Raiyat - Khud-khasta and Pahi-khasta. Khud-khasta - They were residents of the village in which they held their land. Pahi-khasta - They were non-resident cultivators who belonged to some other village, but cultivated lands were else were on a contractual basis.

Q4. How many seasons of agriculture according to Ain?

According to Ain-i-Akbari, agriculture was organized around the two major seasonal cycles - The kharif and the rabi. Kharif - rice and jawar. Rabi - wheat and gram

Q5. What was Jins-i-Kamil?

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

04 marks each Questions

Q6. Describe the functions of panchayat?

1. Community welfare - Construction of bund or digging the channel which peasants usually could not afford to do on their own.
2. Arrangements against natural calamities, like floods, famine, Droughts etc.
3. Regulate rural societies, like marriage and caste.
4. To ensure that caste boundaries among the various communities
5. Punishment - Example - to levy fines and inflict from the community.

Q7. Describe Ain-i-Akbari?

1. Vision of Akbar's empire.
2. Strong ruling class.
3. The organization of the court, administration and the army. 4. Included detailed revenue, records - with the help of Todarmal tried to reorganized the whole revenue system.
5. Useful description of agrarian society.

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

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

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

Q9. How land revenue was fixed?

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

Q10. Explain the salient features of zabti system?

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

Q.11.Explain the village Artisans of 16th and 17th century.

Another interesting aspect of the village was the elaborate relationship of exchange between different producers.

The sources say about the existence of substantial numbers of artisans.

However, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both.

Cultivators and their families would also participate in craft production – such as dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements.

During off season, the cultivators could engage in artisanal production.

The artisans were paid by a share of the harvest, or an allotment of land,

In Maharashtra such lands became the artisans' *miras* or *watan* – their hereditary holding.

Goods for services

Sometimes artisans and individual peasants entered into a mutually negotiated system of remuneration, most of the time goods for services

08 Mark Questions and Answers

Q12. Who were zamindars? What were their functions?

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

Functions of Zamindars :

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

Q.13. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.

- Important of Land Revenue for the Mughal fiscal system:

i) Administrative apparatus for land revenue: Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.

ii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.

iii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.

iv) Two stage of fixing land revenue: The land revenue arrangements and then actual collection. The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.

v) Cash or kind: Akbar decreed that while he should stive to make cultivators pay in cash, the option of payment in kind was also to be the state was to maximize its claims. The scope of actually realizing these claims was, however, sometimes thwarted by local conditions.

vi) Measurement of land: Both cultivated and cultivable lands were measured in the each province. The Ain compiled the aggregates of such lands during akbar/s rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained immeasurable.

Q.14.Explain the formation and functions of Village Panchayat of 16th and 17th centuries.

The village panchayat was an assembly of elders.

Usually important people of the village who had hereditary rights over their property attended.

In mixed-caste villages, the panchayat was usually a heterogeneous body.

But avillage menial-cum-agricultural worker was unlikely to be represented there.

The decisions made by these panchayats were binding on the members.

The panchayat was headed by a headman known as *muqaddam* or *mandal*. Some sources suggest that the headman was chosen through the consensus of the village elders, and that this choice had to be ratified by the zamindar.

Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.

The chief function

The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or *patwari* of the panchayat.

The panchayat derived its funds from contributions made by individuals to a common financial pool. These funds were used for meeting the costs of entertaining revenue officials who visited the village from time to time.

Expenses for community welfare activities such as tiding over natural calamities (like floods), were also met from these funds. Often these funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own.

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

The village headman was to oversee the conduct of the members of the village community “chiefly to prevent any offence against their caste”.

Panchayats also levied fines and inflict punishment like expulsion from the community.

A person forced to leave the village became an outcaste and lost his right to practise his profession.

Such a measure was intended as a deterrent to violation of caste norms.

Jati panchayat.

In addition to the village panchayat each caste or jati in the village had its own jati panchayat.

These panchayats wielded considerable power in rural society.

In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.

They mediated in contested claims on land, decided whether marriages were performed according to the norms laid down by a particular caste group.

In most cases, except in matters of criminal justice, the state respected the decisions of jati panchayats.

the “superior” castes or officials of the state demanded free labour were reported to the Panchayat.

These petitions were usually made by villagers, from the lowest rungs of rural society.

These included excessive tax demands which, especially in times of drought or other disasters, endangered the peasants’ subsistence.

In the eyes of the petitioners the right to the basic minimum for survival was sanctioned by custom.

The village panchayat as the court of appeal

They regarded the village panchayat as the court of appeal that would ensure that the state carried out its moral obligations and guaranteed justice.

The decision of the panchayat in conflicts between “lower -caste” peasants and state officials or the local zamindar could vary from case to case.

In cases of excessive revenue demands, the panchayat often suggested compromise.

In cases where reconciliation failed, peasants took recourse to more drastic forms of resistance, such as deserting the village.

The relatively easy availability of uncultivated land and the competition over labour resources made this an effective weapon in the hands of cultivators.

Q.15.Explain the conditions of women in agrarian society during 16th and 17th century.

The production process often involves men and women performing certain specified roles.

Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.

Menstruating women, for instance, were not allowed to touch the plough or the potter's wheel in western India, or enter the groves where betel-leaves (*paan*) were grown in Bengal.

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.

The 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.

At the same time, high mortality rates among women – owing to malnutrition, frequent pregnancies, and death during childbirth – often meant a shortage of wives.

This led to the emergence of social customs in peasant and artisan communities that were distinct from those prevalent among elite groups.

Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family.

Remarriage was considered legitimate both among divorced and widowed women.

But women were under strict control

According to established social norms, the household was headed by a male.

Thus women were kept under strict control by the male members of the family and the community.

In some places, record petitions were sent by women to the village panchayat for seeking justice.

Women's right to inherit property

Amongst the landed gentry, women had the right to inherit property.

Instances from the Punjab show that women, including widows, actively participated in as sellers of property inherited by them in the local market.

Hindu and Muslim women inherited zamindaris which they were free to sell or mortgage.

Indications say that there were women zamindars during the eighteenth-century Bengal.

Q.16.Describe about the Ain-i Akbari of Abu'l Fazl Allami

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.

It was completed in 1598, the forty-second regnal year of the emperor, after having gone through five revisions.

The *Ain* was part of a larger project of history writing commissioned by Akbar.

This history, known as the *Akbar Nama*, comprised three books.

The first two provided a historical narrative.

The *Ain-i Akbari*, the third book, was organised as imperial regulations and a gazetteer of the empire.

The *Ain* gives detailed accounts of the organization of the court, administration and army, the sources of revenue and the physical layout of the provinces of Akbar's empire and the literary, cultural and religious traditions of the people.

It also gives us elaborate descriptions of the various provinces (*subas*) of the empire.

Collecting and compiling this information systematically was an important imperial exercise.

Customs and Practices of the Empire

It informed the emperor about the varied and diverse customs and practices prevailing across his extensive territories.

The *Ain* is therefore a mine of information for us about the Mughal Empire during Akbar's reign.

Ain-classification

The *Ain* is made up of five books (*daftars*), of which the first three books describe the administration.

The first book, called *manzil-abadi*, concerns the imperial household and its maintenance.

The second book, *sipah-abadi*, covers the military and civil administration and the establishment of servants.

This book includes notices and short biographical sketches of imperial officials (*mansabdars*), learned men, poets and artists.

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".

This section has detailed statistical information, which includes the geographic, topographic and economic profile of all *subas* and their administrative and fiscal

divisions (*sarkars*, *parganas* and *mahals*), total measured area, and assessed revenue (*jama*).

The manuscript of *Ain* was revised five times by the author would suggest a high degree of caution on the part of Abu'l Fazl and a search for authenticity.

Another limitation of the *Ain* is the somewhat skewed nature of the quantitative data. Data were not collected uniformly from all provinces.

The detailed list of prices and wages that the *Ain* does provide is mainly derived from data pertaining to areas in or around the imperial capital of Agra, and is therefore of limited relevance for the rest of the country.

These limitations notwithstanding, the *Ain* remains an extraordinary document of its times. By providing fascinating glimpses into the structure and organisation of the Mughal Empire and by giving us quantitative information about its products and

people, Abu'l Fazl achieved a major breakthrough in the tradition of medieval chroniclers who wrote mostly about remarkable political events – wars, conquests, and dynastic turmoil.

Q.17. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.

Important of Land Revenue for the Mughal fiscal system:

vi) Administrative apparatus for land revenue: Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.

- vii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.
- viii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.
- ix) Two stage of fixing land revenue: The land revenue arrangements and then actual collection.
- x) The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.
- xi) Cash or kind: Akbar decreed that while he should stive to make cultivators pay in cash, the option of payment in kind was also to be the state was to maximize its claims. The scope of actually realizing these claims was, however, sometimes thwarted by local conditions.
- xii) Measurement of land: Both cultivated and cultivable lands were measured in the each province. The Ain compiled the aggregates of such lands during akbar/s rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained immeasurable

Q.18. Passage Based Question:-

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

CASH OR KIND

The Ain on land revenue collection. Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior and the hesitation removed. Often, too the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. Fourthly, lang batai; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q1. Explain the term Kankut?

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

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

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

Q3. Explain the system of lang batai?

After cutting the grain they from it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

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

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

THEME – 10

COLONIALISM AND THE COUNTRYSIDE

SUMMARY

This chapter emphasizes upon colonial rule in the country side. Many sources attempt to explain histories and the problems historians face in interpreting them. It also mentions about revenue records and surveys, journals and accounts left by surveyors and travelers and reports produced by enquiry commissions. It details the bitter relation between colonial officials in Bengal. While reading the chapter we would understand the tribals living in the hills of Raj Mahal and their struggles with the British officials. It highlights about reports submitted by the Decan Riots Commission. It also gives an information about cotton boom and its impact on Indian economy.

Key concepts

Archive:-The places where a collection of historical documents or records are stored.

Taluqdar:- One who holds a taluk.

Benami:-A term used for transaction made in the name of a fictitious or relatively insignificant person, where as the real beneficiary is unnamed.

Sahukar:-Someone who acted as both a money lender and a trader

Rentier:-It is a term used to designate people who live on rental income from property.

OBJECTIVE TYPE QUESTIONS

1. Life of *Paharias* of Rajmahal completely dependent upon _____
 - a) River
 - b) Permanent Agriculture
 - c) Forests
 - d) Trade
2. **Who was Charles Cornwallis?**
 - a. Colonel of Bengal when the Permanent Settlement was introduced.
 - b. Admiral when the Permanent Settlement was established.
 - c. Governor-General of Bengal when the Permanent Settlement was introduced.
 - d. Commander of Bengal when the Permanent Settlement was introduced.
3. **To whom with the Permanent Settlement was made ?**
 - a. Governor-Generals of Bengal
 - b. Rajas and Taluqdars of Bengal
 - c. Working men of Bengal
 - d. Priests of Bengal
4. **Which among the following the reasons for the failure of payments by the zamindars?**
 - a. Demands were very high.
 - b. Agricultural Products were depressed.
 - c. Revenue was invariable.

- d. All of the above.
- 5. Who were adhiyars?**
- a. Sharecroppers
 - b. Shareholders
 - c. Slaves
 - d. High-class men
- 6. Who was the Raja of Burdwan when the Permanent Settlement was introduced?**
- a. Maharaja Aftab Chand Mehtab
 - b. Maharaja Mehtab Chand Bahadur
 - c. Maharaja Uday Chand Mahtab
 - d. Maharaja Mehtab Chand (Tejchand)
- 7. Who among the following emerged as a threat to Paharis in Rajmahal?**
- a. Santhal
 - b. Bhil
 - c. Gujjars
 - d. Bekarwal
- 8. What is Mahua?**
- a. A fruit
 - b. A medicinal herb
 - c. A tree
 - d. A flower
- 9. Who were the Paharias?**
- a. Hunters
 - b. Shifting Cultivators
 - c. Charcoal Producers
 - d. All of the above
- 10. Who was Sidhu Majhi?**
- a. Leader of Santhal rebellion
 - b. Leader of Gond Rebellion
 - c. Leader of Paharia Rebellion
 - d. Leader of 1857 Rebellion
- 11. "Everywhere he went. He obsessively observed the stones and rocks and the different strata and the layers of soil"- Whom is referred here?**
- a. Lord Clive
 - b. Buchanan
 - c. Alexander Cunningham
 - d. Lord Dalhousie

12. Consider the following events

- i. Introduction of Permanent Settlement
- ii. American Civil War
- iii. Fifth Report of the British Parliament
- iv. Santhal arrived in the hilly area of Rajmahal

Arrange the above statements in chronological sequence

- a. i, ii, iii, iv
- b. i, iv, iii, ii
- c. i, iii, ii, iv
- d. i, iii, iv, ii

Answers:

- 1. - c 7 - a
- 2. - a 8 - a
- 3. - a 9 - b
- 4. - d 10 - a
- 5. - b 11 - a
- 6. - d 12 - d

Descriptive Questions-

Q.1 What was Permanent Settlement?

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

Q.2 Explain the ryotwari system of revenue.

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

Q.3 What was Deeds of hire?

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

Q.4 Who were santhals? What are the two features of their lives?

Ans. They were the tribes living in the foothills of Rajmahal hills. They cultivated their fields by plough and much civilized than the Paharias.

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

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

Q.6 Who were Jotedars?

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

04 Marks Questions-

Q.7 Why Zamindars defaulted on payments?

The reasons for this failure were various-

- (i) The initial demands of tax were very high, because the company felt that if the demand was fixed for all time to come they would never be able to claim for high shares in the condition of increased income.
- (ii) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar. If the Zamindar could not collect the rent, how could he pay the company?
- (iii) The revenue was invariable, regardless of the harvest, and had to be paid punctually.
- (iv) The permanent settlement initially limited the power of the Zamindars to collect rent from the ryot and manage his zamindari.

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

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

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

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

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

- Ans. (i) Paharias lived around the Rajmahal hills, subsisting on forest produce and practicing shifting cultivation.
- (ii) They cleared patches of forest by cutting bushes and burning the undergrowth on these patches, enriched by the potash from the ash, the Paharias grew a variety of pulses and millets for consumption.

(iii) They scratched the ground lightly with hoes, cultivated the cleared land for few years, then left it fallow so that it could recover its fertility, and moved to a new area.

(iv) From the forests they collected Mahua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production. The life of the Paharias - as hunters shifting cultivators, food gatherers, charcoal producers, silkworm rearers - was thus intimately connected to the forest.

Q.10. Why was the jotedar a powerful figure in many areas of rural Bengal?

By the early nineteenth century, jotedars had acquired vast areas of land – sometimes as much as several thousand acres. They controlled local trade as well as moneylending, exercising immense power over the poorer cultivators of the region. A large part of their land was cultivated through share croppers who brought their own ploughs, laboured in the field, and handed over half the produce to the jotedars after the harvest. Within the villages, the power of jotedars was more effective than that of zamindars. Unlike zamindars, the jotedars lived in the villages and exercised direct control over a considerable section of poor villagers. They prevented zamindari officials from executing their duties, encouraged ryots who were dependent on them to deliberately delay payments of revenue to the zamindar. When the estates of the zamindars were auctioned for failure to make revenue payment, jotedars were often amongst the purchasers. The jotedars were most powerful in North Bengal. In some places they were called haoladars, elsewhere they were known as gantidars or mandals. Their emergence of power later weakened the zamindari authority.

Q.11. What do you understand about the Fifth Report Commission?

It was the fifth of a series of reports on the administration and activities of the East India Company in India. The Report ran into 1002 pages that reproduced petitions of zamindars and ryots, reports of collectors from different districts, statistical tables on revenue returns, and notes on the revenue and judicial administration of Bengal and Madras written by officials.

Who were the hill folk Paharias? Why were they so apprehensive of Buchanan's visit?

In late-eighteenth-century a hill folk who lived around the Rajmahal hills, subsisting on forest produce and practising shifting cultivation were known as the Paharias. They cleared patches of forest by cutting bushes and burning the undergrowth. The Paharias grew a variety of pulses and millets for consumption. They scratched the ground lightly with hoes, cultivated for a few years, then left it fallow and moved to a new area.

From the forests they collected mahua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production.

The life of the Paharias

As hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest. They lived in hutments and rested in the shade of mango trees. They considered the entire region as their land, the basis of their identity as well as survival and resisted the intrusion of outsiders.

Role of chiefs

Their chiefs maintained the unity of the group, settled disputes, and led the tribe in battles with other tribes and plains people. With their base in the hills, the Paharias regularly raided the plains where settled agriculturists lived. These raids were necessary for survival. Traders gave a small amount to the hill folk for permission to use the passes controlled by them. Once the toll was paid, the Paharia chiefs protected the traders, ensuring that their goods were not plundered by anyone.

Q.13. How did settled agriculture affect the life of the Paharia?

During the last decades of the eighteenth century the frontiers of settled agriculture were being aggressively extended in eastern India. Moreover, the British encouraged forest clearance. The zamindar and jotedars turned uncultivated lands into rice fields. For the British, extension of settled agriculture was necessary to enlarge the sources of land revenue, produce crops for export and to establish a settled and ordered society. British further wanted the forest people to be civilised and persuaded to give up hunting and take to plough agriculture. As settled agriculture expanded the conflict between hill folk and settled cultivators enlarged. The former began to raid settled villages with increasing regularity, carrying away food grains and cattle. The colonial officials tried desperately to control and subdue the Paharias. But they found the task difficult. In the 1770s the British initiated a brutal policy of extermination, hunting the Paharias down and killing them. By the 1780s, Augustus Cleveland, the Collector of Bhagalpur, proposed a policy of pacification. According to this agreement, the Paharia chiefs were given an annual allowance and made responsible for the proper conduct of their men. They were expected to maintain order in their localities and discipline their own people.

Q.14. Who were the Santhals? How did they emerge as settled cultivators?

At the end of 1810, Buchanan crossed Ganjuria Pahar and reached a village.

He found evidence of the region having been transformed through “proper application of human labour”.

He wrote: “Gunjuriya is just sufficiently cultivated to show what a glorious country this might be made. I think its beauty and riches might be made equal to almost any in the universe.”

On enquiry he discovered that the frontiers of cultivation here had been extended by the Santhals. They had moved into this area around 1800, displaced the hill folk who lived on these lower slopes, cleared the forests and settled the land.

8 Marks Questions-**Q.15. What are the problems of using official sources in writing about the history of peasants?**

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

(i)The official sources reflect only British official concerns and interpretation of all events from the outlook and angles of the English. For example, the Deccan riots commission was specifically asked to judge whether the level of Government revenue demand was the cause of the revolt.

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

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

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

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

Q.16 What were the steps taken by the British East India Company to control the Zamindars?

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

(i)The zamindar's troops were disbanded custom duties were abolished. (ii)Their cutcheries (Courts) brought under the supervision of collector appointed by the company.

(iii) The power to deliver local judgment was also taken away from zamindars. In fact zamindars held their control and leadership through local courts and other panchayats. They lost their power to organize local police. Over time, the collectorate emerged as an alternative center of authority, severely restricting what the zamindar could do.

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

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

Q.17.Why did the British East India Company introduce Permanent Settlement in India?

Or

How did the Company entrusted the task of revenue collection to the the rajas and taluqdars of Bengal under the Permanent Settlement?

The British officials hoped to resolve the problems they had been facing since the conquest of Bengal. By the 1770s, the rural economy in Bengal was in crisis, with regular famines and declining agricultural output. Officials felt that agriculture, trade and the revenue resources of the state could all be developed by encouraging investment in agriculture. This could be done by securing rights of property and permanently fixing the rates of revenue demand. If revenue demand of the state was permanently fixed, then the Company could look forward to a regular flow of revenue and the investors could feel sure of earning a profit from their investment. British hoped that the farmers and rich landowners would improve agriculture with the capital and this class would also be loyal to the Company. After a prolonged debate amongst Company officials, the Permanent Settlement was made with the rajas and taluqdars of Bengal. In terms of this definition, the zamindar was not a landowner in the village, but a revenue Collector of the state.

Zamindars had several villages under them and the villages within one zamindari formed one revenue estate. The Company fixed the total demand over the entire estate whose revenue the zamindar had to pay. The zamindar collected rent from different villages, paid the revenue to the Company, and retained the difference as his income. He was expected to pay the Company regularly, failing which his estate could be auctioned.

Q.18. What were the problems faced by the peasants due to new land revenue system?

1. In many places, peasants deserted their villages and migrated to new regions due to high revenue.
2. In areas of poor soil and fluctuating rainfall the problem was particularly acute. When rains failed and harvests were poor, peasants found it impossible to pay the revenue.
3. When someone failed to pay, his crops were seized and a fine was imposed on the whole village.
4. By the 1830s the prices of agricultural products fell. This meant a further decline in peasants' income.
5. In 1832-34 the countryside was devastated by a famine that struck in the years
6. One third of the cattle of the Deccan were killed, and half the human population died. 7. Unpaid balances of revenue mounted.
8. Revenue could rarely be paid without a loan from a moneylender.
9. Thus the peasants' dependence on moneylenders increased.

12. Passage Based Questions.

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated. The revenue was not realized with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796 - 1797, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28, 70, 061, the extent of land actually sold bore a jumma or assessment of 14,18, 756 and the amount of purchase money sicca rupees 17,90, 416,. In 1204 corresponding with 1797-98 the land advertised was for sicca rupees 26, 66, 191 the quantity sold was for sicca rupees 21, 47, 580. Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officer, in their efforts to preserve undiminished the amount of public assessment.

Q1. Why did Zamindars default on payments?

Q2. Name some of the oldest families who were defaulters in

Q3. What was fifth report?

THEME-11
REBELS AND THE RAJ

SUMMARY

The Revolt of 1857(The First War Of Independence)is dealt in attractive and interesting manner .It gives us a systematic account of the pattern of rebellion,revolt in Awadh,the heroic role played by the Indian kings and queens in the Revolt of 1857 and the images of the revolt.It further stresses nationalism, patriotism and national integrity.

Key concepts

Firagi:-A term of Persian origin is used in Urudu and Hindi, often in a derogatory sense, to designate foreigners.

OBJECTIVE TYPE QUESTIONS

1. Who introduced Subsidiary Alliance?
 - a. Lord Wellesley
 - b. Lord Hardinge
 - c. Lord Bentinck
 - d. d Lord Canning
2. The sepoys in the cantonment of Meerut broke out in mutiny on?
 - a. 24th May 1857
 - b. 13th May 1857
 - c. 10th May 1857
 - d. 20th May 1857
3. Who was popularly called Danka Shah?
 - a. Shah Mal
 - b. Maulvi Ahmadullah
 - c. Bahadur Shah
 - d. Birjis Qadar
4. Who led the revolt in Kanpur?
 - a. Baaji Rao
 - b. Shah Mal
 - c. Shivaji
 - d. Nana Sahib
5. Who assumed the leadership of uprising in Jhansi?
 - a. Nawab Wajid Ali Shah
 - b. Birjis Qadr
 - c Rani Lakshmi Bai
 - d Haz Sahib
6. Which Governor General adopted policies aimed of reforming Indian society?
 - a. William Bentinck
 - b. Lord Canning
 - c. Harding
 - d. Hastings
7. Which kingdom was referred as a cherry that will drop into our mouth one day by the British
 - a. Bengal

- b. Bihar
 - c. Awadh
 - d. Panchal
8. Who led the revolt in Delhi?
- a. Bahadur shah
 - b. Birji Qadr
 - c. Siraj-Ud-Daila
 - d. Bhukt Khan
9. Which was the immediate cause for the outbreak of the revolt of 1857?
- a. Abolition of sati
 - b. Introduction of greased cartridges
 - c. Western Education
 - d. Widow Remarriage
10. In which place was the Revolt broken out first?
- a. Lucknow
 - b. Delhi
 - c. Meerut
 - d. Panipat

Answers

- 1. - a 6 - a
- 2. - c 7 - c
- 3. - b 8 - d
- 4. - d 9 - b
- 5. - c 10 - c

Descriptive Questions

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

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

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

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

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

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

4 marks questions

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

- (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.

Q.5. Who were the Leaders and Participants in the Revolt of 1857?

- I. To fight the British, leadership and organization were required, for this they turned towards the Mughal ruler Bahadur Shah who agreed to be the nominal leader of the rebellion.
- II. In Kanpur, the sepoys and the people of the town agreed to support Nana Sahib.
- III. In Jansi the rani was forced to assume the leadership of the uprising
- IV. Kunwar Singh a local Zamindar in Arrah in Bihar.
- V. The local leaders emerged, urging peasants, zamindars and tribals to revolt eg- Shah Mal mobilized the villagers of Pargana, Baroutin Uttar Pradesh, Gonooa tribal cultivator of Singhbhum in Chotanagpur.

Q.6. 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.

Q.7. 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.
- (b) First war of Independence - Lakhs of artisans, farmers and soldiers struggled united against the British rule.
 - (c) Hindu and Muslim took actively part in the movement.
 - (d) The masses took active part in the struggle against the British at almost all centres of uprisings.
 - (e) It had country wide presence.

Q.8. Trace the steps by which Awadh was annexed.

In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day”. Five years later in 1856, the kingdom was formally annexed to the British Empire. The conquest happened in several stages. The Subsidiary Alliance had been imposed on Awadh in 1801. By the terms of this alliance the Nawab had to disband his military force and allow the British to position their troops within the kingdom and act with the advice of the British

Resident Gradually the Nawab became dependent on the British to maintain law and order .In the meantime the British increasingly interested in acquiring the territory of Awadh.

They felt that the soil there was good for producing indigo and cotton, and the region was ideally located to be developed into a principal market of Upper India.In 1856 Awadh was annexed

Q.9.Why was Awadh one of the main centres of the Revolt of 1857?

A whole complex of emotions and issues, traditions and loyalties worked themselves out in the revolt of 1857.The annexation of Awadh not only displaced the Nawab but also dispossessed the *taluqdars* of the region.The British were unwilling to tolerate the power of the *taluqdars* and they were disarmed and their forts destroyed.The British revenue policy further undermined their position and authority After annexation, the first British revenue settlement, known as the Summary Settlement of 1856, that proceeded to remove the *taluqdars* wherever possible.Both the *taluqdars* and peasants were unhappy with the annexation.The peasant was severely affected with the over assessment of revenue and inflexible methods of collection. In Awadh the fighting was carried out by *taluqdars* and their peasants as many of these *taluqdars* were loyal to the Nawab of Awadh.They joined Begum Hazrat Mahal (the wife of the Nawab) in Lucknow to fight the British.The grievances of the peasants were carried over into the sepoy lines since a vast majority of the sepoys were recruited from the villages of Awadh.

Q.10.How discontent among the sepoys a major factor in the outbreak of the Revolt of 1857?

In the 1820s, white officers were friendly with the sepoys and maintained a good rapport.But after 1840s, this began to change. The officers developed a sense of superiority and started treating the sepoys as their racial inferiors Abuse and physical violence became common and thus the distance between sepoys and officers grew. Trust was replaced by suspicion.The episode of the greased cartridges was a classic example of this.At the same time there was a close link existed between the sepoys and the rural world . 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. Awadh was called the “nursery of the Bengal Army”.In turn, the fears of the sepoys about the new cartridge, their grievances about leave, their grouse about the increasing misbehaviour and racial abuse on the part of their white officers were communicated back to the villages.When the sepoys defied their superior officers and took up arms they were joined very swiftly by their brethren in the villages

Q.11.What were the repressive measures adopted by the British to put the rebellion under control?

Before sending out troops to reconquer North India, the British passed a series of laws

They were passed in May and June 1857. The whole of North India was put under martial law but military officers were given the power to try and punish Indians suspected of rebellion. Only death punishment was given for the rebellion. The British mounted two attacks to capture Delhi. One force moved from Calcutta into North India and the other from the Punjab – which was largely peaceful – to reconquer Delhi. The fighting and losses on both sides were heavy.

In the Gangetic plain too the progress of British reconquest was slow. The forces had to reconquer the area village by village. Awadh was brought under control only in March 1858 after protracted fighting. In large parts of present-day Uttar Pradesh, where big landholders and peasants had offered united resistance, the British tried to break up the unity by promising to give back to the big landholders their estates. Rebel landholders were dispossessed and the loyal rewarded. Many landholders died in fighting the British or they escaped into Nepal where they died of illness or starvation.

Q.12. Why did the people believe in rumours?

- I. The British adopted policies aimed at reforming Indian society by introducing Western education, western ideas and western institutions.
- II. With the cooperation of sections of Indian society they set up English medium schools, colleges and universities which taught Western sciences and the liberal arts.
- III. The British established laws to abolish customs like sati (1629) and to permit the remarriage of Hindu widows.
- IV. The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.
- III. The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity.
- IV. People urged to come together and fight to save their livelihood, their faith, their honour, their identity. On the other hand, nationalist imageries of the revolt helped shape the nationalist imagination.

8 mark questions

Q.13. How nationalist imageries emerged through the revolt?

The national movement in the twentieth century drew its inspiration from the events of 1857.

A whole world of nationalist imagination was woven around the revolt. It was celebrated as the First War of Independence in which all sections of the people of India came together to fight against imperial rule. Art and literature, as much as the writing of history, have helped in keeping alive the memory of 1857. The leaders of the revolt were presented as heroic figures. Heroic poems were written about the valour of the queen who, with a sword in one hand and the reins of her horse in the other, fought for the freedom of her motherland. Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers and valiantly fighting till her last. Through the paintings and cartoons we know about the public that looked at the paintings, appreciated or

criticised the images, and bought copies and reproductions to put up in their homes. They also shaped sensibilities.

Q14. What were the social, economical religious and military causes of 1857 revolt?

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

(b) Destruction of Indian industries, trade & commerce.

(c) Exorbitant rate of land revenue.

(d) Resumption of Inami or rent-free lands.

(e) Unemployment and poverty among the masses. Social Causes :-

(a) Maltreatment of the Indians.

(b) Interference in the social life of Indians.

(c) Spread of Western Education.

(d) propagation of Christianity.

Military Causes :-

(a) Unrest among the Indian soldiers.

(b) Increase ratio of Indian soldiers.

(c) faulty distribution of troops.

(d) General Service Enlistment Act.

(e) Greased cartridges.

Q.15. How was the lives of forest dwellers transformed in the 16th-17th centuries.

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

2. The British saw forest people as savage impurely and primitive and difficult to govern, so they felt that the forest had to be leaped settled agriculture established and forest people dammed civilized and persuaded to give up hunting and take to plough agriculture.

3. in the 1770s the British embarked on a brutal policy to extermination, hunting the Paharias down and killing them then by 1780s, Augustus Cleveland the collector of Bhagalpur purposed a policy of polification. The Paharias chief were given an annual allowance and made responsible for the proper conduct of their man

4. Some Paharia chief refused the complains continued, the Paharias withdraw deep into the mountains insulting themselves from British forces and carrying on a war with the outbidders so when Buchanan travelled through the region in the winter of 1880/1881, the Paharia naturally viewed him with suspicion and distrust.

5. The Santhals themselves were powering into area, cleaning forest, cutting down timber, ploughing land and growing rice and cotton, this leads why Sindhus Manjhi.

Source based Questions :-

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

We get significant information from Azamgarh proclamation.

25 Aug, 1857 as to what the rebels wanted.

Section III. Regarding Public servants

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

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

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

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

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

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

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

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

Q4. What did the rebel proclamation repeatedly appeal for?

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

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

SUMMARY

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

Key Concepts.

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

Radicals:-Those who prefer quick response and changes.

Extremists:-Those who preferred violent methods.

Mahatma Gandhi and Major Events

Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India.

In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.

- It was in South Africa he first focused the distinctive techniques of non-violent protest known as Satyagraha and Promoted harmony between religions.

-On Gokhale's advice he spent one year traveling around British India to know the land and its peoples.

-His first major public appearance was at the opening of the Banaras Hindu University in February 1916.

- Here in his speech Gandhiji Charged the Indian elite with a lack of concern for the labouring poor

- He successfully organized Satyagraha at Champaran (Bihar in 1917); Ahmedabad and Kheda in 1918.

- In 1919 Gandhiji called for a century wide campaign against the "Rowlatt Act". It was the Rowlatt Satyagraha that made Gandhiji a truly national leader.

- In 1920 After Jalianwala Bagh Massacre he called for a campaign of non cooperation with British Rule and joined hands with the Khilafat movement.

-The British Raj was shaken to its foundations for the first time since the Revolt of 1857.

- Non-cooperation movement was suspended in 1922 after Chauri-Chaura incident.

- Causes of Gandhiji's popularity among Indians-he dressed like them lived like them and speak their language.

- Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like promotion of home-spun cloth khadi, abolition of untouch- ability, Hindu-Muslim unity etc.

- In 1928 Gandhiji began to think of reentering politics. After the failure of Simon Commission in its annual session at Lahore Congress demanded Purna Swaraj and decided to observe 26th January 1930 as Independence Day.

12th March 1930-Dandi Satyagraha, Salt March.

- On 6th April 1930 broke the salt law.

-Across large parks of India peasants breached forest laws, factory workers went on the strike, lawyers boycotted courts and students refused to attend government run educational institutions.

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

1931- Gandhi-Irwin pact, 2nd Round Table Conference- Gandhi attended but it failed. 1935- Government of India Act

1937- Provincial Election, Congress formed ministries in 8 out of 11 provinces.

1939- World War II broke out, Individual Satyagraha.

1940- Two Nation Theory put forward by Jinnah.

1942- Failure of Cripps Mission.

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

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

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

1947- Mountbatten was appointed as viceroy.

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

The last heroic days of Gandhiji:-

- On 15th August 1947 Gandhiji was not at Delhi to witness the festivities. He was at Calcutta and undertook a 24 hour fast.

- Due to initiative of Gandhiji and Nehru Congress passed a resolution on the rights of the minorities.

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

Sources to know more about Gandhiji:-

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

OBJECTIVE TYPE QUESTIONS[MCQ]

1. ----- allowed certain political leaders to be jailed without trial.
 - a. Official secrets Act
 - b. Rowlat Act
 - c. Indian Independence Act
 - d. Indian slavery Act
2. In which year did the Jallianwala Bagh massacre take place?
 - a. 1917
 - b. 1918
 - c. 1919
 - d. 1920
3. **Read the following statements and arrange the events in chronological sequences**
 - i. Khilafat Movement

- ii. Lahore Session of Congress
- iii. Arrival Of Simon Commission
- iv. Chauri Chaura incident

Options

- a. i, ii, iii, iv
 - b. i, iv, iii, iv
 - c. li, iii, iv, i
 - d. lii, iv, ii, i
- 4. Who among the following gave the command to open fire at the peaceful crowd gathered at Jallianwala Bagh?**
- a. General Dyer
 - b. Michael O' Dwyer
 - c. Lord Roberts
 - d. Sir William Slim
- 5. What was the main objective of the establishment "Praja Mandals"?**
- a. To gain political rights for the citizens
 - b. To promote the nationalist creed in the princely states
 - c. To revolt against taxation
 - d. None of the above
- 6. Gandhiji stressed on which of the following ideology in order to make the Indians worthy of freedom**
- a. Hindu Muslim harmony
 - b. Self-reliance
 - c. Elimination of social evils
 - d. All of the above
- 7. In which session of the Congress took the resolution for Purna Swaraj?**
- a. Madras
 - b. Bombay
 - c. Lahore
 - d. Karachi
- 8. Which of the event is the part of Civil Disobedience Movement?**
- a. Champaran Satyagraha
 - b. Salt Satyagraha
 - c. Textile workers' strike in Ahmedabad
 - d. Rawlat Satyagraha
- 9. What was agenda behind the Quit India Movement?**
- a. British Must Quit the Indian soil
 - b. Complete Independence for India
 - c. Demanding United Independent India

d. All the above

10. Where was the first major Public Appearance of Gandhiji in India

- a. In Banaras Hindu University
- b. In Champarn
- c. In Bardoli
- d. In Calcutta

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

A) The Crips Mission was failed to reach an agreement with Indian leaders

R) The Quit India Movement was started in 1942

- a. Both (A) and (R) are correct and (R) is the correct explanation of (A)
- b. Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
- c. (A) is correct, but (R) is not correct
- e. (R) is correct, but (A) is not correct

12. After carefully observing the given image, identify the place in which the gathering under Mahatma Gandhi held.



- a. Dandi
- b. Sabarmati
- c. Champaran
- d. None of the above

Answers

1. – b 7 .- c
 2. – c 8. – b
 3. – b 9. – d
 4. – a 10 – a
 5. – b 11 – a
 6. – d 12 – b

Descriptive type questions**Q.1 Who were Lal-Bal-Pal?**

Ans- All three were early extremist leaders, who led the nation-wide Nationalist movement. Lal-Lala lajpat Rai, Bal- Bal Ganga dhar Tilak and Pal- Bipin Chandra Pal.

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

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

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

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

Q.4 What is meant by Rowlatt Act(1919)?

Ans:- Anybody could be arrested on the basis of suspicion and put in prison without trial. This Act was made by Rowlatt to suppress the freedom struggle.

Q.5 Why was charkha chosen as a national symbol?

Ans:- 1- Symbol of self-reliance and self confidence.
 2. Source of employment for thousands of poor and unemployed.

Q.6 What was the significance of Lahore Session of Congress?

Ans:- 1- Declaration of poorna Swaraj as the main objective of Congress. 2- 26 January 1930 to be celebrated as Independence Day.

Q.7 Describe the Gandhi -Irwin Pact of 1931?

Ans:- 1- Gandhiji postponed Civil Disobedience movement.
 2- Irwin agreed to release all prisoners and allowed to make salt along the coast. 3- Gandhiji agreed to go to second round table conference.

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

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

Q9. Why did Gandhiji start Non-cooperation Movement? Why was it withdrawn?

To oppose Rowlatt Act.

- To undo the injustice done at Jalianwala Bagh.
- To support the Khilafat Movement.
- To attend Swaraj.
- Violence at Chauri-Chaura - He withdrew non co-operation movement because of the incident of Chauri-Chaura
- Gandhiji believed in non-violence.

Q10. Explain the significance of Dandi March?

- Ans:-
1. Violation of Salt law- a monopoly of British and manufacturing of salt.
 2. Large scale participation of women.
 3. Civil law violated across large part of India.

Q11. What was the problem of separate electorates? What was the disagreement between Congress and Dalits on this issue? Finally what solution to be of this issue?

Ans:- Demand of separate electorates by the Dalits in which they wanted reservation in separate Electorates like muslims.

In 1931 in the second Round Table Conference Dalit leader Dr.B.R.Ambedkar said Congress does not represent the Dalits.

- He said Dalits are socially and economically backward. By separate electorate they can put demands of their rights.
- Gandhiji opposed the separate electorates.
- Finally Congress gave separate electorates to Dalits within the Congress.

8 Mark Questions**Q12. How did Gandhiji transform National Movement into mass movement?**

- Ans:-
1. Simple lifestyle
 2. Use of Hindi for communication
 3. Role of Gandhiji in three mass movement.
 4. Emphasis on Truth and non-violence
 5. swadeshi, boycott and Swaraj.
 6. Importance on Charkha and Khadi.
 7. Upliftment of women, poor down trodden.
 8. Hindu-Muslim unity
 9. Abolition of untouchability.
 10. Balancing each and every section of society.

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

- Ans:-
- Auto-biographies and biographies.
 - Contemporary newspapers.

- Official and police records.,
- Public speeches
- private letters.

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

Ans:- 1-The ascetic life style,

2. Use of dhoti and charkha

3. Use of Hindi for communication made Gandhiji very pular.

4- Where ever he went rumours spread of his miraculous powers. a- Sent by King to redress the grievances of the farmers. b- Had power to overrule all local officials. c- Gandhiji was superior to the British.

5- Fight against untouchability.

Q.15. How was Mahatma Gandhi perceived by the peasants?

Ans. Known variously as “Gandhi baba”, “Gandhi maharaj”, or simply as “Mahatma”, Gandhiji appeared to the Indian peasant as a savior, who would rescue them from high tax and oppressive officials and restore dignity and autonomy to their lives.

Gandhiji’s appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as the *dhoti* and *charkha*.

Q.16. How was non-cooperation a form of protest?

Ans. Students stopped going to school and collages run by the government. Lawyers refused to attend court. The working class went on strike in many town and cities: according to official figures, there were 396 strike in 1921, involving 600,000 workers and a loss of 7 million workdays. The countryside was seething with discontent too. Hill tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial official. These protest movements were sometimes carried out in defiance of the local nationalist leadership. Peasants, workers, and others interpreted and acted upon the call to “non-cooperate” with colonial rule. It entailed denial, renunciation, and self-discipline. It was training for self-rule.

Q.17. Source based questions:-

Read the following passage and answer the questions given below:

Why the salt satyagraha?

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

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

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

Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nation produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown his folly, and unheard-of takes of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.

Q1- Why was salt the symbol of protest?

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

In every Indian household salt was indispensable yet people were forbidden from making salt even for domestic use compelling them to buy it from shops at a high price.

Q2- Why was salt destroyed by the Colonial Government?

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

Q3- Why did Mahatma Gandhi consider the salt tax more oppressive than other taxes? 2

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

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

SUMMARY:**Constitution came into effect on 26 January 1950**

The Indian Constitution, which came into effect on 26 January 1950, has the distinction of being the longest in the world the smallest being American Constitution.

But its length and complexity are perhaps understandable when one considers the country's size and diversity.

Painstakingly drafted document.

At Independence, India was not merely large and diverse, but also deeply divided.

A Constitution designed to keep the country together, and to take it forward, had necessarily to be an elaborate, carefully-worked-out, and painstakingly drafted document.

To heal wounds of the past

For one thing, it sought to heal wounds of the past and the present, to make Indians of different classes, castes and communities come together in a shared political experiment.

To nurture democratic institutions

It sought to nurture democratic institutions in what had long been a culture of hierarchy and deference.

Framed between December 1946 and December 1949

The Constitution of India was framed between December 1946 and December 1949.

During this time its drafts were discussed clause by clause in the Constituent Assembly of India. In all, the Assembly held eleven sessions, with sittings spread over 165 days.

Committees and sub-committees.

In between the sessions, the work of revising and refining the drafts was carried out by various committees and sub-committees.

The vision of the new nation formulated

This chapter will introduce you to the history that lies behind the Constitution, and the intense debates that were part of its making. The constitution making underwent a lot of process and the vision of the new nation formulated.

Key concepts

- ☐ The Indian constitution was framed between Dec.1946 & Dec.1949.
- ☐ The Indian constitution came into effect on 26th Jan.1950.
- ☐ The members of the constituent Assembly were elected on the basis of the provincial elections of 1946.
- ☐ Dr.B.R.Ambedkar was the chairman of the Drafting Committee, and played important role in the constituent Assembly.
- ☐ **Objective Resolution** : On the the 13 December1946 Nehru moved the "Objective Resolution" in the constituent Assembly. He proclaimed that India would be an independent Sovereign

Republic, guaranteed to its citizens Justice, Equality and Freedom and assured safety to all depressed and backward classes.

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

☐ A Constituent Assembly was formed to frame a constitution. The total members of the constituent Assembly were 300.

☐ There were a vigorous debates in the constituent Assembly on the topic of Visions of the Consitution, separate electorate, Minorities, powers of the state, language of the nation etc. The chapter contains some sources of the famous speeches of leaders.

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

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

OBJECTIVE TYPE QUESTIONS [MCQ]

1. When did the Indian Constitution come into effect?

- a. 26 January 1949
- b. 26 January 1950
- c. 15 August 1947
- d. 26 November 1950

2. The Indian Constitution was framed between _____

- a. December 1946 and November 1949
- b. December 1947 and November 1950
- c. November 1946 and December 1949
- d. November 1947 and December 1950

3. Who gave the speech “A Tryst with Destiny” and when?

- a. Mahatma Gandhi, 15 August 1947
- b. B.R Ambedkar, 26 January 1950
- c. Jawaharlal Nehru, 14 August 1947
- d. Rajendra Prasad, 15 August 1947

4. Which political group viewed the Constituent Assembly as a creation of the British?

- a. The Indian National Congress
- b. The Muslim League
- c. The Liberals
- d. The Socialists

5. Who was appointed as the first law minister of India?

- a. Jawaharlal Nehru
- b. B.R Ambedkar
- c. Rajendra Prasad
- d. Sardar Vallabhai Patel

6. Who were the two significant lawyers who served Dr. B.R Ambedkar in the drafting of the Constitution?

- a. K.M Munshi and Krishnaswamy
 - b. S.N Mukherjee and Krishnaswamy
 - c. B.N Rau and S.N Mukherjee
 - d. K.M Munshi and B.N Rau
- 7. While welcoming the Objectives Resolution, who urged that the term minorities be interpreted in economic terms?**
- a. N.G. Ranga
 - b. Jawaharlal Nehru
 - c. B.R. Ambedkar
 - d. Mahatma Gandhi
- 8. "... as an Adibasi, I am not expected to understand the legal intricacies of the Resolution." Who said this?**
- a. Birsa Munda
 - b. Alluri Seetha Rama Raju
 - c. Jaipal Singh
 - d. Tirot Singh
- 9. "We have been suffering, but we are prepared to suffer no more." Who said this?**
- a. B.R. Ambedkar
 - b. J. Nagappa
 - c. K.J. Khanderkar
 - d. Subash Chandra Bose
- 10. Which article gave the centre the powers to take over a state administration on the recommendation of the Governor?**
- a. Article 360
 - b. Article 350
 - c. Article 353
 - d. Article 356

Answers

- 1. – a 6. – b
- 2. – c 7. – a
- 3. – c 8. – c
- 4. – d 9. – b
- 5. – b 10. – d

Descriptive Answers

Q.1. Who moved the Objective Resolution?

Ans. The Crucial Resolution was moved by Jawaharlal Nehru.

Q.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 in the Lahore Session in Dec 1929.

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

Ans. i) It is being written primarily in English.

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

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

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

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

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

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

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.

Q.7 Name any six leaders who played a very important role in the Constituent Assembly ?

☐ Pt. Jawaharlal Nehru.

☐ Dr.Rajendra Prasad

☐ Sardar patel

☐ Dr.B.R.Ambedkar

☐ K.M.Munshi

☐ Alladi Krishnaswami Aiyar.

Q.8 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 every one should speak in a language that common people could easily understand.

Hindustani - a blend of Hindi and Urdu - was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different languages, 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.

Q9. 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.

8 Mark Questions

Q.10. 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.

Q 11. What was the 'language controversy, before the Constitution Assembly and how did it seek to resolve the controversy?

Ans.

Language Controversy:

- ☒ Hindustani (Hindi+Urdu) started getting separate due to communal parties.
- ☒ Language became politicized for communal identity.
- ☒ R.V. Dhulekar 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 – to become National Language gradually.
 - ii. But not Rajbhasha

Q.12. 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 Constitutiion which are as follows:

1. India was declared as independent sovereign Republic.
2. It assured justice , equality, liberty and fraternity to all its citizens.
3. It provided adequate safeguards to minorities.
4. It referred to the well being of the backward and depressed classes.
5. India would combine the liberal ideas of democracy with socialist idea of economic Justice.
- 6.India would adopt that form of government which would be acceptable to its people. No imposition from the British would be accepted by the Indian people.
- 7.India would be a federation.
- 8.India would work for world peace and human welfare.

Q. 13. What were the arguments in favour of great power to the provinces?

Ans. In the Constituent Assembly, the rights of the states were mostly defended by K.Santhanam, a member from madras .He emphasized the need to strengthened the states.

- ☐ K.Santhanam was opposed to the centre being vested with more powers.
- ☐ He felt that an over –burdened centre would not be able to fulfill its responsibilities in an effective manner.
- ☐ The centre would become strong if all the states are made stronger.
- ☐ He advocated that centre should be given less powers and stage should be given more powers.
- ☐ K.Santhanam was not happy with the proposed allocation of powers between the centre and the states.
- ☐ He fell that such a distribution of power would cripple the states.

Q.14. How was the Centre Government made more powerful and strong by the Constituent Assembly?

Ans. Most of the members of the Constituent Assembly were in favour of strong central government of India.

- ☐ Pt. Jawaharlal Nehru wanted a strong central as he felt , writing a letter to the President of the Constituent Assembly , that, “it would be injurious to the interests of the country to provide for a weak authority.” He was, in fact, convinced that only a strong central government could ensure peaces and stability.
- ☐ The Union List contained more subjects that the state list.
- ☐ Regarding the concurrent list , the centre and the state shared the responsibility . But in case of any disputes centre’s decision is recommended.
- ☐ The centre enjoyed control over many important and key industries

**Q.15. What are the different arguments being put forward in favour of separate electorates?
“We will need much more than this Resolution”**

1. Aguements of N.G. Ranga

While welcoming the Objectives Resolution, N.G. Ranga, a socialist who had been a leader of the peasant movement, urged that the term minorities be interpreted in economic terms. The real minorities for Ranga were the poor and the downtrodden.

He welcomed the legal rights the Constitution was granting to each individual but pointed to its limits.

It was essential to create conditions where these constitutionally enshrined rights could be effectively enjoyed.

For this they needed protection.

They need a ladder.

“They need props. They need a ladder,” said Ranga. Ranga also drew attention to the gulf that separated the broad masses of Indians and those claiming to speak on their behalf in the Constituent Assembly:

Whom are we supposed to represent

Whom are we supposed to represent? The ordinary masses of our country. And yet most of us do not belong to the masses themselves.

We are of them, we wish to stand for them, but the masses themselves are not able to come up to the Constituent Assembly. It may take some time; in the meanwhile, we are here as their trustees, as their champions, and we are trying our best to speak for them.

“The real minorities are the masses of this country”

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said:

Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims.

No, the real minorities are the masses of this country.

These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights.

What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants and the money-lenders go there, and in the so-called free market they are able to snatch their lands.

There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution ...

2. Agueements of Jaipal Singh, representative of the tribals

In welcoming the Objectives Resolution, Singh said: ... as an Adibasi, I am not expected to understand the legal intricacies of the Resolution.

But my common sense tells me that every one of us should march in that road to freedom and fight together.

The tribals shabbily treated

Sir, if there is any group of Indian people that has been shabbily treated it is my people.

They have been disgracefully treated, neglected for the last 6,000 years. ...

The whole history of my people is one of continuous exploitation and dispossession by the non-aboriginals of India punctuated by rebellions and disorder, and yet I take Pandit Jawaharlal Nehru at his word.

Equality of opportunity for every one

Singh spoke eloquently on the need to protect the tribes, and ensure conditions that could help them come up to the level of the general population.

Tribes dispossessed of the land

Tribes were not a numerical minority, he argued, but they needed protection.

They had been dispossessed of the land they had settled, deprived of their forests and pastures, and forced to move in search of new homes.

Perceiving them as primitive and backward, the rest of society had turned away from them, spurned them.

Reservation of seats for tribals

He made a moving plea for breaking the emotional and physical distance that separated the tribals from the rest of society: "Our point is that you have got to mix with us. We are willing to mix with you ...". Singh was not asking for separate electorates, but he felt that reservation of seats in the legislature was essential to allow tribals to represent themselves. It would be a way, he said, of compelling others to hear the voice of tribals, and come near them.

3. Aguements of Ambedkar: "We were suppressed for thousands of years" -

Ambedkar demanded separate electorates for the Depressed Castes

How were the rights of the Depressed Castes to be defined by the Constitution?

During the national movement Ambedkar had demanded separate electorates for the Depressed Castes, and Mahatma Gandhi had opposed it, arguing that this would permanently segregate them from the rest of society.

How could the Constituent Assembly resolve this opposition? What kinds of protection were the Depressed Castes to be provided? Some members of the Depressed Castes emphasised that the problem of the "Untouchables" could not be resolved through protection and safeguards alone.

4. Aguements of J. Nagappa from Madras.

The social norms caused the disabilities of the Depressed Castes

Their disabilities were caused by the social norms and the moral values of caste society. Society had used their services and labour but kept them at a social distance, refusing to mix with them or dine with them or allow them entry into temples.

"We have been suffering, but we are prepared to suffer no more," said J. Nagappa from Madras.

"We have realised our responsibilities.

Systematic marginalization

We know how to assert ourselves." Nagappa pointed out that numerically the Depressed Castes were not a minority: they formed between 20 and 25 per cent of the total population.

Their suffering was due to their systematic marginalisation, not their numerical insignificance.

Suppressed for thousands of years

They had no access to education, no share in the administration.

5. Aguements of K.J. Khanderkar

Addressing the assembly, K.J. Khanderkar of the Central Provinces said:

We were suppressed for thousands of years. ... suppressed... to such an extent that neither our minds nor our bodies and now even our hearts work, nor are we able to march forward.

This is the position.

After the Partition violence, Ambedkar too no longer argued for separate electorates. The Constituent Assembly finally recommended that untouchability be abolished, Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.

Many recognised that this could not solve all problems: social discrimination could not be erased only through constitutional legislation, there had to be a change in the attitudes within society. But the measures were welcomed by the democratic public.

6. Aguments of Hansa Mehta demanding for social justice

Hansa Mehta of Bombay demanded justice for women, not reserved seats, or separate electorates.

We have never asked for privileges. What we have asked for is social justice, economic justice, and political justice.

We have asked for that equality which alone can be the basis of mutual respect and understanding, without which real cooperation is not possible between man and woman.

Q. 16. SOURCE BASED QUESTIONS

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

“Govind Ballabh Pant argued that in order to become a loyal citizen. People had focusing only on the community and the self. For the success of Democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There can not be any divided loyalty. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.”

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

Ans. i) He must train himself in the art of self discipline.

ii) He should care less for himself and more for others.

Q2. What do you understand by ‘Separate Electorate’?

Ans. Under provisions of the government of India Act, 1909. Separate electorates were made for the Muslims. Only Muslims could be elected from these constituencies. According to the British Administrators it was done in order to safe guard the interests of the Muslims minority.

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

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

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

Ans. Govind Ballabh Pant felt that -

- i) If, by the system of the Separate Electorate, the minorities are isolated for ever, they can never be able to convert themselves into a majority.
- ii) The minorities, if they are returned by Separate Electorates, can never have any effective voice in the governance

HISTORY -027
Class XI & XII (2022-23)
Project work

PROJECT WORK**MM-20****INTRODUCTION**

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

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

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

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

OBJECTIVES

Project work will help students:

- To develop skill to gather data from a variety of sources, investigate diverse viewpoints and arrive at logical deductions.
- To develop skill to comprehend, analyze, interpret, evaluate historical evidence, and understand the limitation of historical evidence.
- To develop 21st century managerial skills of co-ordination, self-direction, and time management.
- To learn to work on diverse cultures, races, religions, and lifestyles.
- To learn through constructivism—a theory based on observation and scientific study.
- To inculcate a spirit of inquiry and research.
- To communicate data in the most appropriate form using a variety of techniques.
- To provide greater opportunity for interaction and exploration.
- To understand contemporary issues in context to our past.
- To develop a global perspective and an international outlook.
- To grow into caring, sensitive individuals capable of making informed, intelligent, and independent choices.
- To develop lasting interest in history discipline.

GUIDELINES TO TEACHERS

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

- The teachers must ensure that the project work assigned to the students individually/ In-groups and discussed at different stages right from assigning topic, draft review to finalization.
- Students should be facilitated in terms of providing relevant materials, suggesting websites, obtaining of required permission for archives, historical sites, etc.
- The Project Work should be suitably spaced from April to November in classes XI and XII so that students can prepare for Final Examination.
- The teachers must ensure that the students submit original work.
- Project report should be **Handwritten** only. (Eco-friendly materials can be used by students)

The following steps are suggested:

- 1) Teacher should design and prepare a list of 15-20 projects and should give an option to a student to choose a project as per his/her interest.
- 2) The project must be done individually / In-groups.
- 3) The topic should be assigned after discussion with the students in the class to avoid repetition and should then be discussed at every stage of submission of the draft/final project work.
- 4) The teacher should play the role of a facilitator and should closely supervise the process of project completion, and should guide the children by providing necessary inputs, resources etc. to enrich the subject content.
- 5) The Project Work needs to enhance cognitive, affective, and psychomotor domains in the learners. It will include self-assessment and peer assessment, and progress of the child in project-based and inquiry-based learning. Art integrated **Activities** , experiments, models, quizzes, role plays, group work, portfolios, etc., along with teacher assessment. (NEP-2020) The Project work can culminate in the form of Power Point Presentation/Exhibition/Skit/albums/files/song and dance or culture show /story telling/debate/panel discussion, paper presentation and whichever is suitable to visually impaired candidates.
- 6) Students can use primary sources available in city archives, Primary sources can also include newspaper cuttings, photographs, film footage and recorded written/speeches. Secondary sources may also be used after proper authentication.
- 7) Evaluation will be done by external examiner appointed by the Board in class XII and internal in class XI.

Note: *The project reports are to be preserved by the school till the final results are declared, for scrutiny by CBSE.*

FEW SUGGESTIVE TOPICS FOR CLASS XI PROJECTS

- 1) Facets of the Industrialization in sixteenth- eighteenth centuries.
- 2) Crusades: causes; rationale; events; outcomes; Holy Alliance
- 3) Ancient History in depth: Mesopotamia
- 4) Greek Philosophy and City States
- 5) Contributions of Roman Civilization

- 6) The spirit of Renaissance: Manifestation in art; Literature; Sculpture; Influence on Trading Community; Social Fabric; Philosophy; Political Values; Rational Thinking; Existentialism
- 7) Aspects of Development -South American States /Central American States
- 8) Different schools of thoughts- Realism: Humanism: Romanticism
- 9) Piecing together the past of Genghis Khan
- 10) Myriad Realms of Slavery in ancient, medieval, and modern world
- 11) History of Aborigines – America /Australia
- 12) Facets of Modernization – China /Japan/Korea

(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 and for assessment.)

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

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

Note: Kindly refer to the guidelines on project work for classes XI and XII

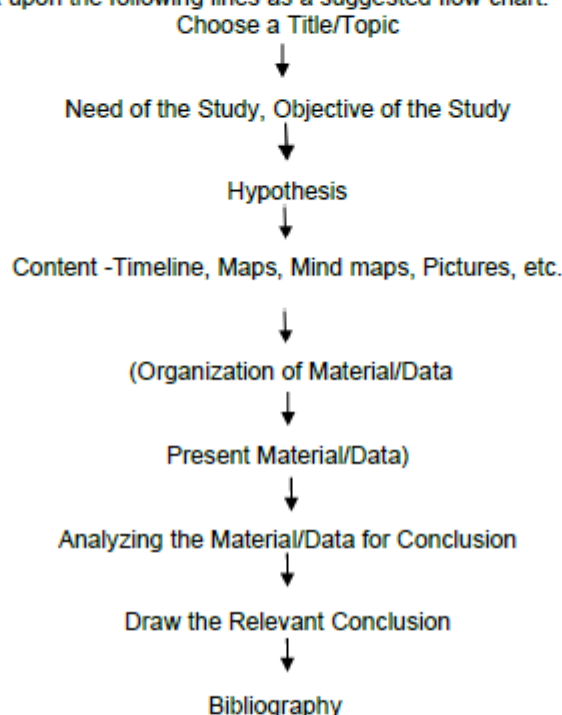
given below: -

Guidelines for History Project Work: 20 Marks

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

1. Steps involved in the conduct of the project:

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



2. Expected Checklist for the Project Work:

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

3. Assessment of Project Work:

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

PROJECT WORK: 20 Marks

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

Month	Periodic Work	Assessment Rubrics	Marks
April -July	Instructions about Project Guidelines, Background reading Discussions on Theme and Selection of the Final Topic, Initiation/ Synopsis	Introduction, Statement of Purpose/Need and objectives of the study, Hypothesis/Research Question, Review of Literature, Presentation of Evidence, Methodology, Questionnaire, Data Collection.	6
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. *****

Why should we go on with project work?

- The project work helps a student to learn and understand the preliminary stage of a Research methodology.

How Project work is designed for class XI & XII

- **Guidelines :**
- **The objectives :**
- To probe deeper into personal enquiry ,initiate action and reflect on knowledge and skills
- acquired during the course of class XI-XII . .
- To analyze and evaluate real world scenarios .
- To demonstrate the application of critical and creative thinking skills and abilities to produce an independent and extended piece of work
- To develop follow up aspects in which learners have interest
- To develop the communication skills to argue logically

Role of the teacher

- The teacher plays a critical role in developing thinking skills of the learners.
- **A teacher :**
 - Should help each learner to select the topic after detailed discussions and deliberations .
 - Should play the role of a facilitator to support and monitor the project work through periodic discussions;
 - Should guide the research work in terms of sources for the relevant data.
 - Should ensure that students must understand the relevance and usage of primary evidence and other sources
 - Should ensure that the students are able to derive a conclusion from the content.
 - Should educate learner about plagiarism and the importance of quoting the source of the information to ensure authenticity of research work.
 - Should prepare the learner for the presentation of the project work.
 - Should guide the students to arrange a presentation of the project file.

The Major Steps Involved in the Project

- Selection of title/topic
- Adopting suitable Methodology
- Collection of research material/data
- Organization of material/data
- Analysis of data
- Draw the relevant conclusion
- Presentation of the Project Work

Selection of Title/Topic

- The first step of the project work is the selection of **Topic** for study
- Here the students can be asked to bring a few topics and based on its feasibility, the teacher can suggest the best one.
- Or the teacher can suggest a few topics from which the student can choose one among them conveniently
- The wording of title must reflect the overall efforts of the learner

Adopting suitable Methodology

- Once the title is selected, we must go for a suitable Methodology for the Project based on the feasibility of getting data
- A few methods are:
 - Historical Method
 - Survey Method
 - Questionnaire Method
 - Interview Method etc.

Collection of research material/data

1. Archaeological Source

- ↓
- 1. Monuments
- 2. Inscriptions/Coins
- 3. Fossils

2. Literary Source

- ↓
- 1. Internal Source
- 2. External Source

Collection of research material/data

Primary Data

↓
Original Source

Secondary Data

↓
Reported Source

Organization of material/data

- Here the data collected must be systematically – Section Wise/Period wise/ Para wise/chapter wise to be arranged for study

Analysis of data

- Here is the major part of the work involved
- In this section, the data collected from all sources should thoroughly be analysed and the main content required for the project to be prepared

Drawing relevant conclusion

Based on the study , suitable conclusion must be derived on the basis of understanding about the available data

Suggestion for further study

- **Here suitable suggestions can be given for the extension of study on the same aspect**

Presentation of the Project Work

- **The final stage of the work is presentation of Project**
- Project work can be in the form of Power Point Presentation /Exhibition/Skit/albums/files/song and dance or culture show /story telling/debate/panel discussion, paper presentation and so on.
- Any of these activities which are suitable to visually impaired/differently-abled candidates can be performed as per the choice of the student.

- Project can be in the form of **individual or group work**
- Group members should **range from 3 to 5 members**

- Project must preferably be presented as one sided hand written documents in A4 size white sheets ranging 20 to 25 or 30 pages
- Pictures can also be attached in between the content depends on its relevance
- After completing the documents it should be serially numbered in page wise .
- After putting page numbers, the same must be reflected in table of content also
- The final documents after getting spirally binded and the same should be submitted for signature of teacher and principal
- It is the responsibility of the teacher to keep it confidentially under his/her custody through external viva and till the publication of CBSE Result

THE BELOW GIVEN IMAGES ARE ONLY SAMPLE FOR REFERENCE

Front Cover Page

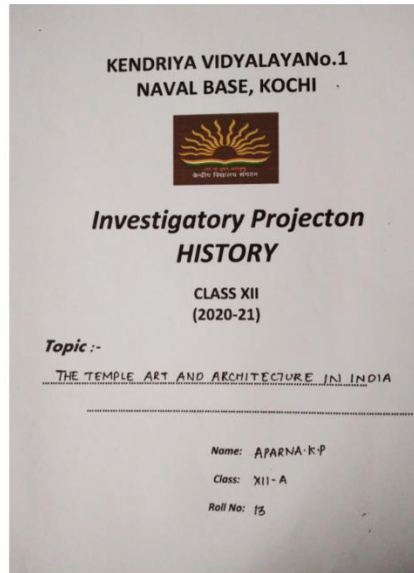


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Certification

CERTIFICATE

Certified that, the Project titled The Temple Art and Architecture in India is a bonafied work of Master/Kum Aparna K.P of class XII Arts of Kendriya Vidyalaya No.1, Naval Base, Kochi as a part of History Project work for Class XII AISSCE Examination 2020. It is further certified that, the above project has not been submitted by him/her to any institution or authority for any merit or recognition prior to this.

Teacher Guide

Prem Kumar J
PGT (History)

PRINCIPAL

ANNE MOHAN L
PRINCIPAL
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External Examiner

Acknowledgement

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I would like to express my gratitude to all those who helped in the successful completion of the project. I would like to thank our Principal, Mrs. Anitha Mohan, KV No.1, Naval Base, Kochi for providing an opportunity to do the project work & for rendering all support work and guidance which helped me in the due completion of this project.

I am highly indebted to Mr. J. Prem Kumar, PGT History for his support & constant guidance as well as for the valuable suggestions, involvement & direction for the successful completion of this project.

I would like to express my gratitude to my group members for their inspiration & encouragement which helped me in completing this project. Also I thank my parents for their consistent motivation & support.

I am also grateful to the God almighty for the blessing showered on me.

Synopsis

The project on the topic "The Temple Art of Architecture in India" is prepared as part of the academic year 2020-21. The Hindu temple developed over 1000s of years and depicts excellent architectural evolution which took place within the boundaries of strict conditions from religious social system. India is endowed with rich culture and varied heritage which has been evolved from the Indus Valley Civilization onwards. The Indian architecture holds the indigenous cultural traditions, social requirements, economic prosperity and the religious practices of different era. It is our privilege to building historians to explore the cultural diversities of our country through the study of temple art and architectural, which elaborated in the selection of the above topic.

It has been prepared by a team of 5 members - Akshay, Akshay, Gaurav, Anurag and Akshay.

The historical method has been selected which includes data collection, classification, analysis etc. Potentially, the topic was analysed and was divided into sub topics. The methodology was selected to develop the qualities such as self faith, cooperation of team spirit among the members.

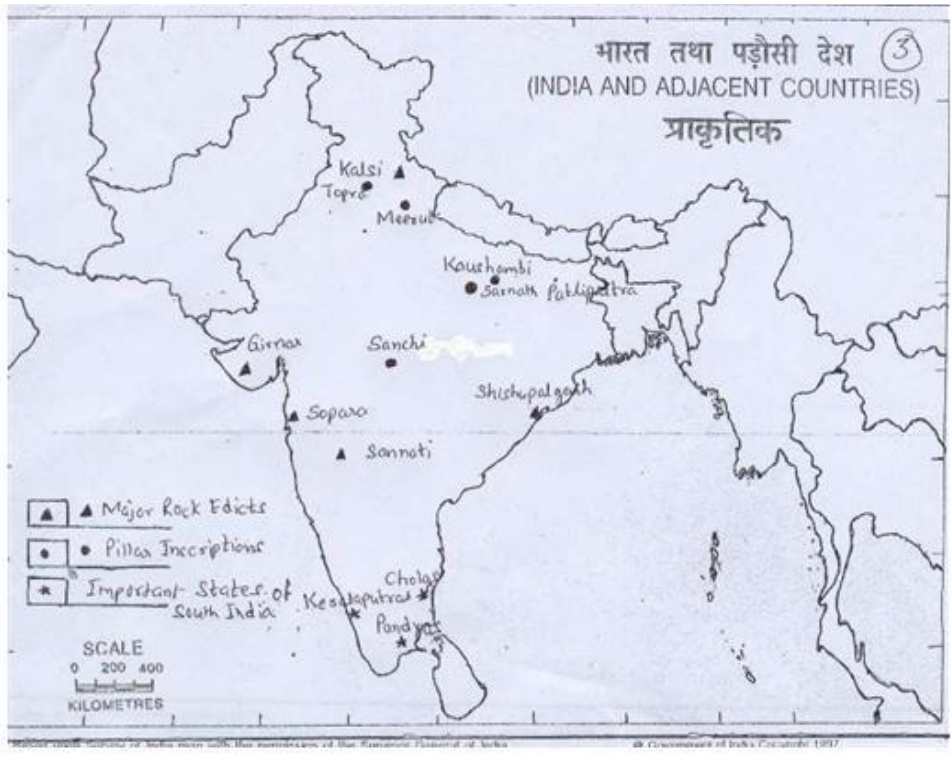
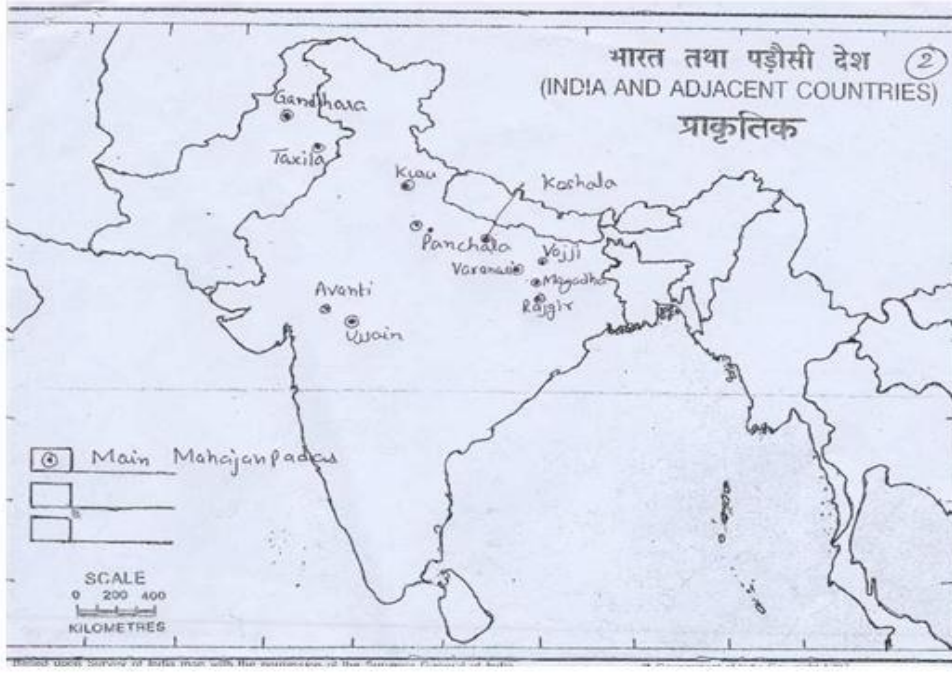
- **Appendix** : Original documents shown separately with serial number and the serial number will be reflected in pages wherever its references are mentioned
- **Bibliography**: List of books/materials used for study with name author/publisher/year of publication etc. are given at the end part of the project
- **Index** : List of important person/places/terminologies given in alphabetical order with page numbers at the end.
- **Foot notes**: Meaning of important terminologies are given at the extreme bottom of the page

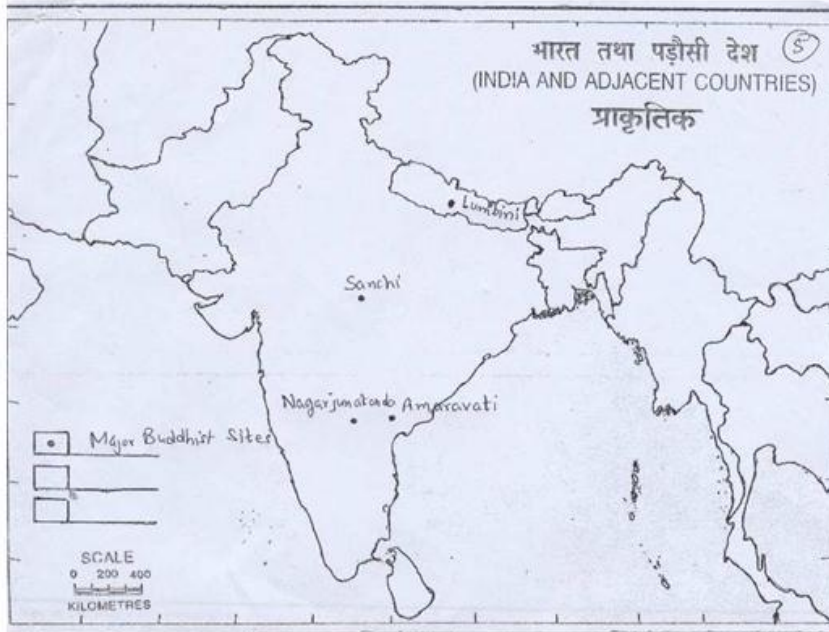
Assessment of Project Work:

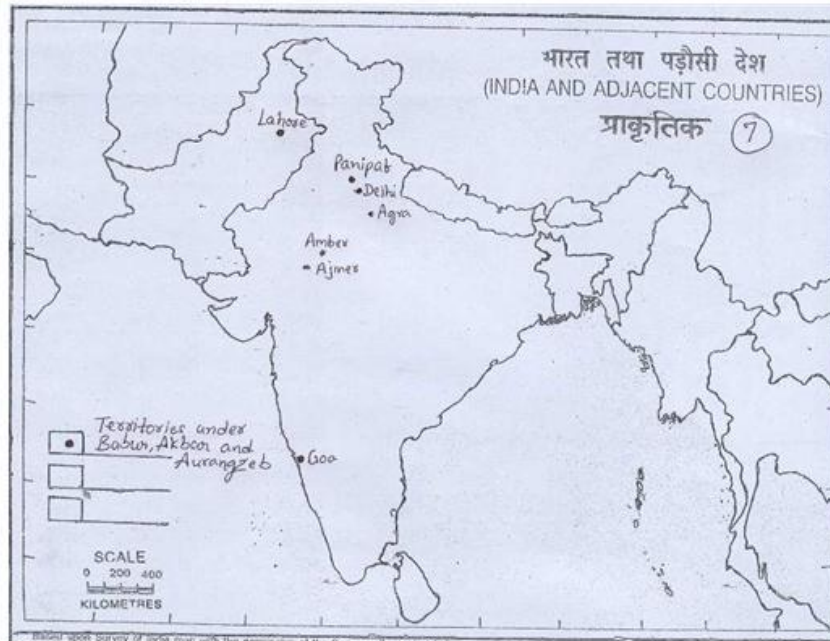
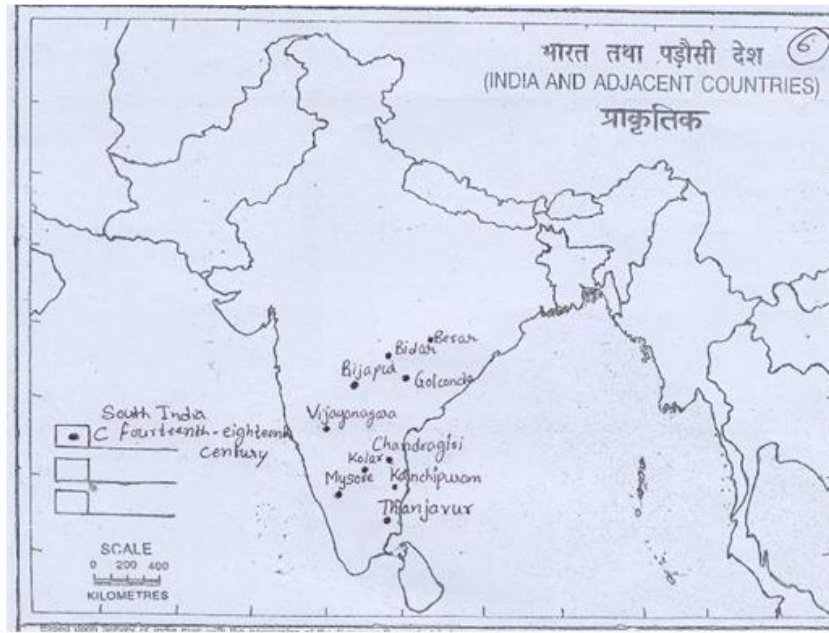
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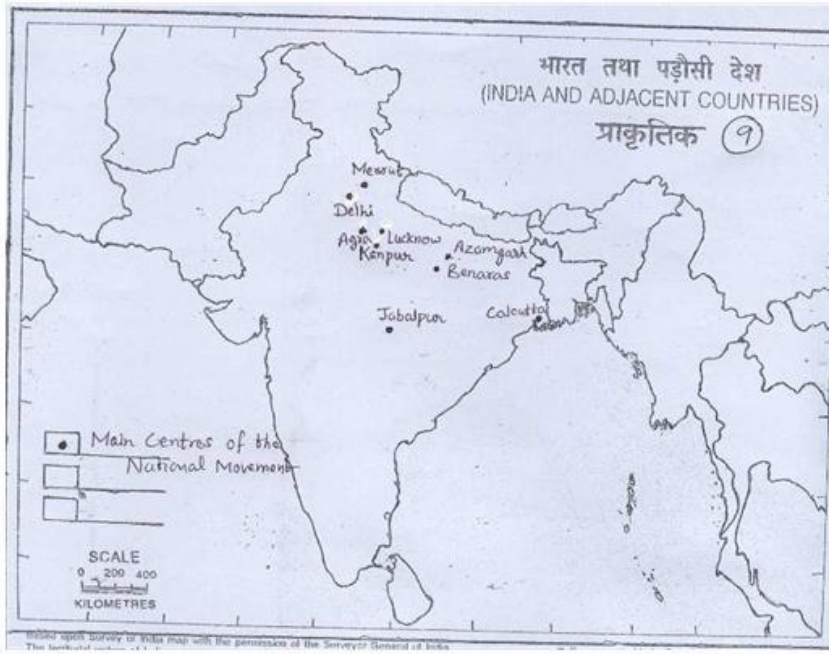
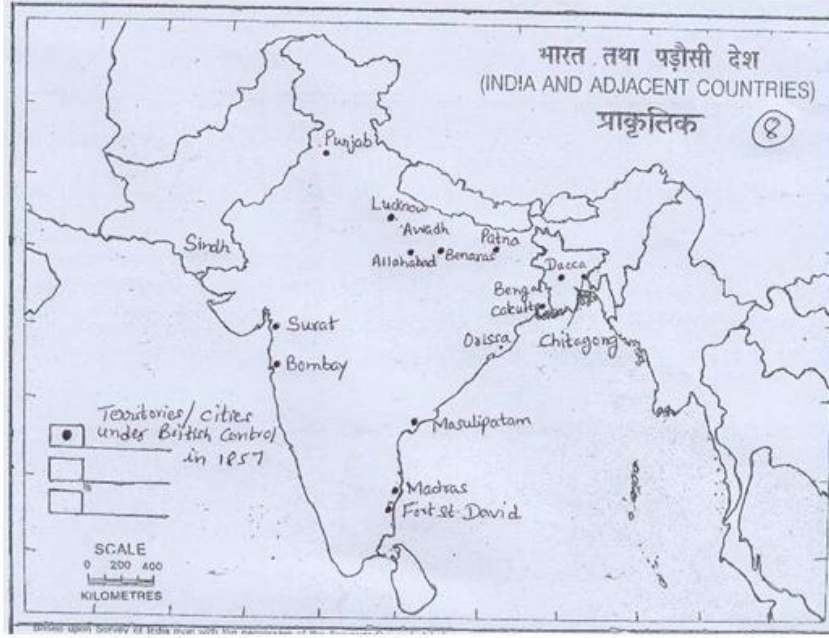
Further instructions are there in the curriculum.

MAP WORK









Sample Question Papers -Link

https://drive.google.com/drive/folders/1_2prniDjTFB2KbDGqLvrXGyJ17DI2f7Y?usp=sharing

<https://cbseacademic.nic.in/gbclass12.html>
