



इतिहास History

कक्षा / Class XII
2025-26

विद्यार्थी सहायक सामग्री
Student Support Material



केन्द्रीय विद्यालय संगठन ~ Kendriya Vidyalaya Sangathan

संदेश

विद्यालयी शिक्षा में शैक्षिक उत्कृष्टता प्राप्त करना एवं नवाचार द्वारा उच्च - नवीन मानक स्थापित करना केन्द्रीय विद्यालय संगठन की नियमित कार्यप्रणाली का अविभाज्य अंग है। राष्ट्रीय शिक्षा नीति 2020 एवं पी. एम. श्री विद्यालयों के निर्देशों का पालन करते हुए गतिविधि आधारित पठन-पाठन, अनुभवजन्य शिक्षण एवं कौशल विकास को समाहित कर, अपने विद्यालयों को हमने ज्ञान एवं खोज की अद्भुत प्रयोगशाला बना दिया है। माध्यमिक स्तर तक पहुँच कर हमारे विद्यार्थी सैद्धांतिक समझ के साथ-साथ, रचनात्मक, विश्लेषणात्मक एवं आलोचनात्मक चिंतन भी विकसित कर लेते हैं। यही कारण है कि वह बोर्ड कक्षाओं के दौरान विभिन्न प्रकार के मूल्यांकनों के लिए सहजता से तैयार रहते हैं। उनकी इस यात्रा में हमारा सतत योगदान एवं सहयोग आवश्यक है - केन्द्रीय विद्यालय संगठन के पांचों आंचलिक शिक्षा एवं प्रशिक्षण संस्थान द्वारा संकलित यह विद्यार्थी सहायक- सामग्री इसी दिशा में एक आवश्यक कदम है। यह सहायक सामग्री कक्षा 9 से 12 के विद्यार्थियों के लिए सभी महत्वपूर्ण विषयों पर तैयार की गयी है। केन्द्रीय विद्यालय संगठन की विद्यार्थी सहायक- सामग्री अपनी गुणवत्ता एवं परीक्षा संबंधी सामग्री संकलन की विशेषज्ञता के लिए जानी जाती है और शिक्षा से जुड़े विभिन्न मंचों पर इसकी सराहना होती रही है। मुझे विश्वास है कि यह सहायक सामग्री विद्यार्थियों की सहयोगी बनकर निरंतर मार्गदर्शन करते हुए उन्हें सफलता के लक्ष्य तक पहुँचाएगी।

शुभाकांक्षा सहित ।

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CLASS XII
COURSE STRUCTURE

Theory Paper

| S.No. | Part | Marks |
|--------------|-----------------------------------|--------------|
| 1 | Themes in Indian History Part--I | 25 |
| 2 | Themes in Indian History Part—II | 25 |
| 3 | Themes in Indian History Part—III | 25 |
| 4 | Map | 05 |
| | Total | 80 |

Note-The Maps available in the website of Survey of India may be used.(<https://surveyofindia.gov.in/>)

| Themes in Indian History | | Part-I | 25 Marks |
|---------------------------------|---|----------------|-----------------|
| Sr No. | Theme Title | | Marks |
| 1 | Bricks, Beads and Bones The Harappa Civilisation | | 25 |
| 2 | Kings, Farmers and Towns Early States and Economies (c.600 BCE 600 CE) | | |
| 3 | Kingship, Caste and class Early Societies (c. 600 BCE600 CE) | | |
| 4 | Thinkers, Beliefs and Buildings Cultural Developments (c. 600 BCE 600 CE) | | |
| Themes in Indian History | | Part-II | 25 marks |
| 5 | Through the eyes of Travellers Perceptions of Society (c. tenth to seventeenth centuries) | | 25 |
| 6 | Bhakti-Sufi Traditions Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries) | | |
| 7 | An Imperial Capital – Vijayanagar (c. fourteenth to sixteenth centuries) | | |
| 8 | Peasants, zamindars and the States Agrarian Society and the Mughal Empire (c. sixteenth-seventeenth centuries) | | |

| Themes in Indian History | | Part-III | 25 marks |
|---------------------------------|---|-----------------|-----------------|
| 09 | Colonialism and The Countryside Exploring Official Archives | | 25 |
| 10 | Rebels and Raj 1857 Revolt and its Representations | | |
| 11 | Mahatma Gandhi and the National Movement Civil Disobedience and Beyond | | |
| 12 | Framing of the Constitution The Beginning of a New Era | | |
| | Including Map work of the related Themes | | 05 |
| | Theory Total | | 80 |
| | Project Work | | 20 |
| | TOTAL | | 100 |

Note-The Maps available in the official website of Govt., of India may be used

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THEME 1

Bricks, Beads and Bones

(The Harappan Civilization)

LEARNING OBJECTIVES

By the end of this chapter, students will be able to:

- Understand the significance of archaeological sources in reconstructing the history of the Harappan Civilization.
- Explain the urban planning, trade practices, craft production, and economic life of Harappan society.
- Identify key Harappan sites and analyze their unique features.
- Evaluate the theories behind the decline of the Harappan Civilization with historical reasoning.
- Appreciate the challenges faced by archaeologists in interpreting ancient remains and the importance of context in reconstruction.
- Recognize the contribution of modern archaeological methods (e.g., satellite imagery, stratigraphy, carbon dating, archaeo-genetics) in uncovering Harappan history.

CHAPTER GIST (SNAPSHOT IN POINTS)

Period

(I): Early Harappa culture - Before 2600 BCE Period
(II): Mature Harappa culture-2600BCE to 1900 BCE Period
(III): Late Harappa culture - After 1900 BCE

Introduction:

The chapter explores one of the **earliest civilizations in the Indian subcontinent**, often referred to as the **Harappan Civilization or Indus Valley Civilization (IVC)**. It flourished from approximately **2600 BCE to 1900 BCE** and is considered the **first urban culture** of South Asia.

1. Discovery and Geographical Extent

- First discovered in the 1920s at **Harappa (in present-day Pakistan)** by **Daya Ram Sahni**.
- Spread across a vast region covering parts of present-day **Pakistan, northwestern India, and Afghanistan**.
- Key sites:
 - **Mohenjodaro** (Sindh), **Harappa** (Punjab, Pakistan)
 - **Dholavira** and **Lothal** (Gujarat)
 - **Kalibangan** (Rajasthan)
 - **Rakhigarhi** (Haryana)
- Located mostly in the **Indus River system** and the now-dried **Ghaggar-Hakra** river basin.
- Over **1000 sites** discovered, divided into **Early (before 2600 BCE), Mature (2600–1900 BCE), and Late Harappan phases**.

2. Urban Planning and Architecture

- Cities were based on a **grid pattern**—streets intersected at right angles.
- Two major zones:
 - **Citadel**: Raised platform, fortified, housed important buildings—granaries, public baths, and administrative centers.
 - **Lower Town**: Residential area with standardized houses made of **sun-dried and burnt bricks**.
- Notable structures:
 - **Great Bath** (Mohenjodaro): Possibly used for ritual bathing.
 - **Granaries**: Evidence of surplus food storage.
 - **Private and public wells**: Indicate water management.
- **Covered drainage system** with soak pits shows advanced civic engineering and emphasis on cleanliness.

3. Craft Production and Specialization

- Harappans were expert craftsmen.
- Produced **pottery, seals, ornaments, bangles, beads, terracotta figurines, toys, weights and measures**.
- Use of **semi-precious stones** like carnelian, lapis lazuli, steatite, and shell indicates fine craftsmanship and luxury goods.
- Specialized craft centers found at **Chanhudaro, Lothal, Dholavira**.

- **Standardized tools and weights** were used—showing economic control and trade regulation.

4. Trade and Exchange

- Both **internal and external trade** flourished:
 - Raw materials from distant lands: Copper from Rajasthan, tin from Afghanistan, lapis lazuli from Badakhshan.
 - Finished products like beads and seals were exported.
- Evidence of trade with **Mesopotamia (called Meluhha by Sumerians)** includes Mesopotamian texts and Indus seals found there.
- **Lothal** had a **dockyard**—indicating maritime trade.
- Use of **bullock carts, boats, and river routes** facilitated inland transport.

5. Agriculture and Animal Domestication

- Economy heavily reliant on **agriculture**—main crops were **wheat, barley, peas, sesame, dates, mustard, and cotton** (Harappans were the earliest known cotton cultivators).
- **Irrigation** was used in some areas, particularly in semi-arid zones.
- Domesticated animals: **cattle, sheep, goats, buffalo, and probably elephants**.
- No firm evidence of ploughing; but **furrow marks and terracotta ploughs** suggest plough-based agriculture.

6. Script and Seals

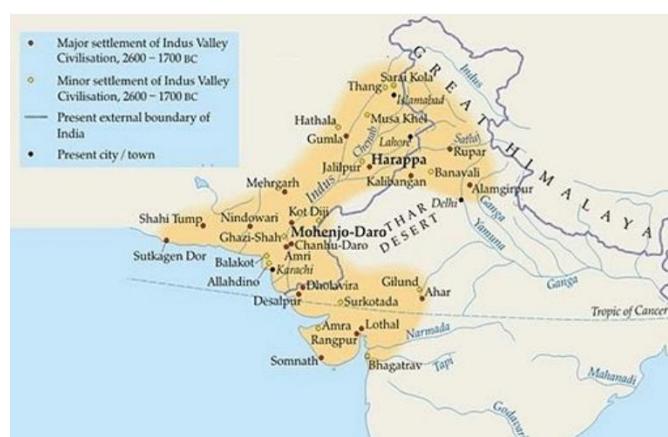
- Harappan script: **Still undeciphered**; written mostly on **seals, pottery, copper plates**.
- Average seal contains **4–6 pictographic signs**; possibly used for identification, trade, or religious purposes.
- Seals often depict animals (e.g., unicorn, humped bull), human figures, and mythological motifs.
- **No bilingual text (like Rosetta Stone)** found, which limits understanding of their language and politics.

7. Religion and Social Life

- No temples found; religion likely included worship of **nature, fertility (mother goddess), animals, sacred trees**, and possible proto-Shiva (Pashupati) figure.
- **No clear evidence of kings**, though central planning suggests administrative governance.
- **Burials** suggest belief in afterlife:
 - Some had **grave goods**—pottery, jewelry, tools.
 - Different burial styles indicate **social differentiation**.
- Community life was likely **peaceful and cooperative**, though **no clear evidence of warfare** exists.

8. Decline of the Civilization

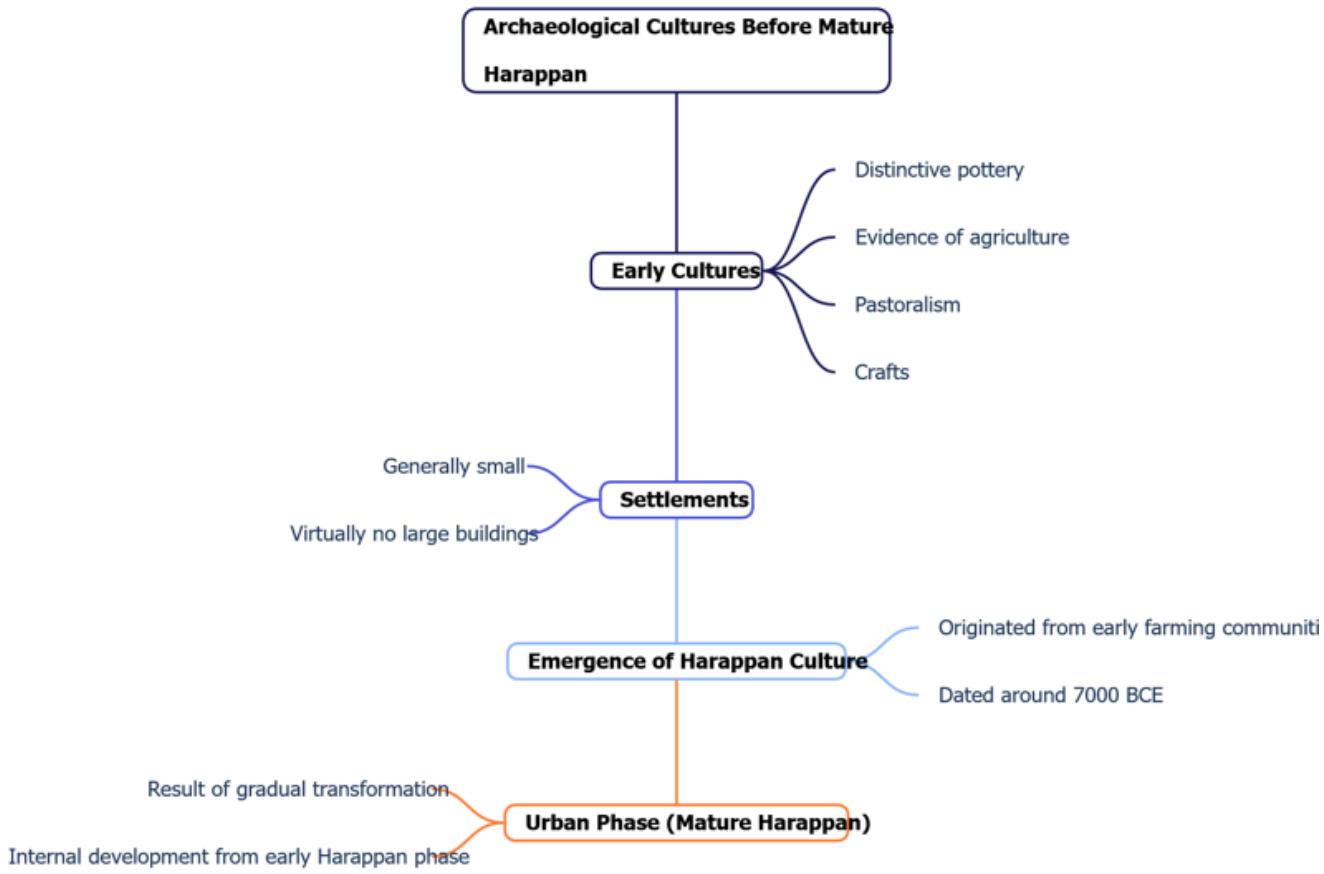
- Around **1900 BCE**, cities began to decline.
- Theories of decline:
 1. **Climatic changes** – drought, drying up of rivers.
 2. **Flooding** – especially in lower Indus areas.
 3. **Deforestation & soil degradation**.
 4. **Trade collapse** – especially with Mesopotamia.
 5. **Gradual shift to rural economy**.
 6. Possible **migration or invasion** (Aryan theory is debated and largely discredited now).
- **Late Harappan Phase**: Shows cultural changes and rural settlement growth.



IMPORTANT KEYWORDS / TERMS

| Term | Meaning / Explanation |
|--------------------------------|--|
| Citadel | Raised part of the city, often fortified and reserved for important public buildings. |
| Lower Town | Residential area of the Harappan city where most people lived. |
| Craft Production | Manufacturing of goods such as beads, seals, pottery, and ornaments by skilled artisans. |
| Seals | Stone pieces engraved with animal figures and script, possibly used for trade and identification. |
| Urban Planning | Systematic layout of cities with grid patterns, drainage systems, and public structures. |
| Stratigraphy | A method of dating archaeological layers based on depth and order of deposition. |
| Carbon Dating | Scientific technique used to determine the age of organic remains. |
| Proto-Shiva / Pashupati | Seal depicting a horned figure surrounded by animals; interpreted by some as an early form of Shiva. |
| Mother Goddess | Female figurine believed to represent fertility or divine feminine power. |
| Weights and Measures | Standardized tools used in trade and commerce in Harappan cities. |
| Drainage System | Network of covered drains running along streets, reflecting advanced civic management. |
| Decipherment | The process of interpreting and understanding ancient scripts (not yet done for Harappan script). |

MIND MAP/ CONCEPT MAP



MULTIPLE CHOICE QUESTIONS (MCQs)

Q1. Match the Harappan sites with their features:

| | |
|----------------|---------------------|
| A. Mohenjodaro | – 1. Great Bath |
| B. Lothal | – 2. Dockyard |
| C. Chanhudaro | – 3. Bead-making |
| D. Kalibangan | – 4. Ploughed field |

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

Q2. Match the following items with materials:

| | |
|-------------|-------------------|
| A. Weights | – 1. Chert |
| B. Seals | – 2. Steatite |
| C. Beads | – 3. Carnelian |
| D. Gemstone | – 4. Lapis Lazuli |

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

Q3. Match the archaeologists with their contributions:

| | |
|-------------------|------------------------------------|
| A. Cunningham | – 1. Father of Indian Archaeology |
| B. John Marshall | – 2. Directed Harappan excavations |
| C. B.B. Lal | – 3. Excavated Kalibangan |
| D. Daya Ram Sahni | – 4. Excavated Harappa |

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

Q4. Match Harappan sites with modern-day locations:

| | |
|---------------|----------------|
| A. Banawali | – 1. Haryana |
| B. Rakhigarhi | – 2. Haryana |
| C. Kalibangan | – 3. Rajasthan |
| D. Lothal | – 4. Gujarat |

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

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

Q5. Match the following Harappan terms with their significance:

| | |
|-------------------|---------------------------------|
| A. Deadman Lane | — 1. Narrow lane in Mohenjodaro |
| B. Great Bath | — 2. Ritual bathing |
| C. Dockyard | — 3. Lothal |
| D. Ploughed field | — 4. Kalibangan |

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

Q6. A sculpture of a bearded man wearing a headband has been found. What is it popularly known as?

(A) Dancing Girl (B) Priest-King (C) Stone Scribe (D) Bead-maker

Q7. The animal most commonly shown on Harappan seals is:

(A) Horse (B) Humped bull (C) Elephant (D) Lion

Q8. Identify the Harappan site known for a dockyard structure:

(A) Kalibangan (B) Rakhigarhi (C) Lothal (D) Harappa

Q9. Which material was used to make the “Weight” statue?

(A) Steatite (B) Terracotta (C) Chert (D) Ivory

Q10. What does the presence of the Great Bath in Mohenjodaro indicate?

(A) Entertainment facility (B) Public hygiene
(C) Ritualistic bathing (D) Fish farming

Q11. Assertion (A): Harappan cities had a well-planned drainage system.

Reason (R): The drains were often covered and connected to main drains.

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

Q12. Assertion (A): Harappan script has been successfully decoded.

Reason (R): Scholars found bilingual inscriptions.

(A) Both A and R are true
(B) A is true, R is false
(C) A is false, R is true
(D) Both A and R are false

Q13. Assertion (A): Harappans used standard weights and measures.

Reason (R): It was necessary for trade and construction.

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

Q14. Two statements are given in the question below as Assertion A and Reason R.

Read the statements and choose the appropriate option.

Assertion(R): Recovering artefacts is merely the initial step in the archaeological process.

Reason(R): Archaeologists employ various methods such as classification based on material and function, analysis of contextual clues, and reliance on indirect evidence to understand the significance and purpose of artefacts.

Options:

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

Q15. Assertion (A): Chanhudaro was exclusively a craft production centre.

Reason (R): It had no fortifications.

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

Q16. Why were bricks standardized in Harappan cities?

(A) For artistic appeal (B) Due to religious belief
(C) To ensure uniformity in construction (D) To save cost

Q17. What can we infer from the discovery of granaries in Harappan cities?

(A) Wheat was not grown (B) There was no storage system
(C) Surplus food production (D) Food was imported

Q18. Presence of lapis lazuli in Harappan cities suggests:

(A) Trade with Mesopotamia (B) Internal trade only
(C) Use of iron tools (D) No trade activity

Q19. How did Harappans ensure urban sanitation?

(A) By individual septic tanks (B) Covered drainage connected to houses
(C) Using clay pipes (D) Using copper ducts

Q20. The seals found at Harappan sites indicate:

(A) Use in religious practices (B) Only decorative purposes
(C) Identification and trade (D) Funerary objects

Q21. Which of the following shows agricultural activity in Harappan civilization?

(A) Painted jars (B) Terracotta plough models
(C) Seals with animals (D) Bronze figures

ANSWERS KEY

1. (A) A-1, B-2, C-3, D-4 – Correct matches of sites with features.
2. (A) A-1, B-2, C-3, D-4 – Accurate matching of materials used.
3. (A) A-1, B-2, C-3, D-4 – Contributions of noted archaeologists.
4. (A) A-2, B-2, C-3, D-4 – Correct modern-day location mapping.
5. (A) A-1, B-2, C-3, D-4 – Proper interpretation of Harappan terms.
6. (B) Priest-King – Popular name of the sculpture.
7. (B) Humped bull – Most common animal on seals.
8. (C) Lothal – Known for its dockyard structure.
9. (C) Chert
10. (C) Ritualistic bathing – Significance of Great Bath.
11. (A) Both A and R are true, and R is the correct explanation of A.
12. (D) Both A and R are false – Harappan script is undeciphered.
13. (A) Both A and R are true, and R is the correct explanation of A.
14. ANS-A- Both (A) and (R) are correct and (R) is the correct explanation of (A)
15. (A) Both A and R are true, and R is the correct explanation of A.
16. (C) To ensure uniformity in construction.
17. (C) Surplus food production – Granaries indicate storage.
18. (A) Trade with Mesopotamia – Lapis Lazuli was imported.
19. (B) Covered drainage connected to houses – Sanitation method.
20. (C) Identification and trade – Primary use of seals.
21. (B) Terracotta plough models – Evidence of agricultural practice.

SHORT ANSWER TYPE QUESTIONS (SAQS)

(Answer in 30–50 words each)

1. Analyse the layout of Harappan cities to identify features that promoted cleanliness and public health.

Answer:

- Every house was connected to the street drains.
- The main channels were made of bricks set in mortar were covered with loose bricks that could be removed for cleaning.
- In some cases, limestone was used for the covers.
- House drains first emptied into a sump or cesspit into which solid matter settled
- while wastewater flowed out into the street drains.
- iv. Very long drainage channels were provided at intervals with sumps for cleaning.

Any other relevant point

2. What is the importance of seals in understanding the Harappan Civilization?

Answer:

- Seals were made of steatite and engraved with animal motifs and script.
- Used possibly for trade, property identification, and rituals.
- Provide evidence of Harappan writing and symbolism.
- Often found in foreign locations like Mesopotamia.

3. What archaeological evidence suggests Harappans had trade relations with other regions?

Answer:

- Discovery of Mesopotamian texts referring to *Meluhha*.
- Harappan seals found in Mesopotamian cities.
- Materials like lapis lazuli, copper, and shell sourced from far-off regions.
- Presence of dockyard in Lothal for maritime trade.

4. What does the discovery of the Great Bath tell us about Harappan society?

Answer:

- Indicates public architecture and complex civic planning.
- Suggests ritualistic or religious bathing practices.
- Water-tight construction and advanced water management system.
- Used possibly by elite or religious groups.

5. How do archaeologists reconstruct dietary practices of Harappans?

Answer:

- Through remains of animal bones and grains found at sites.
- Use of archaeo-botany and faunal analysis.
- Finds include wheat, barley, lentils, millets, and bones of cattle and fish.
- Study of dental remains also helps.

6. Examine the challenges historians face in deciphering the Harappan script.

Answer:

- The script is short, with most inscriptions under 5 symbols.
- Lack of bilingual texts like the Rosetta Stone.
- Script does not resemble any known language conclusively.
- Still undeciphered despite modern technological tools.

LONG ANSWER TYPE QUESTIONS (LAQS)

(Answer in 300-350 words each)

1. Explain the key features of Harappan economy with reference to agriculture, craft production, and trade.

- **Answer: Agriculture:** Cultivated wheat, barley, lentils, cotton, and fruits using ploughs and irrigation; domesticated animals like cattle, sheep, goats, and buffaloes.
- **Storage:** Large granaries at Harappa and Mohenjodaro indicate surplus storage and state control.
- **Craft Production:** Specialized artisans made beads, tools, pottery, and seals from copper, bronze, faience, terracotta, and shell.
- **Raw Materials:** Procured copper (Rajasthan), semi-precious stones (Gujarat), and lapis lazuli (Afghanistan).
- **Trade:** Standardized weights/measures; engaged in internal and overseas trade with regions like Mesopotamia, Oman, and Baluchistan; Lothal dockyard and seals show maritime trade.

2. How do archaeologists determine the social differences in Harappan society? Give examples.

Answer:

- **Wealth Indicators:** Larger multi-room houses with courtyards and private wells suggest elite residences; luxury goods like gold ornaments and carved beads were accessible to higher-status individuals.
- **Burial Evidence:** Variation in grave goods and styles (e.g., Cemetery H) points to class distinctions and possible cultural shifts.
- **Public Structures & Power:** Granaries, baths, and citadel areas indicate centralized authority and elite control.
- **Craft Specialization:** Concentration of workshops suggests organized artisan groups, possibly under elite patronage.
- **Urban Segregation:** Division into citadel (administrative/elite) and lower town (residential/common) reflects social stratification.

Q 3: Recent archaeogenetic research at Rakhigarhi has brought about a shift in the understanding of Harappan origins and continuity. In light of this, explain how new scientific methods are reshaping historical interpretations of the Harappan civilisation. Also, discuss the implications of the findings on cultural and genetic continuity in South Asia.

Answer:

Rakhigarhi DNA Study – Summary

- **Site & Research:**
Rakhigarhi, the largest Harappan site (Hisar, Haryana), was examined by Indian and international institutes using DNA from Harappan skeletons.
- **Main Findings:**

- The Harappans were indigenous to the Indian subcontinent, with genetic roots dating back to 10,000 BCE.
- Their DNA shows continuity with today's South Asian population, indicating little genetic change over 5000 years.
- There was limited genetic mixing from migration/trade, but no large-scale gene flow disrupting core ancestry (contradicting Aryan migration/invasion theories).
- Identity & Reconstruction:
 - 3D facial reconstructions of Harappans resemble modern Haryanvis, reinforcing continuity in biological identity.
 - Genetic data suggests gradual change and assimilation, not abrupt invasions.
- Broader Impact:
 - Highlights how modern science (DNA analysis) can transform historical understanding.
 - Promotes an inclusive, continuous narrative of Indian civilisation.

SOURCE-BASED QUESTION

1. Read the following excerpt and answer the questions:

“The Most Ancient System Yet Discovered”

About the drains, Mackay noted: “It is certainly the most complete ancient system as yet discovered. Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows ... that the debris was not always carted away when the drain was cleared.”

Drainage systems were not unique to larger cities, but were found in smaller settlements as well. At Lothal, for example, while houses were built of mud bricks, drains were made of burnt bricks.

— Ernest Mackay, *Early Indus Civilisation*, 1948.

Questions:

(i) The drains of which civilisation are described?

(i) The Harappan (Indus) civilisation.

(ii) Give any two advantages of covered drains.

(ii) 1. Loose/limestone covers allowed easy cleaning and maintenance.

2. Covered drains prevented foul smell and improved hygiene.

(iii) What drawback in the sanitation system is highlighted?

(iii) Debris was often left beside drains, indicating infrequent cleaning and poor removal of waste.

2. Read the following excerpt and answer the questions:

The Citadel

Read the passage carefully and answer the questions that follow:

“It is on the Citadel that we find evidence of structures that were probably used for special public purposes. These include the warehouse – a massive structure... and the Great Bath. The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides... Water from the tank flowed into a huge drain... 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.”

(i) What was the significance of the Citadel in Harappan cities?

ANS-Significance of the Citadel

- The Citadel was the elevated part of the Harappan city, believed to be used for administrative and public functions.
- It housed important structures like the Great Bath and warehouse, indicating it was the centre of power and ceremony.

(ii) What does the presence of bathrooms and an advanced drainage system tell us about Harappan society?

ANS: Insights into Harappan Society

- The presence of multiple bathrooms and well-planned drainage systems suggests the Harappans valued cleanliness and sanitation.
- It also reflects a high level of urban planning and technological advancement.

(iii) Why do scholars believe that the Great Bath was used for ritual purposes?

ANS: Ritual Use of the Great Bath

- Due to its unique structure, central location, and elaborate design, scholars believe it was used for ritual bathing.
- This implies the presence of religious or ceremonial practices in public life.

MAP-BASED ACTIVITIES



SCAN QR CODE FOR ADDITIONAL ONLINE RESOURCES



QR Code for Extra Material related to the Chapter



Chapter Audio Summary

THEME-2

Kings, Farmers, and Towns

Early States and Economies

c.600 BCE to 600 CE

LEARNING OBJECTIVES

This chapter aims to familiarize students with the political and economic history of the Indian subcontinent, particularly between 600 BCE and 600 CE. Specifically, students will learn about the emergence of early states and empires, the growth of agriculture and towns, and changes in rural society. They will also explore the use of inscriptions, texts, and coins as historical sources. Students will be able to-

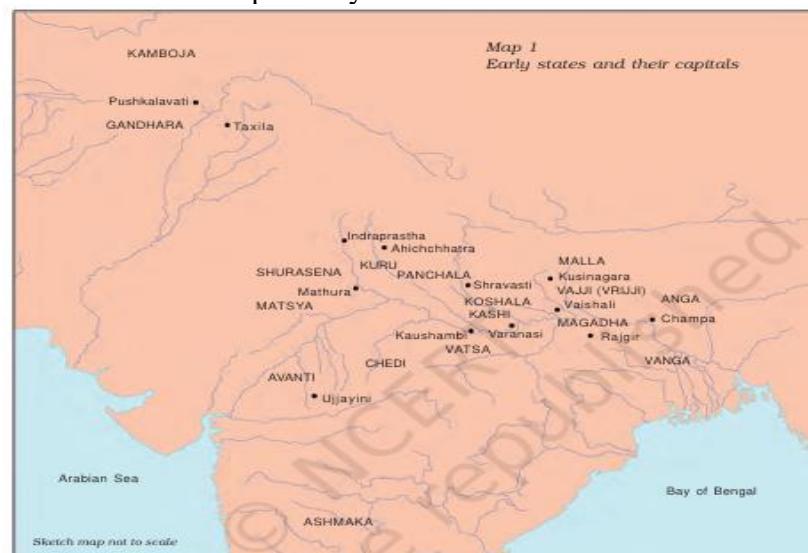
- *Critically evaluate and interpret major trends in the political and economic history of the subcontinent.
- * Decode inscriptional evidence.
- * Analyse inscriptional evidences and the ways in which these have shaped the understanding of political and economic processes.

Snapshot – Early States to Mauryan Empire

- Theme: Covers developments from the 6th century BCE—mahajanapadas, Magadha's rise, Mauryan Empire, Asoka's dhamma, southern chiefs, divine kingship, rural life, agriculture, land grants, towns, trade, coinage, and study of inscriptions with their limitations.
- Importance of 6th Century BCE:
 1. Rise of early states and cities
 2. Growing iron use
 3. Development of coinage
 4. Emergence of diverse ideologies (Buddhism, Jainism)
- Sixteen Mahajanapadas:

Anga, Avanti, Ashmaka, Chedi, Gandhara, Kashi, Koshala, Kamboja, Kuru, Magadha, Malla, Matsya, Panchala, Shurasena, Vatsa, Vajji.

 - Some ruled by a
 -
 - single monarch; others by gana/sangha (oligarchic assemblies).
 - Each had a fortified capital city.



Location of sixteen *Mahajanapadas*

Rise of Magadha

- Factors Behind Magadha's Power:
 - Fertile plains and productive agriculture
 - Rich iron deposits
 - Access to elephants for warfare
 - Rivers like the Ganga aiding cheap, easy transport
 - Strong rulers: Bimbisara, Ajatasattu, Mahapadma Nanda
- Sources on the Mauryan Empire:
 - Archaeology
 - Accounts of Megasthenes (Greek ambassador)
 - Kautilya's Arthashastra
 - Buddhist, Jain, and Puranic literature

- Asoka's inscriptions
- **Asoka's Dhamma – Core Principles:**
 - Respect for elders
 - Generosity towards Brahmanas & renunciants
 - Kind treatment of slaves & servants
 - Tolerance towards all religions & traditions
 - Appointment of Dhamma Mahamatta to promote dhamma

Importance of the Mauryan empire-

- * Nineteenth and early twentieth century Indian historians found the possibility that there was an empire in early India both challenging and exciting.
- * Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires.
- * Many of these historians found the message on Asokan inscriptions very different from that of most other rulers, suggesting that Asoka was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles.

Administration of the Mauryan Empire-

- * Administration through five major political centres i.e. **Pataliputra, Ujjayini, Taxila, Tosali and Suvarngiri.**
- * Megasthenes mentions a committee of six subcommittees for military coordination. It includes subcommittees for navy, transport and provision, foot-soldiers, horses, chariots and elephants.

New notions of kingship-

- * The chiefdoms of **the Cholas, Cheras and Pandyas** emerged in Tamilkam.
- * The Satavahanas ruled over parts of western and central India during c. 200 BCE to c 200 CE.
- * The Shakas of Central Asian origin, ruled in the north-western and western parts of subcontinent.

Divine Kings-

- * Kings claimed high status by using various strategies.
- * One of them was to identify with deities.
- * **The Kushanas** used this strategy and adopted the title of *devaputra* or son of god.
- * Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions including *prashastis*. **The Prayag prashasti** related to **Samudragupta** was composed by his court poet **Harishena**.

A Changing Countryside-

The *Jatakas* and the *Pachatantra* give information about the life of ordinary people.

Strategies for Increasing Production-

- * There was a shift to **plough agriculture** in the fertile plains of the Ganga and the Kaveri from the sixth century BCE.
- * **Iron tipped plough** was used which was much more efficient.
- * Production of **paddy** increased due to **transplantation**.
- * **Tanks and wells** were used for irrigation.

Differences in Rural Society-

- * There was a growing differentiation amongst people engaged in agriculture.
- * The term **gahapati** was often used in Pali texts to designate the small peasants and the large landholders.
- * Early Tamil literature also mentions different categories of people living in the villages – large landowners or vellalar, ploughmen or uzhavar and slaves or adimai.

Land grants-

- * The practice of the land grants started from the early centuries of the Common Era.
- * Land grants were made to the **Brahmanas** and the **religious institutions** and many of them recorded in inscriptions.
- * Mostly recorded on copper plates. **Prabhavati Gupta**, the daughter of Chandragupta II and married into the **Vakataka** family also made land grants.
- * Some historians feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas.
- * Others suggest that land grants were indicative of weakening political power: as kings were losing control over their *samantas*, they tried to win allies by making grants of land.

Towns and Trade-

The urban centres like Pataliputra, Ujjayaini, Mathura, Puhar, Taxila, Kanauj, Bharukachchh, etc. emerged as important towns. The trade with Central Asia, North Africa, West Asia, China, and Southeast Asia increased through the sea and land routes.

Guilds or shrenis-

- * These were organisations of craft producers and merchants.
- * These guilds probably procured raw materials, regulated production, and marketed the finished product.

Development of Coinage – Summary

- **Earliest Coins:** Punch-marked coins of silver and copper.
- **Indo-Greek Contribution:** Coins with images and names of rulers.
- **Kushanas:** Introduced the first gold coins in India.
- **Roman Coins:** Found at many sites in South India, indicating trade.
- **Tribal Coins:** Issued by republics like the Yaudheyas (Punjab & Haryana).
- **Gupta Coins:** Considered the most artistic and spectacular.
- **Numismatics:** Study of coins—examines scripts, images, metal composition, and archaeological context.

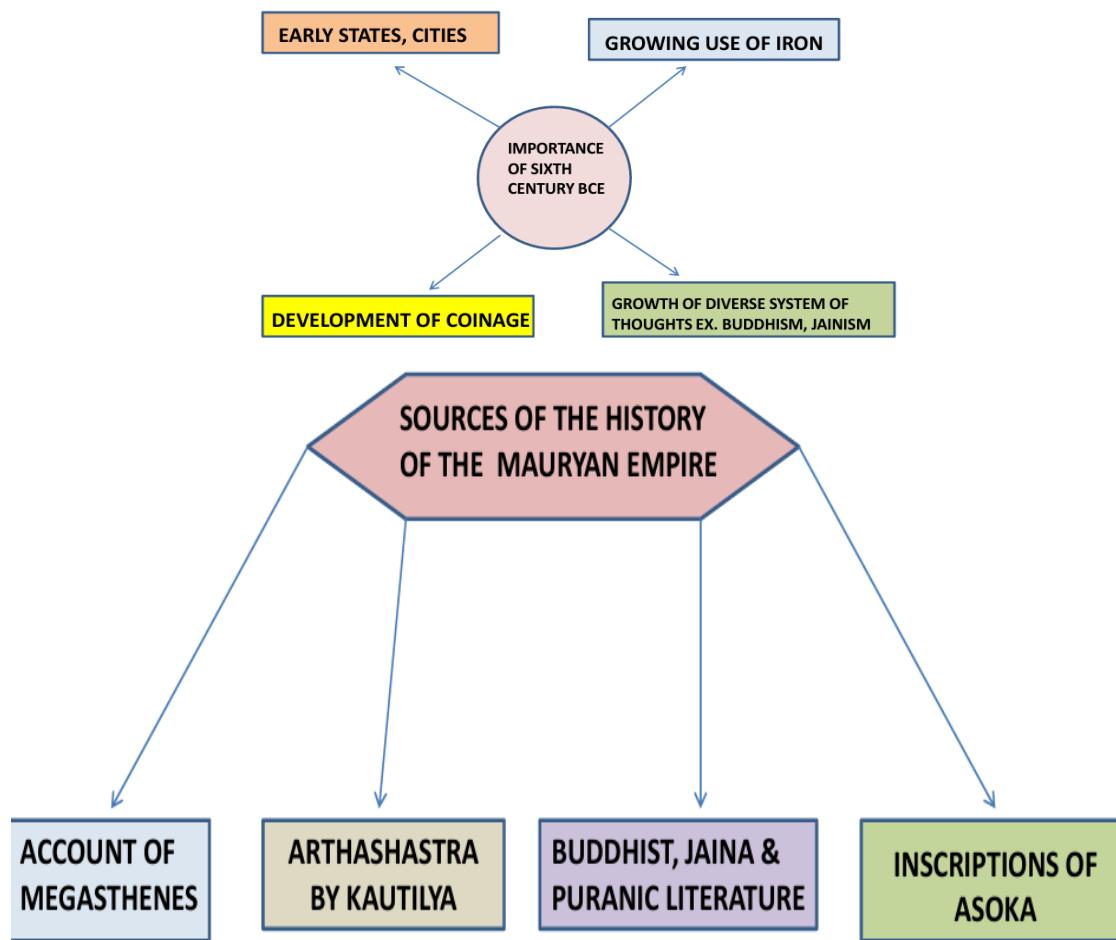
Deciphering Inscriptions-

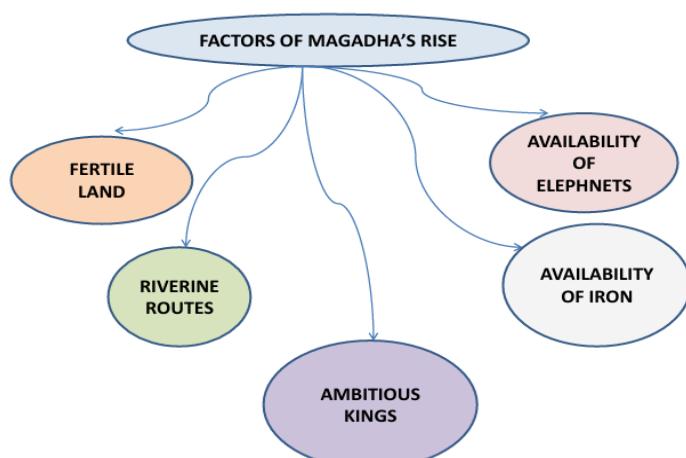
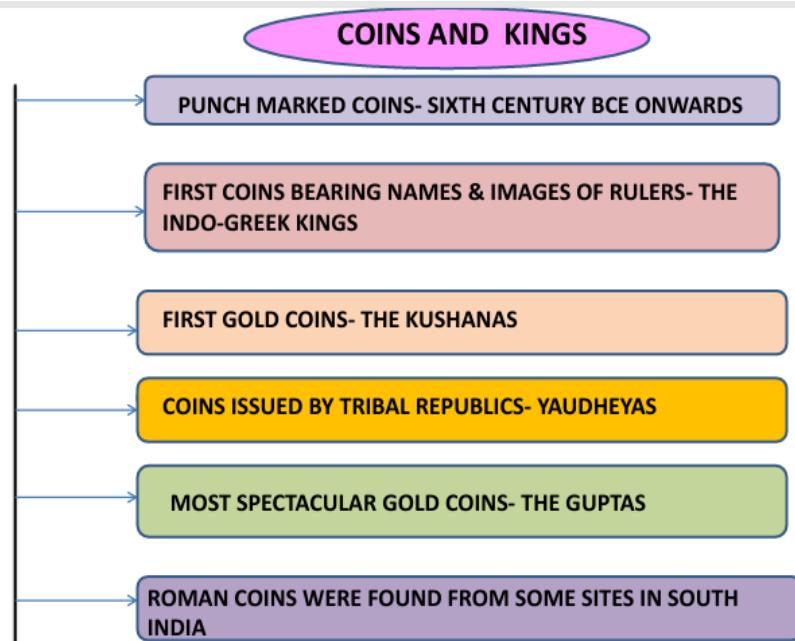
- * The Asokan inscriptions were deciphered by **James Prinsep** in 1838.
- * Most of the inscriptions were in **Brhami script** and **Prakrit language**.
- * While some inscriptions were written in Kharoshti, Greek and Aramaic script also.
- * In most of the inscriptions Asoka was called **Devanamapiya or Piyadassi**.

The Limitations of Inscriptional Evidence-

- * Inscriptions may be damaged or letters may be missing.
- * Some inscriptions were faintly engraved.
- * Sometimes it is difficult to know the exact meaning of words used in inscriptions.
- * They project the perspective of the persons who commissioned them. Inscriptions do not tell much about ordinary people.

MIND MAP / CONCEPT MAP





MCQS & OBJECTIVE QUESTIONS

1. Which one of the following dynasties did Queen Prabhavati belong to?
 A Kanvas B Shakas C Vakatakas D Maurya

2. Look at the image given below and identify the historical artifact:
 A Asoka's Lion Capital
 B Guptas' Lion Capital
 C Shungas' Lion Capital
 D Cholas' Lion Capital



Note- The following question is for **Visually Impaired**

Candidates only, in lieu of Q. no. 2

Which of the following was the role of the *Dhamma Mahamattas* during Asoka's reign?

A To promote the principles of Dhamma
 B To administer justice to people
 C To oversee military operations
 D To manage trade and commerce

3. Which of the following statements accurately describes the coinage of ancient India?
 I Ancient Parthian gold coins showed extensive trade in north India.
 II Ancient Roman coins in South India indicated trade beyond borders.
 III Ancient Yaudheyas issued copper coins that highlighted their economic activity.
 IV Ancient Gupta rulers issued silver coins that facilitated trade.

Options:

A I, II and IV, are correct.
 B II, III and IV are correct.
 C I, III and IV are correct.

D I, II and III are correct.

4. Identify the ruler of ancient India with the help of following information:

- * He was the most powerful of the Gupta rulers.
- * He was a patron of art and Sanskrit literature.
- * He was considered equal to the Gods by his people.

Options:

A Chandragupta B Samudragupta
C Srigupta D Kumaragupta

5. Which of the following options are correct regarding Magadha?

- I Magadha was the most powerful Mahajanapada.
- II Rajgaha was the capital of Magadha.
- III Magadha was in a semi-arid area.
- IV Magadha was rich in natural resources.

Options:

A I, II and IV are correct
B I, II and III are correct
C I, III and IV are correct
D II, III and IV are correct

6. Arrange the following in chronological order and choose the correct option:

- I Rule of Asoka
- II Rule of Mahapdma Nanda
- III Rule of Harshavardhana
- IV Rule of Samudragupta

Options:

A I, III, IV, II
B III, II, I, IV
C II, I, IV, III
D IV, III, I, II

7. Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:

Assertion (A): James Prinsep's work was crucial for understanding the political history of ancient India.

Reason (R): Deciphering inscriptions provided insights into political history of ancient India.

Options:

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

8. Which one of the following correctly associates a city with its primary route of communication during the sixth century BCE?

A Patliputra- Sea route; Ujjayani- Land route;
Puhaar- Riverine route; Mathura- Coastal route
B Patliputra-Riverine route; Ujjayani- Land route;
Puhaar- Coastal route; Mathura- Land route
C Patliputra-Land route; Ujjayani-Coastal route;
Puhaar- Riverine route; Mathura-Sea route
D Patliputra-Coastal route; Ujjayani- Land route;
Puhaar- Coastal route; Mathura- Sea route

9. Identify the ruler of ancient India with the help of the given information and choose the correct option:

- * He got the title of Devanampiya.
- * He distributed a portion of Buddha's relics for stupas.
- * He was the first ruler who inscribed messages on rocks and pillars.

Options:

| | | | |
|---|--------------|---|----------------|
| A | Samudragupta | B | Harshavardhana |
| C | Rudradaman | D | Asoka |

10. Consider the following statements about Prabhavati Gupta and choose the correct option

- I She was the daughter of Chandragupta Maurya.
- II She was married to a Vakataka ruler.
- III She had independent access to resources.
- IV She gave land grants to people

Options:

| | | | |
|---|---------------|---|----------------|
| A | I, II and III | B | II, III and IV |
| C | I, III and IV | D | I, II and IV |

11. Read the following statements about the Mauryan Empire:

- I The growth of Magadha culminated in the emergence of the Mauryan Empire.
- II Chandragupta Maurya founded the Mauryan Empire
- III Kautilya was the successor of Chandragupta Maurya.
- IV Asoka was the son of Chandragupta Maurya.

Which of the above statements are correct?

A I and III B I and II C III and IV D II and III

12. Identify the ancient dynasty with the help of the following information:

- * They issued spectacular gold coins.
- * Their history can be reconstructed through Prashastis.
- * Harisena was the court poet of one of its rulers.

| | | | |
|---|-----------------|---|--------------------|
| A | Chola dynasty | B | Satavahana dynasty |
| C | Kushana dynasty | D | Gupta dynasty |

13. Arrange the following events in a chronological order and choose the correct option:

- I Beginning of Gupta rule
- II End of Mauryan Empire
- III Rise of Pallavas in Tamil Nadu
- IV Rise of Harshavardhana as a king of Kannauj

Options:

| | | | |
|---|-------------------|---|-------------------|
| A | I, III, II and IV | B | II, I, III and IV |
| C | III, IV, I and II | D | IV, I, II and III |

14. Given below are two statements as Assertion (A) and Reason (R). Read them carefully and choose the correct option.

Assertion (A): The sixth century BCE is often regarded as a major turning point in early Indian history.

Reason (R): This was an era associated with early states, cities, use of iron, development of coinage and growth of Buddhism and Jainism.

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

15. Who among the following rulers rebuilt the “Sudarshana Lake”?

| | | | |
|---|-----------------------|---|------------|
| A | Siri Satakarni | B | Sakasena |
| C | Siri Vijaya Satakarni | D | Rudradaman |

16. Who among the following was the first ruler to inscribe messages to his subjects and officials?

| | | | |
|---|--------------|---|--------------|
| A | Chandragupta | B | Samudragupta |
| C | Ashoka | D | Bindusara |

17. Which of the following is the correct chronological sequence of the ruling dynasties of India?

- A Kushanas, Mauryas, and Guptas
- B Mauryas, Guptas and Shakas
- C Mauryas, Shakas and Guptas
- D Guptas, Shakas and Mauryas

18. Which one of the following is the oldest dynasty?

| | | | | | | | |
|---|--------|---|-------|---|---------|---|-------|
| A | Maurya | B | Gupta | C | Kushana | D | Kanva |
|---|--------|---|-------|---|---------|---|-------|

19. Who among the following founded the Mauryan Empire?

| | | | |
|---|---------------------|---|--------------|
| A | Ashoka | B | Kautilya |
| C | Chandragupta Maurya | D | Vikramaditya |

20. Which of the following scripts were deciphered by James Prinsep?

| | | | |
|---|------------------------|---|----------------------|
| A | Bengali and Devanagari | B | Sanskrit and Prakrit |
| C | Brahmi and Kharosthi | D | Greek and Indo-Greek |

21. Match Column I with column II and choose the correct option:

| <u>Column I (Time)</u> | | <u>Column II (Event)</u> | |
|------------------------|-------------|--------------------------|----------------------------------|
| a. | 185 BCE | i. | Invasion of Alexander |
| b. | 320 CE | ii. | Accession of Chandragupta Maurya |
| c. | 321 BCE | iii. | End of the Mauryan Empire |
| d. | 327-325 BCE | iv. | Beginning of Gupta rule |

Option-

| | a. | b. | c. | d. |
|---|-----------|-----------|-----------|-----------|
| A | iii | iv | ii | i |
| B | iii | i | iv | ii |
| C | i | ii | iii | iv |
| D | iv | iii | ii | i |

ANSWERS-

1. C Vakatakas
2. A Asoka's Lion Capital / A To promote the principles of Dhamma
3. D I, II and III are correct.
4. B Samudragupta
5. A I, II and IV are correct
6. C II, I, IV, III
7. A Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A).
8. B Patliputra-Riverine route; Ujjayani- Land route; Puhar- Coastal route; Mathura- Land route
9. D Asoka
10. B II, III and IV
11. B I and II
12. D Gupta dynasty
13. B II, I, III and IV
14. A Both (A) and (R) are true and (R) is the correct explanation of (A).
15. D Rudradaman
16. C Ashoka
17. C Mauryas, Shakas and Guptas
18. A Maurya
19. C Chandragupta Maurya
20. C Brahmi and Kharosthi
21. A iii iv ii i

SHORT ANSWER TYPE QUESTIONS (60-80 WORDS)

1. Explain any three sources to Know about **Maurya Empire**.

Or

“Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.” Explain the statement with examples.

Ans:- Sources to Reconstruct the Mauryan Empire

1. **Archaeological Finds:** Sculptures, coins, monuments like stupas, and caves.
2. **Literary Sources:**
 - o *Megasthenes* (Greek ambassador) described Mauryan administration.
 - o *Arthashastra* (by Chanakya/Kautilya) gave details on polity and economy.
 - o Buddhist, Jaina, and Puranic literature provide additional insights.
3. **Asoka's Inscriptions:** Messages inscribed on rocks and pillars across India; among the most valuable historical sources.

Sources to Know about the Gupta Empire – Summary

1. **Coins:** Large variety issued, especially spectacular **gold coins** revealing political and economic details.
2. **Inscriptions/Prashastis:** e.g., *Prayag Prashasti* by Harishena on the Allahabad Pillar, praising **Samudragupta's** conquests and virtues.
3. **Literary Works:** Texts on art, science, literature, and religion from the Gupta period.

4. **Archaeological Remains:** Temples, sculptures, and other structures revealing Gupta art and architecture.

3. "The emergence of the Mauryan Empire was regarded as a major landmark in the Indian history." Explain the statement.

Ans. The emergence of the Mauryan Empire was really a major landmark in the Indian history because:

1. Vastness of empire- It was the first empire in India which spread through the entire north India, present day Pakistan and many parts of Afghanistan.

2. Art and architecture- Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires. In the same way stupas, caves and stone pillars are great examples of architecture.

3. Asoka: A Great King- Many of these historians found the message on Asokan inscriptions very different from that of most other rulers, suggesting that Asoka was more powerful and industrious, as also more humble than later rulers who adopted grandiose titles. Many nationalist leaders in the twentieth century regarded him as an inspiring figure.

4. Political stability- India witnessed a long period of political stability with the foundation of the Mauryan Empire.

4. "Coinage played a significant role in the expansion of early Indian empire." Explain the statement with examples.

Ans. - The development of coinage and their role can be explained in the following points.

1. The punch-marked coins- Punch-marked coins made of silver and copper were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the subcontinent.

2. Coins with names and images- 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.

3. Gold Coins- The Kushanas issued the first gold coins in c. first century CE. Some of the most spectacular gold coins were issued by the Gupta rulers. These coins facilitated long-distance transactions from which kings also benefited.

4. Coins issued by the republics- Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana. Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas, pointing to the latter's interest and participation in economic exchanges.

5. Roman coins- 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.

5. "Several urban centres emerged in the sub-continent from the sixth century BCE." Explain the statement with examples.

Ans.- The sixth century BCE is a turning point in Indian history as it is associated with so many remarkable developments:

1. Pataliputra- It emerged as the main political centre. It was the capital of Magadha mahajanapada. Later on many rulers like the Mauryans, the Guptas etc also ruled from here. It was located on riverine routes which were helpful in communication and transport.

2. Ujjayani- It was also a capital town. It was the capital of Avanti mahajanapada. It was located on an important land route.

3. Puhar- It was a coastal town from where sea routes began. India was well connected with many other empires located in different continents.

4. Mathura- Mathura was the centre of many commercial, cultural and political activities. It became a very important town during the reign of Kushanas.

6. Analyse any three limitations of inscriptional evidences.

Ans.

1. Damaged, letters missing or faintly engraved- Some inscriptions may be damaged, letters may be missing or they are faintly engraved. In all such types of cases the reconstruction is very difficult.

2. Inform about important and unique events only- Generally the inscriptions give information about the kings, their achievements or important events associated with them but they do not give much information about the life of ordinary people. For instance, routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions, which focus, more often than not, on grand, unique events.

3. Exact meaning of words- It is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time.

4. Problem of Perspective- The content of inscriptions almost invariably projects the perspective of the person or persons who commissioned them. As such, they need to be juxtaposed with other perspectives so as to arrive at a better understanding of the past

LONG ANSWER TYPE QUESTIONS (300-350 WORDS)

1. "The sixth century BCE was a period of emergence of early states, empires and diverse thoughts in the early Indian History." Justify the statement.

Ans. The sixth century BCE is often regarded as a major turning point in early Indian history. Many significant developments took place this time. In the following points it can be explained-

1. Emergence of early states and mahajanapadas- It was the time when early states developed in India. Buddhist and Jaina texts refer to the sixteen most important states which were called mahajanapadas. Some of the important mahajanapadas were Magadha, Vajji, Koshala, Kuru, Avanti and Gandhara. Most of the mahajanapadas were ruled by a single ruler. But a few were ruled by a group of kings. These were called *ganas* or *sanghas*.

2. Growing use of iron- It was the time when the use of iron increased. Tools and weapons made of iron were more efficient.

3. Development of coinage- The initial coins which developed from the sixth century BCE were punch marked coin, made of silver and copper. Later on the coins were issued by the Indo-Greek rulers, the Kushana rulers, the Gupta rulers and the tribal republic like Yaudheyas helped in expanding trade. Roman coins are found in hoards from many sites in south India.

4. Emergence of towns- Towns like Patliputra, Mathura, Taxila, Ujjayini, Puhar, Kannauj, Vidisha etc. developed during this time. These towns were important for their political, administrative, commercial or cultural significance.

5. Growth of diverse systems of thought- It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism. Almost sixty four schools of thought are believed to be developed during this period.

6. Increase in agricultural production- Agricultural production increased during this time period. Use of iron-tipped plough, transplantation method for paddy and use of tanks and canals for irrigation increased the agricultural production.

2. "Magadha became the most powerful Mahajanpads Between 6th And 4th centuries BCE." Justify the statement.

Ans.- Between the sixth and the fourth centuries BCE, Magadha became the most powerful mahajanapada. The factors which led to the rise of Magadha can be explained in the following points-

1. **Fertile land** - Magadha was located in a region where the land was very fertile and water was also available. So the agriculture was good.

2. **Availability of iron-** Iron mines were available in the proximity of Magadha. The tools and weapons made of iron were strong and efficient.

3. Availability of elephants- Elephants were an important component of the army, and they were found in forests in the region of Magadha.

4. Convenient communication- Many rivers flew through Magadha. The Ganga and its tributaries provided a means of cheap and convenient communication for Magadha rulers and its people.

5. **Ambitious Kings** - Early Buddhist and Jaina writers who wrote about 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.

6. Strategic location of capital cities- Rajgah was the initial capital of Magadha. It was naturally protected by the hills which had surrounded it from all sides. In the fourth century BCE Pataliputra became the capital. It was located on the confluence of Ganga and other rivers which gave it an advantage of easy transportation and communication.

3. Examine the nature and characteristics of the land grants in ancient society.

Ans. Land Grants in the Early Common Era – Summary

1. **Medium:** Some inscriptions on stone, but mostly on **copper plates**, given as official records to land recipients.
2. **Language:** Predominantly **Sanskrit**; from the 7th century onwards, partly in Sanskrit and partly in local languages like **Tamil** or **Telugu**.
3. **Recipients:** Usually **religious institutions** or **Brahmanas**.

4. **Women as Donors:** Example – **Prabhavati Gupta** (daughter of Chandragupta II, married into Vakataka family) granted land, showing occasional independent property rights for women despite Sanskrit legal injunctions.
5. **Historical Debate on Impact:**
 - **View 1:** Strategy to extend agriculture into new areas.
 - **View 2:** Sign of weakening political authority—used to retain allies as rulers lost control over **samantas**.
 - Also seen as kings projecting themselves as mighty despite declining real power.

SOURCE-BASED QUESTIONS

1. Read the given source carefully and answer the questions that follow:

History of Patliputra

Each city had a history of its own. Pataliputra, for instance, began as a village known as Pataligrama. Then, in the fifth century BCE, the Magadhan rulers decided to shift their capital from Rajagaha to this settlement and renamed it. By the fourth century BCE, it was the capital of the Mauryan Empire and one of the largest cities in Asia. Subsequently, its importance apparently declined. When the Chinese pilgrim Xuan Zang visited the city in the seventh century CE, he found it in ruins, and with a very small population.

1.1) Examine the main impact of the shift from Rajagaha to Pataliputra, on the Magadhan empire.
 Ans.- The shift of capital from Rajagaha to Patliputra gave strategic advantage to its rulers because Patliputra was located in the centre of Magadha. It had one more advantage that it was located on the confluence of the Ganga and the Son.

1.2) What message did Xuan Zang wish to convey about Pataliputra.

Ans. Xuan Zang tried to convey the message that by the seventh century CE the political condition of India had changed and with that Patliputra also lost its importance. He found the city in ruins.

1.3) What role did Patliputra play in the history of the Magadhan empire?

Ans. Patliputra played a very important role in the history of the Magadhan empire. It remained the capital of Magadha for a very long period of time. The rulers of the Haryanka dynasty, the Nanda dynasty, the Maurya dynasty and the Gupta dynasty maintained it as their capital.

2. Read the given source carefully and answer the questions that follow:

The anguish of the king

When the king Devanampiya Piyadassi had been ruling for eight years, the (country of the) Kalingas (present day coastal Orissa) was conquered by (him). One hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, to the love of Dhamma, and to instructing (the people) in Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas. For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country), slaughter, death and deportation of people (take place) there ...

2.1) How did king Devanampiya Piyadassi's conquest of Kalinga influence his approach to governance?

Ans.- After the conquest Kalinga Devanampiya Piyadassi means Asoka moved by the misery of war. He gave up the policy of war and adopted the path of peace and Dhamma.

2.2) How did Kalinga's conquest change the king's actions towards his subjects?

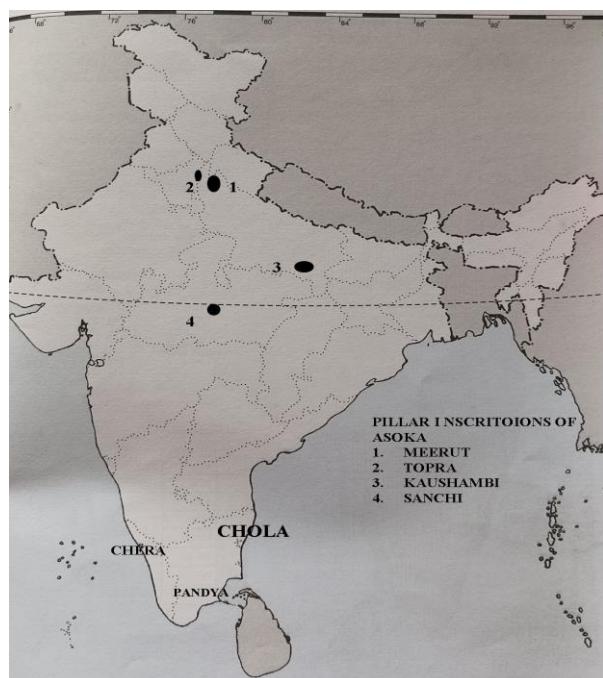
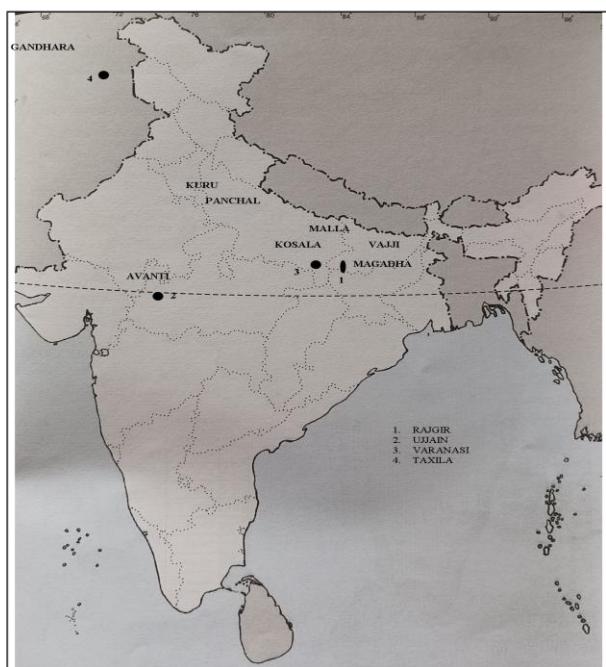
Ans. Kalinga's conquest changed the king's actions towards his subjects. He started to work for the welfare of his subjects.

2.3) How did the king's transformation shape the spread of Dhamma?

Ans. Asoka's transformation, from a war-loving emperor to a follower of Dhamma, significantly shaped the spread of Dhamma. His conversion led him to prioritize peace, non-violence, and social welfare, which he actively promoted through various means.

MAP WORK

MAHAJANAPADA AND CITIES



PILLAR INSCRIPTIONS OF ASOKA

YouTube Link Part 3 Video of the Chapter



Chapter Audio Summary



THEME 3
KINSHIP, CASTE AND CLASS (MAHABHARATA)
EARLY SOCIETIES
C. 600BCE – 600 CE

LEARNING OBJECTIVES

- Understand how Mahabharata helps us know about early Indian society.
- Learn key terms: **kinship, caste, varna, patriliney, polyandry, stridhana**.
- Know different forms of marriage described in ancient texts.
- Explain how family and marriage rules shaped society.
- Compare the views of Brahmanical and Buddhist traditions on caste.
- Describe the role and position of women in early societies.
- Analyse stories from Mahabharata to understand social norms.
- Use simple sources, maps, and examples to study ancient India.

SNAPSHOT OF THE CHAPTER

INTRODUCTION: -

- Social history is referred to as the history from below or grass root history because it deals with the everyday people, the masses and how they shape history rather than their leaders.
- In this lesson we will study the issue of social history such as caste, class, social groups, kinship, family and gender.

Central Story of the Mahabharata :-

1. The Epic: The Mahabharata is a huge epic with over 100,000 verses, showing many types of people and situations.
2. Descriptions: It has lively descriptions of battles, forests, palaces, and cities.
3. Main Story: The main plot is about two sets of cousins—the Kauravas and Pandavas—fighting each other.
4. Reason for Conflict: Their fight was over land and power.
5. Family Lineage: Both groups belonged to the Kuru family that ruled the Kuru region.
6. End of Conflict: The battle ended with the Pandavas winning. After this, the rule of property passing from father to son (patrilineal succession) was established.

THE CRITICAL EDITION OF THE MAHABHARATA

- The critical edition of Mahabharat was started by a Sanskrit scholar, V.S Sukthankar from 1919 to 1966.
- To complete the project, he appointed a team of various Sanskrit scholars.
- The team collected Sanskrit manuscripts of the text, written in various scripts, from different parts of the country.
- They compared the verses from each manuscript and selected the verses that appeared common to most versions.
- They published these verses in several volumes in 13,000 pages. This project was completed in 47 years.
- There were several common elements in the Sanskrit versions of the story.
- Enormous regional variations were also found.
- The variations of Mahabharata reflect the complex process of society.

Kinship and Marriage : Many Rules and Varied Practices

- People belonging to the same family share food and other resources, and live, work and perform rituals together.
- Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk.
- Familial ties are often regarded as “natural” and based on blood.
- Patriliney means tracing descent from father to son, grand son and so on.
- Matriliney is the term used when descent is traced through the mother.
- Often people belonging to the same family share food and other resources, and live, work and perform rituals together.

GOTRA

- Gotra refers to the name given to a particular group of people on the name of a Vedic seer as their fore father so as to establish kinship between them.
- The system of gotra had significance to the women.
- Women were expected to take up the gotra of her husband upon marriage and give up their father's gotra. (exception- Satavahanas)
- Members of the same gotra could not marry.

Types of marriages

- Endogamy refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality.
- Exogamy refers to marriage outside the unit.
- Polygyny is the practice of a man having several wives.
- Polyandry is the practice of a woman having several husbands.

3. Social Differences:

Within and Beyond the Framework of Cast

SOCIAL DIFFERENCES: WITHIN AND BEYOND THE FRAMEWORK OF CASTE MANUSMRITI

- It is considered the most important text that described the rules for the individual, family and society.
- It was compiled between 200 BCE to 200 CE.
- It lays down the rules governing social life.

Caste

1. Meaning: Caste is a system of social groups arranged in a fixed hierarchy, described in the Dharma Sutras and Dharma Shastras.
2. Hierarchy: Brahmanas placed themselves at the top and Shudras at the bottom, claiming this order was decided by divine will.

The “Right” Occupations according to the ‘Dharmasutras’-

1. Brahmanas: Study and teach the Vedas, perform and get sacrifices performed, give and receive gifts.
2. Kshatriyas: Fight wars, protect people, run administration, study the Vedas, perform sacrifices, and give gifts.
3. Vaishyas: Give gifts, perform sacrifices, study the Vedas, and work in farming, cattle rearing, and trade.
4. Shudras: Serve the three higher varnas (Brahmanas, Kshatriyas, Vaishyas).

STRATEGIES TO ENFORCE THE VARNA SYSTEM

- The Brahmanas developed three strategies to enforce the Varna system
- Firstly, Brahmanas asserted that the varna order was of divine origin
- Secondly, Brahmanas advised the king to ensure that the varna system was followed within their kingdoms
- Thirdly, Brahmanas attempted to persuade the people that their status was determined by birth.

NON-KSHATRIYA KINGS

- According to the Shastras, only Kshatriyas were supposed to be the kings.
- But it is observed that any person who is able to muster support and resources and need not depend on the theory of birth.
- For example, there are different opinions regarding the origin of the Maurya's.
- Later Buddhist texts suggest that they were Kshatriyas while the Brahmanical texts describe them as the rulers of ‘low’ origin.
- The immediate successors of Mauryas were Shungas and Kanvas who were Brahmins.
- The Satavahana King Gautamiputra Satakarni claimed to be Brahman and destroyer of Kshatriya's pride.

BEYOND THE FOUR VARNAS INTEGRATION

Groups Outside Brahmanical Influence

Some communities, like Nishadas and nomadic pastoralists, followed their own customs and were not influenced much by Brahmanical ideas.

1. These groups often shared ideas and beliefs among themselves.

Subordination and Conflict

1. Untouchability: Brahmanas considered some groups “untouchable” because they believed in maintaining ritual purity. They avoided eating food from such people.
2. Polluting Work: Certain jobs, like handling dead bodies or animals, were seen as polluting. People who did this work were called Chandalas.
3. Lowest Status: Chandalas were placed at the very bottom of society. Even touching or seeing them was considered polluting by Brahmanas.
4. **Rules for Chandalas (as per Manusmriti):**
 - Live outside the village
 - Use broken/discarded utensils
 - Wear clothes of the dead and ornaments made of iron
 - Not allowed to move in villages or cities at night
 - Dispose of unclaimed dead bodies and work as executioners

GENDERED ACCESS TO PROPERTY

- The access to resources sharpened the social differences between men and women.
- According to Manusmriti, the women were not eligible to claim a share in the parental property.
- The parental property was divided amongst sons after the death of parents with a special share for the eldest.
- However, the women could retain the gift they received on the occasion of their marriage as stridhana.
- This could be inherited by her children, without the husband having any claim to it.
- According to Manusmriti, women were not supposed to hoard family property and their own valuables without their husband's permission.
- Both epigraphic and textual evidence suggest that while upper class women may have had access to resources, land, cattle and money were generally controlled by men.

VARNAS ACCESS TO PROPERTY

Shudras and Occupations – Summary

1. Shudras were only allowed to do **servant work**, while men from the first three varnas (Brahmanas, Kshatriyas, Vaishyas) could choose from many occupations.
2. Kings were almost always shown as **rich**; priests (Brahmanas) were usually rich too, though sometimes poor Brahmanas were shown.

Explaining Social Differences – The Buddhist View

1. **Buddhists** accepted that society had differences but believed these were **not natural or fixed**.
2. They rejected the idea that a person's status should be based on **birth**.
3. People were respected for being **generous**, while **miserly** people were criticised.
4. Buddhists gave a new way of understanding social inequality and how to manage social conflict.
5. They believed **kingship** was based on human choice, and **taxes** were payment for the services the king provided.

Handling Texts – Historians and the Mahabharata

1. The **Mahabharata** was written in many languages.
2. Local writers added stories from their own areas.
3. The **main story** of the epic was told in many different ways.
4. Its episodes were also shown in **sculpture and painting**.

LANGUAGE AND CONTENT

- The Sanskrit used in the Mahabharata is far simpler than that of the Vedas.
- Historians usually classify the contents of the present text under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic.
- This division is by no means watertight – the didactic sections include stories, and the narrative often contains a social message.

AUTHORS AND DATES

Composition and Growth of the Mahabharata

1. **Original Story:** The earliest version was created by chariot-bards called **sutas**. They travelled with Kshatriya warriors and made up poems about their victories.
2. **Oral Tradition:** These stories were first spread by **word of mouth**.
3. **Writing Begins:** Around the fifth century BCE, **Brahmanas** started writing down these oral stories.
4. **Social Changes:** Changes in society and new values were also included and reflected in the Mahabharata.
5. **Religious Additions (c. 200 BCE–200 CE):** During this time, the worship of **Vishnu** increased, and **Krishna** started being seen as a form of Vishnu.

6. **Expansion of the Epic:** With all these additions, the text grew from less than 10,000 verses to about **100,000 verses**.
7. **Traditional Author:** The work is usually credited to the sage **Veda Vyasa**.

MAHABHARATA: A DYNAMIC TEXT

- Mahabharata was written in a variety of languages.
- Those people who wrote versions of the epic added stories that originated or circulated in their localities.
- The central story of the epic was often retold in many ways. Episodes were depicted in sculpture and painting
 - They also provided themes for a wide range of performing arts-plays, dances, and other kinds of narrations.

IMPORTANT TIMELINE / KEYWORDS

| TIMELINE 1 MAJOR TEXTUAL TRADITIONS | |
|--|---|
| c. 500 BCE | Ashtadhyayi of Panini, a work on Sanskrit grammar |
| c. 500-200 BCE | Major Dharmasutras (in Sanskrit) |
| c. 500-100 BCE | Early Buddhist texts including the Tripitaka (in Pali) |
| c. 500 BCE-400 CE | Ramayana and Mahabharata (in Sanskrit) |
| c. 200 BCE-200 CE | Manusmriti (in Sanskrit); composition and compilation of Tamil Sangam literature |
| c. 100 CE | Charaka and Sushruta Samhitas, works on medicine (in Sanskrit) |
| c. 200 CE onwards | Compilation of the Puranas (in Sanskrit) |
| c. 300 CE | Natyashastra of Bharata, a work on dramaturgy (in Sanskrit) |
| c. 300-600 CE | Other Dharmashastras (in Sanskrit) |
| c. 400-500 CE | Sanskrit plays including the works of Kalidasa; works on astronomy and mathematics by Aryabhata and Varahamihira (in Sanskrit); compilation of Jaina works (in Prakrit) |

| TIMELINE 2 MAJOR LANDMARKS IN THE STUDY OF THE MAHABHARATA | |
|---|--|
| Twentieth century | |
| 1919-66 | Preparation and publication of the Critical Edition of the Mahabharata |
| 1973 | J.A.B. van Buitenen begins English translation of the Critical Edition; remains incomplete after his death in 1978 |

MCQS & OBJECTIVE QUESTIONS

- Identify the character of Mahabharata with the help of following information:
 - She belonged to Rakshasa clan.
 - She was married to Bheema.
 - She was the mother of Ghatotkatcha.
 A. Bhilni B. Subhadra C. Draupadi D. Hidimba
- Identify the character of the Mahabharata for the following information:
 - Was a nishad
 - Considered Dronacharya as his Guru
 - Gave his right thumb to Dronacharya as Guru dakshina
 A. Ghatotkatch B. Eklavya C. Nakul D. Sahdeva
- Panini's book 'Ashtadhyayi' is based on which of the following themes?
 - Puranas
 - Grammar
 - Mathematics
 - Medicine (Ayurveda)
- Sushruta's book 'Sushruta Samhita' is based on which of the following theme?
 - Grammar
 - Medicine (Ayurveda)
 - Astronomy
 - Mathematics
- Which of the following pairs is correctly matched?

| | | |
|-------------|---|---------------------------|
| A. Endogamy | - | Marriage outside the unit |
| B. Exogamy | - | Man having several wives |

C. Polygyny - Marriage inside the unit
 D. Polyandry - Woman having several husbands

6. Match Column I with Column II and choose the correct option:

| Column I (Characters of Mahabharata) | Column II (Role) |
|---|---------------------------------|
| 1. Duryodhana | (i) Son of Hidimba |
| 2. Gandhari | (ii) Eldest son of Dhritrashtra |
| 3. Kunti | (iii) Mother of Pandavas |
| 4. Ghatotkacha | (iv) Mother of Duryodhana |

Options:

A. 1-(iv), 2-(iii), 3-(ii), 4-(i)
 B. 1-(ii), 2-(i), 3-(iii), 4-(iv)
 C. 1-(ii), 2-(i), 3-(iv), 4-(iii)
 D. 1-(ii), 2-(iv), 3-(iii), 4-(i)

7. Which one of the following is a correct statement regarding the codes of social behaviour as laid down in Dharamasutras and Dharmashastras during the period of Mahabharata?

A. These norms were to be followed by the Brahmins only.

B. These norms were being followed universally.

C. These norms were not followed universally.

D. Only the rulers followed these norms.

8. Which of the following is a characteristic of the narrative sections of the Mahabharata?

A. They contain economic descriptions

B. They contain compiled stories

C. They describe cultural rituals

D. They are philosophical discussions

9. Identify the ancient Indian text with the help of the following information

- Sanskrit text compiled between c. 200 BCE and 200 CE.
- Provided a comprehensive code of laws.
- Offered guidelines on various aspects of social life.

A. Manusmriti

B. Ramayana

C. Upanishads

D. Vedas

Two statements have been given below as Assertion (A) and Reason (R). Read the statements and choose the appropriate answer.

10. Assertion (A): The Mahabharata reflects various stages of social development.

Reason (R): It was composed in a single phase by Brahmanas.

Options:

Both (A) and (R) are true and (R) is the correct reasoning of (A).

Both (A) and (R) are true but (R) is not the correct reasoning of (A).

(A) is true, (R) is untrue.

(A) is untrue, (R) is true.

11. Assertion (A): The practice of patriliney strengthened royal succession.

Reason (R): Kingship passed from father to son.

Options:

A. Both (A) and (R) are true and (R) is the correct reasoning of (A).
 B. Both (A) and (R) are true but (R) is not the correct reasoning of (A).
 C. (A) is true, (R) is untrue.
 D. (A) is untrue, (R) is true.

12. Assertion (A): Ekalavya was denied formal training.

Reason (R): Drona followed strict caste rules in teaching.

Options:

A. Both (A) and (R) are true and (R) is the correct reasoning of (A).
 B. Both (A) and (R) are true but (R) is not the correct reasoning of (A).
 C. (A) is true, (R) is untrue.
 D. (A) is untrue, (R) is true.

13. Assertion (A): Satavahana rulers used metronymics.

Reason (R): Women often retained their gotra names.

Options:

Both (A) and (R) are true and (R) is the correct reasoning of (A).

Both (A) and (R) are true but (R) is not the correct reasoning of (A).

(A) is true, (R) is untrue.

(A) is untrue, (R) is true.

14. Assertion (A): Guilds were important economic units in ancient India.

Reason (R): Guilds controlled local administrative decisions.

Options:

A. Both (A) and (R) are true and (R) is the correct reasoning of (A).

B. Both (A) and (R) are true but (R) is not the correct reasoning of (A).

C. (A) is true, (R) is untrue.

D. (A) is untrue, (R) is true.

15. Identify the ancient ruler of India with the help of followin and choose the correct option:

- Was the best known ruler of the Satavahana dynasty.
- Claimed to be a unique Brahmana.
- Was the son of Rishi Vashistha.

Options:

A. Bhaskaravarman

B. Rudradaman

C. Gotami-puta Siri-Satakani

D. Vikramaditya II

16. Match Column I with Column II and choose the correct option with reference to Mahabharata.

| Column I (Character) | Column II (Role) |
|-------------------------|-----------------------------|
| A. Yudhisthira | i. Mother of the Pandavas |
| B. Dhritarashtra | ii. Mother of the Kauravas |
| C. Kunti | iii. Eldest of the Pandavas |
| D. Gandhari | iv. Father of Duryodhana |

Options:

A. a-ii, b-iv, e-iii, d-i

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

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

D. a-i, b-iii, e-iv, d-ii

17. Which one is not a form of marriage?

A. Brahma B. Arsha C. Bhiksha D. Gandhavra

18. Who is not associated with Mahabharata?

A. Arjuna Draupadi Drona Ashoka

19. Who was not considered a mlechchha?

- Shakas
- Nishadas
- Mauryas
- Yavanas

20. Which one is not a part of Varna system?

- Vaishya
- Chandala
- Kshatriya
- Shudra

21. Who was not a ruler?

- Gotami-puta
- Rudradaman
- Duryodhana
- Siri Satakani

ANSWER KEY

- (d) Hidimba
- (b) Eklavya
- (B) Grammar
- (B) Medicine (Ayurveda)
- (D) Polyandry- Woman having several husbands
- (D) 1-(ii), 2-(iv), 3-(iii), 4-(i)
- (B) These norms were being followed universally.
- (B) They contain compiled stories
- (A) Manusmriti
- (C) A is true; R is false.
- (A) Both A and R are true; R explains A.
- (A) Both A and R are true; R explains A.
- (A) Both A and R are true; R explains A.

- 14. (B) Both A and R are true; R doesn't explain A.
- 15. (C) Gotami-puta Siri-Satakani
- 16. (C) a-iii, b-iv, c-i, d-ii
- 17. (C) Bhiksha
- 18. (C) Ashoka
- 19. (C) Mauryas
- 20. (B) Chandala
- 21. (C) Duryodhana

SHORT ANSWER QUESTIONS

Q 22 Identify strategies evolved by Brahmanas to enforce the norms of varna order from 600 BCE to 600 CE.

Answer:

- A. The strategies evolved by Brahmanas to enforce the norms of varna order from 600 BCE to 600 CE are:
- B. The varna order was of divine origin.
- C. They advised the kings to ensure that these norms were followed by their kingdoms.

Q 23 How did Brahmanas develop a sharper social divide?

Answer: The Brahmanas develop a sharper social divide by suggesting the ideal occupations of the ideal varnas in society. **For example:**

- a. They classified certain social categories as untouchables.
- b. According to the brahmins, the Chandalas were considered as untouchables.
- c. It was based on the concept that some activities especially those that are connected with the performance of rituals were sacred and pure.
- d. Those who considered themselves as pure avoided taking food from the so- called untouchables.

Q 24 Examine the duties as laid down in 'Manusmriti' for the Chandalas.

Answer: The duties as laid down in 'Manusmriti' for the Chandalas are explained below:

- a. Chandalas or untouchables were kept at the bottom of the hierarchy.
- b. They had to live outside the village, use discarded utensils and wear clothes of the dead and ornaments of iron.
- c. They were not allowed to walk in villages and cities at night.
- d. They served as executioners and had to dispose of the bodies of those who had no relatives.
- e. They had to sound a clapper on the street so that people could avoid seeing them.
- f. Their touch and in some cases even seeing them was regarded as polluting by those who claimed to be at the top of the social order.
- g. Those who considered themselves as pure avoided taking food from those they designated untouchables.

Q 25 What do you know about the authors and the period when Mahabharata was compiled?

Answer: The Mahabharata was composed over a thousand Years between 500 BCE and 400 BCE. The original story of Mahabharata was composed by the charioteer bards popularly called as sutas. The various stages of Mahabharata are explained below:

- a. The brahmins began to unite its story from the 500 BCE.
- b. During this time the chief of the Kurus and the Panchalas were becoming Kingdom step by step.
- c. During 200 BCE and 200 CE, the worship of Vishnu became important.
- d. Krishna was an important figure in Mahabharat. He began to be identified with Vishnu between 200 C and 400 CE.
- e. During the same period, many didactic sections resembling Manusmriti were also added.
- f. It has 1 lakh verses and a significant component is attributed to a sage named Vyasa.

Q 26 Explain the language and content of Mahabharata in short.

Answer: The language and content of Mahabharata are explained below:

- a. Mahabharat is written in the Sanskrit language.
- b. There are different versions of the same in other languages as well. These are written through the ongoing process of dialogue between people and communities.
- c. The Sanskrit used in Mahabharata is very simple as compared to the other Vedas.
- d. The content of Mahabharata is divided into two sections of narrative and didactic.
- e. The narrative section contains stories.
- f. The didactic section contains prescriptions about social norms.
- g. However, this division is not very rigid. The didactic section includes stories and the narrative section contains a social message.
- h. Many historians agree that Mahabharata was meant to be a dramatic story and the didactic section was added later.
- i. The historians are in doubt regarding whether or not the War really took place, which is described in it.

j. Some historians think that the memory of an actual conflict was preserved in the narrative while others point out that there is no authentic evidence of the war.

Q 27 Mention any two gotras as per Brahmanical practice. What evidences do we get from the Satavahana inscription regarding the inheritance of gotra?

Answer: From 1000 BC onwards there was a brahminical practice to classify people in terms of gotras. The main feature of the gotras explained below:

a. Each gotra was named after a Vedic seer.

b. All those who belonged to the same gotra were regarded as his descendants.

c. At the time of the marriage, the women were expected to give up the gotra of their fathers and take up the gotra of their husbands.

d. The members of the same gotra could not marry.

The evidence that we get from the Satavahana inscription regarding the inheritance of gotra are:

a. The inscription provided information which allows historians to get the family ties including marriages.

b. Many women who married Satavahana rulers had continued with their father's gotras and did not change to their husband's gotra.

LONG ANSWERS TYPE QUESTIONS (300-350 WORDS)

Q 28 Explain why patriliney may have been particularly important among elite families.

Answer: Patriliney may have been particularly important among elite families due to the following reasons:

a. Patriliney means tracing Descent from Father to Son, grandson and so on.

b. This concept was widely explained in Mahabharata but it also existed prior to age.

c. Mahabharata reinforced the idea that it was valuable.

d. Under this system, the sons could claim the resources of their fathers when the king died, including the Throne.

e. Most of the ruling dynasty from the 6th century BCE onwards followed this system, however, there were some variations.

f. Sometimes brothers succeeded one another. Sometimes there were no sons.

g. Sometimes that kinsman claimed the throne and in exceptional cases, women claimed the throne.

h. The concept of patriliney was not only limited to the ruling families.

i. It also extended to the attitude of wealthy men and those who belong to the high status including Brahmins.

Q 29 In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta?

Answer: Brahmanical view of the society according to Purusha Sukta.

a. All the elements of the universe including the four social categories were of divine origin.

b. It emanated from the body of the Brahma- the brahmins from his mouth, kshatriya from his arms, vaishya from his thighs and Shudra from his feet.

c. The occupation of the four categories was also decided accordingly.

d. The brahmins were supposed to study and teach the Vedas and perform sacrifices.

e. The Kshatriyas were to engage in warfare, protect people and administer justice.

f. The Vaishyas worked in agriculture, pastoralists, and trade.

g. The Shudras had to serve the above three.

Buddhist theory of social contract.

a. In the Sutta Pitaka, there is an alternative understanding of social inequalities.

b. Originally humans did not have fully evolved into their bodily forms.

c. All the humans lived in a state of peace deriving from nature only what they needed for each meal.

d. Gradually there was the deterioration of the state of humans due to increasing greediness, vindictiveness and deceitfulness.

e. They decided to select a person who would get angry on seeing something wrong, criticize what needs to be criticized and banish that person who deserved to be banned.

f. He was to be known as the Mahamsammata.

g. All the people would give him a proportion of rice.

h. According to Buddhist traditions, the Institution of kingship was based on human choice and recognition of the role of human agency in creating and institutionalizing economic and social differences.

i. Since the humans responsible for the creation of the system that also changes the future.

Q 30 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.

Answer: Critical Edition of the Mahabharata by V.S. Sukthankar

1. **Project Start:** In 1919, Sanskrit scholar V.S. Sukthankar organised a large team of scholars to create a **critical edition** of the Mahabharata. The project took **47 years** to complete.
2. **Collecting Manuscripts:** The team gathered **Sanskrit manuscripts** from different regions of India, written in many different scripts.
3. **Comparison Method:** They created a system to **compare manuscripts** and find similarities and differences.
4. **Final Compilation:** Verses that were common in most versions were put together into **multiple volumes** totalling over **13,000 pages**.
5. **Regional Variations:** Even though many elements were common, there were also **regional differences** in the story across India.
6. **Documentation of Variations:** These differences were recorded as **footnotes and appendices**, which made up **about half** of the 13,000 pages.
7. **Importance of Variations:** They helped scholars understand how the Mahabharata changed over time, showing the interaction, conflict, and agreement between **dominant traditions** and **local traditions** in society.

SOURCE-BASED QUESTION

Q 31 Read the following sources and answers the questions that follows:

Draupadi's Marriage

"Kunti told her sons to share the alms they had brought, not knowing they had won a bride. The brothers then took turns to marry Draupadi. Some questioned the propriety of this marriage. The Pandavas justified it by narrating a story where Draupadi had asked Shiva for a husband with many qualities, and was granted five in different brothers."

Questions:

- 31.1 Why did Draupadi end up marrying five brothers?
- 31.2 How was this marriage justified in the epic?
- 31.3 What does this tell us about social norms and their flexibility in epic tradition?

Answers:

31.1 Draupadi ended up marrying five brothers because Kunti, unaware of what they had brought, asked them to share it equally. The brothers followed her words.

31.2 The marriage was justified in the epic by a divine narrative—Draupadi had previously prayed to Shiva for a husband with many qualities, and was granted five husbands each possessing one.

31.3 This incident reflects that while social norms were rigid, the epic allowed space for exceptions, showing the flexibility and interpretive nature of traditions.

Q 32 Read the following sources and answers the questions that follows:

Ekalavya and Drona

"When Ekalavya, a forest-dwelling Nishada boy, approached Drona for archery training, he was rejected. Ekalavya made a clay image of Drona and practiced in front of it. When Drona discovered Ekalavya's skill, he asked for his right thumb as guru dakshina, which the boy gave without hesitation."

Questions:

- 32.1 Why did Drona refuse to teach Ekalavya?
- 32.1 What does the story reveal about caste and access to knowledge?
- 32.2 Do you think Ekalavya was treated fairly? Give a reasoned answer.

Answers

32.1. Drona refused to teach Ekalavya because he was a Nishada, a tribal boy, and not from the Kshatriya or Brahmana varna, which were traditionally eligible for martial education.

32.2 The story reveals the caste-based discrimination in access to knowledge and training. Talent was not always rewarded due to social hierarchy.

32.3 Ekalavya was not treated fairly as he was denied education due to his birth and was later forced to sacrifice his skills. This reflects societal injustice rooted in casteism.

THEME- 4

THINKERS, BELIEFS AND BUILDINGS

LEARNING OBJECTIVES

- ❖ Building capacity to **infer and compare** different ideas and developments taking place in society.
- ❖ Develop ability to elucidate the rich religious sculpture and infer the stories hidden in it.
- ❖ To trace the **interconnected development** of Socio-political, economic and cultural sphere of human society.
- ❖ To appreciate the importance of '**diversity**' of thoughts and culture of Discussion and Debate.
- ❖ To develop the Worldview of **Oneness and Unity**, presenting in our rich Indian culture.
- ❖ To understand the relevance of the concept of truth, **Non-violence**, Middle path in tackling today's world issues such as Terrorism, War situation, Climate Change, Resource conservation etc.
- ❖ To develop the **scientific approach** of reasoning presenting in the ideology of Buddhism.
- ❖ To promote the importance of **Self- effort** and righteous actions for becoming active citizens and develop Indian society as **ATMANIRBHAR BHARAT**.
- ❖ To develop **sense of pride for our rich Indian cultural heritage** acknowledged by world community.

CONTENT OF THE CHAPTER

- ❖ This chapter discusses the **major religious developments** in early India focussing on Buddhism, Jainism and Puranic Hinduism.
- ❖ It also explains how these religious ideas were depicted in **Architecture and Sculpture** and compiled as texts.
- ❖ It also discusses the **limitations of visual sources to understand the past**.

SNAPSHOT OF THE CHAPTER

Introduction: This chapter discusses major religious and cultural developments taking place during 600 BCE to 600 CE.

| Sources | |
|--|--|
| Textual Sources | Material Remains |
| <ul style="list-style-type: none"> - Buddhist texts - Jaina texts - Brahmanical texts | <ul style="list-style-type: none"> - Monuments - Inscriptions <p><i>Example: Stupa at Sanchi</i></p> |

Topic-1 A Glimpse of Sanchi: Contribution of Rulers of Bhopal in Preservation of Sanchi

- ❖ Sanchi stupa discovered in 1818.
- ❖ Shahjahan Begum preserved it and sent plaster cast copies to Europe.
- ❖ Sultan Jahan Begum funded preservation, museum, and publications.
- ❖ John Marshall dedicated his work to Sultan Jahan Begum.

Topic -2 The Background: Sacrifices and Debates

Yajna/ Sacrificial Tradition

- ❖ Chanting of Vedic hymns in praise of deities. (Indra, Agni, Soma)
- ❖ Sacrifices performed individually and collectively both.
- ❖ Sacrifices performed for wealth, healthy long life, son, cattle.
- ❖ Elaborate sacrifices Rajasuya yajna and Ashvamedha performed by Chiefs and Kings.

Period of discussion and debate

- ❖ Buddhist texts mention 64 sects.
- ❖ Thinkers explored life and human-nature relations.
- ❖ Teachers travelled to share and debate ideas.
- ❖ Debates held in '**kutagarashalas**' and forest groves.

Mid-First Millennium BCE → Turning Point in World History

- ❖ Emergence of Great Thinkers like Mahavir Jain, Gautama Buddha etc.
- ❖ Social and Political Changes- New kingdoms and cities developed.
- ❖ Societies began to change
- ❖ People questioned old beliefs
- ❖ Thinkers responded with new ideas

Thinkers and their Beliefs

| | | | |
|----------------|--|----------------------------|------------------------------|
| Sect | Upanishadic Thinkers (Vedant) | Fatalist (Ajivikas) | Materialist (Lokayat) |
| Teacher | Rishis (e.g., Yajnavalkya, Uddalak) | Makkhali Gosala | Ajita Kesakambalin |

| | | | |
|------------------|---|---|--|
| Core Idea | <ul style="list-style-type: none"> • Reality is Brahma • World is illusion <p>Karma causes rebirth Knowledge frees from Karma</p> | <p>Everything is pre-decided No Karma</p> | <p>Only this world is real, No afterlife. Actions have no consequences</p> |
|------------------|---|---|--|

Topic-3 Beyond Worldly Pleasures: The Message of Mahavira

Vardhamana, known as Mahavira, in the sixth century BCE.

He was preceded by 23 tirthankaras.

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

The idea of Jainism:

Non-violence: All things have life; avoid harming any being.

Karma: Causes rebirth; liberation by shedding karma.

Liberation Path: Through asceticism, penance, and monastic life.

Five Vows: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy or continence), and Aparigraha (non-attachment to worldly matters).

Spread of Jainism

Jain text written in Prakrit, Sanskrit and Tamil languages. Example: **Uttaradhyayana Sutta**.

Jain sculptures produced by devotees of tirthankaras.

Topic-4 The Buddha and the Quest for Enlightenment

Siddhartha (Buddha) was the son of a chief of the Saka clan.

He had a sheltered upbringing within the palace.

Three Baskets (Tipitaka): Buddhist text

|  Basket (Pitaka) |  Content |
|---|---|
| 1. Vinaya Pitaka | Rules & regulations for the Sangha |
| 2. Sutta Pitaka | Teachings of the Buddha |
| 3. Abhidhamma Pitaka | Philosophical analysis & interpretation |

NOTE: **Hagiography** is a biography of a saint or religious leader.

The **Therigatha**, part of the Sutta Pitaka, is a collection of verses composed by bhikkhunis.

Topic-5 Teachings of Buddha

Sorrow (Dukkha) is universal, even pleasure is temporary.

Cause of sorrow: Desire and ignorance.

World: Transient, constantly changing and soulless.

Goal: *Nibbana* – end of ego and desire.

Path: Self-effort, ethical life, path of moderation.

Topic-6 Followers of the Buddha

Sangha: Organisation of monks founded by Buddha.

- ❖ Monks taught Dhamma, lived simply, owned little.
- ❖ Initially men-only; later women allowed. (Ananda, a disciple, persuaded Buddha to allow women into the sangha).
- ❖ Followers from all social groups.
- ❖ All members treated equally after becoming Bhikkhus and Bhikkhunis.
- ❖ Decisions made by discussion; voting if needed.

Why Buddhism grew rapidly?

Buddha's teachings attracted those unhappy with old religions and social changes.

Spread: China, Japan, Sri Lanka, Myanmar, Thailand, Indonesia.

Simple teachings: Focused on conduct and values, not birth-based superiority.

Topic-7 Chaityas and Stupas

Buddhist literature mentions several chaityas.

Chaityas- Sacred places with small shrine.

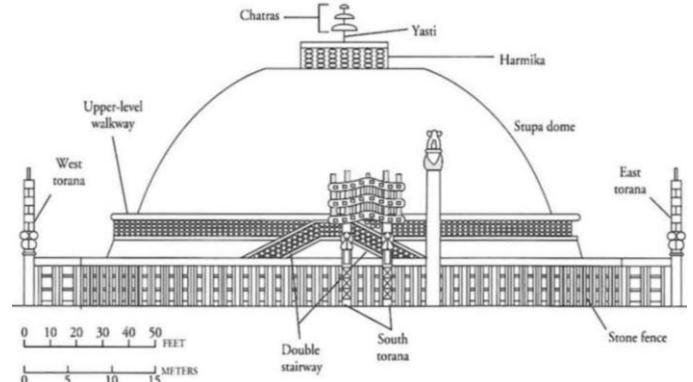
Chaitya - derived from the word chita, meaning a funeral pyre, and by extension a funerary mound.

| Why were Stupas built? | How were Stupas built? |
|--|--|
| <ul style="list-style-type: none"> - Built as mounds to house Buddha's relics - Became sacred in Buddhism - Asoka distributed relics and built stupas at Bharhut, Sanchi, and Sarnath | <ul style="list-style-type: none"> - Funded through donations by: <ul style="list-style-type: none"> • Kings, Guilds, Ivory worker, Common people • Monks (Bhikkhus) and Nuns (Bhikkhunis) also contributed. - Donors mentioned names, places, and jobs in inscriptions (Votive Inscription) |

Structure of Stupa

- ❖ Anda (The Dome) - A semi-circular mound of earth represents the universe.
- ❖ Harmika- a balcony like structure that represented the abode of the gods.

- ❖ Yasti (A Pole) - Arising from the harmika, represents the axis of Universe.
- ❖ Chatri-Representing royalty, protection, and spiritual power.
- ❖ Railing- separating the sacred place from secular world.
- ❖ Torana- Four gateways



Topic-8 “Discovering” Stupas—

The Fate of Amaravati and Sanchi

- ❖ In 1796, a local raja discovered the ruins of the Amaravati stupa and used its stones, hoping to find treasure.
- ❖ Later, British official **Colin Mackenzie** visited, found sculptures, and made drawings, but his reports were never published.
- ❖ Amaravati Stupa found before value of in-situ preservation was known.
- ❖ By 1850s, slabs sent to Calcutta, Madras, and London.
- ❖ 1854: **Walter Elliot** moved sculptures to Madras.
- ❖ **H.H. Cole**’s support for in-situ preservation followed at Sanchi Stupa.
- ❖ NOTE: **In-situ preservation** means protecting and keeping a monument or structure at its original place, without moving it elsewhere.

Topic-9 Sculpture: Stories in stone

- ❖ **Jataka Stories**: Sanchi Stupa shows scenes from Vessantara Jataka.
- ❖ **Symbol worship**: Buddha shown through symbols (empty seat, wheel, stupa).
- ❖ Symbols represent events like meditation and first sermon.
- ❖ **Popular belief**: Shalabhanjika motif shows influence of earlier beliefs.
- ❖ She was believed to bring fertility; seen as auspicious.
- ❖ Animals symbolize strength and wisdom.
- ❖ Woman with lotuses and elephants: Maya or Gajalakshmi.
- ❖ Serpent motif from popular traditions.

Topic -10 New Religious Traditions

| MAHAYANA | HINAYANA |
|---|--|
| <p>Later Buddhist teachings – from 1st CE</p> <p>Mahayana- Great vehicle- Not for one salvation for all.</p> <p>Emergence of concept of Saviour.</p> <p>Bodhisattas – compassionate beings who achieve merits – use to help others</p> <p>Image worship of Buddha and ‘Bodhisattas’ started</p> | <p>Early Buddhist teachings</p> <p>Hinayana-Lesser vehicle- self effort to achieve <i>nibbana</i></p> <p>Buddha – human being who attained enlightenment through own efforts</p> <p>Followers called the ‘Theravadins’</p> |

Growth of Puranic Hinduism

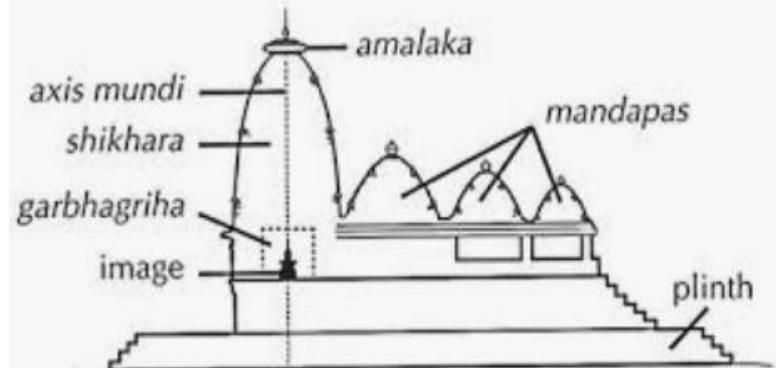
- ❖ Vaishnavism and Shaivism worship Vishnu and Shiva.
- ❖ Bhakti (devotion) was key in worship.
- ❖ Vaishnavism had various cults and 10 avatars of Vishnu.
- ❖ Local deities seen as Vishnu’s forms.
- ❖ Deities shown in sculptures; Shiva often as linga.
- ❖ Attributes shown via dress, ornaments, weapons.
- ❖ Puranas told stories of gods in simple Sanskrit.
- ❖ Puranas spread through interactions among all people.

Temple Building

Structure of temples:

Element of temple architecture: Garbhgriha, Shikhara, Mandap (assembly hall), Gopuram (gateway).

Example of Temple architecture:



Deogarh
Temple(UP), 5th
century CE

Vishnu reclining on
the serpent Sheshnag,
Deogarh (UP), 5th
century CE

Barabar Caves
(Bihar), c. third
century BCE
**Artificial rock
cut cave**

Kailashnatha
Temple, Ellora
(Maharashtra), 8th
century, **Monolith**

Topic-11 Can we see everything?

Grappling with the unfamiliar:

- ❖ Early scholars compared Indian sculpture to Greek art.
- ❖ Found Indian art inferior, except Buddha and Bodhisattva images.
- ❖ These images, found in places like Taxila and Peshawar, resembled Greek models.
- ❖ Considered the best examples of early Indian art.
- ❖ Used familiar standards (Greek) to understand unfamiliar (Indian).

If text and image do not match

- ❖ Texts help understand sculptures, but not always clearly.
- ❖ Mahabalipuram sculpture shows a story, but it's debated.
- ❖ Some say it shows the descent of river Ganga.
- ❖ Others believe it shows Arjuna's penance from the Mahabharata.

IMPORTANT TIMELINE / KEYWORDS

| TIMELINE 1 MAJOR RELIGIOUS DEVELOPMENTS | |
|--|---|
| c. 1500-1000 BCE | Early Vedic traditions |
| c. 1000-500 BCE | Later Vedic traditions |
| c. sixth century BCE | Early Upanishads; Jainism, Buddhism |
| c. third century BCE | First stupas |
| c. second century BCE onwards | Development of Mahayana Buddhism, Vaishnavism, Shaivism and goddess cults |
| c. third century CE | Earliest temples |

| TIMELINE 2 | |
|--|---|
| LANDMARKS IN THE DISCOVERY AND PRESERVATION OF EARLY MONUMENTS AND SCULPTURE | |
| Nineteenth century | |
| 1814 | Founding of the Indian Museum, Calcutta |
| 1834 | Publication of <i>Essay on the Architecture of the Hindus</i> , by Ram Raja; Cunningham explores the stupa at Sarnath |
| 1835-1842 | James Fergusson surveys major archaeological sites |
| 1851 | Establishment of the Government Museum, Madras |
| 1854 | Alexander Cunningham publishes <i>Bhilsa Topes</i> , one of the earliest works on Sanchi |
| 1878 | Rajendra Lala Mitra publishes <i>Buddha Gaya: The Heritage of Saky Muni</i> |
| 1880 | H.H. Cole appointed Curator of Ancient Monuments |
| 1888 | Passing of the Treasure Trove Act, giving the government the right to acquire all objects of archaeological interest |
| Twentieth century | |
| 1914 | John Marshall and Alfred Foucher publish <i>The Monuments of Sanchi</i> |
| 1923 | John Marshall publishes the <i>Conservation Manual</i> |
| 1955 | Prime Minister Jawaharlal Nehru lays the foundation stone of the National Museum, New Delhi |
| 1989 | Sanchi declared a World Heritage Site |

MCQS & OBJECTIVE QUESTIONS

Q.1 Which one of the following statements regarding the Vedic tradition is incorrect?

- A. The early Vedic tradition was compiled between BCE 1000 to 1600 CE.
- B. The Rigveda consists of hymns in praise of Agni, Indra and Soma.
- C. The Rajasuya and Ashvamedha Yajnas were performed by Kings.
- D. Many Vedic ideas were found in the Upanishads.

Q.2 Which of the following statements are true regarding Buddha?

- (i) Buddha was the son of a chief of Saky clan.
- (ii) He had a sheltered upbringing within the Sangha.
- (iii) He was informed to the harsh realities of life.
- (iv) He was deeply anguished when he saw an old man and a sick man.

Choose the correct option:

- (a) (i) and (ii)
- (b) (ii) and (iii)
- (c) (i) and (iv)
- (d) (ii) and (iv)

Q. 3 Read the following statements regarding the followers of the Buddha and choose the correct option:

- I. Mahapajapati Gotami was the first woman to be ordained as a Bhikkuni.
- II. Many women who entered the Sangha became the teachers of Dhamma.
- III. The Buddha's followers came from many social groups, including kings and slaves.
- IV. Once within the Sangha, all were regarded as Dhamma Mahamatya.

Options:

- (A) I and II
- (B) I, II and IV
- (C) I and III
- (D) I, II and III

Q. 4. "Be lamps unto yourselves as all of you must work out your own liberation."

Identify the essence of the words of Buddha from the options given below:

- A. One should connect to inner being.
- B. One should live life of brahmacharya
- C. One should focus and express feelings
- D. One should spread religion everywhere.

Q. 5 Which one of the following aspects describes the meaning of 'Tirthankaras' in Jainism?

- A. Supreme Being who is the incarnation of God
- B. Those who guide men and women across the river of existence.
- C. Those who follow the path of Vedanta asceticism
- D. Those who know the ultimate truth and dharma

Q. 6 Consider the following statements regarding Buddhism and choose the correct option

- I. The concept of Bodhisattva is central to Mahayana sect of Buddhism.
- II. Bodhisattva is a compassionate one on his way to enlightenment.
- III. Bodhisattva achieve nibbana for personal salvation.

Options:

- A. Only III
- B. II & III
- C. I & II
- D. I & III

Question NO 7-9 below consists of an assertion and a reason. Use the following key to choose the appropriate answer.

- (A) If both assertion and reason are correct and reason is correct explanation of the assertion.
- (B) If both assertion and reason is correct but reason is not correct explanation of the assertion.
- (C) If assertion is correct, but reason is incorrect.
- (D) If assertion is incorrect, but reason is correct.

Q. 7 Assertion (A): In the Eighth Century, the Kailashnath Temple was carved out of mountain.

Reason (R): King Ashoka had given the directive to create artificial caves by cutting into the mountains to resemble temples.

Q.8 Assertion (A): Monastic existence is a necessary condition of salvation in Jaina tradition.

Reason (R): Asceticism and penance are required to free oneself from the cycle of karma according to Jain teachings.

Q. 9 Assertion (A): It is said that many of the inherent philosophies of both Buddha and Mahavira were more or less similar.

Reason (R): Buddhism was founded before Jainism and Mahavira was deeply influenced by Buddha.

Q. 10 Match Column I with Column II and choose the correct option:

| Column I (Sculpture of Sanchi) | Column II (Symbolism) |
|--------------------------------|------------------------------|
| 1. Stupa | i) Symbol of good fortune |
| 2. Wheel | (ii) Auspicious symbol |
| 3. Shalabhanjika | (iii) First sermon of Buddha |
| 4. Gajalakshmi | (iv) Mahaparinibbana |

Options:

- (A) 1-(ii), 2-(i), 3-(iii), 4-(iv)
- (B) 1-(i), 2-(ii), 3-(iv), 4-(iii)
- (C) 1-(iv), 2-(iii), 3-(ii), 4-(i)
- (D) 1-(iii), 2-(iv), 3-(i), 4-(ii)

Q. 11 Which of the following is correctly matched?

(First Millennium Thinkers)

- A. Zarathustra
- B. KONG ZI
- C. Socrates
- D. Mahavira

(Country they belonged)

- Iran
- Japan
- Rome
- Sri Lanka

Q. 12 Match the following:

List I (Buddhist Text)

- A. Vinaya Pitaka
- B. Abhidhamma Pitaka
- C. Sutta Pitaka
- D. Dipavamsa

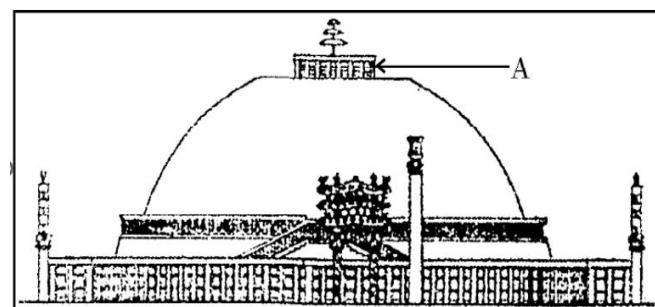
List II (Primary Theme)

- I. Chronicle of island
- II. Rules of monastic order
- III. Buddhist philosophy and commentaries
- IV. Buddhist teachings

Options:

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

Q. 13 Look at the figure given below and identify the structural feature marked as 'A' of the Sanchi Stupa from the following options:



A. Harmika B. Anda C. Yashti D. Chhatri

Q.14 Which one of the following teachings is not associated with the teachings of Mahavira or Jaina Philosophy?

- A. The entire world is animated.
- B. Ahimsa (Non-Violence)
- C. The cycle of birth and rebirth is not related to Karma.
- D. Monastic existence is a necessary condition of salvation.

Q.15 Identify the following picture on the basis of the given information:

1. French sought permission of this Begum to take away the eastern gateway of Sanchi Stupa.
2. provided money for the preservation of the ancient site of Sanchi.
3. The Taj-Ul Ikkal Tarikh Bhopal, or The History of Bhopal, was written by this Begum.

Options: (A) Sultan Jehan Begum (B) Shahjehan Begum
(C) Jahanara Begum (D) Ruksar Begum



Q. 16 In which state of India is the fifth century temple Deogarh situated?

- (a) Bihar
- (b) West Bengal
- (c) Orissa
- (d) Uttar Pradesh

Q. 17 In which of the following places Buddha gave his first sermon?

- A. Lumbini
- B. Sarnath
- C. Kushinagar
- D. Bodhgaya

Q. 18 What is the correct chronology of following events in context of Sanchi Stupa?

- i. Alexander Cunningham publishes Bhilsa Topes
- ii. Discovery of Stupa
- iii. John Marshall and Alfred Fouche publish The Monuments of Sanchi
- iv. Sanchi declared a World Heritage Site

Options:

A) ii, i,iii & iv B) i, ii, iv & iii C) iii, ii, i & iv D) iv, i, iii & ii

Q. 19 Identify the school of art with the help of the given image of Buddha.

(A) Gandhara School of Art
(B) Mathura School of Art
(C) Sarnath School of Art
(D) Amravati School of Art



Q. 20 Which of the following is not a literature of Buddhism?

- (a) Vinaya Pitaka and Sutta Pitaka
- (b) Dipavamsa and Mahavamsa
- (c) Jataka Stories and Ashokavadana
- (d) Uttaradhyayana Sutra and Tattvartha Sutra

Q. 21 In what ways Upanishadic thinkers differ the ideology of sacrificial Vedic tradition:

1. They gave importance to knowledge of self and the ultimate truth rather than rituals and sacrifices.
2. They rejected the authority of Vedas.
3. They focussed on the goal of liberation or spiritual enlightenment, not achieving material well-being.

Choose correct options:

A.1 and 2 B. 2 and 3 C. 1 and 3 D. 1, 2 and 3

ANSWER KEY: MCQ QUESTIONS

Q.1 A The early vedic tradition was compiled between BCE1000 to 1600CE.

Q.2 C (i) and (iv)

Q.3 D I,II and III

Q.4 A One should connect to inner being.

Q.5 B Those who guide men and women across the river of existence.

Q.6 C I and II

Q.7 B Both true but Reason not explains Assertion.

Q.8 A Both true and Reason explains Assertion.

Q.9 C Assertion is correct, reason is incorrect.

Q.10 C 1-(iv), 2-(iii), 3-(ii), 4-(i)

Q.11 A Zarathustra- Iran

Q.12 B A-II B- III C- IV D-I

Q.13 A Harmika

Q.14 C. The cycle of birth and rebirth is not related to Karma.

Q.15 B Shahjehan Begum

Q.16 D Uttar Pradesh

Q.17 B Sarnath

Q.18 A ii, i,iii & iv

Q.19 B Mathura School of Art

Q.20 D Uttaradhyayana Sutra and Tattvartha Sutra

SHORT ANSWER TYPE QUESTIONS (60-80 Words)

Q. 22 Why is the mid-first millennium BCE often considered as the turning point in world history? Explain.

Ans. **Emergence of thinkers:**

- This era saw the emergence of thinkers like Zarathustra in Iran, Kong-Zi in China, Socrates, Plato and Aristotle in Greece and Buddha and Mahavira in India.
- They tried to understand the mysteries of life and relationship between man and nature.

Development and change:

- New kingdoms and cities were developing.
- Life was changing in a variety of ways.
- These thinkers attempted to understand those developments.

Q.23 “According to Jaina teachings, the birth and rebirth is shaped through Karma.” Explain the statement.

OR

Describe the teachings of Jainism.

Ans. **Idea of Non-violence:**

- The entire world is animated: even stones, rocks and water have life.
- Do not injure living beings, especially humans, animals, plants and insects.

Theory of Karma:

- According to Jaina philosophy, our karmas are responsible for the cycle of birth and rebirth.
- To face the consequence of our Karmas, we take birth again and again.
- We can free ourselves from the cycle of birth and rebirth by getting rid of karma.

Path of Liberation:

- We can get rid of Karma by following the path of asceticism and penance.
- For this purpose, we have to renounce the world.
- For renunciation we have to enter the monastic life.
- So monastic existence was a necessary condition of salvation.

Five Vows: Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

Q.24 Why was Buddha considered as one of the most influential teachers of his time? Explain.

OR

Why Buddhism grew rapidly during the time of Buddha?

Ans. **Spread of Buddhism:**

- Buddha's teachings appealed to many people who were dissatisfied with existing religious practices and confused by the rapid social changes.
- His teachings spread in China, Japan, Sri Lanka, Myanmar, Thailand and Indonesia.

Teachings easy to comprehend:

- He gave importance to conduct and values rather than claims of superiority based on birth.
- He placed emphasis on metta (fellow feeling) and karuna (compassion) for weaker section.
- He propagated the madhyam marg or the path of moderation.
- Taught in the language of common people.

Organisation:

He set up organisation of monks 'Sangha' for spreading dhamma

Q. 25 How was the fate of Amravati Stupa different from Sanchi Stupa? Explain.

OR

What role was played by the Begums of Bhopal in the preservation of this Stupa?

Ans.

Importance of In-situ Preservation:

- Amaravati Stupa was discovered before scholars understood the value of the finds and realised the importance of In-situ preservation of Historical monuments.
- By the 1850s, slabs from Amaravati taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London.
- In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), took away several sculpture panels to Madras.

- However, an Archaeologist H.H Cole's plea in favour for in situ preservation was adopted in the case of later discovery of Sanchi Stupa.

Role of Begum of Bhopal

- Sanchi stupa was discovered in 1818. At that time mound and three gates were in good condition only fourth was lying on the spot.
- Shahjahan Begum of Bhopal took a wise decision to make plaster cast copies to please Europeans (England and Paris). This resulted in the original remain at the state.
- She and her successor Sultan Jahan Begum, provided money for the preservation of the ancient site.
- Sultan Jehan Begum funded Museum, guesthouse and the publication of the volumes of John Marshall.
- John Marshall dedicated his Volumes to Sultan Jehan Begum.

Q. 26 Enumerate the salient architectural features of the Stupa at Sanchi.

Ans.

Architectural features of the stupa at Sanchi.

- The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called anda.
- Gradually, it evolved into a more complex structure, balancing round and square shapes.
- Above the anda was the harmika, a balconylike structure that represented the abode of the gods.
- Arising from the harmika was a mast called the yashti, often surmounted by a chhatri or umbrella.
- Around the mound was a railing, separating the sacred space from the secular world.

Q. 27 Explain the development of Mahayana Buddhism.

Ans.

- Mahayana means great vehicle that ensure salvation of all.
- Earlier importance was given to self-effort in achieving nibbana.
- Buddha was regarded as a human being who achieved Nibban by his own effort.
- By the first century CE. the idea of saviour emerged in Buddhism.
- Those saviours were called 'Bodhisatta' who helped other people to attain 'nibban'.
- Now worship of images of the Buddha and Bodhisattas became an important part of this tradition.

LONG ANSWER TYPE QUESTIONS (300-350 Words)

Q.28 How have Art historians tried to understand Buddhism through the sculptures of Sanchi Stupa? Explain with examples.

OR

Why are Buddhist stupa said to be 'stories in stone'? Explain.

Ans.

- Sculpture at Sanchi Stupa depicts a scene from the **Vessantara Jataka**.
- Sculptors showed **Buddha's presence through symbols**.
- The empty seat was meant to indicate the meditation of the Buddha.
- The wheel stood for the first sermon of the Buddha delivered at Sarnath.
- The stupa was meant to indicate the mahaparinibban of the Buddha. Such sculptures symbolise an event in the life of the Buddha.
- The **shalabhanjika motif** suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices, and ideas.
- According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. So it was considered an auspicious symbol.
- **Animals like elephants, horses, monkeys**, and cattle were depicted to signify strength and wisdom.
- A motif of a woman surrounded by lotuses and elephants also shown on stupa. Some historians identify the figure as Maya, the mother of the Buddha, while others identify her with a popular goddess, **Gajalakshmi**, the goddess of good fortune.
- **A serpent motif** at Sanchi also seems to be derived from popular traditions.

Q.29 Examine the major teachings of Buddha?

OR

How did Sutta Pitaka reconstructed the philosophy of Buddhism?

Sutta Pitaka reconstructed the philosophy of Buddhism or Teachings of Buddha.

- The Buddha's teachings have been reconstructed from stories, found mainly in the Sutta Pitaka.
- Most stories of this text suggest that the Buddha tried to convince people through **reason** and **persuasion** rather than display of supernatural power. (Example – story of a woman whose child had died).

Sorrow (Dukkha): Sorrow is intrinsic part of human life.

- Suffering refers not only to actual pain but worldly happiness or pleasure are also part of suffering because they are temporary.

Why sorrow

- There is a reason behind everything in this world.
- Reasons for suffering are **desire (trishna)** and **ignorance**.

Everything is changing

- The world is transient and constantly changing.
- It is soulless as there is nothing permanent.

Can we end our sorrow?

- Yes. We can escape from the cycle of rebirth and attain **nibbana** (moksha).
- Nibbana means the extinguishing of the ego and desire.

How we can get nibbana?

- Buddha's last words to his followers were:
"Be lamps unto yourselves as all of you must work out your own liberation."
- Buddha emphasised **individual effort** and **righteous action**.
- He advised Kings and Gahpati to be humane and ethical.
- The Buddha regarded the social world as **the creation of humans** rather than of divine origin.
- For Buddha, whether or not God existed was **irrelevant**.
- He prescribed the **path of moderation** between severe penance and self-indulgence.

Relevance of Buddha's teaching in today's time

- For being aware regarding changes in our society
- Being reasonable and of critical approach, develop scientific approach
- Being practical, believe in self-effort.
- Develop tolerance toward other communities.
- Middle path would help in various ways, like to save our environment (sustainable development)

Q.30 Explain the growth of Puranic Hinduism in ancient India.

Ans.

- The traditions of **Vaishnavism** and **Shaivism** evolved as part of Hinduism: Vishnu and Shiva were worshipped as the principal deity in these traditions.
- The form of worship was **Bhakti**, where love and devotion to God was most important.
- Various cults were developed around various **Avatars of Vishnu** in Vaishnavism.
- Ten avatars were recognized in this tradition.
- In different parts of the country, **local deities** recognized as a form of Vishnu.
- Deities were represented in **sculptures**.
- Shiva symbolized by the **linga**; also represented in human form too.
- Deities and their **attributes** represented through head-dresses, ornaments, weapons, etc.
- **Puranas** were composed based on the stories of gods and goddesses. They were composed in simple Sanskrit verse and were meant to be read aloud to everybody.
- Puranas evolved through **interaction amongst people** – priests, merchants, ordinary men and women – who travelled place to place sharing ideas.

SOURCE BASED QUESTION

Q.31 Read the following sources and answer the questions that follows:

The following are verses composed by Punna, recording her conversation with the Brahmana:

I am a water carrier: Even in the cold I have always gone down to the water frightened of punishment or the angry words of high-class women. So, what are you afraid of Brahmana, that makes you go down to the water (Though) your limbs shake with the bitter cold?

The Brahmana replied: I am doing good to prevent evil; anyone young or old who has done something bad is freed by washing in water.

Punna said: Whoever told you, you are freed from evil by washing in the water? ... In that case all the frogs and turtles Would go to heaven, and so would the water snakes and crocodiles! (Instead) Don't do that thing, the fear of which leads you to the water. Stop now Brahmana! Save your skin from the cold ...

Q 31.1. How does the text provide an insight into Punna's spiritual experience?

Ans. Punna rejecting the importance of rituals, caste, and holy baths, she emphasises to avoid committing sin; One should focus on self-effort and sought truth and nibbana.

Q.31.2. How is Punna reflected as an awakened soul?

Ans. She realizes that rituals are meaningless and Individual effort is most important for self-realization and nibbana. She tries to convince the Brahmin through reason and persuasion.

Q.31.3. Which of the teachings to Buddha are evident in the composition?

Ans. Buddha condemned rituals. Buddha urged to seek enlightenment through spiritual experience. He denounced caste system based on birth. He tried to convince people through reason and persuasion. Individual effort is very important.

Q.32 Read the following sources and answer the questions that follows:

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.

Q.32.1 How did Buddha highlight the significance of compassion in social hierarchy?

Ans. Buddha taught that compassion should be extended to all beings, regardless of caste or status, thereby rejecting social hierarchies based on the birth and promoting individual efforts.

Q.32.2 Why did Buddha emphasise righteous action?

Ans. Buddha emphasised righteous action to help individuals avoid suffering, purify their mind, and progress towards liberation (Nibbana).

Q.32.3 Explain any two tenets of Karma according to Buddha.

Ans.1. Cycle of birth and rebirth shapes through Karma on the basis of causation theory.

2. We can get rid of Karma through self-realisation.

Q.33 Read the following sources and answer the following questions:

Sanchi in the nineteenth century the most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles north-east of Bhopal which we visited yesterday. We inspected the stone sculptures and statues of the Buddha and an ancient gateway ... The ruins appear to be the object of great interest to European gentlemen. Major Alexander Cunningham ... stayed several weeks in this neighbourhood and examined these ruins most carefully. He took drawings of the place, deciphered the inscription, and bored shafts down these domes. The results of his investigations were described by him in an English work ... FROM SHAHJEHAN BEGUM, NAWAB OF BHOPAL (ruled 1868-1901), Taj- ul Iqbal Tarikh Bhopal (A History of Bhopal), translated by H.D. Barstow, 1876.

Q.33.1 Why was Sanchi an interest to Alexander Cunningham?

Ans. Sanchi attracted Alexander Cunningham because of its ancient Buddhist stupas, inscriptions, and monuments. As the first Director-General of the Archaeological Survey of India, he was interested in documenting and preserving India's historical and religious heritage.

Q.33.2 How was Sanchi related with the Buddhism?

Ans. Sanchi Stupa has relic of Buddha so it is considered a sacred place in Buddhism.

Q.33.3 How did Shahjahan Begum conserve Sanchi stupa?

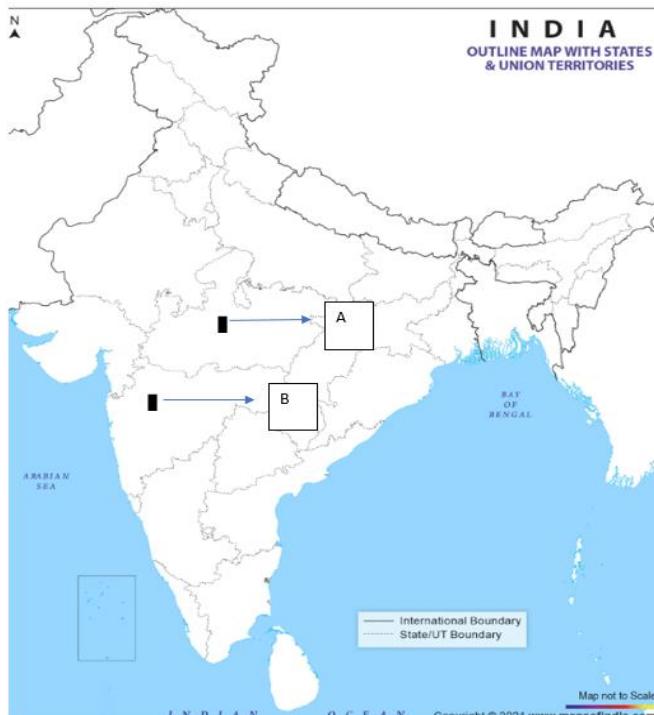
Ans. Shahjahan Begum conserved Sanchi Stupa by providing plaster casts to Europeans and funding the preservation.

MAP-BASED ACTIVITIES

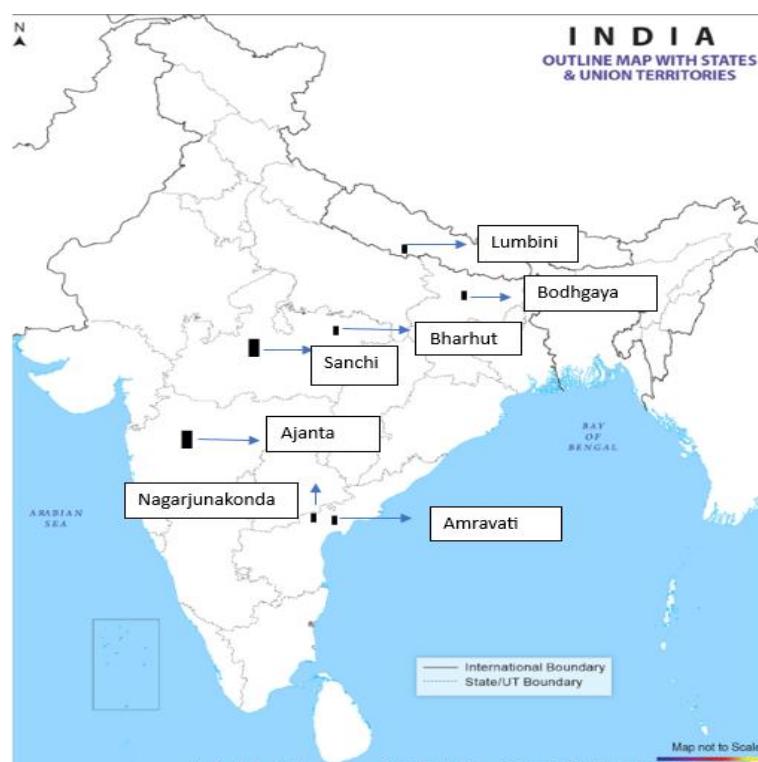
Q. 34 a. On the given political outline map of India, locate and label the following with appropriate signs:

A. Sanchi, a Stupa B. Amravati C. A place related to birth of Buddha.

b. On the same political outline map of India two places related with the centres Buddhism one marked as A and B. Identify them and write their names on the lines marked near them.



ANSWER KEY FOR MAP WORK



SCAN QR CODE FOR ADDITIONAL ONLINE RESOURCES

Chapter Audio Summary



Explanation of MCQ Answers

THEME 5
THROUGH THE EYES OF TRAVELLERS
Perceptions of Society (c. tenth to seventeenth centuries)

LEARNING OBJECTIVES

- ❖ Understand salient features of social histories described by the travellers and apply the learning in real life.
- ❖ Elucidating the accounts of foreign travellers in order to understand the social political and economic life during the tenure of different rulers in the medieval period.

SNAPSHOT OF THE CHAPTER

| | | | |
|---|---------------|--------------|------------------------------|
| TRAVELLERS | AL- BIRUNI | IBN- BATTUTA | BERNIER |
| PERIOD / TIME | 11TH CENTURY | 14TH CENTURY | 17TH CENTURY |
| BELONG TO (Country) | UZBEKISTAN | MOROCCO | FRANCE |
| NAME OF THE TRAVELLOGUE / BOOK | KITAB UL HIND | RIHLA | TRAVELS IN THE MUGHAL EMPIRE |
| LANGUAGE OF THE TRAVELLOGUE / BOOK | ARABIC | ARABIC | FRENCH |

- 1 Many foreign travellers visited India during medieval period. They came to India for several motives.
- 2 Most of the travellers who came to India wrote their accounts.
- 3 The accounts of these travellers dealt with various aspects. Some travellers accounts deal with the affairs of the court whereas few accounts are focussed on religious issues.
- 4 Some travellers create about the contemporary style of architecture and monuments, whereas other depicts the social and economic life.
- 5 The travellers who visited India presented the true picture of Indian civilisation in their accounts.

AL -BIRUNI

- 1 Al-Biruni, a great scholar of central Asia, came to India in the 11th century. He arrived India during the invasion of Mahmud of Ghazni.
- 2 Al-Biruni was born on 4 Sept. 973 at **Khwarizm** presently known as Uzbekistan.
- 3 Al-Biruni was well-versed in many languages. Languages such as Arabic, Persian, Hebrew and Sanskrit were known to him.
- 4 Al-Biruni's most outstanding work '**Kitab-ul-Hind**' was written in Ghazni and was concerned India. It was also known as Tarikh-ul-Hind.
- 5 Al-Biruni has thrown a light on caste system prevailing in the Hindu society.
- 6 According to Al-Biruni's description India's economic condition was very good.
- 7 Al-Biruni's real name was Abu-Abdullah Muhammad. He was fond of travelling and wanted to increase his knowledge by establishing his contact with the people of different countries.

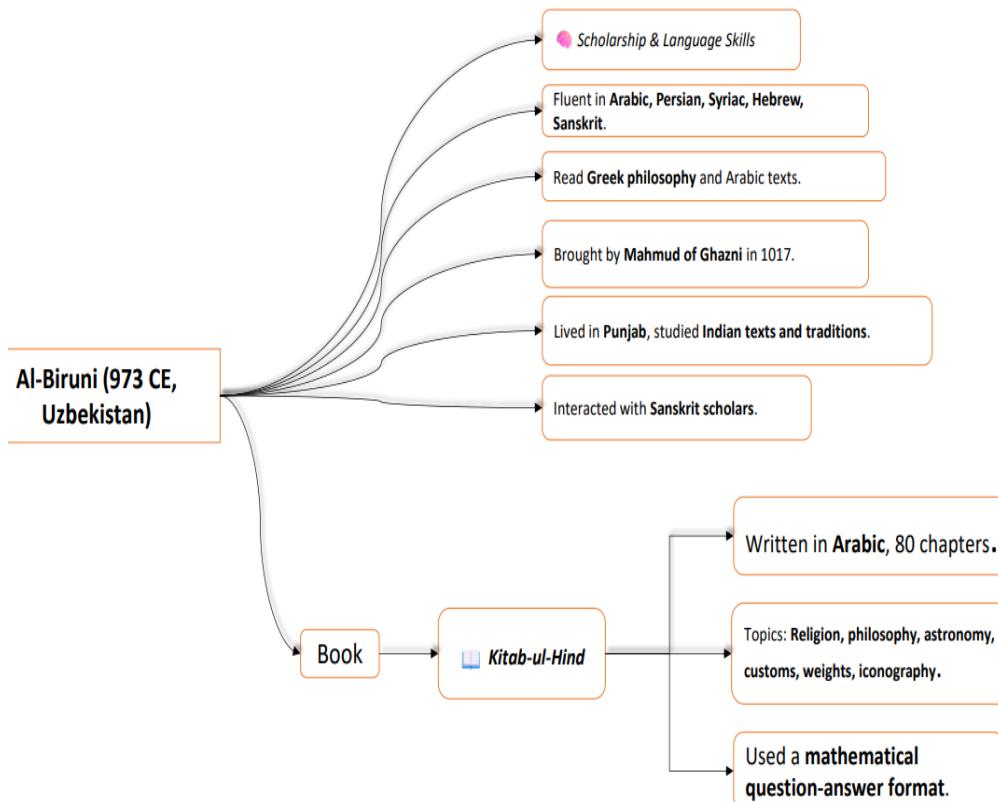
IBN- BATTUTA

- 1 Ibn-Battuta is primarily acknowledged as "**GLOBE- TROTTER**".
- 2 He was born in **Tangier (Morocco)** in a noble Shariat family.
- 3 He travelled thirty years of his life.
- 4 He reached India while travelling Asian continent.
- 5 He was appointed as Quazi of Delhi by **Sultan Muhammad Bin Tughlaq**.
- 6 The great traveller of Morocco died in 1377, but the account written by him '**Rihla**' is of immense wealth.
- 7 After returning to Morocco in 1354 he (Ibn Battuta) was ceremoniously welcomed by Sultan of Morocco.
- 8 There Ibn-Battuta got an opportunity to compile his account '**Rihla**'.
- 9 Rihla was written in **Arabic**. In it describe whatever he saw in India.
- 10 Undoubtedly The book "**Rihla**" is considered as an invaluable source of Indian History in the 14th century.

FRANCIOS BERNIER

- 1 Francois Bernier was a **French traveller** who came to India in 17th century.
- 2 Francois Bernier was a great French **doctor, philosopher and a historian** who remained in India from 1656 to 1688 and wrote his famous book entitled. "Travels in the Mughal court".
- 3 Francois has given great detail about Indian Kharkhanas. Town, land ownership system and social evil, i.e. sati system.
- 4 Abdul Razzaq the great Iranian scholar came to India in 15th century. He was born in 1413 and was appointed the Qazi of Samarkand under Shah Rukh Khan. Abdul Razzaq stayed in the court of Vijayanagara empire Deva Raya II from 1442-1443 and gave a vivid description about the Vijayanagara kingdom.
- 5 **Duarte Barbosa** was a Portuguese official in south India, who travelled Vijayanagara Empire during the reign of Krishna Deva Raya in 1518.

Al-Biruni and the Kitab-ul-Hind:



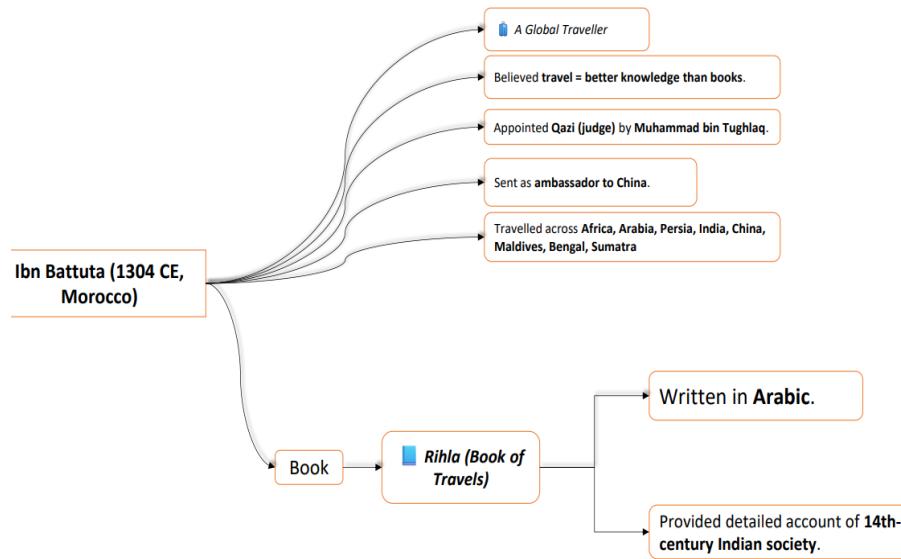
Al-

Biruni's View About Indian Society:

- 1 According to Al-Biruni, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be translated easily from one language to another.
- 2 Al-Biruni found the following challenges to understand Indian Social Scenario.
 - A- Barrier of **language**
 - B- **Religious belief and practices**
 - C- **Self- absorption of the local population.**
- 3 Al-Biruni tried to explain the caste system by comparing it with other societies. He tried to suggest that social divisions were not unique to India.
- 4 According to him likewise Indian caste system in Iran there were **four** social categories.
 - A- Knights and princes
 - B- Monks, fire-priests and lawyer
 - C- Physicians, astronomers and other scientists
 - D- Peasants and artisans.

- 5 Al-Biruni depended on the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc.
- 6 Sanskrit texts laid down the rules of caste system from the point of view of Brahmanas, but in real life the system was not quite so rigid.

Ibn Battuta and his Book Rihla:



Battuta's Description of Indian Society:

Ibn Battuta's Observations on 14th Century India

1. **Travel & Connections:** In the 14th century, India had contacts from **China in the East** to **North-West Africa and Europe in the West**. Ibn Battuta travelled through these lands, visiting shrines, rulers, and scholars, and exchanged ideas and stories in many languages (Arabic, Persian, Turkish, etc.).
2. **Unique Descriptions:** He explained unfamiliar Indian things like **coconut** and **paan** in an interesting way.
3. **Cities:** Found Indian cities **crowded and rich**—called Delhi the **largest city** and said the same for **Daulatabad** in Maharashtra.
4. **Bazaars:** Markets were not only for trade but also **social and cultural hubs** with mosques, temples, and spaces for public performances by dancers, musicians, and singers.
5. **Agriculture:** Saw Indian farming as very productive—**two crops grown each year** due to fertile soil.
6. **Manufacturing & Trade:** Indian crafts and goods were in **great demand** in West Asia and South-East Asia, making artisans and merchants very rich.
7. **Postal System:** Impressed by India's **efficient postal system**—two types:
 - o **Horse-post** called *ulug*
 - o **Foot-post** called *dawa*

Francois Bernier: A French Traveller

European Travellers in 16th–17th Century India – Summary

1. Many **Portuguese, Dutch, English, and French** travellers visited India. Notable ones included **Roberto Nobili, Duarte Barbosa, Jean-Baptiste Tavernier**, and **Manucci**, who wrote about Indian society.
2. **Francois Bernier** – a French doctor, political thinker, and historian – lived in India for **12 years (1656–1668)** and was closely connected with the **Mughal court**.
3. Bernier travelled widely in India and wrote **detailed accounts**, comparing India with **Europe**.

His works were published in **France (1670–71)** and translated into several languages, **Bernier's Views on Contemporary Indian Society – Summary**

1. Unlike **Ibn Battuta**, Bernier followed a **critical European tradition**, constantly comparing India to Europe (especially France) and often claiming Europe was superior.
2. In '**Travels in the Mughal Empire**', he gave sharp observations and reflections on Mughal India.
3. He criticised the **crown ownership of land**—the Mughal emperor owned all the land and gave it to nobles—calling it harmful to economy and society.

4. Because nobles had no right to pass land to their children, they avoided **long-term investment** in agriculture.
5. This system, he believed, **ruined farming** and lowered living standards for everyone except the ruling aristocracy, who **oppressed peasants**.
6. Claimed India had **no middle class**, only the very poor and the very rich: “*no middle state in India.*”
7. Called the Mughal ruler the king of “*beggars and barbarians*”. However, **Abul Fazl** gave a different view—revenue was a rightful claim for the ruler’s protection, not rent from owned land.
8. Bernier’s work influenced **Western thinkers**—**Montesquieu** (idea of *oriental despotism*) and **Karl Marx** (concept of *Asiatic mode of production*).
9. He also said artisans had **no incentive to improve** as profits went to the state, though India still traded its manufactured goods for **precious metals**.
10. Urban society included groups like **mahajans, sheths, nagarsheths, hakims/vaids, pundits/mullas, wakils, painters, architects, musicians, and calligraphers**.

Views of Travellers about Women Slavery and Sati practice:

- 1 Slaves were openly sold in markets with horses, camels and other commodities.
- 2 Ibn Battuta mentioned that there was considerable differentiation among slaves.
- 3 Slaves were generally used for domestic labour and female slaves were used for the service of Sultan and to keep a watch on the nobles.
- 4 Bernier wrote about the practice of **Sati**. He noted that while some women seemed to embrace death cheerfully, others were forced to die.
- 5 Women’s labour was crucial in both agricultural and non-agricultural production.
- 6 Women from merchant families participated in commercial activities.
- 7 Travellers’ accounts provide us important information of that period but many aspects of social life were unnoticed by them.

MCQS & OBJECTIVE QUESTIONS

Assertion and Reason Based questions

Q1: Assertion (A): Al- Biruni was well-versed in several languages including Sanskrit.

Reason (R): Al-Biruni’s interest in India led him to learn Sanskrit.

- (a) A and R both are correct and R is the correct explanation of A
- (b) A and R both are correct but R is not the correct explanation of A.
- (c) A is correct but R is incorrect.
- (d) A is incorrect but R is correct.

Q2: Assertion (A): Ibn Battuta’s “Rihla” provides rich details about the social and cultural life in India in the fourteenth century.

Reason (R): Ibn Battuta visited India in the thirteenth century.

- (a) A and R both are correct and R is the correct explanation of A
- (b) A and R both are correct but R is not the correct explanation of A.
- (c) A is correct but R is incorrect.
- (d) A is incorrect but R is correct.

Q3: Assertion (A): Al-Biruni believed that the caste system in India was unique and had no parallels in other societies.

Reason (R): Al-Biruni accepted the Brahmanical description of the caste system.

- (a) A and R both are correct and R is the correct explanation of A
- (b) A and R both are correct but R is not the correct explanation of A.
- (c) A is correct but R is incorrect.
- (d) A is incorrect but R is correct.

Q4: Assertion (A): Ibn Battuta encountered bands of robbers multiple times during his travels in India.

Reason (R): Ibn Battuta preferred traveling alone rather than in a caravan.

- (a) A and R both are correct and R is the correct explanation of A
- (b) A and R both are correct but R is not the correct explanation of A.
- (c) A is correct but R is incorrect.
- (d) A is incorrect but R is correct.

TABLE BASED QUESTIONS

Q5 Match the following:

| | |
|-----------------------------|--------------|
| (A) Domingo Paes | (I) Portugal |
| (B) Abdur Razzaq Samarqandi | (II) Persia |

| | |
|---------------------|--------------|
| (C) Afanasi Nikitin | (III) Russia |
| (D) Nicolo di Conti | (IV) Italy |

(A) A-II, B-IV, C-I, D- III
 (B) A-IV, B-III, C-I, D- II
 (C) A-I, B-II, C-III, D- IV
 (D) A-III, B-IV, C-I, D- II

Q6- Match the following:

| | |
|----------------------|---|
| (A) Duarte Barbosa | (I) Provided detailed account of the working of the imperial Karkhanas. |
| (B) Al-Biruni | (II) Dutch traveller, shocked to see widespread poverty in India |
| (C) Fran ois Bernier | (III) Gave a detailed description of the Caste system in India. |
| (D) Pelsaert | (IV) Portuguese, wrote detailed account of trade and society |

(A) A-II, B-IV, C-I, D- III
 (B) A-I, B-III, C-II, D- IV
 (C) A-I, B-II, C-III, D- IV
 (D) A-IV, B-III, C-I, D- II

Q7- Match the following:

| | |
|---------------------------|---------------|
| (A) Peter Mundy. | (i) Morroco. |
| (B) J. Baptise Tavernier. | (ii) England. |
| (C) Antonio Monserrate. | (iii) France. |
| (D) Ibn-Battuta. | (iv) Spain. |

(A) A-II, B-III, C-IV, D- I
 (B) A-IV, B-III, C-I, D- II
 (C) A-I, B-II, C-III, D- IV
 (D) A-III, B-IV, C-I, D- II

Q8- Match the following :

| | |
|------------------------|---------------------------------|
| (A). Al-Biruni. | (i) Rihla. |
| (B). Ibn-Battuta. | (ii) Kitab-ul-Hind. |
| (C). Francois Bernier. | (iii) Travels in Mughal Empire. |

(A) A-II, B-III, C-I,
 (B)- A-II, B-I, C-III
 (C)- A-I, B-II, C-III,
 (D)- A-III, B-II, C-I,

Statement Based Question:

Q9 - Consider the following statements-

i Bernier's description influenced Western theorists from the fifteenth century onwards.
 ii Montesquieu used this account to develop the idea of oriental despotism.
 iii. Bernier's idea was developed as the Asiatic mode of production by Karl Marx.
 iv. According to Bernier, the Mughal Imperial Court presided over village communities.

Choose the correct options:

(a) (i), (ii) and (iii) b) (ii), (iii) and (iv)
 (c) (i), (iii) and (iv) (d) (i), (ii) and (iv)

Q10 Consider the following statements.

i. During the medieval era, India was visited by travellers from Europe and Arabian Peninsula.
 ii. They wrote extensive account on the culture, theology, mineralogy and about administration in India.

(a) Only (ii) is correct (b) Both (i) and (ii) are correct
 (c) Only (i) is correct (d) None of the above

Q11 Which of the following statements regarding Francois Bernier are correct?

- i. He was a doctor, philosopher and historian.
- ii. He came to the Mughal Empire in search of opportunities.
- iii. He became physician to Prince Dara Shikoh.
- iv. Bernier's works were published in Spain.

Choose the correct option:

- (a) (i), (ii) and (iii)
- (b) (ii), (iii) and (iv)
- (c) (i), (iii) and (iv)
- (d) (i), (ii) and (iv)

Q12 Consider the following statements regarding Al-Biruni's description of the caste system.

- i Al-Biruni disapproved of the notion of pollution.
- ii He suggested that social division was unique to India.
- iii He believed the concept of social pollution, intrinsic to the caste system was contrary to the laws of nature.

Which of the following statements is/are correct?

- (a) i and ii
- (b) i and iii
- (c) only iii
- (d) ii and iii

Identification and Picture Based Question:

Q13 Identify the name of metal mention in above picture.

- (a) Copper
- (b) Bronze
- (c) Gold
- (d) Silver

Note- The following question is for **visually impaired candidates** in lieu of Q. NO. 13

During Mughal empire which metals were used for import and export purpose?

- (a) Gold
- (b) Silver
- (c) Both a and b
- (d) None of the above



Q14 Identify the person based on information given below-

- (i)- He was a jeweller by profession
- (ii)- He belongs to France and travelled India six times in his life.

Options:

- (a) Tavernier
- (b) Francois Bernier
- (c) Peter Mundy
- (d) Duarte Barbosa

Q15 Identify the place based on information given below-

- (i)- Ibn Battuta was appointed as Quazi of the city.
- (ii)- He took 50 days to reach this place from Sindh and 40 days from Multan.

Options:

- (a)- Agra
- (b)- Delhi
- (c)- Daulatabad
- (d)- Lahore

Q16 Identify the person based on information given below-

- (i)- He was regarded as Globe Trotter.
- (ii)- He was astonished to see coconut and betel leaf in India.

Options:

- (a) Ibn Battuta
- (b) Al Baruni
- (c) Abdul Rajjaq
- (d) Marco Polo

Fact Based questions

Q17 What is metrology?

- (a) Study of scripts
- (b) Study of coins
- (c) Scientific study of measurement
- (d) Scientific study of languages

Q18 Which among the following travellers describe Indian cities as 'full of opportunities'?

- (a) Tavernier
- (b) Al Biruni
- (c) Ibn Battuta
- (d) Bernier

Q19 In which country Al Biruni was born?

- (a) Morocco
- (b) Yemen
- (c) Khwarizm
- (d) France

Q20 Identify the things purchased by Ibn Battuta from Sind for giving gifts-

- a) Horses, Camels & Textiles
- b) Horse, Slaves & Camels
- c) Horses, Camels & Muslin
- d) Horse, Slaves & Elephants

Q21 Identify the correct order in which the following travellers came to India-

- a) Al Biruni, Ibn Battuta, Bernier & Abdur Razzaq
- b) Ibn Battuta, Al Biruni, Abdur Razzaq & Bernier
- c) Ibn Battuta, Al Biruni, Bernier & Abdur Razzaq
- d) Al Biruni, Ibn Battuta, Abdur Razzaq & Bernier

ANSWER KEY-

1. (a) A and R both are correct and R is the correct explanation of A
2. (c) A is correct but R is incorrect.
3. (d) A is incorrect but R is correct
4. (c) A is correct but R is incorrect
5. (C)- A-I, B-II, C-III, D- IV
6. (D) - A-IV, B-III, C-I, D- II
7. (A)- A-II, B-III, C-IV, D- I
8. (B)- A-II, B-I, C-III
9. (b) (ii), (iii) and (iv)
10. (b) Both (i) and (ii) are correct
11. (a) (i), (ii) and (iii)
12. (b) i and iii
13. (c) Gold/ Both a and b
14. (a) Tavernier
15. (b) Delhi
16. (a) Ibn Battuta
17. (c) scientific study of measurement
18. (c) Ibn Battuta
19. (c) Khwarizm
20. (b) Horse, Slaves & Camels
21. (d) Al Biruni, Ibn Battuta, Abdur Razzaq & Bernier

SHORT ANSWER TYPE QUESTIONS (60-80 WORDS)

Q 22 discuss the basic problems faced by Al Biruni while understanding Indian social and cultural phenomenon?

Answer- Al-Biruni faced several **basic problems** in understanding the **social and cultural scenario** of the Indian subcontinent. Some of the key challenges he encountered include:

1. Language Barrier

- One of the biggest hurdles for Al-Biruni was the **Sanskrit language**, which was the key to understanding Indian religious texts, philosophy, and literature.
- He had to **learn Sanskrit** to access authentic sources, which was time-consuming and challenging due to its complexity and restricted access.

2. Differences in religious and cultural beliefs

- Indian society, in terms of religious and cultural beliefs was contrary to the Islamic world and for an Islamic scholar like Al-Biruni it was hard to understand the religious beliefs of Indian People in initial stage of his visit. So he took the assistance of Indian Pandits to understand the knowledge contained in Sanskrit writings.

3-Local Population's Self-Absorption:

Al-Biruni observed that the local people were self-absorbed and tended to be isolated from outside influences.

Q23- “Kitab-Ul-Hind is a valuable source to find out the roots of medieval Indian History”. Analyze the statement to highlight the importance of Kitab-Ul-Hind.

Answer-

- i) Al Biruni's book 'Kitab-ul-Hind' is considered an important source of knowledge concerning the history and society of South Asia during the early eleventh century.
- ii) In the book he has given a detailed account of the geography, literature, philosophy, customs, laws and religious beliefs of Hindus.
- iii) His research convinced him that there is a marked difference between Hindus and Muslims and that they are two different nations that have almost nothing in common.
- iv) This book defines a vivid descriptions about religious and social practices of south Asian countries specially of India by comparative analysis of social system of Persia.
- v) Al-Biruni has condemned the concept of social pollution of India in this book.

Q24- “Ibn Battuta found Indian cities full of exiting opportunities.” Do you agree with the statements? Prove your answer with suitable examples.

Answer- Ibn-Battuta found cities in the Indian subcontinent full exciting opportunities, especially the city of Delhi:

- 1- Ibn Battuta arrived in India around **1333 CE**, during the reign of **Muhammad bin Tughlaq**, the Sultan of Delhi. Delhi covers a wide area with dense population.
- 2- He was impressed by the wealth, grandeur, and cultural diversity of Indian cities.
- 3- Ibn Battuta was **appointed as a qazi (judge)** by Sultan Muhammad bin Tughlaq, showing the opportunities available to educated and skilled foreigners.
- 4- He described Indian cities as thriving with **markets, monuments, scholars, and religious diversity**.
- 5- He was especially fascinated by Indian **customs, religions, and wealth** (like gold and spices).
- 6- He has mentioned in Rihla that in the centre of the Bazars in Delhi there used to be a temple and mosque both.
- 7- The public platforms in markets were open for artisans public performances like dancing and singing.
- 8- Traders from India and abroad used to come for trade and commerce in Indian cities at that time.

In his travelogue, the *Rihla*, he portrayed India as a **land of wealth, opportunity, and complexity**, though he was also critical of some aspects of the politics and justice.

Q 25 Evaluate the conditions of female slaves during medieval Indian history as mentioned in Rihla.

Answer: Battuta has given a detailed description on the practice of slavery prevalent in India.

- 1- Delhi Sultan-Muhammad bin Tughlaq had a large number of slaves. Most of these slaves were forcibly captured during the aggressions. Many people sold their children as a slave because of acute poverty.
- 2- Slaves were also offered as a gift during this time. Battuta when visited him also brought many horses, camels and slaves for the Sultan to present him.
- 3- Sultan Muhammad bin Tughlaq himself had presented two hundred slaves to Nasiruddin a religious preacher. Nobels are used to keep slave those days.
- 4- Through these slaves the Sultan used to get information about the activities of the noble and all other important events of the empire.
- 5- The woman slaves served as servants in the house of the rich nobles. These women informed the Sultan about the activities of their masters i.e. nobles.
- 6- Most of the slaves used to do domestic works and there was a lot of difference between the status of these slaves and the court slaves.
- 7- Ibn Battuta himself purchased slaves from Sind to offer as gifts to the governor of Multan and Sultan of Delhi.
- 8- Highly expert female slaves were kept in royal services.

Q26 “Mughal Indian towns are suitable to be named as camp-town”. Examine this statement of Bernier along with the opinion of Mughal historians.

Answer

- (i) Bernier described Mughal cities as "camp towns".
- (ii) He meant towns that owed their existence on the imperial camps.
- (iii) These towns depended for their survival on imperial camps.
- (iv) He believed that these came into existence when the imperial court moved in and rapidly declined when it moved out.
- (v) He suggested that they did not have viable social and economic foundations but were dependent on imperial patronage.
- (vi) Bernier was drawing an oversimplified picture.
- (vii) There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns, etc.
- (viii) Their existence is an index of the prosperity of merchant communities and professional classes.

Q27 “A twelve year young widow astonished Bernier deeply which made him a vibrant critic of Sati System”. Analyse this statement under the evidence of Sati System as provided by Bernier.

Answer –

- I) Francois Bernier found a very new experience in India when he observed a twelve year old widow girl was being burnt in Lahore.
- II) The practice of sati according to Bernier showed the difference in the treatment of women in western and eastern society.
- III) He noticed how a child widow were forcefully burnt screaming on the funeral pyre while many of the older women were resigned their fate. The following elements drew his attention.
- IV) Under this cruel practices an alive widow was forcibly made to sit on the pyre of her husband. People had no sympathy for her.
- V) That widow was an unwilling victim of the sati-practice. She was forced to be a Sati.

In this way we can assume that Bernier was very astonished to see the Sati system of Indian Society.

LONG ANSWER TYPE QUESTIONS (300-350 WORDS)

Q.28 - "The conception of social pollution intrinsic to the caste system was contrary to the law of nature." Examine Al-Baruni's statement on Indian caste system.

ANSWER- Al-Baruni's Observations on Caste in India – Summary

1. **Comparisons with Other Societies:** Al-Baruni noticed similar social categories in ancient Persia (knights/princes, monks, priests/lawyers, doctors/scientists, peasants/artisans). He said India was not the only place with social divisions.
2. **Islamic View:** In Islam, all men were seen as equals, differing only in religious devotion.
3. **Acceptance & Critique:** Although Al-Baruni accepted the Brahmanical texts' explanation of the caste system, he did not agree with the idea of pollution linked to caste.
4. **Views on Purity/Pollution:** He believed anything impure tries to become pure again. He argued that without the sun cleaning the air and salt making the sea water clean, life could not exist.
5. **Law of Nature:** Al-Baruni said the idea of permanent social pollution (a key caste idea) was against nature's laws.
6. **Influence of Texts:** His description was influenced by Sanskrit texts written by Brahmanas, which showed the rules from their viewpoint.
7. **Reality vs Norms:** In real life, caste was **not always rigid**. Groups called **Antyaja** (outside the system) had to do cheap labour for peasants and landlords. They faced social discrimination but were still part of the economic system.

Q 29 Illustrate the features of Ibn Battuta's description of Indian system of communication.

Answer (i) Ibn-Battuta was so impressed by the efficiency of the postal system.

(ii) It allowed merchants to send information and transmit money to far distance. It dispatched goods at short notice.

(iii) Ibn-Battuta mentioned two types of the postal system.

(iv) The horse post was known as Uluq. It was run by royal horses. Its stations were set up at the distance of every four miles.

(v) The foot post had three stations per mile that was known as dawa.

(vi) At every third of a mile, a the folklore and populated village, with three pavilions outside where men were girded loins to ready to start.

(vii) They carried a rod of two cubit length, with copper bell was tied at its top.

(viii) The courier started to run from own starting point with fast speed as he could ringing the bell, men at another post got ready and took the letter from him and followed the same process and passed the distance and reached the destination point.

Q 30 Explain the views of the Bernier about more complex social reality in the Mughal empire.

Answer-

(i) Bernier in his description expresses Mughal enmpire as tyrannical and also indicates towards a more complex social reality.

(ii) For example he has given a detailed account of the working of imperial Karkhanas

(iii) Here number of artisans were employed.

(iv) They had to work under the supervision of their master. The main artisans were embroiderers, goldsmiths, painters, carpenters, turners and shoe-makers.

(v) Besides there were manufacturers of silk, brocade and fine muslins.

(vi) Artisans were engaged in the Karkhanas throughout the day, but did pay any attention towards enhancing the quality of the goods, they manufactured.

(vii) It was appropriated by the state. It gave a severe blow to the production.

(viii) No one was born to bring any improvement in the condition of life in which he happened to be born.

SOURCE BASED QUESTION

Q 31 Study the source carefully and answer the following questions.

THE SYSTEM OF VARNAS

This is Al-Biruni's account of the system of varnas: The highest caste is the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is

only another name for the force called nature, and the head is the highest part of the 30.....body, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind.

The next caste is the Kshatriya who was created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet. Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

31.1 Explain Al-Biruni's account of the system of varnas.

31.2 Do you consider this type of division justified? Explain with reasons.

31.3 How the system was not quite rigid in the real life? Explain.

Answer

31.1 What Al-Biruni has given about the Varna system is as follows: The highest caste is the Brahmins, about whom the books of the Hindus tell that they were created from the head of the Brahmin. The next caste is the Kshatriyas, who, as they say, were created from the shoulders and hands of the Brahmin. After them come the Vaisyas who got evolved from stomach of Brahma and finally there came Sudras who took birth from the feet of Brahma.

31.2 We respect Al-Biruni's work as a historical record, not as a value judgment. We recognize the discriminatory nature of the caste system and its evolution over time, which modern India has attempted to address legally and socially.

31.3 Al-Biruni held that the varna system was an ideal theoretical framework, often described in religious texts such as the Manu Smriti, but actual social practices were quite different. In real life, social mobility and flexibility were much more than suggested by the rigid texts.

Q 33 Study the source carefully and answer the following questions

ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system:

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

32.1 Name the two kinds of postal System.

32.2 Explain how the foot post worked.

32.3 Why does Ibn-Battua think that the postal system in India was efficient?

Answer-

32.1 The postal system in India is of two types: horse-drawn mail, called 'uluk', is carried by royal horses stationed every four miles. Three stations are allowed for foot mail. It is called 'dawa', i.e. one-third of a mile

32.2 Three stations are allowed for the foot dak. This is called 'dawa', i.e. one-third of a mile... Now, at every third of a mile there is a well-populated village, outside of which are three pavilions in which men with their loins are sitting ready to set off. Each of them has a rod two cubits long.

32.3 Ibn-Battuta think that the postal system in India was efficient because

(I) This system allowed news and official messages to travel quickly across the vast empire. It was particularly useful for the Sultan to manage the administration in remote provinces.

(II) This system provided efficient postal services to the people.

Q 33 Study the source carefully and answer the following questions

The Poor Peasant

An excerpt from Bernier's description of the peasantry in the countryside of the vast tracts of country constituting the empire of Hindustan, many are little more than sand or barren mountains, badly cultivated and thinly populated. Even a considerable portion of the good land remains un-tilled for want of labourers; many of whom perish in consequence of the bad treatment they experience from Governors. The poor people, when they become incapable of discharging the demands of their rapacious lords, are not only often deprived of the means of subsistence, but are also made to lose their children, who are carried away as slaves.

Thus, it happens that the peasantry, driven to despair by so excessive a tyranny, abandon the country. In this instance, Bernier was participating in contemporary debates in Europe concerning the nature of state and society and intended that his description of Mughal India would serve as a warning to those who did not recognise the „merits“ of private property.

Question:

- 33.1 Name the book written by Francois Bernier.
- 33.2 What description Bernier has given on the condition of Indian peasantry during the Mughal empire?
- 33.3 Which fundamental differences did Bernier found between Mughal India and Europe during the 16th and 17th century?

Answer

33.1 A Travel in Mughal Empire.

33.2 According Bernier, there was no private property during Mughal India. He was a firm believer in the virtues of private property, and saw crown ownership of land as being harmful for both the state and its people. He thought that in the Mughal Empire, the emperor owned all the land and distributed it among his nobles, and that this had disastrous consequences for the economy to crown ownership the land holders could not pass the property to their children the and society.

33.3 Bernier was a supporter of private property. He observed that the Mughal emperor owned all the lands and distributed it among his nobles. It led to a disastrous result for economy and society. The lack of private property to the common men was the main difference between the Mughal India and Europe during 16th and 17th century. He opined that ‘There is no middle state in India.’ But on the other hand, none of the Mughal official documents suggested that the state was the sole owner of the land.

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THEME 6

BHAKTI-SUFI TRADITIONS

Changes in Religious Beliefs and Devotional Texts (c. eighth to eighteenth centuries)

LEARNING OBJECTIVES

- ❖ Understand the religious developments.
- ❖ Summarise the philosophies of different Bhakti and Sufi saints to understand the religious developments during medieval period.
- ❖ Comprehend the religious movement in order to establish unity, peace, harmony and brotherhood in society.

SNAPSHOT OF THE CHAPTER

1. A Mosaic of Religious Beliefs and Practices

Key Feature:

Between the 8th and 18th centuries, there was a noticeable increase in the number of gods and goddesses depicted in sculptures and mentioned in religious texts.

1.1 Integration of Cults

- Two major developments helped merge different religious beliefs:
 - **Brahmanical ideas** were made more accessible to people who were traditionally excluded, such as **women and Shudras**.
 - **Brahmanas themselves adapted** their beliefs to include local deities and practices.
 - Example: In the **Puri Temple (Orissa)**, the main deity came to be worshipped as **Jagannatha**, a form of **Vishnu**.
- Similar integration also took place in goddess worship.
 - Example: A **10th-century image of the Buddhist goddess Marichi** from Bihar shows how different religious traditions were combined.

1.2 Differences and Conflicts

- **Tantric practices** were popular in many regions. These:
 - Welcomed both men and women.
 - Ignored caste distinctions.
 - Influenced **Shaivism** and **Buddhism**.
- **Vedic followers opposed** these practices because:
 - They believed religious rituals should follow strict rules (e.g., sacrifices and mantras).
 - Tantric followers did not consider the **Vedas** as the highest authority.
- There were often **conflicts or tensions** between different traditions like **Buddhism**, **Jainism**, and **Brahmanical Hinduism**.

2. Poems of Prayer: Early Bhakti Traditions

Types of Bhakti:

1. **Saguna Bhakti** – Devotion to gods with form (like Vishnu, Shiva, or Goddess).
2. **Nirguna Bhakti** – Devotion to a formless, invisible god.

2.1 The Alvars and Nayanars of Tamil Nadu

- The **Alvars** were devotees of **Vishnu**, and the **Nayanars** were devotees of **Shiva**.
- These saints lived around the **6th century**.
- They **travelled across Tamil Nadu**, singing songs in praise of their gods in the **Tamil language**.
- Their hymns:
 - Became part of **temple rituals**.
 - Helped **identify pilgrimage sites**.

2.2 Opposition to the Caste System

- The Alvars and Nayanars **opposed caste discrimination** and the power of Brahmanas.
- They believed their own hymns were just as sacred as the Vedas.
 - Example: The **Nalayira Divyaprabandham** (a work by Alvars) was called the **Tamil Veda**.

2.3 Women Devotees

- Women actively participated in the Bhakti movement.
 - **Andal**, a woman Alvar, composed devotional songs for Vishnu that are still sung today.
 - **Karaikkal Ammaiyar**, a female Nayanar and Shiva devotee, practiced **extreme self-discipline** and lived as a saint.

- These women **challenged social rules** and traditional gender roles.

2.4 Relations with the State

- Bhakti hymns often **criticized Buddhism and Jainism** to gain **royal support**.
- **Chola rulers** supported both Bhakti and Brahmanical traditions:
 - Built temples for Vishnu and Shiva.
 - Example: Temples at **Chidambaram, Thanjavur, and Gangaikondacholapuram**.
- They encouraged the singing of **Tamil Shaiva hymns** in temples and helped organize them into a text called **Tevaram**.

3. The Virashaiva Tradition in Karnataka

- A new religious movement began in **12th-century Karnataka**, led by **Basavanna**, a Brahmana who worked in a Chalukya king's court.
- His followers were called **Virashaivas (heroes of Shiva)** or **Lingayats (wearers of Linga)**.
- They had **distinct beliefs and practices**:
 - They **worshipped Shiva in the form of a linga** (a symbol of Shiva), which was worn on the body.
 - They **buried their dead** instead of cremating them, believing that death led to **union with Shiva**.
 - They **rejected the caste system** and the idea of **rebirth**.
 - They **encouraged widow remarriage** and **post-puberty marriages**.
 - Their ideas are preserved in **Vachanas**, which are short poetic teachings written in **Kannada**.

4. Religious Ferment in North India

- During this period, many **Rajput kingdoms** rose in North India. **Brahmanas held high positions** in these states, without facing major challenges.
- However, **new religious groups** began to emerge:
 - **Naths, Jogis, and Siddhas**—spiritual leaders from artisan communities.
 - These groups:
 - Spoke in **local languages**.
 - Rejected the authority of the **Vedas**.
 - Focused on **personal spiritual practices** over rituals.

A Major Turning Point: Establishment of the Delhi Sultanate

- In the **13th century**, the Delhi Sultanate was established.
- This brought **major cultural and religious changes**, including:
 - **Introduction of Islamic traditions**.
 - **Interactions between Hindu and Muslim communities**.
 - **Emergence of Sufi and Bhakti movements** that appealed to common people.

5. New Strands in the Fabric of Islamic Traditions

5.1 Faith of Rulers and Subjects

- **Muslim rulers** were expected to follow **Shari'a** (Islamic law) as guided by **Ulama** (Islamic scholars).
- But India had a **majority non-Muslim population**, so rulers had to adopt **flexible policies**.
- A category called **Zimmi** (protected people) was created for non-Muslims:
 - They paid a tax called **Jizya** in return for **protection**.
- Some Muslim rulers even showed **respect for non-Muslim saints** and gave **grants** to their places of worship.
 - Example: **Akbar and Aurangzeb** both made donations to non-Muslim religious leaders.

5.2 Popular Practice of Islam

- Local cultures influenced how Islam was practiced in India:
 - Example: The **Khojahs**, a branch of Shia Ismailis, wrote **devotional poems** in local languages to explain Islamic teachings.
 - **Arab traders** in **Kerala** adopted local customs like **matriliney** (inheritance through the mother).
- Even **mosques** were built using **local materials and styles**.
 - Example: The **Atiya Mosque** in Bangladesh and **mosques in Kerala** looked different from Arabic styles.

5.3 Names for Communities

- Words like **Hindu** and **Muslim** were **not commonly used** in this period to describe religious identity.
- People were often identified by their **region or community**:
 - **Turushka** – Turks

- **Tajika** – Tajiks
- **Parashika** – Persians
- **Mlechchha** – General term for foreign groups or outsiders

6. The Growth of Sufism

Sufism: A Spiritual Movement

- Sufis were **spiritual Muslims** who believed in **love and devotion** to God.
- They turned to **asceticism** (simple living) to protest the **materialism** of the Islamic empire (Caliphate).
- Sufis emphasized:
 - **Love for God**
 - **Personal experience** with the divine
 - **Kindness, tolerance, and unity**

6.1 Khanqahs and Silsilas

- By the 11th century, Sufism became a strong movement with its own teachings and texts.
- Sufis built **Khanqahs** (spiritual centers or hospices), where a **Shaikh or Pir** (spiritual leader) guided followers.
- A group of disciples followed the **Silsila** (spiritual lineage or chain).
 - Disciples took an **oath of loyalty**, wore special clothes, and lived a simple life.
 - After a Shaikh's death, his tomb became a **Dargah** (shrine), visited by many for blessings.

6.2 Outside the Khanqah

- Some Sufis chose to live outside institutions:
 - They rejected rituals and lived like **wandering ascetics**.
 - They were called **Qalandars, Malangs, Haidaris**, etc.
 - They practiced **extreme self-discipline**, celibacy, and begging.

7. The Chishtis in the Subcontinent

7.1 Life in the Chishti Khanqah

- Chishtis were among the most influential Sufi groups in India.
- They **migrated from Central Asia** in the 12th century and adapted well to Indian traditions.
- The **Khanqah** (hospice) was the **centre of Chishti social life**.
 - Example: **Shaikh Nizamuddin's Khanqah in Delhi** had:
 - Rooms, a hall, a courtyard, a boundary wall.
 - An **open kitchen (langar)** run through charity (**futuh**).
- People from all backgrounds—**poets, merchants, travellers, rich and poor**—visited the Khanqah.
- Some famous visitors: **Amir Khusrau, Amir Hasan Sijzi, and Ziyauddin Barani**.
- Chishti practices included:
 - Bowing before the Shaikh.
 - Offering water to guests.
 - Shaving heads of new disciples.
 - **Yogic exercises** (adopted from local traditions).

7.2 Chishti Devotionalism: Ziyarat and Qawwali

- **Ziyarat**: Pilgrimage to Sufi saints' tombs to seek **spiritual blessings (barakat)**.
 - Most famous shrine: **Khwaja Muinuddin Chishti's dargah in Ajmer**.
- Reasons for popularity:
 - Simplicity and spiritual power of the Shaikh.
 - Support from kings like **Muhammad bin Tughlaq, Akbar**, etc.
- **Akbar** visited the shrine **14 times** and gave generous donations.
- **Qawwali**: Devotional music using:
 - **Zikr** (reciting divine names)
 - **Sama** (mystical songs)
 - Use of instruments and dance to create **spiritual ecstasy**

7.3 Languages and Communication

- Chishti Sufis in Delhi used **Hindavi**, the local language.
- **Baba Farid's verses** were included in the **Guru Granth Sahib**.
- In **Bijapur (Karnataka)**, Chishti Sufis composed short devotional poems in **Dakhani** (a form of Urdu).
- These poems were influenced by **Kannada vachana poetry** from the Bhakti movement.

7.4 Sufis and the State

- Though Chishtis avoided politics, they **accepted gifts** from kings.
- Rulers donated:
 - **Land, charity, and funds for langars**.

- Some rulers wanted their tombs **built near dargahs** to gain spiritual legitimacy.
- However, **conflicts** also occurred:
 - Both Sultans and Sufi Shaikhs expected **respectful rituals** like **prostration or foot-kissing**.
- Chishti saints were often given titles like **Sultan-ul-Mashaikh** (King of Saints).

8. New Devotional Paths: Dialogue and Dissent in Northern India

8.1 Weaving a Divine Fabric: Kabir

- Kabir (15th century) was a famous **Nirguna Bhakti saint**.

Sources of His Teachings:

- Collected in 3 main texts:
 - **Kabir Bijak** (by Kabirpanthis)
 - **Kabir Granthavali** (by Dadupanthis)
 - **Adi Granth** (Sikh scripture)
- His verses are in **many languages**, including **Sant Bhasha** (language of saints).

His Philosophy:

- He used:
 - Islamic terms: **Allah, Khuda, Hazrat, Pir**
 - Hindu terms: **Ram, Hari, Brahman, Atman, Nirakar**
 - Yogic ideas: **Shabda (sound), Shunya (emptiness)**
- Kabir's poems challenged:
 - **Idol worship, caste, and rituals**
 - He promoted **love, unity, and spiritual equality**
- His mystical poems often used **Ulatbansi** (upside-down language) to express deep truths.

8.2 Baba Guru Nanak and the Sacred Word

- Guru Nanak (1469–1539) was the founder of **Sikhism**.

Key Teachings:

- Believed in **Nirguna Bhakti**—God has no form or gender.
- Rejected:
 - **Sacrifices, ritual baths, idol worship, scriptures of both Hindus and Muslims**
- Taught devotion through:
 - Repeating the **Divine Name (Naam Simran)**
 - Singing **Shabads (hymns)**
 - Promoting **community worship (Sangat)**

Legacy:

- Guru Arjan compiled his hymns and those of other saints into the **Adi Granth Sahib**.
- Guru Gobind Singh added his father Guru Tegh Bahadur's hymns.
- Guru Gobind Singh also founded the **Khalsa Panth** with five symbols:
 - Uncut hair, dagger, shorts, comb, and steel bangle.

8.3 Mirabai, the Devotee Princess

- **Mirabai** was a Rajput princess and a famous **Saguna Bhakti poet**.
- Married against her will, she later **left palace life** to live as a **wandering saint**.
- Saw **Krishna** as her **lover and divine partner**.
- Her **guru** was **Raidas**, a leather worker, showing her rejection of **caste rules**.
- Her songs were composed in **Rajasthani and Braj**.
- Though she didn't form a sect, her songs are still sung by **lower caste communities in Gujarat and Rajasthan**.

9. Reconstructing Histories of Religious Traditions

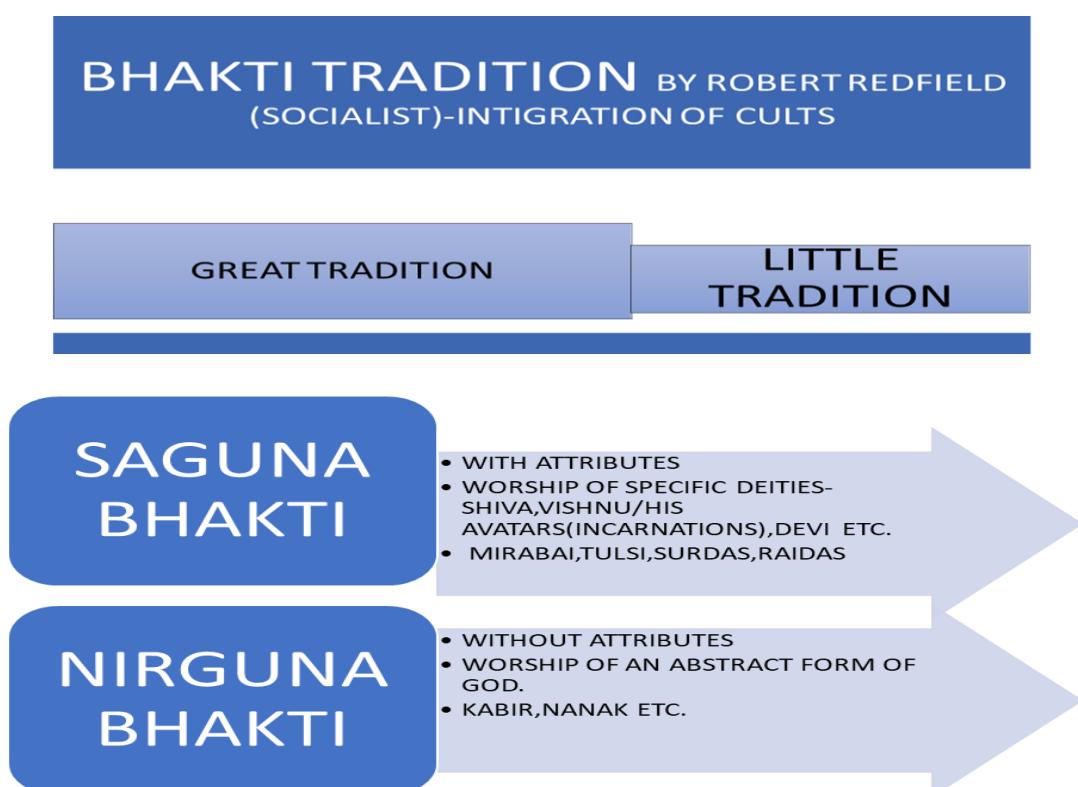
- Historians use various **sources** to understand religious traditions:
 - **Sculpture**
 - **Architecture**
 - **Stories about saints and teachers**
 - **Poems and songs** by men and women who searched for spiritual truth
- These help us study the **diversity of beliefs**, practices, and spiritual expressions that evolved over time.

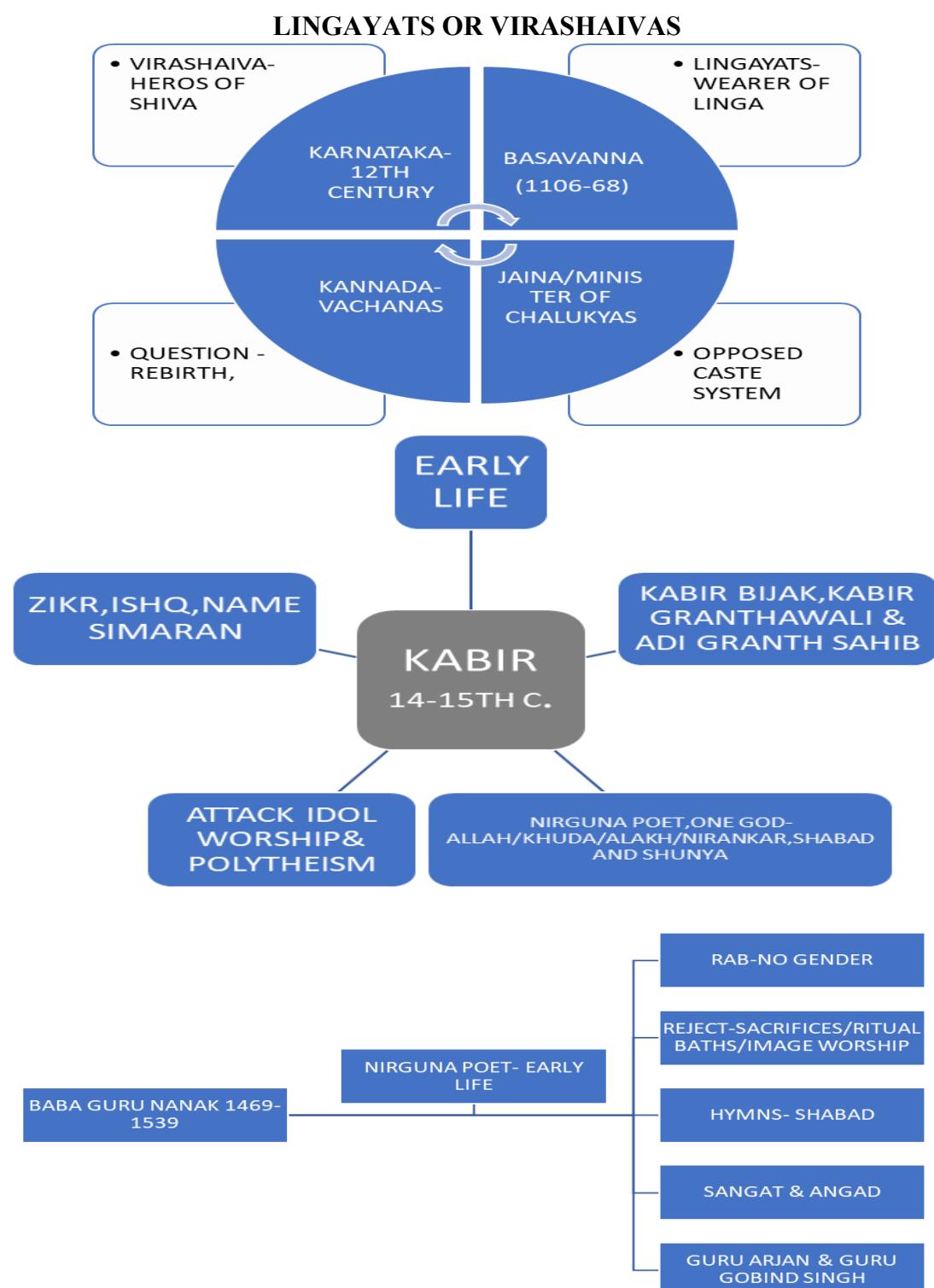
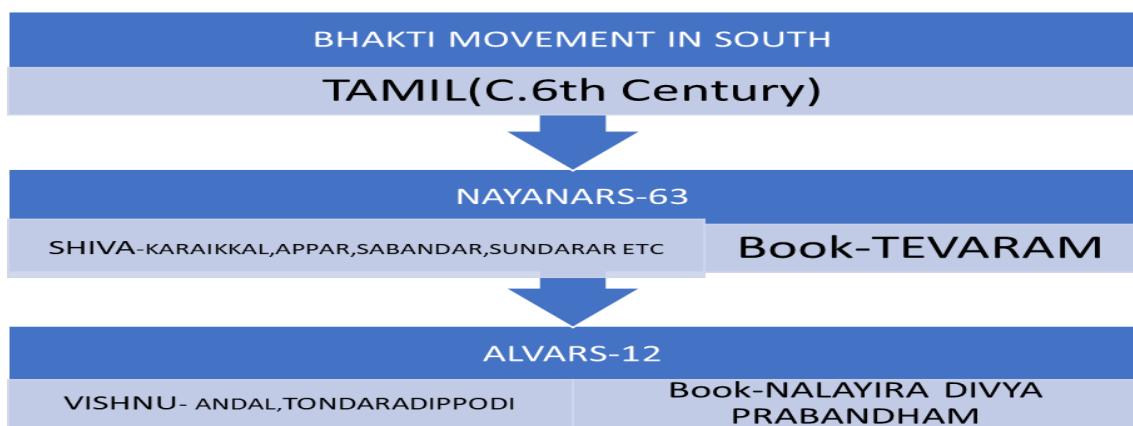
IMPORTANT TIMELINE / KEYWORDS

TIMELINE SOME MAJOR RELIGIOUS TEACHERS IN THE SUBCONTINENT

| | |
|---------------|--|
| c. 500-800 CE | Appar, Sambandar, Sundaramurti in Tamil Nadu |
| c. 800-900 | Nammalvar, Manikkavachakar, Andal, Tondaradippodi in Tamil Nadu |
| c. 1000-1100 | Al Hujwiri, Data Ganj Bakhsh in the Punjab; Ramanujacharya in Tamil Nadu |
| c. 1100-1200 | Basavanna in Karnataka |
| c. 1200-1300 | Jnanadeva, Muktabai in Maharashtra; Khwaja Muinuddin Chishti in Rajasthan; Bahauddin Zakariyya and Fariduddin Ganj-i Shakar in the Punjab; Qutbuddin Bakhtiyar Kaki in Delhi |
| c. 1300-1400 | Lal Ded in Kashmir; Lal Shahbaz Qalandar in Sind; Nizamuddin Auliya in Delhi; Ramananda in Uttar Pradesh; Chokhamela in Maharashtra; Sharafuddin Yahya Maneri in Bihar |
| c. 1400-1500 | Kabir, Raidas, Surdas in Uttar Pradesh; Baba Guru Nanak in the Punjab; Vallabhacharya in Gujarat; Abdullah Shattari in Gwalior; Muhammad Shah Alam in Gujarat; Mir Sayyid Muhammad Gesu Daraz in Gulbarga, Shankaradeva in Assam; Tukaram in Maharashtra |
| c. 1500-1600 | Sri Chaitanya in Bengal; Mirabai in Rajasthan; Shaikh Abdul Quddus Gangohi, Malik Muhammad Jaisi, Tulsidas in Uttar Pradesh |
| c. 1600-1700 | Shaikh Ahmad Sirhindi in Haryana; Miyan Mir in the Punjab |

MIND MAP / CONCEPT MAP





MCQS & OBJECTIVE QUESTIONS

1. Which of the following pairs is correctly matched?

| (Sufi) | | (Region) |
|--------|-----------------------------------|----------|
| A | Shaikh Muinuddin Sijzi | - Agra |
| B | Khwaja Qutbuddin Bakhtiyar Kaki | - Delhi |
| C | Shaikh Nizamuddin Auliya | - Ajmer |
| D | Shaikh Nasiruddin Chiragh-i-Dehli | - Jaipur |

2. Match List I with List II:

| List .I (Saint) | List .II (Traditions) |
|----------------------------------|--|
| i Andal | 1. Sufi |
| ii Basavanna | 2. Lingayat |
| iii Karaikkal Ammaiyan | 3. Alwar |
| iv Baba Farid | 4. Nayantar |

Option:

- A i-1, ii-3, iii-2, iv-4
- B i-2, ii-4, iii-1, iv-3
- C i-3, ii-2, iii-4, iv-1
- D i-4, ii-1, iii-3, iv-2

3. Which one of the following pairs is correctly matched?

| Saints | | Their Region |
|--------|--------------|-----------------|
| A | Kabirdas | - Karnataka |
| B | Mirabai | - Rajasthan |
| C | Basavanna | - Assam |
| D | Shankaradeva | - Uttar Pradesh |

4. If you had to make a documentary on Amir Khusro, which aspect would best highlight his cultural importance?

- A His mastery over the Arabic language
- B His poems and musical compositions
- C His contribution in the development of Urdu
- D His relation with Delhi Sultanate

5. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and answer the questions that follow:

Assertion (A): Mirabai was the woman poet of Nirguna Bhakti tradition.

Reason (R): She has been recognized as a source of inspiration for centuries.

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

6. Arrange the following in chronological order and select the correct option from the given options.

Option:

| | | | |
|---|------------------------|---|------------------------|
| A | (i), (iv), (iii), (ii) | B | (ii), (iii), (iv), (i) |
| C | (iii), (i), (ii), (iv) | D | (iv), (ii), (iii), (i) |

7. Which of the following statements regarding the 'Nath' sect of Medieval India is NOT correct?

- A The Nath sect mostly came from artisans groups.
- B They expressed themselves in a common language.
- C They were devotional people from north India.
- D Amir Khusro was the prominent one from this sect.

8. Match the following:

List-I

List-II

(Cult)

- Alvar
- Nayanar
- Sufism
- Sikhism

Options:

| | a | b | c | d |
|---|----------|----------|----------|----------|
| A | 1 | 3 | 2 | 4 |
| B | 1 | 2 | 3 | 4 |
| C | 2 | 3 | 4 | 1 |
| D | 4 | 2 | 3 | 1 |

(Saints)

- Guru Gobind Singh
- Andal
- Karaikkal Ammaiyan
- Baba Farid

9. Which of the following statements are correct about the Bhakti saint, Karaikkal Ammaiyan?

- She was a woman devotee from Karnataka.
- She was a woman Nayanar.
- She was a devotee of Shiva.
- She composed Nalayira Divyaprabandham.

Choose the correct option:

| | |
|-----------------|------------------|
| A (ii) and (iv) | B (iii) and (iv) |
| C (i) and (iii) | D (ii) and (iii) |

10. Who among the following included the composition of Guru Tegh Bahadur ji in the Guru Granth Sahib?

| | |
|--------------------------|---------------------------|
| A Guru Hargobind Sahibji | B Guru Gobind Singhji |
| C Guru Arjan Devji | D Guru Harkrishan Sahibji |

11. Which one of the following statements is correct regarding Virashaiva or Lingayat tradition?

- They emphasize Brahman as the supreme entity.
- They do not bury their dead persons.
- They believe that on death they will be united with Shiva.
- They are the followers of Vishnu.

12. Who among the following was the mentor of Amir Khusrau?

| | |
|-------------------------------------|----------------------------|
| A Shaikh Nasiruddin Chiragh-i-Delhi | B Shaikh Muinuddin Chishti |
| C Shaikh Salim Chishti | D Shaikh Nizamuddin Auliya |

13. Identify the disciple of Shaikh Nizamuddin Auliya with the help of the following information:

- He was a great poet and musician of the medieval period.
- He gave a unique form to Chishti sama.
- He introduced qawwali.

| |
|--------------------|
| A Baba Farid |
| B Data Ganj Bakhsh |
| C Amir Khusrau |
| D Ziyauddin Barani |

14. Identify the name of a woman devotee of early Bhakti tradition with the help of information given below:

- She was a devotee of Lord Shiva.
- She adopted a path of extreme asceticism to attain her goal.

| |
|----------------------|
| A Karaikkal Ammaiyan |
| B Mirabai |
| C Andal |
| D Muktabai |

15. Which one of the following pairs is correctly matched?

| Sufi teachers | Location of Dargah |
|--------------------------------------|---------------------------|
| A Shaikh Moinuddin Chishti – | Ajodhan (Pakistan) |
| B Khwaja Qutubuddin Bakhtiyar Kaki - | Agra |
| C Shaikh Nizamuddin Auliya – | Delhi |
| D Shaikh Fariduddin Ganj-i-Shakar – | Ajmer |

16. Read the following information carefully and choose the correct location for this dargah from the given options.

- It is a dargah of Shaikh Salim Chisti.
- Akbar visited this dargah many times.

Options:

A Ajmer B Delhi C Agra D Fatehpur Sikri

17. Choose the correct option regarding Virashaiva tradition from the following:

| | |
|--|--|
| A This tradition emerged in Karnataka. | B They are the followers of Vishnu. |
| C They believed in the theory of rebirth. | D They practice funerary rites. |

18. Who among the following Sikh Gurus compiled 'Adi Granth Sahib'?

| | |
|--------------------------------|-----------------------------|
| A Guru Nanak Dev ji | B Guru Arjun Dev ji |
| C Guru Hargobind Sahib ji | D Guru Gobind Singh ji |

19. Read the following information given in the box carefully:

Identify and name the devotee of Saguna Bhakti.

- She was a Rajput princess from Merta in Marwar.
- She was married against her wishes to a prince of the Sisodia clan of Mewar.
- She defied her husband and did not submit to the traditional role of a wife and mother.
- She considered Lord Krishna as her lover.

A Karaikkal Ammaiyar B Mirabai
C Andal D Muktibai

20. Identify and name the preceptor or Guru of the Sikh community whose works and contributions are given below:

- He laid the foundation of the Khalsa Panth.
- He bestowed the Sikhs with five distinct symbols.
- He consolidated the community as a socio-religious and military force.
- He compiled the compositions of the ninth guru, Guru Tegh Bahadur in Guru Granth Sahib.

A Guru Nanak Dev ji B Guru Arjun Dev ji
C Guru Hargobind Sahib ji D Guru Gobind Singh ji

21. In which place is the given image is kept -

A Thanjavur
B Madurai
C Puri
D Mysore



Note : The following question is for the **Visually Impaired Candidates only**, in lieu of Q. No. 21: Lord Jagannath is associated with:

A Brahma B Shiva C Vishnu D All of the above

ANSWER KEY MCQs

1 (B) Khwaja Qutbuddin Bakhtiyar Kaki - Delhi

2 (C) i-3, ii-2, iii-4, iv-1

3 (B) Mirabai - Rajasthan

4 (B) His poems and musical compositions

5 (D) Assertion (A) is incorrect, but Reason (R) is correct.

6 (D) (iv), (ii), (iii), (i)

7 (D) Amir Khusro was the prominent one from this sect.

8 (C) 2 3 4 1

9 (D) (ii) and (iii)

10 (B) Guru Gobind Singhji

11 (C) They believe that on death they will be united with Shiva.

12 (D) Shaikh Nizamuddin Auliya

13 (C) Amir Khusrau

14 (A) Karaikkal Ammaiyar

- 15 (C) Shaikh Nizamuddin Auliya – Delhi
- 16 (D) Fatehpur Sikri
- 17 (A) This tradition emerged in Karnataka.
- 18 (B) Guru Arjun Dev ji
- 19 (B) Mirabai
- 20 (D) Guru Gobind Singh ji
- 21 (C) Puri/ (C) Vishnu (visually impaired)

SHORT ANSWER QUESTIONS

22. Imagine you are creating a project on Mirabai's life. How would you explain the emotions of devotion in her poetry?

OR

"Meera Bai was perhaps one of the best known women poets within the Bhakti Tradition."
Substantiate the statement.

ANSWER:-

- (i) Woman poet of the medieval period (c. 15th- 16th century).
- (ii) Devotee of Krishna/She belongs to Saguna Bhakti tradition (Krishna as her lover)
- (iii) Bhajans attributed to her were made popular.
- (iv) She was a Marwar princess married to the Mewar family (a prince of the Sisodiya clan of Mewar, Rajasthan.)
- (v) She did not submit to the traditional rules. (She defied her husband and did not submit to the traditional role of wife and mother.)
- (vi) Wandering singer composed songs in praise of Lord Krishna.
- (vii) Her Preceptor was Raidas (a leather worker.)
- (viii) She strongly defied the caste system.
- (ix) She wore white robe of a widow or the saffron robe of the renouncer.
- (x) She is a source of inspiration for future generations.
- (xi) Her in-laws tried to poison her but she escaped from the palace to live as a wandering saint composing songs.
- (xii) She rejected the Comforts of her husband's Palace.
- (xiii) Biography of Mirabai has been reconstructed primarily from the bhajans attributed to her.
- (xiv) These bhajans were transmitted orally for centuries.
- (xv) Her songs were written in Rajasthani and Braj Bhasha which were later translated into Hindi and Gujarati.
- (xvi) She did not attract a sect or group of followers.
- (xvii) The songs of Mirabai continue to be sung by women and men, especially those who are poor and considered "low caste" in Gujarat and Rajasthan.

Any other relevant point, (Any three points to be explained)

23. Explain the role of women devotees in the tradition of Alvars and Nayanars?

OR

"The most striking features of early Bhakti tradition was the presence of women." give examples to prove the statement.

ANSWER:-

- i. Women saints were a part of early bhakti tradition.
- ii. Compositions of Andal, a woman Alvar, were widely sung and continue to be sung to date.
- iii. Andal was the devotee of Vishnu.
- iv. Her verses express her love for the deity.
- v. Another woman saint was Karaikkal Ammaiyan.
- vi. She was a devotee of Shiva.
- vii. She adopted the path of extreme asceticism in order to attain her goal.
- viii. Her compositions were preserved within the Nayanar tradition.
- ix. These women renounced their social obligations.
- x. They did not join an alternative order or become nuns.
- xi. Their existence and their compositions posed a challenge to patriarchal norms.
- xii. Any other relevant point

(Any three points to be explained)

24. How did the practices and teachings of Sufi saints in medieval India promote a sense of unity? Explain with examples.

ANSWER:-

Sufis in India – Summary

1. Beliefs & Teachings:

- Criticised rigid religious rules and academic interpretations of the Qur'an and Sunna.
- Focused on **love and devotion to God** for salvation.
- Interpreted the Qur'an based on **personal spiritual experience**.
- Emphasised **universal love, equality, humanity, and compassion**.

2. Adaptation to Indian Culture:

- Adopted ideas from Indian **bhakti traditions**.
- Used **yogic exercises** to connect with local customs.
- Composed poetry and teachings in **local languages**.
- Women sang Sufi-inspired songs like **lullabies** and **wedding songs** at home.

3. Khanqahs & Practices:

- **Khanqah** (hospice) offered shelter to all, funded by **unasked-for charity (futuh)**.
- Open to people from **all walks of life**—Hindus, Muslims, rich, poor, poets, travellers, soldiers.
- Practices included **bowing before the Shaikh**, giving water to guests, shaving heads of new initiates.
- **Spiritual successors** were appointed and sent to establish more hospices.

4. Dargahs & Pilgrimage:

- **Ziyarat** – pilgrimage to saints' tombs for blessings (**barakat**).
- Visited by all classes and creeds; received **royal patronage**.

5. Visitors & Influence:

- Attracted famous poets like **Amir Khusrau**, **Amir Hasan Sijzi**, and historian **Ziyauddin Barani**.
- People came for discipleship, healing amulets, and the Shaikh's intercession.

25. How did Chola rulers provide support to Bhakti traditions? Explain.

ANSWER:-

Chola rulers:

- (i) Powerful Chola Rulers supported brahmanical and Bhakti traditions, made land grants, constructed temples for Vishnu and Shiva.
- (ii) Shiva temples at Chidambaram, Thanjavur and GangaikondaCholapuram were constructed Spectacular representations of Shiva in bronze structures were made inspired by the visions of Nayanar saints.
- (iii) The Chola kings claimed divine support and proclaimed their own power by building temples.
- (iv) They introduced the singing of Tamil Shaiva hymns in the temples.
- (v) They organized them into texts. (Tevaram).
- (vi) Chola ruler Parantaka I consecrated metal images of saint Appar, Sambandar and Sundarar in a Shiva temple.
- (vii) Any other relevant point. (Any three points to be explained)

26. 'Kabir is known as one of the saints whose philosophy has greatly influenced the Bhakti Movement.' Justify the statement with suitable points.

OR

Describe the contribution of Kabir to the Bhakti Movement and his impact on religious and social harmony.

ANSWER:-

Describe the contribution of Kabir to the Bhakti Movement and his impact on religious and social harmony.

Kabir – Life, Teachings, and Philosophy – Summary

1. Life & Belief:

- Kabir was a famous **poet-saint** of the 14th–15th centuries.
- He followed **Nirguna Bhakti** (devotion to a formless God).
- Details about his **early life** are not clearly known.

2. Sources about Kabir:

- His verses are found in three overlapping traditions – **Kabir Bijak**, **Kabir Granthavali**, and the **Adi Granth**.
- His poems exist in **many languages**.
- **Hagiographies** (saint biographies) also tell about his life and ideas.

3. Teachings & Philosophies:

- Described **Ultimate Reality** using terms from **Vedantic traditions** (e.g., *Alakh, Nirankar, Brahman*) and mystical terms like *shabda* and *shunya*.
- His ideas developed through **debates** and **poems**.
- Opposed **idolatry, polytheism, empty rituals, and caste discrimination**.
- Promoted **communal harmony** and equality.

4. Religious Approach:

- Referred to God by different names – **Allah, Ram, Karim, Keshav, Hari, Hazrat**.
- Used the Sufi ideas of **Zikr** and **Ishq** (love for God) to express the Hindu idea of **Naam-Simran** (remembering God's name).

5. Language & Style:

- Wrote in **Sant Bhasha** (language of saints).
- Known for **Ulatbansi** (upside-down verses with hidden meaning).

27. In the twelfth century, Karnataka witnessed a religious and social movement under the Virashaiva Saints.' Support the statement with suitable points.

OR

How did the Virashaiva tradition initiated by Basavanna contribute to the religious and social reform movement in medieval Karnataka? Explain with examples.

ANSWER:-

Explain the major features of Virashaiva tradition.

- i. This tradition emerged in Karnataka in the twelfth century.
- ii. Led by Basavanna who a Jain and a minister in the court of a Chalukya was initially King.
- iii. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).
- iv. Lingayats are an important community even today.
- v. They worship Shiva as a linga.
- vi. Men usually wear a small linga in a silver case on a loop strung over the left shoulder.
- vii. Those who are revered include the jangama or wandering monks.
- viii. Lingayats believe that on death they will be united with Shiva.
- ix. They do not practise funerary rites.
- x. They bury their dead.
- xi. They were against the caste system.
- xii. They did not favour the “pollution” attributed to certain groups.
- xiii. They do not believe in rebirth.
- xiv. Their followers came from marginalised groups.
- xv. Lingayats encouraged post-puberty marriage.
- xvi. They encouraged widow remarriage
- xvii. Virashaiva tradition can be understood from vachanas composed in Kannada by the followers.
- xviii. Any other relevant point (Any three points to be explained)

LONG ANSWER QUESTIONS

28. Explain the philosophy and teachings of Guru Nanak Dev.

OR

Baba Guru Nanak Dev ji advocated a form of “Nirguna Bhakti”. Substantiate the statement.

ANSWER:-

The philosophy and teachings of Guru Nanak Dev.

Guru Nanak Dev

- i. He advocated Nirguna Bhakti.
- ii. He rejected sacrifice, rituals and image worship and scriptures of both Hindu and Muslim
- iii. For Guru Nanak absolute Rab had no gender or form
- iv. He proposed a simpler way to Connect to the divine
- v. His Hymns were sung in Punjabi language
- vi. His Hymns composed in various Ragas
- vii. He set up rules for congregational worship(Sangat)
- viii. He appointed his spiritual Successor Guru Angad Devji .
- ix. Gradually ten gurus and formation of Khalsa took place
- x. Adi Guru Granth Sahib contains his preachings.
- xi. He stressed on remembering and repeating the divine name through hymns called —Shabad॥.
- xii. Any other relevant point

Any eight points to be explained

29. Explain the ideas of Alvars and Nayanars. Elucidate how they established their relations with the state?| 4+4

OR

How did the Alvars and Nayanars contribute to the development of the Tamil Bhakti Movement? Explain with examples..

ANSWER:-

Alvars and Nayanars – Summary

1. Who They Were:

- **Alvars** – Devotees of **Vishnu**.
- **Nayanars** – Devotees of **Shiva**.
- Both sang **Tamil hymns** in praise of God.

2. Teachings & Beliefs:

- Protested against **caste system** and criticised **Brahmin dominance**.
- Claimed their works (e.g., *Nalayira Divyaprabandham*, *Tevaram*) were as important as the **Vedas**.
- Included **women saints** – e.g., *Andal* (Vishnu devotee) and *Karaikkal Ammaiyan* (Shiva devotee).
- Travelled from place to place, singing in **temples**, and tried to **reform society**.

3. Temples & Art:

- Chola rulers built famous temples (Chidambaram, Thanjavur, Gangaikonda Cholapuram) dedicated to both **Vishnu** and **Shiva**.
- Created beautiful **bronze sculptures** of deities like Shiva.

Relations with the State

1. Royal Patronage:

- Maintained good relations with rulers, especially **Chola kings**, who gave them **grants** and honoured them.
- Cholas built and renovated important temples at **Thanjavur** and **Chidambaram**.

2. Promotion of Hymns:

- Chola kings promoted Tamil hymns in temples and compiled *Tevaram*.
- **Parantaka I** consecrated metal statues of saints Appar, Sambandar, and Sundarar in a Shiva temple.

3. Divine Legitimacy:

- Chola rulers claimed **divine support** and showed their power through grand temple construction.

30. Explain the causes of the growth of Sufism and also explain the Sufis relations with the state.4+4

OR

In the early centuries of Islam a group of religious minded people called Sufis turned to asceticism and mysticism. Explain the statement in reference to their traditions.

OR

Describe the teachings and philosophy of Islam.

ANSWER:- Here's the **concise 300-word summary** of the pasted content in **simple English** and in the same format:

Causes, Beliefs & Practices of Sufism

1. Origin & Growth:

- Sufism arose as a protest against the **materialism** of the Caliphate and rigid religious interpretation.
- Focused on **devotion, love for God**, and following the **Prophet Muhammad** (seen as the perfect human).
- Interpreted the Qur'an through **personal spiritual experience**.

- By the **11th century**, it became an organised movement with **Khanqahs** (hospices) led by a **Shaikh/Pir** guiding disciples (*murids*).

2. Organisation & Traditions:

- **Silsila** – spiritual chain linking master to disciple, tracing back to the Prophet.
- Rituals included **oath of allegiance**, wearing patched coats, shaving the head.
- **Dargahs** became centres of devotion; **Ziyarat** (pilgrimage) on death anniversaries (*urs*).
- Used **Zikr** (chanting God's name) and **Sama** (mystical music & dance) to feel divine presence.
- Some mystics practiced **extreme asceticism** (Qalandars, Malangs, Haidaris).

Sufis' Relations with the State

1. Chishti Sufis kept **distance from political power** but accepted voluntary donations.
2. Sultans gave **land grants** and **charitable endowments** to hospices and sought **legitimation** from Sufis.
3. Some rulers wanted tombs near Sufi shrines; Sufi titles like *Sultan-ul-Mashaikh* showed respect.
4. There were also **conflicts** when authority clashed.

Teachings of Islam

1. Five Pillars:

- **Shahada** – Belief in one God (Allah) and Muhammad as His messenger.
- **Salat** – Pray five times daily.
- **Zakat** – Give alms to the poor.
- **Sawm** – Fast during **Ramzan**.
- **Hajj** – Pilgrimage to Mecca

SOURCE-BASED QUESTIONS

31. Read the following source carefully and answer the questions that follow: 1+1+2=4

Amir Khusrau and the Qaul

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

31.1 What unique form did Amir Khusrau introduce to the Chishti 'sama'?

Ans: He introduced the qaul.

31.2 How did the Chishti-sufi traditions shape Amir Khusrau's understanding of spirituality? Ans:

- (i) Qaul serves as an introduction/conclusion to qawwali
- (ii) Use of words from different languages in the sufi poetry.
- (iii) He gave unique form to Chisti Sama. (Any one to be explained)

31.3 Analyse the significance of the Sufism in the qawwali performances.

Ans: (i) Oneness of creation

(ii) Love and devotion

(iii) Service and humanity

(iv) Delve into soul

(v) Any other relevant point (Any two to be explained)

32. Read the following source carefully and answer the questions that follow:

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 words we invent...

32.1 How did Kabir describe the ultimate reality? (1)

Ans: i. Kabir described the 'Ultimate Reality' by drawing the ranges of traditions based on oneness.

ii. He had drawn the Ultimate Reality as Ram, Karim, Keshav ,Hari , Khuda, Hazrat and Pir.

iii. Several terms from the Vedanta traditions, such as Alakh,Nirakar, Brahmana, Atman were also taken.

iv. Any other relevant point.Any one point explained

32.2 How does Kabir's philosophy contribute to a broader understanding of spiritualism? (1)

Ans: i. Kabir tried to coordinate the religions by giving a universal path which could be followed by all human beings.

ii. According to him, every life has a relationship with two spiritual principles.

iii. The terms from Vedantic tradition were also used by Kabir, like alakh (the unseen), nirakar (formless), Brahman, Atman, etc.

iv. Other terms with mystical connotations such as shabda (sound) or Shunya (emptiness) were drawn from yogic traditions.

v. Any other relevant point. (Any one point to be explained.)

32.3 How has Kabir advocated an inclusive and compassionate view of humanity? (2)

Ans: i. Kabir believed in oneness of God

ii. Kabir believed in the caste equality

iii. Kabir's purpose was to preach a universal religion based on love

iv. He always urged people to be sympathetic to other living beings

v. He questioned entrenched religious and social institutions, ideas and practices in the search for the divine.

vi. He told people to be humane and compassionate.

vii. Any other relevant point. (Any two points to be explained.)

SCAN QR CODE FOR ADDITIONAL ONLINE RESOURCES



Chapter Audio Summary



Chapter One Word Liner Q&A

THEME -7

AN IMPERIAL CAPITAL: VIJAYANAGARA

(c. fourteenth to sixteenth centuries)

LEARNING OBJECTIVES

- ❖ Students will be able to Classify the distinctive architectural contributions of the Vijayanagar empire to comprehend the richness of mingled cultures of deccan India.
- ❖ Analyse accounts of foreign traveller's on Vijayanagar in order to interpret political, social and cultural life of the city.
- ❖ Assess and appreciate the city planning, water management system, administration of the rulers.

SNAPSHOT OF THE CHAPTER

Vijayanagara: An Imperial Capital

Name and Foundation

- Vijayanagara, meaning "city of victory," refers to both a city and an empire.
- The empire was founded in the **fourteenth century**.
- At its peak, it stretched from the Krishna River in the north to the extreme south of the Indian peninsula.
- In 1565, the city was sacked and subsequently deserted, falling into ruin by the seventeenth-eighteenth centuries.
- It was remembered by people in the Krishna-Tungabhadra doab as **Hampi**, derived from the local mother goddess, **Pampadevi**.

Discovery and Rediscovery

- The ruins at Hampi were brought to light in 1800 CE by **Colonel Colin Mackenzie**, an engineer and antiquarian employed by the English East India Company.
- Mackenzie prepared the **first survey map** of the site, gathering initial information from the memories of priests of the Virupaksha temple and the shrine of Pampadevi.
- From 1856, photographers began recording the monuments, aiding scholarly study.
- By 1836, epigraphists started collecting inscriptions from **Hampi** and other temples.
- Historians reconstructed the city's history by combining these sources with **accounts of foreign travellers** and literature in Telugu, Kannada, Tamil, and Sanskrit.
- Mackenzie was appointed the first Surveyor General of India in 1815, aimed to understand India's past and facilitate colonial governance, believing that studying Vijayanagara could provide useful information on prevailing institutions, laws, and customs.

Political Landscape: Rayas, Nayakas, and Sultans

- According to tradition and epigraphic evidence, the empire was founded by **two brothers, Harihara and Bukka, in 1336**.
- The empire encompassed diverse linguistic and religious groups.
- Vijayanagara kings (called **RAYAS**) competed with Deccan Sultans and Gajapati rulers of Orissa for fertile river valleys and resources from overseas trade.
- Interaction with these states led to shared architectural ideas, with Vijayanagara rulers borrowing and developing building techniques.
- The term "**Karnataka samrajyamu**" was used by contemporaries to describe the empire.
- Vijayanagara rulers built upon and extended traditions of powerful states like the Cholas and Hoysalas, who had previously patronised elaborate temples.

Economy: Kings and Traders

- Effective cavalry was crucial for warfare, making the **import of horses from Arabia and Central Asia** vital.
- This trade was initially controlled by Arab traders, with local merchants known as **kudirai chettis** (horse merchants) also participating.
- From 1498, the **Portuguese** arrived, attempting to establish trading and military stations, and became significant players due to their superior military technology, especially muskets.
- Vijayanagara was famous for its markets dealing in **spices, textiles, and precious stones**. Trade was a status symbol, with a wealthy population demanding high-value exotic goods. Revenue from trade significantly contributed to state prosperity.
- **Krishnadeva Raya** (ruled 1509-29), the most famous ruler, composed a work on statecraft called the **Amuktamalyada**, advising kings to improve harbours, encourage commerce, care for foreign sailors, and attach foreign merchants by providing audiences, presents, and profits to ensure goods don't go to enemies.

Apogee and Decline of the Vijayanagara Empire

Dynasties and Kings

- The first rulers were the **Sangama dynasty** (until 1485), followed by the **Saluva dynasty** (till 1503), and then the **Tuluva dynasty** (which included Krishnadeva Raya).

Reign of Krishnadeva Raya (1509–29)

- This was the **golden age** of the empire—he expanded territory, captured the **Raichur doab** (1512), defeated rulers of Orissa (1514), and beat the Sultan of Bijapur (1520).
- Under him, there was **unmatched peace and prosperity**.
- He built and improved many **temples, added tall gopurams (gateways), and founded Nagalapuram** in honor of his mother.

After Krishnadeva Raya

- After his death in 1529, the empire **weakened** due to rebellious **nayakas** (military chiefs).
- By **1542**, the **Aravidu dynasty** took control, leading until the late 1600s.

Decline

- Military ambitions created **shifting alliances** with the Deccan Sultanates.
- In **1565**, at the **Battle of Rakshasi-Tangadi (Talikota)**, the Vijayanagara army (led by Rama Raya) was defeated by the combined forces of Bijapur, Ahmadnagar, and Golconda Sultanates.
- **Vijayanagara city was sacked and abandoned** soon after; the empire's rulers relocated east to **Penukonda** and later **Chandragiri** under the Aravidu dynasty.

Relations with Neighboring States

- **Not always hostile**—Krishnadeva Raya sometimes supported claimants in Sultanates and was even called "establisher of the Yavana kingdom" (Yavana = Greeks/foreigners).

The Rayas and the Nayakas

- **Nayakas** were military chiefs who controlled forts, had armed supporters, and often moved with peasants seeking fertile land. They spoke Telugu or Kannada.
- Many nayakas submitted to the kings but often rebelled, requiring military subjugation. **The amara-nayaka system was a major political innovation, possibly derived from the iqta system of the Delhi Sultanate.**
- Amara-nayakas were military commanders granted territories to govern by the raya. They collected taxes from peasants, craftspersons, and traders, retaining part of the revenue for personal use and maintaining a stipulated contingent of horses and elephants, which formed the Vijayanagara army.
- Revenue also supported temples and irrigation works.
- They annually sent tribute and appeared in the royal court with gifts to express loyalty. Kings asserted control by transferring them.
- However, in the seventeenth century, many nayakas established independent kingdoms, which hastened the collapse of the central imperial structure.

Here's the **simple English summary** of the pasted content in the same format:

Vijayanagara – The Capital and Its Environs

Water Resources

- City built in a **natural basin** of the **Tungabhadra River**, surrounded by granite hills, with advanced **rainwater storage** systems.

- **Embankments** created reservoirs; **Kamalapuram tank** (15th century) irrigated fields and supplied the **royal centre**.
- **Hiriya canal** (Sangama period) drew water from a Tungabhadra dam to irrigate land between the **sacred centre** and **urban core**.
- **Domingo Paes** described a huge tank by **Krishnadeva Raya**, fed by hills, lakes, and pipes, built by 15–20,000 workers.

Fortifications & Roads

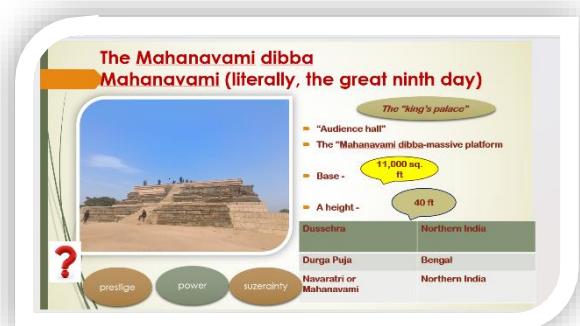
- **Abdur Razzaq** wrote of **seven lines of forts** around the city, farms, and forests; the outermost wall linked hills.
- Massive **tapered stone walls** without mortar, with **bastions** and earth-rubble interiors.
- Farmland was kept **inside fortifications** for survival during sieges; had fields, gardens, houses, and lakes inside walls (noted by Razzaq and Paes).
- **Multiple fort layers**: outer (fields), inner (urban core), and innermost (royal centre).
- Gates were **well-guarded with Indo-Islamic arches and domes**.
- Roads traced by archaeologists often began at **temple gateways**, passed bazaars, and followed valley routes.

The Urban Core

- Few remains of common houses, but **Chinese porcelain** suggests presence of wealthy traders (likely in Muslim quarters).
- Muslim quarter had **tombs and mosques** resembling temple **mandapas**.
- **Barbosa** described ordinary houses as **thatched, neat, and arranged by occupation** along long streets.
- Surveys show many **shrines, small temples**, and water sources like **wells, rainwater tanks, and temple tanks** for townsfolk.

The Royal Centre

- Located in the south-western part of the settlement, it included **over 60 temples**, highlighting the rulers' patronage of cults to establish and legitimise authority.
- About thirty large structures identified as palaces lack definitive evidence of being royal residences and differ from temples by having superstructures made of perishable materials.
- **Mahanavami Dibba**
 - One of the most distinctive structures, it is a massive platform rising 40 ft from an 11,000 sq. ft base, likely supporting a wooden structure. Its base is covered with **relief carvings**.
 - Rituals associated with it probably coincided with **Mahanavami**, a ten-day Hindu festival (Dussehra, Durga Puja, Navaratri) in September-October.
 - Kings displayed prestige, power, and suzerainty through ceremonies including image worship, state horse worship, buffalo sacrifices, dances, wrestling, processions, and ritual presentations by nayakas and subordinate kings.
 - On the last day, the king inspected his army and the armies of the nayakas, receiving rich gifts and tribute.
 - Its size suggests the surrounding space was inadequate for elaborate processions, making its exact ritual function an enigma. Paes called it part of the "House of Victory" and described it as having platforms and a room for an idol.
- **Lotus Mahal**: Named by British travellers, its function is uncertain, but Mackenzie's map suggests it may have been a council chamber where the king met advisers. It features arches, possibly inspired by Indo-Islamic techniques.

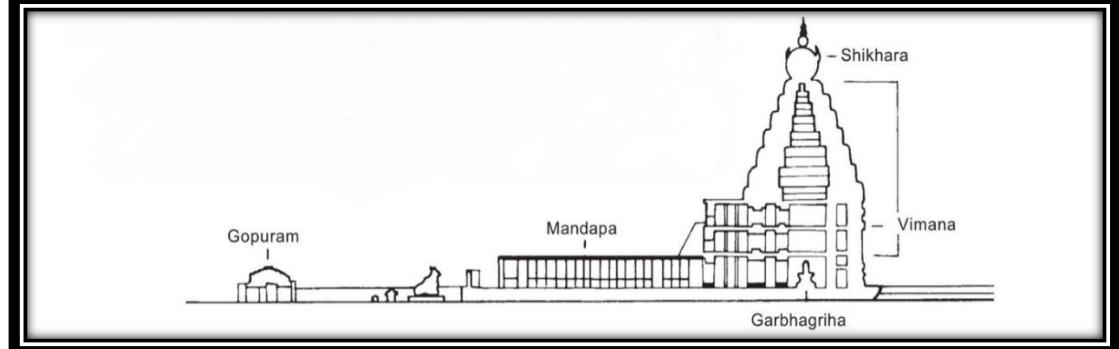
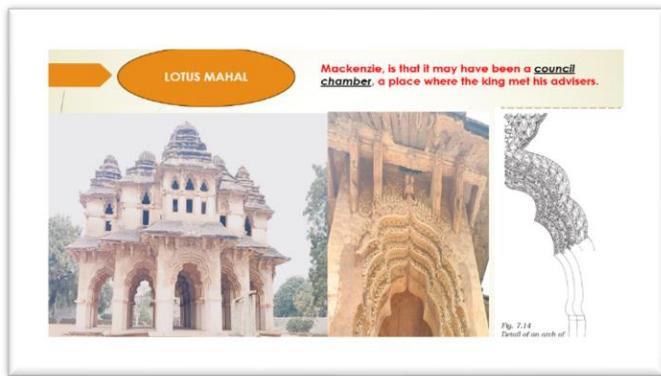


- **Hazara Rama Temple:** Probably for the king and his family, it lacks images in the central shrine but has **sculpted panels depicting scenes from the Ramayana** on its inner walls.
- Nayakas continued the traditions of building palatial structures.

The Sacred Centre

- Located at the rocky northern end of the city on the Tungabhadra banks.
- Local traditions associate these hills with the monkey kingdom of Vali and Sugriva from the Ramayana, and with **Pampadevi** (local mother goddess) performing penance to marry **Virupaksha** (guardian deity, a form of Shiva). Their marriage is celebrated annually in the Virupaksha temple.
- Jaina temples from the pre-Vijayanagara period are also found here, indicating long sacred traditions.
- Temple building was a long-standing tradition in the region (Pallavas, Chalukyas, Hoysalas, Cholas). Rulers encouraged it to associate themselves with the divine, as deities were often identified with the king.
- Temples functioned as centres of learning and received land/resources, becoming significant religious, social, cultural, and economic hubs.
- Constructing and maintaining temples helped rulers gain support and recognition for their power, wealth, and piety.
- The choice of Vijayanagara's site was likely inspired by the Virupaksha and Pampadevi shrines.
- Vijayanagara kings claimed to rule on behalf of **Virupaksha**, with all royal orders signed "Shri Virupaksha".
- Rulers used the title "**Hindu Suratrana**" (Sanskritisation of Arabic Sultan, meaning Hindu Sultan) to show links with gods.
- Innovations included displaying **royal portrait sculpture in temples** and treating king's temple visits as important state occasions with nayaka accompaniment.

Temple Architecture: Gopurams and Mandapas



- New features of immense scale marked imperial authority.
- **Raya gopurams** (royal gateways) were prominent, often dwarfing central shrine towers, signalling the temple from afar and reminding of king's power and resources.
- Other distinctive features included **mandapas** (pavilions) and long, pillared corridors.
- **Virupaksha Temple:** Built over centuries, with the earliest shrine dating to the ninth-tenth centuries, and substantially enlarged after the empire's establishment.
- Krishnadeva Raya built the hall in front of the main shrine to mark his accession, decorating it with carved pillars, and is credited with the eastern gopuram. These additions made the central shrine a relatively small part of the complex.
- Halls were used for placing deity images for music/dance, celebrating divine marriages (kalyana mandapas), and for deities to swing.
- **Vitthala Temple:** Dedicated to Vitthala, a form of Vishnu worshipped in Maharashtra, indicating the rulers' drawing on different traditions to create imperial culture
- It has several halls and a **unique shrine designed as a chariot**.
- **Chariot streets** extended from temple gopurams, paved with stone slabs and lined with pillared pavilions where merchants set up shops.

Nayakas continued and elaborated on temple building traditions, constructing some of the most spectacular gopurams themselves.

Documentation and Preservation of Vijayanagara

Preservation Efforts

- After **Colin Mackenzie's surveys**, more info came from **travellers' accounts** and **inscriptions**.
- In the **20th century**, the **Archaeological Survey of India** and **Karnataka Department of Archaeology & Museums** worked to protect the site.
- **1976** – Hampi declared a **site of national importance**.
- **Early 1980s** – Major project started to **document remains** using detailed surveys for nearly **20 years** with many scholars.
- Area divided into **25 large squares** and smaller units to record structures.
- Found remains of **thousands of structures**, roads, paths, and bazaars.
- Scholars like **John M. Fritz, George Michell, and M.S. Nagaraja Rao** said we must imagine lost **wooden parts** (columns, brackets, ceilings) that were probably decorated and painted.
- **Domingo Paes** described the city's wide, beautiful streets full of merchants, daily fairs for horses, fruits, and goods, and called it “**the best-provided city in the world**”.

Insights and Unanswered Questions

- Surviving buildings show **space planning, construction techniques, defence needs, and cultural influences** of patrons.
- But they can't tell us what **ordinary people thought**, their access to **royal/sacred areas**, or **reactions to sculptures**.
- Open questions:
 - Who had the skills to design these huge projects?
 - Where did the masons/sculptors come from?
 - What wages did they get, who supervised, and where did materials come from?
- Other sources may answer these in future.

IMPORTANT TIMELINE / KEYWORDS

| MAJOR POLITICAL DEVELOPMENTS | |
|-------------------------------------|---|
| <i>c. 1200-1300</i> | Establishment of the Delhi Sultanate (1206) |
| <i>c. 1300-1400</i> | Establishment of the Vijayanagara Empire (1336?); establishment of the Bahmani kingdom (1347); Sultanates in Jaunpur, Kashmir and Madura |
| <i>c. 1400-1500</i> | Establishment of the Gajapati kingdom of Orissa (1435); Establishment of the Sultanates of Gujarat and Malwa; Emergence of the Sultanates of Ahmadnagar, Bijapur and Berar (1490) |
| <i>c. 1500-1600</i> | Conquest of Goa by the Portuguese (1510); Collapse of the Bahmani kingdom, emergence of the Sultanate of Golconda (1518); Establishment of the Mughal empire by Babur (1526) |

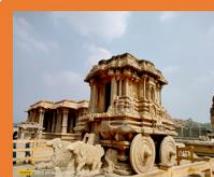
TIMELINE 2

LANDMARKS IN THE DISCOVERY AND CONSERVATION OF VIJAYANAGARA

| | |
|------|--|
| 1800 | Colin Mackenzie visits Vijayanagara |
| 1856 | Alexander Greenlaw takes the first detailed photographs of archaeological remains at Hampi |
| 1876 | J.F. Fleet begins documenting the inscriptions on the temple walls at the site |
| 1902 | Conservation begins under John Marshall |
| 1986 | Hampi declared a World Heritage site by UNESCO |

MIND MAP / CONCEPT MAP

THE DISCOVERY OF HAMPI



Initial Discovery (1800)

Discovered by: Colonel Colin Mackenzie

Role: Engineer & Antiquarian

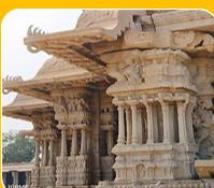
Employer: English East India Company **First survey map created by Mackenzie**



Source of Early Information

Priests of Virupaksha Temple

Shrine of Pampadevi

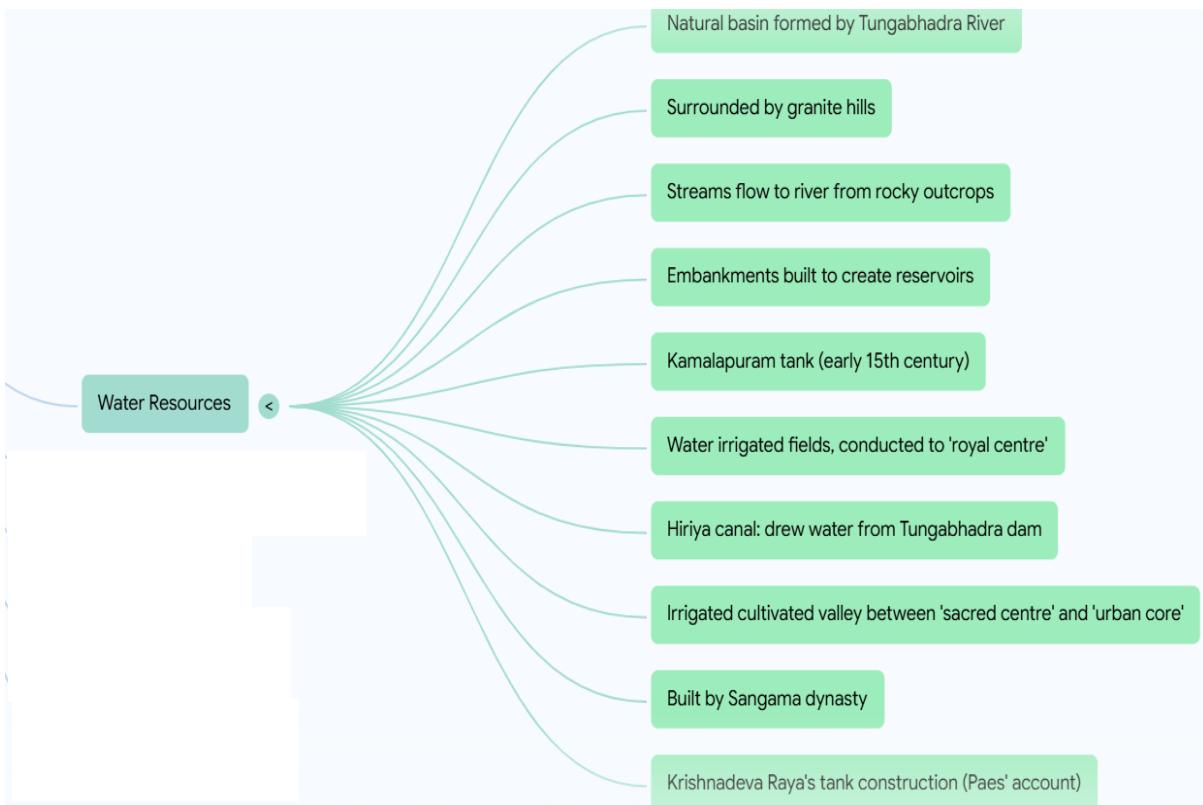


Visual Documentation

Since 1856: Photographers recorded monuments

Epigraphic Studies

Since 1836: Inscriptions collected from Hampi temples



MCQS & OBJECTIVE QUESTIONS

1. Which of the following empires was called “Karnataka Samrajyamu”?

A Chera B Chola C Pallava D Vijayanagara

2. Choose the correct place from the given options:

Dussehra festival was held with great prestige and power at _____ the Vijayanagar empire

A Hazara Rama Temple B Virupaksha Temple
C Lotus Mahal D Mahanavami Dibba.

3. Identify the dynasty of Vijayanagara with the help of the following information:

Harihara and Bukka belonged to this dynasty. They built Hiriya canal.

It was the first dynasty of Vijayangara empire.

A Sangama B Saluva C Tuluva D Aravidu

4. Fill in the blank :

The local merchants of the Vijayanagara empire who participated in the trade of horses were called-----:

A Gajapati B Mahanayakas
C Kudirai Chettis D Narapati

5. Look at the **image** given below and identify the historical monument:

A Lotus Mahal
B Virupaksha Temple
C Vittala Temple
D Elephant stable

6. Who among the following travelled in the Vijayanagar empire in the 15th century and was greatly impressed by the fortification of the Vijayanagar?

A Daurte Barbosa
B Colin Mackenzie
C Abdur Razzak
D Domingo Paes

7. Who among the following was the author of Amuktamalyada ?

A Krishnadeva Raya C Harihara B Bukka D Rama Raya

8. Which of the following options shows the correct **chronological order** of the dynasties of the Vijayanagar Empire?

I.Suluvas II.Sangam III.Tuluva IV. Aravidu



Options:

- A I, II, III, IV
- B II, I, III, IV
- C III, II, I, IV
- D IV, I, II, III

9. Match Column I with Column II and choose the correct option:

| Column I (Temple) | Column II (Location) |
|--------------------------|-----------------------------|
| 1. Hazara Rama Temple | (i) Tamil Nadu |
| 2. Chidambaram Temple | (ii) Vijayanagara |
| 3. Brihadishvara Temple | (iii) Belur |
| 4. Chennakeshava Temple | (iv) Thanjavur |

Options:

- A 1-(ii), 2-(iv), 3-(i), 4-(iii)
- B 1-(ii), 2-(i), 3-(iv), 4-(iii)
- C 1-(ii), 2-(iii), 3-(iv), 4-(i)
- D 1-(ii), 2-(i), 3-(iii), 4-(iv)

10. Match the following Column I with Column II and choose the correct option: -

| Column I (traveller) | Column II (country) |
|---------------------------------|--------------------------------|
| a. Nicolo de Conti | i. Persia |
| b. Abdur Razzaq | ii. Portugal |
| c. Domingo Paes | iii. Italy |
| d. Afanasi Nikitin | iv. Russia |

Options:

- A a-ii,b-i,c-iii,d-iv
- B a-ii,b-iv,c-iii,d-i
- C a-iii,b-i,c-ii,d-iv
- D a-i,b-ii,c-iii,d-iv

11. **Identify** the name of the first Surveyor General of India with the help of the following information and choose the correct option: -

- . 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.

Options:

- A Thomas Hickey
- B Colonel Colin Mackenzie.
- C Fernao Nuniz
- D Duarte Barbosa

12. Which of the following statement is **incorrect** about the Amara Nayakas?

- A The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
- B Many features of this system were derived from the iqta system of the Delhi Sultanate.
- C The amara-nayakas were military commanders who were given territories to govern by the nayaka.

D They collected taxes and other dues from peasants, craftsperson, and traders in the area.

13. Which one of the following options is NOT correct regarding the contemporaries of Vijayanagar Empire?

- A Establishment of the Gajapati Kingdom of Orissa
- B Establishment of the Sultanates of Malwa
- C Emergence of Sultanates of Bijapur
- D Rise of the Chalukyas in Karnataka

14. Which of the following information is/are correct about the Vijayanagar Empire?

- I. Its first dynasty was the Sangama dynasty.
- II. Tuluvas were replaced by the Aravidu .
- III. Krishnadeva Raya belonged to the Suluva dynasty.
- IV. Harihara and Bukka were from Aravidu dynasty

Options:

- A. II&III
- B. I&III
- C. I&IV
- D. I&II

15. Which one of the following was the main factor that led to the decline of the Vijayanagara Empire?

- A Internal conflicts and alliance with the Sultanates against Vijayanagara.

B Defeat of Bijapur, Ahmadnagar and Golconda in Talikota.

C Heavy decline in trade and economy of the Vijayanagara Empire

D Invasion of Portuguese and French on Vijayanagara.

16. Identify the name of the ruler of the Vijayanagara Empire based on the information given below.

i. He belonged to the Tuluva dynasty.

ii. His rule was characterised by expansion and consolidation.

iii. He is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.

Options: -

A Krishnadeva Raya

B Rama Raya

C Harihara

D Bukka

17. Identify the characteristic features of the "chariot streets" mentioned in relation to the Vitthala temple complex?

A They were narrow, winding paths made of earth, leading to residential quarters.

B They were reserved exclusively for royal processions and military parades.

C They were extended from the temple gopuram in a straight line, paved with stone slabs, and lined with pillared pavilions where merchants set up their shops.

D They served as fortified outer walls to protect the temple.

18. Domingo Paes wrote about a tank constructed by Krishnadeva Raya as.... 'The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there'.... How were these Tanks constructed?

Choose the correct option from below

A Tanks were constructed by breaking down a hill

B By digging deep in the earth

C At the roof of building

D Constructing walls at the four sides

19. Two statements labelled as **Assertion (A) and Reason (R)** are given below. Read them carefully and select the correct option:

Assertion (A): Vijayanagar was also noted for its markets dealing in spices, textiles and precious stones.

Reason (R): Trade was often regarded as a status symbol

Options:

(A) Both (A) and (R) are correct, and (R) is the correct explanation of (A)

(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

(C) (A) is correct, but (R) is not correct

(D) (R) is correct, but (A) is not correct

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

Assertion (A)- Krishnadeva Raya's rule was characterized by expansion and consolidation. **Reason (R)-** Vijayanagar kingdom acquired land between Tungabhadra and Krishna River due to its military preparedness.

Options:

(A) Both (A) and (R) are correct, and (R) is the correct explanation of (A)

(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

(C) (A) is correct, but (R) is not correct

(D) (R) is correct, but (A) is not correct

21. Two statements labelled as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:

Assertion (A): The ruins of Hampi were brought to light in 1800 AD by an engineer and antiquarian named Colonel Colin Mackenzie.

Reason (R): Dozens of inscriptions were found from the Virupaksha temple and other temples at Hampi.

Options:

(A) Both (A) and (R) are correct, and (R) is the correct explanation of (A)

(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)

(C) (A) is correct, but (R) is not correct

(D) (R) is correct, but (A) is not correct

ANSWER KEY

| | | |
|--|--------------------------------|-------------------------------------|
| 1. D Vijayanagara | 2. D Mahanavami Dibba | 3. A Sangama |
| 4. C Kudirai Chettis | 5. A Lotus Mahal | 6. C Abdur Razzak |
| 7. A Krishnadeva Raya | 8. B II, I, III, IV | 9. B 1-(ii), 2-(i), 3-(iv), 4-(iii) |
| 10. C a-iii,b-i,c-ii,d-iv | 11. B Colonel Colin Mackenzie. | |
| 12. C The amara-nayakas were military commanders who were given territories to govern by the nayaka. | | |
| 13. D Rise of the Chalukyas in Karnataka | | 14. D. I&II |
| 15. A Internal conflicts and alliance with the Sultanates against Vijayanagara | | |
| 16. A Krishnadeva Raya | | |
| 17. C They were extended from the temple gopuram in a straight line, paved with stone slabs, and lined with pillared pavilions where merchants set up their shops. | | |
| 18. A Tanks were constructed by breaking down a hill. (A) Both (A) and (R) are correct, and (R) is the correct explanation of (A) | | |
| 19. A Both (A) and (R) are correct, and (R) is the correct explanation of (A) | | |
| 20. (A) Both (A) and (R) are correct, and (R) is the correct explanation of (A) | | |
| 21. (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A) | | |

SHORT ANSWER TYPE QUESTION

22. Describe the features of water resources of Vijayanagar empire.

Answer:

- i. The natural basin of Vijayanagar was formed by the river Tungabhadra.
- ii. A number of streams flow down to the river from these rocky outcrops.
- iii. Embankments were built along the streams to create reservoirs
- iv. Elaborate arrangements were made to store rainwater
- v. The most important tank was Kamalapuram tank.
- vi. One of the most prominent waterworks was the Hiriya canal.
- vii. The canal drew water from a dam across the Tungabhadra
- viii. Water resources irrigated the cultivated valley that separated the “Sacred Centre” from the “Urban Core”.
- ix. Any other relevant point

23. Describe the accounts of foreign travellers about the city of Vijayanagara.

Ans. The accounts of foreign travellers about the city of Vijayanagara.

- i) Colonel Colin Mackenzie-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.
- ii) Abdur Razzaq noted that fortification between the first, second and the third walls there are cultivated fields, gardens and houses
- iii) Domingo Paes observed: “From the first circuit of fortification the city there is a great distance, in which are fields in which they sow rice and have many gardens and much water, in which water comes from two lakes.
- iv) The sixteenth-century Portuguese traveller Barbosa described the houses of ordinary people, which have not survived: “The other houses of the people are thatched, but nonetheless well-built and arranged according to occupations, in long streets with many open places.

24. Examine how buildings in the Royal Centre of Vijayanagara city helped in increasing the prestige of Vijayanagara kingdom.

Ans. i. It included over 60 temples.

ii. About thirty building complexes have been identified as palaces.

iii. The Mahanavamidibba was there.

iv. -The “king’s palace” is the largest of the enclosures v. It has two of the most impressive platforms, usually called the “audience hall” and the “mahanavamidibba”.

vi. Rituals associated with the structure probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusehra (Northern India), Durga Puja .

vii. One of the most beautiful buildings in the royal centre was the Lotus Mahal. viii. 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.

ix. These include scenes from the Ramayana sculpted on the inner walls of the shrine.

25. Why were agricultural tracts incorporated within the fortified area of the Vijayanagara Empire? Give reasons

Ans. Fortified area of the Vijayanagara Empire

Abdur Razzaq, an ambassador of Persia was greatly mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland and forests.

ii. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered.

iii. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.

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

v. Agricultural tract between the sacred centre and the urban core.

26. Examine the 'Amara-nayaka system' in the military and administrative structure of the Vijayanagara empire.

OR

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

Ans. many features of this system were derived from the iqta system of the Delhi Sultanate.

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

iii. They collected taxes and other dues from peasants, craftspersons and traders in the area.

iv. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

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

The revenue was also used for the maintenance of temples and irrigation works.

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

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

But in the 1600s, many of these Nayakas set up their own separate kingdoms."

27. Analyse the causes of the decline of Vijayanagara Empire.

Ans. Causes of the decline of Vijayanagara Empire

i. Strain began to show after the death of Krishnadeva's Rayas death in 1529.

ii. Successors were weak.

iii. Successors were troubled by the rebellious nayakas or military chiefs.

iv. Control of the centre was shifted to another ruling lineage that of Aravidu.

v. The military ambitions of the rulers of the Vijayanagara as well as those of Deccan sultans resulted in shifting alignment.

vi. In the battle of Rakshasi-Tangadi (Talikota), Vijayanagara was completely sacked.

LONG ANSWER TYPE QUESTION (300-350 Words)

28. Identify the rituals and practices associated with the Mahanavami Dibba, a structure in the Royal Centre of Vijayanagara Empire.

i. The Mahanavami Dibba) The name comes from the shape of the platform and the Mahanavami platform which was observed there.

ii) Rituals associated with the structure- Dussehra, Durga Puja and Navratri or Mahanavami iii) The Vijayanagara kings displayed their prestige, power and suzerainty.

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

v) Dances, wrestling match and procession of horses, elephants and chariots and soldiers.

vi) Ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.

vii) The ruler inspected the army.

viii) Nayakas brought gifts and tribute for the king. It had the two most impressive platforms, the "Audience Hall" and the "Mahanavami Dibba".

ix) The entire complex was surrounded by high double walls with a street running between them.

x) The Audience Hall was a high platform with slots for wooden pillars at close and regular intervals.

xi) It had a staircase going up to the second floor.

xii) The pillars were closely spaced.

xiii) The "Mahanavami Dibba" was a massive platform rising from a base of about 11,000 sq. ft to a height of 40 ft.

xiv) The platform must have supported a wooden structure and other perishable material during festivals.

xv) The base of the platform is covered with relief carvings.

29. Compare and contrast the distinctive architectural and cultural features of the Virupaksha temple and the Vitthala temple within the Royal Centre of the Vijayanagara Empire.

Ans.

| The Virupaksha Temple | The Vitthala temple |
|---|--|
|  |  |
| an old temple dedicated to Lord Shiva, the guardian deity. | The principle deity was Vitthala a form of Vishnu |
| It was enlarged with the establishment to the Vijayanagara Empire | This temple had several halls and a unique shrine designed as a Chariot |
| The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. | A characteristic feature of the temple complexes in the Chariot streets that extended from the temple Gopuram in a straight line |
| This was decorated with delicately carved pillars | This was decorated with delicately carved musical pillars |
| Gopurams, royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple. | The streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops. |
| Central shrine (Garbha griha) | |
| There were mandapas or pillared corridors found in the temple | There were mandapas or pillared corridors found in the temple |
| Social importance- -Images of God were placed to witness special programmes of music, dance and dramas -Used to celebrate the marriage of deities -Others were meant to swing the deities | Vitthala, a form of Vishnu generally worshipped in Maharashtra. |
| Vijayanagar rulers/kings ruled on behalf of lord Virupaksha & Orders were signed in the name of Sri Virupaksha | |

30. Examine how the architectural features of structures like the Lotus Mahal and the Elephant Stables reflect the cultural values, administrative priorities of the Vijayanagara rulers who commissioned them.

Answer- The architecture of buildings like the Lotus Mahal and elephant stables tell us that the rulers had adopted Indian traditional symbol, signs, and totems. They were Hindu by faith but they were liberal by nature.

Lotus Mahal:

- Lotus Mahal was so named by the British travellers in the 19th century.
- Historians have different opinions regarding the use of this building. According to a few this building was used as a council of chamber where the king met his advisers.
- In this regard, they gave the evidence of a map drawn by Colonel Colin Mackenzie.
- This building is constructed in Indo-Islamic style of architecture.
- The pillars and arch were built in Muslim style while the wall and roof were constructed in Indian style wood and stone figures were engraved on the walls and roof to give them a decorative appearance with the passage of time to the most part of this building got destroyed, hence it is difficult to guess its grandeur.

Elephant stables:

- The Rayas (rulers) of the Vijayanagara maintained a very large army and troops.
- There were a large number of elephants in the army.
- To keep these elephants, Elephant stable was constructed near the Lotus Mahal in which a number of rooms were lined.

SOURCE BASED QUESTIONS

31. Read the given source carefully and answer the questions that follow:

Kings and traders

Krishnadeva Raya (ruled 1509-29), the most famous ruler of Vijayanagara, composed a work on statecraft in Telugu known as the *Amuktamalyada*. About traders he wrote: A king should improve the harbours of his country and so encourage its commerce that horses, elephants, precious gems, sandalwood, pearls and other articles are freely imported ... He should arrange that the foreign sailors who land in his country on account of storms, illness and exhaustion are looked after in a suitable manner ... Make the merchants of distant foreign countries who import elephants and good horses be attached to yourself by providing them with daily audience, presents and allowing decent profits. Then those articles will never go to your enemies.

31.1. Why did Krishnadeva Raya emphasize improving harbours in his kingdom?

Ans. He believed that improving harbours would encourage trade by allowing goods like horses, elephants, precious gems, sandalwood, and pearls to be freely imported into the kingdom.

31.2. How should a ruler treat foreign sailors and traders, according to Krishnadeva Raya?

Ans. He advised that foreign sailors affected by storms, illness, or exhaustion should be looked after properly, and traders should be given daily audience, gifts, and fair profits to build loyalty.

31.3. What do Krishnadeva Raya's views on trade and merchants reveal about his strategy for dealing with foreign powers?

Ans His views show that he used trade and diplomacy to strengthen his kingdom economically and prevent valuable goods from going to rival kingdoms by keeping foreign merchants loyal to him.

32. Read the given source carefully and answer the questions that follow:

How tanks were built?

About a tank constructed by Krishnadeva Raya, Paes wrote: The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues (approximately 15 kilometres) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the said king broke down a hill ... In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants.

32.1 Why did Krishnadeva Raya construct a tank?

Ans. Krishnadeva Raya constructed the tank to store water for irrigation purposes and to ensure a steady water supply for agriculture, especially for gardens and rice fields.

32.2 Why did Krishnadeva Raya choose the location at the mouth of two hills for building the tank?

Ans. He chose the location at the mouth of two hills so that water flowing from both sides could naturally collect in one place, making it an ideal and efficient site for water storage.

32.3 In what ways was the water from the tanks used?

Ans. The water from the tank was used to irrigate gardens and rice fields through pipes connected to beautifully carved pillars, ensuring proper water distribution for agriculture.

33. Read the given source carefully and answer the questions that follow:

The bazaar

The bazaar Paes gives a vivid description of the bazaar: Going forward, you have a broad and beautiful street ... In this street live many merchants, and there you will find all sorts of rubies, and diamonds, and emeralds, and pearls, and seed-pearls, and cloths, and every other sort of thing there is on earth and that you may wish to buy. Then you have there every evening a fair where they sell many common horses and nags, and also many citrons, and limes, and oranges, and grapes, and every other kind of garden stuff, and wood; you have all in this street. More generally, he described the city as being "the best provided city in the world" with the markets "stocked with provisions such as rice, wheat, grains, India corn and a certain amount of barley and beans, moong, pulses and horse-gram" all of which were cheaply and abundantly available. According to Fernao Nuniz, the Vijayanagara markets were "overflowing with abundance of fruits, grapes and oranges, limes, pomegranates, jackfruit and mangoes and all very cheap". Meat too was sold in abundance in the marketplaces. Nuniz describes "mutton, pork, venison, partridges, hares, doves, quail and all kinds of birds, sparrows, rats and cats and lizards" as being sold in the market of Bisnaga (Vijayanagara).

33.1 What kinds of luxury goods were available in the Vijayanagara bazaar, according to Paes?

Ans. Luxury goods included rubies, diamonds, emeralds, pearls, seed-pearls, and fine cloths.

33.2 How do the accounts of Paes and Nuniz reflect the prosperity of Vijayanagara?

Ans Their accounts show that Vijayanagara had a wide variety of goods, including fruits, grains, vegetables, meat, and luxury items, all available in abundance and at low prices—indicating economic prosperity and a thriving marketplace.

33.3 What does the variety of food items sold in the markets of Vijayanagara suggest about the lifestyle of its people?

Ans. The variety suggests that people enjoyed a diverse and rich diet, had access to both vegetarian and non-vegetarian food, and that the city supported a vibrant trading and agricultural system.

MAP-BASED ACTIVITIES

Question- 34

Locate the following places on the outline map of India.

Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar, Tirunelveli



SCAN QR CODE FOR ADDITIONAL ONLINE RESOURCES



[Chapter Audio Summary](#)



[Chapter Images for Reference](#)



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THEME-8
PEASANTS, ZAMINDARS AND THE STATE
Agrarian Society and the Mughal Empire
(c. Sixteenth seventeenth centuries)

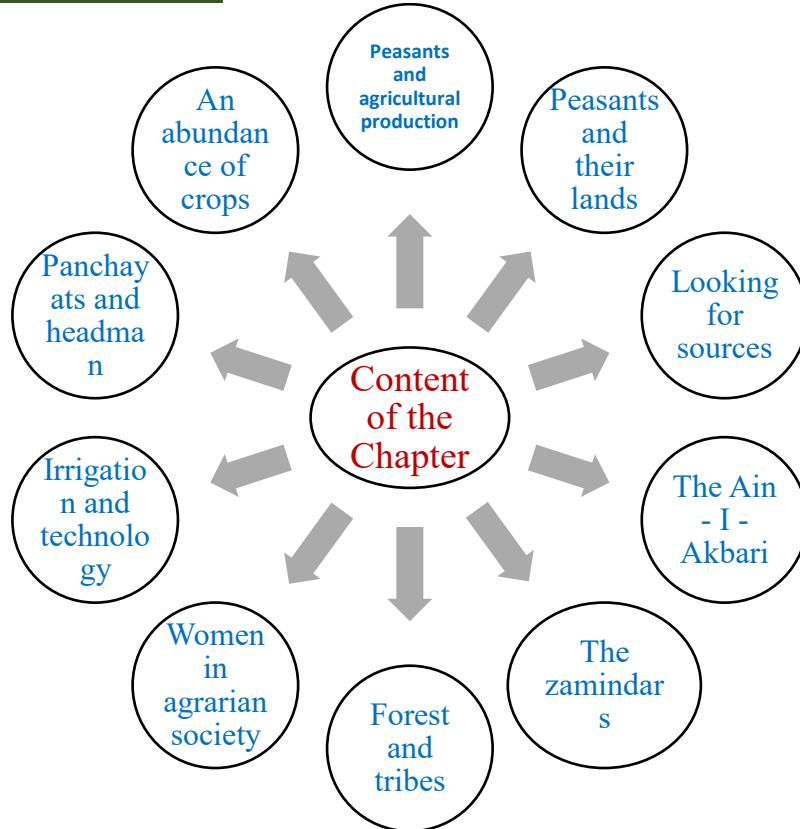
LEARNING OBJECTIVES

Comprehend the facets of agrarian developments in order to understand the relationship between the state and the agriculture during Mughal period.

Compare and contrast the agrarian changes occurred during sixteenth and seventeenth centuries.

Make a table and bring out the differences in the agrarian sector

TABLE OF CONTENTS



Mughal India – Villages, Peasants & Agriculture (Snapshot)

Life in Villages

- About **85%** of people lived in villages.
- Villages were the **basic unit** of rural society; peasants did seasonal farming tasks and produced goods like **sugar** and **oil**.

Sources

- Main source: **Ain-i Akbari** by **Abu'l Fazl**, court historian of Akbar.
- Described state policies for cultivation, tax collection, and relations with **zamindars**.
- Conflicts between peasants, zamindars, and state are noted but any rebellion was seen as destined to fail.

Peasants & Their Land

- Common terms for peasants: **raiyat**, **muzarian**, **kisan**, and **asami**.
- **Khud-kashta** – resident cultivators of their village.
- **Pahi-kashta** – non-resident cultivators working elsewhere (by choice or compulsion).
- North India average peasant: **2 ploughs + 2 bullocks**.
- Land measure for affluence: Gujarat – **6 acres**, Bengal – **10 acres** rich.
- Land mostly under **individual ownership**.

Irrigation & Technology

- Expansion of agriculture due to **land availability, labour, and mobility of peasants**.
- Depended mainly on **monsoon**, but crops needing more water used **Persian wheels**.
- State built and repaired canals (e.g., **Shahnahr in Punjab** during Shah Jahan).
- Tools: **Wooden plough, ox-drawn seed drill, iron hoe**.

Crops & Seasons

- Two main crop cycles: **Kharif** (autumn) & **Rabi** (spring).
- Many areas produced **two crops** a year, some even **three** with good water supply.
- Agra province – **39 crops**, Delhi – **43**, Bengal – **50** rice varieties.
- **Perfect crops (jins-i kamil)**: cotton, sugarcane.
- New crops introduced: maize, tomatoes, potatoes, chillies, pineapple, papaya.

Tobacco

- Came to **Deccan** first; spread to **north India** early 1600s.
- Akbar saw tobacco in **1604**; Jahangir later **banned** it due to addiction concerns

The Village Community

Structure of the Village

- Peasants had **individual land ownership** but were part of a **village community** made up of:
 1. **Cultivators**
 2. **Panchayat** (village council)
 3. **Village headman (muqaddam or mandal)**.

Caste and Rural Life

- Cultivators were of **many castes**; some worked as **agricultural labourers (majur)**.
- In Muslim villages, low-status groups like **halalkhoran** (scavengers) lived outside village limits; **mallahzadas** (boatmen's sons) in Bihar were almost like slaves.
- In Marwar, **Rajputs** farmed alongside **Jats** (lower caste status).
- Some groups **moved up the social ladder** due to profitable work:
 - **Ahirs, Gujars, Malis** – cattle & horticulture
 - **Sadgops, Kaivartas** – fishing/pastoral castes becoming peasants.

Panchayats and Headmen

- **Panchayat** = council of elders (mixed-caste in large villages) → an **oligarchy** representing different groups.
- Led by **headman (muqaddam/mandal)** chosen by consensus.
- Duties: supervise accounts with the **patwari** (accountant), manage funds for entertaining officials, community welfare, and construction.
- Role: enforce **caste rules**, levy **fines/punishment** (including expulsion).
- Each **jati** also had its own **jati panchayat**.

Village Artisans

- Artisans could be **25%** of households; the line between peasant and artisan was **blurred**.
- Provided **specialised services** in exchange for:
 - Share of harvest
 - Land allotments (**miras/watan** in Maharashtra)
- Exchange system of goods/services known as the **jajmani system**.

The “Little Republic” View

- British saw villages as self-reliant “**little republics**” sharing resources and labour.

- Reality: **individual property, caste & gender inequalities**, and rule by a **powerful few**.
- Villages had **cash-based trade** with towns; in Mughal areas, taxes collected in **cash**.

❖ Women in Agrarian Society

- Women and men had to work shoulder to shoulder in the fields. Naturally, a gendered segregation between the home (for women) and the world (for men) was not there.
- Menstruating women, were not allowed to touch the plough or the potter's wheel in western India, or enter the groves where betel-leaves (paan) were grown in Bengal.
- Artisanal tasks were dependent on female labor. The more commercialized the product, the greater the demand on women's labor to produce it. They also went to the houses of their employers or to the markets if necessary.
- Women were considered an important resource in agrarian society also because they were child bearers in a society dependent on labor.
- Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family. Remarriage was considered legitimate both among divorced and widowed women.
- Amongst the landed gentry, women had the right to inherit property. Instances from the Punjab show that women, including widows, actively participated in the rural land market as sellers of property inherited by them.

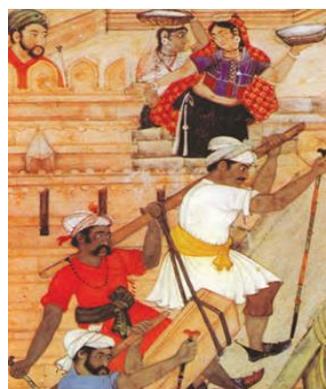


Fig. 8.8 b
Women carrying loads
Migrant women from neighbouring villages often worked at such construction sites.



Fig. 8.7
A woman spinning thread

Forests and Tribes

- Forest dwellers known as 'jangli' were those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.
- Sometimes the forest was a subversive place, a place of refuge for troublemakers. Forest people supplied elephants to the kings.
- Hunting was a favourite activity enabled the emperor to travel extensively in his empire and personally attended the grievances of his subjects. Forest dwellers supplied honey, bees wax, gum lac, etc.
- Like the 'big men' of the village community tribes also had their chieftains.
- Many tribal chiefs had become zamindars, some even became kings.
- Tribes in the Sind region had armies comprising of 6,000 cavalry and 7,000 Infantry

for the kings, sometimes it

❖ The Zamindars

1. The zamindars had extensive personal lands termed milkiyat (property) and enjoyed certain social and economic privileges in rural society. The zamindars often collected revenue on behalf of the state.
2. Most zamindars had fortresses as well as an armed contingent comprising unit of cavalry', artillery and infantry. In this period, the relatively 'lower' castes entered the rank of zamindars as zamindaris were bought and sold quite briskly.
3. Although, there can be little doubt that zamindars were an exploitative class, their relationship with the peasantry had an element of reciprocity, paternalism and patronage.

❖ Land Revenue System

Revenue from the land was the economic mainstay of the Mughal empire. The office of the diwan, revenue officials and record keeper all became important for the agricultural domain.

- The duties of revenue assessment is done by Revenue Collector or Amil Guzar.
- The land revenue arrangements consisted of two states i.e. first, assessment (jama) and then actual collection (hasil).
- Both cultivated and cultivable lands were measured in each province.



- At the time of Akbar, lands were divided into polaj, parauti, chachar and banjar.

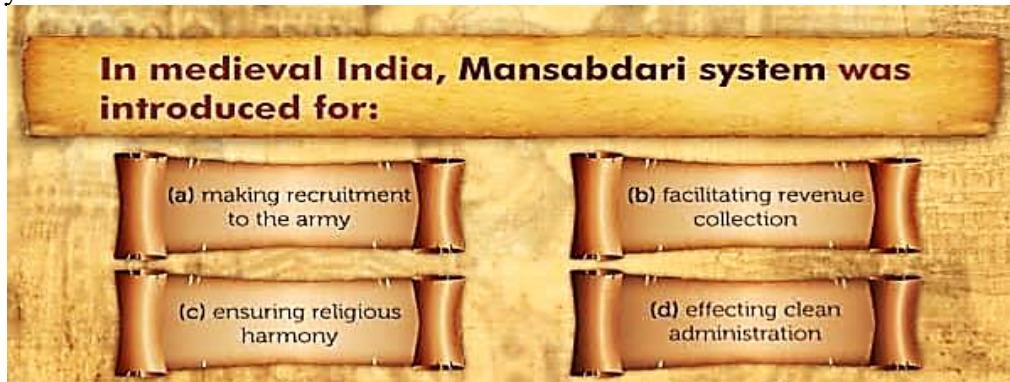
Classification of lands under Akbar

- Polaj: Land Annually Cultivated
- Parauti: Land left out of cultivation for a time to recover fertility
- Chachar: land left fallow for 3 to 4 years
- Banjar: land uncultivated for 5 years or more

Mansabdari system

The Mughal administrative system had at its apex a military cum-bureaucratic apparatus (mansabdari) which was responsible for looking after the civil and military affairs of the state.

Some mansabdars were paid in cash (naqdi), while the majority of them were paid through assignments of revenue (jagirs) in different regions of the empire. They were transferred periodically



❖ The Flow of Silver

- During the sixteenth and seventeenth centuries Ming (China), Safavid (Iran) and Ottoman (Turkey). The political stability achieved by all these empires helped create vibrant networks of overland trade from China to the Mediterranean Sea.
- Expanding trade brought in huge amounts of silver bullion into Asia to pay for goods procured from India, and a large part of that bullion gravitated towards India.
- This facilitated an unprecedented expansion of minting of coins and the circulation of money in the economy as well as the ability of the Mughal state to extract taxes and revenue in cash.
- Giovanni Careri who passed through India c. 1690, provides a graphic account about the way silver travelled across the globe to reach India.

❖ The Ain-i Akbari of Abu'l Fazl Allami

Introduction:

- Written By: Abu'l Fazl
- Ordered By: Emperor Akbar
- Completed in: 1598 (42nd regnal year of the emperor)
- Akbar Nama, comprised three books. The first two provided a historical narrative. Ain-I Akbari, third book, was organised as a compendium of imperial regulations and a gazetteer of the empire.
- Gives detailed accounts of the organisation of the court, administration and army, the sources of revenue and the physical layout of the provinces of Akbar's empire and the literary, cultural and religious traditions of the people and various departments of Akbar's government.
- Ain is made up of five books (daftars): - First book, called manzil-abadi, concerns the imperial household and its maintenance. - Second book, sipah-abadi, covers the military and civil administration and the establishment of servants.
- Third book, mulk-abadi, is the one which deals with the fiscal side of the empire and provides rich quantitative information on revenue rates, followed by the "Account of Twelve Provinces".
- Mulk-abadi give information about fiscal divisions(sarkars, parganas and mahals)
- Fourth and fifth books (daftars) deal with the religious, literary and cultural traditions of the people of India and also contain a collection of Akbar's "auspicious sayings"
- Ain was translated to English by Henry Blochmann under Asiatic Society of Bengal.

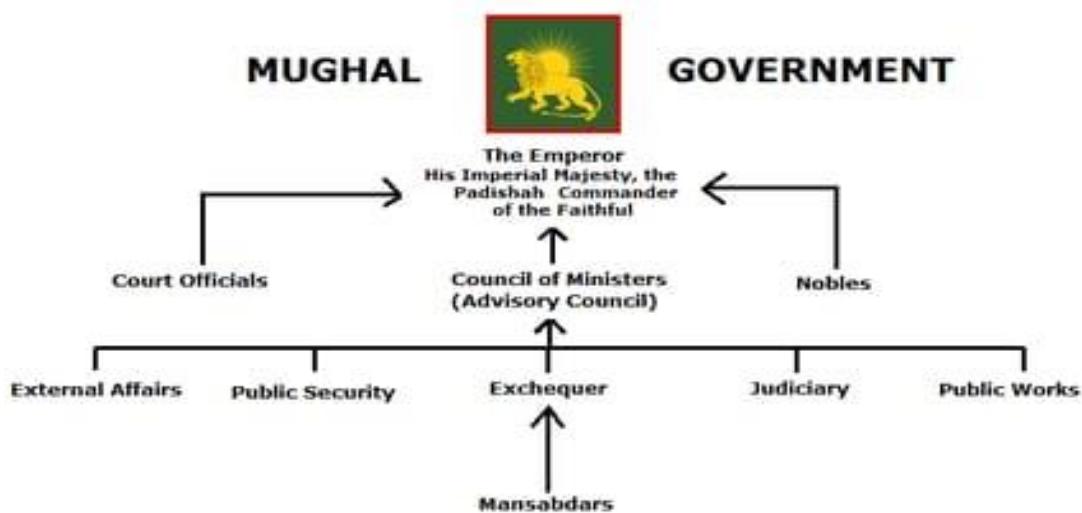
Limitations of Ain-i-Akbari

- It gives us a view from top (carries agenda of Mughal Empire)
- There are some arithematic errors in Ain
- Data was not collected uniformly from all provinces
- Data on prices and wages of all areas are not available.

IMPORTANT TIMELINE / KEYWORDS

| TIMELINE LANDMARKS IN THE HISTORY OF THE MUGHAL EMPIRE | |
|---|--|
| 1526 | Babur defeats Ibrahim Lodi, the Delhi Sultan, at Panipat, becomes the first Mughal emperor |
| 1530-40 | First phase of Humayun's reign |
| 1540-55 | Humayun defeated by Sher Shah, in exile at the Safavid court |
| 1555-56 | Humayun regains lost territories |
| 1556-1605 | Reign of Akbar |
| 1605-27 | Reign of Jahangir |
| 1628-58 | Reign of Shah Jahan |
| 1658-1707 | Reign of Aurangzeb |
| 1739 | Nadir Shah invades India and sacks Delhi |
| 1761 | Ahmad Shah Abdali defeats the Marathas in the third battle of Panipat |
| 1765 | The <i>diwani</i> of Bengal transferred to the East India Company |
| 1857 | Last Mughal ruler, Bahadur Shah II, deposed by the British and exiled to Rangoon (present day Yangon, Myanmar) |

MIND MAP / CONCEPT MAP



MCQS & OBJECTIVE QUESTIONS

Q. 1 Complete the following with the correct options:

Ain-i-Akbari: Abul Fazl :: Alamgir Nama: _____

(A) Abul Fazl (B) Mirza Ghulam Azad
(C) Mirza Ghalib (D) Mirza Muhammad Kazim

2. Assertion: The peasants were mostly involved in agricultural production.

Reason: Peasants held their lands in individual ownership.

Codes

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

3. Find out from the following pairs which one is NOT correctly matched:

(A) Humayun Nama: Abdul Lahori (B) Nastaliq: Calligraphy

(C) Siyahi: Carbon ink (D) Khat: Letter

4. Consider the following statements about Ain-i-Akbari.

I. It was completed in 1598

II. It was second book in the three part series of Akbar Nama.

III. Ain-i-Akbari is made up of five daftars (volumes).

Which of the above statement is/ are true?

(A) Only II (B) I and III (C) Only I (D) All of these

5. Fill in the blank:

The Mughal rulers propagated the idea that they have received the legitimacy to rule over the people from:

(A) Sufi Saints (B) Aristocracy (C) Priests (D) God

6. Who wrote the book Shahjahan Nama?

(A) Chand Bibi (B) Mumtaz Mahal (C) Inayat Khan (D) Faizi

7. Select the correct statement about the Ain-i Akbari.

I. The first book is called Manzil- abadi.

II. The second book is Mulk- abadi.

III. The third book is Sipah- abadi.

IV. The fourth book deals with the religious traditions of people of India.

Codes:

(A) I and IV (B) III and IV (C) I and II (D) II and III

8. Match the following.

List I

A. Humayun Nama

B. Akbar Nama

C. Jahangir Nama

D. Alamgir Nama

List II

1. Abul Faz'l B.

2. Gulbadan begum

3. Jahangir

4. Muhammad Kazim

Codes:

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

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

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

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

9. Which among the following is written by Abul Hamid Lahori?

(A) Alamgir Nama (B) Akbar Nama (C) Badshah Nama (D) Jahangir Nama

10. The Mughal texts were generally written in the language.

(A) Arabic (B) Persian (C) Urdu (D) Hindi

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

Assertion (A): The center of the Mughal power was the court.

Reason (R): The Mughals were religiously tolerant.

(A) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).

(B) Both (A) and (R) are correct and (R) is the correct explanation of (A).

(C) (R) is correct, but (A) is not correct.

(D) (A) is correct, but (R) is not correct.

12. Who was the last Mughal ruler?

(A) Shah Alam II (B) Farukh Siyar

(C) Dara Shikoh (D) Bahadur Shah Zafar

13. Fill in the blank: _____ wrote the book Akbar Nama.

(A) Faizi

(B) Abul Fazlb

(C) Amir Khusrau

(D) Mirza Ghalib

14. Arrange the following in sequence.

(i) Reign of Shah Jahan (ii) Reign of Akbar (iii) Reign of Humayun (iv) Reign of Aurangzeb

(A) (iv), (ii), (iii), (i) (B) (i), (ii), (iii), (iv)

(C) (iii), (iv), (ii), (i) (D) (iii), (ii), (i), (iv)

Q. 15 The central purpose of the Ain was to present?

(A) A vision of Akbar's empire (B) The vision of Shah Jahan's empire

(C) The politics of the court (D) None of these

Q. 16 Who was responsible for supervising the fiscal system of the empire?

(A) Mir Bakhs. (B) Diwan. (C) Qazi. (D) All of these

Q. 17 Fill in the blanks Forest dwellers were calledin the Mughal Empire?

(A) Jangli. (B) Kisan. (C) Khud kastha. (D) Asami

Q. 18 Which of the following crops were considered as jins-i-Kamil?

(A) Cotton and sugarcane (B) Maize and sugarcane

(C) Rice and wheat (D) Chillies and potatoes

Q. 19 What do you understand by the term Khud-Kashta?

(A) Peasants who were residents of the village

(B) Non-resident cultivators

(C) Revenue collectors

(D) Head of jati panchayat

20 Third part of Ain-i-Akbari known as “Mul Abadi” is related to:

(A) Social Aspect of the Mughal Empire

(B) Fiscal Aspect of the Mughal Empire

(C) Administrative Aspect of the Mughal Empire

(D) None of the Above

21 Ottoman Empire belonged to

(A) China (B) Turkey

(C) Iran

(D) Iraq

ANSWER KEY

Ans 1. (A) Mirza Muhammad Kazim

Ans 2. (B) Both assertion and reason are true and reason is the correct explanation of assertion.

Ans 3. (A) Humayun Nama: Abdul Lahori

Ans 4. (B) I and III

Ans 5. (D) God

Ans 6. (C) Inayat Khan

Ans 7. (A) I and IV

Ans 8. (D) A-2, B-1, C-3, D-4

Ans 9. (C) Badshah Nama

Ans 10. (B) Persian

Ans 11. B) Both (A) and (R) are correct and (R) is the correct explanation of (A).

Ans 12. (D) Bahadur Shah Zafar

Ans 13. (B) Abul Fazl

Ans 14. (D) (iii), (ii), (i), (iv)

Ans 15. (A) A vision of Akbar's empire.

Ans 16. (B) Diwan.

Ans 17. (A) (jangli)

Ans 18. (A) cotton and sugarcane

Ans 19. (A) Peasants who were residents of the village

Ans 20. (B) Fiscal Aspect of the Mughal Empire

Ans 21. (B) Turkey

SHORT ANSWER QUESTIONS (60-80 words)

Q 22 Describe the functions of Village panchayat?

Ans. Key function of a Village panchayat:

(i) Development and Welfare: panchayats play a crucial role in promoting agriculture, improving education, and ensuring public health and sanitation in the village. They also focus on welfare of marginalized sections, ensuring equitable access to resources and opportunities.

(ii) Infrastructure and Maintenance: panchayats are responsible for constructing and maintaining public infrastructure like roads, bridges, schools, and hospitals within their jurisdiction. They also oversee the upkeep of public property, ensuring it serves the community effectively.

(iii) Social Justice and Empowerment: Panchayats work towards ensuring social justice and empowerment, particularly for women and marginalized communities. They strive to create an inclusive environment where all citizens have the opportunity to participate in decision making.

Q. 23 What were the role played by women in agrarian society?

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

2. Women sowed, weeded, threshed and winnowed the harvest.

3. Craft production - such as spinning yarn, sifting and kneading clay for pottery and embroidery.

4. Some restriction during some days of month - women were not allowed to touch the plough or the potter's wheel in western India.

5. To Produce children and look after them.

Q.24. How was land revenue fixed?

Ans It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.

2. Both cultivated and cultivable land measured in each province.

3. Prepared annual record of the number of cultivators in each village

4. Officials were appointed to measure land revenue.

5. The Dewan, who was responsible for supervising the fiscal system of the empire.

Q.25 Explain the salient features of **zabti** system?

Ans. 1. Measurement of land was compulsory.

2. Classification of land: - Polaj, Parauti, Chachar, Banjar.

3. Calculation of the average products.

4. Fixation of state share.

5. Commutation into cash.

6. Collection of land revenue

Q.26 Explain the village Artisans of 16th and 17th century.

Ans. Another interesting aspect of the village was the elaborate relationship of exchange between different producers. The sources say about the existence of substantial numbers of artisans. However, the distinction between artisans and peasants in village society was a fluid one, as many groups performed the tasks of both. Cultivators and their families would also participate in craft production – such as dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements. During off season, the cultivators could engage in artisanal production. The artisans were paid by a share of the harvest, or an allotment of land, In Maharashtra such lands became the artisans' miras or watan – their hereditary holding.

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

Q.27 What do you understand by **Mansabdari** system?

Ans. The Mughal administrative system had at its apex a militarycum-bureaucratic apparatus (mansabdari) which was responsible for looking after the civil and military affairs of the state. Some mansabdars were paid in cash (naqdi), while the majority of them were paid through assignments of revenue (jagirs) in different regions of the empire. They were transferred periodically.

LONG ANSWER QUESTIONS

Q. 28 Examine the evidence that suggests that land revenue was important for the Mughal fiscal system

Ans. - Importance of Land Revenue for the Mughal fiscal system:

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

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

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

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

(v) Measurement of land: Both cultivated and cultivable lands were measured in each province.

(vi) The Ain compiled the aggregates of such lands during akbar's rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village.

Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus, remained immeasurable.

Q.29 How were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries?

Answer:

1-There was more to rural India than sedentary agriculture.

2-Forest dwellers were termed jangli in contemporary texts. Being jangli, however, did not mean an absence of "civilisation", as popular usage of the term today seems to connote.

3-The term described those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.

4-For the state, the forest was a subversive place – a place of refuge (mawas) for troublemakers.

5-The state required elephants for the army. So the peshkash levied from forest people often included a supply of elephants.

6-The Mughal political ideology, the hunt symbolised the overwhelming concern of the state to relate to all its subjects, rich and poor.

7-Regular hunting expeditions, so court historians tell us, enabled the emperor to travel across the extensive territories of his empire and personally attend to the grievances of its inhabitants.

8-The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests.

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

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

11-Social factors too wrought changes in the lives of forest dwellers. Like the “big men” of the village community, tribes also had their chieftains. Many tribal chiefs had become zamindars, some even became kings

Q.30 Explain the constitution and function of **Gram Panchayat** during 16th and 17th Century.

Answer:

Village Panchayat

Structure & Representation

- **Panchayat** = assembly of elders (usually important landowners with hereditary property rights).
- In mixed-caste villages, it was a **heterogeneous body**, but **low-status menial/agricultural workers** were rarely represented.
- **Decisions were binding** on all members of the village.

Headman (Muqaddam / Mandal)

- Chosen by **consensus of village elders** and **approved by the zamindar**.
- Could be removed if elders lost confidence in him.
- **Main duty:** supervise preparation of **village accounts** with the help of the **patwari** (accountant).

Functions & Funds

1. **Common Fund** – collected from villagers, used for:
 - Entertaining visiting revenue officials
 - Community welfare (help during disasters like floods)
 - Public works (bunds, canals) beyond peasants’ individual means.
2. **Caste Discipline** – upheld caste boundaries, prevented offences against caste norms.
3. **Punishments** – fines, or **expulsion from the village** (outcaste status; loss of profession).

Jati Panchayat

- Each caste (*jati*) had its **own panchayat** with strong influence.
- In **Rajasthan**, they resolved **civil disputes** between members of different castes.
- Mediated in land disputes, approved marriages according to caste norms.
- The state usually **respected jati panchayat decisions**, except in criminal matters.

Panchayat as Court of Appeal

- Villagers, especially the poor, complained here about:
 - Demands for free labour by higher castes or officials
 - Excessive taxes during drought or crisis (seen as against the **customary right to survival minimum**).

SOURCE BASED QUESTIONS

Q.31. Read the following passage and the answer the questions:

Classification of lands under Akbar:

The following is a listing of criteria of classification excerpted from the Ain: The Emperor Akbar in his profound sagacity classified the lands and fixed a different revenue to be paid by each. Polaj is land which is annually cultivated for each crop in succession and is never allowed to lie fallow. Parauti is land left out of cultivation for a time that it may recover its strength. Chachar is land that has lain fallow for three or four years. Banjar is land uncultivated for five years and more. Of the first two

kinds of land, there are three classes, good, middling, and bad. They add together the produce of each sort, and the third of this represents the medium produce, one-third part of which is exacted as the Royal dues.

Q.31.1 Name the writer of Ain-E-Akbari?

Ans -Abul Fazl

Q.31.2 Name the different categories of Land?

Ans – 1. Polaj 2. Parti 3 . Chachar 4. Banzor

Q.31.3 Which categories of Land was more fertile and why?

Ans – Polaj ,Because that is annually cultivated for each crop.

Q.32 Read the following passage and the answer the questions:

Cash or kind

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

Q. 32.1 Name the official appointed to collect Land Revenue?

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

Q. 32.2 Enlist the different types of Batai system existed during Mughal Rule.

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

Q. 32.3 Which type of Batai System was good according to you?

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

Q.33. Read the following passage and the answer the questions:

How silver came to India

This excerpt from Giovanni Careri's account (based on Bernier's account) gives an idea of the enormous amount of wealth that found its way into the Mughal Empire: That the Reader may form some idea of the Wealth of this (Mughal) Empire, he is to observe that all the Gold and Silver, which circulates throughout the World at last Centres here. It is well known that as much of it comes out of America, after running through several Kingdoms of Europe, goes partly into Turkey (Turkey), for several sorts of Commodities; and part into Persia, by the way of Smirna for Silk. Now the Turks not being able to abstain from Coffee, which comes from Hyeman (Oman), and Arabia ... nor Persia, Arabia, and the Turks themselves to go without the commodities of India, send vast quantities of Mony (money) to Moka (Mocha) on the Red Sea, near Babel Mandel; to Bassora (Basra) at the bottom of the Persian Gulgh (Gulf); ... which is afterwards sent over in Ships to Indostan (Hindustan). Besides the Indian, Dutch, English, and Portuguese Ships, that every Year carry the Commodities of Indostan, to Pegu, Tanasserri (parts of Myanmar), Siam (Thailand), Ceylon (Sri Lanka) ... the Maldives Islands, Mozambique and other Places, must of necessity convey much Gold and Silver thither, from those Countries. All that the Dutch fetch from the Mines in Japan, sooner or later, goes to Indostan; and the goods carry'd hence into Europe, whether to France, England, or Portugal, are all purchas'd for ready Mony, which remains there.

Q.33.1 What is the central theme of this passage?

Answer: The enormous amount of wealth that found its way into the Mughal Empire.

Q 33.2 From where, according to Giovanni Careri, the wealth flow towards India? Mention any two places too.

Answer: Wealth of this (Mughal) Empire, he is to observe all the Gold and Silver, which circulates throughout the World at last Centres here. Hyeman (Oman), and Arabia were two places out of the rest.

Q 33.3 What could be the reason for this flow of money towards India?

Answer: Some of the reasons might be good ports, the location of India in the Indian Ocean, prosperity in cotton, spices and sea products, the policies of rulers etc.

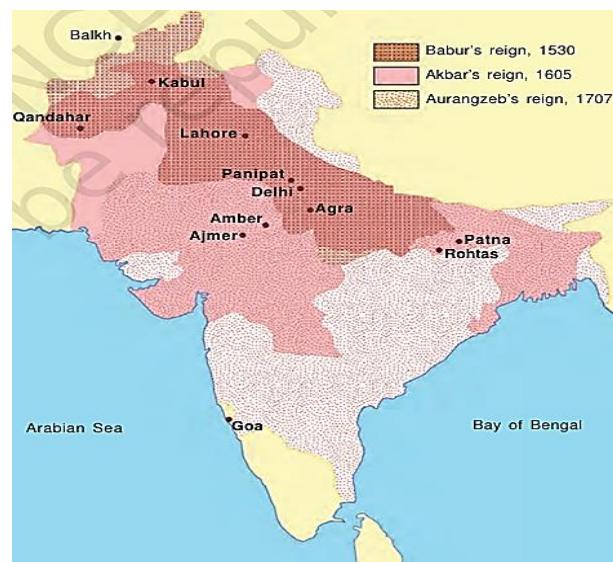
MAP-BASED ACTIVITIES

Q 34- A. On the given political outline map of India Locate & Label the following.

- Delhi, Agra, Panipat, Amber, Ajmer, Lahore, Goa

B. on the same political outline map of India some places are marked as A and B, identify and label them.

Territories under Babur, Akbar and Aurangzeb:



SCAN QR CODE FOR ADDITIONAL ONLINE RESOURCES



Images related to the Chapter for reference

THEME 9

COLONIALISM AND THE COUNTRYSIDE

Exploring Official Archives

LEARNING OBJECTIVES

- a) Evaluate the revenue systems introduced by the British to understand the economic aspects of colonization in India.
- b) Analyse the colonial official records & reports to understand the divergent interest of British and Indians.
- c) Find solution to be taken to protect the peasants and artisans in this century.

TABLE OF CONTENTS

Colonialism and Rural Society: Evidence from Official Reports

Broad Overview:

- a) Life of zamindars, peasants and artisans in the late 18th century
- b) Relationship between hill folk and the zamindars, traders and the British.
- c) East India Company, revenue settlements in various regions of India and surveys Changes over the nineteenth century

Story of official records: An account of why official investigations into rural societies were undertaken and the types of records and reports produced.

Excerpts: From Fifth Report, Accounts of Frances Buchanan - Hamilton, and Deccan Riots Report. **Discussion:** What the official records tell and do not tell, and how they have been used by historians.

SNAPSHOT OF THE CHAPTER

BENGAL AND THE ZAMINDARS

Colonial rule was first established in Bengal:

The English East India Company first attempted to re-order the rural society and establish a new regime of land rights and land revenue system.

An auction in Burdwan:

- ❖ In 1793, the Governor General **Lord Cornwallis introduced the Permanent Land revenue settlement**
- ❖ The English East India Company had **fixed the revenue** that Zamindars had to pay.
- ❖ The estates of the zamindars who failed to pay the fixed revenue amount were auctioned.
- ❖ The Raja of Burdwan failed to pay his due and his estates (mahals) were auctioned.
- ❖ The British attempts to **auction the estates of the zamindars failed**.
- ❖ The purchasers who bought the estates in the auctions were servants and agents of the Raja.
- ❖ They bought the estates for their Raja. So, the estates remained under the control of the raja. Over 95 per cent of the sale at the auction was fictitious.

Zamindars:

- ❖ Company officials thought that a fixed revenue demand ensured regular income.
- ❖ After prolonged debate, the company decided to make the **rajas and taluqdars of Bengal as their contractors** called now as **Zamindars**.
- ❖ In practice; the **zamindar was not a landowner** in the village, **but a revenue collector of the state**.
- ❖ **If they failed to pay the amount their estates were to be auctioned.**

Why Zamindars defaulted on Payments:

- ❖ The initial demands of the **revenue were very high**.
- ❖ The demands were made at a time when the **prices of agricultural produce were depressed** and the ryots were unable to pay their dues to the zamindars.
- ❖ The **revenue was invariable**; regardless of the harvest. Even if the crops failed the revenue had to be paid punctually.
- ❖ According to the **Sunset Law**, if the revenue was not paid to the state by sunset on a particular day, the zamindari was auctioned.

The Rise of the Jotedars:

- ❖ The **rich peasants** were known as Jotedars.
- ❖ They controlled the **local trade activities and money lending** and had more power over poor peasants.
- ❖ A major part of their land was cultivated by the sharecroppers (adhiyars or bargadars).

Powers of the Jotedars:

- ❖ The jotedars **lived in the villages** and exercised direct control over poor villagers.

- ❖ Zamindars lived in urban areas. The power of Jotedars was more effective than that of Zamindars.
- ❖ The jotedars resisted the efforts of the zamindars to increase the jama of the village.
- ❖ The **jotedars mobilised ryots against the zamindars** and delayed the payment of revenue to the zamindar.
- ❖ When the estates of the zamindars were auctioned by the state, the **jotedars were often purchasers.**
- ❖ The jotedars were **most powerful in North Bengal.**
- ❖ In some places the jotedars were **called as haoladars, gantidars or mandals.**

Zamindar's Resist:

- ❖ The zamindars devised some strategies from their estates being auctioned by the state. **Fictitious sale** was one such strategy.
- ❖ The zamindars **transferred their zamindari to women**, since the company had promised that they would not take over the property of women. For example, the Raja of Burdwan transferred his zamindari to his mother.
- ❖ **The auctions were manipulated by the zamindar's agents.** At the time of auctions the zamindar's men bought it and gave back to zamindar outbidding the other purchasers.
- ❖ The outside purchasers were **attacked by the lathyals** of the zamindars.
- ❖ **The Ryots considered the zamindars as authority** and themselves as Proja (subjects).

The Fifth Report:

- ❖ News about the **Company's misrule and maladministration was hotly debated in Britain** and widely publicised in the Press.
- ❖ Incidents of **greed and corruption of Company officials** were discussed.
- ❖ **The British Parliament passed a series of Acts** to regulate company rule in India.
- ❖ It forced the Company to **produce reports on the administration of India.**
- ❖ The Fifth Report was a report on the administration and activities of the East India Company **submitted to the British Parliament in 1813.**
- ❖ **The Report had 1002 pages.** The Report's 800 pages were the appendices that reproduced the petitions of zamindars and ryots, reports of collectors from various districts.

Buchanan and his accounts:

- ❖ Francis Buchanan was a physician, came to India and **served in the Bengal Medical Service.**
- ❖ He also served as **surgeon to the Governor General of India, Lord Wellesley.**
- ❖ He organised a zoo that became the Calcutta Alipore Zoo.
- ❖ He **undertook detailed surveys** of the areas which were under the control of the Company.
- ❖ Buchanan wrote about a landscape and described how it could be transformed and made more productive by suggesting crops to be cultivated.

IMPORTANT TIMELINE / KEYWORDS

- ❖ 1765 English East India Company acquires Diwani of Bengal
- ❖ 1773 Regulating Act passed by the British Parliament to regulate the activities of the East India Company
- ❖ 1793 Permanent Settlement in Bengal
- ❖ 1800s Santhals begin to come to the Rajmahal hills and settle there
- ❖ 1818 First revenue settlement in the Bombay Deccan
- ❖ 1820s Agricultural prices begin to fall
- ❖ 1840s-50s A slow process of agrarian expansion in the Bombay Deccan
- ❖ 1855-56 Santhal rebellion
- ❖ 1861 1875 Cotton boom begins Ryots in Deccan villages rebel

MIND MAP / CONCEPT MAP

Permanent Settlement

Introduction

- 1) Introduced in 1793 by Lord Cornwallis
- 2) Implemented in Bengal, Bihar, Odisha

Key Features

- 1) Zamindars recognized as landowners
- 2) Fixed revenue to be paid to the British
- 3) Revenue was permanent (never increased)
- 4) Hereditary rights to Zamindars

Objectives

- 1) Ensure stable revenue for the East India Company
- 2) Create a loyal landed class (Zamindars)
- 3) Encourage improvement in agriculture

Jotedars

Consequences

- 1) Zamindars became rent collectors, not cultivators
- 2) Peasants (ryots) suffered due to high rents
- 3) No incentive for improvement in land
- 4) Widespread peasant indebtedness

Criticism

- 1) Ignored ground realities of agriculture
- 2) Led to exploitation of peasants
- 3) System benefitted Zamindars and British, not farmers

The Fifth Report

Purpose of the Report

- 1) A report submitted to the British Parliament in 1813.
- 2) To examine the administration, revenue, and corruption in the East India Company's rule in India.

Highlights of the Report

- 1) Misuse of power by Company officials
- 2) Decline of zamindars' power
- 3) Exploitation of peasants
- 4) Documentation of revenue collection

Significance

- 1) Reflected the shift from trading to administrative control.
- 2) Led to debates in Britain over East India Company rule.

The Paharias

Region :

Rajmahal Hills

Economy:

- 1) Barter system
- 2) Forest products

Lifestyle:

- 1) Shifting cultivation
- 2) Forest-based

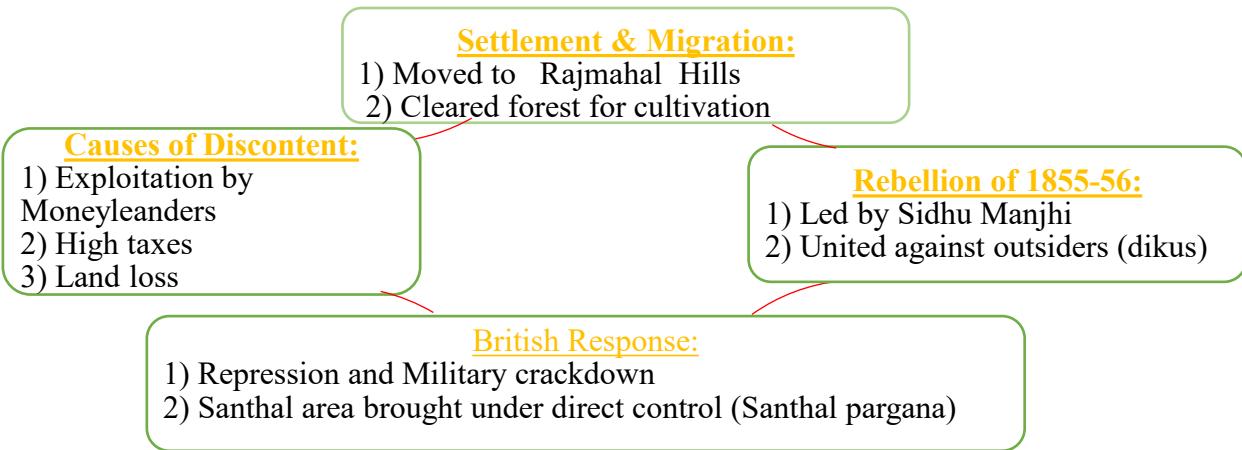
Conflict:

- 1) With zamindars and British revenue officials,
- 2) Resistant to colonial rule

Impact of British:

- 1) Loss of autonomy,
- 2) Displacement due to revenue settlements

The Santhals



Introduction :

- 1) Francis Buchanan was a physician turned surveyor.
- 2) He was commissioned by the British East India Company.
- 3) Sent to survey eastern India (Bihar and Bengal) in the early 19th century.

Purpose of the Survey:

- 1) To understand the economic condition of rural India.
- 2) Collect data on flora, fauna, crops, land use, trade.
- 3) Assess potential for revenue generation.

Francis Buchanan

Methods Used:

- 1) Detailed journals and reports.
- 2) Interaction with local people (peasants, zamindars).
- 3) Observation of landscapes, markets, irrigation systems.

Historical Significance :

- 1) Buchanan's reports became baseline data for British administrators.
- 2) Helped formulate land revenue policies.
- 3) Showed impact of colonialism on rural India.

Ryotwari System

Introduction

- 1) Introduced in Madras & Bombay Presidencies
- 2) Direct settlement with peasants (ryots)
- 3) No intermediaries like zamindars

Advantages

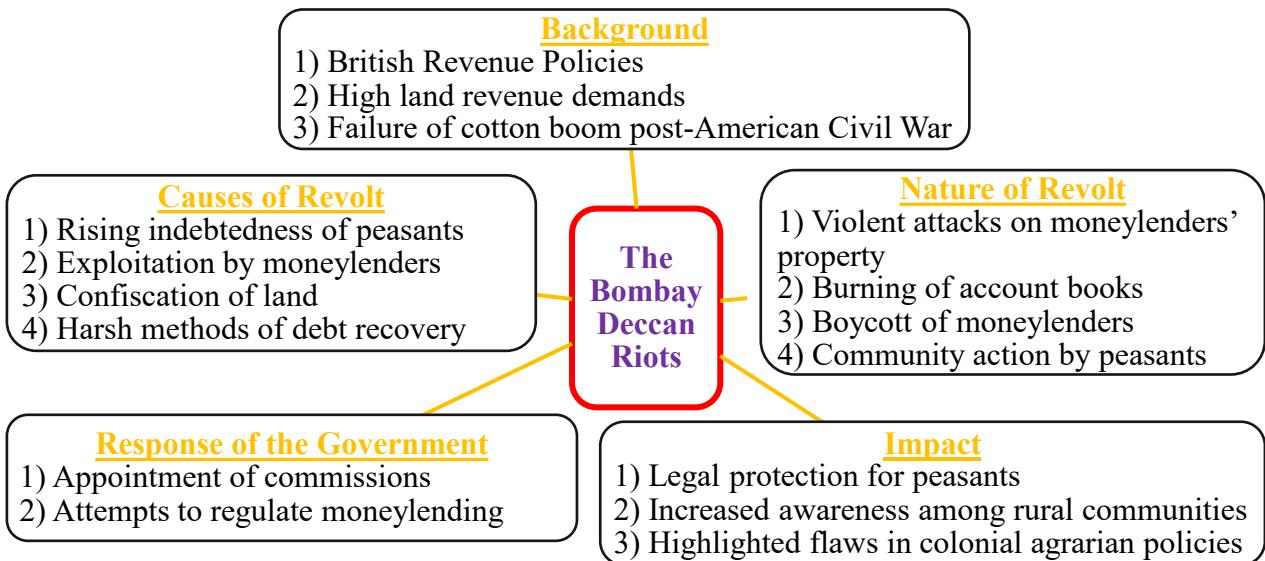
- 1) Reduced exploitation by intermediaries
- 2) Encouraged individual responsibility for land

Disadvantages

- 1) High revenue demands led to distress
- 2) Ryots faced difficulties during bad harvests
- 3) Government was rigid, no remission of taxes

Impact

- 1) Increased peasant indebtedness
- 2) Land alienation due to inability to pay revenue
- 3) Decline of traditional village economy



MCQS & OBJECTIVE QUESTIONS

Section A – question number 1 to 21 are Multiple Choice type questions. Each question carries 1 mark.

Assertion and Reason Based Questions:

From question 1 to 4 two statements are given in the question below as Assertion (A) and Reason (R). Read the statements and choose the appropriate option.

Options:

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

1) Assertion (A): Permanent Settlement was made with the rajas and taluqdars of Bengal. They were now classified as zamindars.

Reason (R): The zamindar was not a landowner in the village, but a revenue Collector of the state.

2) Assertion (A): Burdwan Raja's estates had been publicly sold, but he remained in control of his zamindari.

Reason (R): East India Company allowed the Raja to maintain his zamindari under permanent Settlements.

3) Assertion (A): Zamindars in the Permanent Settlement failed to pay the revenue demand and unpaid balances accumulated.

Reason (R): 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) Assertion (A): By 1862 over 90 percent of cotton imports into Britain were coming from India.

Reason (R): In 1865 civil war ended, export of cotton resumed, prices of cotton and demand of cotton from India decreased.

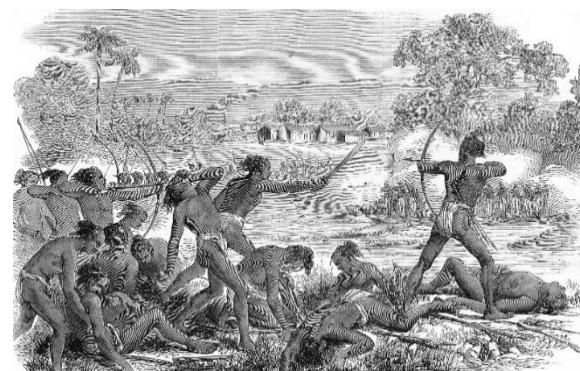
Picture Based Questions:

From question 5 to 8 are picture based questions. Identify the picture and choose the appropriate option.

5) Identify the event of given picture which was published in London News, 23 February 1856.

- (A) The Revolt of 1857
- (B) The Deccan Riots
- (C) The Blue Rebellion
- (D) Santhal Rebellion

6) Identify the leader of the Santhal rebellion given below.



- (A) Mangal Panday
- (B) Sidhu Manjhi
- (C) Birsa Munda
- (D) Waris Ali



7) **Hill village in Santhal country in the lower Rajmahal hills**

.The village appears to be peaceful, calm and idyllic. Life seems unaffected by the outside world. The image illustrated in London News, 23 February 1856. Identify the painter name:



- (A) Walter Sherwill
- (B) Charles Cornwallis
- (C) Augustus Cleveland
- (D) David Ricardo

8) Under him the estate prospered with Permanent Settlement in Burdwan. He helped the British during the Santhal rebellion and the 1857 revolt. Identify the person:

- (A) Bahadur Shah 'Zafar'
- (B) Lord Charles Cornwallis
- (C) Sidhu Manjhi
- (D) Maharaj Mehtab Chand



Identify meaning of statement / Identify the essence of the words

Based Questions:

From question 9 to 12 Multi Choice based questions. Identify the appropriate option.

9) Identify the correct option/s:

- 1) Santhals were hired by zamindars and British officials invited them to settle in the Jangal Mahals.
- 2) They were to live within it and practise shifting agriculture.
- 3) A Large area was provided to Santhal known as Damin-i-koh.

Options:

- (A) Only 1
- (B) 1 and 2
- (C) 1 and 3
- (D) Only 3

10) Which one of the following was a significant criticism of the Permanent Settlement?

- (A) The Zamindars got the permanent rights on the lands.
- (B) The British contacted the peasants directly.
- (C) The system increased the influence of tribal communities.
- (D) This system resulted in Bombay-Deccan riots.

11) Which of the following was the primary characteristic of the Ryotwari system implemented by the British in 'Bombay Deccan'?

- (A) Indirect revenue collection through Zamindars.
- (B) Collective ownership of land by village community.
- (C) The Britishers settled revenue directly with the peasants.
- (D) Lands were given to the Jotedars to promote equality.

12) Who among the following proposed a 'Policy of Pacification' with the Paharias in 1770 in Bhagalpur?

| | |
|---|--|
| <ul style="list-style-type: none"> (A) William Hodge (C) George Chinray | <ul style="list-style-type: none"> (B) Augustus Cleveland (D) Captain Cook |
|---|--|

Statement Based Question:

From question 13 to 16 are statement based questions. Identify the appropriate option.

13) **Identify the *incorrect* statement/s about the Paharias of Rajmahal Hills?**

- (A) They lived in huts built among tamarind trees and considered the entire forest as their private land.
- (B) They used to oppose the entry of outsiders into the forest and used to rob and drive away any outsider who entered the forest.
- (C) They often attacked the plains, these attacks were done for food, livestock and to show their strength.
- (D) The people living in the forest were considered civilised by the British.

14) **Consider the following statements regarding Jotdars and choose the correct option.**

- I) Jotdars were the farmers who had a less amount of land wealth.
- II) Jotdars in some places they were also called Havadars, Gantidars or Mandals.
- III) Their land was cultivated by sharecroppers.

Options:

- (A) I & III
- (B) II & III
- (C) I & II
- (D) I, II & III

15) **Which of the following statements is *incorrect* about Burdwan auction?**

- (A) In this auction the property of the Raja of Burdwan was being sold as the Raja had not paid the revenue amount.
- (B) Many people joined the auction to bid and in the end the properties were sold to the highest bidder.
- (C) But later it was found that most of the buyers involved in the auction were servants of the king or his acquaintances. More than 95% of purchases made in this auction were fake.
- (D) Before this auction, the king had already given some part of his property to his daughter.

16) **Which of the following statements is *incorrect* about the Deccan Riots?**

- (A) The movement began at Supa, a large village in Poona (present-day Pune) district.
- (B) Ryots from surrounding rural areas gathered and attacked on the British residential areas.
- (C) Terrified of peasant attacks, the sahukars fled the villages, very often leaving their property and belongings behind.
- (D) Police posts were established in villages to frighten rebellious peasants into submission.

Match the Column / Chronological order Based Question:

From question 17 to 21 are match the Column / Chronological order Based Question. Identify the appropriate option.

17) **Match column I with column II and choose the correct option.**

| Column I | Column II |
|----------|---|
| a) 1780s | 1. Fifth report submitted to the British Parliament |
| b) 1813 | 2. Augustus Cleveland's policy of pacification |
| c) 1793 | 3. Cotton boom in India |
| d) 1861 | 4. Permanent Settlement introduced in Bengal |

Options:

| | a) | b) | c) | d) |
|---|----|----|----|----|
| A | 2 | 3 | 1 | 4 |
| B | 4 | 2 | 3 | 1 |
| C | 2 | 1 | 4 | 3 |
| D | 1 | 2 | 3 | 4 |

18) Arrange the following in chronological order and choose the correct option:

| | |
|-------------------------|--------------------------|
| (i) Limitation Law | (ii) Sunset Law |
| (iii) Santhal Rebellion | (iv) Bombay-Deccan Riots |

Options:

| | |
|----------------------------|----------------------------|
| (A) (ii), (iii), (i), (iv) | (B) (i), (ii), (iv), (iii) |
| (C) (iii), (iv), (ii), (i) | (D) (iv), (iii), (i), (ii) |

19) **Which of the following represents the correct chronological order of events related to East India Company?**

- (I) East India Company was the only company in England that could trade with India and China.
- (II) Fifth Report was submitted to the British Parliament in 1813.
- (III) British Parliament forced the company to produce regular report on the administration of India.
- (IV) The East India Company established its rule in Bengal after the 1773, it was being monitored by the British system.

Options:

| | |
|---------------------|---------------------|
| (A) I, IV, III & II | (B) II, III, IV & I |
|---------------------|---------------------|

(C) III, I, II & IV

(D) I, IV, II & III

20) Which of the following represents the correct chronological order of events related to Santhals and Paharias?

(I) The hill people (Paharias) used to live on the hills of Rajmahal located in Bengal.
(II) In the 1780s, Augustus Queensland, the collector of Bhagalpur, proposed a policy of peace to the Paharias.
(III) British decided to bring these people (Paharias) under control and to civilize them and to engage them in farming.
(IV) As a result of Santhal rebellion, an area called Santhal Pargana was created.

Options:

(A) I, IV, II & III
(C) III, I, II & IV

(B) I, III, II & IV
(D) I, IV, III & II

21) Match column I with column II and choose the correct option.

| Column I | Column II |
|----------------------|--|
| a) Francis Buchanan | 1. Monopoly to the East India Company over trade with India and China. |
| b) The Royal Charter | 2. Surgeon to the Governor-General of India, Lord Wellesley. |
| c) Dikus | 3. A landowner should have a claim only to the “average rent”. |
| d) David Ricardo | 4. Moneylenders |

Options:

| | a) | b) | c) | d) |
|---|----|----|----|----|
| A | 2 | 3 | 1 | 4 |
| B | 4 | 2 | 3 | 1 |
| C | 2 | 1 | 4 | 3 |
| D | 1 | 2 | 3 | 4 |

ANSWER KEY

- 1) (A) Both A and R are true and R is the correct explanation of A. [Page No. 229]
- 2) (C) A is true but R is false. [Page No. 228]
- 3) (A) Both A and R are true and R is the correct explanation of A. [Page No. 230]
- 4) (B) Both A and R are true, but R is not the correct explanation of A. [Page No. 251-252]
- 5) (D) Santhal Rebellion [Page No. 242]
- 6) (B) Sidhu Manjhi [Page No. 242]
- 7) (A) Walter Sherwill [Page No. 240]
- 8) (D) Maharaj Mehtab Chand [Page No. 233]
- 9) (C) 1 and 3 [Page No. 240-241]
- 10) (A) The Zamindars got the permanent rights on the lands. [Page No. 229]
- 11) (C) The Britishers settled revenue directly with the peasants. [Page No. 247-248]
- 12) (B) Augustus Cleveland [Page No. 239]
- 13) (D) The people living in the forest were considered civilised by the British. [Page No. 236-238]
- 14) (B) II & III [Page No. 231]
- 15) (D) Before this auction, the king had already given some part of his property to his daughter. [Page No. 228, 232]
- 16) (B) Ryots from surrounding rural areas gathered and attacked on the British residential areas. [Page No. 246]
- 17) (C) a.2 b.1 c.4 d.3 [Page No. 228, 233, 239, 251]
- 18) (A) (ii), (iii), (i), (iv) [Page No. 230, 242, 246, 253]
- 19) (A) I, IV, III & II [Page No. 233, 234]
- 20) (B) I, III, II & IV [Page No. 236-242]
- 21) (C) a.2 b.1 c.4 d.3 [Page No. 234, 236, 242, 247]

SHORT ANSWER QUESTIONS

Question number 22 to 27 are Short Answer type questions. Each question carries 3 marks. Write answer to each question in **60 to 80** words.

22) Why did Zamindars default at revenue payment to the English East India Company under the Permanent Settlement?

Answer:

- (i) The initial demand was very high by the Company, arguing that the burden on zamindars would gradually decline as agricultural production expand and prices rise.
- (ii) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for Ryot to pay their dues to the zamindar.
- (iii) The revenue was invariable regardless of harvest and had to be paid punctually. As per the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.
- (iv) The Permanent Settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.

23) Why did the Fifth Report become the basis of intense debate in England?

Answer:

- (i) The Fifth Report was a report on the nature and consequences of East India Company's Rule in Bengal in the late 18th century submitted to the British Parliament in 1813.
- (ii) From the time the Company established its rule in Bengal in the mid-1760s, its activities were closely watched and debated in England.
- (iii) There were many groups in Britain who were opposed to the monopoly that the East India Company had over trade with India and China.
- (iv) Many political groups argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole.
- (v) Information about Company misrule and maladministration was hotly debated in Britain and incidents of the greed and corruption of Company officials were widely publicised in the press.

24) Describe the position of the 'jotedars' at the end of the 18th century?

Answer:

The jotedars inevitably weakened the power of zamindars in Bengal by the end of the 18th century:

- (i) In the 18th century when many zamindars were facing a crisis, a group of rich peasants, known as jotedars, were consolidating their position in the villages.
- (ii) Unlike zamindars, jotedars lived in villages and thus, had a good influence on village population.
- (iii) Their land was cultivated through adhiyars or bargadars (sharecroppers).
- (iv) They fiercely resisted the effects of zamindars to increase the Jama of the village, preventing zamindari officials from executing their duties. They deliberately delayed payments of revenue to the zamindars.
- (v) In fact, when the estates of the zamindars were auctioned for failure to make revenue payment, often jotedars bought their estate. This made the jotedars most powerful in North Bengal.

25) Who was Buchanan and what do his accounts tell us about the Indian countryside during the colonial period?

Answer:

Francis Buchanan was a physician and surveyor who was commissioned by the British East India Company to survey parts of India. The key points from his accounts are:

- (i) From his description, the hills appeared impenetrable, a zone where few travellers ventured, an area that signified danger.
- (ii) Wherever he went, people were hostile, apprehensive of officials and unwilling to talk to them.
- (iii) He searched for minerals and stones that were commercially valuable.
- (iv) He wrote about a landscape, how it could be transformed and made more productive – what crops could be cultivated, which trees cut down, and which ones grown.
- (v) His vision and his priorities were different from those of the local inhabitants: his assessment of what was necessary was shaped by the commercial concerns of the Company.
- (vi) He was inevitably critical of the lifestyles of forest dwellers and felt that forests had to be turned into agricultural lands.

26) "As British rule expanded from Bengal to other parts of India, the Permanent Settlement was rarely extended to any region beyond Bengal". Why was this so?

Answer:

- (i) After 1810, agricultural prices rose, since the revenue demand was fixed under the Permanent Settlement, the colonial state could not claim any share of this enhanced income.
- (ii) The colonial government had to think of ways to maximise its land revenue.
- (iii) According to economist David Ricardo ideas, a landowner should have a claim only to the "average rent" that prevailed at a given time.

- (iv) The revenue system that was introduced in the Bombay Deccan came to be known as the ryotwari settlement. The revenue was directly settled with the ryot.
- (v) The lands were resurveyed every 30 years and the revenue rates increased. Therefore the revenue demand was no longer permanent.

27) Evaluates the reasons and impact for the revolt in the Deccan countryside.

Answer:

Reasons:

- (i) The ryots came to see the moneylender as devious and deceitful. They complained of moneylenders manipulating laws and forging accounts.
- (ii) In 1859 the British passed a Limitation Law that stated that the loan bonds signed between moneylenders and ryots would have validity for only three years.
- (iii) Moneylenders used a variety of other means to short-change the ryot: they refused to give receipts when loans were repaid, entered fictitious figures in bonds, acquired the peasants' harvest at low prices, and ultimately took over peasants' property.

Impact:

- (i) The Government of Bombay set up a commission of enquiry to investigate into the causes of the riots. The commission produced a report that was presented to the British Parliament in 1878.
- (ii) The commission held enquiries in the districts where the riots spread, recorded statements of ryots, sahukars and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.

LONG ANSWER QUESTIONS

Questions no. **28 to 30** are Long Answer (LA) type questions carrying 8 marks each. Answers to these questions should not exceed **300 to 350** words.

28) Examine the salient features of Permanent Settlement in Bengal. Why did the British expect this revenue system to solve their problems? 4+4=8

Answer:

Permanent Settlement (1793)

Introduction

- **Lord Charles Cornwallis** – British commander in the American War of Independence; later Governor-General of Bengal.
- In **1793**, introduced the **Permanent Settlement** policy in Bengal.
- Under it, revenue payable by **Zamindars** to the State was **fixed forever**.
- Zamindars did **not own the land**, but collected revenue from **talukdars** and paid it to the State.

Good Effects

1. Revenue rates **permanently fixed**.
2. **Regular income** ensured for the State.
3. Helped **entrepreneurs earn profits**.
4. Created a **new class** of wealthy farmers and landowners.
5. Encouraged **agriculture, trade, and revenue growth**.
6. Several villages came under Zamindars' control.
7. Gave Zamindars a **sense of security**.

Bad Effects

1. **Peasants (ryots)** often struggled to pay dues to Zamindars.
2. Revenue remained **unchangeable**, even during bad harvests.
3. **Sunset Law** – if Zamindar didn't pay by sunset on due date, land was auctioned – was disliked.
4. Zamindars' powers to collect rent were **limited**.
5. **Rent collection** was difficult when crops failed.

Conclusion

- Aim: To **improve farmers' conditions**.

- Result: Benefited only a **few rich Zamindars**.
- Most peasants went into **debt** and suffered losses.
- Government also faced **revenue loss**.

29) Explain how the Santhals came to settle in the foothills of Raj Mahal and why did they rise in revolt in mid-19th century.

Answer:

The Coming of the Santhals

Settlement in Rajmahal Hills

1. Around **1800 CE**, Santhals settled in the **Rajmahal Hills**, displacing the **Paharias**.
2. Cleared forests and began cultivation.
3. Considered **ideal settlers**; their villages grew quickly.
4. Ploughed land and grew **rice** and **cotton**.
5. Took over lower hills, pushing Paharias deeper into the mountains.
6. Seen as representing **plough-based farming**, unlike the Paharias who used hoes.

Role of the British

1. British wanted an **orderly and settled society**.
2. Viewed Paharias as **wild and difficult to govern**.
3. Associated forests with **wilderness** and avoided relying on Paharias for settled farming.
4. Chose Santhals instead, as they were easier to settle as agriculturists.

Land for the Santhals

1. British gave Santhals land in **foothills of Rajmahal**.
2. Created **Damin-i-Koh** – a special area only for Santhal settlement.
3. Encouraged all Santhals to live there.
4. Santhals were always looking for new land; British allocation suited them.

Santhal Revolt – Causes

1. **High and exploitative taxes** by the Company.
2. **Zamindars** started controlling Santhal-cultivated land – Santhals disliked this.
3. **Moneylenders** exploited them, could auction land if loans were unpaid; seen as agents of Company rule.

Conclusion

- British later tried to calm the Santhals by creating **Santhal Pargana district** and passing laws to protect them.

30) Examine the different aspects of ‘Ryotwari system’ introduced in the Bombay Deccan by the British.

Answer:

Introduction: The Ryotwari System was introduced by the British in the Bombay Deccan region in the early 19th century. It was implemented mainly under the supervision of Thomas Munro and was different from the Zamindari System used in Bengal.

Key Aspects of the Ryotwari System:

Direct Settlement with Peasants (Ryots):

Under this system, the British government collected land revenue directly from the cultivators (called ryots) rather than through intermediaries like zamindars.

Individual Ownership of Land:

The ryots were considered the owners of the land and were responsible for paying the revenue.

Fixed Revenue Demand:

The revenue was assessed on the basis of the quality of soil and the kind of crops grown, and it was fixed for a period of 20 to 30 years.

Heavy Revenue Burden:

The revenue demand was often very high, and had to be paid in cash, which put pressure on peasants, especially during crop failure or price decline.

Indebtedness of Ryots:

Due to high taxes and cash payment requirements, many ryots had to borrow money from moneylenders, leading to debt traps and loss of land.

Social Impact:

The system led to peasant discontent, increasing rural poverty, and gave rise to tensions between ryots and moneylenders, especially after poor harvests.

SOURCE-BASED QUESTIONS

Questions no. 31 to 33 are Source-based questions with three sub-questions of 4 marks each.

31) Read the given source and answer the questions that follow:

From the Fifth Report

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated: The revenue was not realised with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796-97, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28,70,061, the extent of land actually sold bore a jumma or assessment of 14,18,756, and the amount of purchase money sicca rupees 17,90,416. In 1204, corresponding with 1797-98, the land advertised was for sicca rupees 26,66,191, the quantity sold was for sicca rupees 22,74,076, and the purchase money sicca rupees 21,47,580. Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye, Bishenpore (all districts of Bengal), ... and others, the dismemberment of whose estates at the end of each succeeding year, threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officers, in their efforts to preserve undiminished the amount of public assessment.

31.1) Examine the reason for calling it as a “Fifth report”.

Answer: The British Parliament passed a series of Acts in the late eighteenth century to regulate and control Company rule in India. It forced the Company to produce regular reports on the administration of India and appointed committees to enquire into the affairs of the Company. The Fifth Report was one such report produced by a Select Committee.

31.2) Why activities of the East India Company were closely debated in England?

Answer: Many political groups in Britain argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole.

31.3) Analyse any two limitations of the report.

Answer: Two limitations of the report were:

- a) The reports was written by political groups who criticised the East India Company, recent researches show that the arguments and evidence offered by the Fifth Report cannot be accepted uncritically.
- b) The Fifth Report exaggerated the collapse of traditional zamindari power, as also overestimated the scale on which zamindars were losing their land.

32) Read the given source and answer the questions that follow:

The jotedars of Dinajpur

Buchanan described the ways in which the jotedars of Dinajpur in North Bengal resisted being disciplined by the zamindar and undermined his power:

Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry ...

The jotedars who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. They pay only a few rupees on account of their revenue and then fall in balance almost everykist (instalment), they hold more lands than they are entitled to by their pottahs (deeds of contract). Should the zamindar's officers, in consequence, summon them to the cutcherry, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarri Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) cutcherry for being dishonoured and whilst the causes continue unsettled, they instigate the petty ryots not to pay their revenue consequently ...

32.1) Why did jotedars resist the Zamindars of Dinajpur?

Answer: Jotedar were the rich peasants of north Bengal. They lent money to the needy peasants. They controlled vast areas of land. Sometimes they controlled even several thousand acres of land.

32.2) How did Jotedars instigate the ryots?

Answer: They resisted all the efforts of the zamindars to increase the Jama of the village. They prevented zamindari officials from executing their duties. Deliberately delayed payments of revenue to the zamindars .

32.3) How did jotedars gain power in the village?

Answer:

- a) As they lived in the village, they exercised direct control over a large number of poor villages.
- b) They controlled local trade and also lent money to the needy.

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YouTube Video Part 1 of the Chapter

THEME 10

REBELS AND RAJ

LEARNING OBJECTIVES

- **Understand the causes of the Revolt of 1857** – Analyze political, economic, social, religious, and military factors that led to widespread discontent against British rule.
- **Trace the spread and main centers of the revolt** – Identify key locations such as Meerut, Delhi, Kanpur, Lucknow, and Jhansi, and understand how the rebellion expanded geographically.
- **Recognize the roles of major leaders** – Learn about important figures like Bahadur Shah Zafar, Rani Lakshmi Bai, Tantia Tope, Nana Saheb, and Begum Hazrat Mahal and their contributions to the revolt.
- **Examine the nature of the uprising** – Explore whether the revolt was a sepoy mutiny, a popular rebellion, or the first war of independence.
- **Understand the consequences of the revolt** – Assess the changes in British policies, military organization, and governance after 1857.
- **Interpret different historical perspectives** – Analyze how British colonial writers, Indian nationalists, and modern historians have portrayed the revolt.
- **Study visual and textual sources** – Develop skills to critically examine paintings, photographs, official reports, and writings from the time of the revolt.

CONTENT OF THE CHAPTER

- Examine the events of 1857.
- Correlate the Planning and coordination of the rebels of 1857 to infer its domains and nature.
- Examine the momentum of the revolt to understand its spread.
- Analyse how revolt created vision of unity amongst Indians.
- Interpret visual images to understand the emotions portrayed by the nationalist and British.

SNAPSHOT OF THE CHAPTER

Rebellion In Meerut

- **On 10 May 1857**, the sepoys present in the cantonment of Meerut revolted. The infantry made up of Indian soldiers started this rebellion and soon the cavalry also joined it.
- The soldiers first captured the Bell of arms (a place to store arms and ammunition) so that he could collect the necessary weapons for the rebellion
- All government buildings like records office, post office, government treasury, court etc were looted and finally destroyed.

Rebellion In Delhi

- They wanted to spread this rebellion in the whole country, so a group of soldiers left from Meerut on the night of 10 May to take this rebellion forward and spread all over the country so that they would go to Delhi and join the rebellion to Emperor Bahadur Shah Zafar.
- This group of soldiers reached the Red Fort in Delhi the next morning on 11 May and asked for permission to talk to Bahadur Shah Zafar.

CAUSES OF THE REVOLT

Immediate Causes:

- Introduction of New Enfield rifle and Cartridges. In 1857 there were 36,000 English and 2,57,000 Indian soldiers in the British India Army.
- In 1857 a rumour spread that the cartridges of the new Enfield rifle was greased with the fat of cows and pigs, objectionable to both Hindus and Muslims.

Political Causes:

Subsidiary Alliance System –

Doctrine Of Lapse

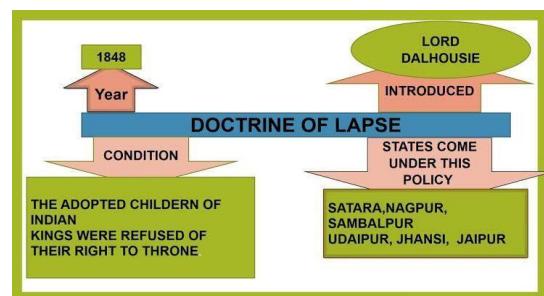
Jhansi- Gangadhar Rao died without a natural heir- adopted son-Ananda Rao-Not admitted by British- Rani Lakshmi Bai became the enemy of the British.

Social & Religious Causes:

- Racial Arrogance, Social Reform Legislations.
- Abolition of Sati-1829.
- Widow Re-marriage Act of 1856.
- Religious conversion – into Christianity.

Military Causes:

- Dissatisfaction of the sepoys, No higher post- No promotion
- Banning of religious symbols – Dress code.



PATTERN OF THE REBELLION

How the mutinies began?

- The sepoys began their action with a signal, the firing of the evening gun or the sound of the bugle.
- They seized the arms bell and plundered the treasury.
- They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records.
- Everything and everybody connected with the white man became a target.
- In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and the rich became the objects of the rebels.

Lines of communication

- It is clear that there was communication between the sepoys' lines of various cantonments.
- Captain Hearsey of the Awadh Military Police was given protection by his Indian subordinates during the mutiny.
- The 41 native infantry stationed in the same place, insisted that since they had killed all their white officers, the Military police should also kill Hearsey or deliver him as a prisoner.
- But the military police refused to do either. The matter would be settled by a panchayat composed of native officers drawn from each regiment.
- Charles Ball, wrote one of the earliest histories of the uprising.

Leaders and followers

- 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.
- In Kanpur, the sepoys and people of the town agreed to support Nana Sahib.
- The Rani of Jhansi was forced to assume the leadership of the uprising.
- Kunwar Singh, a local Zamindar in Arrah in Bihar, too took the leadership.
- The local leaders emerged, urging peasants, zamindars, and tribals to revolt eg – Shah Mal mobilised the villagers of pargana Baraut in Uttar Pradesh; Gonooa, a tribal cultivator of Singhbhum in Chotanagpur, became a rebel leader of the Kol tribals of the region.

| Centre of Revolt | Leader | British Suppressor |
|------------------|--|-------------------------------|
| Delhi | Bahadur Shah II, General Bakht Khan | John Nicholson, Hudson |
| Kanpur | Nana Sahib, Rao Sahib, Tantia Tope, Azimullah Khan | James Neil |
| Jhansi | Rani Laxmibai | Campbell, Havelock |
| Lucknow | Hazrat Mahal, Birjis Qadir, Ahmadullah | Sir Hugh Rose |
| Bareilly | Khan Bahadur Khan | Sir Colin Campbell |
| Bihar | Veer Kunwar Singh | William Taylor & Vincent Eyer |

Rumours and prophecies

- There was the rumour that the British government had hatched a gigantic conspiracy to destroy the caste and religion of the Hindus and Muslims.
- The rumour said that the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
- The sepoys and the common people refused to touch the atta.
- There was a fear and suspicion that the British wanted to convert Indians to Christianity.
- The sepoys had fear about bullets coated with the fats of cows and pigs, and biting those bullets would corrupt their caste and religion.

Why did people believe in rumours?

- The British adopted policies aimed at reforming Indian society by introducing Western education, Western ideas, and Western institutions.
- The British established laws to abolish customs like Sati (1829) and to permit the remarriage of Hindu widows.
- The British introduced their own system of administration, laws and their methods of land settlements and land revenue collection.

REVOLT IN AWADH

“A cherry that will drop into our mouth one day”

- 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.

- The Subsidiary Alliance had been imposed on Awadh.
- The terms of this alliance, the Nawab had to disband the British military forces to position their troops within the kingdom and act on the advice of the British.
- Deprived of his armed forces, the Nawab became increasingly dependent on the British to maintain law and order within the kingdom.
- He could no longer assert control over the rebellious chiefs and

taluqdars. Subsidiary Alliance

- Subsidiary Alliance was a system devised by Lord Wellesley in 1798. All those who entered into such an alliance with the British had to accept certain terms and conditions:
- The British would be responsible for protecting their allies from external and internal threats to their power.
- In the territory of the allies, a British armed contingent would be stationed.
- The ally would have to provide the resources for maintaining this contingent.
- The allies could enter into agreements with other rulers or engage in warfare only with the permission of the British.

"The life was gone out of the body"

- 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 the body of this town had been left lifeless.

FIRANGI RAJ AND THE END A WORLD

- Firangi word derived from Persian language.
- The British removed Nawab Wajid Ali Shah from the throne, due to the removal of the Nawab, the condition of the musicians, artisans, chefs and workers present in the court worsened.
- The condition of the taluqdars became very bad under British rule.
- Taluqdar used to be the person who collected tax from the farmers during the Mughal rule.
- These taluqdars were removed after the British takeover of Awadh. All their forts were demolished and their army was also abolished.
- The British government thought that the land would be handed over directly to the farmers by removing the talukdars, which would reduce the exploitation of the farmers.

WHAT THE REBELS WANTED

The vision of unity

- The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
- The ishtahars (notifications) harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.
- In 1857, the British spent Rs. 50,000 to incite the Hindu population against the Muslims but the attempt failed.

Against the symbols of oppression

- The land revenue settlements had dispossessed the landholders, both big and small, and foreign commerce had driven artisans and weavers to ruin.
- Every aspect of British rule was attacked and the firangi were accused of destroying a way of life that was familiar and cherished.
- 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.
- People were urged to come together and fight to save their livelihood, their faith, their honour, their identity.

The Search for Alternative Powers

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

REPRESSION

- Before sending out troops to reconquer North India, the British passed a series of laws to help them quell the insurgency.

- By a number of Acts, passed in May and June 1857, not only was the whole of North India put under martial law, but military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion.
- The ordinary processes of law and trial were suspended, and it was put out that rebellion would have only one punishment death.
- North India was brought under a strict law for prolonged attacks on the British – One from Calcutta to North India, another from Punjab to recover Delhi, 27,000 Muslims hanged.

IMAGES OF THE REVOLT

Celebrating the saviours

- Official accounts of colonial administration and military men left their versions in letters and diaries, autobiographies, and official histories.
- The stories of the revolt that were published in British newspapers and magazines narrated the violence acts of the mutineers.
- British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions.

“Relief of Lucknow”, was painted by **Thomas Jones Barker In1859**.

English women and the honour of Britain

The British government was asked to protect the honor of innocent women and ensure the safety of helpless children. Artists expressed and shaped these sentiments through their visual representations of trauma and suffering.

The performances of terror

- The urge for vengeance and retribution was expressed in the brutal way in which rebels were executed.
- They were blown from guns or hung from the gallows.
- Images of these executions were widely circulated through popular journals.
- 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.

NATIONALIST IMAGERIES

- The nationalist movement drew its inspiration from the events of 1857.
- Art and literature had helped in keeping alive the memories of 1857.
- Heroic poems were written about the valour of the queen (Rani Lakshmi Bai).
- Rani of Jhansi was represented as a masculine figure chasing the enemy, slaying British soldiers, and valiantly fighting till her last.
- Official accounts of colonial administration and military men left their versions in letters and diaries, autobiographies, and official histories.
- The changing British attitudes were evident through the innumerable memos, notes, and assessments of situations.
- The pictorial images were produced by the British and Indians – paintings, pencil drawings, cartoons, and bazaar prints.
- The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
- They seized the bell of the arms and plundered the treasury.
- They attacked the government buildings – the jail, treasury, telephone office, record room, bungalows –burning all records.
- In major towns like Kanpur, Lucknow, and Bareilly, moneylenders and rich became the objects of the rebels.

TIMELINE

| | |
|-----------|---|
| 1801 | Subsidiary Alliance introduced by Wellesley in Awadh |
| 1856 | Nawab Wajid Ali Shah deposed; Awadh annexed |
| 1856-57 | Summary revenue settlements introduced in Awadh by the British |
| 1857 | |
| 10 May | Mutiny starts in Meerut |
| 11-12 May | Delhi garrisons revolt; Bahadur Shah accepts nominal leadership |
| 20-27 May | Sepoys mutiny in Aligarh, Etawah, Mainpuri, Etah |
| 30 May | Rising in Lucknow |
| May-June | Mutiny turns into a general revolt of the people |
| 30 June | British suffer defeat in the battle of Chinhat |
| 25 Sept | British forces under Havelock and Outram enter the Residency in Lucknow |
| July | Shah Mal killed in battle |
| 1858 | |
| June | Rani Jhansi killed in battle |

MCQS & OBJECTIVE QUESTIONS

Question no. 1-5 fact and information based.

Assertion and Reason Questions :(6-10)

Choose the correct option:

- A** Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of Assertion (A).
- B** Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A).

C Assertion (A) is true, but Reason (R) is false.
 D Assertion (A) is false, but Reason (R) is true.
 6 **Assertion (A):** The 1857 revolt failed to overthrow British rule in India.
Reason (R): The revolt lacked coordinated leadership and was localized in nature.
 7 **Assertion (A):** Bahadur Shah Zafar was declared the Emperor of India by the rebels.
Reason (R): He had long been preparing to overthrow the British rule through secret military alliances.
 8 **Assertion (A):** British historians often portrayed the Revolt of 1857 as a mere sepoy mutiny.
Reason (R): They wanted to downplay the extent of Indian participation and nationalism in the uprising.
 9 **Assertion (A):** The British carried out brutal reprisals in Delhi after recapturing it in 1857.
Reason (R): Delhi was the administrative capital of British India and posed the greatest threat.
 10 **Assertion (A):** Visual representations after 1857 often depicted British women and children as innocent victims.
Reason (R): These depictions helped justify the repressive actions taken by the British to suppress the revolt.

Match the following based questions (11-15)

11 Match the leaders with the places of revolt:

Column A (Rebel Leaders) Column B (Places)

| | |
|---------------------|--------------|
| A Rani Lakshmibai | i. Kanpur |
| B Nana Sahib | ii. Bareilly |
| C Kunwar Singh | iii. Jhansi |
| D Khan Bahadur Khan | iv. Arrah |

Options:

A A-iii, B-i, C-iv, D-ii
 B A-i, B-iii, C-ii, D-iv
 C A-iv, B-ii, C-i, D-iii
 D A-ii, B-iv, C-iii, D-i

12 Match the British officials with their roles during 1857:

Column A (Officials) Column B (Roles)

| | |
|------------------|--|
| A Lord Canning | i. Commander-in-Chief during 1857 |
| B Colin Campbell | ii. Governor-General during the revolt |
| C William Hodson | iii. Led the recapture of Delhi |
| D John Lawrence | iv. Administrator of Punjab |

Options:

A A-ii, B-i, C-iii, D-iv
 B A-i, B-ii, C-iv, D-iii
 C A-iii, B-iv, C-i, D-ii
 D A-ii, B-iii, C-i, D-iv

13. Match the places with their significance in the revolt:

Column A (Places) Column B (Significance)

| | |
|-----------|---------------------------------------|
| A Meerut | i. Execution of sepoys sparked revolt |
| B Kanpur | ii. Nana Sahib's stronghold |
| C Lucknow | iii. Siege and British recapture |
| D Jhansi | iv. Led by Rani Lakshmibai |

Options:

A A-i, B-ii, C-iii, D-iv
 B A-ii, B-i, C-iv, D-iii
 C A-iv, B-iii, C-i, D-ii
 D A-iii, B-iv, C-ii, D-i

14. Match the sources with what they represent:

| Column A (Sources) | Column B (Representation) |
|--------------------------------------|-------------------------------------|
| A Paintings like "Relief of Lucknow" | i. Glorification of British heroism |
| B Sepoy testimonies | ii. First-person rebel perspectives |
| C Letters of British officers | iii. Colonial military views |
| D Indian nationalist writings | iv. Anti-colonial interpretation |

Options:

A A–i, B–ii, C–iii, D–iv
 B A–iv, B–iii, C–ii, D–i
 C A–iii, B–iv, C–i, D–ii
 D A–ii, B–i, C–iv, D–iii

15. Match the following leaders with their roles:

Column A (Leaders) Column B (Role/Action)

| | |
|----------------------|---|
| A Tantia Tope | i. General of Nana Sahib's army |
| B Mangal Pandey | ii. Fired the first shot at Barrackpore |
| C Rani Lakshmi Bai | iii. Fought bravely to defend Jhansi |
| D Bahadur Shah Zafar | iv. Symbolic head of the revolt |

Options:

A A–i, B–ii, C–iii, D–iv
 B A–ii, B–i, C–iv, D–iii
 C A–iv, B–iii, C–ii, D–i
 D A–iii, B–iv, C–i, D–ii

Statement-Based MCQs**Choose the correct option:**

A Both statements are true
 B Both statements are false
 C Statement I is true; Statement II is false
 D Statement I is false; Statement II is true
 16 **Statement I:** The 1857 revolt was limited only to the Bengal army and did not receive civilian support.

Statement II: Several sections of society, including peasants, artisans, and landlords, actively participated in the rebellion.

17 **Statement I:** The British government used brutal force to suppress the 1857 rebellion.
Statement II: After 1857, the British Crown took direct control of Indian administration from the East India Company.
 18 **Statement I:** The Doctrine of Lapse was one of the major causes of resentment among Indian rulers.
Statement II: According to the Doctrine of Lapse, adopted sons of Indian rulers were permitted to inherit thrones.
 19 **Statement I:** Bahadur Shah Zafar played an active military role in planning and executing the rebellion of 1857.
Statement II: The rebels declared Bahadur Shah Zafar as their symbolic leader and emperor.
 20 **Statement I:** The events of 1857 were depicted differently in British and Indian sources.
Statement II: British sources often portrayed the revolt as barbaric and treacherous, while Indian sources highlighted it as a struggle for independence.
 21 Identify the popular image given below and write its name.

A The Mughal empire's expansion
 B The return of Delhi to Indian rulers
 C Portrait of Bahadur Shah
 D The trial of British officers by Indian rebels

**ANSWERS OF MCQS**

Ans1 B Enfield rifle cartridges rumored to be greased with cow and pig fat
 Ans2 B BAHADUR SHAH II (zafar)
 Ans3 B Kanpur(Cawnpore)
 Ans4 C Commercial magnates and zamindars created by Permanent Settlement
 Ans5 C Created the image as a masculine warrior
 Ans6 A Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of Assertion (A)
 Ans7 C Assertion (A) is true ,but Reason(R) is false.

Ans8 **A** Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of Assertion (A).

Ans9 **C** Assertion (A) is true, but Reason (R) is false.

Ans10 **A** Both Assertion (A) and Reason (R) are true, and Reason (R) is the correct explanation of Assertion (A).

Ans11 **A** A-iii, B-i, C-iv, D-ii

Ans12 **A** A-ii, B-i, C-iii, D-iv

Ans13 **A** A-i, B-ii, C-iii, D-iv

Ans14 **A** A-i, B-ii, C-iii, D-iv

Ans15 **A** A-iii, B-iv, C-i, D-ii

Ans16 **D** Statement I is false; Statement II is true

Ans17 **A** Both statements are true

Ans18 **C** A-iv, B-iii, C-ii, D-i

Ans19 **D** Statement I is false; Statement II is true

Ans20 **A** Both statements are true

Ans21 **C** Portrait of Bahadur Shah

SHORT ANSWER QUESTIONS

Q22 Explain any three causes of discontent among Indian sepoys before 1857.

Ans (i) Low salaries and poor treatment compared to British soldiers.

(ii) Lack of promotion opportunities and racial discrimination.

(iii) Introduction of the greased cartridges offended religious beliefs, especially among Hindu and Muslim sepoys, leading to widespread anger.

Q23 What was the Doctrine of Lapse? How did it cause resentment among Indian rulers?

Ans (i) The Doctrine of Lapse was a policy under which the British annexed states where the ruler died without a natural heir.

(ii) Rulers were not allowed to adopt successors.

(iii) This caused resentment as many royal families lost their thrones and territories, such as Jhansi and Satara. It was seen as an insult to Indian traditions and sovereignty.

Q24 Describe the role of Bahadur Shah Zafar in the Revolt of 1857.

Ans: 1 Bahadur Shah Zafar was proclaimed the symbolic leader of the 1857 revolt by the sepoys in Delhi.

2 Though old and reluctant, his name provided legitimacy to the movement. His involvement united various rebel leaders under the Mughal banner.

3 However, after Delhi was recaptured, he was arrested, tried by the British, and exiled to Rangoon. His exile marked the formal end of the Mughal Empire.

Q25 Why was the revolt of 1857 called a “mutiny” by the British?

Ans (i) The British termed the revolt a “sepoy mutiny” to downplay its significance.

(ii) They portrayed it as a military rebellion limited to Indian soldiers, rather than a widespread uprising.

(iii) This helped them maintain the narrative that their rule was stable and that the revolt lacked popular support or nationalist intent.

Q26 What was the impact of the revolt of 1857 on British policy in India?

Ans 1. The East India Company was abolished; governance was transferred to the British Crown.

2. The army was reorganized to prevent future revolts.

3. The British adopted a policy of non-interference in Indian religions and customs to avoid offending native sentiments again.

Q27 Describe the role of women in the Revolt of 1857.

Ans Women played important, though often overlooked, roles:

1. Rani Lakshmi Bai of Jhansi fought valiantly and died in battle, becoming a symbol of courage.
2. Begum Hazrat Mahal of Awadh led the rebellion after her husband's exile and coordinated attacks.
3. Other women supported by sheltering rebels, gathering intelligence, and resisting British policies.
4. British narratives portrayed Indian women as victims, but Indian sources highlighted their strength.
5. Their participation challenged gender norms and inspired future generations.

LONG ANSWER QUESTIONS

Q 28 Examine the visual representations of the revolt of 1857 that provoked a range of different emotions and reactions.

Answer: There are a number of visual representations of the revolt of 1857 like paintings, pencil drawings, etchings, posters, cartoons, bazaar prints, etc which were produced by the British and Indian artists and painters.

These are discussed below:

1 British pictures offers a variety of images that were meant to provoke a range of different emotions and reactions. Some of them commemorate the British heroes who saved the English and repressed the rebels. For e.g. 'Relief of Lucknow', painted by Thomas Jones Barker in 1859 depicts the efforts of James Outrom, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow.

2 Newspaper reports have a power over public imagination. This reported about the incidence of violence against women and children and raised a public demand in Britain for revenge and retribution. Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering.

3 "In Memoriam" was painted by Joseph Noel Paton in w'hich English women and children huddled in a circle, looking helpless and innocent seemingly waiting for the inevitable dishonor, violence and death coming from the rebels. This represents the rebels as violent and brutish.

4 In another set of sketches and paintings women are seen in a different light. They appear heroic, defending themselves against the attack of rebels, for e.g. a painting depicts Miss Wheeler who stands firmly at the centre, defending her honour, single-handedly killing the attacking rebels. This picture is represented as having a deeper religious connotation. It is a battle to save the honour of Christianity and the book lying on the floor is the Bible.

5 As waves of anger and shock spread in Britain, demands for retribution grew louder. Threatened by the rebellion, the British felt that they had to demonstrate their invincibility. For e.g. in an image an allegorical female figure of justice with a sword in one hand and a shield in the other is seen. Her posture is aggressive, her face expresses rage and the desire for revenge. She is trampling sepoys under her feet while a mass of Indian women with children cower with fear.

6 When Governor General Canning declared that a gesture of Leniency, he was mocked in the British press. In a British Journal of comic satire, Canning is shown as a looming father figure, with his protective hand over the head of a sepoy who still holds sword and dagger in hands, both dripping with blood.

7 On the other hand leaders of the revolt were presented as heroic figures leading the country into battle, rousing the people to righteous indignation against oppressive imperial rule. For e.g. Rani of Jhansi was represented as in popular prints a masculine figure chasing the enemy slaying British soldiers and valiantly fighting till her last. She is usually portrayed in battle armour, with a sword in hand and riding a horse, a symbol of the determination to resist injustice and alien rule.

Q29 'A chain of grievances in Awadh linked the prince, taluqdars, peasants and sepoy to join hands in the revolt of 1857 against the British". Examine the statement.

Answer: Since 1800 century, Awadh faced a number of grievances which linked the princes, taluqdars, peasants and sepoys to join hands in the revolt of 1857 against the British. The British wanted to annex Awadh in their empire. This conquest happened in stages which were:

Annexation of Awadh:

A The Subsidiary Alliance had been imposed on Awadh in 1801, which confined the power of the Nawab over his territory as his military force disbanded.

B The British became increasingly interested in acquiring the territory of Awadh as it was economically and geographically important for them.

C By annexation policy Nawab Wajid Ali Shah (Awadh) was dethroned and exiled to Calcutta on the plea that the region was being misgoverned.

D The emotional upheaval was aggravated by immediate material losses, e.g. it led cultural loss as well as many people lost their livelihood.

Dispossession of Taluqdars:

A Before the advent of the British, the Taluqdars were powerful and maintained armed retainers, built forts and enjoyed degree of autonomy.

B Immediately after the annexation of Awadh, the taluqdars were disarmed and their forts destroyed.

C The revenue settlement, known as the 'Summary Settlement', proceeded to remove the taluqdars wherever possible.

Suppression of the Peasants:

A Under the British rule there was no guarantee that in times of hardship or crop failure the revenue demand of the state would be reduced or collection postponed, or that in times of need they would get any loan or support that the taluqdar had earlier provided.

B Thus, with this suppression, neither taluqdars nor peasants had any reasons to be happy with the annexation.

Rage of Sepoys:

A Before 1820, the British were very gentle with the sepoys but in 1840 this began to change.

B The British officers developed sense of superiority and started treating the Indian sepoys as their inferiors. Abuse and physical violence became common. Trust was replaced by suspicion.

C Most of the sepoys were from Awadh and Eastern Uttar Pradesh. The fears of the sepoys about the new cartridges, their grievances about leave, their grouse about the increasing misbehavior and racial abuse on the part of their white officers were the responsible factors for their rage.

Q30 “Rumours and prophecies played a part in moving the people into action during the revolt of 1857.” Examine the statement with rumours and reasons for its belief.

Answer: Rumours and prophecies played an important part in moving people to action. Rumours and prophecies reflect about the minds of people who believed them, their fears and anxiety, their faiths and beliefs. Rumours circulate only when they resonate with the deeper fears and suspicions of people.

Rumours during Rebellion:

1 There were rumours that the Indian sepoys were intentionally given the Enfield rifles, and its bullets were coated with the fat of cows and pigs and biting those bullets would corrupt their caste and religion.

2 Another rumour was The British had mixed the bone dust of cows and pigs into the flour that was sold in the market.

The reasons of believing in these rumours are discussed below:

1 From that time under the leadership of Governor General Lord William Bentinck, the British adopted policies aimed at ‘reforming’ Indian society by introducing Western education, Western ideas and Western institutions. 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.

2 The British established laws to abolish customs like sati (1829) and to permit the remarriage of Hindu widows.

SOURCE BASED QUESTIONS (4 MARKS)

Q 31 Read the source given below and answer the questions that follow: (1+1+2=4)

What the sepoys thought

This is one of the arzis (petition or application) of rebel sepoys that have survived:

A century ago the British arrived in Hindostan and gradually entertained troops in their service, and became masters of every state. Our forefathers have always served them, and we also entered their service ... By the mercy of God and with our assistance the British also conquered every place they liked, in which thousands of us, Hindostani men were sacrificed, but we never made any excuses or pretences nor revolted ...

But in the year eighteen fifty-seven the British issued an order that new cartridges and muskets which had arrived from England were to be issued; in the former of which the fats of cows and pigs were mixed; and also that attah of wheat mixed with powdered bones was to be eaten; and even distributed them in every Regiment of infantry, cavalry and artillery...

They gave these cartridges to the sowars (mounted soldiers) of the 3rd Light Cavalry, and ordered them to bite them; the troopers objected to it, and said that they would never bite them, for if they did, their religion and faith would be destroyed ... upon this the British officers paraded the men of the 3 Regiments and having prepared 1,400 English soldiers, and other Battalions of European troops and Horse Artillery, surrounded them, and placing six guns before each of the infantry regiments, loaded the guns with grape and made 84 new troopers prisoners, and put them in jail with irons on them ... The reason that the sowars of the Cantonment were put into jail was that we should be frightened into biting the new cartridges. On this account we and all our countrymen having united together, have fought the British for the preservation of our faith ... we have been compelled to make war for two years and the Rajahs and Chiefs who are with us in faith and religion, are still so, and have undergone all sorts of trouble; we have fought for two years in order that our faith and religion may not be polluted. If the religion of a Hindoo or Mussalman is lost, what remains in the world?

31.1 What is the source of this passage?

Ans. This is one of the *arzis* (petition or application) of rebel sepoys that have survived.

31.2 What was the immediate cause of the 1857 revolt?

Ans The immediate cause was the introduction of new Enfield rifles, which used cartridges greased with the fat of cows and pigs.

31.3 Why were the Indian Sepoys against the British?

Ans

- I Indian sepoys were treated poorly and discriminated against by British officers.
- ii They were paid less salary.
- iii They had limited opportunities for promotion.
- iv The use of Enfield rifles with cartridges greased with cow and pig fat hurt their religious sentiments.

Q32 Read the source given below and answer the questions that follow: (1+1+2=4)
Sisten and the Tahsildar

In the context of the communication of the message of revolt and mutiny, the experience of François Sisten, a native Christian police inspector in Sitapur, is telling. He had gone to Saharanpur to pay his respects to the magistrate. Sisten was dressed in Indian clothes and sitting cross-legged. A Muslim tahsildar from Bijnor entered the room; upon learning that Sisten was from Awadh, he enquired, "What news from Awadh? How does the work progress, brother?" Playing safe, Sisten replied, "If we have work in Awadh, your highness will know it." The tahsildar said, "Depend upon it, we will succeed this time. The direction of the business is in able hands." The tahsildar was later identified as the principal rebel leader of Bijnor.

32.1 Who was François Sisten?

Ans François Sisten was a native Christian police inspector in Sitapur.

32.2 Why did the tahsildar regard Sisten as a potential rebel?

Ans The tahsildar regarded Sisten as a potential rebel because Sisten was dressed in Indian clothes and sitting cross-legged, making him appear as one of the locals sympathetic to the rebellion.

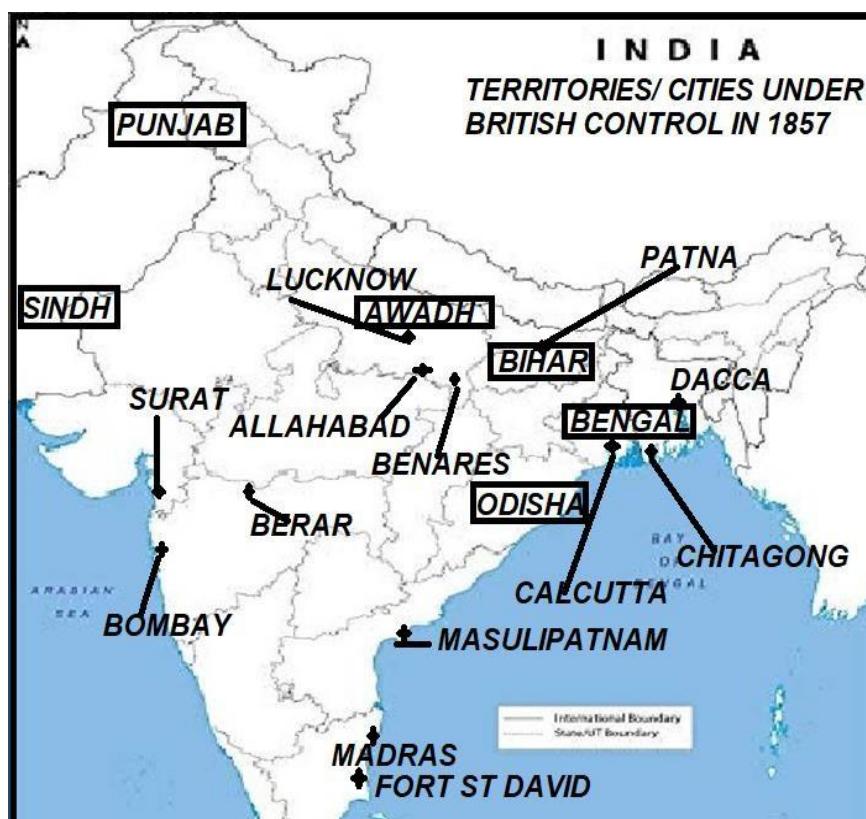
32.3 What do you infer from the similarity in the pattern of revolts in different places?

Ans. The similarity in the pattern of revolts in different places suggests that there was active communication between the sepoy lines across various cantonments. Sepoys or their messengers moved from one station to another, spreading messages of resistance. This shows that people were planning, coordinating, and discussing the rebellion on a broader scale.

MAP BASED QUESTION

On the political map of India locate and label the following sites

1.1 Territories/cities under British Control in 1857: Punjab, Sindh, Bombay, Madras Fort St. David, Masulipatam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Patna, Benaras, Allahabad and Lucknow. (Page No. 297)



1.2 Main centres of the Revolt of 1857: Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra, Awadh. (Page No. 305)

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2

THEME 11

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

CIVIL DISOBEDIENCE & BEYOND

LEARNING OBJECTIVES

- ❖ Understand the nationalist movement in chronological order.
- ❖ Correlate the significant elements of the nationalist movement and the nature of ideas, individuals, and institutions under the Gandhian leadership.
- ❖ Debate on the significant contributions of Gandhi to understand his mass appeal for nationalism.
- ❖ Explore the ways of interpreting historical source such as newspapers, biographies and autobiographies diaries, letters

SNAPSHOT OF THE CHAPTER

In brief about Mahatma Gandhiji (1869-1948):

- As we associate **Garibaldi** with the making of Italy, **George Washington** with the American War of Independence, and **Ho Chi Minh** with the struggle to free Vietnam from colonial rule.
- In the same manner, Mahatma Gandhi has been regarded as the '**Father of the Indian nation**'.
- He was born on 2nd Oct.1869 at **Porbandar** (Gujarat), married **Kasturba Bai**, got higher education in England.
- Mahatma Gandhi went to South Africa in 1893 as a Lawyer but he stayed there almost 22 years.
- There he fought against the apartheid system. Historian **Chandran Devanesan** has rightly remarked that "**South Africa was the making of the Mahatma**".
- It was in **South Africa** that Mahatma Gandhi adopted his **technique of non-violent protest or Satyagraha**.
- He returned to India in 1915. His **political guru** was **Gopal Krishna Gokhale**. He launched local & mass movements during 1917- 1942.
- He was assassinated on 30 January 1948 by **Nathuram Godse**.

Gandhiji's speech in BHU opened a new era in the Indian Struggle for freedom:

- On the advice of his political Guru Gopal Krishna Gokhale Mahatma Gandhi travelling around British India to know the problem of its people.
- In February 1916, Gandhiji appeared at the **first major public event** at the opening of **BHU**.
- In his speech, he projected the function as a gorgeous show & had shown his concern about the **massive gap between the millions of the poor and the richly bedecked noblemen** present there.

The Early three political movements of Gandhiji in India:

- He entered India's political field with the **indigo peasants' movement in Champaran** in 1917.
- In 1918, the **Textile Mill Workers in Ahmedabad** invited him to lead their case to increase wages.
- Gandhiji also supported the **peasant Movement in Kheda** (1918). The farmers were relieved from paying taxes.

Rowlett Act:

- On the recommendation of committee chaired by **Sir Sidney Rowlatt**, new act known as Rowlatt Act was passed to curb the nationalist activities in 1919.
- The Rowlett act empowered the Govt. **to arrest any person without trial**. The Govt. Also **banned the publication of any seditious articles** in the newspaper. **Censorship** was imposed on **the press**.

- Gandhiji started **Rowlatt Satyagraha** (1919) against this act.
- The protests against the Rowlatt Act intense reaching a climax in **Amritsar** on **13 April 1919**, when a **British Brigadier Dyer** ordered his troops to open fire on a nationalist meeting. More than **400 people were killed** there which is known as the **Jallianwala Bagh massacre**.
- It was the Rowlatt Act that made Gandhiji a **truly national leader**.

Khilafat/ Caliphate Movement (1919-20):

- The **Turkish Sultan or Khalifa** was referred as spiritual leader for all Muslim but he was abolished by the **Turkish ruler Kemal Attaturk**, supported by Britishers.
- Under the leadership of **Muhammad Ali & Shaukat Ali**, Muslims of India launched a powerful Movement **to restore the power & position of the Khalifa** of Turkey, known as the Khilafat Movement.

Non-Cooperation Movement (1920-22):

- In a special session in **Calcutta** in 1920, the Congress decided to launch a Non-Cooperation movement. The decision was further endorsed at its **Nagpur** session held in Dec. 1920.
- The Non-Cooperation movement was nothing but a declaration of **peaceful**; and **non-violent war** against the atrocities of the British government.

Causes of Non-Cooperation Movement:

- Failure to achieve **greater autonomy** at the end of the First World war,
- War brought about significant **economic distress** to the Indians;
- the passing of the **Rowlett Act and the Jallianwala Bagh tragedy** (1919) gave a new turn to Indian politics,
- above all, **demand for swaraj** &
- the success of **Khilafat Movement** motivated Gandhiji to launch the movement.

The activities performed by the Indian National Congress: –

- Gradual **withdrawal of children** from Govt schools & colleges;
- **Boycott** of foreign goods, British court by the lawyers; election to the council;
- **Surrender** of all titles;
- Establishment of **national schools & colleges**.
- Developed **harmony among Hindus & Muslims** and to **popularise swadeshi** goods.
- On 5th February, 1922, **Chauri-Chaura** in Gorakhpur, the violent mob set fire police station & killed 22 policemen. As a result, Gandhiji suspended the Satyagraha on 12 Feb 1922 in Bardoli.

Impact:

- People became conscious of their **political rights** & lost their trust in the British administration.
- They became confident in **self-reliance**.
- People from all corners and every section participated for the first time.
- The non-cooperation movement **evoked unprecedented enthusiasm** throughout the country.

Reason for choosing Charkha as a symbol of nationalism:

- Charkha symbolised **respect for manual labour** and **promoted the culture of doing one's work**.
- It would also **strike at the root of the caste system**.
- It was also a **boost to the small-scale industries**.

Rumours of Gandhiji's miraculous powers:

- In some places, it was said that the **king had sent him** to redress the farmers' grievances and that he had **the power to overrule** all local officials.

- It was also claimed that Gandhi's authority was **superior to that of the English Monarch**, and with his arrival, **colonial rulers would flee** the district.

Mahatma Gandhi seeks to identify with the ordinary people:

- His concern about the Indians can be reflected through **his dress**. He not only prepared clothes for himself through Charkha but also appealed to the people to do so.
- His **policies of Satyagraha & Ahimsa** defined his personality too.
- Gandhiji's **high moral values**, integrity & honesty made him popular among the Indians.

The Indian Boycott Simon Commission:

- In Nov.1927, **Sir John Simon** was appointed as the head of In the Indian statuary committee.
- Unfortunately, **not a single Indian** was admitted to the **eight members committee**. So, the Indians suspected the efficiency of the committee & decided to oppose the commission on his arrival in **Feb.1928** by **showing black flags**.

Lahore Session (1929):

- For the first time, Congress leadership transferred from the elderly people to the young generation. **Jawaharlal Nehru** was elected as **Congress President**.
- On 31st Dec.1929, Congress adopted '**Purna Swaraj**' as its goal.
- The congress reaffirmed faith in **Gandhiji** and decided to **launch a mass movement** under his leadership.
- **26 January** was declared as **Independence Day** till India gained Independence.

Civil Disobedience movement)Dandi March, 1930):

- It was started with **Dandi March** (also Salt march, Salt satyagraha) by Mahatma Gandhi on **12th March 1930**. He reached Dandi on 5th April 1930.
- He and his **78 followers** began a march from the **Sabarmati Ashram** to "**Dandi**" on the Gujarat coast.
- At Dandi, they **violated the salt laws by making salt** from seawater on **6th April 1930**. Thus, began the Civil Disobedience Movement.

Causes of Civil disobedience movement:

- On 12nd March 1930, Gandhiji narrated **the evils of British rule** & demanded **Purna Swaraj**.
- He presented **eleven-point demands** to Lord Irwin, who did not heed the demands of Gandhiji.

The Effects of the Civil Disobedience Movement:

- In eastern India, payment of the **chowkidar tax** was refused. This **no-tax campaign** became very popular in Bihar.
- **Defiance of forest laws** assumed a mass character in Maharashtra.
- The movement was resumed with new zeal after failing **the Gandhi-Irwin Pact** and the Second Round Table Conference.
- The government took repressive measures - Congress was declared an **illegal organization**, and **punitive taxes** were imposed.

Significance:

- The movement received global attention, and Gandhiji became a world-famous political leader of India.
- **Imports from Britain** had fallen considerably.
- The **participation of the Muslims** was significant.
- Even middle- and upper-class Muslim women were active.

Gandhi- Irwin Pact (March 5, 1931):

- Gandhi agreed to **discontinue the Civil Disobedience movement** on behalf of the Indian National Congress.
- Congress decided to join the second Round Table Conference.
- Political prisoners not convicted of violence should be immediately released.
- The Government agreed to permit the collection of duty-free salt.

Communal Award (1932):

- On 17 August 1932 infamous “Communal Award” of Ramsay MacDonald was passed to destroy national unity.
- A separate Electorate was introduced for the Depressed Class Societies.
- “**Poona Pact**” was signed between Gandhiji & Ambedkar in 1932, and specific seats were reserved for depressed people.

Quit India Movement (1942):

- The AICC held a meeting in Bombay on 8 August 1942, passed the historic ‘Quit India Resolution’.
- Gandhiji gave a mantra “Do or Die”- “we shall either free India or die in the attempt”.

Causes of Quit India Movement –

- Japanese threat during the Second World War, doubts about the British ability to defend India against Axis aggression,
- The war-time difficulties such as high prices,
- The failure of the Cripps Mission and the demand for Complete Independence

Impact & Consequences of Quit India Movement-

- The **Wavell Plan** was presented at the Shimla Conference in 1945 by the Viceroy of India, Lord Wavell.
- A **Cabinet Mission** sent in the summer of 1946 failed to get the Congress and the League to agree on a federal system.
- After the talks broke down, Jinnah called for a “**Direct Action Day**” on 16 August 1946 to press the League’s demand for Pakistan; bloody riots broke out in Calcutta.
- **Lord Mountbatten** announced that British India would be freed but also divided. The formal transfer of power was fixed for **15 August**. When that day came, it was celebrated with gusto in different parts of India.

The Last Heroic Days of Gandhiji-

- On 15th August 1947, Gandhiji was not in Delhi to witness the festivities.
- He was at Calcutta and undertook 24 hours fast.
- 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.

Knowing Gandhiji & the history of the nationalist movement-

- There are many different sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement,
- such as letters, writings and speeches of Mahatma Gandhi and his contemporaries, autobiographies, through police eyes-government records, from newspapers etc.

IMPORTANT TIMELINE / KEYWORDS

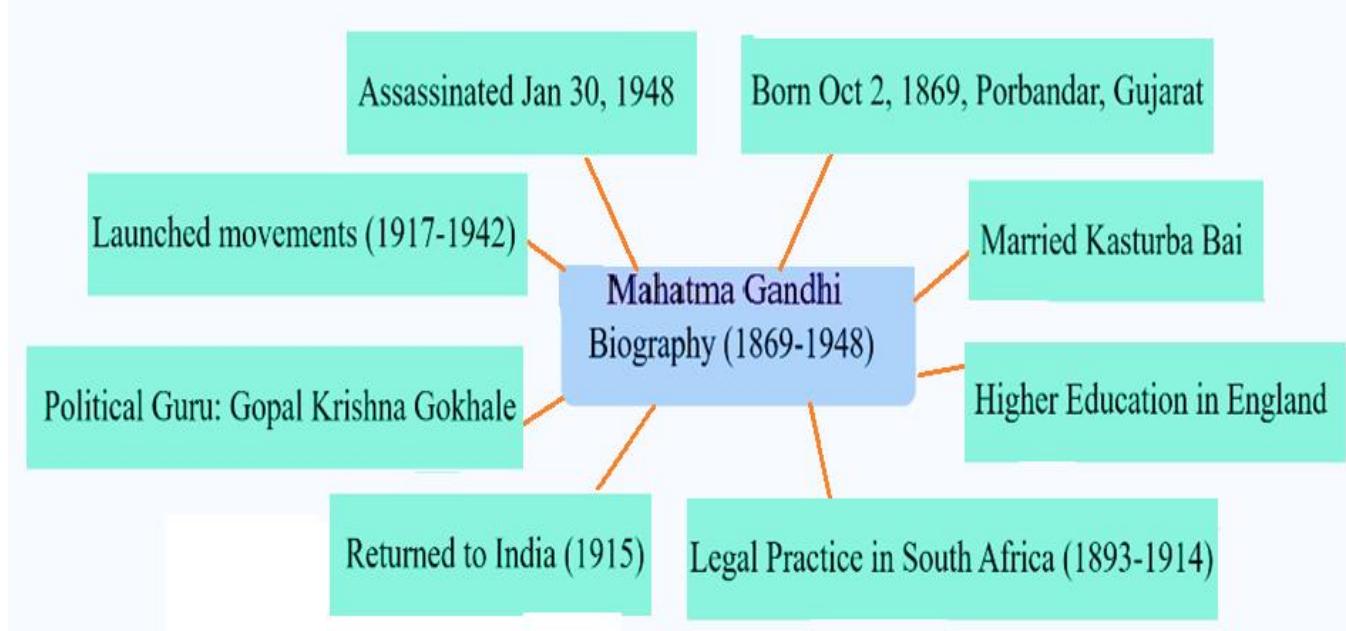
1915 - Gandhiji Returned India from South Africa

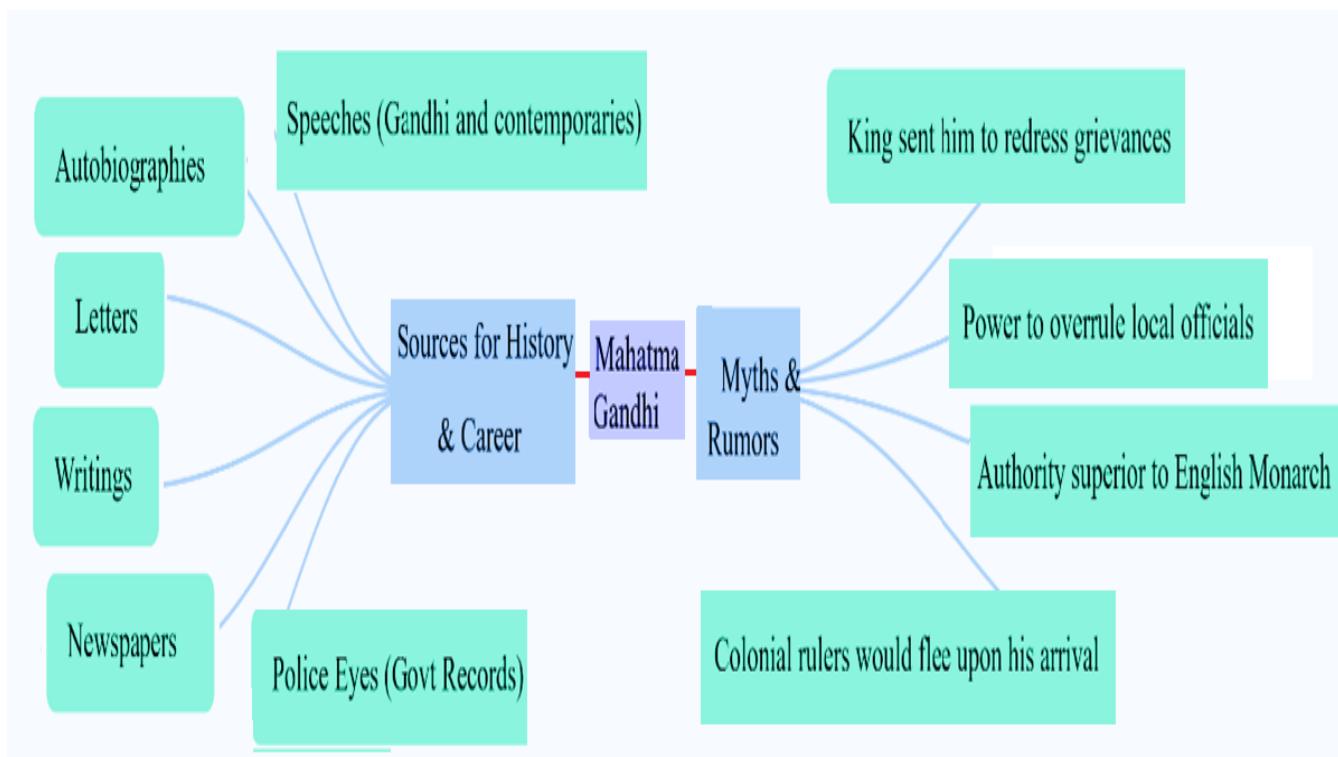
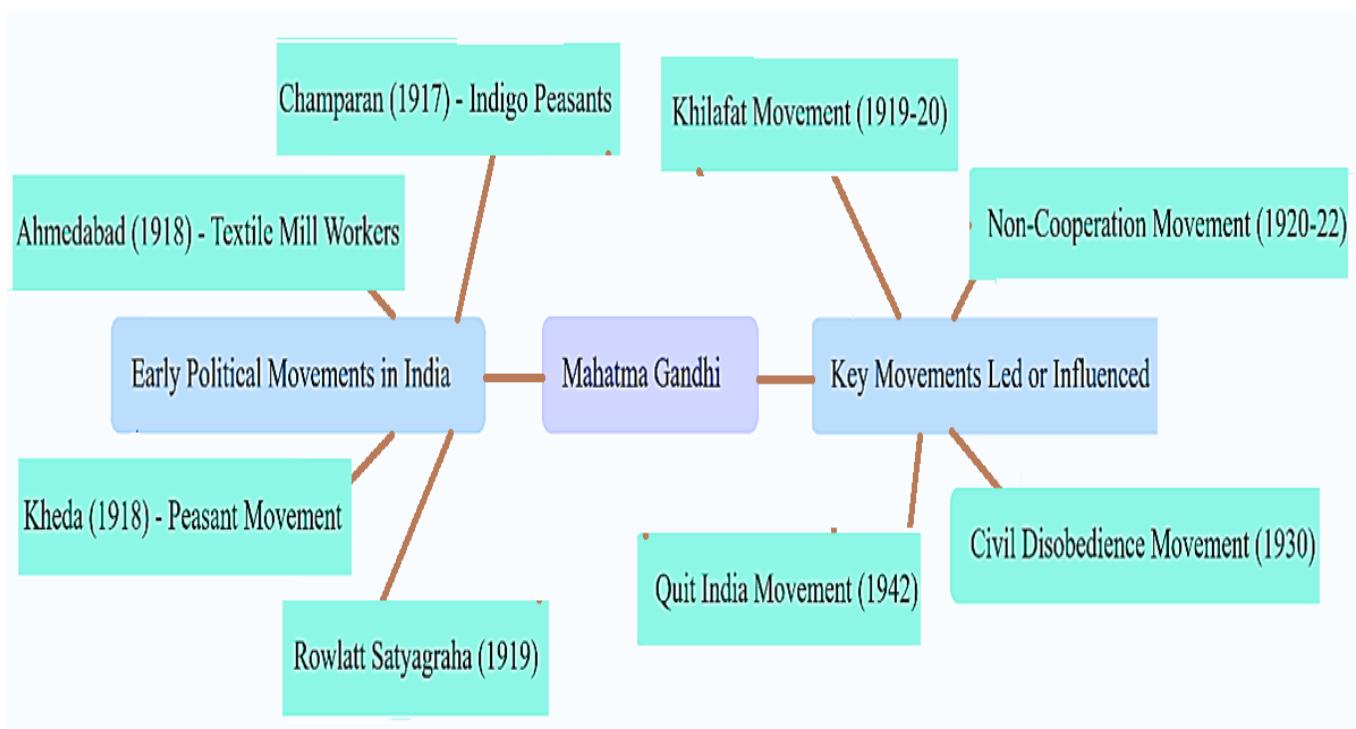
1916 - Gandhi’s Speech at Banaras Hindu University

1917 - Champaran Campaigns

1918 - Ahmedabad Mill strike, Kheda Campaigns
1919 - Rowlatt Act Passed, Rowlett Satyagraha, Jallianwala Bagh Massacre, Khilafat Movement
1920-21 - Non-Cooperation Movement
1922 - Chauri-Chaura Incident and withdrawal of Non-Cooperation movement.
1929 - Lahore Session of Congress
1930- Salt March
1931- Gandhi-Irwin Pact, 2nd Round Table Conference
1935 - Government of India
1939- World War II broke out
1940- Individual Satyagraha, Two Nation Theory put forward by Jinnah
1942- Failure of Cripps Mission. Quit India Movement
1946- Cabinet Mission, Direct Action Day
1947- India got freedom
1948 - Gandhi was shot dead by a Nathuram Godse.

MIND MAP / CONCEPT MAP





MCQS & OBJECTIVE QUESTIONS

1. Which of the following terms is used to describe Gandhiji's philosophy of 'Non-violence'?

(A) Swaraj (B) Sarvodaya (C) Boycott (D) Satyagraha

2. Mahatma Gandhi illustrated his tactical wisdom by picking on Salt Monopoly. Which of the following statement(s) is/are correct to prove this?

1. State Monopoly over salt was deeply unpopular.
2. People were forbidden from making salt for even domestic use.
3. Salt was not an essential item.

Choose the correct option:

(A) (1) and (2) only
(B) (2) and (3) only
(C) (1), (2) and (3)
(D) (2) only

3. Which of the following statements is not correct regarding 'Quit India Movement' ?

(A) Quit India Movement was a mass movement.
(B) Thousands of Indians took part in this movement.
(C) 'Independent' governments were proclaimed in Satara and Medinipur.
(D) A series of 'Praja Mandals' were established in princely states.

4. Which of the following movements was broadened by 'Lal-Bal-Pal' and conveyed it as the all-India character of their struggle from 1905-1907?

(A) Gadar Movement
(B) Swadeshi Movement
(C) Satyagraha Movement
(D) Peasant Movement

5. Arrange the following in sequence:

(i) Gandhi's call for Non-Cooperation
(ii) Gandhi's Kheda Satyagraha
(iii) Gandhi's Champaran Satyagraha
(iv) Gandhi's Speech in Banaras Hindu University

Choose the correct option:

(a) (ii), (iv), (i), (iii)
(b) (iii), (i), (iv), (ii)
(c) (i), (ii), (iii), (iv)
(d) (iv), (iii), (ii), (i)

6. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:

Assertion (A): To broaden the Non-Cooperation Movement, Gandhiji had joined hands with the Khilafat Movement.

Reason (R): Gandhiji hoped that coupling Non-Cooperation and Khilafat could collectively bring an end to the colonial rule.

Options:

(a) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).
(b) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).
(c) Assertion (A) is correct, but Reason (R) is incorrect.

(d) Assertion (A) is incorrect, but Reason (R) is correct.

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

Assertion (A): Lahore session of Congress in 1929 was significant.

Reason (R): Proclamation of commitment to 'Poorna Swaraj' or complete independence was passed.

Options:

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

8. Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and select the correct option:

Assertion (A): The Jallianwala Bagh massacre marked a turning point in India's struggle for independence.

Reason (R): The massacre spoiled the relations with the British and was the opening of Gandhiji's commitment to Indian nationalism.

- (a) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).
- (b) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).
- (c) Assertion (A) is true, but Reason (R) is false.
- (d) Assertion (A) is false, but Reason (R) is true.

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

Assertion (A) : Gandhiji called for a countrywide agitation against the Rowlatt Act.

Reason (R) : British authorized the government to imprison people without trial.

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

10. Identify the immediate reason of launching the 'Quit India Movement' by Gandhiji against the British rule.

| | |
|----------------------|----------------------|
| (A) Cabinet Mission | (B) Cripps Mission |
| (C) Simon Commission | (D) Mountbatten Plan |

11. Why did the Cabinet Mission come to India in 1946?

Choose the suitable reason from the following options:

- (A) To expand the participation of Britishers in the legislature.
- (B) To introduce dyarchy at the legislative level.
- (C) To suggest a suitable political framework for free India.
- (D) To provide a federal court to the Indians.

12. What was the main reason for announcing 'Direct Action Day' by the Muslim League in Aug 1946?

| | |
|------------------------------------|---------------------------------|
| (A) to win its Pakistan Demand | (B) to form government in India |
| (C) to get reservation in Assembly | (D) All the above |

13. Assertion (A) : The Congress Party never accepted the 'two-nation theory' when forced against its will to accept partition.

Reason (R) : India is a land of many religions and races and must remain so.

Study the above Assertion (A) and Reason (R) and find out which one of the following is correct:

- (A) (A) is true, but (R) is not true.

Options:

- (A) Bal Gangadhar Tilak
- (B) M. G. Ranade
- (C) Moti Lal Nehru
- (D) Gopal Krishna Gokhle

21. Identify the historical event shown in the picture

- (A) Khilafat Movement
- (B) Non-Cooperation Movement
- (C) Quit India Movement
- (D) Dandi March



ANSWER KEY (MCQs):

1. D Satyagraha
2. A (1) and (2) only
3. D A series of 'Praja Mandals' were established in princely states.
4. B Swadeshi Movement
5. D (iv), (iii), (ii), (i)
6. A Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).
7. A Both (A) and (R) are correct and (R) is the correct explanation of (A).
8. A Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A)
9. A Both (A) and (R) are correct and (R) is the correct explanation of (A).
10. B Cripps Mission
11. C To suggest a suitable political framework for free India.
12. A to win its Pakistan demand
13. C Both (A) and (R) are true and (R) is the correct explanation of (A).
14. D All of the above
15. A for Purna Swaraj
16. B It inspired leaders like Martin Luther King Jr. and Nelson Mandela
17. C i-d, ii-c, iii-b, iv-a
18. B 3, 2, 4, 1
19. D All of the above
20. D Gopal Krishna Gokhle
21. D Dandi March

SHORT ANSWER QUESTIONS

22. Explain the early contributions of Mahatma Gandhi in India.

ANS. (i) The India that Mahatma Gandhi came back to in 1915 was rather different from the one that he had left in 1893.

(ii) On Gokhale's advice, Gandhiji spent a year travelling around British India, getting to know the land and its peoples.

(iii) His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.

(iv) Gandhiji charged the Indian elite with a lack of concern for the labouring poor.

(v) Gandhiji chose instead to remind those present of the peasants and workers who constituted a majority of the Indian population,

(vi) He was approached by a peasant from Champaran in Bihar, who told him about the harsh treatment of peasants by British indigo planters.

(vii) Gandhiji was involved in two campaigns in his home state of Gujarat.

- (viii) He intervened in a labour dispute in Ahmedabad, demanding better working conditions for the textile mill workers.
- (ix) He joined peasants in Kheda in asking the state for the remission of taxes following the failure of their harvest.
- (x) These initiatives in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.
- (xi) Rowlatt Satyagrah.

Any other relevant point.

23 Why was Gandhiji called a ‘people’s leader’ and how did Gandhiji seek to identify himself with the common people? Explain.

Ans. (i) By 1922 Gandhi had transformed the national movement.

- (ii) It was no longer a movement of professional and intellectuals, hundreds of thousands of common people joined it.
- (iii) Gandhi dressed like the common people.
- (iv) People appreciated that Gandhi wears like them, speaks their language and lives like them.
- (v) Gandhi went among the people in dhoti and loin cloth.
- (vi) He spent part of the day in spinning cotton on charkha.
- (vii) Gandhi looked like the peasants of Eastern UP.
- (viii) Wherever Gandhi went, rumours spread of his miraculous powers.
- (ix) People started calling him as Gandhi Baba or Mahatma.
- (x) His appeal to the people was genuine.

Any other relevant point

24. Explain the activities of the national movement in India during 1905 to 1907.

ANS. (i) India, though colony, yet far more active in political scene.

- (ii) Indian National Congress had many branches in different towns and cities.
- (iii) Swadeshi Movement of 1905 – 07 had broadened its appeal among the middle classes.
- (iv) This movement had thrown up some towering leaders—Lal Bal and Pal on the scene of India.
- (v) The alliteration conveying the all India character of their struggle, since their native place provinces were very different from one another.
- (vi) Where these leaders advocated militant opposition to colonial rule, there was a group of “moderates” who preferred a more gradual and persuasive approach.
- (vii) Among these Moderates was Gandhiji’s acknowledged political mentor, Gopal Krishna Gokhale as well as Mohammad Ali Jinnah. They asked for Swaraj.

Any other relevant point.

25 Explain the role of Moderate leaders of the Indian National Congress in opposition to the colonial rule.

ANS. i. Moderates belonged to the early Indian National Congress (1885 to 1905)

- ii. They preferred a gradual and persuasive approach.
- iii. Among moderates, Gandhiji acknowledged Gopal Krishna Gokhale as his political mentor.
- iv. They raised the feeling of Nationalism
- v. They criticized the negative policies of the Britishers.
- vi. They wanted representation of Indians in the administration
- vii. They promoted education and wanted it to be sustained by Indian money.
- viii. Prominent leaders Dada Bhai Naoriji, W.C Banerjee, Gopal Krishan Gokhle.

Any other relevant point.

26 Explain the provision of Irwin-Gandhiji pact. Why was it criticised by the radical nationalists?

Gandhiji-Irwin pact :

- (i) Civil Disobedience Movement would be called off.
- (ii) All political prisoners would be released.
- (iii) Salt manufacture would be allowed along the Coast.
- (iv) Gandhiji agreed to join the Second Round Table Conference in London.

Any other relevant point

Criticism :

- (i) The conference was inconclusive.
- (ii) Gandhiji resumed the Civil Disobedience Movement but it was not that successful.
- (iii) The Viceroy was deeply unsympathetic towards India.
- (iv) Gandhiji was criticised as he unable to get Viceroy's commitment for political independence for Indians

Any other relevant point

27 “The India in which Gandhiji came back to in 1915 was rather different than the one that he had left in 1893.” Substantiate the statement.

OR

Describe the conditions observed by Gandhi Ji in India after returning from Africa?

ANS. Gandhiji as he saw India in 1915:

- (i) Gandhiji saw that the India he left was different from the one he left in 1893.
- (ii) India, though a colony of the British was far more active in political sense in 1915.
- (iii) The Indian National Congress had branches in most major cities and towns.
- (iv) The Swadeshi Movement of 1905-07 had broadened its appeal amongst the middle classes.
- (v) A group called the „Moderates“ preferred a more gradual and persuasive approach.
- (vi) Some of the Moderate leaders were Gopal Krishna Gokhale and Mohammad Ali Jinah.
- (vii) Some towering leaders like Bal Gangadhar Tialk, Bipin Chandra Pal and Lala Lajpat Rai had come into the political scene.
- (viii) These leaders advocated militant opposition to the colonial rule

Any other relevant point

LONG ANSWER QUESTIONS

28 “Mass participation played an important role in the success of the Non-Cooperation Movement.” Justify the statement.

OR

Describe the circumstances that led to the initiation of Non-Cooperation Movement by Gandhiji.

Explain the significance of this movement.

ANS. Circumstances:

- (i) During First World War the British had instituted Press Censorship.
- (ii) Rowlatt Act was promulgated in 1919.
- (iii) The Act permitted detention without trial.
- (iv) Gandhiji called for countrywide Bandh against the Rowlatt Act.
- (v) Martial law was imposed in Punjab.
- (vi) Jallianwala Bagh Massacre took place.
- (vii) Gandhiji and many congressmen were arrested.
- (viii) Gandhiji supported Khilafat movement.
- (ix) Feeling of nationalism & demand for Swaraj
- (x) Calcutta & Nagpur sessions of Congress
- (xi) Dissatisfaction with the Government of India Act 1919
- (xii) Under these circumstances Gandhiji called for Non-Cooperation.

Any other relevant point

Significance :

- (i) British rule was shaken to its foundation for the first time.
- (ii) Indians from every walk joined the movement.
- (iii) It got the Cooperation of Khilafat.
- (iv) It was training for self-rule.
- (v) It became an epoch in the life of Indians.
- (vi) Deep economic impact on the British
- (vii) British manufactured goods were boycotted
- (viii) Swadeshi goods adopted. Ex. Khadi was used instead of mill made cloth.
- (xiii) People from all strata joined the movement.
- (xiv) Non-Cooperation Movement led to Hindu-Muslim unity

Any other relevant point

Activities:

- i. Students stopped going to school and colleges run by the government.
- ii. Lawyers refused to attend course & Indians returned their titles awarded by the British
- iii. The working class went on strike in many towns and cities.
- iv. According to official figures, there were 396 strikes in 1921 involving 600,000 workers and a loss of seven million workdays.
- v. Hill tribes in northern Andhra violated the forest laws.
- vi. Farmers in Awadh did not pay taxes. Peasants in Kumanun refused to carry loads for colonial officials.
- vii. These protest movements were sometimes carried out in defiance of the local nationalist leadership.
- viii. Peasants, workers and others interpreted and acted upon the call to 'Non-Cooperate' with colonial rule in ways that best suited their interests.
- ix. Thousands of Indians were put in jail.
- x. As a consequence the British Raj was shaken to its foundation for the first time since the Revolt of 1857.
- xi. But the incident of Chauri Chaura prompted Gandhiji to call off the movement.

Any other relevant point

29 'The Salt Satyagraha gained worldwide attention and started the nationwide Civil Disobedience movement'. Elucidate the statement with suitable examples.

OR

Explain the causes and events of Salt Satyagraha

ANS.

- (i) Gandhiji organized Civil Disobedience Movement against Salt Law.
- (ii) Salt law gave the State a monopoly in the manufacture and sale of salt.
- (iii) The State monopoly on salt was deeply unpopular as in every Indian household salt was indispensable and the people were forbidden for making salt even for domestic use.
- (iv) Gandhiji hoped to mobilize a wider discontent against British rule and started Dandi March. Once he reached Dandi he broke the salt law.
- (v) Parallel Salt Marches were organized in other parts of the country.
- (vi) Peasants breached the colonial forest laws which restricted their access to forests.
- (vii) Factory workers went on strike.
- (viii) Lawyers boycotted British courts.
- (ix) Students refused to attend educational Institutions and schools run by government.
- (x) Nearly 60,000 Indians were arrested.
- (xi) Gandhiji made a plea to the upper caste to serve untouchables.

- (xii) Hindus, Muslims, Parsees and Sikhs were told to unite.
- (xiii) Thousands of Volunteers joined for the cause.
- (xiv) Many officials resigned from their posts.
- (xv) Gandhiji 's meetings were attended by all sections of people.
- (xvi) Women participated in large numbers.
- (xvii) Dandi March brought Gandhi to world attention. The March was covered by European and American press.
- (xviii) Salt March made British realize that they would have to devolve some powers to Indians.
- (xix) Gandhiji got international attention on Salt March that was to break the Salt Law.
- (xx) The American news magazine, Time scorned at Gandhiji 's looks writing about him, 'spindly framed' and 'spidery lions 'but later on changed their perception and highlighted the role of Gandhiji as a popular leader of the movement and saluted him as a 'Saint' and 'Statesman'.
- (xxi) The Civil Disobedience Movement made the British realize that their raj would not last forever. It was the first nationalist activity in which women participated in large numbers.
- (xv) The socialist activist Kamaladevi Chattopadhyay courted arrest by breaking the salt or liquor laws. Any other relevant point to be explained.

30 'Quit India Movement' was genuinely a mass movement bringing into its ambit hundreds of thousands of ordinary Indians." Analyse the statement.

OR

Examine the causes and events of 'Quit India Movement'.

Ans. Quit India Movement was a mass movement bringing into its ambit hundreds of thousands of ordinary Indians - The Quit India Movement was launched in August 1942 by Gandhiji.

Causes:

- i. Refusal to the proposal of Independence after the second world war.
- ii. In the meeting of Congress with Lord Linlithgow, the nature of India's involvement in the war was discussed, but negotiations with Viceroy broke down, the Congress Ministries resigned.
- iii. It Gained momentum as it was against the Cripps Mission, Government of India, Act 1935, threat of Japanese aggression.
- iv. The political landscape become complicated as now it had become a three ways struggle between the Congress the Muslim league and the British.
- v. There was unrest among the masses due to inclusion of India in the second World War.

Any other relevant point.

Events:

- i. Strikes and acts of sabotage were organized all over the country. This movement was, in fact a mass movement as thousands of Indians joined the mass movement
- ii. Even common people rose to the standard of revolt against British raj.
- iii. It energised the youth in large numbers.
- iv. In 1945 labour government came to power in Britain and was committed to free India.
- v. Gandhi urged to follow the mantra of 'Do or Die'.
- vi. British arrested thousands of people and put them into jail.
- vii. Civil rights were suppressed.
- viii. Freedom of speech was curtailed.
- ix. British realized that they had to leave India for good.
- x. Establishment of Independent Government in several districts like Satara in the west and Medinipur in the East.
- xi. Underground resistance by socialist members of the congress like Jai Prakash Narayan.

Any other relevant point.

SOURCE BASED QUESTIONS

31. Read the following source carefully and answer the questions that follow:

Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.



What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on “saving labour”, till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

31.1 Why was Gandhiji critical of machines?

ANS. Gandhi was critical because he thought machine enslaved human beings and thus human labour has been displaced. Any other relevant point

31.2 Why was Charkha considered sacred by Gandhiji?

ANS. (i) To Gandhiji Charkha was like a service, a medium for spiritual upliftment.

(ii) A symbol of dharma, of self-help and self-reliance.

(iii) Of dignity of labour and human values.

Any other relevant point.

31.3 Why did Gandhiji give importance to Khaddar?

ANS. (i) According to Gandhiji, Khaddar regulated use of machinery and check its weedy growth.

(ii) It used simple and domestic machinery for the service of the poorest in their own cottages.

Any other relevant point.

32. Read the following source carefully and answer the questions that follow:

“Tomorrow we shall break the salt tax law”

On 5 April 1930, Mahatma Gandhi spoke at Dandi:

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence: that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilized man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party.... What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested?

This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

32.1 Examine the reactions of Indians towards the Salt Law.

ANS. a. There was wider discontentment against Salt Law.

b. The state monopoly over Salt was deeply unpopular.

32.2 What were the apprehensions of Mahatma Gandhi when he started his Dandi March?

ANS. i. Gandhi was apprehensive that he might not be allowed to reach Dandi

ii. Government might perhaps let the party come as far as Dandi, but not allow Gandhi to reach Dandi certainly.

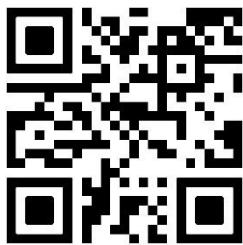
iii. He will be arrested on the way.

32.3 Why did Gandhiji say that the Government deserved to be congratulated?

ANS. i. Government displayed patience and forbearance and allowed Gandhi to reach Dandi.

ii. That is why Gandhi said that the Government deserved to be congratulated on not arresting, even if it desisted only from fear of world opinion.

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THEME- 12

FRAMING THE INDIAN CONSTITUTION

LEARNING OBJECTIVES

The main learning objectives of a lesson on framing the Indian Constitution include understanding the historical context, the process of constitution-making, its salient features, and the fundamental rights and duties it enshrines. Students should also learn about the philosophy of the Indian Constitution and its objectives.

This chapter explores how independent India's Constitution was framed and the political debates and choices that shaped its making. It gives insight into the Constituent Assembly's functioning, the principles adopted, and how consensus was built among a diverse group of representatives.

SNAPSHOT OF THE CHAPTER

Based on the sources provided, here is a summary of the key information regarding the framing of the Indian Constitution:

The Framing Process and Context:

- The Indian Constitution, which became effective on January 26, 1950, is described as the longest in the world, its complexity reflecting India's size, diversity, and deep divisions at Independence.
- The Constitution was framed between December 1946 and November 1949. During this period, drafts were discussed clause by clause in the Constituent Assembly of India, which held eleven sessions over 165 days.
- The years leading up to constitution-making were exceptionally tumultuous, marked by hope but also abject disappointment, including the Quit India struggle, the bid by Subhas Chandra Bose, the Royal Indian Navy rising in 1946, scattered mass protests of workers and peasants, and significant Hindu-Muslim unity in popular upsurges.
- In contrast, the Congress and Muslim League repeatedly failed to achieve religious reconciliation and social harmony, leading to events like the Great Calcutta Killings of August 1946 and continuous rioting across northern and eastern India.
- This violence culminated in massacres during the Partition of India in August 1947, resulting in millions of refugees moving between India and Pakistan and facing death or dispossession.
- Another serious problem was the ambiguous status of the princely states, which covered about one-third of the subcontinent and were left mostly free by the British, leading some rulers to entertain "wild dreams of independent power".
- These images of desolation and destruction continued to haunt members of the Constituent Assembly.

The Constituent Assembly

- The members of the Constituent Assembly were chosen by the Provincial Legislatures following provincial elections in 1945-46, and were not elected based on universal franchise.
- The Assembly was dominated by one party, the Congress, which swept the general seats. The Muslim League captured most reserved Muslim seats but chose to boycott the Assembly, pressing its demand for Pakistan.
- Socialists also initially boycotted, viewing the Assembly as a British creation. As a result, 82 percent of the members were also members of the Congress.
- However, the Congress was not monolithic; its members held differing opinions on critical issues, ranging from socialism to landlordism and from communalism to secularism.
- Discussions within the Assembly were influenced by public opinion, reported in newspapers, and publicly debated.

- The public was also asked to send in their views, with linguistic minorities seeking protection for their mother tongues, religious minorities asking for special safeguards, and Dalits demanding an end to caste oppression and reservation of seats.

Key Members and Roles:

- Six members played particularly important roles. Jawaharlal Nehru, Vallabh Bhai Patel, and Rajendra Prasad were the key Congress representatives. **Nehru** moved the crucial "Objectives Resolution" and the resolution for the National Flag.
- **Patel** worked behind the scenes, drafting reports and reconciling opposing views. **Rajendra Prasad** served as President of the Assembly, steering discussions and ensuring all members had a chance to speak.
- Beyond this trio, **B.R. Ambedkar**, a lawyer and economist who had been a political opponent of the Congress, joined the Union Cabinet as law minister on Mahatma Gandhi's advice and served as Chairman of the Drafting Committee.
- He was assisted by lawyers K.M. Munshi and Alladi Krishnaswamy Aiyar. These six were aided by two civil servants: **B. N. Rao**, the Constitutional Advisor, who prepared background papers based on studies of other political systems, and **S. N. Mukherjee**, the Chief Draughtsman, who put complex proposals into clear legal language.
- Ambedkar guided the Draft of the Constitution through the Assembly.

Important Committees of the Constituent Assembly and Presidents Name of Important Name of Committee and Presidents

- Rules of Procedure Committee- Rajendra Prasad
- Union Power Committee - Pandit Jawaharlal Nehru
- Union Constitution Committee- Pandit Jawaharlal Nehru
- Provincial Constitution Committee -Sardar Ballabh Bhai Patel
- Steering Committee - Rajendra Prasad
- Drafting Committee - Bhimrao Ambedkar
- Flag Committee - J. B. Kripalani
- States Committee- Pandit Jawaharlal Nehru
- Advisory Committee - Sardar Vallabhbhai Patel
- Supreme Court Committee - S. Varadachariar
- Fundamental Rights Committee- Sardar Vallabhbhai Patel
- Fundamental Rights sub Committee- J. B. Kripalani
- Minorities Sub-Committee H. C. Mookerjee,
- 13. Constitution Review Commission M. N Venkatachaliah

LIST OF WOMEN MEMBERS OF CONSTITUTION ASSEMBLY

| Name | Date of Signing Register | Constituency Member |
|-------------------------|---------------------------------|-----------------------------|
| 1. Ammu Swaminathan | 9 Dec.1946 | Madras/ General |
| 2. Annie Mascarene | 29 Dec.1948 | Travancore and Cochin Union |
| 3. Begum Aizaz Rasul | 14 Dec. 1947 | United Provinces/Muslim |
| 4. Dakshayani Velayudan | 9 Dec. 1946 | Madras/ General |
| 5. G. Durgabai | 9 Dec. 1946 | Madras/ General |
| 6. Hansa Mehta | 9 Dec.1946 | Bombay/ General |
| 7. Kamla Chaudhri | 9 Dec.1946 | United Provinces/ General |
| 8. Leela Ray | 9 Dec.1946 | West Bengal/ General |
| 9. Malati Chowdhury | 9 Dec.1946 | Orissa/ General |

| | | |
|---------------------------|--------------|--------------------------------------|
| 10. Purnima Banerji | 9 Dec.1946 | United Provinces/ General |
| 11. Rajkumari Amrita Kaur | 21 Dec.1946 | Central Provinces and Berar/ General |
| 12. Renuka Ray | 14 July 1947 | West Bangal/ General |
| 13. Sarojini Naidu | 9 Dec.1946 | Bihar/ Naidu General |
| 14. Sucheta Kripalani | 9 Dec.1946 | United Provinces/ General |
| 15. Vijayalakshmi Pandit | 17 Dec.1946 | United Provinces/ General |

The Vision and Objectives Resolution:

- On December 13, 1946, Jawaharlal Nehru introduced the "**Objectives Resolution**", which outlined the defining ideals of the Constitution for Independent India and provided the framework for constitution-making.
- It proclaimed India to be an "**Independent Sovereign Republic**". It guaranteed citizens justice, equality, and freedom. It also assured that "adequate safeguards shall be provided for minorities, backward and tribal areas, and Depressed and Other Backward Classes".
- Nehru explicitly stated that while drawing inspiration from historical efforts like the American and French Revolutions, India was "not going just to copy".
- He mentioned the Russian Revolution and the USSR as another example, seeking to learn from their successes and avoid failures.
- Nehru stressed that the system of government established in India must "fit in with the temper of our people and be acceptable to them".
- While the word "democratic" was not explicitly used in the resolution, Nehru stated it was implied within the term "republic" and that the resolution provided the content of democracy and "economic democracy".
- He also expressed hope that India would move towards becoming a Socialist State.

Debates on Rights:

Defining the rights of individual citizens, oppressed groups, and minorities was a key challenge, with no collectively shared answers initially.

Separate Electorates: B. Pocker Bahadur advocated for continuing separate electorates for minorities, arguing it was necessary for their representation and to ensure their voices were heard.

- Most nationalists strongly opposed this, viewing it as a British tool for division that had led to Partition and violence.
- Sardar Patel called it a "poison" that divided the nation. Govind Ballabh Pant argued that separate electorates would be "suicidal" for minorities, isolating them permanently and preventing them from becoming an integral part of the nation.
- He stressed the need for citizens to prioritize loyalty to the State over community identity. By 1949, most Muslim members, including Begum Aizaas Rasul, agreed that separate electorates were against minority interests.

➤ **Real Minorities:**

- N.G. Ranga, a socialist and peasant leader, argued that the "real minorities" were the poor and downtrodden masses who were unable to benefit from constitutional rights due to exploitation and lack of access to education and resources.
- He stressed the need for protection, "props," and a "ladder" for these groups. He also noted the disconnect between the Assembly members and the masses they represented.

➤ **Tribals:**

- Jaipal Singh, a representative of the tribals (Adibasis), highlighted the historical exploitation and dispossession faced by his people.

- He emphasized they were not a numerical minority but needed protection to reach the level of the general population. Singh did not ask for separate electorates but advocated for reservation of seats in the legislature to ensure tribal voices were heard.

➤ **Depressed Castes:**

- Members of the Depressed Castes, such as J. Nagappa and K.J. Khandekar, emphasized that their suffering was due to social disabilities and systematic marginalization by caste society, not numerical insignificance.
- Dakshayani Velayudhan argued against relying solely on safeguards, demanding the "immediate removal of our social disabilities".
- Post-Partition violence led Ambedkar to drop his demand for separate electorates for Depressed Castes.
- The Assembly recommended abolishing untouchability, opening Hindu temples to all castes, and reserving seats in legislatures and government jobs for the lowest castes.
- It was recognized that social change beyond legislation was needed.
- **Women:** Hansa Mehta demanded "social justice, economic justice, and political justice" for women, advocating for equality as the basis for cooperation between men and women, rather than reserved seats or separate electorates.

Powers of the State:

A vigorously debated topic was the division of powers between the Central Government and the states.

➤ **Arguments for a Strong Centre:**

- Jawaharlal Nehru argued for a strong central authority after Partition to ensure peace, coordinate matters of common concern, and represent the country internationally.
- The Draft Constitution provided for Union, State, and Concurrent lists of subjects, placing more items under exclusive Union control and on the Concurrent list than in other federations.
- The Centre also controlled minerals, key industries, and could take over state administration under Article 356. Ambedkar, Gopalaswami Ayyangar, and Balakrishna Sharma also strongly advocated for a strong centre to stop communal frenzy, plan for the country's well-being, mobilize resources, establish administration, and defend against aggression. The violence of Partition further pushed for centralization.

➤ **Arguments for Stronger States:**

- K. Santhanam from Madras argued for a reallocation of powers to strengthen both states and the Centre, believing overburdening the Centre would make it ineffective.
- He felt the proposed fiscal provisions would impoverish the states, making them dependent on the Centre for development funds.
- Santhanam warned that without sufficient finances, states would "revolt against the Centre".
- Others echoed fears that excessive centralization would lead to the Centre breaking. Before Partition, Congress had agreed to greater provincial autonomy, a position that changed after Partition due to altered political pressures.
- The Constitution ultimately showed a "distinct bias towards the rights of the Union of India".

The Language of the Nation:

- The issue was intensely debated. By the 1930s, Congress favoured **Hindustani** (a blend of Hindi and Urdu) as the national language, seen by Mahatma Gandhi as a popular, composite language capable of unifying diverse communities.
- However, as communal conflicts deepened, Hindi and Urdu diverged, with Hindi being Sanskritised and Urdu Persianized.

- Gandhi maintained faith in Hindustani's composite character. In the Assembly, R.V. Dhulekar aggressively pushed for Hindi, even stating those who didn't know it were "not worthy" members.
- The Language Committee proposed a compromise: **Hindi in Devanagari script as the official language**, with English continuing for official purposes for the first fifteen years, and provinces choosing their regional languages for official work.
- This aimed to placate emotions by designating Hindi as "official" rather than "national". Dhulekar opposed this compromise, wanting Hindi declared the National Language.
- Non-Hindi speaking members like G. Durgabai expressed fear that the push for Hindi was aimed at preventing the influence of other languages and that changes eroding Hindustani's composite character created anxiety.
- Members appealed for accommodation and caution to avoid creating bitter feelings.

IMPORTANT TIMELINE / KEYWORDS

- **1945, July 26:** The Labor Party government comes to power in Britain.
- **1945, December to 1946, January:** General elections are held in India.
- **1946, May 16:** The Cabinet Mission announces its constitutional plan.
- **1946, June 16:** The Muslim League accepts the Cabinet Mission's constitutional plan.
- **1946, June 16:** The Cabinet Mission proposes the formation of an interim government at the centre.
- **1946, August 16:** The Muslim League declares 'Direct Action Day'.
- **1946, September 2:** Congress forms the interim government with Nehru as Vice President.
- **1946, October 13:** The Muslim League decides to join the interim government.
- **1946, December 3-6:** British Prime Minister Attlee meets with some Indian leaders, but these talks yield no result.
- **1946, December 9:** The sessions of the Constituent Assembly begin..
- **1946, December 13:** Jawaharlal Nehru presented the historic 'Objectives Resolution' to the Constituent Assembly, outlining the fundamental ideals for the constitution of independent India.
- **1947, July 16:** The last meeting of the interim government takes place.
- **1947, August 11:** Jinnah is elected President of Pakistan's Constituent Assembly.
- **1947, August 14:** Pakistan gains independence, with celebrations held in Karachi.
- **1947, August 14-15 Midnight:** India celebrates its independence.
- **August 15, 1947:** India was made independent but simultaneously partitioned.
- **August 27, 1947:** B. Pocker Bahadur from Madras gave a significant speech in favor of retaining separate electorates in the Constituent Assembly debate. On the same day, Govind Ballabh Pant spoke against separate electorates, arguing it would be suicidal for minorities.
- **August 21, 1947:** Sir A. Ramaswamy Mudaliar of Mysore spoke in the debate, advocating for a strong centre.
- **October 12, 1947:** Mahatma Gandhi's views on the national language, favoring Hindustani, were published in Harijan Sevak.
- **September 13, 1949:** R.V. Dhulekar's speech on the question of the national language caused a stir again.
- **1949, December:** The Constitution is signed.
- **1950, January 26:** The Indian Constitution came into existence.

MCQS & OBJECTIVE QUESTIONS

{MATCH THE FOLLOWING}

1. COLUMN A

- A. Dr. B.R. Ambedkar
- B. Constituent Assembly
- C. Jawaharlal Nehru
- D. 26 January 1950
- A. A-1, B-2, C-3, D-4
- B. A-2, B-1, C-4, D-3
- C. A-3, B-1, C-2, D-4
- D. A-4, B-3, C-2, D-1

2. COLUMN A

- A. Sardar Vallabhbhai Patel
- B. K.M Munshi
- C. H.C Mookerjee
- D. B.N. Rau
- A. A-1, B-2, C-3, D-4
- B. A-4, B-3, C-2, D-1
- C. A-2, B-1, C-4, D-3
- D. A-3, B-1, C-2, D-4

3. COLUMN A

- A. Cabinet Mission Plan
- B. Government of India Act 1935
- C. Indian Independence Act 1947
- D. Constituent Assembly Debates
- A. A-1, B-2, C-3, D-4
- B. A-3, B-1, C-2, D-4
- C. A-4, B-3, C-2, D-1
- D. A-2, B-1, C-4, D-3

4. COLUMN A

- A. Drafting Committee
- B. Jawaharlal Nehru
- C. Preamble
- D. 299 Members
- A. A-3, B-1, C-2, D-4
- B. A-2, B-1, C-4, D-3
- C. A-1, B-2, C-3, D-4
- D. A-4, B-3, C-2, D-1

5. COLUMN A

- A. We, the people of India....
- B. Secularism
- C. Socialist
- D. Republic
- A. A-4, B-3, C-2, D-1
- B. A-2, B-1, C-4, D-3
- C. A-1, B-2, C-3, D-4

COLUMN B

- 1. Drafting Committee Chairmen
- 2. Adopted the Constitution in 26 November 1949
- 3. Proposed the Objective Resolution
- 4. Constitution came into effect

COLUMN B

- 1. Integration of princely states
- 2. Member of Drafting Committee
- 3. Vice-president of Constituent Assembly
- 4. Constitutional Advisor

COLUMN B

- 1. Laid foundation for forming the Constituent Assembly
- 2. Basis for Indian Constituent Assembly
- 3. Granted Independence to India and Pakistan
- 4. Detailed discussions on framing the Constitution

COLUMN B

- 1. Presented Objective Resolution
- 2. Prepared the first draft of the constitution
- 3. Total strength of Constitution Assembly post-partition
- 4. Introduction to the Constitution

COLUMN B

- 1. Equal respect for all religions
- 2. Economic justice and reduction of inequality
- 3. Beginning of the Preamble
- 4. Head of state is elected, not hereditary

{ASSERTION AND REASON}

Note – choose the correct option among followings (from Q No-5-10)

- (a) Both A and R are true and R is the correct explanation of A
- (b) Both A and R are true but R is not the correct explanation of A
- (c) A is true but R is false
- (d) A is false but R is true

6. Assertion (A): The Indian Constitution borrowed features from several other Constitution
Reason (R): India was the first country to draft a constitution

7. Assertion (A): The constituent Assembly was not elected body based on universal adult
franchise

Reason (R): Members of the Constituent Assembly were elected indirectly

8. Answer : (A)8..Assertion (A): Dr. Rajendra Prasad was the first President of independence India
Reason (R): He was the Governor-General before becoming the President

9. Assertion (A): The Objective Resolution laid the foundation for the preamble
Reason (R): India has a single-party system

10. Assertion (A): The Indian Constitution provides for a unitary system of government
Reason (R): India has a single-party system

{IDENTIFICATION QUESTIONS}

11. Choose the correct statement regarding the Union,State, and Concurrent List:

- A- The subjects in the Union list were to be the preserve of the Central Government
- B- Those in the state list were vested with the states
- C- As for the Concurrent list, here Centre and state shared responsibility
- D- All the Above are true

12. Identify the incorrect sentence:

- A- The Constitution of India was framed between December 1946 and November 1949
- B- It held eleven sessions, with sittings spread over 165 days
- C- The Constitution of India came into effect on 26 January 1950
- D- None are in-correct

13. Who said : “The English played their game under the cover of safeguards , “With the help of it they allured you (the minorities) to a long lull. Give it up now.....Now there is no one to misguide you.”

- A- Dr. B.R Ambedkar
- B- R V Dhulekar
- C- N G Ranga
- D- Shrimati G Durgabai

14. Who among the following spoke eloquently on the need to protect the tribes?

- A- Jaipal Singh
- B- Balakrishna Sharma
- C- N G Ranga
- D- T A Ramalingam Chettiar

15. Who was the Chief Draughtsman of the Constituent Assembly?

- A- Jawaharlal Nehru
- B- Dr. Bhimrao Ambedkar
- C- Rajendra Prasad
- D- S.N Mukherjee

(FACT BASE QUESTIONS)

16. Who was the Chairman of the Drafting Committee?

- (a) Dr. Rajendra Prasad
- (b) Dr. B.R. Ambedkar
- (c) Sardar Patel
- (d) Jawaharlal Nehru

17. The Constitution of India came into effect on:

(a) 26 January 1947 (b) 15 August 1947
(c) 26 November 1949 (d) 26 January 1950

18. Which of the following is not a feature of the Indian Constitution?

19. The Preamble to the Indian Constitution is based on:

| | |
|--|---|
| (a) Nehru Report (c) Cabinet Mission Plan | (b) Objective Resolution (d) Indian Independence Act |
|--|---|

20. The constitution Assembly was formed in:

21. On above picture which day the drafting committee chairman Dr.B.R Ambedkar handed over the constitution to constituent assembly chairman Shri Babu Rajendra Prasad.

- (a) 26th January 1950
- (b) 15th August 1947
- (c) 26th November 1949
- (d) 6th December 1949



ANSWERS KEY



1. A - A -1 B-2 C-3 D-4
2. A - A-1 B-2 C-3 D-4
3. A - A-1 B-2 C-3 D-4
4. B - A-2 B-1C-4 D-3
5. D - A-3 B-1C-2 D-4
6. C-A is true but R is false
7. A- Both A and R are true and R is the correct explanation of A
8. C- A is true but R is false
9. A- Both A and R are true and R is the correct explanation of A
10. C- A is true and R is false
11. D All the above are true
12. D None are incorrect
13. B R V Dhulekar
14. A Jaipal singh
15. D S N Mukherjee
16. B DR B R Ambedkar
17. D 26 January 1950
18. C President form of Government
19. B Objective resolutions
20. A 1946
21. C 26th November 1949

SHORT ANSWER QUESTIONS

Q.22 Highlight the role of Dr. B.R. Ambedkar as the chairmen of the Drafting Committee of the Constituent Assembly?

ANSWER:

- Dr. B.R. Ambedkar was the chairmen of the Drafting Committee.

- He played a pivotal role in framing the Indian Constitution, ensuring that it upheld values of justice, liberty, equality, and fraternity.
- He synthesized various constitutional principles and ensured protection of fundamental rights and rights of the marginalized

Q.23 What was the significance of the Objective Resolution?

- A: The Objective Resolution, introduced by Jawaharlal Nehru in 1946, laid down the philosophy and ideals of the Constitution.
- It declared India as an independent sovereign republic and committed to guaranteeing justice, equality, and freedom to all citizens.
- It later becomes the Preamble of the Constitution

Q.24 Why was the Constituent Assembly considered a representative body?

- Although not elected by universal adult franchise.
- The constituent Assembly was considered representative because its members were elected indirectly by the provincial assemblies, which represented a broad cross-section of Indian society, including various communities, castes, religions, and regions.

Q.25 How did the Constituent Assembly resolve the issue of Language?

- By now the Language Committee of the Constituent Assembly had produced its report and had thought of a compromise formula to resolve the deadlock between those who advocated Hindi as the national language and those who opposed it.
- It had decided, but not yet formally declared, that Hindi in the Devanagari script would be the official language, but the transition to Hindi would be gradual.
- For the first fifteen years, English would continue to be used for all official purposes.
- Each province was to be allowed to choose one of the regional languages for official work within the province. By referring to Hindi as the official rather than the national language, the Language Committee of the Constituent Assembly hoped to placate ruffled emotions and arrive at a solution that would be acceptable to all.
- Dhulekar was not one who liked such an attitude

Q.26 What role did Sardar Vallabhbhai Patel play in the Constituent Assembly?

- Sardar Vallabhbhai Patel played a vital role in integrating princely states and advocating for a strong central government.
- He was instrumental in debates on federalism and supported the idea of a united India with a powerful Centre to maintain national integrity

Q 27 what was Objective Resolution?

- The "Objective Resolution" was a document introduced by Jawaharlal Nehru in the Constituent Assembly of India on December 13, 1946.
- It outlined the fundamental principles and objectives that would guide the drafting of the Indian Constitution.
- In essence, it served as a blueprint for the Constitution, laying down the core ideals and philosophies that would shape the nation's governance.

LONG ANSWER QUESTIONS

Q 28. Discuss the role and contribution of Dr. B.R. Ambedkar in the making of the Indian constitution.

- Dr. B.R. Ambedkar played a crucial role in framing the Indian Constitution as the Chairmen of the Drafting Committee.
- Known as the chief architect of the Constitution, he was a visionary leader and a social reformer who strongly advocated for the rights of marginalized communities, especially the Scheduled Castes.

- He ensured that the Constitution provided for discrimination, and protection of civil liberties.
- Ambedkar emphasized the importance of constitutional morality and legal safeguards to protect minority rights. He also supported the inclusion of Directive Principles of State Policy to promote social and economic justice.
- He believed that political democracy must be accompanied by social and economic democracy.
- Despite differences within the Assembly, Ambedkar skillfully incorporated various viewpoints to produce a balanced document. His contributions ensured that the Constitution became a transformative tool for social change and justice.

Q 29 Examine the major debates in the Constituent Assembly regarding the division of power in India.

- The Constituent Assembly engaged in detailed debates on the nature of government India should adopt. One of the main debates was between a federal versus unitary system. While some leaders wanted strong central authority to maintain unity, Others feared central dominance. A compromise was reached with a federal structure that had a strong center but distributed powers to the states.
- Another major debate was over the system of government –whether it should be parliamentary or presidential. After analyzing the British and American systems, the Assembly opted for a parliamentary system to ensure collective responsibility and prevent authoritarianism.
- The language issues also sparked intense discussion. With India's Linguistic diversity, selecting an official language was contentious. Ultimately, Hindi was adopted as the official language, with English allowed for official purposes for a transitional period.
- The Assembly also deliberated on protecting minority rights, ensuring that religious and cultural communities had the freedom to preserve their identities. These debates reflected India's commitment to democracy and pluralism.

Q 30 How did the experiences of colonial rule influence the framing of the Indian Constitution?

- A: India's colonial experience played a significant role in shaping the Indian Constitution. The British rule was marked by denial of civil rights, lack of representation, and centralized control, which left a deep impression on Indian leaders. The Constitution makers were determined not to repeat such injustices.
- They adopted a written Constitution with guarantees of fundamental rights to protect individual freedoms and ensure equality. The colonial experience also influenced the decision to include checks and balance through separation of powers and an independent judiciary.
- However, some administrative features were retained from the Government of India Act, 1935, such as a federal structure, a strong center, and emergency provisions-primarily to ensure administrative continuity and stability.
- Furthermore, the painful memory of repressive colonial laws led to the inclusion of safeguards against arbitrary arrest and detention. The Constitution makers aimed to create a system that empowered citizens, ensured justice, and prevented the abuse of power. Thus, the Constitution became a means to transform colonial subjects into empowered citizens of a sovereign nation.

SOURCE BASED QUESTIONS

Q.31 Read the following source carefully and answer the questions that follow:

There cannot be any divided loyalty”

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self. For the success of democracy one must train himself in the art of self discipline.

In Democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred round the state. If in a democracy, you create rival

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

31.1 Why did Govind Ballabh Pant lay more stress on the art of self-discipline?

31.2 What was considered important for the success of democracy?

31.3 'In Democracies one should care less for himself and more for other.' Give your views on this philosophy.

Answer:

31.1 Govind Ballabh Pant suggested that to make democracy successful, one should be self disciplined. Individual should care less for personal gain and focus more on collective benefit or for others gain in democracy. So a trait of sacrifice should be present in every citizen and this character of sacrifice can be learned through discipline.

31.2. For success of democracy, there should not be divided loyalty and it must be centred round the state and citizens

should care less for themselves and more for fellow citizens.

31.3. This philosophy of democracy suggests that one should be considerate towards other, nothing should be done for personal gain which can harm the interest of other person or large section of people. This philosophy promotes the feeling of people centric benefits instead of individual centric.

Q NO 32 Read the following source carefully and answer the questions that follow:

"British element is gone but they have left the mischief behind"

Sardar Vallabh Bhai Patel said

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not?

32.1 Why are separate electorates considered as a mischief?

32.2 State the arguments given by Sardar Vallabh Bhai Patel for building political unity and forging a nation.

32.3 How did the philosophy of separate electorates result in a separate nation?

Answer:

32.1 Separate electorate was considered as a mischief because in the name of giving representation to minorities and making the administration easy, Britishers divided two major communities of India politically. Later, this issue of separate electorate played an important role in partition of the country.

32.2 Patel said in an assembly that there was no provision of separate electorate in any free country. He further said that separate electorate could not deliver any good, so it was better to forget it. For political unity he said, this electorate had to go. British introduced the policy of divide and rule. After the British we should reject it for the sake of the unity of our nation.

32.3 Philosophy of separate electorate saw Hindus and Muslims as separate political identity. It believed that interest of Hindus and Muslims were not common, so to represent Muslims there should be a Muslim only, similarly for Hindu only Hindu should represent. This policy separated the people on

the basis of religion and started to keep one community isolated from another politically. It was there to divide Indians on the basis of religion.

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CBSE 2025 QUESTION PAPERS : <https://www.cbse.gov.in/cbsenew/question-paper.html>

CBSE 2025 ANSWER SCHEME : <https://www.cbse.gov.in/cbsenew/marking-scheme.html>

CBSE 2025 SAMPLE QUESTION PAPER: https://cbseacademic.nic.in/SQP_CLASSXII_2024-25.html