

History 2013 (Outside Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. How were Harappan seals and sealings used to facilitate long distance communication ? What did the sealings convey ? [2]

Answer : A seal convey the identity of the sender and also guarantees safety and security of the goods sent inside the bag.

This facilitated long distance communication.

2. Mention any two steps taken by the Mughals to create the revenue as an administrative apparatus. [2]

Answer : (i) The Mughals included the office (daftar) of the Diwan who was responsible for supervising the fiscal system of the empire to create the revenue as an administrative apparatus.

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

3. Mention any two arguments given by Balakrishna Sharma for greater power to the Centre. [2]

Answer : Balkrishna Sharma, a member from the united provinces reasoned at length that

(i) Only a strong centre could plan for the well-being of India.

(ii) A strong centre could mobilise the available economic resources to establish a balanced administration. It could also defend the country against foreign aggression.

PART-B

4. "The archaeological records provide no immediate answer to the Harappa's central authority." Analyze different views given on the same. [4]

Answer : Opinion of some of the archaeologists about the Harappan central authority :

(i) According to some archaeologists the Harappan society had no rulers and that everybody enjoyed equal status.

(ii) Others feel that there was no single ruler but several. The Mohenjodaro had a separate ruler, Harappan another and so forth.

(iii) Others argue that there was a single state, given the similarity in artifacts, the evidence for planned settlement, the standardized ratio of brick size and the establishments near sources of raw material.

(iv) Of all, the last theory seems the most plausible as it is unlikely that entire communities could have collectively made and implemented such complex decisions.

5. "Historians have used a variety of sources to reconstruct the history of the Mauryan Empire." Explain. [4]

Answer : Historians have used variety of sources to reconstruct the history of the Mauryan Empire. These include archaeological finds, especially sculpture. Also valuable are contemporary works, such as the account of Megasthenes (a Greek ambassador to the court of Chandragupta Maurya), which survives in fragments. Another source that is often used in the *Arthashastra*, parts of which were probably composed by Kautilya or Chanakya, traditionally believed to be the minister of Chandragupta. Besides, the Mauryas are mentioned in later Buddhist, Jaina and Puranic literature, as well as in Sanskrit literary works. While these are useful, the inscriptions of Asoka (c. 272/268-231 BCE) on rocks and pillars are often regarded as amongst the most valuable sources.

6. "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. [4]

Answer : Al-Baruni tried to explain the caste system in India. Looking for parallels in other societies, he noted that in ancient Persia, four social categories were recognised; those of knights and princes, monks, then priests and lawyers, physicians, astronomers and other scientists and finally peasant and artisans. He told that social divisions were not unique in India. He also pointed out that within Islam all men were considered equal, differing only in their observance of piety.

Though Al-Baruni accepted the Brahmanical description of the caste system but disapproved of the notion of pollution. He remarked that every thing which falls into a state of impurity strives and succeeds in regaining its original condition of purity. He insisted that life on earth would have been impossible if sun did not clean the air, and the salt in the sea did not prevent water from becoming polluted. According to him the conception of social pollution, intrinsic to the caste system, according to him was contrary to the law of nature.

Al-Baruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of view of the Brahmanas. However, in real life the system was not quite as rigid. For example, the categories defined as *antyaja* (born outside the system) were often expected to provide inexpensive labour to both peasants and zamindars. Though they were often subjected to social oppression they were included within economic networks.

7. 'Describe how the 'Humayunnama' of Gulbadan Begum gives us the glimpses of the Mughal Imperial household. [4]

Answer : Gulbadan Begum was the daughter of Babur, Humayun's sister and Akbar's aunt. She wrote 'Humayunnama' depicting the glimpse of domestic world of Mughals. She wrote fluently in Turkish and Persian. When Akbar requested Abul Fazl to write a history of his reign, Akbar requested Gulbadan Begum to record her memories of earlier times under Babur and Humayun, for Abul Fazl to draw upon. She has described in detail the tensions and conflicts which existed between princes and kings. She gives an insight into the important role women played in resolving these conflicts.

8. Examine how the Ricardo's idea of land-ownership was introduced in the 'Bombay Deccan'. [4]

Answer : According to Ricardian Theory, a landowner should have a claim only to the "average rent" that prevailed at a given time. When the land yielded more than this "average rent, the landowner had a surplus that the state needed to tax. If tax was not levied, cultivators were likely to turn into rentiers, and their surplus income was unlikely to be productively invested in the improvement of the land. Many British officials in India thought that the history of Bengal confirmed Ricardo's Theory. There the Zamindars seemed to have turned into rentiers, leasing out land and living on the rental incomes. It was therefore, necessary the British officials now felt, to have a different system.

The system of revenue that was introduced in Bombay Deccan was known to be ryotwari settlement where unlike the Bengal system, the revenue directly settled with the ryot in which the average income from different types of soil was estimated, the revenue-paying capacity of the ryot was assessed and a proportion of it fixed as the share of the state. The lands were surveyed every 30 years and the revenue rated increased. Thus, the revenue demand was no longer permanent.

9. "A careful study of census reveals some fascination trends of urbanisation in 19th century." Support the statement with facts. [4]

Answer : "A careful study of census reveals some fascinating trends of urbanisation in the 19th century." This statement can be explained as follows :

(i) The ratio of the urban population was very low and had remained stagnant from 19th century to the first two decades of the 20th century .

(ii) The urban population increased from about 10% of the total population to about 13% from 1900 to 1940.

(iii) There were important variations in the patterns of urban development in different parts.

The growth of Calcutta, Madras and Bombay as the new commercial and administrative centres was at the expense of other existing urban centres. These cities became the hub of the colonial economy. But the smaller towns had limited opportunity to grow economically.

10. Read the following 'value-based' passage and answer the questions that follow :

The 77-year-old Gandhiji decided to stake his all in a bid to vindicate his lifelong principle of non-violence, and his conviction that people's hearts could be changed. He moved from the villages of Noakhali in East Bengal (present-day Bangladesh) to the villages of Bihar and then to the riot-torn slums of Calcutta and Delhi, in a heroic effort to stop Hindus and Muslims kill each other, careful everywhere to reassure the minority community. In October 1946, Muslims in East Bengal targeted Hindus. Gandhiji visited the area, toured the villages on foot, and persuaded the local Muslims to guarantee the safety of Hindus. Similarly, in other places such as Delhi he tried to build a spirit of mutual trust and confidence between the two communities.

(10.1) Explain how the spirit of mutual trust and confidence building was initiated by Gandhiji. [2]

(10.2) Explain the values mentioned in this passage. [2]**

**** Answer is not given due to change in present syllabus.**

PART-C**11. Discuss how and why were stupas built ? [8]**

Answer : Stupas were sacred places because the relics of the Buddha such as his bodily remains or objects used by him were buried there. According to a Buddhist text known as the Ashokavadana, Ashoka distributed portions of the Buddha's relics to every important towns and ordered the construction of stupas over them. By the second century BCE a number of Stupas, including those at Bharhut, Sanchi and Sarnath had been built.

Inscriptions found on the railings and pillars of stupas. Record donations made by women and men for building and decorating of stupas. Some donations were made by kings such as Satavahanas, others were made by guilds, such as that of ivory workers who financed part of one of the gateways at Sanchi. The people who made donations mentioned their names sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives. Bhikkhus and bhikkhunis also contributed for building those monuments or stupas.

12. Why was the south-western part of Vijaynagar settlement designated as 'Royal Centre' ? Explain. [8]

Answer :

(i) The 'Royal Centre' was located in the south-western part of the settlement and it had 60 temples.

(ii) The patronage of temples and cults was important for rulers. They were trying to establish and legitimise their authority through association with the divinities kept in the shrines.

(iii) Approximately, 30 building complexes have been identified as palaces. These are large structures that do not seem to have been associated with ritual functions.

(iv) One typical difference between the other structures and temples is that the latter were made entirely of masonry, while the superstructure of the secular buildings was built with perishable materials.

(v) The palace of the king is the largest of the enclosures but has no strong proof of being a royal residence. It has two of the most impressive platforms, often known as the 'Audience Hall' and the 'Mahanavami Dibba'.

(vi) The 'Audience Hall' is a raised platform with slots of wooden pillars at close and regular distances and comprises a staircase leading to the 2nd floor. The pillars being closely spaced and would have left little free space and so, it is not clear what the hall was used for. The 'Mahanavami Dibba' is situated on one of the highest points in the city. It is a massive platform

rising from a base of about 11,000 sq. ft. to a height of 40 ft. The base of the platform is covered with relief carvings.

(vii) Rituals and ceremonies connected with the structure perhaps coincided with Mahanavami of the ten-day Hindu festival during the months of September and October. The Kings of Vijaynagar displayed their authority, prestige, power and suzerainty on this auspicious occasion.

(viii) The 'Lotus Mahal' is one of the most beautiful buildings in the royal centre. However, the historians are not sure what the building was used for.

Mackenzie suggested that it may have been a council chamber. One of the most striking structures is known as the 'Hazara Rama Temple.' Most probably, it was used by the King and his family members only. Though the images in the central shrine are missing yet sculpted panels on the walls survive. The scenes from the Ramayana are sculpted on the inner walls of the temple.

13. Explain the role played by zamindars in Mughal India. [8]

Answer :

(i) The zamindars in the Mughal period were the class of those people who lived off agriculture but did not participate directly in the processes of agricultural production. The zamindars were landed proprietors who had some social and economic privileges by virtue of their superior status in rural society.

(ii) Caste hierarchy was also responsible for the higher status of zamindars. They also performed certain services (Khidmat) for the state.

(iii) The zamindars had extensive personal lands termed milkiyat. This milkiyat lands were cultivated for the personal use of the zamindars, with the help of hired or servile labour.

(iv) The zamindars were at liberty to sell, mortgage these lands at will. They could often collect revenue on behalf of the state.

(v) The other source of zamindars' power was their control over military sources. Most of them had fortresses as well as an armed contingent comprising units of infantry, cavalry and artillery.

(vi) If we visualise of social relations in the Mughal countryside as a pyramid, zamindars constituted its very narrow apex. In this context Abul Fazl's account indicates an "Upper caste", Brahmana-Rajput combine had already made that firm control over rural society. It also reflects a fairly good representation from intermediate castes along with a liberal sprinkling of Muslim zamindars.

(vii) The dispossession of weaker people by a powerful military chieftain was a popular way of expanding zamindari. In northern India the Rajputs

and the Jats followed the strategies to firm up their control over extensive swathes of territory.

(viii) The zamindars led the colonisation of agricultural land and helped in settling cultivators by providing them cash loans, and another means of cultivation.

(ix) Zamindars were an exploitative class and their relationship with the peasantry had a touch of reciprocity, paternalism and patronage. That is why, zamindars often got the support of the peasantry in their conflict against the state.

PART-D

14. How did the Constituent Assembly seek to resolve the language controversy? Explain. [8]

Answer : The Constituent Assembly sought to resolve the language controversy in the following way :

(i) **The language controversy.** It was a sensitive and tedious issue before the Constituent Assembly was a challenging task to untwist this knotty problem. A strong plea made by R.V. Dhulekar, a Congressman from the united provinces, that Hindi should be used as the language of constitution making. However, when he was told that not all the members of the Constituent Assembly knew the language. At this Dhulekar retorted. "People who are present in this house to fashion a constitution for India and do not know Hindustani are not worthy to be members of this Assembly. They better leave".

(ii) This pungent remark created lots of commotion in the house. However, Dhulekar proceeded with his speech in Hindi. Nehruji intervened at this crucial juncture to restore peace in the House. But this controversial issue continued to disrupt proceedings of the Constituent Assembly and agitate members over the subsequent three years. On 12 September, 1947 Dhulekar's speech on the language of the nation once again kicked it huge storm.

(iii) The Language Committee of the Constituent Assembly submitted its report and had thought of a compromise formula as a solution for resolving the deadlock between those advocated Hindi as the National language and those who were in the opposition. The committee 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 in stages. For the first 15 years, English would continue to be used for all official purposes.

(iv) In this way, by considering Hindi as the official rather than the National language, the Language Committee expected to satisfy boiling emotions and

reached at a solution that would be acceptable for everyone. Shrimati Durgabai from Madras explained her worries and informed the House that opposition in the south against Hindi was very strong. Many members of the Assembly appealed for a spirit of accommodation as the discussion became bitter. T.A. Ramalingam Chettiar emphasised that "Whatever was done had to be done with caution; the cause of Hindi would not be helped if it was pushed too aggressively. The fears of the people, even if they were unjustified, had to be allayed, or else "there will be bitter feelings left behind." "When we want to live together and form a united nation," he said "there should be mutual adjustment and no question of forcing things on people..."

15. Read the following passage carefully and answer the questions that follow :

Deeds of hire

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

The following is the text of a deed that a peasant signed in November 1873, from the records of the Deccan Riots Commission :

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

- How did the peasants pay back the loan to the moneylender? [3]
- What NATs the deed of hire? Explain. [3]
- What light does the deed of hire throw on the relationship between the peasants and the moneylenders? [3]

Answer : (a) (i) When debts increased the peasants were unable to pay back the loan to the moneylender.

(ii) In this situation, the peasants had no option but to give all their possessions to the moneylender.

(iii) They had to surrender their land, carts and animals to the moneylender.

(b) (i) The peasant had to sign a deed of hire stating very clearly that all his possessions (land, carts and animals) did not belong to him.

(ii) The peasant had to sell, on account of the debt to the moneylender, his carriages having iron axles, with their accessories and bullocks.

(iii) A peasant had to sign a deed that he had taken same carriages and bullocks on hire from moneylender. The peasant had to pay every month the hire thereof at rupees four a month.

(c) The deed of hire clearly shows that the relationship between the peasants and the moneylenders was characterized by acrimony. The deed of hire was absolutely loaded in favour of the moneylenders and the peasants were at the receiving end.

16. Read the following passage carefully and answer the questions that follow :

Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor and cartographer. In 1815 he was appointed the first Surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier. He says that "it struggled long under the miseries of bad management ... before the south came under the benign influence of the British government". By studying Vijaynagar, Mackenzie believed that the East India Company could gain "much useful information on many of these institutions, laws and customs whose influence still prevails among the various Tribes of Natives forming the general mass of the population to this day."

(a) **Who was Colin Mackenzie ? Give his introduction.** [3]

(b) **Mention what Mackenzie did to make governance of the colony easier.** [1]

(c) **According to him, what benefits would the East India Company gain after studying Vijaynagar ? Explain in brief.** [3]

Answer : (a) Colin Mackenzie was born in 1754. He became famous as an engineer, surveyor and cartographer. He was appointed the first Surveyor General of India in 1815 and held this post till his death in 1821.

(b) Colin Mackenzie embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier.

(c) Colin Mackenzie opined that the East India Company could gain "much useful information on many of these institutions, laws and customs whose influence still prevails among the various Tribes of

Natives forming the general mass of the population to this day."

17. Read the following passage carefully and answer the questions that follow :

Rules for Monks and Nuns

These are some of the rules laid down in the Vinaya Pitaka :

When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorised by the bhikkhus – it is to be forfeited and confessed.

In case a bhikkhu arriving at a family residence presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

(a) **Name any two Buddhist texts in which the rules for the monks have been laid down.**

[1]

(b) **Why were these rules framed ?**

[2]

(c) **What was the sangha ? Explain ?**

[2]

(d) **State any three rules mentioned in the passage, for the bhikkhus.**

[3]

Answer. (a) (i) Sutta Pitaka, (ii) Vinay Pitaka.

(b) These rules were framed to maintain simplicity and dhamma. Mainly, these rules were for monks and nuns.

(c) (i) Sangha was a body of disciples of the Buddha.

(ii) It was an organisation of monks who became teachers of dharma.

(d) (i) A new felt (blanket/rug) made by a bhikkhu is to be kept for (at least) six years.

(ii) In case a bhikkhu arrives at a family residence, he should accept 2 or 3 bowlfuls.

(iii) Should any bhikkhu, having set out bedding in a lodging belonging to the Sangha or having had it set out and then on departing neither put it away nor have put it away, or should he go without taking leave, it is to be confessed.

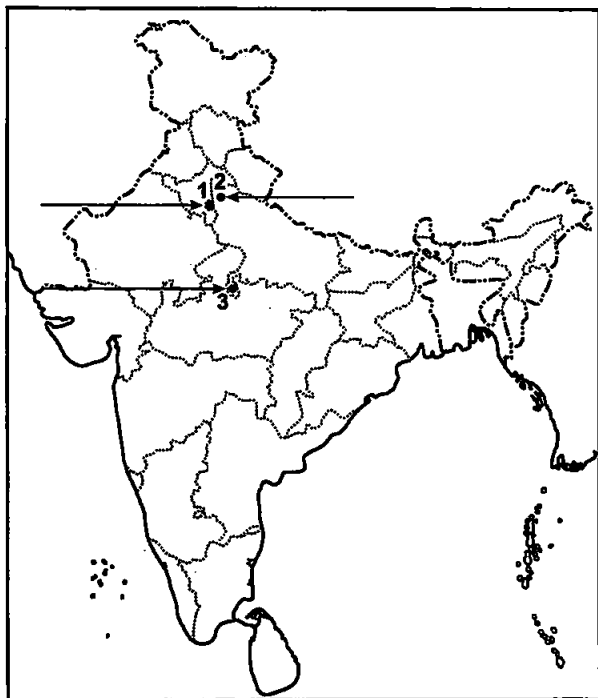
PART-E

18. (18.1) On the given political outline map of India, locate and label the following : [2]

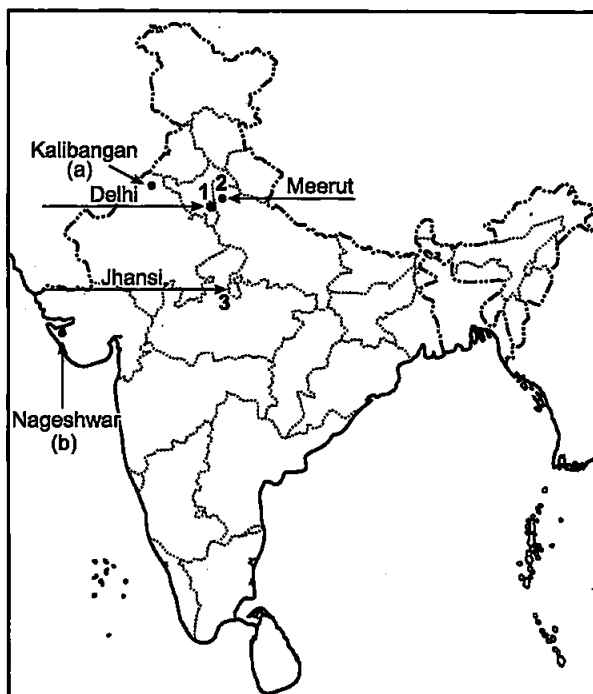
(a) **Kalibangan**

(b) **Nageshwar**

(18.2) **On the same map 3 centres of the Revolt of 1857 have been marked as 1, 2 and 3. Identify them and write their names of the lines drawn near them.** [3]



Answer :



History 2013 (Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. Who was Cunningham ? Mention any one account used by him to locate the early settlements of Harappa civilization. [2]

Answer : Alexander Cunningham the first Director-General of the Archaeological Survey of India (ASI), often called the father of Indian archaeology. He used the accounts left by Chinese Buddhist pilgrime who had visited the subcontinent between the fourth and seventh centuries.

2. Which dynasty did Krishnadeva Raya belong to ? Mention any one of his expansion and consolidation policies. [2]

Answer : Krishnadeva Raya belonged to the Tuluva dynasty.

His main policy was that state remained in a constant state of military preparedness but still flourished under conditions of unparalleled peace and prosperity.

Eg: During his rule the land between the Tungabhadra and Krishna rivers was acquired, the rulers of Odisha were subdued and severe defeats were inflicted on the Sultan of Bijapur yet there was peace in the empire.

3. Why is 'objectives resolution' of Nehru considered a momentous resolution ? Give any two reasons. [2]

Answer : Objectives resolution was a momentous resolution because :

(i) It outlined the defining ideals of the Constitution of Independent India, and provided the framework within which the work of constitution-making was to proceed.

(ii) It proclaimed India to be an Independent Sovereign Republic which guaranteed its citizens justice, equality and freedom and safeguards for depressed classes.

PART-B

4. 'The most unique feature of Mohenjodaro was the planned urban centre.' Support the statement with examples. [5]

Answer : Mohenjodaro is most well-known -site for its urban planning and well planned architecture. Most striking features of Mohenjodaro are its big-houses in the lower town and the great bath.

There were residential buildings in the lower town. The houses were centered at courtyard with rooms on all sides. Every house had its own bathroom paved with bricks and it drained into the street drains. Many houses had wells also.

On the citadel there were buildings which were used for special public purposes. Citadel was a platform which was on some height from ground level. There were warehouses made of bricks and wood.

The Great bath was also situated in citadel which was used for special public purposes such as ceremonial bath etc. The bath was surrounded by a corridor on

all four sides, tank in center, stairs on two sides, bath rooms on three sides. Mortar and gypsum was used. There was a big drain also which tells that the tank was cleaned from time to time.

Therefore planned urban centre is most unique feature of the site of Mohenjodaro.

5. **“The Mahabharata is a good source to study the Kinfolk’s values of ancient times.” Justify this statement with suitable arguments. [5]**

Answer : Mahabharata is a colossal epic running in its present form into over 1,00,000 verses with depictions of a wide range of social categories and situations, was composed for more than a 100 years. Therefore, Mahabharata is a suitable text to give insight in familial and Kinfolk’s values of ancient times.

Kinfolks is a large networks of people defined as relatives.

The kinfolks values which are depicted through episodes of Mahabharata are patriliney, rules of marriage, status of women etc.

Patriliney means tracing descent from father to son, grandson and so on. We find that most of the families’ inheritance transcended to sons only. Only in few cases we find that it sometimes went to brothers also. Women had no claims on the resources of household.

Rules of marriage were defined along exogamy. Marrying outside the clan and relatives was considered good. Example : All Pandavas married in far off regions in India.

Polygamy was a common practice for example : Arjuna married to more than one women, but polyandry was also in practice sometimes, less often though, for example : Draupadi had five husbands. There was gendered access to property and therefore there was practice of kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

6. **“The principle of ahimsa and renunciation emphasized by Jainism has left its mark.” Support the statement with Lord Mahavira’s messages. [5]**

Answer : Ahimsa and Renunciation is a fundamental principle forming the cornerstone of its ethics and doctrine in Jainism.

This concept of ahimsa left mark on the society of India and many philosophies evolved based on this concept.

Concept of Ahimsa in Jainism is different from non-violence in other religions. It not only seeks non-violence to other beings but non-violence to self-soul. According to Mahavir, our soul is entrapped in this world and until unless we renunciate the world we are inflicting violence on our soul.

In Jainism renunciation has not only to do with abandonment of outer things but abandoning our attachment to the outer things is the real definition of renunciation. According to Lord Mahavir, external renunciation is meaningless if the soul remains fettered by internal shackles. Therefore, we need to practice asceticism and penance to free ourselves from the cycle of karma.

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

These teachings were developed in texts in Prakrit, Sanskrit and Tamil, thus spreading it across the world and leaving an impact.

7. **How do the modern historians explain the development of Magadha as the most powerful Mahajanpada ? Explain. [5]**

Answer : Modern historians explain Magadha as the most powerful region because of various reasons :

(i) Magadha was a region where agriculture was especially productive. Agriculture was very important for the economy of any empire.

(ii) There is abundance of minerals in Magadh area, iron mines were accessible and provided resources for tools and weapons.

(iii) Magadh army was a powerful army and they had elephants in their army. Elephants were found in forests in the region.

(iv) Also, the Ganga and its tributaries provided a means of cheap and convenient communication, which is very important to have information about other kingdoms and served economy also. Changing the capital from Rajgriha to Pataliputra also helped because it commanded routes of communication along the Ganga.

(v) Buddhist and Jaina writers also attributed its power to the policies of ruthlessly ambitious kings such as Bimbisara, Ajatasatru and Mahapadmanand etc.

(vi) There were five major political centers in the empire—the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri. The empire ranged from the present-day north-west Frontier Provinces of Pakistan, to Andhra Pradesh, odisha and Uttarakhand in India, thus signifying the power of Magadha Janapada.

8. **“Bernier’s description of imperial land-ownership influenced western theorists like French philosopher Montesquieu and German Karl Marx.” Justify it with suitable arguments. [5]**

Answer : Bernier travelled extensively and gave accounts of social and economic life of India and her villages during seventeenth century. He said that there was crown ownership of land and there was

no concept of private property. He said whole of the land belonged to king and the cultivators were merely renters on the land. Bernier was of the view that India is inferior to west.

Bernier's descriptions influenced western theorists from the eighteenth century onwards. The French philosopher Montesquieu used this account to develop the idea of oriental despotism. He said that rulers in enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, because all land belonged to the king and that private property was non-existent. He said except the emperor and his nobles everybody else barely managed to survive.

Bernier's accounts also influenced Marx also and he gave the concept of "The Asiatic Mode of Production". He said that in India, before colonialism, surplus was appropriated by the state. This led to the emergence of a society that was composed of a large number of autonomous and egalitarian village communities.

Thus he romanticized the Indian villages. The imperial court presided over these village communities, respecting their autonomy as long as the flow of surplus was unimpeded. Though this was regarded as a stagnant system.

Though, there are doubts about what Bernier said because none of the Mughal official documents such as Akbarnama, suggest that the state was the sole owner of land.

9. Explain the features of Islamic religion which contributed to its spread through the sub-continent. [5]

Answer : The features of Islam that contributed to its spread through the subcontinent are :

- (a) Believers of Islam accepted in principle, the five "pillars" of the faith.
- (b) There is just one God *i.e.*, Allah, and Prophet Muhammad is his messenger (shahada).
- (c) They offered prayers five times a day (namaz/ salah).
- (d) Believed in giving alms (zakat).
- (e) Fasting during the month of Ramzan (sawm).
- (f) Performed the pilgrimage to Mecca (haj).
- (g) Kings played an important role in spreading Islam.
- (h) Sufi saints also played an important role.
- (i) The Arab traders who had settled in the Malabar Coast adopted local languages and the local customs.
- (j) The architectural features of mosques were influenced by regional (local) traditions.
- (k) The Khojahs, a branch of the Ismailis-(the Shi'a sect), developed new modes of communication, spreading ideas from the Qur'an through indigenous literary genres.

10. In what ways have the daily routine and special festivities associated with the Mughal court conveyed a sense of power of the Mughal emperor ? Explain. [5]

Answer : Chronicles lay down with great precision the rules defining status amongst the Mughal elites. In court, status was determined by spatial proximity to the king. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor. Once the emperor sat on the throne, no one was permitted to move from his position or to leave without permission. Social control in court society was exercised through carefully defining in full detail the forms of address, courtesies and speech which were acceptable in court. The slightest infringement of etiquette was noticed and punished on the spot.

The forms of salutation to the ruler indicated the persons status in the hierarchy : deeper prostration represented higher status. The highest form of submission was or complete prostration. Under Shah Jahan these rituals were replaced with Chahar taslims and zamindar (kissing the ground).

The protocols governing diplomatic envoys at the Mughal Court were equally explicit. An ambassador presented to the Mughal emperor was expected to offer an acceptable form of greetings—either by bowing deeply or kissing the ground, or else to follow the persian custom of clasping one's hand in front of the chest.

On special occasions such as the anniversary of accession to the throne, Eid, Shab-e-barat and Holi, the court was full of life. Perfumed candles set in rich holders and palace walls festooned with colourful hangings made a tremendous impression on visitors. The Mughal Kings celebrated three major festivals a year the solar and lunar birthdays of the monarch and Nauroz, the Iranian new year on the vernal equinox. On his birthdays, the monarch was weighed against various commodities which were then distributed in charity.

PART-C

11. Why did the Fifth Report become the basis of intense debate in England ? Explain. [5]

Answer : The fifth report become the basis of intense debate in England because : Many of the changes we are discussing were documented in detail in a report that was submitted to the British parliament in 1813. It was the fifth of a series of reports on the administration and activities of the East India Company in India, often referred to as the fifth report, it ran into 1002 pages, of which over 800 pages were appendices that reproduced positions of zamindars and ryots, reports of collectors from different districts, statistical tables on revenue

returns, and notes on the revenue and judicial administration of Bengal and Madras (Present day Tamil Nadu) written by officials.

From the time the company established its rule in Bengal in the mid-1760s, its activities were closely watched and debated in England. There were many groups in Britain who were opposed to the monopoly. That the East India Company had over trade with India and China. These groups wanted a revocation of the Royal Charter that gave the company this monopoly. An increasing number of private traders wanted a share in the India trade, and the industrialists of Britain were keen to open up the Indian market for British manufactures. Many political groups argued that the conquest of Bengal was benefiting only the East India Company but not the British nation as a whole. 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. The British Parliament passed a series of Acts in the late eighteenth century to regulate and control company rule in India.

12. **How have the different kinds of available sources helped the historians in reconstructing the political career of Gandhiji and the history of the national movement that was associated with it? Explain.** [5]

Answer : It is very difficult to construct the real picture of a politician and leader despite availability of materials because the bigger the leader is, the more are perceptions and myths about him. So the historians have relied on concrete sources to reconstruct Gandhiji's political career and personality.

The most important source is his writings and speeches by Gandhiji, his contemporaries and associates.

Example : Gandhiji started magazines such as Harijan etc. Though historians feel that there is need to separate public writings and speeches from private letters because public writings give his thought about society whereas private letters depict the philosophy about life, society and internal imbroglios.

Another source is autobiographies, as they give an account of the past that is often rich in human detail.

Example : Story of my experiments with truth.

Another vital source is government records. As these records can be read from archives, these provide information about what was the response of the government to his policies and actions.

Example : Home department reports during Dandi march reveal that the department was not willing to accept that Gandhi's actions had evoked any enthusiastic response from the masses.

Newspapers also give details of the movements and presented what ordinary Indians thought of him.

13. **‘The colonial cities offered new opportunities to women during the 19th century.’ Support the statement with facts.** [5]

Answer : Women were subjugated to lots of censure about their public appearance and behavior. The colonial cities had some developments such as bazaars, horse-carts, motors, roads etc.

There were new transport facilities such as horse-drawn carriages and, subsequently, trams and buses meant that women could visit long distance places from the city centre. These were used not only by the English women but also upper class Indian women. Though lower class women still did not have access to such facilities.

The new urban cities had centers for shopping, theatres etc. Though there was resistance but upper class wives of educated Indians used to go for watching cinema occasionally.

The social reformers also pressed for education of women and thus they opened women's colleges in the new urban centers during nineteenth century and some women expressed themselves through journals, books and autobiographies.

Example : Madras Medical college in 1835 the Women's Christian Medical College, an exclusive medical school for women, was established in Ludhiana in Punjab in 1894.

Though, this opportunity was enjoyed by only a fraction of women. Many people resented these attempts to change traditional patriarchal norms.

PART-D

14. **Read the ‘value-based’ passage given below and answer the questions that follow :**

[3 + 2 = 5]

Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being ‘disgoverned’ 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 ... there was no street or market and house which did not wail out the cry of agony in separation of Jan-i-Alam.” One folk song bemoaned that “the honourable English came and took the country.”

(Angrez Bahadur ain, mulk lai linho).

Questions :

- (a) **Why did people bemoan and show an emotional upheaval at? Explain.**

(b) What human values are revealed in the above passage ?**

Answer : (a) Wajid Ali shah was a loved ruler of Awadh but Lord Dalhausie annexed Awadh on the pretext of mis-governance. Wajid Ali shah was sent to Calcutta and the court was dissolved. Therefore people of Awadh bemoaned his exile. The people had seen Wajid Ali as an able and loved ruler but when British sent him away then people had a feeling of betrayal and therefore they were empathetic to Wajid Ali. During monarchies, people used to think of ruler as their 'mai-baap' and had loyalty to the king. Thus they thought of it as if British have seized an aspect of their own-selves and body from them.

15. Explain why Abdur Razzak, a Persian Ambassador, was greatly impressed by the fortification of Vijaynagar Empire during the 15th century. [10]

OR

Explain the ways through which Mughal village Panchayats and village headmen regulated rural society.

Answer : Abdur Razzak who was an ambassador from Persia visited Vijaynagar empire in the 15th century. He stayed in Vijaynagar for some years and gave accounts of the economy, polity and social life. But his accounts on the structure of Vijaynagar grab a widespread attention because he explains that Vijaynagar was constructed with lot of planning and the best example is fortification structure.

He revealed that the Vijaynagar empire created its cities primarily for protection against invasion. The city itself was a fortress and designed as such in every possible way. It was built of massive stone and earthen walls, with hilltop fortresses and watch towers scattered across its length and breadth. Visitors to the city, irrespective of their guild and intention, had to travel through a heavily fortified and protected area before reaching the main urban core which gave them an ample view of the might that protected the empire.

The vijayanagara fort not only encircled the palace but it also encircled agricultural tracts, river streams, forests etc. This was especially done to survive sieges of the fort by any powerful enemy. There were seven lines of forts. Between the first, second and the third walls there are cultivated fields, gardens and houses. The water channelized from river Tungabhadra was used for cultivation of agricultural tracts.

The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered. 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. Square or rectangular bastions were projected outwards.

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

Gateways were distinctive architectural features. The arcs on the gateways were splendid and show influence of Turkish architecture.

There were pavements and roads which generally wound round through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars.

Therefore, Razzak was impressed by the intelligence, splendid planning and technology used in making the fort.

OR

During the Medieval period, as was the traditional villages, the state did not interfere much in the village affairs except revenue collection and the village affairs were left to the village panchayat.

The panchayat was an assembly of elder, usually dominant caste men. Though the village consisted of multicity of castes but lower castes were seldom represented in the village panchayat assembly. The decisions of the panchayats were binding on the members.

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

The chief function of the headman was to supervise the preparation of village accounts and he was assisted by the patwari of the panchayat.

The panchayat derived its funds from contributions made by individuals to a common financial pool. Expenses for community welfare activities such as tiding over natural calamities such as flood, digging canal etc were also met from these fund.

One important function of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld. Eg: In eastern India all marriages were overseen by the mandal.

Panchayats also resorted to fines and punishments such as expulsion from the community in case any member defied the laws established by the panchayat. Such a measure was intended as a deterrent to violation of caste norms.

** Answer is not given due to change in present syllabus.

In addition to the village panchayat each caste in the village had its own jati panchayat. These panchayats wielded considerable power in rural society.

Example : In Rajasthan jati panchayats arbitrated civil disputes such as land disputes, marriage norms, ritual precedence of the castes etc, between members of different castes.

16. Explain how Indian partition was a culmination of communal politics that started developing in the opening decades of the 20th century. [10]

OR

Explain how the Constitution of India protects the rights of the Central Government and the States.

Answer : By the end of the 19th century, several nationalist movements had emerged in India. As colonizers, the British had followed a divide-and-rule policy in India. In the census they categorised people according to religion and viewed and treated them as separate from each other.

There was also an ideological divide between the Muslims and the Hindus of India. While there were strong feelings of nationalism in India, by the late 19th century there were also communal conflicts and movements in the country that were based on religious identities rather than class or regional ones. Some people felt that the very nature of Islam called for a communal Muslim society.

Separate electorates for Muslims which was created by the colonial government in 1909 and then expanded in 1919, crucially shaped the nature of communal politics. Religious identities thus acquired a functional use within a modern political system and the logic of electoral politics deepened and hardened these identities.

During the 1920s and early 1930s tension grew around a number of issues. Muslims were angered by music-before-mosque, by the cow protection movement, and by the efforts of the Arya Samaj to bring back to the Hindu fold (shuddhi) those who had recently converted to Islam.

Hindu revivalists also wanted to change the official script from the Persian to the Hindu Devanagari script, effectively making Hindi rather than Urdu the main candidate for the national language.

Hindus were angered by the rapid spread of tabligh and organization after 1923. Middle class publicists and communal activists sought to build greater solidarity within their communities, mobilizing people against the other community.

Though Muslim League and Congress joined hands in 1916 but by then communal politics had taken its grip.

Though communal divide is a major factor in the partition of India but there were several other factors and especially what all transpired in the last decade before independence.

There had been some hope of an undivided India, but the Congress' rejection of the interim government set up under the Cabinet Mission Plan in 1942 convinced the leaders of the Muslim League that compromise was impossible and partition was the only course to take.

While the Indian National Congress was calling for Britain to Quit India, in 1943 the Muslim League passed a resolution demanding the British Divide and Quit. Thus communal politics which started in 1909 paved way for Muslim League's two national theory, antagonistic interests of Hindus and Muslims leading to divide of India into Pakistan and India.

OR

India is a quasi federal state. This means that India has features of a federation as well as unitary government at the center. But this was a debated topic in the Constituent Assembly that what should be the respective rights of the Central Government and the states.

India has two sets of government the Central or Union government and the State government. The Central government works for the whole country and the State governments look after the States. The areas of activity of both the governments are different.

The Constitution of India has divided powers between the Central government and the state governments. The Seventh Schedule of the Constitution contains three lists of subjects which show how division of power is made between the two sets of government. Both the governments have their separate powers and responsibilities.

Written Constitution : The Constitution of India is written. Every provision of the Constitution is clearly written down and has been discussed in detail. Thus defining the rights of centre and state.

The constitution provides for three lists of subjects : Union, State and Concurrent. The subjects in the first list are to be the preserve of the Central Government, while those in the second list are vested with the states and the third list Centre and state shared responsibility.

Article 356 gives the Centre the powers to take over a state administration on the recommendation of the Governor. In special cases such as emergency, the nature of Indian political structure becomes more unitary.

The Constitution also mandates for a complex system of fiscal federalism. In the case of some

taxes, such as customs duties and Company taxes the Centre retained all the proceeds and in other cases such as income tax and excise duties, it shared them with the states and in still other cases such as estate duties it assigned them wholly to the states.

There is provision of bi-cameralism. The two houses at the center, Rajya Sabha enjoys some powers in the matters of state importance and Central government can not make laws on specific articles except in some situation without the consent of Rajya Sabha. Therefore, Indian Constitution safeguards the rights of center as well as state.

17. Read the extracts given below and answer the questions that follow :

A ryot petitions

This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar. Deccan Riots Commission :

The sowkars (sahukars) have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover, the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments ... The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

- (a) What kind of injustice was experienced by the ryots ? [3]
- (b) Why was the harvest taken away by the money lenders and why was it not credited to the peasant's account ? [2]
- (c) Give details on the commission that investigated petitions and grievances of the concerned people. [2]

OR

Ordinary life in extraordinary times

What happened in cities during the months of Revolt ? How did people live, through those months of tumult ? How was normal life affected ? Reports from different cities tell us about the breakdown in routine activities. Read these reports from the Delhi Urdu Akhbar, 14 June, 1857 :

The same thing is true for vegetables and saag (spinach). People have been found to complain that

even kaddu (pumpkin) and baingan (brinjal) cannot be found in the bazars. Potatoes and arvi (yam) when available are of stale and rotten variety, stored from before by farsighted kunjras (vegetable growers). From the gardens inside the city some produce does reach a few places but the poor and the middle class can only lick their lips and watch them (as they are earmarked for the select).

....There is something else that needs attention which is causing a lot of damage to the people which is that the water-carriers have stopped filling water. Poor Shurfas (gentility) are seen carrying water in pails on their shoulders and only then the necessary household tasks such as cooking, etc. can take place. The halalkhors (righteous) have become haramkhors (corrupt), many mohallas have not been able to earn for several days and if this situation continues then decay, death and disease will combine together to spoil the city's air and an epidemic will spread all over the city and even to areas adjacent and around.

- (a) Explain what happened in Delhi city during the months of the 1857 Revolt ? [2]
- (b) How did people live through those months of tumult ? [3]
- (c) How did the routine activities disturb the people ? [3]

Answer. (a) The ryots were to bear double injustice from sahukars as well as revenue collectors. In the deccan region, the ryotwari system of revenue collection was adopted whereby ryots had to pay revenue to collectors on fixed intervals. But in cases of poor harvest the ryots could not pay revenue and even run the house hold so they had to borrow money and kind from the sahukars, who exploited them by charging high and even manipulating the accounts.

(b) In the cases of poor harvest ryots had to borrow money from the sahukars and sometimes buy clothes and grains from the shop. But they had to pay a very high price and even the interest rate was very high. Therefore, Sahukars used to keep on adding money to the borrower's account and in the times of good harvest they took most of the harvest for the repayment.

But the sahukars used to manipulate the accounts and they did not add that the grains they had taken from the ryots in order to keep the ryots perpetually in debt. Most of the times they did not give the receipts for the grains they had taken.

(c) Revolts started erupting in deccan by the ryots against sahukars in 1875. Worried by the memories of 1857, the Government of India set up a commission of inquiry to investigate in cases of riots. The commission submitted a report in parliament in 1878.

The commission held enquiries in the districts where the riots spread, recorded statements of ryots, sahuikars and eyewitnesses, compiled statistical data on revenue rates, prices and interest rates in different regions, and collated the reports sent by district collectors.

OR

(a) Delhi was the main center of revolt of 1857. Bahadur Shah Jafar was declared as emperor of India and there was a lot of political action in delhi during the revolt. Thus the routine life of people was disturbed during this war time.

(b) People had to face lot of difficulties during this time. Most of the revolt was being carried out by sepoys and princely states but peasants in some places also took part in the revolt. This resulted in hue and cry for grains and vegetables.

The condition of poor and middle class was all the more worse because they could not get vegetables from the gardens inside the city and they were siphoned off by elites only.

The city was not cleaned for months and the reporter fears that there might be outbreak of Mahamaari due to deaths, rotten vegetables and polluted air.

(c) There was a total halt in the daily activities of delhi people. The vegetables and grains which used to come from outside delhi and gardens outside was disrupted therefore prices soared up and the local people could not find the vegetables of daily use such brinjal, sang etc.

Some people left their daily activities such as water-fillers stopped filling the water and gentility had to do the work.

Many households did not get wages because the economic activities were at halt.

18. Read the passage given below and answer the questions that follow :

“Moistening the rose garden of fortune”

In this extract Abul Fazl gives a vivid account of how and from whom he collected his information : ... to Abul Fazl, son of Mubarak ... this sublime mandate was given. “Write with the pen of sincerity the account of the glorious events and of our dominion-conquering victories ... Assuredly, I spent much labour and research in collecting the records and narratives of His Majesty’s actions and I was a long time interrogating the servants of the State and the old members of the illustrious family. I examined both prudent, truth-speaking old men and active-minded, right actioned young ones and reduced their statements to writing. The Royal commands were issued to the provinces, that those who from old service remembered, with certainty or with adminicle of doubt, the events of the past, should copy out -the notes and memoranda and transit them to the court.

(Then) a second command shone forth from the holy Presence-chamber-, to wit —that the materials which had been collected should be ... recited in the royal hearing, and whatever might have to be written down afterwards, should be introduced into the noble volume as a supplement, and that such details as on account of the minuteness of the inquiries and the minutiae of affairs, (which) could not then be brought to an end, should be inserted afterwards at my leisure. Being relieved by this royal order — the interpreter of the Divine ordinance — from the secret anxiety of my heart, I proceeded to reduce into writing the rough draughts (drafts) which were void of the grace of arrangement and style. I obtained the chronicle of events beginning at the Nineteenth Year of the Divine Era, when the Record Office was established by the enlightened intellect of His Majesty, and from its rich pages, I gathered the accounts of many events. Great pains too, were taken to procure the originals or copies of most of the orders which had been issued to the provinces from the Accession up to the present-day ... I also took much trouble to incorporate many of the reports which ministers and high officials had submitted, about the affairs of the empire and the events of foreign countries. And my labour-loving soul was satiated by the apparatus of inquiry and research. I also exerted myself energetically to collect the rough notes and memoranda of sagacious and well-informed men. By these means, I constructed a reservoir for irrigating and moistening the rose garden of fortune.

(The Akbarnama)

- (a) Who was Abul Fazl ? [2]
 (b) Enumerate the sources he used to compile his work. [4]
 (c) Name any two administrative and two literary projects compiled by him at the order of Emperor Akbar. [2]

OR

Kings and traders

Krishnadeva Raya (ruled 1509-29), the most famous ruler of Vijaynagar, composed a work on statecraft in Telugu known as the AmukuwWyada. 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.

- (a) Who was the most famous ruler of Vijaynagar and why ? [3]

(b) Mention the name and theme of the work compiled by him. [2]

(c) Why do you think the King was interested in encouraging trade? Explain. [3]

Answer : (a) Abul Fazl was the son of Shaikh Mubarak Nagari and was the vizier of the great Mughal Emperor Akbar.

(b) He integrated the servants of state and the old members of the illustrious family. The Royal Commands, which were issued to the provinces, that those who from the old service remembered with certainty or with admixture of doubt, the events of the past, should copy out the notes and memoranda and transmit them to the court, originals and copies of the most of the orders which had been issued to the provinces from the accession upto the present day.

(c) **Administrative Project :** Manzil-Abadi, Sipah-Abadi.

Literary Project : Ain-i-Akbari, Raga'at.

OR

(a) Krishnadeva Raya was the most famous ruler of Vijayanagara because there was magnificent growth and prosperity in the empire during his rule.

He built lots of tanks by making embankments on the river water of Tungabhadra and various other streams running through hills.

He strengthened the fort and developed the urban centers as an attractive place for traders.

He had a well prepared army and his concept of Amara-Nayaka helped in expansion and consolidation of the empire.

His empire was a strong one which started to fall to enemies after his death but there was peace during his empire. Therefore, Krishnadeva raya was most famous and able ruler of Vijaynagar.

(b) His work is called Amuktamalyada written in Telugu.

The theme is that the king should manage the relations with the traders who import the items of importance such as elephants, horses, sandalwood etc., in such a way the traders should feel attached and attracted to the Vijaynagar and not move to other enemy empires.

(c) King was interested in encouraging trade because Vijaynagar used to have traders coming from foreign land and selling items such as elephants, horses etc., which are of vital importance for army and the items such as precious gems and sandalwood etc which are vital for the prosperity of the empire.

Thus, he wanted to make cordial relations with the traders by giving them gifts and allowing to have a decent profit margin.

Thus, if the king is able to make such relation with the traders then they will not go to enemy kings.

19. Read the passage given below and answer the questions that follow :

Buddhism In practice

This is an excerpt from the Sum 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.

(a) What advice was given by Buddha to Sigala regarding relationship between a master and his servants and employees? [3]

(b) List the instructions given by Buddha to the clansmen for Samanas and Brahmanas. [3]

(c) According to you what suggestion Buddha would have advocated regarding parents and teachers? [2]

OR

A divine order ?

To justify their claims, Brahmans often cited a verse from a hymn in the Rigveda known as the Purusha Sukta, describing the sacrifice of Purusha, the primeval man. All the elements of the universe, including the four social categories, were supposed to have emanated from his body :

The Brahmans was his mouth, of his arms was made the Kshatriya.

His thighs became the Vaishya, of his feet the Shudra was born.

(a) How does Rigveda describe the sacrifice of Purusha? [3]

(b) According to Rigveda how did the elements of universe and four social categories emanate? [3]

(c) How did the Brahmanas enforce these norms? [2]

Answer : (a) Buddha says that the master should be affectionate towards servants and should treat them as human beings. He should take care of them in need and should not be over exploitive.

The master should assign work to servants according to their strengths in order to get maximum gain as well as maximum happiness to the servants.

The master should give food as well as wages on time and he should also share good food with them. This implies that the servants should get food worthy of human beings.

The master should grant the employees leave whenever they require.

(b) Buddha says that the clansmen should have attitude of respect and love towards samanas and Brahmanas. They should act in respectful manner and should show affection through speech.

They should also have respect and love for the samanas not only in showing bit in mind also.

Since, Brahmanas and samanas have renounced the world and they travel places to places so if they require to stay somewhere then the clansmen should readily invite them and should always have their doors open for them.

The clansmen should also donate item suchs as food, water, clothes etc which are worthy for survival.

(c) Buddha would have advocated that parents and teachers should be affectionate towards children and students. They should teach them the language and ideals of live, respect and affection for fellow beings.

They should motivate them to aspire for a life of peace rather than blind race of materialistic prosperity.

OR

(a) According to Rigveda Purusa is a primeval giant that is sacrificed by the God and from whose bodies the world and the varnas are built. Rigveda presents the nature of Purusha or the cosmic being as both immanent in the manifested world and

yet transcendent to it and that the sacrifice was imperative for creation of the world.

(b) Rigveda describes the form of his as having countless heads, eyes and legs manifested everywhere, and beyond the scope of any limited method of comprehension. He is the source of all creation. The moon takes birth from the Purusha's mind and the sun from his eyes. Indra and Agni descend from his mouth and from his vital breath, air is born.

According to Rigveda the four varnas are also built from the body parts of the Purusa. Brahmins were created from his mouth while Kashtriyas were created by his arms, Vaishyas from thighs and Shudras from feet.

Thus, this shows the hierarchy of the four strate from superiority to inferiority corresponding to mouth, arms, thighs and feet.

(c) Brahmanas enforced these norms by writing down the rules in Sanskrit texts such as Manusmriti. They also appealed and taught to kings that it is Rajdharma to ensure that all varnas work according to the prescribed occupations.

There were punishments for those who tried to break away from and defy the varna norms.

PART-E

20. On the given political outline map of India mark and name the following :

[5 × 1 = 5]

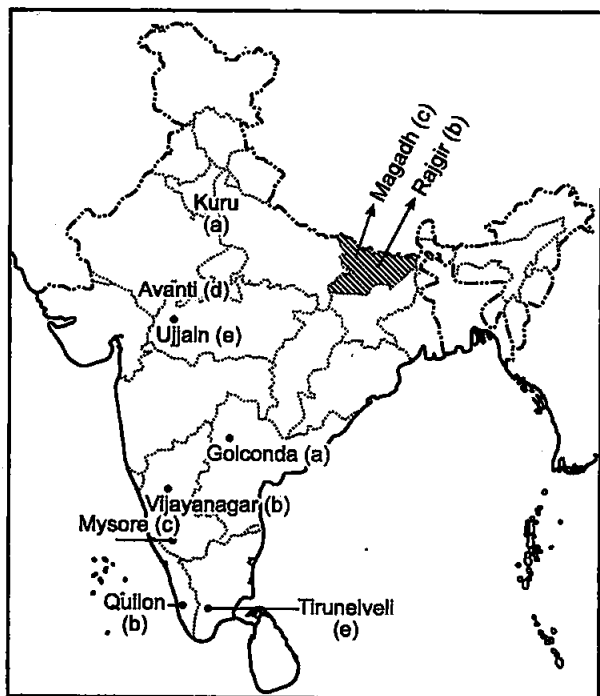
- (a) Kuru
- (b) Rajgir
- (c) Magadha
- (d) Avanti
- (e) Ujjain

OR

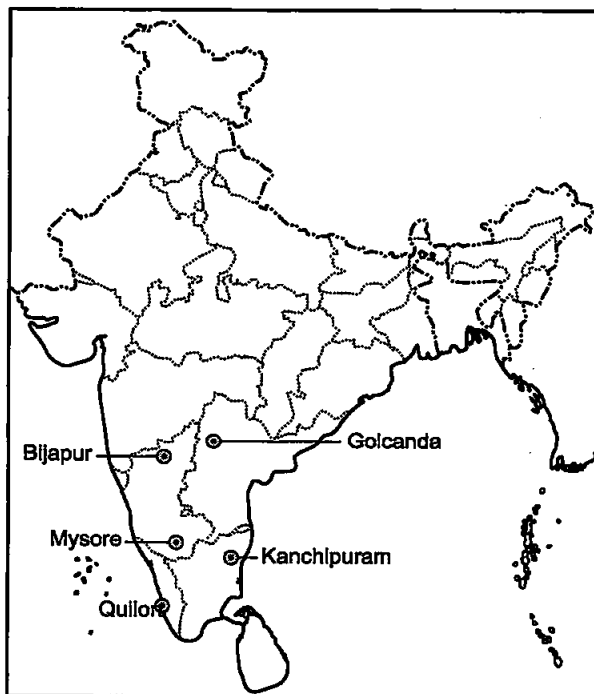
On the given political outline map of India, mark and name the following :

- (a) Golconda
- (b) Vijayanagar
- (c) Mysore
- (d) Quilon
- (e) Tirunelveli

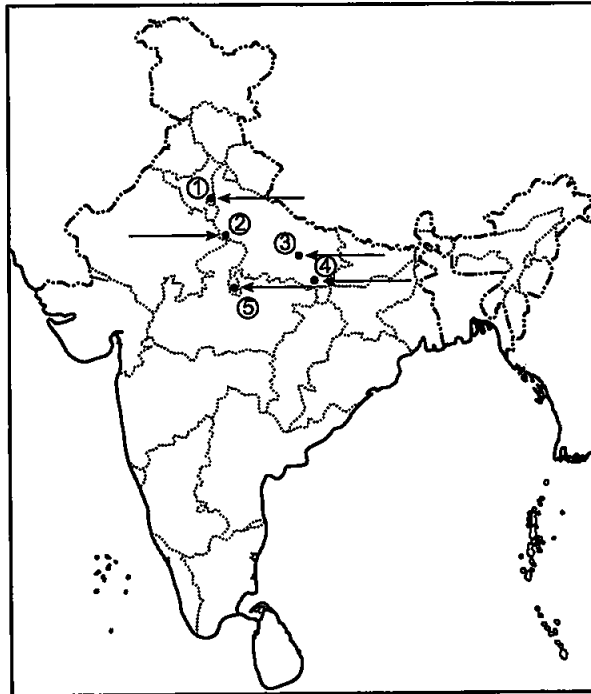
Answer :



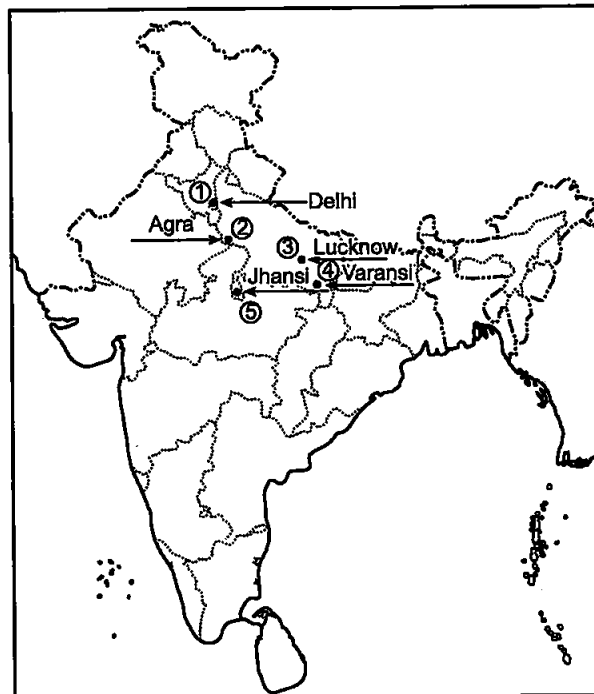
OR



21. On the given political outline map of India five centres of the Revolt of 1857 are marked as 1, 2, 3, 4 and 5. Identify them and write their names on the line given against each on the map. [5]



Answer :



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