STUDENT SUPPORT MATERIAL XII HISTORY

SESSION=2020-2021

**RAIPUR REGION**

CONTENT TEAM-

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**CLASS 12 TH HISTORY**

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**THEME ONE BRICKS, BEADS AND BONES**

**THEME TWO - KINGS, FARMERS AND TOWNS**

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**THEME FOUR - THINKERS, BELIEFS AND BUILDINGS**

**THEME SIXTHS BHAKTI –SUFI TRADITIONS: Changes in Religious Beliefs and Devotional Texts**

**THEME SEVENTH - AN IMPERIAL CAPITAL: VIJAYANAGARA**

**THEME NINE- KINGS AND CHRONICLES: The Mughal Courts**

**THEME TEN- COLONIALISM AND THE COUNTR**

**THEME ELEVEN REBELS AND THE RAJ: 1857 Revolt and its Representations**

**THEME THIRTEEN - MAHATMA GANDHI AND THE NATIONALIST MOVEMENT: Civil Disobedience and Beyond**

**THEME FIFTEEN -FRAMING THE CONSTITUTION**

***Strategies to strengthen the strong Areas***

***IMPORTANT POINTS***

1. Thorough the study of the NCERT text book.& Arihant solving paper

2. We are following Simple to complex approach.

3. Writing practice question Answers of 3 & 8 Marks Questions.

4. To concentrate the Source based question more practice.

5. Last five years CBSE question and Answers sharing with the student and do the MCQ questions

6 Also cover the easy and scoring Area .for specially slow bloomer student

7 To cover the specially brackets and Coolum based question rising according to CBSE instruction

8 Try to make it separate group of the student high achievers and slow bloomer

9 Try to develop the conceptual understanding of the student the write the answers is own way

10 Specially focused the high achiever children for increasing the PI of the subject

11 Try to fulfill the word limitations of answers specially 3 marks 5 marks and 8 marks question

12 Also add the more content\ and important points of answers

13 Try to follow the strategies to attend the paper of pre board and final CBSE examination last to first mean 8 and 5 marks question answers is given to first priority



**TIME MANAGEMENT PLAN** 

**1 Mark Questions 20 @ 2 minutes = 40 Minutes**

**3 Marks Questions 4 @7 minutes 28 minutes**

**8 Marks Questions 3@ 18 minutes =54 minutes**

**5 Marks Questions 3@ 10 minutes= 30 minutes**

**5 Marks Map Questions 1@12 minutes=12minute**

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**... Total-164 min-**

**Remaining Time = 16 min.**

**Day wise revision Activity 2020-21**

Day 1. Distribution of Ashoka inscription + MCQ

Day 2. Important Kingdom and towns + MCQ

Day 3. Major Buddhist sites + MCQ

Day 4. (Book-2) Big cities + MCQ

Day 5. Territories under Babur,Akbar and Aurangzeb + MCQ

Day 6. -Main centres of the revolt of 1857.

- important centre of the national movement + MCQ

Day 7. Display of last year CBSE toppers copy to student through Smartclass to emulate.

Day 8. Layout/flowchart, drawing in long question How to?

Day 9. Theme 1 (chapter-1) 2-long question and practices.

Day 10. Chapter 2 Kings farmers and towns to Long questions writing.

Day 11. Chapter 3,Kings,caste and classes 2- long question practices.

Day 12. Chapter 4, thinkers beliefs and buildings practice of two long questions.

Day 13. Practice of two questions from Chapter 6 Bhakti Sufi traditions.

Day 14. An Imperial City to long questions.

Day 15. Slip test + MCQ revision.

Day 16. Kings and Chronicles long questions practice.

Day 17. Colonialism and the countryside to long questions practices.

Day 18. Rebels and Raj practices of questions writing.

Day 19. Mahatma Ghandhi and the Nationalist movement writing practice.

Day 20. Slip Test.

Day 21. MCQ revision- quiz.

Day 22. Map Rivision and surprise test.

Day 23. Two source based questions class room test.

Day 24. sample paper practice 1

Day 25. sample paper practice 2

Day 26. sample paper practice 3

Day 27. final map practice.

**BRICKS, BEADS AND BONES: The Harappan Civilisation**

**Revision Notes**

**Key concepts in nutshells**

1. **Period:-**
   1. Early Harappan culture - Before 2600 BCE
   2. Mature Harappa culture - 2600 BCE to 1900 BCE
   3. Late Harappa culture - After 1900 BCE
   4. Extent of Harappan civilisation:-
      1. Northern boundary- Manda Southern Boundary- Daimabad
      2. Eastern boundary- Alamgirpur Western boundary- Sutkagendor Characteristics of the Harappan Civilisation.
2. **Subsistence strategies**
   1. The Harappans ate wide range of plants and animal products.
   2. Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig.
   3. The bones of wild species found suggest the Harappans hunted these animals themselves or obtained meat from other hunting communities. Bones of fish and fowl are also found.
   4. **Agricultural technologies**:
      * Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing.
      * Terracotta models of the plough have been found at sites in Cholistan and at Banawali. Evidence of a ploughed field at Kalibangan has also been found.
      * Traces of irrigation canals have been found at Shortugahi in Afghanistan.
      * Traces of rainwater harvesting found in Dholavira in Gujarat through water reservoirs.
3. **MOHENJODARO: A planned urban city**  
   **Two Sections of settlement:-**
   1. The Citadel
      * These were constructed on mud brick platforms and were walled, which meant that it was physically separated from the Lower Town
      * These include the warehouse - a massive structure of which the lower brick portions remain.
      * The upper portions, probably of wood, was – the Great Bath. It was a large rectangular tank in courtyard surrounded by a corridor on all four sides.
   2. The Lower Town
      * It had carefully planned drainage system. The roads and streets were laid out along an approximate “grid” pattern.
      * It  provides examples of residential buildings. Many were centred on a courtyard, with rooms on all sides.
      * Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains.
      * The uniqueness of the structure, as well as the context in which it was found (the Citadel, with several distinctive buildings), has led scholars to suggest that it was meant for some kind of a special ritual bath.
4. **Social differences**
   1. **Burials**: At burials in Harappan site,s the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.
   2. **Looking for “luxuries”**:  The artefacts are classified as utilitarian and luxuries by the archaeologists. Utilitarian objects are of daily use made fairly easily out of ordinary materials such as stone or clay. Luxuries are those items if they are rare or made from costly, non-local materials or with complicated technologies. The situation becomes more complicated when we find what seem to be articles of daily use, such as spindle whorls made of rare materials such as faience.
5. **Craft Production**
   1. Chanhudaro is a tiny settlement exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
   2. The variety of materials used to make beads is remarkable.
   3. Techniques for making beads differed according to the material.
   4. Nodules were chipped into rough shapes, and then finely flaked into the final form.
   5. Specialised drills have been found at Chanhudaro, Lothal and more recently at Dholavira.
   6. Nageshwar and Balakot were specialised centres for making shell objects – including bangles, ladles and inlay.
   7. **Centres of production**: Archaeologists identified centres of production by looking for raw materials and tools used.
   8. Waste is one of the best indicators of craft work. Sometimes, larger waste pieces were used up to make smaller objects.
   9. These traces suggest that apart from small, specialised centres, craft production was also undertaken in large cities such as Mohenjodaro and Harappa.
6. **Strategies for procuring material**
   1. **Procured from the subcontinent and beyond**: The Harappans procured materials for craft production in various ways.
   2. Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes.
   3. Another strategy for procuring raw materials may have been to send expeditions, which established communication with local communities.
   4. **Contact with distant lands**: archaeological finds suggest that copper was also probably brought from Oman, on the southeastern tip of the Arabian peninsula.
   5. Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called Magan, perhaps a name for Oman.
   6. Other archaeological finds include Harappan seals, weights, dice and beads which suggests contacts with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region.
   7. It is likely that communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers. Besides, we find depictions of ships and boats on seals.
7. **Seals, Script, Weights**
   1. **Seals**and sealings were used to facilitate long distance communication. The sealing also conveyed the identity of the sender.
   2. **An enigmatic script:**Harappan seals usually have a line of writing, probably containing the name and title of the owner. Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read.
   3. Most inscriptions are short, the longest containing about 26 signs. Although the script remains undeciphered to date, it was evidently not alphabetical as it has just too many signs – somewhere between 375 and 400. The script was written from right to left.
   4. **Weights**: Exchanges were regulated by a precise system of weights, usually made of a stone called **Chert**and generally cubical, with no markings.
   5. Metal scale-pans have also been found.
8. **Ancient Authority**
   1. There are indications of complex decisions being taken and implemented in Harappan society.
   2. **Palaces and kings**: A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it. A stone statue was labelled and continues to be known as the “priest-king”.
   3. Some archaeologists are of the opinion that Harappan society had no rulers, whereas other archaeologist feels that there was no single ruler but several rulers, Mohenjodaro had a separate ruler, Harappa another. While some believe that there was a single state.
9. **The End of the Civilisation**
   1. There is evidence that by c. 1800 BCE most of the Mature Harappan sites in regions such as Cholistan had been abandoned. Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and western Uttar Pradesh.
   2. Several explanation for the decline of Harappan civilisation are climatic changes, deforestation, excessive floods, the shifting and/or drying up of rivers.
   3. The end was evidenced by the disappearance of seals, the script, distinctive beads and pottery, the shift from a standardised weight system to the use of local weights; and the decline and abandonment of cities.
10. **Discovering the Harappan Civilisation**

* When Harappan cities fell into ruin, people gradually forgot all about them.
* **Cunningham’s confusion**: The first Director-General of the ASI, Cunningham used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE to locate early settlements. A site like Harappa, which was not part of the itinerary of the Chinese pilgrims and was not known as an Early Historic city.
* A Harappan seal was given to Cunningham by an Englishman. He noted the object, but unsuccessfully tried to place it within the time-frame with which he was familiar. It is not surprising that he missed the significance of Harappa.
* **A new old civilisation:**In 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilisation in the Indus valley to the world.
* It was then that the world knew not only of a new civilisation, but also of one contemporaneous with Mesopotamia.
* Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site. This meant that all the artefacts recovered from the same unit were grouped together.
* **New techniques and questions:**Since the 1980s, there has also been growing international interest in Harappan archaeology.
* Specialists from the subcontinent and abroad have been jointly working at both Harappa and Mohenjodaro.
* They are using modern scientific techniques including surface exploration to recover traces of clay, stone, metal and plant and animal remains as well as to minutely analyse every scrap of available evidence. These explorations promise to yield interesting results in the future.

**V/S MCQ 1 MARKS**

Question 1.  
Which of these is the other name of Harappan Civilisation?  
(a) Aryan Civilisation  
(b) Indus Valley Civilisation  
(c) Vedic Civilisation  
(d) All of these

ANS:(B)

Question 2.  
Which of these sites of Harappan Civilisation belong to Haryana?  
(a) Kalibangan  
(b) Lothal  
(c) Banawali  
(d) Shortugai

ANS(C)

Question 3.  
Which of these is the feature of Harappan Civilisation?  
(a) Urban planning  
(b) Drainage system  
(c) Citadel and Lower town  
(d) All of these

Question 4.  
From where did Harappans get gold?  
(a) South India  
(b) Central India  
(c) Himalayan Region  
(d) Chotta Nagpur region

Answer

Answer: (a) South India

Question 5.  
Which of these was the source of copper for Harappans?  
(a) Karnataka  
(b) Rajasthan  
(c) Andhra Pradesh  
(d) Gujarat

RAJASTHAN

Question 6.  
Which of these was the cause of decline of Harappan civilisation?  
(a) Climatic Change  
(b) Floods  
(c) Deforestation  
(d) All of these

ALL OF THESE

Question 7.  
Which of these was not worshipped by the Harappan?  
(a) Nature  
(b) Goddess  
(c) Indra  
(d) Pashupatinath

INDRA

Question 8.  
Which of these is the other name of Harappan Civilisation?  
(i) Aryan civilisation  
(ii) Indus Valley Civilisation  
(iii) Vedic Civilisation  
(iv) Early Civilisation  
(a) Only (i) and (ii) are true  
(b) Only (i) and (iii) are true  
(c) Only (ii) and (iv) are true  
(d) Only (iii) and (ii) are true

(C)

Question 9.  
Consider the following statement:  
1. After independence, most of the Harappan civilisation centres went over to Pakistan.  
2. The Harappan script has been deciphered.  
3. Rulers had an important role in Harappan civilisation.  
4. Dead were buried in Harappa.  
Which of the above is correct statement?  
(a) 1, 2 and 3  
(b) 1, 3 and 4  
(c) 1, 2, 3 and 4  
(d) 2, 3 and 4

(B)

Question 10.  
Consider the following statements regarding Indus Vally civilisation:  
1. The Harappan seal is probably the most distinctive feature of the Harappan civilisation.

2. Evidences of canal irrigation have been found at a site called shortughai.

3. Mohenjodaro was a city laid in an unplanned manner.  
4. Copper was brought from Kolar region of Karnataka.  
Which of the given statements is/are incorrect?  
(a) 1, 2, 3  
(b) 3, 4  
(c) 1, 2, 4  
(d) 2,4

(B)

Q 1- Which city of Harappan Civilization literally means “Mound of Deads”?

Ans :Mohenjodaro

Q2. Harappan seals were made of which material?

Ans : Steatite

Q3. What does BCE stand for?

Ans : Before Common Era

Q4. Which animal was unknown for Harappan?

Ans : Horse

Q5. Where has the great bath found?

Ans :Mohenjodaro

Q6. Nageshwar and Balakot were the production centers of which material??

Ans : Shell objects

Q7. Chanhudaro and LOtha were the production centers of which material??

Ans : Beads

Q8. Which was the first Harappan site to be excavated ?

Ans : Harappa

Q9. Name any one Harappan site in state of Haryana ?

Ans :Rakhigarhi / Banawali

Q10. Name the site where RD Banarjee conducted excavations.?

Ans :Mohenjodaro

Q11. Name the site from where fire altars have been found.?

Ans : Lothal / Kalibangan

Q12. Name the site from where evidence of ploughed field has been found.?

Ans :Kalibangan

Q13. Name the site from where evidence of plough has been found.?

Ans :Banawali

Q14. Name the site from where evidence of dockyard has been found.?

Ans : Lothal

Q15.Harapan weights were made of which material?

Ans : Chert

Q16. Name the material made of ground sand or silica mixed with colour and gum and then fired.

Ans : Faience

Q17. How many signs were used by the Harappans in their script?

Ans : Between 375 and 400 signs

Q18. What was the period of the mature phase of Harappan culture?

Ans : 2600 and 1900 BCE

Q19. From where did Harappan get Copper?

Ans :Khetri mines of Rajasthan

Q20 . By which name did Masopotamians know Harappa ?

Ans :Meluha

Q21. Who was the first Director General of Archaeological Survey of India?

Ans : Cunningham was the first Director General of Archaeological Survey of India.

Q22. The higher denomination of Harappan weight system followed which patter ?

Ans : Decimal System

Q23. The lower denomination of Harappan weight system followed which patter ?

Ans : Binary System

Q24. Name the site from where statue has of ‘priest king’ been found.?

Ans :Mohenjodaro

Q25. What pattern was used by Harappans to lay out roads and drains?

Ans : Grid Pattern

Q26. Harappans bricks were of which ratio?

Ans : 4:2:1

Q27. In Archaeology, study of layers is known as ??

Ans :Stratigraphy

Q28. Name the site from where evidence of canals have been found?

Ans :Shortughai

Q29. From where did Harappan get Gold?

Ans : South India

Q30. From where did Harappan get Carnelian?

Ans : Bharuch in Gaujrat

S/A 3 MARKS

**Chapter 1Bricks breads and bones** 1. List the raw materials required for craft production in the Harappan civilisation anddiscuss how these might have been obtained.

Ans. The variety of materials used to make beads is remarkable: stones like carnelian (of abeautiful 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 (forCopper) and south India (for gold).

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

Ans. Yes, our knowledge about the Indus Valley Civilization is poorer than that of the otherbecause 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,Mesopatamia, China etc. was the deciphering of their scripts. Scripts is that sole basisthrough which we can gather through knowledge about the art, literature, customs, dresses,function and religion etc. of any Civilizations

3. What were the confusions in the mind of Cunningham while studying HarappanAns. He used the accounts left by Chinese Buddhist pilgrims who had visited thesubcontinent between the fourth and seventh centuries CE. He thought that Indian historybegan with the first cities in the Ganga valley. In fact, Cunningham’s main interest was in thearchaeology of the Early Historic (c. sixth century BCE fourth century CE) and later periods.

4. What were the differences in the techniques adopted by Marshall and Wheeler instudying Harappan civilization?Ans. Marshall tended to excavate along regular horizontal units, measured uniformlythroughout the mound, ignoring the stratigraphy of the site. This meant that all the artefactsrecovered from the same unit were grouped together, even if they were found at differentstratigraphic layers. As a result, valuable information about the context of these finds wasirretrievably lost. R.E.M. Wheeler rectified this problem. Wheeler recognised that it wasnecessary to follow the stratigraphy of the mound rather than dig mechanically alonguniform horizontal lines.

5. “Burials is a better source to trace social differences prevalent in the Harappancivilization”. 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 weredifferences in the way the burial pit was made - in some instances; the hollowed-out spaceswere lined with bricks.3. Some graves contain pottery and ornaments, perhaps indicating a belief that these couldbe used in the afterlife. Jewellery has been found in burials of both men and women.

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. Thedrains were made of mortar, lime and gypsum. They were covered with big bricks andstones which could be lifted easily to clean the drains. Smaller drains from houses on boththe sides of the streets came and joined a brick laid main channel. Bigger drains whichcleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from thehouses, pits were provided at either side of the street. All this shows that the Indus valleypeople took great care to keep their cities clean.L/A 8 MARKS

**(8 MARKS)**

**1.  Discuss how archaeologist reconstruct the past.**

**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.  Archaelogists 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

**CHAPTER 2  
KINGS, FARMERS AND TOWNS: Early States and Economics  
(C 600 BCE - 600 CE)  
Revision Notes**

**Key concept in nutshell**

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

* Rigveda was composed along the Indus and its tributaries.
* Agricultural Settlements emerged in several parts of the subcontinent.
* New mode of disposal of the dead like making megaliths.
* By C 600 BCE growth of new cities and kingdoms.
* 600 BCE major turning point in early Indian history.
* Growth of sixteen 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.

**New Notions of Kingship**

* By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent.
* Cholas, Cheras and Pandyas in Tamilakam, known from Sangam text.
* Most of these states including Satavahanas and Shakas had control over long distance trade networks.
* Kushanas (C First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to North West India.
* Their history has been reconstructed from Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.
* History of the Guptas (4th century CE ) has been reconstructed from literatures, coins and inscriptions including Prashastis.
* What did subjects think about their rulers? Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra.
* Strategies for increasing agricultural production
* use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.
* Land grants to religious institutions or Brahmanas, to extend agriculture to new areas or to win allies by making grants of land.
* Emergence of urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc.
* In the towns different types of people used to live such as washing folk, weavers, scribes, carpenters, potters, religious teachers, merchants, kings.
* Artisans and traders organized themselves in guild or shrenis.
* Trade both in the subcontinent and with east and north Africa, West Asia, South East Asia, China.
* India used to export spices, fine pearls, ivory, silk cloth, medicinal plants.
* Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used. The first gold coins were issued (CE)by the Kushanas.
* James Prinsep an officer in the mint of the East India Company was able to decipher Ashokan Brahmi in 1838.
* Limitations of Inscriptional evidence letters are very faintly engraved, damaged or letter missing, not sure about the exact meaning of the words.

1. **Prinsep and Piyadassi**
   * In the 1830s **James Prinsep**, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins. He found that most of these mentioned a king referred to as **Piyadassi**– meaning “pleasant to behold”.
   * There were a few inscriptions which also referred to the king as Asoka, one of the most famous rulers known from Buddhist texts.
2. **The Earliest States:**
   * **The sixteen mahajanapadas**: The sixth century BCE is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.
   * Early Buddhist and Jaina texts mention, amongst other things, sixteen states known as **mahajanapadas**. Although the lists vary, some names such as**Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara**and **Avanti** occur frequently. Clearly, these were amongst the most important mahajanapadas.
   * While most mahajanapadas were ruled by kings, some, known as ganas or sanghas, were oligarchies where power was shared by a number of men, often collectively called rajas.
   * Each mahajanapada had a capital city, which was often fortified.
   * From c. sixth century BCE onwards, Brahmanas began composing Sanskrit texts known as the **Dharmasutras**. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be **Kshatriyas**.
   * some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia, recruited, more often than not, from the peasantry.
   * **First amongst the sixteen: Magadha:**Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful mahajanapada.
   * It was a region where agriculture was especially productive. Besides, it was also rich in natural resources and animals like elephant, which ws an important part of the army, could be procured from the forest spreads of the region. Ganga and its tributaries provided a means of cheap and convenient communication.
   * Magadha attributed its power to the policies of individuals: ruthlessly ambitious kings of whom**Bimbisara, Ajatasattu**and **Mahapadma Nanda** are the best known, and their ministers, who helped implement their policies.
   * **Rajagaha**(the Prakrit name for presentday Rajgir in Bihar) was the capital of Magadha initially. In the fourth century BCE, the capital was shifted to Pataliputra, present-day Patna.
3. **An Early Empire**
   * The growth of Magadha culminated in the emergence of the **Mauryan Empire**.
   * **Chandragupta Maurya**, who founded the empire (c. 321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson **Asoka**, arguably the most famous ruler of early India, conquered Kalinga (present-day coastal Orissa).
   * **Sources of Mauryan Empire**: Account of Megasthenes (a Greek ambassador to the court of Chandragupta Maurya) called Indica, Arthashastra probably composed by Kautilya or Chanakya, the minister of Chandragupta, later Buddhist, Jaina and Puranic literature. Besides,the inscriptions of Asoka (c. 272/268-231 BCE) on rocks and pillars are often regarded as amongst the most valuable sources.
   * **Dhamma**: Ashoka used the inscriptions to proclaim what he understood to be dhamma, which included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one’s own. According to him, this would ensure the well-being of people in this world. Special officers known as dhamma mahamatta, were appointed to spread the message of dhamma.
   * **Administering Centres**: There were five major political centres in the empire – the capital **Pataliputra**and the provincial centres of **Taxila**, **Ujjayini, Tosali**and **Suvarnagiri.**
   * It is likely that administrative control was strongest in areas around the capital and the provincial centres. These were wisely chosen as both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.
   * Communication along both land and riverine routes was vital for the existence of the empire.
   * Megasthenes mentions a committee with six subcommittees for coordinating military activity.
   * In the nineteenth century, the emergence of the Mauryan Empire was regarded as a major landmark, as India was under colonial rule during that time.
   * Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires.
   * Nationalist leaders in the twentieth century regarded Ashoka as an inspiring figure as the inscriptions suggested that was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles.
4. **New Notions of Kingship**
   * By the second century BCE, new chiefdoms and kingdoms emerged in several parts of the subcontinent.
   * This development was mainly seen in the Deccan and further south, including the chiefdoms of the **Cholas**, **Cheras**and **Pandyas**in Tamilakam (the name of the ancient Tamil country, which included parts of present-day Andhra Pradesh and Kerala, in addition to Tamil Nadu), proved to be stable and prosperous.
   * Many chiefs and kings, including the **Satavahanas**who ruled over parts of western and central India (c. second century BCE-second century CE) and the **Shakas**, a people of Central Asian origin who established kingdoms in the north-western and western parts of the subcontinent, derived revenues from long-distance trade.
   * **Divine kings**: One means of claiming high status was to identify with a variety of deities. The **Kushanas**(c. first century BCEfirst century CE), who ruled over a vast kingdom extending from Central Asia to northwest India followed this strategy. They adopted the title devaputra, or “son of god”, installed colossal statues in shrines.
   * By the fourth century there is evidence of larger states, including the Gupta Empire. These states dpended on **samantas**, men who maintained themselves through local resources including control over land.
   * The Prayaga Prashasti (also known as the Allahabad Pillar Inscription) composed in Sanskrit by Harishena, the court poet of Samudragupta, arguably the most powerful of the Gupta rulers (c. fourth century CE).
5. **A Changing Countryside**
   * Popular perception: Anthologies such as the Jatakas and the Panchatantra gave a glimpse of subject-king relation. For instance, one story known as the Gandatindu Jataka describes the plight of the subjects of a wicked king.
   * Kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive.
   * Certain strategies aimed at increasing production to meet growing demand for taxes also were adopted. For example, the shift to plough agriculture, which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from c. sixth century BCE. Also production of paddy was dramatically increased by the introduction of transplantation.
   * Another strategy adopted to increase agricultural production was the use of irrigation, through wells and tanks, and less commonly, canals.
   * The benefits of increased production led to a growing differentiation amongst people engaged in agriculture as it was not equally distributed.
   * The stories of Buddhist tradition refers to the term '**gahapati'**which was often used in Pali texts to designate the second and third categories. Tamil literature mentions large landowners or vellalar, ploughmen or uzhavar and slaves or adimai.
   * With rising differences questions of control over land must have become crucial, as these were often discussed in legal texts.
   * During early centuries of common era, grants of land were made and many of which were recorded in inscriptions. For instance, according to Sanskrit legal texts, women were not supposed to have independent access to resources such as land.
   * Land grants provide some insight into the relationship between cultivators and the state.
6. **Towns and Trade**
   * Major towns were located along routes of communication. Some such as Pataliputra were on riverine routes. Some were near the coast, from where sea routes began. Many cities like Mathura were bustling centres of commercial, cultural and political activities.
   * A wide range of artefacts have been recovered from the excavations in these areas. 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.
   * By the second century BCE, we find short votive inscriptions in a number of cities. Sometimes, guilds or shrenis, organisations of craft producers and merchants, are mentioned as well.
   * From the sixth century BCE, land and river routes criss-crossed the subcontinent and extended in various directions. Rulers often attempted to control the routes, possibly by offering protection for a price.
   * Those who traversed these routes included peddlers who probably travelled on foot and merchants who travelled with caravans of bullock carts and pack-animals.
   * Spices, especially pepper, were in high demand in the Roman Empire, as were textiles and medicinal plants, and these were all transported across the Arabian Sea to the Mediterranean.
   * Exchanges were facilitated by the introduction of coinage. Punch-marked coins made of silver and copper (c. sixth century BCE onwards) were amongst the earliest to be minted and used.
   * Attempts were made to identify the symbols on punch-marked coins with specific ruling dynasties.
   * The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent c. second century BCE.
   * The first gold coins were issued c. first century CE by the Kushanas. The widespread use of gold coins indicates the enormous value of the transactions that were taking place. Some of the most spectacular gold coins were issued by the Gupta rulers. From c. sixth century CE onwards, finds of gold coins taper off.
   * Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana (c. first century CE).
   * Hoards of Roman coins have been found from archaeological sites in south India. It is obvious that networks of trade were not confined within political boundaries: south India was not part of the Roman Empire, but there were close connections through trade.
7. **How Are Inscriptions Deciphered?**
   * **Brahmi:**Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838.
   * **Kharosthi:**Kharosthi is the script used in inscriptions in the northwest. The coins of Indo-Greek kings, who ruled over the area (c. second-first centuries BCE), contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well.
   * **Epigraphists**and **historians**after examining all these inscriptions, and finding that they match in terms of content, style, language and palaeography, come to a conclusion.  Historians have to constantly assess statements made in inscriptions to judge whether they are true, plausible or exaggerations.

**V/A MCQ**

Question 1.  
Who deciphered Brahmi and Kharoshtl scripts?  
(a) James Princep  
(b) Cunningham  
(c) Wheelar  
(d) John Marshall

(A)

Question 2.  
How many Mahajanapadas were there?  
(a) 17  
(b) 14  
(c) 18  
(d) 16

1. Which of these was the moSt powerful Mahajanapada from 6th to 4th century BCE?  
   (a) Kuru  
   (b) Magadha  
   (c) PanehaLa  
   (d) Ciandhara

(B)

Question 4.  
Who appointed Dhamma Mahamatras?  
(a) Bimbisara  
(b) Samudraupta  
(e) Ashoka  
(d) Pandya

(E)

Question 5.  
Who founded the Mauryan Empire?  
(a) Ashoka  
(b) Chandragupta Maurys  
(c) Bindusara  
(d) Ajatashatru

(C)

Question 6.  
Sangam is a literature of \_\_\_\_\_\_\_\_\_ language.  
(a) Tamil  
(b) Malsyam  
(c) Sanskrit  
(d) Marathi

(A)

Question 7.  
Harishena was the court poet of \_\_\_\_\_\_\_\_  
(a) Samudragupta  
(b) Chandragupta II  
(c) Ashoka  
(d) Chandragupta Maurya

(A)

**S/A 3 MARKS**

1. What are megaliths?Ans. Megaliths were elaborate stone structures in central and south India in firstmillennium BCE. These were kept on the burials. Dead were buried with a wide range of irontools and weapons.

2. Why six century BCE often considered as a major turning point in Indian history?Ans. It is an era associated with early states and cities, growing use of iron, the developmentof coin. It also witnessed the growth of diverse system of thoughts including Buddhism and Jainism.

3. Define Dhamma Mahamatta?Ans. (i) Special officers appointed by Ashoka.(ii) 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. Kushanas were a clan of nomadic people living in China.Kushanas ruled over a vast kingdom extending from Central Asia to North-West India.

**(8 MARKS)**

**1. Main features of Mauryan administration?**

**Ans. (i)**Central administration- King had control over legislative, executive, judiciary, army and finance.

**(ii)**Provincial administration- The Empire was divided in too many provinces.

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

**(iv)**King used to run the administration with the help of 30 officials.

**(v)**Five major political centre in the empire.

**(vi)**Law and order system setup.

**(vii)**Organised army- a committee with six sub-committee for coordinating military activity.

**(viii)**To spread Dhamma, appointment of Dhamma Mahamattra.

**(ix)**Officers were appointed to manage the land revenue, irrigation and roads

**(x)**Institution of spies was very strong and working effectively.

: Q2. Explain the agricultural practices followed by the cultivators to increase productivity from 600 BCE to 600 CE.

or

To what extent were agricultural practices transformed from 6th century BCE?Explain briefly.

**Answer :  Agricultural**practices were transformed from 6th century BCE on wards because of increasing burden of taxes imposed by the state.The kings demanded considerable taxes from the subjects,from 6th century BCE onward. In order to fulfill this demand the farmers  started finding new means to increase productivity of their crops.These new means were:

**Shift Towards Plough Agriculture** Agricultural practices were significantly transformed by the shift to plough agriculture which spread in the fertile alluvial river valleys of Ganga and Kaveri.

**Use of Iron tipped Ploughshare** In the areas of high rainfall ,the use of iron tipped plough share turned the alluvial soil into highly fertile ground.

**Use of Paddy Transplantation** Paddy transplantation technique was used in which seeds were first broadcast then the saplings were transplanted in water logged fields. This ensured higher ratio of survival of saplings and higher yields and dramatically increased the production of paddy crop.Although,this process requires higher degree of manual labour.

**Use of Irrigation to Increase Productivity** Irrigation was another strategy to increase agricultural production.the irrigation was done through wells,tanks, and sometimes canals.Committee as well as individuals organised the construction of irrigation works.The process of construction of irrigation was often recorded in the inscription  of the kings.

The use of such technologies led to an increase in agricultural production which ultimately led to a growing differentiation amongst the people engaged in agriculture. The large landholders and village headmen emerged as powerful figures who exercised control over the cultivator or agricultural labourers. Thus,there was a remarkable change in the field of agriculture from 6th century BCE.

**SOURCE BASED QUETION**

**1.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.**

**(A)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.  
**(B) Explain the role of the sub-committees for coordinating military activities.**  
**Ans.** 1. Megasthenes mentioned a committee with six subcommittees for coordinating military activity.  
2. They looked after navy, transport and provisions, foot soldiers, horses, chariots and elephants.  
3. The second committee had to arrange bullock carts to carry equipments procure food for soldiers and fodder for animals and recruit servants and artisans to look after the soldiers.  
**(C) 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.

……………………………

**CHAPTER 3  
KINSSHIP, CASTE AND CLASS: Early Societies  
(C 600 BCE-600 CE)  
Revision Notes**

**Key concepts in nutshell**

* Many rules and different practices were followed by the people.
* Very often families were part of larger networks of people we define as relatives. Blood relations can be defined in many different ways.
* **Mausmriti**is considered the most important Dharma Sutra and Dharmashastra. It was compiled between 200 BCE and 200 CE. This laid down rules governing social life.
* During Mahabharata age **gotras**were considered very important by higher verna of societies.
* Social differences prevailed and integration took place within the framework of caste system.
* According to the sutras only Kashtriyas could be a king.
* The original version of Mahabharata is in Sanskrit.
* It contains vivid descriptions of battles forest, palaces and settlements.

**Finding out about families**

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

**The ideal of patriliny**

* Patriliny means tracing descent from father to son, grandson and so on.
* Matriliny is the term used when descent is traced through the mother.

1. The concern with patriliny was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda.
2. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

**Early Societies: In detail**

1. **The Critical Edition of the Mahabharata**
   * One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the **Mahabharata**, a colossal epic running in its present form into over 100,000 verses with depictions of a wide range of social categories and situations.
   * It was composed over a period of about 1,000 years (c. 500 BCE onwards), and some of the stories it contains may have been in circulation even earlier. The central story is about two sets of warring cousins. The text also contains sections laying down norms of behaviour for various social groups.
   * The critical edition meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country. The team worked out a method of comparing verses from each manuscript. The project took 47 years to complete.
   * There were several common elements in the Sanskrit versions of the story, Also there were enormous regional variations in the ways in which the text had been transmitted over the centuries, which reflect complex processes that shaped early (and later) social histories.
2. **Kinship and Marriage Many Rules and Varied Practices**
   * Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk. While familial ties are often regarded as “natural” and based on blood, they are defined in many different ways.
   * Historians also investigate and analyse attitudes towards family and kinship.They provide an insight into people’s thinking.
   * Mahabharata describes a feud over land and power between two groups of cousins, the **Kauravas**and the **Pandavas**, who belonged to a single ruling family, that of the Kurus, a lineage dominating one of the janapadas. At the end the Pandavas emerged victorious. After that, **patrilineal**succession was proclaimed.
   * While **patriliny**had existed prior to the composition of the epic, the central story of the Mahabharata reinforced the idea that it was valuable. Under **patriliny,**sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.
   * Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system, with variations in case of no son.
   * The concern with patriliny was not unique to ruling families. It is evident in mantras in ritual texts such as the **Rigveda**. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.
   * **Marriage:**Daughters had no claims to the resources of the household. They were married into families outside the kin. Thos system was exogamy.
   * Women were married at the “right” time and to the “right” person. This gave rise to the belief that **kanyadana**or the gift of a daughter in marriage was an important religious duty of the father.
   * The Brahamanas laid down codes of social behaviour in great detail. These were meant to be followed by Brahmanas in particular and the rest of society in general. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the **Dharmasutras**and **Dharmashastras**. The most important of such works, the **Manusmriti**, was compiled between c. 200 BCE and 200 CE.
   * Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned.
   * **Gotra**: From c. 1000 BCE, people (especially Brahmanas) were classified into different **gotras**. Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.
   * Two important rules of gotras are: Women were expected to give up their father’s gotra and adopt that of their husband on marriage and members of the same gotra could not marry.
   * **Satavahanas**are one of the powerful ruling lineages, who ruled over parts of western India and the Deccan (c. second century BCE-second century CE). Some of the Satavahana rulers were **polygynous.**
   * Satavahana rulers were identified through metronymics (names derived from that of the mother) but that succession to the throne was generally patrilineal.
3. **Social Differences: Within and Beyond the Framework of Caste**
   * The ideal social order was laid down in the Dharmasutras and Dharmashastras. According to which, the Brahmanas were ranked first and it was divinely ordained. While, Shudras and “untouchables” were at the very bottom of the order. Positions within the order were supposedly determined by birth.
   * The shastras also contained rules about the ideal “occupations” of the four categories or **varnas**.
   * **Brahmanas**were supposed to study and teach the Vedas, **Kshatriyas**were to engage in warfare, protect people and administer justice, **Vaishyas**were engaged in agriculture, pastoralism and trade, **Shudras**had only one occupation of serving the three “higher” varnas.
   * According to the Shastras, only Kshatriyas could be kings. But the social background of the Mauryas, who ruled over a large empire, has been hotly debated because they were described as being of “low” origin.
   * Other rulers, such as the **Shakas**who came from Central Asia, were regarded as **mlechchhas**, barbarians or outsiders by the Brahmanas.
   * There was another classification called **jati**. Like varna, jati was also based on birth but unlike varna there was no restriction on the number of jatis. Whenever Brahmanical authorities encountered new groups which did not easily fit into the fourfold varna system, they classified them as a jati
   * Jatis which shared a common occupation or profession were sometimes organised into **shrenis**or guilds.
   * There were populations whose social practices were not influenced by Brahmanical ideas. They are often described as odd, uncivilised, or even animal-like in Sanskrit texts.These included forest-dwellers – for whom hunting and gathering remained an important means of subsistence. Categories such as the **nishada**, to which Ekalavya is supposed to have belonged, are examples of this.
   * Brahmanas developed a sharper social divide by classifying certain social categories as “**untouchable**”, based on certain activities and performance of rituals. These included handling corpses and dead animals. Those who performed such tasks, designated as **chandalas.**The Manusmriti laid down the “duties” of the chandalas.
   * Those who considered themselves "**pure**" avoided taking food from those they designated as “untouchable”.
4. **Beyond Birth Resources and Status**
   * Issues of ownership figure in the Dharmasutras and Dharmashastras. According to the Manusmriti, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest.
   * Women could not claim a share of these resources. However, women were allowed to retain the gifts they received on the occasion of their marriage as **stridhana**(literally, a woman’s wealth). This could be inherited by their children, without the husband having any claim on it.
   * Social differences between men and women were sharpened because of the differences in access to resources.
   * Another criterion for regulating access to wealth was varna. Certain traditions developed critiques of the varna order.
   * **Buddhism**(c. sixth century BCE) rejected the idea of claims to status on the basis of birth. It also recognised that there were differences in society, but did not regard these as natural or inflexible.
   * Status could also be claimed in situations where men who were generous were respected, while those who were miserly or simply accumulated wealth for themselves were despised.
   * One area where these values were cherished was ancient **Tamilakam.**
5. **Explaining Social Differences: A Social Contract**
   * The Buddhists also developed an alternative understanding of social inequalities.
   * In a myth found in a text known as the **Sutta Pitaka,** they suggested that originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed. All beings lived in an idyllic state of peace, taking from nature only what they needed for each meal.
   * The institution of kingship was based on human choice, with taxes as a form of payment for services rendered by the king.
   * It was never a rigid system because if human beings were responsible for the creation of the system, they could also change it in future.
6. **Handling Texts Historians and the Mahabharata**
   * Historians consider several elements when they analyse texts. They examine the languages and kinds of texts. They also found out the authors and audience because authors keep the interests of their audience in mind while composing their work.
   * They also ascertain the possible date of the composition or compilation and the place where they may have been composed.
   * **A Dynamic Text:**Historians usually classify the contents of the present text of the **Mahabharata**under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic (the narrative often contains a social message).
   * Generally historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later.
   * The original story was probably composed by charioteer-bards known as **sutas**who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements.
   * The enormous composition is traditionally attributed to a sage named **Vyasa**.
   * The Mahabharata, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.
   * The growth of the Mahabharata did not stop with the Sanskrit version. Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts. At the same time, the central story of the epic was often retold in different ways

**MCQ V/A 1 MARKS**

**1. Mahabharata is a story about a feud between two groups of cousins-**

**a) It reinforced the idea of matriliny**

**b) It reinforced the idea of patriliny**

**c) It reinforced the idea of humanism**

**d) It reinforced the idea of Ashokan Dhamma**

**Ans-b**

**2.According to the gotra rules followed by Brahmanas in ancient India-**

**a) Two people of the same gotra could not marry**

**b) Two people of the same gotra could marry**

**c) Men were expected to give up their gotra after marriage**

**d) Men were expected to take up their wife's gotra after marriage**

**Ans -a**

**3The ideal occupation prescribed by the Dharmashastras for the Brahmanas**

**was to-**

**a) Study and teach the Vedas**

**c) Servitude**

**b) Engage in warfare**

**d) Engage in pastoralism**

**Ans-a**

**4 Varnas and jatis were determined by-**

**a) Marriage**

**c) Birth**

**b) Assigned by kings**

**d) Occupation**

**Ans-c**

**5 According to Manusmriti the 'Chandalas' were given the duty of-**

**a) Reciting Vedas**

**b) Fighting wars**

**c) handling corpses and dead bodies**

**d) perform yajnas**

**Ans-b**

**6 Chinese Buddhist monks Fa-Xian and Xuan Zang have written about-**

**a) 'Untouchability' being present in ancient India.**

**b) 'Sati' being followed in ancient India.**

**c) Female slaves being present in India.**

**d) Christianity being practised in India.**

**Ans-a**

**a) Equally amongst sons after the death of the parents,**

**b) Equally amongst daughters after the death of the parents,**

**c) Equally amongst the servants after the death of the parents,**

**d) to be given to a trust**

**Ans-a**

**8 Social differences between men and women sharpened in ancient India**

**because of:**

**a) Gendered access to property**

**b) Equal access to property**

**c) Biological differences between men and women**

**d) Religious differences between men and women**

**Ans-a**

**9 The original story of Mahabharata was probably composed by :**

**a) Sage Valmiki**

**b) Kautilya**

**c) Charioteer bards or sutas**

**d) Megasthenese**

**Ans-c**

**10 Excavations at Hastinapur were conducted by:**

**a) R.D.Banerjee**

**b) D.R.Sahni**

**c) John Marshall**

**d) B.B.Lal**

**Ans-d**

**11 Historians consider the following elements when they analyse texts:**

**a) Language of the text and audiennce for whom it was written**

**b) the beauty of its hand writing**

**c) Ink used in writing**

**d) paintings made in the book**

**Ans-a**

**12 According to Buddhist traditions the institution of kingship was based on :**

**a) Human choice**

**b) Divine chcoice**

**c) Chosen by Brahmanas**

**d) Chosen by Buddha**

**Ans-a**

**13 Historians usually classify the content of Mahabharata into:**

**a) Songs**

**b) Narrative & Didactic**

**c) Teachings of Buddha**

**d) Teachings of Mahavira**

**Ans-b**

**14 Draupadi's marriage with the Pandavas is an example of which form of**

**marriage**

**a) Polygamy b) Polyandry**

**c) Monogamy d) Hypogamy**

**Ans-b**

**15 On examination of the names of women who married Satvahana rulers**

**indicate:**

**a) They derived names from their father's gotra**

**b) They derived names from their mother's gotra**

**c) They derived names from their husband's gotra**

**d) They derived names from their deities**

**Ans-a**

**3 MARKS S/A**

**1. Critically examine the duties as laid down in Manusmriti for the chandalas.**

**-** They had to live outside the village.

- They had to use discarded utensils.

- To dispose off the bodies.

- They could not walk in villages and cities.

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

(i) Four varnas emerged from purushaSukta.

(ii) Brahmanas ,kshatriya,vaishya and shudra.

(iii) Brahmanas supreme

(iv)  The Buddhist did not accept this concept.

**3. Why Mahabharata is considered a colossal epic?**

**-** The Mahabharata is a colossal epic running over 100,000 verses with depictions of social categories and situations.

- It was composed over a period of about 1,000 years (c. 500 BCE onwards)

- Some of the stories it contains may have been in circulation even earlier.

- The central story is about two sets of warring cousins.

- The text also contains sections laying down norms of behaviour for various social groups. Occasionally (though not always), the principal characters seem to follow these norms.

**4. What were three strategies adopted by the Brahmins for enforcing Social norms?**

The Brahmanas evolved two or three strategies for enforcing these norms.

- One was to assert that the Varna order was of divine origin.

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

- third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.

**5. How new jatis were grouped?**

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

**6. What rules did the Dharma sutras and Dharma Shastra's contain about the Ideal ''occupations'' of the four Varna's?**

- Brahmanas were supposed to study and teach the Vedas, perform sacrifices and give and receive gifts.

- Kshatriyas were to engage in warfare, protect people and justice, study the Vedas and get sacrifices performed.

- The last three occupations were also assigned to the Vaishyas ie crafts, Agriculture and trade.

- Shudras were assigned only serving the three ''higher'' varnas.

**7. How could men and women acquire wealth in early societies?**

- For men wealth-Inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people.

- For women - what was given at the time of the marriage, bridal procession, token of affection she got from her brother, mother or father and she could also acquire from husband.

**8. What were the effects of several changes in between 600 BCE and 600 CE on societies?**

- Extension of Agriculture in to forested areas.

- Craft specialists often emerged as distinct social groups.

- Trade activities increased.

- Many religious activities /movements started.

**9. What do you understand by '' The critical edition of the Mahabharata''?**

- One of the most ambitious projects of scholarship began in 1919.

- Under the leadership of a noted Indian Sanskritist V.S. Sukthankar.

- A team comprising a dozen of scholars initiated the task of preparing a critical edition of the Mahabharata.

**10. What were the terms of gotras? What were the rules of gotras?**

- Each gotra was named after a Vedic Seer and all those who belonged to the same gotra.

- Two rules about gotra were particularly very important. Women were expected to give up their father's gotra and adopt that of their husband's gotra after marriage.

- Marriage in same gotra was not allowed

**11. Why were mothers important in Satavahana rule?**

- Satavahana rules were identified through matronymics (Names Derived from mother) - .

Although this may suggest that mothers were important.

- We have got name like gautami putra Satakarni , Vashishthi putra Pulvami .

**12. What do you understand by the Term '' Beyond the four varnas''?**

- Brahmanas considered some people as being outside the system, they were called untouchable.'

- Some activities were '' Polluting'' those who performed such tasks designated as chandalas''

**13. What do you understand by stridhana (Woman's wealth)?**

- According to Manusmriti women were allowed to retain the gift they received on the occasion of their marriage as stridhana.

- This could be inherited by their children.

**14. How is Mahabharata a Dynamic text?**

**14. महाभारतएकगतिशीलपाठकैसेहै?**

- Versions of the epic were written in a variety of languages.

- Several stories that originated in specific regions.

- At the same time the central story of the epic was often retold in different ways.

- Different phases in the composition of Mahabharata.

**15. Who was V.S. Sukthankar? What was his contribution in understanding the**

**Mahabharata.**

- V.S. Sukthankar was a famous Sanskritist.

- Under the sukthankar a team prepared the critical edition of the Mahabharata.

- Collecting Sanskrit Manuscripts of the text. Written in a variety of scripts.

- Ultimately they selected the verses that were common to most versions.

- And published these in several volumes.

**16. Critically examine the duties as laid down inManusmriti for the chandalas.**

**Ans.** They had to live outside the village.

They had to use discarded utensils.

To dispose off the bodies.

They could not walk in villages and cities.

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

**Ans**. (i) Four varnas emerged from purushaSukta.

(ii) Brahmanas ,kshatriya,vaishya and shudra.

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**Ans.** The Brahmanas evolved two or three strategies for enforcing these norms.One was to assert that the Varna order was of divine origin.Second, they advised kings to ensure that these norms were followed within their kingdoms.And third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.

**20. How new jatis were grouped?**

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

**(8 MARKS)**

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

**(i)**The Mahabharata gives a vivid discription.

**(ii)** Emphasized patriliny succession.

**(iii)** It reinforces the relation between the caste and the occupation.

**(iv)** Vivid discription of the caste system and interrelation.

**(v)** Provides evidence to patriarchal society.

**(vi)** Kanyadan was considered an important religious duty of the father.

**(vii)**Different types of marriage were practised.

**(viii)**Elders were dominating.

**2. How important were gender differences in earl y societies? Give reasons for your answer.**

**(i)** Patriliny: The family system was patriliny which means tracing decent from father to son.

**(ii)** Rule of Marriage: Daughter had no claims to the resources of the father.

**(iii)** Gotra of Women: Women were expected to give up their father’s gotra.

**(iv)** Desire of sons: Desires for sons was quite common.

**3. “Brahmanical norms regarding marriage and occupation were not universally followed in ancient times.” Give arguments in support of your answer.**

Brahmanical norms

i. In Sanskrit texts populations whose social practices were not influenced by Brahmanical ideas are often described as odd, uncivilised, or even animal- like.

ii. In some instances, these included forest-dwellers –for whom hunting and gathering remained an important means of subsistence.

iii. Categories such as the Nishada, to which Ekalavya is supposed to have belonged, are examples of this.

iv. Others who were viewed with suspicion included populations such as nomadic pastoralists, who could not be easily accommodated within the framework of settled agriculturists who spoke non-Sanskritic languages were labelled as Melachhas.

v. While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as “untouchables but historians have tried to find out whether chandalas accepted the life of degradation prescribed in the shastras.

vi. Hidimba marrying Bhima against the social practices prescribed in the Dharamshastras.

vii. Others who were viewed with suspicion included population such as Pastoralist.

viii. Whenever brahamanical authorities encountered new groups which did not easily fit into the fourfold varna system they classified them as Jatis.

ix. Aspects related with Non- Kshatriyas king

x. Many new questions were raised alternate traditions like Buddhism

xi. Jainism appealed to lower class believe all, things are animated and all are equal

xii. Metronymics was followed the Satavahanas

xiii. The case of chandala named Matanga given in Matanga Jataka

xiv. Prabhavati Gupta had access to property unlike other daughters

**4. Discuss whether the Mahabharata could have been the work of a single author.**

- Probably composed by charioteer - bards known as sutas.

- From the fifth century BCE Brahmanas took over the story and began to commit it to writing.

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

- Where old social values were often replaced by new norms.

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

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

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

• Gender differences in early  societies  were maintained for depriving women  of equal  share in property.

• In some cases, women  were treated as property.

•  According  to Mahabharata, in a dice game  between Duryodhana and Yudhisthira, the latter stakes Draupadi  along  with  gold, elephants, chariots, slaves, army, treasury and kingdom and loses her to the former.

• It shows that  women  in early  societies  were treated as property by ruling  dynasties.

•  According  to Manusmriti, paternal  estate  was to be divided  amongst sons, and women  could not claim  a share of it.

•  However, women  were allowed  to retain  their marriage gifts  (stridhana), but  only with  husband's permission.

• This could be inherited by their  children, and husband  had no claim  on it.

**6. Discuss  the  evidence that suggests that Brahmanical prescriptions about kinship and marriage were not  universally followed.**

•  Brahmanical prescriptions about  kinship  and marriage were not universally followed.

• For example, Satavahana  ruler, Gotami-puta Siri Satakani, who claimed  to have ensured  that  no intermarriage amongst members of the four  varnas, entered  into  a marriage alliance  with  the kin  of Rudradaman, who was a mlechchha (barbarian or outsider).

• Brahmanical texts  classified  people  in terms  of gotras.

• 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.

• However, Satavahana  rulers  were polygynous (married more  than one wife).  Women who married them  retained their  father's gotras.

• Many of them  belonged  to same gotras. It was against  the ideal of exogamy prescribed in the Brahmanical texts.

**7. Describe the ‘ideal of Patriliny’ and ‘Gendered access to Property’ prevailing during sixth century B.C.E. to sixth century C.E.**

Ideal of Patriliny and gendered Access to property from 6th Cent BCE to 6th Cent CE :

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

2. The war of Mahabharata was a fought over the issue of patriliny.

3. It was feud over land and power between two warring cousins of the Kuru family.

4. This ideal existed even before war.

5. Most of the dynasties followed this rule.

6. Sometimes when there was no son, then brothers succeeded.

7. If there were no brothers, kinsmen claimed the throne.

8. In exceptional cases women such as Prabhavati Gupta exercised power.

9. Any other relevant point.

Gendered Access to property :

1. After the death of the father, paternal estate was equally divided among sons.

2. Women could not claim any share.

3. Women could have only Stridhan.

4. Prabhavati Gupta was an exception when a woman claimed the resources of her father.

5. Manusmriti warned women against honouring wealth, family property and valuables without husband’s permission.

6. Women acquired wealth during the ritual of marriage, bridal processions, as a token of affection from her brother, mother or father as a gift from her husband.

**8. Describe the elements considered by historians to analyse Mahabharata. State the efforts of V.S. Suthankar and his team for the preparation of the critical edition of Mahabharata.**

**8.**

Elements considered by historians to analyse Mahabharata:

1. Language – Sanskrit used in Mahabharata is simpler than the Vedas.

2. Narrative section contains perceptions about social norms.

3. Didactic sections include stories.

4. Narrative section may have a social message.

5. The didactic and the narrative sections are not water tight.

6. Didactic sections were added later.

7. The historians give consideration to the kind of texts-whether meant for chanting rituals or telling stories.

8. They find out the author and the ideas that shaped the text.

9. They study the intended audience for the text.

10. They find out the possible date of the text.

11. They find out the place where the text was composed.

12. They study the content of the text and undertstand their historical significance.

13. The historians agree that the Mahabharata was meant to be dramatic.

14. It is a difficult task to analyse the complex text of Mahabharata. Under the leadership of a noted Indian Sanskritist, V.S. Sukthankar, team of scholars started preparing a critical edition of the Mahabharata.

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

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

17. Common verses from most sections were selected and published in several volumes,

18. The project took 47 years to complete. They found out that there were several common elements in the Sanskrit versions of the story,

19. The manuscripts were found from Kashmir and Nepal to Kerala and Tamil Nadu studied.

20. Regional variations in the ways in which the text had been transmitted over the centuries were documented in footnotes.. etc.

21. The variations are reflective of the complex processes that shaped early (and later) social histories

22. When issues of social history were explored, the belief that everything that was laid down in these texts was actually practiced was not always true and that they were also questioned and occasionally even rejected.

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

**Ans. (i)**The Mahabharata gives a vivid discription.

**(ii)** Emphasized patriliny succession.

**(iii)** It reinforces the relation between the caste and the occupation.

**(iv)** Vivid discription of the caste system and interrelation.

**(v)** Provides evidence to patriarchal society.

**(vi)** Kanyadan was considered an important religious duty of the father.

**(vii)** Different types of marriage were practised.

**(viii)** Elders were dominating.

**10. How important were gender differences in earl y societies? Give reasons for your answer.**

**Ans**. **(i)** Patriliny: The family system was patriliny which means tracing decent from father to son.

**(ii)** Rule of Marriage: Daughter had no claims to the resources of the father.

**(iii)** Gotra of Women: Women were expected to give up their father’s gotra.

**(iv)** Desire of sons: Desires for sons was quite common.

**11.How rules of marriage were followed in early societies?**

**Ans.** Sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework and marrying them into families outside the kin was considered desirable. Kanyadanaor the gift of a daughter in marriage was an important religious duty of the father. The Brahmanas laid down certain codes of social behaviour in great detail. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras.

The most important of such works was the Manusmriti.

The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.

Women were expected to give up their father’s gotra and adopt that of their husband.

But the members of the same gotra could not marry.

The Satavahana women’s names derived from father’s gotras. Some of the Satavahana rulers were Polygynous (that is, had more than one wife). Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.

**12.Explain why patriliny may have been particularly important among elite families.**

**12. समझाइए कि कुलीन परिवारों में पितृसत्ता विशेष रूप से महत्वपूर्ण क्यों हो सकती है।**

Ans: Patriliny is the system through which descent from father to son and grandson is traced. The principle of patriliny would have been essential for the elite families for the following reasons:

Continuity of Dynasty: As per the Dharmashastras, it was an established belief that the son carried forward the dynasty. That was the main reason that the families wished for sons not for daughters. A couplet of Rigveda also substantiates this view. In this couplet, a father at the time of the marriage of his daughter wishes that she should have best sons with the grace of Lord Shiva.

Inheritance: In royal families, the acquisition of throne was included in the inheritance. After the death of a king, his eldest son was supposed to inherit the throne. After the death of the parents, the property was to be equally divided among all the sons. In fact, parents avoided disputes in the family after their death. Most of the royal families followed the patriliny since 600 B.C. But sometimes this system had exceptions also.

The brother of the king ascended the throne in case the former had no son.

Relatives also claimed inheritance of the throne.

In some special cases, women also ascended the throne like Prabhavati Gupta.

**13.Discuss whether kings in early states were invariably Kshatriyas.**

13. स्पष्ट करें कि क्या प्रारंभिक राज्यों में राजा क्षत्रिय थे।

Ans: According to the Shastras, only Kshatriyas could be kings. Their functions were to ‘ engage in warfare, protect people and administer justice. But the kings in early states were not invariably Kshatriyas. Several important ruling lineages probably had different origins as mentioned below :

Regarding the Mauryas, the Buddhist texts suggested they were Kshatriyas but Brahmanical texts described them as being of “low” origin.

The Shungas and Kanvas were Brahmanas.

The Shakas who came from Central Asia, were regarded as mlechchhas, barbarians or outsiders by the Brahmanas.

The best known ruler of the Satavahana dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana and a destroyer of the pride of Kshatriyas.

Thus, it appears that political power was effectively open to anyone who could muster : support and resources, and rarely depended on birth as a Kshatriya.

**14.Compare and contrast the dharma or norms mentioned in the stories of Drona, Hidimba and Matanga.**

14. द्रोण, हिडिम्बा और मतंगा की कहानियों में वर्णित धर्म या मानदंडों की व्याख्या करें।

Ans: Drona: Drona was a Brahmanas. As per the Dharmashastras, it was the duty of the Brahmana to impart education. It was considered a pious deed of the Brahmanas. Drona was also following that system. He was imparting education. He taught archery to the princes of the Kuru Dynasty. In those days, people of low caste were not entitled to get education. Keeping this view in mind, Drona refused imparting education to Ekalavya. But in the course of time, Ekalavya learnt archery and acquired great skill. But Drona demanded right thumb of Ekalavya as his teaching fee. This was against religious norms. In fact, Drona did this just to ensure that no one could be better archer than Aijuna in the field of archery.

Hidimba: Hidimba was a lady demon, that is rakshasini. In fact, all the rakshasas were man-eaters. One day her brother asked her to catch Pandavas so that he may eat them. But Hidimba did not follow this. She fell in love with Bhima and married him. A rakshasa boy was bom to him, named Ghatotkacha. In this way, Hidimba did not keep ; the norms of rakshasas.

Matanga: Matanga was Boddhisatta who was bom in the family of a chandala. But he married Dittha Mangalika who was the daughter of a merchant. A son was bom to him named Mandavya Kumara. In the course of time he learnt three Vedas. He used to offer food to sixteen hundred Brahmanas every day.’But when his father appeared before him dressed in rags with a clay alms bowl in his hand, he refused to offer food to him. The reason was that, he considered his father as outcaste and his food was meant for Brahmanas only. Matanga advised his son not to be proud of his birth. After saying this, he disappeared into the air. When Dittha Mahgalika knew this incident, she went after Matanga and begged his forgiveness. This way acted like a true wife. She performed her duty religiously. A donor is considered generous. But Mandavya failed to follow the norms of religion and generosity.

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

**15. प्रारंभिक समाजों में लिंग भेद कितने महत्वपूर्ण थे? अपने जवाब के लिए कारण दें।**

Ans: Gender differences in early societies were very important because it had effects on social life of men and women in the following ways :

No share for women in the paternal estate : According to Manusmriti, the paternal estate was to be divided equally amongst sons after the death of the parents. Women could not claim a share of these resources. Women were allowed to retain the gifts they received on the occasion of their marriage as stridhana.

No hoarding by women : Manusmriti warned women against hoarding family property, or even their own valuables, without the husband’s permission.

There was the ideal of patriliny under which sons could claim the resources, including the throne in the case of kings, of their fathers when the latter died.

Gotra of women : Women were expected to give up their father’s gotra and adopt that of their husband on marriage.

Polygyny : Under polygyny, a man could have several wives. Satavahana rulers were polygynous.

Wives to be treated as property of their husbands : Wives were treated as property of the husband because Yudhisthira after losing everything including himself had staked their common wife Draupadi in a game of dice

and lost her too. However, Draupadi asked whether Yudhisthira after losing himself could stake her. The matter remained unresolved and ultimately Dhritarashtra restored to the Pandavas and Draupadi their personal freedom.

**16. Discuss the evidence tliat suggests that Brahmanical prescriptions about kinship and F marriage were not universally followed.**

**16. उन सबूतों को बताएं जो यह बताते हैं कि रिश्तेदारी और शादी के बारे में ब्राह्मणवादी नुस्खे का सार्वभौमिक रूप से पालन नहीं किया गया था।**

Ans: Brahmanical prescription about kinship and marriage:

Prescription about kinship:

According to Sanskrit texts the term “kula’ was used to designate families and jati for the larger network of kinfolk. The term ‘vamsha’ was used for lineage. Very often people belonging to the same family share food and other resources they live, work and perform rituals together. Families were considered as the part of larger networks of people defined as relatives a technical term used to defined them was kinfolk. While familial ties were considered “natural” and based on blood they can be defined in different ways.

For instance, some societies regard cousins as being blood relations, whereas others, do not regard as from Historians retrieve information about elite families fairly easily from it is very hard reconstruct the familial relationship of ordinary people. Historians also try to analyse their attitudes towards family and kinship. These are important, because they provide an insight into people’s thinking. It is also expected ideas would have shaped their action because their actions may have led to changes in their attitudes.

Prescription about marriage:

For the continuity of the patrilineage the sons were considered important the daughters could not over the resources of their household. They were married into families outsidethe kin. This system was known as exogamy which means marrying outside one’s kin or gotra. The women of high status families were married to the right persons at right time. Kanayadana or the gift of a daughter in marriage was considered as an important religious duty of the father. With the emergence of new means of communication people came into contact with each other and they began to share their view. So the Brahaman said down codes of their social behaviour. These codes regarding social behaviour were later on enshrined in Dharmashashtra. These text recognised eight types of marriage. Among these types of marriage the four were considered as good while the rest four as condemnable. Satvahana ruler did not follow exogamy of Brahmans

…………………..

**CHAPTER 4  
THINKERS, BELIEFS AND BUILDINGS: Culture Developments  
(c 600 BCE - 600 CE)  
Revision Notes**

**Key concepts in nutshell**

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

**A detailed study**:

1. **A Glimpse of Sanchi**
   * Nineteenth-century Europeans were very interested in the stupa at Sanchi.
   * The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
   * One of the most important Buddhist centres, the discovery of Sanchi has vastly transformed our understanding of early Buddhism. Today it stands testimony to the successful restoration and preservation of a key archaeological site by the Archaeological Survey of India (ASI).
2. **Buddhist tradition: Sacrifices and Debates**
   * The mid-first millennium BCE is often regarded as a turning point in world history as it saw the emergence of thinkers. They tried to understand the mysteries of existence and the relationship between human beings and the cosmic order.
   * This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in the Ganga valley.
   * The early Vedic traditions, religious belief and practice were known from the **Rigveda**, compiled between c.1500 and 1000 BCE.
   * Rigveda consisted of hymns, which were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc.
   * At first, sacrifices were performed collectively. Later (c. 1000 BCE-500 BCE onwards) some were performed by the heads of households for the wellbeing of the domestic unit.
   * More elaborate sacrifices, such as the **rajasuya**and **ashvamedha**, were performed by chiefs and kings who depended on Brahmana priests to conduct the ritual.
   * Many ideas found in the **Upanishads**(c. sixth century BCE onwards) show that people were curious about the meaning of life, the possibility of life after death and rebirth.
   * Thinkers were concerned with understanding and expressing the nature of the ultimate reality.
   * On the other hand, people outside the Vedic tradition began speculating on the significance of the sacrificial tradition and questioned the existence of ultimate reality..
   * Buddhist texts mention as many as 64 sects or schools of thought.
   * Debates took place in the **kutagarashala**– literally, a hut with a pointed roof – or in groves where travelling mendicants halted.
   * **Mahavira**and **Buddha**, questioned the authority of the Vedas.
   * They also emphasised individual agency – suggesting that men and women could strive to attain liberation from the trials and tribulations of worldly existence.
   * This was a sharp contrast to the Brahmanical position, where an individual’s existence was thought to be determined by his or her birth in a specific caste or gender.
3. **The Message of Mahavira**
   * The philosophy of the Jainas already existed before the birth of Mahavira in the sixth century BCE.
   * Vardhamana who came to be known as Mahavira, was preceded by 23 other teachers or **tirthankaras**, according to Jaina tradition.
   * **Tirthankaras**are the teachers who guide men and women across the river of existence.
   * The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life.
   * The principle of **ahimsa**, emphasised within Jainism, has left its mark on Indian thinking as a whole.
   * According to Jaina teachings, the cycle of birth and rebirth is shaped through **karma**.
   * Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world.
   * Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.
   * Gradually, Jainism spread to many parts of India. Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil.
4. **The Buddha - His Enlightenment & Teachings**
   * The teachings and message of Buddha spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.
   * According to Buddhist traditions, **Siddhartha**, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace but he was deeply anguished when he saw an old man, a sick man and a corpse.
   * He also saw a homeless mendicant, who, it seemed to him, had come to terms with old age, disease and death, and found peace.Siddhartha decided that he too would adopt the same path. He then left the palace and set out in search of his own truth.
   * He meditated for several days and finally attained enlightenment. After this he came to be known as the **Buddha**or the **Enlightened One**.
   * For the rest of his life, he taught **dhamma**or the path of righteous living.
   * **His teachings:**The Buddha’s teachings have been reconstructed from stories, found mainly in the **Sutta Pitaka.**
   * Some stories describe his miraculous powers, others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power..
   * According to Buddhist philosophy, the world is **transient**(anicca) and constantly changing; it is also **soulless**(anatta) as there is nothing permanent or eternal in it. Within this transient world, **sorrow**(dukkha) is intrinsic to human existence.
   * It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.
   * The Buddha regarded the social world as the creation of humans rather than of divine origin. So he advised kings and gahapatis to be humane and ethical.
   * The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and **nirvana**, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.
   * Buddha's last words to his followers were: “Be lamps unto yourselves as all of you must work out your own liberation.”
   * **His Followers:**As the  number of disciples of the Buddha increased and he founded a sangha, an organisation of monks who too became teachers of dhamma
   * These monks lived on alms, and so they were known as **bhikkhus**.
   * Initially, only men were allowed into the sangha, but later women also came to be admitted. The Buddha’s foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni.
   * The Buddha’s followers came from many social groups. They included kings, wealthy men and gahapatis, and also humbler folk: workers, slaves and craftspeople.
   * Once within the sangha, all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkhunis.
   * Buddhism grew rapidly as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.
   * The importance attached to conduct and values rather than claims of superiority based on birth drew men and women to Buddhist teachings.

**Mcq question 1MARKS**

Question 1.  
Sanchi Stupa is situated  
(a) Near to Bhopal  
(b) Near to Indore  
(c) Near to Delhi  
(d) Near to Agra

Answer near to Bhopal

Question 2.  
Which of these was not the Begum of Bhopal?  
(a) Shahjehan Begum  
(b) Sultanjehan Begum  
(c) Noorjehan Begum  
(d) (a) and (b) both

Answer noorjahan begum

Question 3.  
24 great teachers of Jainism are known as \_\_\_\_\_\_\_\_  
(a) Tirthankars  
(b) Jataks  
(e) Jinas  
(d) Vardhmanas

Answer Tirthanker

Question 4.  
\_\_\_\_\_\_\_\_ is the birth place of Gautama Buddha.  
(a) Kalinga  
(b) Sarnatha  
(c) Lumbini  
(d) Kushinagara

Answer Lumbini

Question 5.  
At which place Lord Buddha attained true enlightenment?  
(a) Lumbini  
(b) Kushinagara  
(e) Sarnath  
(d) Bodhgaya

Answer Bodhgaya

Question 6.  
New tradition of Buddhism was called as \_\_\_\_\_\_\_\_\_  
(a) Shwetambar  
(b) Digambar  
(c) Hinayana  
(d) Mahayana

Answer Mahayana

Question 7.  
The most splendid stupa was at \_\_\_\_\_\_\_\_\_  
(a) Amravati  
(b) Sanchi  
(c) Bhoomra  
(d) Shahjidheri

Answer Amravati

Question 8.  
Choose the correct option:  
New tradition of Buddhism was called as  
(a) Shwetambar  
(b) Digambar  
(c) Hinayana  
(d) Mahayana

Answer Mahayana

Question 9.  
Choose the correct option:  
(a) Sanchi Stupa situated near to Bhopal.

(B) Near the Gwalior

(c) Sanchi Stupa belong to Buddhism.  
(d) All of these.

Answer All of these

Question 10.  
Consider the following statements:  
1. Jainism was started by Rishabhdev.  
2. Lord Mahavira was 24th Tirthankar of Jainism.  
3. Teachings of Jainism are given in Angar.  
4. Jainism started Sanghas to spreed its massage.  
Which of the given statements is/are correct?  
(a) 1, 2, 3, 4  
(b) 1, 2, 3  
(c) 2, 3, 4  
(d) 1, 3, 4 Answers (b )1 2 3

Q.11 how many avtars of Vishnu were iidentified by the vaishnavas

a) eight

b) nine

c) ten

d) eleven Answers - eleven

Q.12 during the mid first millennium BC the religion philosophyof Zarathustra prevailed in

a) Greece

b) china

c) india

d) iran Answers Iran

Q.13 Hagiography is the biography of a\an

a) king

b) saint

c) scholar

d) sudra Answers saint

Q.14 Vardhamana came to the known as

a) buddha

b) kalhana

c) kalidasa

d)Mahavira Answers Mahavira

Q.15 Budhha was born in

a) Vaishali

b) lumbini

c) sarnath

d) gaya Answers Lumbini

**3 MARKS**

1. 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).2. What do you mean by Tri -ratna?

Ans. According to Jainism, Moksha or salvation can be attained by observing Tri- ratna orthree jewels. This are-1. Right knowledge2. Right faith3. Right action.

3. Into how many categories the religious sects that originated during the 6th centuryB.C. can be divided?

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 principlesvenerating one or the other old divinity4. What do you mean by “Dharma Chakra Pravartana”?Ans. Dharma Chakra Pravartana means ‘sitting in motion the wheel of Dharma’. The firstreligious discourse or sermon delivered by Mahatma Buddha after attaining enlightenmentat Mrig dav or Deer Park of Sarnath near Varanasi, is known as ‘Maha chakra Pravartana’.

5. Mention the various incarnatins 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.

**LONG QUESTION S ANSWERS**

Q.16 ABOUT THE BUDDIST MONUMENTS AT SANCHI

Ans. One of the oldest surviving stone structures in India and a specimen of Buddhist architecture, the Great Stupa at Sanchi will help you join the dots between one of ancient India’s most powerful rulers, King Ashoka, and the subsequent rise of Buddhism. This hemispherical stone dome however synonymous with Sanchi, when originally commissioned by Emperor Ashoka in the 3rd Century BCE, was a simple brick structure with the relics of Lord Buddha placed in a central chamber. About 46 kilometres northeast of [Bhopal](https://www.yatra.com/india-tourism/bhopal-travel-guide" \t "_top) in Madhya Pradesh lies the **Sanchi Stupa**, a UNESCO World Heritage Site, and a landmark structure in tracing the evolution of Indian architecture starting with the Maurya period.

One of the best conserved Stupas, the Great Stupa at Sanchi with its four ornamental toranas or gateways lures visitors from all over the world to this day who spend hours at the site marvelling at this Buddhist architectural masterpiece, and the richness of its sculptures. The great Maurya ruler, Ashoka, who reigned over the entire subcontinent between 268 and 232 BCE, can be credited for laying the foundation of a typical Vihara (Buddhist monastery) architecture as evident in Sanchi, a trend that flourished through the centuries until the 12th century AD

Q. 17 Construction distruction and reconstruction

Ans When Ashoka built the Great Stupa, he had at the nucleus a huge hemispherical brick dome covering the relics of Lord Buddha, with an elevated terrace surrounding the base, a balustrade, and a chatra or stone umbrella on the top to indicate high rank. The current structure goes back to the Shunga period when the brick was replaced with stone and the diameter of the dome was nearly doubled. The Shunga Empire was founded in the north after Pushyamitra Shunga, an army general in the Mauryan Empire killed the last ruling Maurya, Brihadratha Maurya in 185 BCE. Experts assert that the Stupa was pillaged in the Shunga reign, an instance associated with the growing power of Pushyamitra, and went on to be reconstructed later by his son, Agnimitra. However, unlike the more rounder brick structure, the stone one has a flattened top surmounted with a three-tier chatra symbolic of the Wheel of Dharma. A flight of double staircase was introduced to let one walk around the sacred dome and get to the elevated rounded drum that came to be the seat of the structure.

Q.18 OTHERS MONOMENTS IN SANCHI STUPA COMPLEX

Ans TEMPLE NO 40 Partially dating back to 3rd Century BCE is one of the country’s first free-standing temples, the Temple 40. What makes the structure fascinating is the fact that it has vestiges going back to three different periods; the earliest one being from the Maurya dynasty with an inscription suggesting that it was built by Emperor Ashoka’s father, Bindusara. In its earliest design, the temple was constructed on a rectangular stone base that had to be reached by two flights of stairs lying to its east and west. By 2nd Century BCE, the rectangular platform was extended and a pillared hallway was created, of which only stumps survive today. A little shrine in a corner of the platform came up in the 7th or 8th Century by making use of the existing pillars.

**Q19. Restoration Works in the 19th century**

Ans General Taylor, a British officer was the first to document the existence of the Great Stupa in Sanchi in 1818. And by the time Sir John Hubert Marshall, the director general of Archaeological Survey of India (ASI) took up the task of restoring the ancient monument between 1912 and 1919, it had already suffered significant damage in the hands of treasure hunters and general trespassers.

To explore the Sanchi Stupa and the Sanchi Archaeological Museum, you can stay in Sanchi town at one of the budget hotels. Else pick a hotel in Bhopal city which has wider choices for board and lodging, and is a fairly easy commute to the Stupa site as well. Choose the winter months of November to March to visit Sanchi as the weather for the rest of the year remains perceptibly hot and arid. In the said months it would be easy to walk around and spend more time viewing the extensive reliefs.

Q.20 what is the definition of upnishad ?

The **Upanishads** (/[[1]](https://en.wikipedia.org/wiki/Upanishads" \l "cite_note-1) [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit_language" \o "Sanskrit language): उपनिषद् *Upaniṣad* [[ˈʊpɐnɪʂɐd]](https://en.wikipedia.org/wiki/Help:IPA/Sanskrit" \o "Help:IPA/Sanskrit)) are [late Vedic](https://en.wikipedia.org/wiki/Vedic_period" \o "Vedic period) Sanskrit texts of religious teaching and ideas still revered in [Hinduism](https://en.wikipedia.org/wiki/Hinduism" \o "Hinduism). They are the most recent part of the oldest scriptures of Hinduism, the [Vedas](https://en.wikipedia.org/wiki/Vedas" \o "Vedas), that deal with meditation, [philosophy](https://en.wikipedia.org/wiki/Indian_philosophy" \o "Indian philosophy), and [ontological](https://en.wikipedia.org/wiki/Ontology" \o "Ontology) knowledge; other parts of the Vedas deal with mantras, benedictions, rituals, ceremonies, and sacrifices.

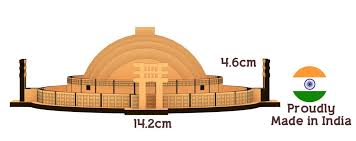
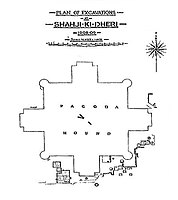
Q.21 Major teaching of Buddha ?

Ans As expressed in the Buddha's [Four Noble Truths](https://en.wikipedia.org/wiki/Four_Noble_Truths" \o "Four Noble Truths), the goal of Buddhism is to overcome [suffering](https://en.wikipedia.org/wiki/Dukkha" \o "Dukkha) (*[duḥkha](https://en.wikipedia.org/wiki/Du%E1%B8%A5kha" \o "Duḥkha)*) caused by [desire](https://en.wikipedia.org/wiki/Desire" \o "Desire), attachment to a static [self](https://en.wikipedia.org/wiki/Self_(philosophy)" \o "Self (philosophy)), and ignorance of the true nature of [reality](https://en.wikipedia.org/wiki/Reality" \o "Reality) (*[avidya](https://en.wikipedia.org/wiki/Avidya_(Buddhism)" \o "Avidya (Buddhism))*).[[7]](https://en.wikipedia.org/wiki/Buddhism" \l "cite_note-7) Most Buddhist traditions emphasize transcending the individual self through the attainment of [Nirvana](https://en.wikipedia.org/wiki/Nirvana_(Buddhism)" \o "Nirvana (Buddhism)) or by following the [path of Buddhahood](https://en.wikipedia.org/wiki/Bodhisattva" \o "Bodhisattva), ending the [cycle of death and rebirth](https://en.wikipedia.org/wiki/Sa%E1%B9%83s%C4%81ra_(Buddhism)" \o "Saṃsāra (Buddhism)).

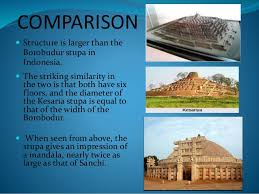
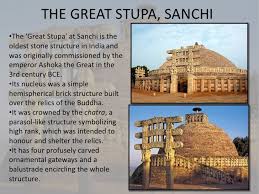
Q.22 rules for monks and nuns

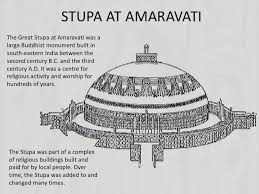
**Suttavibhanga** (*-vibhaṅga*, [Pali](https://en.wikipedia.org/wiki/Pali" \o "Pali) for "rule analysis") is the first book of the [Theravadin](https://en.wikipedia.org/wiki/Theravada" \o "Theravada) [Vinaya Pitaka](https://en.wikipedia.org/wiki/Vinaya_Pitaka" \o "Vinaya Pitaka). It is a commentary on the [community](https://en.wikipedia.org/wiki/Sangha_(Buddhism)" \o "Sangha (Buddhism)) rules ([Patimokkha](https://en.wikipedia.org/wiki/Patimokkha" \o "Patimokkha)). The general form of the commentary is that each rule is preceded by a story telling how the Buddha came to lay it down, and followed by explanations. Sometimes this includes further stories acting as "judicial precedents". It is divided into two parts, covering the rules for [monks](https://en.wikipedia.org/wiki/Bhikkhu" \o "Bhikkhu) and [nuns](https://en.wikipedia.org/wiki/Bhikkhuni" \o "Bhikkhuni), respectively. The monks' rules are divided as follows:

* 4 rules whose breach entails expulsion from the community; the traditional understanding is that the offender cannot be a monk again in this life, though he can in most cases become a novice
  + sexual intercourse; the introductory narrative includes some unrelated material, including a story of how Sariputta asks the Buddha which previous Buddhas' teachings lasted a long time and why; the Buddha's answer is that the teaching of those Buddhas who taught scriptures and rules of discipline lasted (cf. [Max Weber](https://en.wikipedia.org/wiki/Max_Weber" \o "Max Weber)'s doctrine of routinization); the rule makes provision for a monk to leave the order and return to lay life, during which "breaches" of this rule would not count and he could be reordained later (customs on this vary; in Southeast Asia reordination common, but in Sri Lanka it is not; the permission to leave the order does not apply to nuns)
  + stealing, as defined by the authorities; according to the Suttavibhanga, this includes tax evasion; it also gives stories of monks who, motivated by compassion, released animals from hunters' traps, the Buddha declaring them not guilty
  + killing a human being, or encouraging one to die; according to the Suttavibhanga this includes abortion
  + fraudulent claims to spiritual attainments

Q.23 TYPE OF STUPA FOUND IN ANCIENT INDIA 

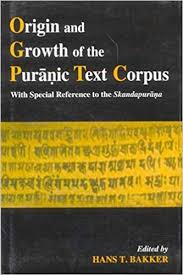
Q. 24 What is the main differences of Sanchi and Amravati stupa ?

Ans  



Q. 25 Define the growth of puranic Hinduism ?

Ans ANCIENT GROWTH



MIDDLE PURANIC GROWTH

**CHAPTER 6  
BHAKTI-SUFI TRADITIONS: Changes in Religious Beliefs and Devotional Texts  
(Eighth to Eighteenth Century)  
Revision Notes**

**Key concepts in nutshell**

* From eighth to eighteenth century striking features was a visibility of wide range of gods and goddesses in sculpture and texts.
* There was integration of cults - composition, compilation and  presentation of puranic texts in simple Sanskrit verses.
* Explicitly meant to be accessible to women and shurdas who were generally excluded from vedic learning.
* Tantric forms of worship - more prevalent among women. Often associated with the goddess were forms of worship that were classifies as Tantric. Tantric practices were widespread in several parts of the subcontinent they were open to women and men, and practitioners often ignored differences of caste and class within the ritual context.
* Bhakti traditions classified into saguna (with athesist) and nirguna (without from attracts worship of abstract form).
* The Alvars and Narayanars of Tamil Nadu - The worshippers of Vishnu and Nayanars - devotees of Shiva - common features - traveled singing hymns in Tamil.
* Alvars and Nayanars initiated movement against caste system & dominance of Brahamans. Nalayira Divyaprabandanam - important composition of Alvars equal to four Vedas.
* Status of women - composition of Andal (a women Alvar) popular, songs of Karaikkal Ammaiyar - were widely sung.
* State patronage in south for Vedic gods rather than Jainism & Buddhisn, cholas patronized brahamnical tradition, making land grant as to lord shiva at Gangaikonda Cholapuram bronze sculpture of shiva.
* Singing of hymns under royal patronage were encountered - Chola ruler Parantaka I consecrated metal image of Appan, Sambandan and sundarar in Shiva emples.
* Karnataka saw a new movement under basavanna a brahamana in court of Chalukyan ruler - his followers Virashaivas (heroes of Shiva) or Lingayat wearers of Linga) - important community to this day - who worship shiva in form of a linga. Of the group of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
* By the sixteenth century the shrine had become very popular, in fact it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.
* He went there fourteen times, sometimes two or three times a year to seek blessings for new conquests, fulfillment of vows and the birth of sons. He also had a mosque constructed with the composer of the dargah.
* Lingayats challenged ida of caste and questions the theory of rebirth.They encountered remarriage of widows. North India saw the emergence of Rajput states which patronized Brahmans - performed secular and ritual function. The Naths, Jogis, siddhas also.
* Through guided by ulema, rulers followed a flexible policy granting religious tax exemptions to non Muslims sometimes.
* Those who accepted Islam in India accepted in principal the five pillars of faith but these were overlooked with diversion in practice derived from local customs and affiliations (sunni, shia) some like in Malabar court adopted local language Sufism - Sufis were critical of dogmatic definitions & scholastic method of interpreting - Quran.
* They emphasized interpretation of Quran on basis of personal experiences. Chishtis - were a part of Sufis - hospices of khangah were small room & hall for students to live and pray.
* Life in chisti khangah was like the life of a monastery & catered to all travellers rich or poor. Shaikh Nizamuddin chishti had many followers.
* The practice of visits to dargahs gained prominence by 14th century - shrines became very popular.
* Also music, dance and mystical chants were performed to evoke divine ecstasy. The Bhakti movement saw the emergence of poet saint like kabir where poems written in form in which every meaning are inverted.
* The message of **Baba Guru Nanak** is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna Bhakti.
* Guru Nanak’s Hymns in the Adi Granth Sahib called “Gurubani”, are composed in various languages. **Mirabai**(c. fifteenth – sixteenth centuries) is perhaps the best known woman poet within the Bhakti traditions.
* She defied her husband and did not submit to the traditional role of wife and mother, in stead recognizing Krishna, the avatar of Vishnu as per lover.
* Historaians draw on a variety of sources to reconstruct histories of religious traditions.
* Virtually all these religious traditions continue to flourish to date.

**A Mosaic of Religious Beliefs and Practices**

1. The Bhakti Movement, Islam and Sufi Movement played an important role in the history of medieval India during eighth to eighteenth century.
2. Historians suggest that there were at least two processes -  one was a**process of disseminating Brahmanical ideas**. This is evident through the composition, compilation and preservation of Puranic texts in simple Sanskrit verse, explicitly meant to be accessible to women and Shudras, who were generally excluded from Vedic learning.
3. The second process was that of the**Brahmanas accepting and reworking the beliefs and practices**of these and other social categories. In fact, many beliefs and practices were re-shaped through a continuous dialogue between “great” Sanskritic Puranic traditions and “little” traditions throughout the land.
4. Instances of integration are evident amongst goddess cults. For example, worship of the goddess, often simply in the form of a stone smeared with ochre, was evidently widespread.
5. Often associated with the goddess were forms of worship that were classified as **Tantric**.
6. Tantric practices were widespread in several parts of the subcontinent – they were open to women and men, and practitioners often ignored differences of caste and class within the ritual context. Many of these ideas influenced **Shaivism**as well as **Buddhism**, especially in the eastern, northern and southern parts of the subcontinent.
7. The divergence is perhaps most stark if we compare Vedic and Puranic traditions.
8. The principal deities of the Vedic pantheon, Agni, Indra and Soma, become marginal figures. Rather there were glimpse of Vishnu, Shiva and the goddess in Vedic mantras and had little in common with the elaborate Puranic mythologies.
9. In spite of these obvious discrepancies, the Vedas continued to be revered as authoritative.
10. there were sometimes conflicts as well – those who valued the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras.
11. Those engaged in Tantric practices frequently ignored the authority of the Vedas.
12. Devotees often tended to project their chosen deity, either Vishnu or Shiva, as supreme. Relations with other traditions, such as Buddhism or Jainism, were also often fraught with tension if not open conflict.
13. The singing and chanting of devotional compositions was often a part of such modes of worship. This was particularly true of the Vaishnava and Shaiva sects.

**The Bhakti Traditions**

1. The early bhakti tradition evolved and was characterised by remarkable diversity. It accommodated and acknowledged women and the “lower castes”, who were considered ineligible within orthodox Brahmanical framework, while Brahmanas remained important intermediaries between gods and devotees in several forms of bhakti.
2. Historians of religion often classify bhakti traditions into two broad categories: saguna (with attributes) and nirguna (without attributes).
3. **Alvars:** Some of the earliest bhakti movements (sixth century) were led by the Alvars (literally, those who are “immersed” in devotion to Vishnu) and Nayanars (literally, leaders who were devotees of Shiva). They travelled from place to place singing hymns in Tamil in praise of their gods.
4. The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or attempted to reform the system.
5. Their compositions were as important as the Vedas. One of the major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.
6. Women's participation could be widely seen through the presence of women devotees like -  **Andal**, a woman Alvar who saw herself as the beloved of Vishnu; her verses express her love for the deity; and **Karaikkal Ammaiyar** was a devotee of Shiva who adopted the path of extreme asceticism in order to attain her goal. Their very existence and their compositions posed a challenge to patriarchal norms.
7. From the second half of the first millennium there is evidence for states, including those of the Pallavas and Pandyas (c. sixth to ninth centuries CE). Buddhism and Jainism had been prevalent in this region and received occasional royal patronage.
8. One of the major themes in Tamil bhakti hymns is the poets’ opposition to Buddhism and Jainism. The reason behind this hostility was the competition between members of other religious traditions for royal patronage
9. Rulers tried to win their support of Nayanars and Alvars.
10. The **Chola kings**often attempted to claim divine support and proclaim their own power and status by building splendid temples that were adorned with stone and metal sculpture to recreate the visions of these popular saints who sang in the language of the people.
11. These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage.

. **The Virashaiva Tradition in Karnataka**

1. In twelfth century, there emerged a new movement in Karnataka, led by a Brahmana named **Basavanna**(1106-68) who was initially a Jaina and a minister in the court of a **Chalukya king**. His followers were known as **Virashaivas**(heroes of Shiva) or **Lingayats**(wearers of the linga).
2. They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.
3. Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead. They also questioned the theory of rebirth.
4. The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas. The Lingayats also encouraged certain practices disapproved in the Dharmashastras.
5. These won them followers amongst those who were marginalised within the Brahmanical social order.

**Religious Ferment in North India**

1. In north India this was the period when several Rajput states emerged. Brahmanas occupied positions of importance, performing a range of secular and ritual functions. There seems to have been little or no attempt to challenge their position directly.
2. At the same time other religious leaders, who did not function within the orthodox Brahmanical framework, were gaining ground. These included the Naths, Jogis and Siddhas.
3. Many of these new religious leaders questioned the authority of the Vedas, and expressed themselves in languages spoken by ordinary people. Although they were poluar but were not in a position to win the support of the ruling elites.
4. The coming of the Turks which culminated in the establishment of the Delhi Sultanate in thirteenth century added a new element which undermined power of many of the Rajput states and the Brahmanas who were associated with these kingdoms.

**New Strands in the Fabric Islamic Traditions**

1. From the seventh century, with the advent of Islam, the north-western regions became part of what is often termed the Islamic world.
2. Arab merchants frequented ports along the western coast in the first millennium CE. Central Asian peoples settled in the north-western parts of the subcontinent during the same period.
3. In 711, an Arab general named Muhammad Qasim conquered Sind, which became part of the Caliph’s domain.
4. In the thirteenth century) the Turks and Afghans established the Delhi Sultanate which was followed by the formation of Sultanates in the Deccan and other parts of the subcontinent.
5. Islam continued to be an acknowledged religion of rulers in several areas even with the establishment of the Mughal Empire in the sixteenth century as well as in many of the regional states that emerged in the eighteenth century.
6. Muslim rulers were to be guided by the **ulama**, who were expected to ensure that they ruled according to the **shari‘a**.
7. Rulers often adopted a fairly flexible policy towards their subjects. Several rulers gave land endowments and granted tax exemptions to Hindu, Jaina, Zoroastrian, Christian and Jewish religious institutions and also expressed respect and devotion towards non-Muslim religious leaders. These grants were made by several Mughal rulers, including Akbar and Aurangzeb.
8. **Popular Practice:**Islam permeated far and wide, through the subcontinent, amongst different social strata.
   1. All those who adopted Islam accepted, in principle, **the five “pillars**” of the faith: that there is one God, **Allah**, and Prophet Muhammad is his messenger (**shahada**); offering prayers five times a day (**namaz/salat**); giving alms (**zakat**); fasting during the month of Ramzan (**sawm**); and performing the pilgrimage to Mecca (**hajj**).
   2. The universal features were often overlaid with diversities derived from sectarian affiliations (Sunni, Shi‘a), and the influence of local customary practices of converts.
   3. Arab Muslim traders who settled in Kerala adopted the local language, Malayalam.
   4. The complex blend of a universal faith with local traditions is best exemplified in the architecture of mosques.
9. **Names for communities:**
   1. The terms 'Hindu' and 'Muslim' did not gain currency for a very long time. Historians point out that the term musalman or Muslim was virtually never used.
   2. people were occasionally identified in terms of the region from which they came.
   3. the Turkish rulers were designated as Turushka, Tajika were people from Tajikistan and Parashika were people from Persia.
   4. Sometimes, terms used for other peoples were applied to the new migrants. Like, the Turks and Afghans were referred to as Shakas and Yavanas (a term used for Greeks).
   5. A more general term for these migrant communities was **mlechchha**, indicating that they did not observe the norms of caste society and spoke languages that were not derived from Sanskrit.
   6. Such terms had derogatory connotation but it never denoted a distinct religious community of Muslims in opposition to Hindus.
   7. The term “Hindu” was used in a variety of ways, not necessarily restricted to a religious connotation.

**The Growth of Sufism**

**Who were sufis?**

1. 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.
2. They were critical of the dogmatic definitions and scholastic methods of interpreting the Qur’an and sunna (traditions of the Prophet) adopted by theologians.
3. Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following His commands, and by following the example of the Prophet Muhammad whom they regarded as a perfect human being.
4. The sufis thus sought an interpretation of the Qur’an on the basis of their personal experience.

**Khanqahs and silsilas:**

1. By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and sufi practices. Institutionally, the sufis began to organise 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 and interaction between inmates as well as between laypersons and the master.
2. 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 began to crystallise in different parts of the Islamic world around the twelfth century.
3. 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. This was because people believed that in death saints were united with God, and were thus closer to Him than when living. Thus evolved the cult of the shaikh revered as **wali**.

**Who were radical or be-shari‘a sufis?**

Some mystics took to radical interpretation of sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names – **Qalandars**, **Madaris**, **Malangs**, **Haidaris**, etc. Because of their deliberate defiance of the **shari‘a**they were often referred to as **be-shari‘a**, in contrast to the **ba-shari‘a** sufis who complied with it.

**The Chishtis in the Subcontinent**

1. Of the groups of sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
2. **Chishti khanqah:**The khanqah was the centre of social life. A well-known example is the **Shaikh Nizamuddin’s**hospice (of fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi.
3. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening.
4. On one occasion, fearing a Mongol invasion, people from the neighbouring areas flocked into the khanqah to seek refuge.
5. There was an open kitchen (langar), run on futuh (unasked-for charity).
6. **Visitors:** From morning till late night people from all walks of life visited there. Hindu jogis (yogi) and qalandars – came seeking discipleship, amulets for healing, and the intercession of the Shaikh in various matters. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani, all of whom wrote about the Shaikh.

**MCQ 1 MARKS**

Question 1.  
Vishnu Bhakta saints were known as \_\_\_\_\_\_\_  
(a) Nayanar  
(b) Virshaiv  
(c) Alvar  
(d) Zimmi

(A)

Question 2.  
Alwar saints worshipped \_\_\_\_\_\_\_\_  
(a) Vishnu  
(b) Laxmi  
(c) Indra  
(d) Shiva

(A)

Question 3.  
Non-Muslim had to pay a religious tax called \_\_\_\_\_\_  
(a) Zakat  
(b) Shukrana  
(c) Zajiya  
(d) None of these

(C)

Question 4.  
Which of these was a part of Chishti worship?  
(a) Dance  
(b) Music  
(c) Qawali  
(d) All of these

(C)

Question 5.  
\_\_\_\_\_\_\_\_ was the guru of  
(a) Saint Kabir  
(b) Saint Ravidas  
(c) Saint Farid  
(d) Ramananda

(B)

Question 6.  
Which of these was the capital of Akbar?  
(a) Lahore  
(b) Multan  
(c) Delhi  
(d) Fatehpur Sikri

(D)

Question 7.  
Who compiled Adi Granth?  
(a) Guru Teg Bahadur Ji  
(b) Guru Arjan Dev Ji  
(c) Guru Nanak Dey Ji  
(d) Guru Gobind Singh Ji

(B)

Question 8.  
Choose the correct option:  
Islamic Law is known as \_\_\_\_\_\_\_  
(a) Shariya  
(b) Sa mer  
(c) Ulema  
(d) None of these

(A)

Question 9.  
Choose the correct option:  
Alvars and Nayanars were the Bhakts of  
(a) Kerala  
(b) Karnataka  
(c) Tamil Nadu  
(d) Andhra Pradesh

(D)

Question 10.  
Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord  
(a) Brahma  
(b) Vishnu  
(c) Shiva  
(d) Ganesha

(B)

**3 MARKS**

1. What does Bhakti movement mean?Ans. A series of Hindu saints & reformers started religious reform movements whichadopted the method of devotion (Bhakti) to achieve the salvation their method of expressionof devotion ranged from the routine worship of deities within temple & singing & chanting ofdevotional composition.

2. Who were Alavars?Ans. In southern India the devotees of Vishnu were called Alvars.

3. Give the name of any four well known reformers of Bhakti movement?Ans. Ramanand swami, Kabir, Guru Nanak dev, Mira Bai.

4. What do you mean by Sufism?Ans. The sufis were Muslim saints who left a great impact on the Indian society, Sufismoriginated in Persia.

5. What is the importance of Murshid in Sufi ideology?Ans. According to Sufism, an individual must have a religious guide (Murshid) throughwhom he can communicate with god. The pir is a ladder which enables a man to reach thegoal of life Devotion to the Murshid is the worship of god.

**8 MARKS QUESTION PAPER**

Question 17.  
Identify the relationship between the Sufis and the state from the eighth to the eighteenth century. All India 2017  
Answer:  
A major feature of the Chishti tradition was austerity, including maintaining a distance from worldly power. However, this was by no mean a situation of absolute isolation from political power.  
The sufis accepted unsolicited grants and donations from the political elites. The Sultans in turn set up charitable trusts (auqaf) as endowments for hospices and granted tax-free land (inam).

The Chishtis accepted donations in cash and kind. Rather than accumulate donations, they preferred to use these fully on immediate requirements such as food, clothes, living quarters and ritual necessities (such as sama). All this enhanced the moral authority of the shaikhs, which in turn attracted people from all walks of life.

Further, their piety and scholarship, and people’s belief in their miraculous powers made sufis popular among the masses, whose support kings wished to secure.

Kings did not simply need to demonstrate their association with sufis; they also required legitimation from them. When the Turks set up the Delhi Sultanate, they resisted the insistence of the ulama on imposing shari’a as state law because they anticipated opposition from their subjects, the majority of whom were non-Muslims. The Sultans wanted their tombs to be in the vicinity of sufi shrines and hospices.

However, there were instances of conflict between the Sultans and the sufis. To assert their authority, both expected that certain rituals be performed such as prostration and kissing of the feet. Occasionally the sufi shaikh was addressed with high-sounding titles. For example, the disciples of Nizamuddin Auliya addressed him as Sultan-ul-Mashaikh (literally, Sultan amongst Shaikhs).

Other sufis such as the Suhrawardi under the Delhi Sultans and the Naqshbandi under the Mughals were also associated with the state. However, the modes of their association were not the same as those of the Chishtis. In some cases, sufis accepted courtly offices.

Question 18.  
Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the state from the eighth to the eighteenth century. (All India 2017)  
Answer:  
The realtionship of the Alvars and Nayanars of Tamil Nadu with the state is discussed below:

* Some of the earliest bhakti movements were led by the Alvars (literally, those who were immersed in devotion to Vishnu) and Nayanars (who were devotees of Shiva).
* They preached their message in Tamil. During their travel they identified certain shrines as abodes of their chosen deities. And these were developed as centres of pilgrimage.
* One of the major themes in Tamil bhakti hymns was the poet’s opposition to Buddhism and Jainism. The main reason for this opposition was competition between members of other religious traditions for royal patronage.
* The Chola rulers (ninth to thirteenth centuries) supported Brahmanical and Bhakti traditions, making land grants and constructing temples for Vishnu and Shiva.
* The Chola rulers constructed many Shiva temples e.g. Chidambram, Thanjavur and  
  Gangaikandacholapuram. They done this to proclaim their own power and status.
* This was also the period when some of the most spectacular representations of Shiva in bronze scuplture were produced.
* Both Nayanars and Alvars were revered (admire) by the Vellala peasants. Not surprisingly rulers tried to win their support as well.

Thus, are can say that the Chola rulers had intimate relations with the both Alvars and Nayanars as they had much honour and status in the society.

Question 19.  
Explain the teachings of Kabir. How did he describe the ultimate reality through his poems? (Delhi 2010)  
or  
Explain the significance of Kabir’s poems and the traditions he drew to describe the ultimate reality. (All India 2009)  
Answer:  
The historians tried to reconstruct Kabir’s life and timings through a study of compositions attributed to him and later hagiographies.

Verses ascribed to Kabir have been compiled in three distinct traditions, viz, Kabir Bijak, Kabir Granthavali and Adi Granth Sahib. All these compilations were made long after the death of Kabir. Kabir’s poems have survived in several languages and dialects.

The significance of Kabir’s poems is as follows:

Source of Inspiration:  
Kabir’s poems have been a source of inspiration to those who questioned rigid and unrooted social institutions, ideas and practices in search of God.  
Taken from both Hinduism and Islam:  
The significance of Kabir’s poem also lies in the fact that his teachings were inspired by both Hinduism and Islam which sometimes expressed diverse and conflicting ideas. For instance, some poems imbibed Islamic ideas and used monotheism and attacked Hindu polytheism and idol worship while others used the Sufi concept of zikr and ishq to express the Hindu practice of nam-simaran i.e. remembrance of God’s name.  
Kabir’s ideas crystallised through dialogue and debate and his legacy was claimed by several groups. The traditions, he drew to describe ultimate reality through his poems are:  
Islamic Traditions:  
He described the ultimate reality as Allah, Khuda, Hazrat and Pir.  
Vedantic Tradition:  
He used the terms Alakh (Unseen), Nirakar (Formless), Brahman, Atman, etc to describe the ultimate reality.  
Yogic Tradition:  
Other terms with mystical connotations such as shabda (sound) or Shunya (emptiness) were drawn from yogic tradition.

**AN IMPERIAL CAPITAL VIJAYNAGARA  
(c. fourteenth to sixteenth century)  
Revision Notes**

**Key concepts in nutshells**

* The Rayas, Nayakas and Sultans - Harihara and Bukka asserted their independence of the Delhi sultanate and established the kingdom of Vijaynagar on AD 1336.
* Kings and trading class - The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India in attempted to establish their trading and military stations.
* The climax and decline of Vijay Nagar empire - Krishadeva Raya was an able administrator, He built dams for irrigation. He builds magnificent places and temples. Its ruler Rama Raya was miserably defeated on the battlefield of (Rakshasi - Tangadi) Talikota in A.D.1565. The victorious armies plundered and destroyed the city of Vijaynagar.
* Vijaynagar Hampi Architecture - The Vijaynagar architecture (Hampi Architecture) of the period (1336-1365) was unique building style evolved by the imperial Vijaynagar empire.
* Hampi Bazar - Portuguese travellers Paes and Nuntiz visited Hampi in the mid 1500 century. They give an account of Hampi Bazar thus "in this street lived many merchants and there you will find all sorts of rubies, diamonds pearls and cloths that you may wish to buy.
* Building and places - we know today about the Vijaynagar palaces and buildings are derived from the archeological excavations at Hampi as no royal palace structures have survived.
* Kings royal enclosure - Another important building at Hampi is the kings royal enclosure. Paes tells against the gate there were two circles in which there were the dancing women richly arrayed with many jewels of gold and diamonds and many pearls.
* Mahanavami dibba - The Mahanavami dibba is located on one of the highest points in the city. It is a very large platform rising from a base of about 11000 feet to height of a 40 feet. It seems that is supported a wooden structure.
* Forts of Vijay nagar - in the constant struggle for power, fort and fortified settlements were a potent symbol of authority. The rulers of Vijaynagar empire created the cities with the main object of protection against invasions. The city itself was a fortress and designed as such in every manner.
* Vijayanagara or “city of victory” was the name of the both a city and an empire. The empire was founded in the fourteenth century.
* In 1565 the city was sacked and subsequently deserted.
* One of the most prominent water work to be seen among the ruins in the Hiriya canal.
* In terms of temple architecture, by this period certain new features were in evidence.
* Best exemplified by the raya gopurams or royal gate ways that often dwarfed the towers on the central shrines, and signaled the presence of the temple from a great distance.
* The halls in the temple were used for a variety of purposes.
* Buildings that survive tell us about the way spaces were organized and used, how they were built, with what materials and techniques.

**History of Vijayanagara**

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

1. **The Discovery of Hampi:**The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. An employee of the English East India Company, he prepared the first survey map of the site. Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.
2. **Rayas, Nayakas and Sultans:** According to tradition and epigraphic evidence two brothers, Harihara and Bukka, founded the Vijayanagara Empire in 1336. This empire included within its fluctuating frontiers peoples who spoke different languages and followed different religious traditions. The Vijayanagara kings competed with contemporary rulers – including the **Sultans**of the Deccan and the Gajapati rulers of Orissa – for control of the fertile river valleys. The rulers of Vijayanagara, who called themselves **rayas**.
3. The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India in attempted to establish their trading and military stations.
4. **Trade in Vijaynagar:** Vijayanagara was also noted for its markets dealing in spices, textiles and precious stones. Trade was often regarded as a status symbol for such cities, which boasted of a wealthy population that demanded high-value exotic goods, especially precious stones and jewellery.
5. **The climax and decline of Vijaynagar empire:**
   1. The first dynasty, known as the Sangama dynasty, exercised control till 1485. They were supplanted by the Saluvas, who were replaced by the Tuluvas in 1503.
   2. Krishnadeva Raya belonged to the Tuluva dynasty. His rule was characterised by expansion and consolidation.
   3. Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.
   4. Strain began to show within the imperial structure following Krishnadeva Raya’s death in 1529. His successors were troubled by rebellious nayakas or military chiefs.
   5. During this period, as indeed earlier, the military ambitions of the Deccan Sultanates resulted in shifting alignments. Eventually this led to an alliance of the Sultanates against Vijayanagara.
   6. Although the armies of the Sultans were responsible for the destruction of the city of Vijayanagara, relations between the Sultans and the rayas were not always or inevitably hostile.
   7. In fact the Vijayanagara kings were keen to ensure the stability of the Sultanates and vice versa.
6. **The rayas and the nayakas:**
   1. Nayakas were military chiefs who usually controlled forts and had armed supporters. They moved from one area to another, and in many cases were accompanied by peasants looking for fertile land on which to settle. They usually spoke Telugu or Kannada. Many nayakas submitted to the authority of the kings of Vijayanagara but they often rebelled and had to be subdued by military action.
   2. The amara-nayaka system was a major political innovation of the Vijayanagara Empire. They were military commanders who were given territories to govern by the raya. They collected taxes and other dues from peasants, craftspersons and traders in the area.
   3. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control.

**Vijayanagara - The Capital and its Environs**

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

1. **Water Resources**: Vijayanagara had the natural basin formed by the river Tungabhadra which flows in a north-easterly direction. A number of streams flow down to the river from the granite hills. Embankments were built along these streams to create reservoirs of varying sizes. For the most arid zones of the peninsula, elaborate arrangements had to be made to store rainwater. The most important such tank was built in the early years of the fifteenth century and is now called Kamalapuram tank. One of the most prominent waterworks to be seen among the ruins is the Hiriya canal.
2. **Fortifications and roads:**Abdur Razzaq, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the fifteenth century, was greatly impressed by the fortifications, and mentioned seven lines of forts which encircled not only the city but also its agricultural hinterland and forests. What was most significant about this fortification is that it enclosed agricultural tracts. The archaeologists have also found evidence of an agricultural tract between the sacred centre and the urban core. This tract was serviced by an elaborate canal system drawing water from the Tungabhadra. A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls. Roads generally wound around through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars.
3. **The urban core:**Archaeologists have found evidence of the houses of ordinary people along the road. Fine Chinese porcelain were also found from Muslim residential quarter. Tombs and mosques were located there but had their architecture like that of the mandapas found in the temples of Hampi. Field surveys indicate that the entire area was dotted with numerous shrines and small temples which proves a variety of cults existed and were supported by different communities.

**The Royal Centre**

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

1. **The mahanavami dibba:**The “king’s palace” has two of the most impressive platforms, usually called the “audience hall” and the “mahanavami dibba”. The entire complex is surrounded by high double walls with a street running between them. The audience hall is a high platform with slots for wooden pillars at close and regular intervals. Located on one of the highest points in the city, the “mahanavami dibba” is a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the Hindu festival during the autumn months of September and October. The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.
2. **Other buildings in the royal centre:**One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named by British travellers in the nineteenth century. While most temples were located in the sacred centre, there were several in the royal centre as well. One of the most spectacular of these is one known as the Hazara Rama temple.

**The Sacred Centre**

1. The sacred centre was situated on the rocky northern end on the bank of the river Tungabhadra. According to local tradition, these hills sheltered the monkey kingdom of Vali and Sugriva mentioned in the Ramayana.
2. Temple building in the region had a long history, going back to dynasties such as the**Pallavas, Chalukyas, Hoysalas and Cholas**.
3. Rulers very often encouraged temple building as a means of associating themselves with the divine – often, the deity was explicitly or implicitly identified with the king. Temples also functioned as centres of learning.
4. The rulers and others often granted land and other resources for the maintenance of temples. temples developed as significant religious, social, cultural and economic centres.
5. It is likely that the very choice of the site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. In fact the Vijayanagara kings claimed to rule on behalf of the god Virupaksha.
6. In terms of temple architecture, by this period certain new features (like Gopurams and mandapas) were in evidence.
7. The raya gopurams or royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple from a great distance.
8. Other distinctive features include mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.
9. The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire.
10. Just as the nayakas continued with and elaborated on traditions of fortification, so they did with traditions of temple building. In fact, some of the most spectacular gopurams were also built by the local nayakas.

**MCQ 1MARKS**

Question 1.  
Another name of Vijayanagara city was  
(a) Fatehpur Sikri  
(b) Hampi  
(c) Hastinapur  
(d) Nagalparam

b

Question 2.  
When was the Vijayanagara kingdom established?  
(a) 1336  
(b) 1340  
(c) 1346  
(d) 1350

Answer

Question 3.  
Who established the Vijayanagara Kingdom?  
(a) Hasan Gangu  
(b) Prantak I  
(c) Harihara and Bukka  
(d) Krishadeva Raya

c

Question 4.  
The first dynasty that ruled over Vijayanagara Empire was  
(a) Suluva dynasty  
(b) Sangarna dynasty  
(c) Tuluva dynasty  
(d) Aravidu dynasty

d

Question 5.  
Local Goddess of Vijayanagara was  
(a) Parvati  
(b) Durga  
(c) Pampadevi  
(d) Laxmi

c

Question 6.  
Which of these rivers was the major source of water for Vijayanagara  
(a) Kaveri  
(b) Krishna  
(c) Tungabhadra  
(d) Mahanadi

A

Question 7.  
When was Hampi declared as of the place of national importance?  
(a) 1976  
(b) 1980  
(c) 1982  
(d) 1986

a

Question 8.  
The battle of Talikot.a was fought between organisation of Deccan sultans and \_\_\_\_\_\_\_\_  
(a) Krishna Eleva Raya  
(b) Rueca Raya  
(c) Sadashiva Raya  
(d Rama Raya

c

Question 9.  
Choose the correct option:  
Which of the following dynasties ruled Vijayanagara?  
(a) Sangam dynasty  
(b) Saluva dynasty  
(c) Tuluva dynasty  
(d) All of these

d

Question 10.  
Find out which one of the following is not correctly matched:  
(a) Amara-Nayaka System – Vijayanagara Empire  
(b) Harihara and Bukka – Founded Vijayanagara  
(e) Mahanavami Dibba – King’s palace  
(d) Hazara Rama Temple – New Delhi

d

**3 MARKS**

1. Hampi town is located in the bank of which river?Ans. It is located on the bank of Tunghbhadra River.

2. Which goddess is called Pampa?Ans. Goddess Pampa is the name of goddess Parvati.

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

Ans. Colin Mackenzie used to work in British East India Company. He took birth in1754. Heis a famous engineer, surveyor and humanist. He became the first Surveyer General ofBritish India in 1815. He died in the year 1821. He began to survey in the traditional cultureand historical places of India in order to run administration of Colonial India more smoothlyand effectively.

4. Mention the silent features of the temple of Hampi.

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

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

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

**8 MARKS**

**1. Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.**

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

(i) The amara-nayaka system was a major political innovation of the Vijayanagara Empire.

(ii) It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.

(iii) The amara-nayakas were military commanders who were given territories to govern by theraya.

(iv) The collected taxes and other dues from peasants.

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

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

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

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

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

(x) Many of these nayakas established independent kingdoms in the 17th century.

**2. Discuss whether the term “royal centre” is an appropriate description of the part of the city for which it is used.**

**Ans.**  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, scul pted 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.

1. During the sixteenth and seventeenth centuries about 85 percent of the population of India lived in its villages.  Both peasants and landed elites were involved in agricultural production claimed rights to a share of the produce. This created relationships of cooperation, competition and conflict among them.

2. The basic unit of agricultural society was the village, inhabited by peasants who performed the manifold seasonal tasks that made up agricultural production throughout the year tilling the soil, sowing seeds, harvesting the crop when it was ripe.

3. The panchayat was headman known as muqaddam or mandal.

4. Documents from Western India –  Rajasthan, Gujarat and Maharashtra   Record petitions sent by women to the village panchayat, seeking redress and justice.

5. The Zamindars held extensive personal lands termed milkiyat, meaning property.  Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour. Zamindars also derived their power form the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially.

6. Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar’s rule.  Efforts to measures lands continued under subsequent emperors.  For instance, in 1665, Aurangzeb expressly instructed his revenue of officials to prepare annual records of the number of cultivators in each village.

7. The testimony of an Italian traveler, Giovanni Careri, who passed through India c, 1690, provides a graphic account about the way silver traveled across the globe to reach India. The Ain is made up of five books (daftars) of which the first three books describe the administration.

8.  The Ain completely department from this tradition as it recorded information about the empire and the people of India, and the people of India, and thus constitutes a benchmark for studying India at the turn of the seventeenth century.

thus remained immeasurable.

**…………………………………………**

**Part-II: Chapter 5**  
**KINGS AND CHRONICLES: The Mughal Courts**  
**(Sixteenth- Seventeenth Centuries)  
Revision Notes**

**Key concepts in nutshell**

* The production of chronicle (1526 -1707) provides us with the information on the Mughals and their empires.
* The name Mughal is derived from Mongol.
* From Turkish to Persian - Mughal court chronicles were written in Persian.
* The making of manuscripts - all books in Mughals was manuscripts i.e. they were handwritten.
* The Akbarnama and Badshanama - among the important illustrated Mughal official histories the Akbarnama and Badshanama.
* A unifying force - sulh-i kul - Abu’l Fazl describes the ideal sulh-i-kul (absolute peace) .
* Capitals and courts - capital city - the heart of Mughal empire is capital city where the court assembled.
* Titles and Gifts - The granting of titles to men of merit was an important aspect of Mughal policy.
* Mughal kings commissioned court historians to write accounts. These accounts recorded the event of the emperor’s time.
* Babur laid the foundation for the Mughal Empire in India by defeating the last Lodhi King Ibrahim Lodhi through the battle of Panipat.
* Modern historians writings in English have termed this original text or accounts of texts as chronicles, as they present a continuous chronological record of events.
* The creation of a manuscript involved a number of people performing a variety of tasks.
* Painters too were involved in the production of Mughal manuscripts.
* Babur took over the Lodi capital of Agra.
* During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.
* In the 1570s he decided to build a new capital, Fatehpuri sikri.
* The keeping of exact and detailed records was a major concern of the Mughal administration.
* Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests.
* The first Jesuit mission reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years.
* The Jesuit spoke to Akbar about Christianity and debated its virtues with the ulama. Two more missions were sent to the Mughal court at Lahore in 1591 and in 1595.

**The Mughals and Their Empire**

1. During the sixteenth century, Europeans used the term 'Mughal' to describe the Indian rulers of Timurids-Mongols descendant branch.
2. The founder of the empire,**Zahiruddin Babur**, was driven from his Central Asian homeland, Farghana, by the warring Uzbeks.
3. He first established himself at Kabul and then in 1526 pushed further into the Indian subcontinent in search of territories and resources for his clan.
4. His successor, **Nasiruddin Humayun** (1530-40, 1555-56) expanded the frontiers of the empire, but lost it to the Afghan leader Sher Shah Sur, who drove him into exile.
5. In 1555 Humayun defeated the Surs.
6. **Jalaluddin Akbar** (1556-1605) is considered to be the greatest of all the Mughal emperors.
7. He consolidated his empire and made it the largest, strongest and richest kingdom of his time.
8. Akbar succeeded in extending the frontiers of the empire to the Hindukush mountains, and checked the expansionist designs of the Uzbeks of Turan (Central Asia) and the Safavids of Iran.
9. Akbar had three successors - **Jahangir**(1605-27), **Shah Jahan** (1628-58) and **Aurangzeb**(1658-1707).
10. The three rulers maintained and consolidated the various instruments of governance.
11. The court was the visible centre of Mughal power.
12. After 1707, following the death of Aurangzeb, the power of the dynasty diminished.
13. In 1857 the last scion of this dynasty, Bahadur Shah Zafar II, was overthrown by the British.

**The Production of Chronicles**

1. The production of chronicle (1526 -1707) provides us with the information on the Mughals and their empires.
2. The authors of Mughal chronicles were invariably courtiers.
3. The histories they wrote focused on events centred on the ruler, his family, the court and nobles, wars and administrative arrangements.
4. The titles of the chronicles suggest that in the eyes of their authors the history of the empire and the court was synonymous with that of the emperor.
5. Some of the chroniclies are - **Akbar Nama** - the story of Akbar was written in Persian by Abu’l Fazl, **Shahjahan Nama**- story of Shah Jahan, **Alamgir Nama**- the story of Alamgir (a title of the Mughal ruler Aurangzeb).
6. Abdul Hamid Lahori is the author of the **Badshah Nama**, which is the official history in three volumes (daftars) of ten lunar years each.
7. Edited versions of the Akbar Nama and Badshah Nama were first published by the Asiatic Society in the nineteenth century.

**Use of Persian**

1. As the Mughals were Chaghtai Turks by origin, Turkish was their mother tongue. Their first ruler Babur wrote poetry and his memoirs in this language.
2. But in Mughal court chronicles were written in Persian.
3. It was Akbar who consciously set out to make Persian the leading language of the Mughal court.
4. Persian was elevated to a language of empire, conferring power and prestige on those who had a command of it. It was spoken by the king, the royal household and the elite at court.
5. Later, it became the language of administration.
6. Persian became Indianised by absorbing local idioms. A new language, **Urdu**, sprang from the interaction of Persian with Hindavi.
7. Translations of various books were done, like Babur’s memoirs, were translated from the Turkish into the Persian Babur Nama. The Mahabharata was translated as the Razmnama (Book of Wars).

**The making of manuscripts**

1. All books in Mughal India were manuscripts, that is, they were handwritten.
2. The centre of manuscript production was the imperial kitabkhana.
3. Although it can be translated as library, it was a scriptorium, that is, a place where the emperor’s collection of manuscripts.

**The Painted Image**

1. Paintings served not only to enhance the beauty of a book, but were believed to possess special powers of communicating ideas about the kingdom and the power of kings in ways that the written medium could not.
2. The historian Abu’l Fazl described painting as a “magical art".
3. It had the power to make inanimate objects look as if they possessed life.
4. The production of paintings portraying the emperor, his court and the people who were part of it, was a source of constant tension between rulers and representatives of the Muslim orthodoxy, the ulama.

**The concept of ideal kingdom**

1. **Divine Light**: Abu’l Fazl placed Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-i izadi). He was inspired by a famous Iranian sufi, Shihabuddin Suhrawardi (d. 1191) who first developed the idea. of a hierarchy in which the **Divine Light**was transmitted to the king who then became the source of spiritual guidance for his subjects.
2. **Absolute Peace**: Mughal chronicles present the empire as comprising many different ethnic and religious communities. Abu’l Fazl describes the ideal of **sulh-i kul**(absolute peace) as the cornerstone of enlightened rule. In sulh-i kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.
3. **Sovereignty**: Abu’l Fazl defined sovereignty as a social contract: the emperor protects the four essences of his subjects, namely, life (jan), property (mal), honour (namus) and faith (din), and in return demands obedience and a share of resources.

**Capitals & Courts**

1. The heart of the Mughal Empire was its capital city, where the court assembled, which frequently shifted during the sixteenth and seventeenth centuries.
2. Babur took over the Lodi capital of **Agra**. During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.
3. In the 1570s he decided to build a new capital, **Fatehpur Sikri**. The enormous arched gateway (Buland Darwaza) was meant to remind visitors of the Mughal victory in Gujarat.
4. Akbar commissioned the construction of a white marble tomb for Shaikh Salim Chishti next to the majestic Friday mosque at Sikri.
5. In 1585 the capital was transferred to **Lahore**to bring the north-west under greater control.
6. In 1648 the court, army and household moved from Agra to the newly completed imperial capital, **Shahjahanabad**. It was a new addition to the old residential city of **Delhi**, with the Red Fort, the Jama Masjid, a tree-lined esplanade with Fig. 9.8 The Buland Darwaza, Fatehpur Sikri 237 bazaars (Chandni Chowk) and spacious homes for the nobility.
7. The Mughal court's physical arrangement focused on the sovereign, mirrored his status as the heart of society.
8. In court, status was determined by spatial proximity to the king. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor.
9. The forms of salutation to the ruler indicated the person’s status in the hierarchy. Besides, there were explicit protocols that governed diplomatic envoys at the Mughal court.
10. On special occasions such as the anniversary of accession to the throne, Id, Shab-i barat and Holi, the court was full of life.
11. **Gifts & Titles:**Grand titles were adopted by the Mughal emperors at the time of coronation or after a victory over an enemy. The granting of titles to men of merit was an important aspect of Mughal polity. Titles could be earned or paid for. A courtier never approached the emperor empty handed. In diplomatic relations, gifts were regarded as a sign of honour and respect.

**The Imperial Set up**

**Households:**

1. The Mughal household consisted of the emperor’s wives and concubines, his near and distant relatives nd female servants and slaves.
2. Polygamy was practised widely in the Indian subcontinent, especially among the ruling groups.
3. marriage was a way of cementing political relationships and forging alliances. The gift of territory was often accompanied by the gift of a daughter in marriage.
4. In the Mughal household a distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.

**Officials & Recruitments:**

1. One important pillar of the Mughal state was its corps of officers, also referred to by historians collectively as the nobility, which was recruited from diverse ethnic and religious groups. For members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation.
2. Turani and Iranian nobles were present from the earliest phase of carving out a political dominion.
3. Two ruling groups of Indian origin entered the imperial service from 1560 onwards - the Rajputs and the Indian Muslims.
4. Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (d. 1645), was an Iranian.
5. The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces.
6. Each military commander recruited, equipped and trained the main striking arm of the Mughal army, the cavalry.
7. **Records**: The mir bakhshi supervised the corps of court writers (waqia nawis) who recorded all applications and documents presented to the court, and all imperial orders (farman).
8. The akhbarat contained all kinds of information such as attendance at the court, grant of offices and titles, diplomatic missions, presents received, or the enquiries made by the emperor about the health of an officer.
9. The Mughal chroniclers usually portrayed the emperor and his court as controlling the entire administrative apparatus down to the village level.

**Beyond the Frontiers**

1. The diplomatic relationships and conflicts of Mughals with neighbouring political powers.reflect some tension and political rivalry arising from competing regional interests.
2. The relation of Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar.
3. The relationship between the Mughals and the Ottomans was marked by the concern to ensure free movement for merchants and pilgrims in the territories under Ottoman control.
4. By the end of the fifteenth century, Portuguese merchants entered India after the discovery of a direct sea route. The Portuguese king was interested in the propagation of Christianity with the help of the missionaries of the Society of Jesus (the Jesuits). as the Christian missions to India during the sixteenth century were part of this process of trade and empire building.
5. Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests. The first Jesuit mission reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years. The Jesuits spoke to Akbar about Christianity and debated its virtues with the ulama. Two more missions were sent to the Mughal court at Lahore, in 1591 and 1595.
6. The high respect shown by Akbar towards the members of the Jesuit mission impressed them deeply. They interpreted the emperor’s open interest in the doctrines of Christianity as a sign of his acceptance of their faith.
7. Akbar’s quest for religious knowledge led to interfaith debates in the ibadat khana at Fatehpur Sikri between learned Muslims, Hindus, Jains, Parsis and Christians.
8. Akbar’s religious views matured as he gathered knowledge about their doctrines. he moved away from the orthodox Islamic ways of understanding religions towards a self-conceived eclectic form of divine worship focused on light and the sun.

1 Choose the correct statement:-

a. Mughals were from Europe b) Nadir Shah was ancestor of Mughals

c. Mughals were descendants of Turkish Ruler Timur

d. Babur was related to Ghenghiz khan from his father side

Ans-c

2 Successor of Babur was :-

a. Sher Shah Sur

b. Jalaluddin Akbar

c. Nasiruddin Humayun

d. Jahangir

Ansc remembering

3 After 1707 Mughal dynasty was :-

a. Expanded its frontiers to regional powers

b. Increase under the rule of Bahadur Shah Zafar II

c. Diminished following the death of Aurangzeb

d. In the hands of Aurangzeb who was last ruler of Mughal dynasty c understanding

4 Choose the Correct statement :-

a. Mughal Chronicles highlight the problems of the common people.

b. Chronicles by Mughal Emperors gives account of administration only.

c. Mughal Chronicles are about the activities of Aurangzeb only.

d) Chronicles focus on event centred on the ruler, his family, court & n d application

5 Choose the correct statement :-

a. All the Mughal Chronicles were written in Turkish.

b. All the Mughal Chronicles were in Hindavi and regional variants.

c. Mughal Chronicles were written in Sanskrit.

d. Most of the Mughal Chronicles were written in Persian. d application

6 Kitabkhana was :-

a. Publishing history of Mughal empire in a printed form.

b. A scriptorium where manuscript produced and its collection were kept.

c. Only translated books were kept there.

d. Printing unit of Mughals. b remembering

7 Abul fazl described painting as :-

a. Dying art

b. Progressive art

c. Influential art

d. Magical art d remembering

8 Author of Badshah Nama was :-

a. Abul Fazl

b. Sadullah Khan

c. Abdul Hamid Lahori

d. Prince Salim c remembering

9 Mughal artists began to potray Emperors wearing the halo which means:

a. Supremacy of king b) Beautifying the portraits

c. Divine light d) First king of the dynasty c remembering

10 The ideal of Sulh-i-kul was--

a. light emanating from God b) absolute peace

c. absolute power of the king d) it was festival celebrated by b remembering

11 The ideal of farr-i izadi was-

a. light emanating from God b) absolute peace

c. absolute power of the king d) it was festival celebrated by a remembering

12 Hierarchy of females in the imperial household was--

a. Aghas, Aghacha & Begums b) Begums, Aghas & Aghacha

a. Aghas, Begums & Aghacha d( Begums, Aghacha & Agha b application

13 The bazaar of Chandni Chowk was designed by -

a) Jahanara b) Nur Jahan

c) Roshanara d) Gulbadan Begum a remembering

14 Mansabs comprising two numerical designations:

a) Zat & Pat b) Zat & Sawar

a) Mat & Pat d) Mat & Sawar b understanding

15 The first Jesuit mission reached the Mughal court at:

a) Agra b) Multan

c) Fatehpur Sikri d) Lahore c remembering

**16. Babur wrote poetry in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ language.**

**1. बाबरने \_\_\_\_\_\_\_\_\_\_\_ भाषामेंकवितालिखीथी।**

**2. In the 1570s, Akbar decided to build a new capital named \_\_\_\_\_\_\_\_\_\_\_.**

**2. 1570 केदशकमें, अकबरने \_\_\_\_\_\_\_\_\_\_\_ नामकएकनईराजधानीबनानेकाफैसलाकिया**

**3. In the reign of Aurangzeb, the jizya tax was reimposed on non-Muslim subjects (True/False) –**

**3. औरंगजेबकेशासनकालमेंगैरमुस्लिमविषयोंपरजजियाकरलगायागयाथा (सही / गलत) -**

**4. The Asiatic Society of Bengal, founded by Sir Henry Beveridge in 1784 (True/False) -**

**4. एशियाटिकसोसाइटीऑफ़बंगालकीस्थापनासरहेनरीबेवरिजने 1784 मेंकीथी (सही / गलत) -–**

**5. *Jharokha darshan* was introduced by--------- with the objective of broadening the acceptance of the imperial authority as of popular faith.**

**5. झरोखादर्शनकीशुरुआत --------- केद्वाराकियागयाथा, जिसकाउद्देश्यशाहीआस्थाकोलोकप्रियविश्वासकेरूपमेंस्वीकारकरनाथा।**

**ANSWERS:**

**1. Turkish तुर्की**

**2. Fatehpur Sikri फतेहपुरसीकरी**

**3. True सही**

**4. False गलत**

**5. Akbar अकबर**

**(3 MARKS)**

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

**1. मुगल साम्राज्य में शाही परिवार की महिलाओं द्वारा निभाई गई भूमिका का आकलन करें।**

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

(i). In the Mughal household a distinction was maintained between wives who came from royal families (Begams) and other wives(aghas) who were not of noble birth.

(ii). Apart from wives numerous male and female slaves populated the Mughal household: The tasks they performed varied from the most mundane to those requiring skill tact and intelligence.

(iii). After NurJahan Mughal queens and princesses began to control significant financial resources.  Shahjahana’s daughter Jahanara and Roshanara enjoyed an annual income often equal to the high imperial mansabdars. Jahanara in addition received revenues from the port city of Surat, which was a lucrative centre of overseas trade.

**2. Write a short note on Badshah Nama.**

**2. बादशाहनामा पर एक संक्षिप्त नोट लिखें।**

**Ans.** Badshah Nama Chronicle of a king based on the history of Shahjahan’s reign is an Important chronicle among official histories. Abdul Hamid Lahori, a pupil of Abul Fazal is known as its aurthor. It is modelled of 10 lunar years each. Lahori wrote the first and second daftars comprising of first two decades of Shahjahan’s reign (1627-1647) But due to infirmities of age he was unable to write the 3rd volume. Volume of the 3rd decade of the emperor’s rule was chronicle by historian waris. In 1944 the first time painting of Badshah Nama were exhibited in New Delhi, London and Washington.

**3. What are the Mughal Chronicles ?**

a) Commissioned by the Mughal place where different process of production of books like making paper, printing, painting, binding etc. were done.

b) They are important source for studying the empire and its court.

c) examples

**4. What is Sulh-i-Kul?**

a) Akbar's Religious Policy.

b) Sulh-i-Kul means absolute peace.

In this ideal emperor was source of all peace and stability, stood above all religious and ethnic groups, insured justice and peace.

**5. What was meant by 'Kitabkhana'?**

a) Kitab Khana means place where different process of production of books like making paper, printing, binding etc. were done.

b) It was a place where the emperor's collection of Manuscripts were kept and produced.

**6. Who wrote Akbarnama? Describe its content in brief.**

a) Abul Fazl wrote Akbarnama.

b) Content - It is divided into three books.

c) Ain-i-Akbari the first volume contains the history of mankind from Adam to one celestial cycle of Akbar's life.

d) Second volume closes in the forty sixth regional years (1601) of Akbar.

e) To provide a detailed description of Akbar's reign.

f) It gives a synchronic picture of all aspects of Akbar's empire - geographic, social, administrative and cultural.

**7. Describe in brief about the ideal of Din-i-Ilahi.**

a) Introduced by Akbar as the state religion.

b) God is one and Akbar is the representative of the prophet.

c) To Utter-Allah-Hu-Akbar.

d) The followers deemed the fire as sacred and worshipped the Sun God.

e) Vegetarian followers.

f) They looked up on all religions with a sense of respect.

g) Performed their obituaries during their lifetime.

**8. What was the composition of the ruling class in India during the Mughal Period?**

a) Mughal nobility was recruited from diverse ethnic and religious groups.

b) It was like a bouquet of flowers.

c) Turani, Irani, Rajput, Indian Muslims.

**9. Write in brief about the Mughal Provincial administration.**

Head of provincial government was - governor.

a. He reported directly to the emperor.

b. Provinces (Subas) were divided into Sarkar.

c. Sarkars into parganas under - qanungo, chaudhary and qazi.

d. Each department was supported by official staff.

**10. Write in brief about the Religious Policy of Akbar.**

Akbar believed in the equality of all religious.

a) Secular outlook.

b) Interaction with people of different faiths.

c) Freedom to all religious sects.

d) Grants and support to all religions.

e) Introduced Sulh-i-Kul.

**11. Describe the process of manuscript production in the Mughal court.**

Process of manuscript production in the Mughal court included the following:  
(a) Paper-maker’s responsibility was to prepare the folios of the manuscript.  
(b) Skill writer, i.e. scribes or calligrapher copied the texts.  
(c) Guilders, illuminated the pages of the manuscript.  
(d) Miniature painter illustrated the scene from the text.  
(e) The book binders gathered the folio and gave it to the original shape of a book.

**12. What were the concerns that shaped Mughal policies and attitudes towards regions outside the subcontinent?**  
(i) **The Safavids and Qandahar:** The political and diplomatic relations between , the Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar. The fortress-town Qandahar had initially been in the possession of Humayun, reconquered in 1595 by Akbar.The Safavid court retained diplomatic relations with the Mughals, it continued to stake.claims to Qandahar. Jahangir sent a diplomatic envoy to the court of Shah Abbas in 1613 to plead the Mughal case for retaining Qandahar, but the mission failed to achieve its objectives. Persian army besieged Qandahar in 1622. The Mughal garrison was defeated and had to surrender the fortress and the city to the Safavids.

(ii) **The Ottomans: pilgrimage and trade:** The relationship between the Mughals and the Ottomans ensured free movement for merchants and pilgrims in the territories under Ottoman control. This was especially true for the Hijaz, that part of Ottoman Arabia where the important pilgrim centres of Mecca and Medina were located.  
The Mughal emperor combined religion and commerce by exporting essential goods to Aden and Mokha, and distributing the proceeds of the sales in charity to the keepers of shrines and religious men there.

(iii) **Jesuits at the Mughal court:** European received knowledge about India through the accounts of Jesuit missionaries, travellers, merchants and diplomats. After the discovery of sea route to India, the Portuguese merchants set up their trading network stations in coastal region. The Portuguese was also interested in the spread of Christianity with the help of the missionaries of the Society of Jesuits. The Christian missions who sent to India during the sixteenth century were part of this process of trade and empire building. The first Jesuit mission reached the Mughal court of Mughal emperor Akbar at Fatehpur oikri in 1580 and stayed here for about two years. The Jesuits spoke to Akbar about Christianity and debated its virtues with the ulema. Two more missions were sent to the Mughal court at Lahore, in 1591 and 1595. The Jesuit accounts are based on personal observation and shed light on the character and mind of the emperor. At public assemblies the Jesuits were assigned places in close proximity to Akbar’s throne.. The Jesuit accounts corroborate the information given in Persian chronicles about state officials and the general conditions of life in Mughal times.

**13. Analyse the reasons for the frequent shifting of the capital cities of the Mughals during the sixteenth and seventeenth centuries.**

Reasons for the frequent shifting of the capital cities of the Mughals during the sixteenth and seventeenth centuries

i. Agra-the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions

ii. Fatehpur Sikri-One of the reasons prompting this may have been that Sikri was located on the direct road to Ajmer, where the dargah of Shaikh Muinuddin Chishti had become an important pilgrimage centre.

iii. Lahore - In 1585 the capital was transferred to Lahore to bring the north- west under greater control and Akbar closely watched the frontier for thirteen years.

iv. Shahjahanabad- It was a new addition to the old residential city of Delhi, with the Red Fort, the Jama Masjid, a tree-lined esplanade with bazaars (Chandni Chowk) and spacious homes for the nobility. Shah Jahan’s new city was appropriate to a more formal vision of a grand monarchy

**14. Abu’l Fazl had shaped and articulated the ideas associated with the reign of Akbar. Substantiate the statement in the context Mughal court.Mughal court**

i. The physical arrangement of the court, focused on the  sovereign, mirrored his status as the heart of society.  ii. The throne gave physical form to the function of the  sovereign as axis mundi.

iii. The canopy was believed to separate the radiance of  the sun from that of the sovereign.

iv. In court, status was determined by spatial proximity to  the king.

v. The place accorded to a courtier by the ruler was a sign  of his importance in the eyes of the emperor.

vi. Once the emperor sat on the throne, no one was  permitted to move

vii. After spending an hour at the jharoka, the emperor  walked to the public hall of audience (diwan-i am)  toconduct the primary business of his government.

viii. State officials presented reports and made requests.

ix. diwan-i khas to hold private audiences and discuss  confidential matters. High ministers of state placed  their petitions before him

x. Occasionally, the emperor viewed the works of highly  reputed artists or building plans of architects

xi. Id, Shab-i barat and Holi, the court was full of life.  Perfumed candles set in rich holders and palace  walls

**15. Explain the concept of ideal kingdom in reference with Mughal Empire?**

1. **Divine Light**: Abu’lFazl placed Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-iizadi). He was inspired by a famous Iranian sufi, ShihabuddinSuhrawardi (d. 1191) who first developed the idea. of a hierarchy in which the **Divine Light** was transmitted to the king who then became the source of spiritual guidance for his subjects.
2. **Absolute Peace**: Mughal chronicles present the empire as comprising many different ethnic and religious communities. Abu’lFazl describes the ideal of **sulh-ikul**(absolute peace) as the cornerstone of enlightened rule. In sulh-ikul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.
3. **Sovereignty**: Abu’lFazl defined sovereignty as a social contract: the emperor protects the four essences of his subjects, namely, life (jan), property (mal), honour (namus) and faith (din), and in return demands obedience and a share of resources.

**16. Why Zamindars defaulted on payments?**

**Ans.** The reasons for this failure were various-

(i) The initial demands of tax were very high, because the company felt that if the demand was fixed for all time to come they would never be able to claim for high shares in the condition of increased income.

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

(iii) The revenue was invariable, regardless of the harvest, and had to be paid punctually.

(iv) The permanent settlement initially limited the power of the Zamindars to collect rent from the ryot and manage his zamindari.

**17. 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 cultivatio n 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.

(iv) 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.

**18. 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.

**(8 MARKS)**

**1. Discuss the merits and demerits of the Mansabdari Sytem.**

Merits of the Mansabdari System

1. Control on revolts.

2. Qualification as basis of ranks.

3. Ban on Corruption

4. Forceful army

5. Emotional unity

Demerits of Mansabdari System

1. Misuse of money

2. Disloyalty of the soldiers towards the empire

3. Luxurious life of mansabdars

4. High salary of mansabdars created pressure on govt.

5. Less number of horsemen than the prescribed number affected the effectiveness of military.

6. Lack of direct link between emperor and soldiers

**2. Discuss the major features of Mughal provincial administration. How did the centre control the provinces ?**

1. The Mughal provincial administration was like the central administration as mentioned below :
   * There were diwan, bakhshi and sadr corresponding the central ministers – Diwan-i ala, mir-bakshi and sadr-us sudur.
   * The head of the provincial administration was the governor (subadar) who directly reported to the emperor.
   * A suba was divided into sarkars.
   * Faujdars were deployed with contingents of heavy cavalry and musketeers in districts.
   * At the local level were parganas which were looked after by the qanungo (keeper of revenue records), the chaudhuri (in charge of revenue collection) and the qazi.
   * There was clerks, accountants, auditors, messengers and other functionaries who were technically qualified officials. They functioned with standardised rules and procedures.
   * Persian was the language of the administration but local languages were used for village accounts.
2. The Mughal emperor and his court controlled the entire administrative apparatus down to the village level. However, the relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources. Moreover, after the death of Aurangzeb the provincial governors became powerful and this led to the downfall of the Mughal Empire.

**3. Discuss, with examples, the distinctive features of Mughal chronicles.**

**3. उदाहरणों के साथ चर्चा करें, मुगल इतिहास की विशिष्ट विशेषताएं।**

(i) Chronicles commissioned by the Mughal emperors are an important source for studying the empire and its court. They were written in order to project a vision of an enlightened kingdom to all those who came under its umbrella. The authors of Mughal chronicles focused on events-related to life of the ruler, their family, the court and nobles, wars and administrative system.

(ii) These chronicles were written in Persian. This language flourished as a language of the court and of literary writings, alongside north Indian languages, especially Hindavi and its regional variants. As the Mughals were Chaghtai Turks by origin, Turkish was their mother tongue.

(iii) Chronicles narrating the events of a Mughal emperor’s reign contained, alongside the written text, images that described an event in visual form.

(iv) When scenes or themes in a book were to be given visual expression, the scribe left blank spaces on nearby pages; paintings, executed separately by artists, were inserted to accompany what was; described in words.

**4. What were the distinctive features of the Mughal nobility? How was their relationshipwith the emperor shaped?**

Recruitment, rank of the n ability and relationship with the emperor:  
(i) Mughal chronicles, especially the Akbar Nama, have bequeathed a vision of empire in which agency rests almost solely with the emperor, while the rest of the kingdom has been portrayed as following his orders, if we look more closely at the available information the histories provide us about the apparatus of the Mughal state, we may be able to understand the ways in which the imperial organisation was dependent on several different institutions.

(ii) The most important pillar of the Mughal state was the nobility. The nobility was recruited from diverse ethnic and religious group which ensured that no faction was large enough to challenge the authority of the state.

(iii) The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor. In Akbar’s imperial service, Turani and Iranian nobles were present from the earliest phase of carving out a political dominion. Many had accompanied Humayun; others migrated later to the Mughal court.

(iv) The holders of government offices was given the ranks (mansabs) comprising two numerical designations: zat which was an indicator of position in the imperial hierarchy and the salary of the official (mansabdar), and sawar which indicated the number of horsemen he was required to maintain in service.

(v) Akbar, who designed the mansab system, also established spiritual relationships with a select band of his nobility by treating them as his disciples (murid).

(vi) For members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation. A person wishing to join the service petitioned through a noble, who presented a tajwiz to the emperor.

(vii) If the applicant was found suitable, a mansab was granted to him. The mir bakhshi (paymaster general) stood in open court on the right of the emperor and presented all candidates for appointment or promotion, while his office prepared orders bearing his seal and signature as well as those of the emperor. There were two other important ministers at the centre: the diwan-i ai (finance minister) and sadr-us sudur (minister of grants or madad-i maash, and in charge of appointing local judges or qazis)

(viii) The three ministers occasionally came together as an advisory body, but were independent of each other.

(xi) Akbar with these and other advisers shaped the administrative, fiscal and monetary institutions of the empire. Nobles stationed at the court (tainat-i rakab) were a reserve force to be deputed to a province or military campaign. Nobles were duty-bound to appear twice a day to express submission their to the emperor.  
(x) They also had to share the responsibility for guarding the emperor and his household round the clock.

**5. Identify the elements that went into the making of the Mughal ideal of kingship.**

(i) According to Akbars court poet, Abu’l Fazl Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-i- izadi). According to this idea, there was a Hierarchy in which the Divine Light was transmitted to the king (Mughal Emperor) who then became the source of spiritual guidance for his subjects.

(ii) Mughal chronicles present the empire as comprising many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims. As the source of all peace and stability, the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed.

(iii) Abu’l Fazl describes the ideal of sulh-i kui (absolute peace) as the cornerstone of enlightened rule. In sulh-i kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves The ideal of sulh-i kul was implemented through state policies – the nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Qeccanis – all of whom were given positions and awards purely on the basis of their service and loyalty to the king.

(iv) Akbar abolished the tax on pilgrimage in 1563 and jizya in 1564 as the two were based on religious discrimination. Instructions were sent to officers of the empire to follow the concept of sulh-i kul.

(v) All Mughal emperors gave grants to support the buildings and maintenance of places of worship. However, it was during the reign of Auranzeb, the jizya was re¬imposed on non-Muslim subjects.

(vi) Abu’l Fazl defined sovereignty as a social contract. According to him the emperor protects the four essences of subjects, namely, life (jan), property (mal), honour (narnus) and faith (din), and in return demands obedience and a share of resources from the people. Only sovereigns were thought to be able to honour the contract with power and Divine guidance.

**6. Describe the daily routine and special festivities associated with the Mughal Court.**

(a) Physical arrangement of the court, focused on the sovereign and status.

(b) The throne (Takht) was the center of power.

(c) In court, status was determined by spatial proximity to the king.

(d) Social control in court society.

(e) The forms of salutation to the ruler.

(f) The protocols government diplomatic envoys at the Mughal Court were equally explicit.

(g) The day began with personal religious devotions then Jharokha Darshan.

(h) After that conduct of primary business of his government.

(i) Discuss the confidential matters.

(j) Celebration of festivals.

**7. Explain why the nobility was recruited from different races and religious groups by the Mughal rulers in India.**

Nobility was recruited from different races and religious groups by the Mughal rulers in India

i. The nobility was recruited from diverse ethnic and religious groups.

ii. This ensured that no faction was large enough to challenge the authority of the state.

iii. The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.

iv. In Akbar’s imperial service, Turani and Iranian nobles were present from the time of Humayun.

v. People from many races have sought refuge in the imperial court.

vi. Men with knowledge and skills as well as warriors were the part of nobility.

vii. Rajputs and Indian Muslims entered the imperial services during the time of Akbar.

viii. Iranian gained high offices under Jahangir.

ix. Aurangeb appointed Rajputs to highest position.

x. Rajput clans as well as the Mughals marriage was an another way of cementing political relationships and forging alliances.

xi. The Marathas accounted for a sizeable number within the body of officers.

xii. The ideal of sulh-ikul was implemented through state policies.

xiii. The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis – all of whom were given positions and awards purely on the basis of their service and loyalty to the king.

xiv. The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces

xv. The nobles were mansabdars of Mughal rulers.

xvi. The mansabdars had two numerical designations: zat which was an indicator of position in the imperial hierarchy, and sawar.

xvii. For members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation. For example mirbakhshi, diwan-i-alam, and sadr-us sudur.

xviii. Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar’s finance minister, Raja Todar Mal, who belonged to the Khatri caste.

**8. Explain the role played by women of the imperial household in the Mughal Empire.**

The Role played by Women of the Imperial Household

i. The Mughal household consisted of the emperor’s wives and concubines, his near and distant relatives and female servants and slaves.

ii. The term “harem” means a sacred place is frequently used to refer to the domestic world of the Mughals.

iii. Polygamy was practiced.

iv. The gift of territory was often accompanied by the gift of a daughter in marriage.

v. Hierarchical relationship between ruling groups continued.

vi. A distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.

vii. The begams, married after receiving huge amounts of cash and valuables as dower (mahr), naturally received a higher status and greater attention from their husbands than did aghas.

viii. The concubines (aghacha or the lesser agha) occupied the lowest position in the hierarchy

ix. They all received monthly allowances in cash, supplemented with gifts according to their status.

x. The lineage- based family structure was not entirely static.

xi. The agha and the aghacha could rise to the position of a begam depending on the husband’s will.

xii. Love and motherhood played important roles in elevating status.

xiii. Apart from wives, numerous male and female slaves populated the Mughal household.

xiv. Slave eunuchs (khwajasara) moved between the external and internal life of the household as guards, servants, and also as agents for women dabbling in commerce.

xv. After NurJahan, Mughal queens and princesses began to control significant financial resources.

xvi. Shah Jahan’s daughters Jahanara and Roshanara enjoyed an annual income often equal to that of high imperial mansabdars.

xvii. Jahanara received revenues from the port city of Surat.

xviii. Control over resources enabled important women of the Mughal household to commission buildings and gardens.

xix. The Humayun Nama was written by Gulbadan Begum on imperial household

xx. Gulbadan described in great detail the conflicts and tensions among the princes and kings and the important mediating role elderly womenof the family played in resolving some of these conflicts.

xxi. Jahanara designed the bazaar of Chandni Chowk, the throbbing centre of Shahjahanabad.

**9. Analyze the importance and limitations of Ain –i-Akbari as a source of Akbars reign.**

A. Importance

i. 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 and the literary, cultural and religious traditions of the people.

ii. Along with a description of the various departments of Akbar’s government and elaborate descriptions of the various provinces (subas) of the empire

iii. TheAin gives us intricate quantitative information of those provinces.

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

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

vi. The first book, called manzil-abadi, concerns the imperial Household and its maintenance.

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

viii. The third book, mulk-abadi, is the one which deals with the fiscal side

B. limitations of Ain-i- Akbari

i. Numerouserrors in totaling have been detected. These areascribed to simple slips of arithmetic or of transcription by Abu’l Fazl’s assistants.

ii. Ain is the somewhatskewed nature of the quantitative data.

iii. Data werenot collected uniformly from all provinces.

iv. For many subas detailed information was compiled about the caste composition of the zamindars such information is not available forBengal and Orissa.

v. Vital parameters such as prices and wagesfrom these areas are not as well documented except Agra.

vi. It has limited relevance for the rest ofthe country.

**10. In what ways would the daily routine and special festivities associated with the Mughal court have conveyed a sense of the power of the emperor?**

**10. Ans: The daily routine and special festivities associated with the Mughal court would have conveyed a sense of the power of the emperor in the following ways :**

**1.The emperor, after personal religious prayers, appeared on a small balcony for Jharoka darshan, before a crowd of people for darshan of the emperor. The Jharoka darshan was introduced by Akbar with the objective of broadening the acceptance of the imperial authority as part of the popular faith.**

**2.The focus of the physical arrangement of the court was on the sovereign. It mirrored his status as the heart of society. Its centrepiece was, therefore, the throne, the takht which gave physical form to the function of the sovereign as pillar.**

**3.The rules regarding status of the Mughal elites were laid down with great precision. In court, status was determined by spatial proximity to the emperor.**

**4.Once the emperor sat on the throne, no one was permitted to move from his position or to leave without permission.**

**5.Whenever the court or darbar was held, all who had admittance were required to make the kornish.**

**6.The forms of salutation to the ruler indicated the person’s status in the hierarchy. Deeper prostration represented higher status.**

**The diplomatic envoys like ambassador were expected to offer an acceptable form of greeting**

**7.either by bowing deeply or kissing the ground or else to follow the Persian custom of clasping one’s hands in front of the chest.**

**8.Special occasions such as Id, Shab-i barat anniversary of accession to the throne, festivals — the solar and lunar birthdays of the monarch were celebrated in such a way that left tremendous impression on visitors**

**9.Grand titles were adopted by the Mughal emperors at the time of coronation or after a victory over an enemy.**

**10.Mughal coins carried the full title of the reigning emperor with regal protocal.**

**A courtier always approached the emperor with gifts. He generally offered a small sum of money (nazr) or a large amount (peshkash).**

**11.Even in diplomatic relations, gifts were regarded as a sign of honour and respect.**

**12.Even in diplomatic relations, gifts were regarded as a sign of honour and respect.**

**Q. 11.Assess the role played by women of the imperial household in the Mughal Empire**

**Ans: (i) The term “haram” is used to describe the domestic world of the Mughals. This word is taken from the Persian word haram, which means a sacred place.**

**(ii) The Mughal household consisted of the emperor’s wives and concubines, his near and distant relatives (mother, step- and foster-mothers, sisters, daughters, daughters-in-law, aunts, children, etc.), and female servants and slaves.**

**(iii) Polygamy was practised widely in the Indian subcontinent, especially among the ruling groups. Both for the Rajput clans as well as the Mughals marriage was a way of cementing political relationships and forging alliances.**

**(iv) The gift of territory was often accompanied by the gift of a daughter in marriage. This ensured a continuing hierarchical relationship between ruling groups. It was through the link of marriage and the relationships that developed as a result that the Mughals were able to form a vast kinship network that linked them to important groups and helped to hold a vast empire together.**

**(v) In the Mughal household a distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.**

**(vi) The begams, married after receiving huge amounts of cash and valuables as dowry (maahr), naturally received a higher status and greater attention from their husbands than did aghas. The concubines (aghacha or the lesser agha) occupied the lowest position in the hierarchy of females intimately related to royalty.**

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**Q. 12.What were the concerns that shaped Mughal policies and attitudes towards regions outside the subcontinent?**

**Ans: (i) The Safavids and Qandahar: The political and diplomatic relations between , the Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar. The fortress-town Qandahar had initially been in the possession of Humayun, reconquered in 1595**

**Akbar.The Safavid court retained diplomatic relations with the Mughals, it continued to stake.claims to Qandahar. Jahangir sent a diplomatic envoy to the court of Shah Abbas in 1613 to plead the Mughal case for retaining Qandahar, but the mission failed to achieve its objectives. Persian army besieged Qandahar in 1622. The Mughal garrison was defeated and had to surrender the fortress and the city to the Safavids.**

**II. The Ottomans: pilgrimage and trade: The relationship between the Mughals and the Ottomans ensured free movement for merchants and pilgrims in the territories under Ottoman control. This was especially true for the Hijaz, that part of Ottoman Arabia where the important pilgrim centres of Mecca and Medina were located.**

**The Mughal emperor combined religion and commerce by exporting essential goods to Aden and Mokha, and distributing the proceeds of the sales in charity to the keepers of shrines and religious men there.**

**III.Jesuits at the Mughal court: European received knowledge about India through the accounts of Jesuit missionaries, travellers, merchants and diplomats. After the discovery of sea route to India, the Portuguese merchants set up their trading network stations in coastal region. The Portuguese was also interested in the spread of Christianity with the help of the missionaries of the Society of Jesuits. The Christian missions who sent to India during the sixteenth century were part of this process of trade and empire building. The first Jesuit mission reached the Mughal court of Mughal emperor Akbar at Fatehpur oikri in 1580 and stayed here for about two years. The Jesuits spoke to Akbar about Christianity and debated its virtues with the ulema. Two more missions were sent to the Mughal court at Lahore, in 1591 and 1595. The Jesuit accounts are based on personal.**

**Q. 13.Discuss the major features of Mughal provincial administration. How did the centre control the provinces ?**

**Ans: The Mughal provincial administration was like the central administration as mentioned below :**

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**Persian was the language of the administration but local languages were used for village accounts.**

**2.The Mughal emperor and his court controlled the entire administrative apparatus down to the village level. However, the relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources. Moreover, after the death of Aurangzeb the provincial governors became powerful and this led to the downfall of the Mughal Empire.**

**Q. 14. Discuss, with examples, the distinctive features of Mughal chronicles.**

**Ans: (i) Chronicles commissioned by the Mughal emperors are an important source for studying the empire and its court. They were written in order to project a vision of an enlightened kingdom to all those who came under its umbrella. The authors of**

**Mughal chronicles focused on events-related to life of the ruler, their family, the court and nobles, wars and administrative**

**system.**

**(ii) These chronicles were written in Persian This language flourished as a language of the court and of literary writings, alongside north Indian languages, especially Hindavi and its regional variants. As the Mughals were Chaghtai Turks by origin, Turkish was their mother tongue.**

**III) Chronicles narrating the events of a Mughal emperor’s reign contained, alongside the written text, images that described an event in visual form.**

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**Q. 15.Identify the elements that went into the making of the Mughal ideal of kingship.**

**Ans: (i) According to Akbars court poet, Abu’l Fazl Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-i- izadi). According to this idea, there was a Hierarchy in which the Divine Light was transmitted to the king (Mughal Emperor) who then became the source of spiritual guidance for his subjects.**

**II) Mughal chronicles present the empire as comprising many different ethnic and religious communities – Hindus, Jainas, Zoroastrians and Muslims. As the source of all peace and stability, the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed.**

**III. Abu’l Fazl describes the ideal of sulh-i kui (absolute peace) as the cornerstone of enlightened rule. In sulh-i kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves The ideal of sulh-i kul was implemented through state policies .**

**……………………………………………..**

**Part-III: Chapter 1  
COLONIALISM AND THE COUNTRYSIDE: Exploring Official Archives  
Revision Notes**

**Key concepts in nutshell**

* Bengal - Establishment of colonial rule - New land revenue, Auction system under Warren Hastings - 1793, Permanent Revenue settlement in Bengal by Lord Cornwallis.
* Crises in village economy, revenue demand of the state was fixed.
* The rise of the **Jotedars** - their land was cultivated through share croppers.
* Resistance of **Zamindars** - their land was auctioned frequently.
* The fifth report report submitted to British Parliament 1813.
* The Hoe and the Plough - Shifting agriculture, expensive of village economy.
* **Paharias** - hunters, shifting cultivators, food gathers connected with forests, invaded settled farmers 1770.
* **Santhals** - Settled in Bengal - practiced cultivation land demarcated to them known as Daman-i-koh.
* Conflicts with unsettled paharias -1850 - they resisted the British - Santhal revolt.
* Revolt in the Bombay and Deccan - 1875.
* Burning of account book of moneylenders and shopkeepers.
* New revenue System - Ryotwari system in Bombay Deccan - direct settlement, land assessed for 30 years subject to periodic revision.

1. **The problem of unpaid revenue**
   1. In introducing the permanent settlement, the British hoped to resolve the problems they had been facing since the conquest of Bengal.
   2. The rural economy in Bengal was in crisis with recurrent famines and declining agricultural output.
   3. The problem lay in identifying individuals who could both improve agriculture and contract to pay the fixed revenue to the state.
   4. The permanent settlement was made with the rajas and taluqdars of Bengal.
   5. They were classified as Zamindars and had to pay the revenue that was fixed.
   6. The Zamindar was not the landowner in the village, but a revenue collector of the state.
   7. The zamindar collected rent from different villages, paid the revenue to the company,and retained the differences as his income.
   8. He was expected to pay the Company regularly, failing which his estate could be auctioned.
2. **Why zamindars defaulted on payments?**
   1. **High initial demand:** The initial demand was very high. It was felt that if the demand was fixed for all time to come, the Company would never be able to claim a share of increased income from land when prices rose and cultivation expanded. To minimise this anticipated loss, the Company pegged the revenue demand high, arguing that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.
   2. **Imposition of high demand:**This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots (raiyat, used to designate peasants) to pay their dues to the zamindar. If the zamindar could not collect the rent, how could he pay the Company?
   3. **The revenue was invariable:**The revenue was invariable, regardless of the harvest, and had to be paid punctually. In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.
   4. **Powers of Zamindars limited:**The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.
3. **The rise of the jotedars**
   1. A group of rich peasants consolidated their position in the villages.
   2. This class of rich peasant was known as jotedar.
   3. The jotedars had acquired vast areas of land.
   4. They controlled local trade as well as money lending,exercising immense power over the poorer cultivators of the region
   5. A large part of their land was cultivated through sharecroppers (adhiyars or bargadars).
   6. When the estate of the zamindar was auctioned for failure to make revenue payment, jotedars were often amongst the purchasers.
   7. The jotedars were the most powerful in North Bengal, in some places they were called haoladars, gantidars or mandals.
4. **The accounts of Buchanan**
   1. Francis Buchanan was a physician and an employee of the British East India Company.
   2. He marched everywhere with a large army of people  – draughtsmen, surveyors, palanquin bearers, coolies.
   3. The cost of the travels was borne by the East India Company.
   4. He was perceived as an agent of the sarkar.
   5. He observed the stones and rocks and different strata and layers of soil.
   6. He searched for minerals and stones that were commercially valuable, he recorded all signs of irons ore and mica, granite and saltpetre.
   7. He carefully observed the local practices of salt –making and iron ore mining.
   8. Buchanan’s journal were packed with observations.
5. **A Revolt in the Countryside: The Bombay Deccan**  
   Through the nineteenth century, peasants in various parts of India rose in revolt against moneylenders and grain dealers. One such revolt occurred in 1875 in the Deccan.
   1. **Account books were burnt**
      1. The movement began at Supa, a large village in Poona (present-day Pune) district.
      2. It was a market centre where many shopkeepers and moneylenders lived.
      3. On 12 May1875, ryots from surrounding rural areas gathered and attacked the shopkeepers, demanding their bahi khatas (account books) and debt bonds.
      4. They burnt the khatas, looted grain shops, and in some cases set fire to the houses of sahukars.
   2. **A new revenue system**
      1. As British rule expanded from Bengal to other parts of India, new systems of revenue were imposed.
      2. Since the revenue demand was fixed under the Permanent Settlement, the colonial state could not claim any share of this enhanced income.
      3. Keen on expanding its financial resources, the colonial government had to think of ways to maximise its land revenue.
      4. The revenue system that was introduced in the Bombay Deccan came to be known as the ryotwari settlement.
      5. Unlike the Bengal system, the revenue was directly settled with the ryot. The average income from different types of soil was estimated, the revenue-paying capacity of the ryot was assessed and a proportion of it fixed as the share of the state.
      6. The revenue demand was no longer permanent.
   3. **Revenue demand and peasant debt**
      1. The first revenue settlement in the Bombay Deccan was made in the 1820s.
      2. The revenue that was demanded was so high that in many places peasants deserted their villages and migrated to new regions. 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. However, the collectors in charge of revenue collection were keen on demonstrating their efficiency and pleasing their superiors. So they went about extracting payment with utmost severity. When someone failed to pay, his crops were seized and a fine was imposed on the whole village
6. **The Deccan Riots Commission**
   1. When the revolt spread in the Deccan, the Government of Bombay was initially unwilling to see it as anything serious.
   2. But the Government of India, worried by the memory of 1857, pressurised the Government of Bombay to set up a commission of enquiry to investigate into the causes of the riots.
   3. The commission produced a report that was presented to the British Parliament in 1878.
   4. This report provides historians with a range of sources for the study of the riot.

**MCQ 1 MARKS**

Question 1.  
When was the permanent settlement introduced in Bengal?  
(a) 1785  
(b) 1764  
(c) 1793  
(d) 1905

Answer

Answer: (c) 1793

Question 2.  
Who Introduced Permanent Settlement in Bengal?  
(a) Lord Cornwallis  
(b) Lord Dalhousie  
(c) Lord Curzon  
(d) Lord William Bentick

Answer

Answer: (a) Lord Cornwallis

Question 3.  
When was Fifth Report introduced in the British Parliament?  
(a) 1770  
(b) 1858  
(c) 1813  
(d) 1795

Answer

Answer: (c) 1813

Question 4.  
Lije of Paharias of Rajmahal completely dependent upon \_\_\_\_\_\_\_  
(a) river  
(b) permanent agriculture  
(c) forests  
(d) Trade

Answer

Answer: (c) forests

Question 5.  
Who among the following emerged as a danger for Paharis?  
(a) Santhal  
(b) Bhil  
(e) Guj jar  
(d) Bekarwal

Answer

Answer: (a) Santhal

Question 6.  
Daniin-i-koh was formed for \_\_\_\_\_\_\_\_  
(a) Santhals  
(b) Paharias  
(c) British  
(d) Zamindari

Answer

Answer: (a) Santhals

Question 7.  
\_\_\_\_\_\_\_ was the major source of cotton for the British till 1862.  
(a) America  
(b) India  
(c) China  
(d) Japan

Answer

Answer: (a) America

Question 8.  
Damin-i-Koh was the area demarcated for the tribe.  
(a) Ho  
(b) Santhal  
(c) Munda  
(d) Junto

Answer

Answer: (b) Santhal.

Question 9.  
Consider the following options.  
1. The fifth report submitted to the British Parliament in 1813 AD.  
2. Jotedars were quite powerful.  
3. Santhals were a great danger to Paharis.  
4. No Zamindari was auctioned in Bengal.  
(a) 1, 2 and 3  
(b) 1, 2, 3 and 4  
(e) 2 and 3 only  
(d) 3 and 4 only

Answer

Answer: (a) 1, 2 and 3

Question 10.  
Consider the following statements:  
1. Permanent settlement was introduced in 1793 AD.  
2. Jotedarswere quite powerful.  
3. All the Zamindars paid their dues very easily.  
4. The ryots came to see the moneylenders as devious and deceitful.  
(a) 1, 2 and 3  
(b) 1, 2, 3 and 4  
(e) 1, 2 and 4  
(d) 2, 3 and 4

Answer

Answer: (c) 1, 2 and 4

**3MARKS**

1. What was Permanent Settlement?Ans. The practice of collecting land revenue introduced by Lord Cornwalis in 1793 is knownas permanent settlement. In this system the land was given to landlords (Zamindars)permanently. The amount of revenue had been fixed in permanent settlement.2. Explain the ryotwari system of revenue.Ans. The revenue system that was introduced in the Bombay Deccan came to be known asryotwari. In this system, the revenue was directly settled with the ryot. The average incomesfrom different types of soil were estimated. The revenue- paying capacity of the ryot wasassessed and a proportion of it fixed as the share of the state.

3. What was Deeds of hire?

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

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 fieldby plough and much civilized than the Paharia.

**8 MARKS**

1. 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 blased 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 authencity 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 theyhave to be always read carefully and compared with evidence form newspapers, unofficial accounts, legal records and where possible oral sources.

What were 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

**…………………….**

**Part-III: Chapter 2  
REBELS AND THE RAJ: The Revolt of 1857 and its Representations  
Revision Notes**

**Key concepts in nutshell**

* **Rebels and the Raj - The revolt of 1857 and its representation Pattern of Rebellion -**People from different walks of life plunged into the revolt - due to their hatred against the oppressive policies of the British Centres of the Revolt - Lucknow, Kanpur, Bareilly, Meerut, Arrah in Bihar.
* **Leaders** - Rani Lakshmi Bai of Jhansi, Nana Saheb, Kunwar Singh, Bakt Khan, Begum Hazrat Mehal, Tatya Tope.
* **Awadh revolt** - direct annexation policy of Dalhousie - 1856. Hatred provoked - dispossessed taluqdars of Awadh, Injustice done to Nawab Wajid Ali Shah of Awadh embittered the people.
* **Revolt of the sepoys:**
  1. Policy of social superiority of British.
  2. Interference in religious matters - greased cartridges issues.
* **The vision of unity:**
  1. Hindu Muslim unity
  2. Search for alternative powers
  3. Rebels established parallel administration, in Delhi, Lucknow, and Kanpur after capturing centers of British power. Later they failed.
  4. The British policy of repression.
* Repression - 1857 - North India was brought under a strict law to prolonged attack of British - one from Calcutta to North India, another from Punjab to recover Delhi, 27,000 Muslims hanged.
* Image of the Revolt - Pictorial images produced by British and Indians - posters and cartoons.
* **The performance of terror:**
  1. Execution of rebels Nationalist imageries.
  2. Inspiration to nationalists celebration as the first war of Independence - leaders depicted as heroic figures.

1. **PATTERN OF THE REBELLION**  
   **How the mutinies began?**
   1. The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
   2. They seized the bell of the arms and plundered the treasury.
   3. They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records.
   4. Everything and everybody connected with the white man became a target.
   5. In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels.
2. **Leaders and followers**
   1. To fight the British, leadership and organisation were required, and for this, they turned towards the Mughal ruler Bahadur Shah who agreed to be the nominal leader of the rebellion.
   2. In Kanpur, the sepoys and the people of the town agreed to support Nana Sahib.
   3. In Jhansi, the Rani was forced to assume the leadership of the uprising.
   4. Kunwar Singh, a local Zamindar in Arrah in Bihar, too took the leadership.
   5. The local leaders emerged, urging peasants, zamindars, and tribals to revolt eg - Shah Mal mobilized the villagers of pargana Barout in Uttar Pradesh; Gonooa, a tribal cultivator of Singhbhum in Chotanagpur, became a rebel leader of the Kol tribals of the region.
3. **Rumors and prophecies**
   1. There was the rumor that the British government had hatched a gigantic conspiracy to destroy the caste and religion of the Hindus and Muslim.
   2. The rumour said that the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
   3. The sepoys and the common people refused to touch the atta.
   4. There was a fear and suspicion that the British wanted to convert Indians to Christianity.
   5. The sepoy had the fear about bullets coated with the fats of cows and pigs, and biting those bullets would corrupt their caste and religion.
4. **Why did the people believe in the rumors?**
   1. The British adopted policies aimed at reforming Indian society by introducing Western education, Western ideas, and Western institutions.
   2. 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.
   3. The British established laws to abolished customs like Sati (1629) and to permit the remarriage of Hindu widows.
   4. The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.
5. **AWADH IN REVOLT**  
   **"A cherry that will drop into our mouth one day"**
   1. In 1851, Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day" and five years later it was annexed to the British Empire.
   2. The Subsidiary Alliance had been imposed on Awadh.
   3. The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
   4. Deprived of his armed forces the nawab became increasingly dependent on the British to maintain law and order within the kingdom.
   5. He could no longer assert control over the rebellious chief and taluqdars.
6. **WHAT THE REBELS WANTED**  
   **The vision of unity**
   1. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
   2. The ishtahars (notifications) harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under Mughal Empire.
   3. In1857, the British spent Rs. 50,000 to incite the Hindu population against the Muslims but the attempt failed.
7. **Against the symbols of oppression**
   1. The land revenue settlements had dispossessed the landholders, both big and small and foreign commerce had driven artisans and weavers to ruin.
   2. Every aspect of the British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.
   3. 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.
   4. People were urged to come together and fight to save their livelihood, their faith, their honor, their identity.
8. **IMAGES OF THE REVOLT**
   1. Official accounts of colonial administration and military men left their versions in letters and diaries, autobiography and official histories.
   2. The changing British attitudes were evident through the innumerable memos and notes, assessments of situations.
   3. The stories of the revolt that were published in British newspapers and magazines narrated the in gory detail the violence of the mutineers.
   4. The pictorial images were produced by the British and Indians - paintings, pencil drawings, cartoons, bazaar prints.
9. **Celebrating the saviors**
   1. British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions.
   2. Some of them commemorate the British heroes who saved the English and repressed the rebels.
   3. “Relief of Lucknow “, was painted by Thomas Jones Barker In 1859.
10. **English women and the honour of Britain**
    1. The British government was asked to protect the honor of innocent women and ensure the safety of helpless children.
    2. Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering.
11. **The performances of terror**
    1. The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed.
    2. They were blown from guns or hung from the gallows.
    3. Images of these executions were widely circulated through popular journals.
    4. When Governor General Canning declared that a gesture of leniency and a show of mercy would help in winning back the loyalty of the sepoys, he was mocked in the British press.
12. **Nationalist imageries**
    1. The nationalist movement drew its inspiration from the events of 1857.
    2. A whole world of nationalist imagination was woven around the revolt.
    3. 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.
    4. Art and literature had helped in keeping alive the memories 1857.

MCQ 1 MARKS

Question 1.  
Vishnu Bhakta saints were known as \_\_\_\_\_\_\_  
(a) Nayanar  
(b) Virshaiv  
(c) Alvar  
(d) Zimmi

(A)

Question 2.  
Alwar saints worshipped \_\_\_\_\_\_\_\_  
(a) Vishnu  
(b) Laxmi  
(c) Indra  
(d) Shiva

(A)

Question 3.  
Non-Muslim had to pay a religious tax called \_\_\_\_\_\_  
(a) Zakat  
(b) Shukrana  
(c) Zajiya  
(d) None of these

(C)

Question 4.  
Which of these was a part of Chishti worship?  
(a) Dance  
(b) Music  
(c) Qawali  
(d) All of these

(C)

Question 5.  
\_\_\_\_\_\_\_\_ was the guru of  
(a) Saint Kabir  
(b) Saint Ravidas  
(c) Saint Farid  
(d) Ramananda

(B)

Question 6.  
Which of these was the capital of Akbar?  
(a) Lahore  
(b) Multan  
(c) Delhi  
(d) Fatehpur Sikri

(D)

Question 7.  
Who compiled Adi Granth?  
(a) Guru Teg Bahadur Ji  
(b) Guru Arjan Dev Ji  
(c) Guru Nanak Dey Ji  
(d) Guru Gobind Singh Ji

(B)

Question 8.  
Choose the correct option:  
Islamic Law is known as \_\_\_\_\_\_\_  
(a) Shariya  
(b) Sa mer  
(c) Ulema  
(d) None of these

(A)

Question 9.  
Choose the correct option:  
Alvars and Nayanars were the Bhakts of  
(a) Kerala  
(b) Karnataka  
(c) Tamil Nadu  
(d) Andhra Pradesh

(D)

Question 10.  
Vitthala was the principal deity in vitthala temple. Vitthala was known as the incarnation of Lord  
(a) Brahma  
(b) Vishnu  
(c) Shiva  
(d) Ganesha

(B)

**3 MARKS**

1. Which Governor-General introduced the Subsidary Alliance? Name the four majorpowers accepting it.

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

2. Which English lady defended herself bravely against the Indian rebels in Kanpur?Ans. Miss Wheeler defended herself bravely against the Indian rebels in Kanpur.3. 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.

**8 MARKS**

**1. 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.

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

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

(ii). 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.

(iii). In the 1770s the British embarked on a brutal policy to extermination, hunting the Paharia s down and killing them then by 1780s, augustas Cleveland the collector of Bhagalpur purposed a policy of polification. The Paharias chief were given an annual allowance and made responsible for the proper conduct of their man

(iv). Some Paharia chief  refused  the  complains  continued,  the  Paharias  withdraw  deep  into  the mountains  insulting  themselves  from  Lositle  forces  and  carrying  on  a  war  with  the  outbidders so when  Buchanan  travelled  through  the  region  in  the  winter  of  1880/1881,the  Paharia  naturally viewed him with suspicion and distrust.

(v). The Santhals themselves were powering into area, cleaning forest, cutting down timber, ploughing land and growing rice and cotton,this leades why Sindhus Manjhi.

**3. What explains the anger of the Deccan ryots against the moneylenders?**

**Ans.**

(i). By 1830s prices of agricultural products fell sharply.

(ii). Decline in peasant’s income revenue could rarely be paid without a loan from money lenders.

(iii). Ryots found difficult to pay it back, debt mounted.

(iv). Ryots needed more loan to buy their everyday needs.

(v).  Sahukar’s export merchants in Maharashtra stopped long term credit and started demanding repayment of debt.

(vi).  Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.

(vii). The Ryots came to see the money lenders as devious and deceitful.

(viii). Limitation law was passed to check the accumulation of interest overtime.

(ix). Deeds and bonds appeared as symbols of the new oppressive system.

**CHAPTER 4  
MAHATMA GANDHI AND THE NATIONALIST MOVEMENT  
Civil Disobedience and Beyond  
Revision Notes**

**Key points in nutshell:-**

* Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India.
* In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.
* It was in South Africa he first focused the distinctive techniques of nonviolent 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 laboring poor.
* GandhijI's speech was at the opening of BHU was a statement of intent to make Indian nationalism more properly representative of the Indian people as a whole.
* Many of them venerated Gandhiji, referring to him as their “**Mahatma**”.
* He successfully organized **Satyagraha at Champaran**(Bihar in 1917) to ameliorated the condition of the peasants who cultivated indigo.
* In 1918, he started a satyagraha to increase the wages of **Ahmedabad mill workers**by 35 per cent
* In 1918, he also organised a peasant movementto remit the revenue in **Kheda**.
* In 1919, Gandhiji called for a countrywide 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**.
* He was of the opinion that by coupling the non-cooperation with the Khilafat would result in Hindu-Muslim unity to end the colonial rule.
* 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**where 22 policemen were killed by a violent crowd.
* By 1922 Gandhiji had transformed Indian nationalism. It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers, and artisans also participated in it.
* Causes of Gandhiji’s popularity among Indians - he dressed like them, lived like them and spoke their language.
* Rumours about the miraculous power of Mahatma Gandhi resulted in widespread followers.
* Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like - the promotion of home-spun cloth khadi, the abolition of untouchability, Hindu-Muslim unity etc.
* In 1928, Gandhiji began to think of re-entering 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.
* In Lahore Session of Congress held in December 1929, it was decided that now the struggle will be for complete independence and 26 Jan 1930 will be observed as independence day nationwide.
* Soon after this Gandhi decided to launch a **Salt Satyagraha.**
* On 12 March 1930 - Gandhiji begun his famous 'Salt March' and  launched Dandi Satyagraha officially.
* He chose the issue of salt as this was indispensable for every household.
* On 6 April 1930 broke the salt law by making a fistful of salt.
* Taking a cue from Gandhiji's Salt Satyagraha, all across large parts of India, peasants breached forest laws, factory workers went on strike, lawyers boycotted courts and students refused to attend government-run educational institutions.
* In November 1930 - **First Round Table Conference**was held - Gandhiji did not attend.
* In 1931, the  **'Gandhi-Irwin Pact’** was signed by the terms of which civil disobedience was called off and all prisoners were released. This pact drew many criticisms because Gandhiji was unable to obtain a commitment to political independence for Indians from the Viceroy, he could obtain merely an assurance of talks.
* The **Second Round Table Conference**was held in 1931 in London. Gandhiji represented the Congress in the meeting but it was inconclusive.
* GandhijI returned to India and relaunched **Civil Disobedience**but it could not get its momentum.
* In 1935 - a new Government of India Act was formed which promised a representative form of government.
* In 1937 - in Provincial Election, Congress formed ministries in 8 out of 11 provinces.
* In September 1939 - **World War II**broke out. Nehru and Gandhi promised Congress support to the war effort if the British, in return, promised to grant India independence. But the British rejected this offer.
* Through 1940 and 1941, the Congress organised a series of **individual satyagrahas**to pressure the rulers to promise freedom once the war had ended..
* In 1940 - **Two Nation Theory**put forward by Jinnah.
* 1942 - Failure of **Cripps Mission**.
* On 9 August 1942 - **Quit India Movement**was launched by Gandhiji. He along with all prominent leaders was sent to jail.
* 1946- Cabinet Mission- Failed to get the Congress and the League to agree on the federal system.
* On 16th August 1946 -**Direct Action Day**was called by Jinnah to press the League’s demand for Pakistanand Communal riots in Bengal, Bihar, U.P, and Punjab.
* In 1947 Lord Mountbatten was appointed as viceroy.
* 15th August 1947- Formal transfer of power, the 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 24 hours fast.
* Due to the initiative of Gandhiji and Nehru, the 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.

**THEME-13**

**MAHATMA GHANDHI AND THE NATIONAL MOVEMENT**

**Civil Disobedience and beyond**

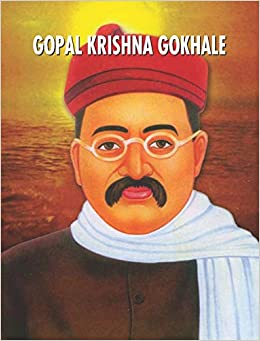
MR. Mohan das Karamchand Gandhi, is reverentially described as **the father of India.** With a fitting leadership to the freedom struggle in India, Gandhi played a pivotal role in securing freedom for India from the oppressive British rule.  
  
A strong advocate of Satya (Truth) and Ahimsa (non-violence), Gandhi showed the power of love and non-violence in combating injustice and oppression. Mahatma is the title given to this inspiring personality who led the masses with his optimism, courage, his principles, and practice.

“It is better to be violent, if there is violence in our hearts, than to put on the cloak of nonviolence to cover impotence.”

He was born in Porbandar, also known as Sudamapuri in Gujarat on October 2, 1869. His birthday is celebrated as Gandhi Jayanti every year on 2nd October. While we celebrate Mahatma Gandhi’s birthday this year, here are a few inspiring quotes from the leader who is revered, not only by Indians but by the world at large.

## Return To India

Gandhi decided to leave South Africa in the summer of 1914, just before the outbreak of [World War I](https://www.britannica.com/event/World-War-I). He and his family first went to London, where they remained for several months. Finally, they departed England in December, arriving in [Bombay](https://www.britannica.com/place/Mumbai) in early January 1915.

* 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 nonviolent 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 laboring poor.
* GandhijI’s speech was at the opening of BHU was a statement of intent to make Indian nationalism more properly representative of the Indian people as a whole.
* Many of them venerated Gandhiji, referring to him as their “**Mahatma**”.
* He successfully organized **Satyagraha at Champaran**(Bihar in 1917) to ameliorated the condition of the peasants who cultivated indigo.
* In 1918, he started a satyagraha to increase the wages of **Ahmedabad mill workers**by 35 per cent
* In 1918, he also organised a peasant movementto remit the revenue in **Kheda**.
* In 1919, Gandhiji called for a countrywide 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**.
* He was of the opinion that by coupling the non-cooperation with the Khilafat would result in Hindu-Muslim unity to end the colonial rule.
* 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**where 22 policemen were killed by a violent crowd.
* By 1922 Gandhiji had transformed Indian nationalism. It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers, and artisans also participated in it.
* Causes of Gandhiji’s popularity among Indians – he dressed like them, lived like them and spoke their language.
* Rumours about the miraculous power of Mahatma Gandhi resulted in widespread followers.
* Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like – the promotion of home-spun cloth khadi, the abolition of untouchability, Hindu-Muslim unity etc.
* In 1928, Gandhiji began to think of re-entering 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.
* In Lahore Session of Congress held in December 1929, it was decided that now the struggle will be for complete independence and 26 Jan 1930 will be observed as independence day nationwide.
* Soon after this Gandhi decided to launch a **Salt Satyagraha.**
* 
* On 12 March 1930 – Gandhiji begun his famous ‘Salt March’ and  launched Dandi Satyagraha officially.
* He chose the issue of salt as this was indispensable for every household.
* On 6 April 1930 broke the salt law by making a fistful of salt.
* Taking a cue from Gandhiji’s Salt Satyagraha, all across large parts of India, peasants breached forest laws, factory workers went on strike, lawyers boycotted courts and students refused to attend government-run educational institutions.
* In November 1930 – **First Round Table Conference**was held – Gandhiji did not attend.
* 
* In 1931, the  **‘Gandhi-Irwin Pact’** was signed by the terms of which civil disobedience was called off and all prisoners were released. This pact drew many criticisms because Gandhiji was unable to obtain a commitment to political independence for Indians from the Viceroy, he could obtain merely an assurance of talks.
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* In 1940 – **Two Nation Theory**put forward by Jinnah.
* 1942 – Failure of **Cripps Mission**.
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• On 15th August 1947 Gandhiji was not at Delhi to witness the festivities. He was at Calcatta

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:

• Public voice and private scripts.

• Series of Personal letters published by Gandhiji in his journal Harijan.

• A bunch of old letters edited by Nehru.

• Fortnightly Reports of the Home Department.

• From newspapers.

# Place In History

The British attitude toward [Gandhi](https://www.britannica.com/topic/Gandhi) was one of mingled admiration, amusement, bewilderment, suspicion, and resentment. Except for a tiny minority of Christian missionaries and radical socialists, the British tended to see him at best as a utopian visionary and at worst as a cunning hypocrite whose professions of friendship for the British race were a mask for subversion of the [British raj](https://www.britannica.com/event/British-raj). Gandhi was conscious of the existence of that wall of [prejudice](https://www.britannica.com/topic/prejudice), and it was part of the strategy of [satyagraha](https://www.britannica.com/topic/satyagraha-philosophy) to penetrate it.

**MCQ 1**

Question 1.  
Where did Gandhi use Satyagraha for the first time?  
(a) India  
(b) South Africa  
(c) South America  
(d) England

Question 2.  
\_\_\_\_\_\_\_ was the moderate leader of Congress  
(a) Lala Lajpat Rai  
(b) Bipin Chandra Pal  
(c) Bal Gangadhar Tilak  
(d) Gopal Krishna Gokhale

Question 3.  
Gandhiji took back Non Cooperation movement in \_\_\_\_\_\_\_\_\_\_  
(a) January 1921  
(b) February 1922  
(c) February 1921  
(d) January 1922

Question 4.  
Peasant Satyagraha at Bardoli was hold in \_\_\_\_\_\_\_\_\_\_\_  
(a) 1928  
(b) 1929  
(c) 1930  
(d) 1931

Question 5.  
\_\_\_\_\_\_\_\_ was the congress President at its Lahora Session.  
(a) Mahatma Gandhi  
(b) Jawahar Lai Nehru  
(c) Sardar Patel  
(d) Subhash Chandra Bose

Question 6.  
Dandi March brought forward \_\_\_\_\_\_\_\_\_  
(a) Non-Cooperation Movement  
(b) Civil Disobedience Movement  
(c) Quit India Movement  
(d) Rowlatt Satyagraha

Question 7.  
Congress Ministries resigned in \_\_\_\_\_\_\_\_\_  
(a) Oct. 1937  
(b) Sept. 1938  
(c) Sept 1940  
(d) Oct. 1939

Question 8.  
Consider the following events:  
1. Jallianwala Bagh Massacre  
2. Khilafat Movement  
3. Formation of Swaraj Party  
4. Arrival of Simon Commission  
The correct chronological order of these events is:  
(a) 1, 2, 3, 4  
(b) 4, 3, 2, 1  
(c) 2, 3, 4, 1  
(d) 3, 4, 2, 1

Question 9.  
Indicate which of the following options is not correct:  
(a) Muslim League demanded Pakistan in 1946.  
(b) Gandhi ji started Quit India Mission in 1942.  
(c) Cripps Mission failed to achieve its objective.  
(d) Cabinet Mission arrived in India in 1946.

Question 10.  
Consider the following statements regarding the Indian freedom struggle:  
(a) Gandhi Ji withdrew from the non-cooperation movement due to the chauri chaura incident.  
(b) Gandhi Ji gave his first public speech at BHU.  
(c) Mahatma Gandhi was arrested in 1921 A.D.  
(d) Nehru was the congress President at the Lahore session.  
Which of the given statements is false?

Question 11.  
Consider the following events:  
(1) Formation of Swaraj Party  
(2) Second round Table conference  
(3) Arrival of Simon Commission  
(4) Gandhi-Irwin Pact  
Their correct chronological order is:  
(a) 1, 2, 3, 4  
(b) 1, 3, 2, 4  
(c) 1, 3, 4, 2  
(d) 1, 4, 3, 2

Question 12.  
Consider the following events:  
1. Jallianwala Bagh Massacre  
2. Withdrawl of Non-Cooperation Movement  
3. Beginning of Khilafat Movement  
4. Formation of Swaraj Party  
Their correct Chronological order is:  
(a) 1, 2, 3, 4  
(b) 1, 3, 4, 2  
(c) 1, 3, 2, 4  
(d) 3, 2, 4, 1

Q.13 In Which year did Simon Commission come to India

1.1942

2.1938

3.1945

4.1928

Q.14 In which of Round Table Conference Gandhi ji represent India

1. Ist
2. IInd
3. IIIrd
4. All of these

**3 MARKS**

1. Who were Lal-Bal-Pal?Ans. All three were early extremist leaders, who led the nation-wide Nationalist movement.LalLala lajpat Rai, Bal- Bal Ganga dhar Tilak and Pal- Bipin Chandra Pal.

2. Name one movement launched for farmers and peasants by Mahatma Gandhi inIndia?Ans. (i). Champaran Satyagraha 1917 for indigo peasants.(ii). Ahmedabad mill labour movement 1918.

3. State the significance of Gandhiji`s speech at Banaras Hindu University?Ans. (i). Gandhiji charged the Indian elite with a lack of concern for the labouring poor.(ii). He worried about the contrast between the rich and poor. He felt salvation of India lay inthe farmers.

4. What is meant by Rowlatt Act?Ans. Anybody could be arrested on the basis of suspicion and put in prison without trial.This Act was made by Rowlatt to suppress the freedom struggle.

5. Why was charkha chosen as a national symbol?Ans. (i) Symbol of self-reliance and self-confidence.(ii) Source of employment for thousands of poor and unemployed.

8 MARKS

**1. How did Gandhiji transform National Movement into mass movement?**

**Ans.**(i). Simple lifestyle

(ii). Use of Hindi for communication

(iii). Role of Gandhiji in three mass movement.

(iv). Emphasis on Truth and non-violence

(v). swadeshi, boycott and Swaraj.

(vi). Importance on Charkha and Khadi.

(vii). Upliftment of women, poor down trodden.

(viii). Hindu-Muslim unity

(ix). Abolition of untouchability.

(x). Balancing each and every section of society.

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

**Ans.**(i) Auto-biographies and biographies.

(ii) Contemporary newspapers.

(iii) Official and police records.,

(iv) Public speeches

(v) private letters.

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

**Ans**. (i) The ascetic life style,

(ii) Use of dhoti and charkha

(iii) Use of Hindi for communication made Gandhiji very pular.

(iv) 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.

(v) Fight against untouchability.

**CHAPTER - 6 Revision Notes  
FRAMING THE CONSTITUTION THE BEGINNING OF A NEW ERA**

**Key concepts in nutshell**

* The Indian Constitution, which came into effect on 26 January 1950, has the distinction of being the longest in the world.
* But its length and complexity are perhaps understandable when one considers the country’s size and diversity
* 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.
* The Assembly also had representatives of the princely states.
* Since the Congress was itself a broad front these members held a wide range of views
* The discussions within the Constituent Assembly were also influenced by the opinions expressed by the public.
* As the deliberations continued, the arguments were reported in newspapers, and the proposals were publicly debated
* The total membership of the Constituent Assembly was 300.
* 82 percent members were from congress as Muslim league bycotted the constituent assembly
* Dr.B.R.Ambedkar was the chairman of the Drafting Committee and played an important role in the Constituent Assembly.
* He was assisted by K M Munsi and Alladi Krishnaswami Aiyar
* On 13 Dec.1946 Nehru moved the “Objective Resolution” in the Constituent Assembly.
* It was a momentous resolution that outlined the defining ideals of the Constitution of Independent India and provided the framework within which the work of constitution-making was to proceed
* An interim Government was made under the leadership of Jawaharlal Nehru.
* Leaders like Somnath Lahiri thought that constituent assembly was the creation of the British and urged to be free from imperial influence
* Jawahar Lal Nehru also felt the same and urged the members to work for the will of the people.
* Heated arguments took place on issues of minority rights and separate electorates.
* Mr Jaipal singh demanded seats reserved for the tribal people and special rights for the protection
* J nagappa demanded seats reservation in the legislature and reservation for the depressed class people of India
* After a lot of deliberations, 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.
* There was a vigorous debate in the Constituent Assembly on the matter of the rights of the central Government and the state.
* Leaders like B R Ambedkar and Nehru were advocating for a strong centre and k Santhanam defended the rights of the state
* Centralization now was seen as necessary both to forestall chaos and to plan for the country’s economic development.
* The Constitution thus showed a distinct bias towards the right of the Union of India over those of its constituent states.
* The language issue was also debated for many months within the Constituent Assembly.
* Mahatma Gandhi believed that everyone should talk a language which even common man could be able to understand and he advocated Hindustani a mixture of many languages and dialects.
* R V Dhulekar made a strong plea for hindi but the leaders from the south feared the dominance of hindi
* As the discussion became acrimonious, many members appealed for a spirit of accommodation.
* The Constitution of India thus emerged through a process of intense debate and discussion.
* Many of its provisions were arrived at through a process of give-and-take, by forging a middle ground between two opposed positions.

**VSA(1 MARK)**

**1.He Constitution of India came into effect on**

**(a) 26 January 1947.**

**(b) 26 January 1949.**

**(c) 26 January 1950.**

**(d) 26 January 1953.**

**► (c) 26 January 1950.**

**2. The number of members in the Constituent Assembly of Independent India was**

**(a) 389**

**(b) 290**

**(c) 300**

**(d) 380**

**► (c) 300**

**3. The group that initially refused to join the Constituent Assembly, as it was a British creation, was that of**

**(a) Socialists.**

**(b) Tribals.**

**(c) Depressed Classes.**

**(d) Muslim League.**

**► (a) Socialists.**

**4. The Constituent Assembly member who pleaded for continuing separate electorates, after independence, was**

**(a) Begum Aizaas Rasul.**

**(b) R.V. Dhulekar.**

**(c) Govind Ballabh Pant.**

**(d) B. Pocker Bahadur**

**► (d) B. Pocker Bahadur**

**5. The political group which viewed the Constituent Assembly as a British institution was**

**(a) Socialists.**

**(b) Muslim League.**

**(c) Indian National Congress.**

**(d) Depressed Classes.**

**► (a) Socialists.**

**6. The nationalist who prepared the Draft Constitution of India was**

**(a) Pandit Jawaharlal Nehru.**

**(b) Dr. B.R.Amedekar.**

**(c) Sardar Vallabhbhai Patel.**

**(d) Dr. Rajendera Prasad.**

**► (b) Dr. B.R.Amedekar.**

**7. The Congress had accepted that Hindustani ought to be the national language by the**

**(a) 1920s.**

**(b) 1930s.**

**(c) 1940s.**

**(d) 1950s.**

**► (b) 1930s.**

**8. The First Law Minister of India was**

**(a) Dr. Rajendera Prasad.**

**(b) Dr. B.R.Amedekar.**

**(c) Pandit Jawaharlal Nehru.**

**(d) Sardar Vallabhbhai Patel.**

**► (b) Dr. B.R.Amedekar.**

**9. The Vice-President of the interim government in India was**

**(a) Dr. Rajendera Prasad.**

**(b) Pt. Jawaharlal Nehru.**

**(c) Sardar Vallabhbhai Patel.**

**(d) Dr. S Radhakrishnan.**

**► (b) Pt. Jawaharlal Nehru.**

**10. India’s new constitution was signed in**

**(a) July 1949.**

**(b) January 1950**

**(c) August 1948.**

**(d) December 1948.**

**► (b) January 1950**

**11. Who did move the crucial ‘Objectives Resolution’?**

**(a) Dr. Rajendera Prasad.**

**(b) Dr. S Radhakrishnan.**

**(c) Sardar Vallabhbhai Patel.**

**(d) Pt. Jawaharlal Nehru.**

**► (d) Pt. Jawaharlal Nehru.**

**12. Under which scheme the Constituent Assembly was formed?**

**(a) Drafting Committee.**

**(b) Cabinet Mission Scheme.**

**(c) Objectives Resolution.**

**(d) All India States People’s Conference**

**► (b) Cabinet Mission Scheme.**

**13. The members of the Constituent Assembly were chosen on the basis of the provincial elections of \_\_\_\_.**

**(a) 1942.**

**(b) 1944.**

**(c) 1946.**

**(d) 1948.**

**► (c) 1946.**

**14. Under the which act the elections were held in 1937?**

**(a) Government of India Act of 1919**

**(b) Government of India Act of 1935**

**(c) Government of India Act of 1942**

**(d) Government of India Act of 1944**

**► (b) Government of India Act of 1935**

**SA (3 MARKS)**

**1. Why did Mahatma Gandhi think Hindustani should be the National language?**

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

**2. 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.

**3. 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.

**LA(8 MARK)**

1. What were the ideals expressed in the Objectives Resolution?

Ans. Jawahar Lal Nehru presented the Objectives Resolution in the Constituent Assembly on

13 December, 1946. It gave a brief account of the ideals and objectives of the Constitution.

These are following;

India was declared an independent sovereign republic.

Justice, equality and fraternity were assured to all the citizens of India.

Adequate safeguards were provided to minorities. It also referred to the well-being of

the backward and depressed classes.

It was made an objective that India would combine the liberal ideas of democracy

with the socialist idea of economic justice.India would adopt that form of government which would be acceptable to its people.No imposition from the British would be acceptable by the people of India.India would work for peace and human welfare.

Q.2. How was the term minority defined by different groups?

Ans. 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 were the poor and the

downtrodden. Some considered that the real minorities were the masses of our country who

were so depressed and oppressed that they were to even able to take advantage of the

ordinary civil rights. 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.

Q.3. What were the arguments in favour of greater power to the provinces?

Ans. K.Santharam, a member from the Madras defended the rights of the states in the

Constituent Assembly. He emphasised the need to strengthen the states.

He was not in favour of vesting more powers with the Centre. He was of the opinion the

Centre would not be able to perform its duties efficiently in case it is over-burdened. The

Centre will become automatically strong if all states are made stronger. He advocated that

the Centre should be given less powers and states should be given more powers. Proposed

allocation of powers between the Centre and States was also a matter of concern for K.

Santharam. He felt that such a distribution of power would cripple the states.

Q.4. Why did Mahatma Gandhi think Hindustani should be the national language?

Ans. In view of Mahatma Gandhi Hindustani was a language that the common people could

easily understand. Hindustani was a blend of Hindi and Urdu. It was also popular among a

large section of the people. Moreover, it was a composite language enriched by the

interaction of diverse cultures. Words and terms from many different languages got

incorporated into this language over the years.

It made this language easily understandable by people from various regions.

As per Mahatma Gandhi Hindustani would be the ideal language of communication between

the communities. It would help to unify Hindus and Muslims and the people from north and

south.Language came to be associated with the politics of religious identities from the end of the 19th century. But Mahatma Gandhi retained his faith in the composite character of

Hindustani.II. Write a Short Essay (250-300 words) on the following:

Q.5. What historical forces shaped the vision of the Constitution?

Ans. Following are some historical forces which shaped the vision of the Constitution.

Certain basic values were accepted by all national leaders as a result of the Nehru Report and

the Fundamental Rights Resolution passed the Karachi session of the Indian National

Congress.Universal Adult Franchise, Right to Freedom and Equality and Protection of minority rights were these basic values.

After the results of 1937 elections, the Congress and other political parties were able to form

the governments in the provinces. This experience with legislative and political institutions

helped in developing an agreement over institutional design.

Many colonial laws were also the sources of the Indian Constitution. Government of India

Act, 1935 was a major one. This way, the Indian Constitution adopted many institutional

details and procedures from the colonial laws.

The French Revolution also inspired the makers of the Constitution. The working of the

Parliamentary democracy in Britain and the Bill of Rights in the USA also inspired the

framers of the Constitution.

Q.6. Discuss the different arguments made in favour of protection of the oppressed

groups.

Ans. It was felt that oppressed classes like tribals and untouchables required special

attention and safeguards to enable them to raise their status and come to the level of the

general population.

Tribals were regarded backward. They were not accepted well in society. They were almost

rejected. For their upliftment they were required to be assimilated in the society. They were

also required to be brought into the mainstream of the society. So special protection and care

were offered to them.

In society untouchables were treated as labourers. Society used their services but did not

give them respectable position. They were treated as outcast and kept isolated. Their

sufferings were due to their systematic marginalization.

Lands of the tribals have been confiscated and had been deprived of their forests and

pastures. Tribals and untouchables had no access to education. They did not take part in

administration. So some legislations were required to improve their conditions.

Q.7. What connection did some of the members of the Constituent Assembly make

between the political situation of the time and the need for a strong Centre?

Ans. On 15 of August 1947, India became independent from the British rule. It was declared

an independent country. But this independence was painful also. India was divided and

Pakistan came into existence. This partition was marred with communal violence. So many

leaders like Jawaharlal Nehru and Ambedkar favoured a strong Central Government for

India. For their view they referred riots and violence that were ripping the nation apartIt was also felt that a strong centre was the need of the hour. Most of the members of the

constituent Assembly also supported this view. Any deviation from this might jeopardize the

interests of the nation. Peace, prosperity and political stability was not possible in case of a

weak centre. It would fail to coordinate vital matters of common concern.

So Gopalaswami Ayyangar appealed to all the members of the Constituent Assembly that" the

Centre should be made as strong as possible."

It was also felt that only a strong and united centre could plan for the well-being of the

country. Balakrishna Sharma also stated the similar view. It was also felt that it would

mobilize all the resources, ensure strong defence against any aggressor and establish a

proper administration.

Almost all the members of the Constituent Assembly supported a strong central government.

They felt that it was necessary to check chaos, communal violence and to usher economic

development of the country.

Q.8. How did the Constituent Assembly seek to resolve the language controversy?

Ans. India is a very big country. It has many different regions. Different varieties of people

live here and speak different languages. So, for a new nation like India it was necessary to

give proper attention to the intricacies of different languages.

Hindustani: Hindustani was a choice for the Congress and Mahatma Gandhi. Congress had

already decided to adopt Hindustani as the national language of the country. Mahatma

Gandhi was also in favour of adopting Hindustani as the national language and supported

strongly for this view. He argued that everyone should speak in a language which is

understood by most of the common people. Hindustani was not a new language. It was a

blend of Hindi and Urdu. It was enriched by the interaction of diverse cultures and spoken

by most of the people of the country.

Hindi: R.V. Dhulekar pleaded in favour of Hindi for adopting it as the national language. He

came from the United rovince and a Congressman. He wanted that Hindi should be used as

language of constitution-making . He even said that those who did not know Hindustani were

not worthy to be the members of the Constituent Assembly.

Report of the Language Committee: The language Committee of the Constituent Assembly

suggested a compromise formula in its report. It suggested that Hindi in Devnagri script

should be the official language of the country and tried to resolve the issue. It also suggestedthat transition from English to Hindi should be gradual. It was also suggested that during

first fifteen years since adoption of the Constitution, English would continue to serve as for

official purposes. So, it was clear that the Language Committee referred Hindi as the official

language not the national language.

Threat to South: The members of the Constituent Assembly who belonged to the Southern

India were apprehensive of the view. They felt that Hindi would be a threat to their

provincial languages. Shankar Rao from Bombay. T.A. Ramalingam Chettiar and Mrs. G.

Durgabai of Madras suggested that issue of language required utmost care and needed to be

handled efficiently and dextrally. Hindi should not be thrust upon the people of South India.

**Value based quetion**

**1.chapter 1**  
Read the following passage and answer the questions that follow.  
The frontiers of the Harappan Civilisation have little or no connection with present-day national boundaries.  
However, with the partition of the sub-continent and the creation of Pakistan, the major sites are now in Pakistan territory. This has spurred Indian archaeologists to try and locate sites in India. An extensive survey in Kutch has revealed a number of Harappan settlements and explorations in Punjab and Harappan settlements have added to the list of Harappan sites. While Kalibangan, Lothal, Rakhi Garhi and most recently Dholavira have been discovered, explored and excavated as part of these efforts, fresh explorations continue.

1. What problem has occurred in the frontiers of the Harappan Civilisation?
2. What has spurred Indian archaeologists to do? Which settements have been found recently?
3. Whare are situated Kalibangan ,Lothal ,Rakhi Garhi ?

Answer:  
1.  The problem which has occurred in the Harappan Civilisation is that the frontiers of this civilisation have little or no connection with present day national boundaries due to partition of Indian sub-continent and Pakistan. However, with the partition of the sub-continent and the creation of Pakistan, the major sites of Harappan Civilisation are now in Pakistan territory.

2. The partition between the two nations i.e. India and Pakistan, created a problem of demarcation of Harappan sites. This has spurred Indian archaeologists to try and locate these sites in India.  
After extensive survey of Kutch, Punjab and Haryana, a number of new sites have been discovered, e.g. Kalibangan, Lothal, Rakhi Garhi and most recently Dholavira

Chapter 3

The Wealthy Shudra  
This story based on a Buddhist text in Pali known as the Majjhima Nikaya, is part of a dialogue between a king named Avantiputta and a disciple of the Buddha named Kachchana. While it may not be literally true, it reveals Buddhist attitudes towards varna.

Avantiputta asked Kachchana what he thought about Brahmanas who held that they were the best caste and that all other castes were low; that Brahmanas were a fair caste while all other castes were dark: that only Brahmanas were pure, not non-Brahmanas; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.

Kachchana replied “What if a Shudra were wealthy….would another Shudra,.,..or a “Kshatriya or a Brahmana or a Vaishya… speak politely to him?” Avantiputta replied that if a Shudra had wealth or corn or gold or silver, he could have as his obedient servant another Shudra to get up earlier than he, go to rest later, to carry out his orders, to speak politely; or he could even have a Kshatriya or a Brahmana or a Vaishya as his obedient servant.  
Kachchana asked, “This being so, are not these four varnas exactly the same?” Avantiputta conceded that there was no difference amongst the varnas on this count.

1. What did Avantiputta want to know from Kachchana about Brahmanas?
2. What was Kachchana’s reply? Explain
3. If a Shudra had wealth, would Brahmanas and others speak to him politely? Give reasons.

Answer:  
1. Avantiputta wanted to know’ from Kachchana his thought about Brahmanas, whether the Brahmanas were the best caste having fair skin while other castes were dark; whether they were sons of Brahma or born of Brahma’s mouth.

2. Kachchana replied that if a Shudra were wealthy then he could have another Shudra or Kshatriya or a Brahmana as his servant.

3. Yes, if Shudra had wealth, Brahmanas and others would speak to him politely because he had power of wealth

**Chapter** 4

Buddhism in Practice:  
This is an excerpt from the Sutta Pitaka, and contains the advice given by the Buddha to a wealthy householder named Sigala.  
In five ways should a master look after his servants and employees… by assigning them work according to their strength, by supplying them with food. and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times …  
In five ways should the clansmen look after the needs of Samanas (those who have renounced the world) and Brahmanas; by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.  
There are similar instructions to Sigala about how to behave with his parents, teacher and wife.  
1. In what ways should a master look after his servants and employees? (All India 2017)  
or  
What advice was given by Buddha to Sigala regarding relationship between a master and his servants and employees? (Delhi 2013)  
2. In what ways should the clansmen look after the needs of Samanas? (All India 2017)  
or  
List the instructions given by Buddha to the clansmen for Samanas and Brahmanas. (Delhi 2013)  
3. Explain the main aspects of Buddhist philosophy. (All India 2017)  
or  
According to you what suggestion Buddha would have advocated regarding parents and teachers? (Delh

**answer**

1. The advice given by Buddha to Sigala regarding relationship between a master and his servants and employees are:

* A master should look after his servants and employees in five ways.
* He should assign them work according to their strength, by supplying them with food and wages.
* A master should tend them in sickness, by sharing delicacies with them and by-granting leave at times.

2. The instructions given by Buddha to the clansmen for Samanas and Brahmanas are:

* The clansmen should look after the needs of Samanas (those who have renounced the world) and Brahmanas in five ways.
* The clansmen should have affection in act and speech and mind by keeping open to house.
* The clansmen should also fulfil the worldly needs of Samanas and Brahmanas.

3. The suggestions Buddha would have advocated regarding parents and teachers are similar. According to Buddha, parents and teachers ought to be respected and their needs should be fulfilled with grace and dignity.

Chapter 6

The One Lord:  
Here is a composition attributed to Kabir Tell me, brother, how can there be No one lord of the world but two?  
Who led you so astray?  
God is called by many names.  
Names like Allah, Ram, Karim, Keshav, Hari and Hazrat. Gold may be shaped into rings and bangles. Isn’t it gold all the same? Distinctions are only in words that we invent.

Kabir says they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

1. Name any two scriptures, in which verses, ascribed to Kabir, have been complied.
2. How did Kabir describe the ‘Ultimate Reality’?
3. Explain the arguments give by Kabir against the lords of the world of different communities.
4. Do you agree with Kabir? Give your own views as well. Delhi 2012

Answer:  
1. The two scriptures in which verses of Kabir are found are:  
(a) Kabir Bijak  
(b) Kabir Granthavali

1. 2. Kabir described the ‘Ultimate Reality’ by drawing the ranges of traditions such as from Islam, he had drawn the Ultimate Reality as Allah, Khuda, Hazrat and Pir. Several terms from the vedantic traditions, such as Alakh, Nirakar, Brahmana, Atman were also taken.
2. 3. Kabir used monotheism and iconoclasm to attack Hindu polytheism and idol worship and said God is one. God is the ultimate reality and one lord of the world, although he is known by several names.
3. 4. Yes, I agree with Kabir’s view. The God is only one inspite of having several names. We the people of different religions worship him differently, but God is the ultimate reality and he is one.

**Chapter 7**

Colin Mackenzie  
Born in 1754, Colin Mackenzie became famous as an engineer, surveyor and cartographer. In 1815, he was appointed as the first Surveyor General of India, a post he held till his death in 1821. He embark on collecting local histories and surveying historic sites in order to better understand India’s past and make governance of the colony easier. He says that “it struggled long under the miseries of bad management… before the South came under the benign influence of the British government”.

But studying Vijayanagara, Mackenzie believed that the East India Company could gain “much useful information on many of these institutions, laws and customs whose influence still prevails among the various Tribes of Natives forming the general mass of the population to this day”.

1. Who was Colin Mackenzie? Give his introduction.
2. Mention what Mackenzie did to make governance of the colony easier.
3. According to him what benefits would the East India Company gain after studying Vijayanagara? Explain in brief. (All India 2013)

Answer:  
1. Colin Mackenzie was bom in 1754. He was a famous engineer, surveyor and cartographer. He was appointed as the first Surveyor General of British India in 1815 and held the post till his death in 1821.

2. Mackenzie collected information about local histories and surveyed historic sites. All these helped Britishers to better understand India’s past and govern their colony in an easy manner.

3. studying the important informations about Vijayanagara regarding laws and customs, the East India Company became aware about the various Tribes of Natives forming the general mass of the population of India. This knowledge certainly helped the government officials to rule the general masses

**Chapter 11**

Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being misgoverned. The British Government also wrongly assumed that Wajid Ali Shah was an unpopular ruler.

On the contrary, he was widely loved and when he left his beloved Lucknow, there were many who followed him all the way to Kanpur, singing songs of lament.  
The widespread sense of grief and loss at the Nawab’s exile was recorded by many contemporary observers. One of them wrote, “The life was gone out of the body and body of this town had been left lifeless… there was no street or market and house which did not wail out the cry of agony in separation of Jan-i-Alam.” One folk song bemoaned that “the honourable English came and took the country.’

1. Why did people bemoan and show an emotional upheaval? Explain.
2. What human values are revealed in the above passage? (Delhi 2013)

Ans.  
1. British dethroned and exiled Nawab Wajid Ali Shah to Calcutta on the plea that the kingdom of Awadh was being misgoverned. Lord Dalhousie’s annexations of Awadh shocked and bewildered the people of Awadh.  
The Nawab was loved, and respected by his people. The widespread sense of grief and loss at the Nawab’s exile was recorded by many contemporary observers. Everybody in the city felt sad and the city became lifeless without their king. Folk songs also lamented the separation of king.

2. The above passage reveals an emotional bond between the ruler and his subject.  
It reflects their extensive love for the Nawab. When the Nawab was dethroned and exiled by the British, the people of Awadh felt as if their feelings had been mercilessly slaughtered.

This dethronement hurt their feelings and emotions and the sentimental bridge between the ruler and his subject was demolished by the British

## ****NCERT 12th - Themes in History (Part 1): Important Maps****

**Map 1 Mature Harappan sites:**

* Harappa, Banawali, Kalibangan, Balakot, Rakhigarhi, Dholavira, Nageshwar, Lothal, Mohenjodaro, Chanhudaro, KotDiji.

**Map 2 Mahajanapada and cities:**

* Vajji,  Magadha,  Kosala,  Kuru,  Panchala,  Gandhara,  Avanti, Rajgir, Ujjain, Taxila, Varanasi.

**Map 3 Distribution of Ashokan inscriptions:**

* Kushanas, Shakas, Satavahanas, Vakatakas,Guptas
* Cities/towns: Mathura, Kannauj, Braghukachchha
* Pillar inscriptions -Sanchi, Topra, Meerut Pillar and Kaushambi.
* Kingdom of Cholas, Cheras and Pandyas.

**Map 4 Important kingdoms and towns:**

* Kushanas, Shakas, Satavahanas, Vakatakas,Guptas
* Cities/towns: Mathura, Kanauj, Puhar, Rajgir, Vaishali, Varanasi,Vidisha

**Map 5 Major  Buddhist  Sites:**

* Nagarjunakonda,  Sanchi,  Amaravati,  Lumbini, Nasik, Bharhut, BodhGaya, Ajanta.

## **- Themes in History (Part 2): Important Maps**

**Map 6**Bidar,  Golconda,   Bijapur,  Vijayanagar,   Chandragiri,   Kanchipuram, Mysore, Thanjavur, Kolar

**Map 7 Territories under Babur, Akbar and Aurangzeb:**

* Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa.

## **NCERT 12th - Themes in History (Part 3): Important Maps**

**Map 8 Territories/cities under British Control in1857:**

* Punjab, Sindh, Bombay, Madras Fort St. David, Masulipatam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Daccan, Chitagong, Patna, Benaras, Allahabad and Lucknow.

**Map 9 Main centres of the Revolt of 1857:**

* Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra,Avadh.

**PRACTICE PAPER**