

History 2019 (Outside Delhi)**SET I**

Time allowed : 3 hours

Maximum marks : 80

General Instructions :

- (i) Answer all the questions. Some questions have internal choice. Marks are indicated against each question.
- (ii) Answer to questions no. 1 to 3 carrying 2 marks should not exceed 30 words each.
- (iii) Answer to questions no. 4 to 9 carrying 4 marks should not exceed 100 words each.
- (iv) Answer to questions no. 10 to 12 carrying 8 marks should not exceed 350 words each.
- (v) Questions no. 13 to 15 are source based questions.
- (vi) Question no. 16 is a Map question that includes identification and location of significant test items. Attach the map with the answer-book.

PART-A

1. "John Marshall's stint as Director General of the Archaeological Survey of India marked a major change in Indian Archaeology." Explain the statement. [2]

Answer : John Marshall, the Director General of the Archaeological Survey of India, from 1902 – 1928 has marked a major change in Indian Archaeology as he was the first professional archaeologist to work in India, and brought his experience of working in Greece and Crete to the field. He was very much interested in spectacular finds and equally keen to look for patterns of everyday life. He even announced in 1924 the discovery of a new civilization in the Indus Valley, to the world.

2. State the role played by women in agrarian society during 16th and 17th centuries. [2]

Answer : Women worked with men shoulder to shoulder in the fields. Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest. Artisanal tasks such as spinning yarn, shifting and kneading clay for pottery, and embroidery were among the many aspects of production dependent on female labour.

3. Why did Jaipal Singh plead for the protection of tribes in the Constituent Assembly? Explain any two reasons. [2]

OR

Explain the ideals expressed in 'Objectives Resolution' introduced by Jawaharlal Nehru.

Answer : Jaipal Singh plead for the protection of tribes in the Constitutional Assembly because:

- (i) Tribes had been dispossessed of the land they had settled, deprived of their forests and pastures, and forced to move in search of new homes.

- (ii) Perceiving them as primitive and backward, the rest of society had spurned them.

Through these points Jaipal Singh wanted the society to mix with the tribes and was not asking for separate electorates, but he felt that reservation of seats in the legislature was essential to allow tribals to represent themselves.

OR

On 13th December 1946, Jawaharlal Nehru introduced the 'Objectives Resolution' in the Constituent Assembly. It proclaimed India to be an 'Independent Sovereign Republic', and guaranteed its citizens justice, equality and freedom, and assured that adequate safeguards shall be provided for minorities, backward and tribal areas, and Depressed and Other Backward Classes.

PART-B

4. "The most unique feature of the Harappan civilization was the development of domestic architecture." Substantiate the statement. [4]

Answer : The Lower Town at Mohenjondaro provides examples of residential buildings. Many were centred on a courtyard, with rooms on all sides. The courtyard was probably the centre for activities such as cooking and weaving, particularly during hot and dry weather. There were no windows in the walls along the ground level. Besides, the main entrance did not give a direct view of the interior or the courtyard. Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains. Some houses still have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.

5. Examine any two evidences found by the archaeologist B.B. Lal after excavation at a village named Hastinapur in Meerut, Uttar Pradesh. [2 × 2 = 4]

Answer : In 1951-52, the archaeologist B.B. Lal excavated at a village named Hastinapura in Meerut (Uttar Pradesh). While the similarity in names could be coincidental, the location of the sites in the Upper Ganga Doab, where the Kuru kingdom was situated, suggests that it may have been the capital of the Kurus. Lal found evidence of five occupational levels, of which the second and third are of interest to us.

Lal noted about the houses in the second phase that within the limited area excavated, no definite plans

of houses were obtained, but walls of mud and mud-bricks were duly encountered. The discovery of mud-plaster with prominent reed-marks suggested that some of the houses had reed walls plastered over the mud. For the third phase, Lal noted that houses of this period were built of mud-bricks as well as burnt bricks. Soaked jars and brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.

6. Describe the main teachings of Baba Guru Nanak. [4]

Answer : Teaching of Baba Guru Nanak :

Baba Guru Nanak firmly repudiated the external practices of the religions he saw around him. He rejected sacrifices, ritual bath, image worship, austerities and the scriptures of both Hindu and Muslims. He organised his followers into a community. He set up rules for congregational worship (sangat) involving collective recitation. For Baba Nanak, the absolute or Rab had no gender form. He proposed a simple way to connect to the Divine by remembering and repeating the Divine's Name through hymns called shabad.

7. Analyse the rituals associated with Mahanavami Dibba at the Royal Centre in Vijayanagara. [4]

OR

Analyse the main features of Amara-Nayaka System which was introduced in Vijayanagara Empire.

Answer : Rituals associated with the structure probably coincided with Mahanavami of the ten-day Hindu festival during the autumn season. The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion. The ceremonies performed on the occasion included image worship, worship of the state horse, and the sacrifice of buffaloes and other animals. Dances, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the kings accepted rich gifts from the nayakas.

OR

The Amara-Nayaka System was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate. The Amara-

Nayakas were military commanders who were given territories to govern by the Raya. They collected taxes and other dues from peasants, craftsmen and traders in the area. They retained a 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. Some of the revenue was also used for the maintenance of temples and irrigation works. They sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.

8. Why was the Colonial Government keen on carrying out regular surveys and mapping various parts of the country ? Explain. [4]

OR

Why did Taluqdars and Sepoys of Awadh join the Revolt of 1857 ? Explain.

Answer : Colonial rule was based on the production of enormous amounts of data. The British kept detailed records of their trading activities in order to regulate their commercial affairs. To keep track of life in the growing cities, they carried out regular surveys, gathered statistical data, and published various official reports. From the early years, the colonial government was keen on mapping. Good maps were necessary to understand the landscape and know the topography. This knowledge would allow better control over the region. When towns began to grow, maps were prepared not only to plan the development of these towns but also to develop commerce and consolidate power. The town maps give information regarding the location of hills, rivers and vegetation, all important for planning structures for defence purposes. They also show the location of the ghats, density and quality of houses and alignment of roads, used to gauge commercial possibilities and plan strategies of taxation.

OR

The annexation by the British not only displaced the Nawab but also dispossessed the taluqdars of Awadh. The countryside of Awadh was dotted with the estates and forts of taluqdars who for many generations had controlled land and power in the countryside. Before the coming of the British, taluqdars maintained armed retainers, built forts, and enjoyed a degree of autonomy, as long as they accepted the suzerainty of the Nawab and paid the revenue of their taluq. Some of the bigger taluqdars had as many as 12,000 foot-soldiers and even the smaller ones had about 200. The British were unwilling to tolerate the power of the taluqdars.

Immediately after the annexation, the taluqdars were disarmed and their forts were destroyed.

The sepoys had complained for decades over low levels of pay and the difficulty of getting a leave. In the 1840s, when the sepoys who had a friendly relationships with the British officers then began to change. The officers developed a sense of superiority and started treating the sepoys as their racial inferiors, riding roughshod over their sensibilities. Abuse and physical violence became common and thus the distance between sepoys and officers grew. Trust was replaced by suspicion. The episode of the greased cartridges was a classic example of this.

9. **“The India in which Gandhiji came back to in 1915 was rather different than the one he had left in 1893.” Substantiate the statement. [4]**

Answer : In January 1915, Gandhiji returned to his homeland after two decades of residence abroad. Those years were spent for the most part in South Africa, where he went as a lawyer, and in time became a leader of the Indian community in that territory. The India that Mahatma Gandhi came back to in 1915 was rather different from the one that he had left in 1893. Although still a colony of the British, it was far more active in a political sense. The Indian National Congress then had branches in most major cities and towns. Through the Swadeshi movement of 1905-07, it had broadened its appeal among the middle classes. That movement had thrown up some towering leaders – Bal Gangadhar Tilak of Maharashtra, Bipin Chandra Pal of Bengal, and Lala Rajpat Rai of Punjab. The trio was famous as Lal, Bal and Pal. Where these leaders advocated militant opposition to colonial rule, there was a group of ‘Moderates’ who preferred a more gradual and persuasive approach. Among these moderates was Gandhiji’s acknowledged political mentor, Gopal Krishna Gokhale, as well as Mohammad Ali Jinnah, who like Gandhiji, was a lawyer of the Gujarati extraction trained in London.

PART-C

10. **“Buddhism grew rapidly both during the lifetime of the Buddha and after his death.” Justify the statement with suitable arguments. [8]**

OR

“Among the best preserved monuments of the 600 BCE to 600 CE is the Stupa at Sanchi.” Justify the statement with suitable arguments in the context of its sculptural features and conservation policy taken up in the nineteenth century.

Answer : Gautam Buddha founded Buddhism in the 6th century BCE. The religion became popular

during the lifetime of Buddha and continue to spread beyond India after his death. The reason for the popularity and propagation of Buddhism was its message and its simplicity.

People did not find its teachings difficult to understand. Local language was used by the Sangh to spread it. In fact, Gautam Buddha used to speak in the Prakrit language rather than in Sanskrit. Buddha was against any rituals so he did away with them. People found it easy to follow this philosophy. Asoka and later on other kings accepted Buddhism as their religion, because it was a powerful creed at that time. Buddha did not believe in caste system and treated everyone equally which meant the people of the lower caste were happy. Buddhism attached importance to conduct and values rather than claims of superiority based on birth. They emphasised on ‘meta’ (fellow feeling) and ‘karuna’ (compassion) especially for those who were younger and weaker than oneself. These ideas drew men and women to the fold of Buddhism. A body of followers of Buddha was founded in an organization known as ‘Sangha.’ Followers came from many social groups which included kings, wealthy men gahapatis and humbler folk.

The teachings of Buddha were written in Tripitakas, or the Three Baskets. Buddhist Sangha was quick to spread the message of Buddha to different parts of India and abroad. Buddhism was opposed to customs and rituals as was done in Brahmanism.

OR

Stupas were sacred places where the relics of the Buddha such as his bodily remains or objects used by him were buried.

According to a Buddhist text known as the Ashokavadana. Ashoka distributed portions of the Buddha’s relics to every important town and ordered the construction of stupas over them. By the second century BCE a number of Stupas, like Sanchi and others had been built.

Art historians have carefully studied the sculpture at Sanchi and identified it as a scene from the Vessantara Jataka.

The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the Mahaparinirvana. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath. The tree symbolises an event in the life of the Buddha. According to popular belief, Shalabhanjika was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa. Animals were after used as symbols of human attributes. Elephants (signify strength and

wisdom), horses, monkeys and battle scenes are also engraved at the stupa.

While some historians identify the figure as Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi—literally, the goddess of good fortune—who is associated with elephants. Serpent found on several pillars seems to be derived from other popular traditions.

Conservation policy taken up in the nineteenth century :

The rulers of Bhopal in the 19th century, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site. John Marshall dedicated his important volumes on Sanchi to Sultan Jehan. She funded the museum and publication of the volumes on Sanchi written by John Marshall.

French sought ruler Shah Jehan Begum's permission to take away the eastern gateway of Sanchi Stupa but both French and the English were satisfied with carefully prepared plaster cast copies and the original remained at the site.

- 11. Describe Bernier's description of land ownership in India and also describe its influence on Western theorists from 18th century onwards.**

[8]

OR

Describe the experiences of Al-Biruni in the Indian Subcontinent.

Answer : According to 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 and society. Owing to crown ownership the land holders could not pass the property to their children. They were averse to long term investment in the sustenance and expansion of production. This had led to uniform ruination of agriculture.

Bernier's descriptions influenced Western theorists from the 18th century onwards. The French philosopher Montesquieu, for instance, used this account to develop the idea of oriental despotism, according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, arguing that all land belonged to the king and that private property was non-existent. According to the above view, everybody, except the emperor and his nobles, barely managed to survive. This idea was

further developed as the concept of Asiatic Mode of Production by Karl Marx in the 19th century. He argued that in India and other Asian countries before colonialism surplus was appropriated by the state.

As in the case of the question of landownership, Bernier was drawing an oversimplified picture. There were all kinds of towns : manufacturing towns, trading towns, port towns, sacred centres, pilgrimage towns, etc.

OR

Al-Biruni spent years in the company of Brahmana priests and scholars, learning Sanskrit, and studying religious and philosophical texts. While his itinerary is not clear, it is likely that he travelled widely in Punjab and parts of Northern India.

He also discussed several 'barriers' that he felt obstructed understanding. The first amongst these was language, Sanskrit was different from Arabic and Persia. Ideas and concepts could not be translated from one language into another.

The second barrier he identified was the difference in religious beliefs and practices. The self-absorption and consequent insularity of the local population according to him, constituted the third barrier.

He tried to explain the caste system by looking for parallels in other societies for example in Ancient Persia. He attempted to suggest that social divisions were not unique to India. He noted that in ancient Persia four social categories were recognized. He remarked that everything which falls into a state of impurity strives and succeeds in regaining original condition of purity. The sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. Al-Biruni's description of the caste-system was deeply influenced by the Brahmanical point of view, which in real life was not quite as rigid. He wrote about the system of Varna. According to him there were four castes. The highest caste was Brahmanas who according to the books of Hindus were created from the head of Brahma and the Brahman is the only another name for the force called nature. The next caste was Kshatriyas who were created from the shoulders and hands of Brahma. The third caste was Vaishya, who were created from the thigh of Brahma. The fourth caste was Shudra, were created from the feet of Brahma.

- 12. Explain the events that led to the communal politics and Partition of India.**

[8]

OR

Explain the strengths and limitations of oral testimonies in the understanding of Partition of India.

Answer : The differences between the communal political parties were creating a divide that later on became difficult to bridge. Not only this, the British government began playing one party against the other to weaken the national movement and prolong their stay in India.

(i) Right from the beginning, the British followed the policy of divide and rule. Before the coming of the British, the Hindus and the Muslims lived happily in India. There was unity, mutual cooperation and brotherhood among them.

(ii) To weaken the National Movement, the government actively encouraged the Muslim League to follow their communal demands. In fact, they got some Muslim leaders to form the League in 1905, after the Partition of Bengal. Also the League's proposal for a coalition government in the united provinces was rejected by the Congress after the provincial election of 1937.

(iii) The role of the political leaders was also responsible for the partition of India. Prominent among them was Jinnah, who led the Muslim League and passed the Lahore Resolution demanding a measure of autonomy for the Muslim majority areas that gave birth to a new nation called Pakistan.

(iv) 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 formation of the Hindu Mahasabha in 1915 and by the efforts of the Arya Samaj to bring back to the Hindu fold (shuddhi) those who had recently converted to Islam.

(v) Hindus were angered by the rapid spread of tabligh (propaganda), and tanzim (organisation) after 1923.

(vi) **Post War Developments :** During 1945 the British agreed to create an entirely Indian Central Executive Council except for the Viceroy and the Commander-in-Chief of the armed forces, as a preliminary step towards full independence.

Discussions about the transfer of power broke down due to Jinnah's unrelenting demand that the League had an absolute right to choose all the Muslim members of the Executive Council and that there should be a kind of communal veto in the Council.

(vii) **Failure of the Cabinet :** Mission (March 1946) was short lived as the Muslim League wanted

the grouping to be compulsory, with sections B and C developing into strong entities with the right to secede from the Union in the future.

(viii) **Direct Action Day :** After withdrawing its support to the Cabinet Mission plan, the Muslim League decided on 'Direct Action' for winning its demand for Pakistan. It announced on 16 August 1946 as Direct Action Day. On this day, riots broke out in Calcutta, lasting several days and leaving several thousand people dead. By March 1947 violence spread to many parts of Northern India.

(ix) **Withdrawal of law and order from 1946 to 1947 :** There was a complete breakdown of authority in the city of Amritsar. British officials did not know how to handle this situation : they were unwilling to take decisions, and hesitant to intervene. When panic-stricken people appealed for help, British officials asked them to contact Mahatma Gandhi, Jawaharlal Nehru, Vallabh Bhai Patel or M. A. Jinnah. Nobody knew who could exercise authority and power. The top leadership of the Indian parties, barring Mahatma Gandhi, were involved in negotiations regarding independence while many Indian civil servants in the affected provinces feared for their own lives and property. The British were busy preparing to quit India.

(x) **Compounded Problems :** Problems compounded because Indian soldiers and policemen came to act as Hindus, Muslims or Sikhs. As communal tension mounted, the professional commitment of those in uniform could not be relied upon. In many places not only did policemen help their co-religionists but they also attacked members of other communities.

OR

The strengths of oral testimonies in the understanding of Partition of India :

(i) Oral history helps us grasp experiences and memories in detail.

(ii) It enables historians to write richly textured, vivid accounts of what happened to people during events such as Partition which would be impossible to extract this kind of information from government documents.

(iii) It also allows historians to broaden the boundaries of their discipline about the lived experiences of the poor and the powerless. For example, about Latif's father, the women of Thoa Khala.

(iv) Moving beyond the actions of the well-off and the well-known, the oral history of Partition has succeeded in exploring the experiences of those men

and women that were ignored, taken for granted, or mentioned only in passing in mainstream history.

(v) Oral narratives memoirs, diaries, family histories first hand written accounts help to understand the trials and tribulation of ordinary people during the partition of the country. Memories and experiences shape the reality of an event.

Oral testimonies tell us about the day to day experiences of those affected by the government decision to divide the country.

The limitations of oral testimonies in the understanding of Partition of India :

(i) Many historians believed that oral data seem to lack concreteness and the chronology they yield may have be imprecise. Historians argue that the uniqueness of personal experience makes generalisation difficult: a large picture cannot be built from such micro-evidence, and one witness is no witness.

(ii) They also think that oral accounts are concerned with tangential issues, and that the small individual experiences which remain in memory are irrelevant to the unfolding of larger processes of history.

(iii) If history has to accord presence to the ordinary and powerless, then the oral history of Partition is not concerned with tangential matters.

(iv) The experiences it relates are central to the story, so much so that oral sources should be used to check other sources and vice versa.

PART-D

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

Prabhavati Gupta and the village of Danguna

This is what Prabhavati Gupta states in her inscription :

Prabhavati Gupta commands the *gramakutumbinas* (householders/peasants living in the village), Brahmanas and others living in the village of Danguna...

“Be it known to you that on the twelfth (lunar day) of the bright (fortnight) of Karttika, we have, in order to increase our religious merit donated this village with the pouring out of water, to the Acharya (teacher) Chanalasyamin.... You should obey all (his) commands.....

We confer on (him) the following exemptions typical of an *agrahara*.... (this village is) not to be entered by soldiers and policeman; (it is) exempt from (the obligation to provide) grass, (animal) hides as seats, and charcoal (to touring royal officers); exempt from (the royal prerogative of) purchasing fermenting

liquor and digging (salt); exempt from (the right to) mines and *khadira* trees; exempt from (the obligation to supply) flowers and milk; (it is donated) together with (the right to) hidden treasures and deposits (and) together with major and minor taxes.....”

This charter has been written in the thirteenth (regnal) year. (It has been) engraved by Chakradasa.

(13.1) How did Prabhavati Gupta show her authority through the inscription ? [2]

(13.2) How did the inscription give us an idea about the rural population ? [2]

(13.3) Examine the importance of the charter issued by Prabhavati Gupta. [3]

Answer : (13.1) Her authority is reflected in the language used in the inscription.

(13.2) The inscription gives us information about the rural population as the inscription addresses the ‘householders/peasants living in the village, the Brahmanas and others living in the village of Danguna.’

(13.3) Charter was a command or order for all living in village and they had to obey the commands. It provides insight into the relationship between cultivators and the state. It also gives an idea about rural population who were expected to provide a range of produce to the king and his representatives.

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

Nobles at Court

The Jesuit Priest Father Antonio Monserrate, resident at the court of Akbar, noticed :

In order to prevent the great nobles becoming insolent through the unchallenged enjoyment of power, the King summons them to court and gives them imperious commands, as though they were his slaves. The obedience to these commands ill suits their exalted rank and dignity.

(14.1) Examine the relationship between Akbar and his nobles. [2]

(14.2) How do you think that the nobility was an important pillar of the Mughal State ? [2]

(14.3) Explain the observation of the Jesuit Priest Father Antonio Monserrate regarding this relationship. [3]

Answer : (14.1) The king would summon the nobles to the court and give them imperial commands as though they were his slaves. This was to prevent the great nobles from becoming insolent through unchallenged enjoyment of power. The king granted titles to men of merit; awards were also given.

(14.2) The nobility was an important pillar of the Mughal state as they were recruited from diverse

ethnic and religious groups to aid in effective administration. The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces.

(14.3) The Jesuit Priest Father Antonio Monserrate observe that the members of the Jesuit mission interpreted the emperor's open interest in the doctrines of Christianity as a sign of his acceptance of their faith. This could be understood in relation to the intolerant religious atmosphere that existed in Europe at the time. High respect shown by Akbar towards the members of the Jesuit mission impressed them deeply.

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

Buchanan on the Santhals

Buchanan wrote :

They are very clever in clearing new lands, but live meanly. Their huts have no fence, and the walls are made of small sticks placed upright, close together and plastered within with clay. They are small and slovenly, and too flat-roofed, with very little arch.

- (15.1) Examine the role of Buchanan as an agent of the East India Company ? [2]
 (15.2) Analyse the economic activities of Santhals. [2]
 (15.3) How did Buchanan describe the living conditions of Santhals ? [3]

OR

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

How debts mounted

In a petition to the Deccan Riots Commission a *ryot* explained how the system of loans worked :

A sowkar lends his debtor ₹ 100 on bond at ₹ 3-2 annas per cent per mensem. The latter agrees to pay the amount within eight days from the passing of the bond. Three years after the stipulated time for repaying the amount, the *sowkar* takes from his debtor another bond for the principal and interest together at the same rate of interest, and allows him 125 days' time to liquidate the debt. After the lapse of 3 years and 15 days a third bond is passed by the debtor (this process is repeated) at end of 12 years his interest on ₹ 1,000 amounts to ₹ 2,028-10 annas-3 paise.

- (15.1) For what purpose did ryots get loans from money lenders ? [2]
 (15.2) How did the ryot explain the system of loans ? [2]
 (15.3) How do you think that the way of borrowing money by the ryots brought misery to them ? [3]

Answer : Buchanan on that Santhals :

(15.1) Buchanan was employed by the East India Company. He marched everywhere with a large army of people—draughtsmen, surveyors, palanquin bearers, coolies, etc. As an agent of the East India

Company, Buchanan had to report on the activity of the Santhals.

(15.2) (i) The Santhals cultivated a range of commercial crops for the market.

(ii) The dealt with traders and moneylenders as well.

(15.3) According to Buchanan, the Santhals had very little needs. They lived in simple huts made-up of small sticks and plastered with mud. The design of the huts was simple with flat roofs and no arches. The huts were built small and dishevelled. They had no fence.

OR

How debts mounted

(15.1) They needed loans even to buy their everyday needs and meet their production expenditure. Cultivators required loans for extending their average, moving into new areas, and transforming pasture land into cultivated fields. But to expand cultivation peasants needed more ploughs and cattle. They needed money to buy seeds and land. For this they had to turn to the moneylenders for loans.

(15.2) The sowkar (sahukar) lends his debtor Rs. 100 on bond at Rs. 3-2 annas per cent per mensem. The latter agrees to pay the amount within eight days from the passing of the bond. Three years after the stipulated time for repaying the amount, the sowkar takes from his debtor another bond for the principal and interest together at the same rate of interest, and allows him a period of 125 days to liquidate the debt. After the lapse of 3 years and 15 days, a third bond is passed by the debtor. This process is repeated at the end of 12 years and his interest on Rs. 1000 amounts to Rs. 2028-10 annas-3 paise.

(15.3) Over time, the ryots and peasants came to associate the misery of their lives with the new regime of bonds and deeds. They were made to sign and put thumb impressions on documents, but they did not know what they were actually signing. They had no idea of the clauses that moneylenders inserted in the bonds. They feared the written word. But they had no choice because to survive they needed loans, and moneylenders were unwilling to give loans without legal bonds.

PART-E

16. (16.1) On the given political outline map of India, locate and label the following appropriately :

[1 × 2 = 2]

(a) Dandi—a centre of national movement.

OR

Masulipatnam—a city under British control in 1857.

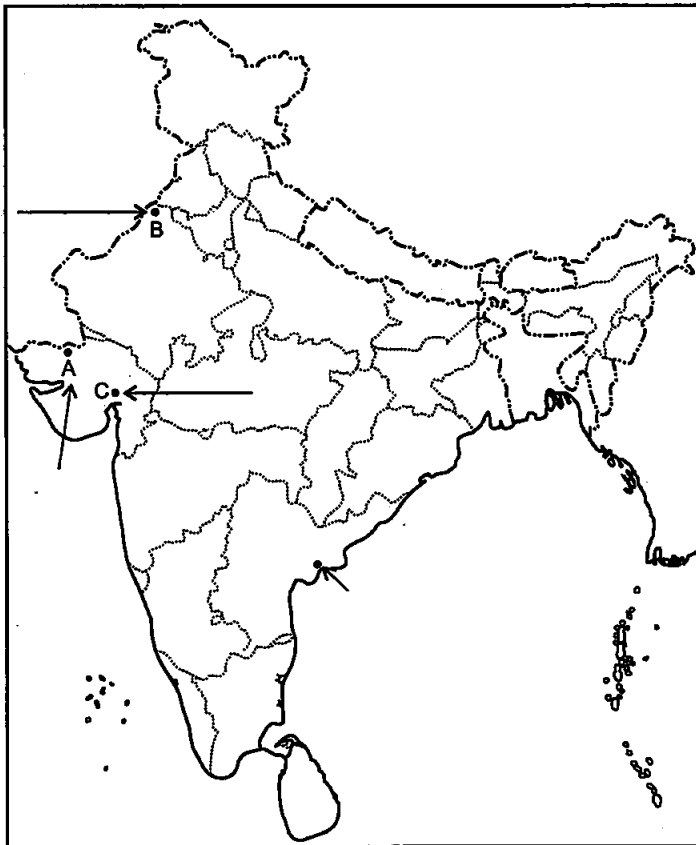
(b) Panipat—a territory under Mughals.

OR

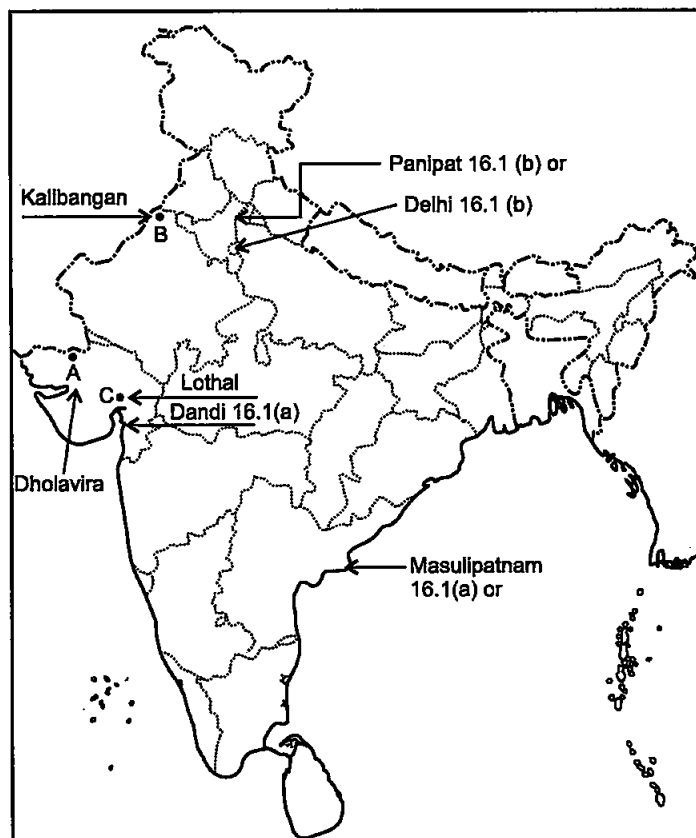
Delhi

(16.2) On the same political outline map of India, three places have been marked as A, B and C which are related to matured Harappan

sites. Identify them and write their correct names on the lines drawn near them. [1 × 3 = 3]



Answer :



History 2019 (Outside Delhi)**SET II**

Time allowed : 3 hours

Maximum marks : 80

Note : Except for the following questions, all the remaining questions have been asked in previous set.

PART-A

1. **“Over the decades, new issues have assumed importance in the archaeology of Harappa.” Give two evidences to justify the statement. [2]**

Answer : Over the decades, new issues have assumed importance in the archaeology of Harappa. Where some archaeologists are often keen to obtain a cultural sequence, others try to understand the logic underlying the location of specific sites. They also grapple with the wealth of artefacts, trying to figure out the functions these may have served. Specialists are using modern scientific techniques including surface exploration to recover traces of the civilization as well to minutely analyse every scrap of available evidence.

2. **State any two features of Akbar Nama. [2]**

Answer : (i) The author of Akbar Nama (the chronicle of a King), Abu'l Fazl who was a court historian in the reign of Akbar. The Mughal chronicle is based on a range of sources including actual records of events, official documents and oral testimonies of knowledgeable person.

(ii) The Akbar Nama is divided into three books of which the first two are chronicles and the third book is the Ain-i-Akbari. The Akbar Nama provides a detailed description of Akbar's reign in the traditional diachronic sense of recording politically significant events as well as synchronic picture of all aspects of Akbar's empire—geographic social administrative and cultural without reference to chronology.

PART-B

4. **“Many reconstructions of Harappan religion are made on assumptions and archaeological interpretation.” Substantiate the statement. [4]**

Answer : (i) Early archaeologists thought that certain objects which seemed unusual or unfamiliar may have had a religious significance. These included terracotta figurines of women, heavily jewelled some with elaborate head-dresses, regarded as mother goddesses.

(ii) Rare stone statutory of men in an almost standardised posture, seated with one hand on the knee such as 'priest king' was also similarly classified.

(iii) Same structures have been assigned of ritual significance which include great bath and fire altars found at Kalibangan and Lothal.

(iv) Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship. Some animals – such as the one-horned animal, often called the 'unicorn – depicted on seals seem to be mythical, composite creatures. In some seals, a figure shown seated cross-legged in a yogic posture, sometimes surrounded by animals, has been regarded as a depiction of 'proto-Shiva', that is, an early form of one of the major deities of Hinduism. Besides, conical stone objects have been classified as lingas.

6. **Describe the beliefs of Virashaiva tradition in Karnataka. [4]**

Answer : The Virashaivas or Lingayats worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder. Those who are revered include the jangama or wandering monks. Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore, they do not practise funerary rites such as cremation, prescribed in the Dharamashastras. Instead, they ceremonially bury their dead. They challenged the idea of caste and the "pollution" attributed to certain groups by the Brahmanas. They questioned the theory of rebirth. These won them followers amongst those who were marginalised by the Brahmanical social order. The Lingayats also encouraged certain practices that were disapproved in the Dharmshastras, such as post-puberty marriage and the remarriage of widows. The understanding of Virashaiva tradition is derived from Vachanas (oral sayings) composed in Kannada by women and men who joined the movement.

9. **“The initiatives in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.” Substantiate the statement. [4]**

Answer : Gandhiji in the last month of the year 1916 was presented with an opportunity to put his precepts into practice. At the annual Congress held in Lucknow, Gandhiji was approached by a peasant from Champaran in Bihar, who told about the harsh

treatment by the British indigo planters. After this information, Mahatma Gandhi had to spend much of 1917 in Champaran, seeking to obtain freedom for the peasants, security of tenure as well as the freedom to cultivate the crops of their choice. The following year, 1918, Gandhiji was involved in two campaigns in his home state of Gujarat. First, he intervened better working conditions for the textile mill workers in Ahmedabad. Then he joined the peasants in Kheda, in asking the state for the remission of taxes following the failure of their harvest. These initiatives in Champaran, Ahmedabad and Kheda marked Gandhiji out as a nationalist with a deep sympathy for the poor.

PART-C

11. Describe the perspective of Ibn Battuta and Francois Bernier on the condition of women in the Indian subcontinent. [8]

OR

Describe Bernier's views on the land-ownership of Mughals.

Answer : Ibn Battuta's account, Rihla, states that female slaves were in the service of the Sultan who were experts in music and dance.

Ibn Battuta himself enjoyed their performances at the wedding of the Sultan's sister. Female slaves were also employed by the Sultan to keep a watch on his nobles.

They entered the house unannounced. They communicate all the information to the Sultan. They were captured in raids and expedition. They were

openly sold in markets, like any other commodity and were also given as gifts.

Beriner highlighted the ill treatment of women in India.

He described the practice of Sati. He chose his practice as a crucial marker of difference between Western and Eastern societies.

OR

Bernier's description of land ownership of Mughals :

(i) Berniers said that there was no private property during Mughal India.

(ii) He believed in virtues of private property.

(iii) He saw crown ownership as harmful for both state and the people.

(iv) He thought Mughal emperors owned the entire land.

(v) This had disastrous consequences for the state and society.

(vi) Owing to crown ownership the land holders could not pass the property to their children.

(vii) They were averse to long term investment in the sustenance and expansion of production.

(viii) This had led to uniform ruination of agriculture.

(ix) The French philosopher Montesquieu used this account to develop the idea of oriental despotism according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects who were kept in conditions of subjugation and poverty arguing that all land belonged to the king and the private property was nonexistent.



History 2019 (Outside Delhi)

SET III

Time allowed : 3 hours

Maximum marks : 80

Note : Except for the following questions, all the remaining questions have been asked in previous set.

PART-A

2. State the role of Jati Panchayats in the Mughal agrarian society. [2]

Answer : Panchayats had a very important role during the Mughal agrarian society. In addition to the village panchayat, each caste or jati in the village had its own Jati Panchayat. These panchayats wielded considerable power in rural society. They mediated in contested claims on lands, decided whether marriages were performed according to the norms laid down by a particular caste group, determined who had rituals precedence in village functions, and so on.

The state respected the decisions of Jati Panchayats in most of the cases.

PART-B

4. "One of the most distinctive features of Harappan cities was the carefully planned drainage system." Substantiate the statement. [4]

Answer : One of the most distinctive features of Harappan cities was the carefully planned drainage system. At the Lower Town, the roads and streets were laid out along an approximate grid pattern, intersecting at right angles. It seems that streets with drains were laid out first and then houses were built along them. If domestic waste water had to flow into the street drains, every house needed to have at

least one wall along the street. It is certainly the most complete ancient system as yet discovered.

6. Describe the distinctive aspects of Sufi-Silsila.

[4]

Answer : By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and Sufi practices. Sufi Silsilas began to crystallise in different parts of the Islamic world around the twelfth century. The word silsila literally means a chain, signifying a continuous link between master and disciple, stretching as unbroken spiritual genealogy to the Prophet Muhammad. It was important as it was through this channel that spiritual power and blessing were transmitted to devotees. Special ritual of invitation were developed in which initiates took an oath of allegiance, wore a patched garment, and shaved their hair. Dargah (tomb-shrine) became centre of devotion for shaikh's followers. The most famous Sufi Silsila was "Chisti Silsila".

7. "It was the Rowlatt Satyagraha that made Gandhiji a truly national leader." Substantiate the statement.

[4]

Answer : In 1919, Gandhiji gave a call for Satyagraha against the Rowlatt Act, passed by the British. The Act restricted the freedom of expression and strengthened police powers. It was the Rowlatt Satyagraha that made Gandhiji a true national leader. Encouraged by its success, Gandhiji called for a campaign of Non-Cooperation with British rule. Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts, and not pay taxes. In sum, they were asked to adhere to a 'renunciation of (all) voluntary association with the (British) Government'. Gandhiji said that if non-cooperation was effectively carried out, India would win swaraj within a year. To further broaden the struggle, he had joined hands with Khilafat Movement.

PART-C

11. Describe Ibn Battuta's account of Indian cities.

[8]

OR

Describe the detailed observations and critical insights given in the Bernier's "Travels in the Mughal Empire".

Answer : As a traveller, Ibn Battuta found cities in the subcontinent full of exciting opportunities. He arrived in Delhi in the fourteenth century when it was a part of global network. They were densely populated and prosperous, except for the occasional

disruptions caused by wars and invasions. From Ibn Battuta's account it appears that most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods. He describes Delhi as a vast city, with a great population, the largest in India. Daulatabad was equal in size of Delhi. The bazaars were not only places of economic transactions, but the hub of social and cultural activities. Most bazaars had a mosque and a temple and spaces were marked for public performances by dancers, musicians and singers. He found Indian agriculture very productive because of the fertility of soil.

OR

Bernier's 'The Travels in the Mughal Empire' is marked by detailed observations, critical insights and reflection.

(i) According to 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 the emperor owned all the land and distributed it among his nobles, and this had disastrous consequences for the economy and society.

(ii) Owing to crown ownership of land, landholders could not pass on their land to their children. So they were averse to any long-term investment in the sustenance and expansion of production. It had led to the uniform ruination of agriculture, excessive oppression of the peasantry and a continuous decline in the living standards of all sections of society, except the ruling aristocracy.

(iii) Bernier's descriptions influenced Western theorists from the eighteenth century onwards. The French philosopher Montesquieu, for instance, used this account to develop the idea of oriental despotism, according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects, who were kept in conditions of subjugation and poverty, arguing that all land belonged to the king and that private property was non-existent.

(iv) According to this view, everybody, except the emperor and his nobles, barely managed to survive. This idea was further developed as the concept of the Asiatic mode of production by Karl Marx in the nineteenth century. He argued that in India (and other Asian countries), 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 (internally) egalitarian village communities.

(v) The imperial court presided over these village communities, respecting their autonomy as long as the flow of surplus was unimpeded. This was regarded as a stagnant system.

(vi) Contemporary European travellers and writers often highlighted the treatment of women as a

crucial marker of difference between Western and Eastern societies. Not surprisingly, Bernier chose the practice of Sati for detailed description. He noted that while women seemed to embrace death cheerfully, others were forced to die.

●●

History 2019 (Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. "Inscriptional evidence has its own limitations while reconstructing history." Justify the statement giving two points. [2]

Answer : The limitations are :

(i) Sometimes the words engraved are very faint hence it very difficult to decipher them.

(ii) It is not easy to find out the real meaning of the words used in the inscription. Sometimes the facts stated are in relevance to a particular situation or time.

2. Why was Rihla called a remarkable book of Ibn Battuta ? Give two reasons. [2]

Answer : Rihla was called a remarkable book of Ibn Battuta because :

(i) It provides rich details about the social and cultural life of the fourteenth century, in the Indian subcontinent.

(ii) It provides an extensive scholarly account of his travel expeditions across various countries like Syria, Iraq, Persia, Yemen, Oman, India and a few trading ports on the coast of East Africa.

3. State any two characteristic features of the towns built by the Mughals in India during sixteenth and seventeenth centuries. [2]

OR

State any two characteristic features of the 'new Black Town' developed during the colonial period in Madras.

Answer : During the sixteenth and seventeenth centuries, the towns built by the Mughals were famous for their concentration of populations, their monumental buildings and their imperial grandeur and wealth. They were centres for the production of exclusive handicrafts for the king and the nobles. These towns had mosques, tombs, gardens, bazars etc. They were centres for the production of exclusive handicrafts for the king and the nobles. These towns had mosques, tombs, gardens, bazars etc. Agra, Delhi and Lahore were important centres of imperial administration and control.

OR

(i) The new Black Town resembled traditional Indian towns, with living quarters built around its own temple and bazaar. On the narrow lanes that criss-crossed the township. There were distinct caste-specific neighbourhoods.

(ii) Chintadripet was an area meant for weavers. Washermanpet was a colony of dyers and bleachers of cloth. Royapuram was a settlement for Christian boatmen who worked for the Company.

PART-B

4. Prove with the help of examples that the Harappans had established their contacts with Western Asia for purchase/exchange of artifacts. [4]

Answer : The Harappans had established their contacts with Western Asia for the purchase and exchange of artifacts. Here are some examples :

(i) Recent archaeological finds indicate that copper was probably brought from Oman, situated on the southeastern tip of the Arabian peninsula.

(ii) Chemical analyses have shown that both the Omani copper and Harappan artefacts have traces of nickel, suggesting a common origin.

(iii) A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at sites in Oman. Such thick coatings prevent the percolation of liquids. It is possible that the Harappans exchanged the contents of these vessels for Omani copper.

(iv) Mesopotamian texts mention contact with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region. They mention the products from Meluhha: carnelian, lapis lazuli, copper, gold, and varieties of wood.

5. Describe the sources historians have used to reconstruct the history of the Mauryan Empire. [4]

Answer : Historians have used many sources to reconstruct the history of the Mauryan Empire.

- (i) The archaeological finds like sculptures.
- (ii) Valuable contemporary work such as Magasthene's Indica who was a Greek ambassador to the court of Chandragupta Maurya.
- (iii) The book of Arthashastra, parts of which were probably composed by Kautilya or Chanakya.

6. **'The Virupaksha Temple developed as significant architectural religious and cultural centre.'**
Explain the statement with suitable examples.

[4]

Answer : The Virupaksha temple is believed to have built over centuries. The temple is dedicated to Lord Shiva, the guardian deity.

- (i) The earliest shrine that dated to the ninth to tenth centuries, was substantially enlarged with the establishment of the Vijayanagara Empire.
- (ii) The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars.
- (iii) The halls in the temple were used for a variety of purposes. Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama, etc. Others were used to celebrate the marriages of deities, and yet others were meant for the deities to swing in.
- (iv) From the point of view of the rulers, constructing, repairing and maintaining temples were important means of winning support and recognition for their power, wealth and piety.
- (v) The temple also functioned as a centre for learning. The rulers and others often granted land and other resources for the maintenance of temples.
- (vi) Structures of immense scale that must have been a mark of imperial authority, were best exemplified by the *raya gopurams* or royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple from a great distance. Other distinctive features include *mandapas* or pavilions and long, pillared corridors.

7. **"Akbar consciously made Persian the leading language of the Mughal Court."** Justify the statement with the efforts made by him. [4]

OR

"The visible centre of Mughal power was the King's Court." Justify the statement with suitable arguments.

Answer : The Mughal had cultural and intellectual contacts with Iran. Persian was used in the Court of Iran. The Iranians and Central Asian migrants sought positions in the Mughal Courts.

- (i) Persian was elevated to a language of empire, conferring power and prestige on those who had a

command of it. It was spoken by the king, the royal household and the elite at court.

- (ii) It became the language of administration at all levels so that accountants, clerks and other functionaries also learnt it.

- (iii) Even when Persian was not directly used, its vocabulary and idiom heavily influenced the language of official records in Rajasthani and Marathi and even Tamil urdu sprang from Persian and Persian too became Indianised by absorbing local idioms.

- (iv) Mughal chronicles such as the 'Akbar Nama' were written in Persian, others, like Babur's memoirs, were translated from the Turkish into the Persian 'Babur Nama'. Translations of Sanskrit texts such as the Mahabharata and the Ramayana into Persian were commissioned by the Mughal emperors.

OR

The visible centre of Mughal power was the court. Political alliances and relationships were forged and status and hierarchies were well defined. The political system devised by the Mughals was based on a combination of military power and conscious policy to accommodate the different traditions they encountered in the subcontinent.

The physical arrangement of the court, focused on the sovereign and mirrored his status as the heart of society. Its centrepiece was therefore the throne or the 'takht', known as 'Axis Mundi'. The canopy on the throne was the symbol of kingship. Specific places were assigned to courtiers according to their importance in the eyes of the emperor in the Mughal Court. No one was allowed to move from his allocated position without permission. Forms of address, courtesies and speech were specified. Any violation was punished. Forms of salutation indicated a person's status in the hierarchy. Protocols were to be strictly followed by the envoys.

The emperor began his day at sunrise with personal religious devotions or prayers, and then appeared on a small balcony — the 'jharoka', facing the east. Below, a crowd of people (soldiers, merchants, craftsmen, peasants, women with sick children) waited for a view or 'darshan', of the emperor. Afterwards the emperor walked to the public hall of audience or the 'diwan-i-am' to conduct the primary business of his government. Then he was in the 'diwan-i khas' to hold private audiences and discuss confidential matters.

Special occasions and festivals were celebrated in the Court. Titles were granted to men of merit.

Awards and gifts were given by the king to nobles and others in the Court.

The courtiers visited the King empty handed. The king negotiated with the ambassadors of different

countries in the Court. Mansabdars were an important part of the Mughal Court.

8. Analyse the impact of American Civil War on the lives of the Ryots in Deccan country-side. [4]

OR

Examine why were the religious divisions between Hindus and Muslims hardly noticeable during the uprising of 1857.

Answer : The American Civil War affected the lives of ryots in following ways :

(i) Britain was heavily dependent on America for its supply of raw cotton. To reduce this dependency they were always on the lookout for alternative sources of supply.

(ii) For this purpose they established the Cotton Supply Association in 1857 and the Manchester Cotton Company in 1859. The objective of both was to encourage cotton production in all parts of the world especially India.

(iii) When the American Civil War broke out, supply of cotton to Britain drastically dropped. Frantic messages were sent to India and elsewhere increase cotton exports to Britain. Consequently, merchants gave advances to urban sahumars who in turn extended credit to rural moneylenders to acquire more cotton.

(iv) While the American crisis continued, cotton production in the Bombay Deccan expanded. Between 1860 and 1864 cotton acreage doubled. By 1862 over 90 per cent of cotton imports into Britain were coming from India. But these boom years did not bring prosperity to all cotton producers. Some rich peasants did gain, but for the large majority, cotton expansion meant heavier debt.

(v) The moneylenders made the lives of ryots miserable. The ryots came to see the moneylenders as devious and deceitful. The moneylenders were violating the customary norms of the countryside. The credit flow to the ryots was stopped after the civil war. Many ryots lost their lands, homes and resources to the moneylender.

OR

It was remarkable that the uprising religious divisions between Hindus and Muslims were hardly noticeable despite British attempts to create such divisions.

The rebel proclamations in 1857 repeatedly appealed to all sections of the population, irrespective of their caste and creed. Many of the proclamations were issued by Muslim princes or in their names but even these took care to address the sentiments of Hindus. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain. The ishtahars harked back to the pre-British

Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.

The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the fight under the standards of both Muhammad and Mahavir. In Bareilly in Western Uttar Pradesh, in December 1857, the British spent ₹ 50,000 to incite the Hindu population against the Muslims. However, the attempt failed.

9. Why did B. Pocker Bahadur from Madras make a powerful plea for continuing separate electorate in the Constituent Assembly ? Explain. [4]

Answer : Minorities exist in all lands, argued Bahadur, they could not be wished away, they could not be erased out of existence. The need was to create a political fabric in which minorities could live in harmony with others, and the differences between communities could be minimised. This was possible only if minorities were well represented within the political system, their voices heard, and their views taken into account. The needs of the Muslims could not be understood by Non-Muslims. Therefore he demanded separate Electorate for Muslims.

PART-C

10. Describe the 'Ideal of Patriliney' and 'Gendered access to Property prevailing during sixth century B.C.E. to sixth century C.E. [4+4=8]

OR

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 : (i) **The Ideal of Patriliney :** The Mahabharata stands exemplary when it comes to the idea of Patriliney. The feud between the Kauravas and the Pandavas, ultimately ended in a battle, in which the Pandavas emerged victorious. After that, patrilineal succession was proclaimed. While patriliney had existed prior to the composition of the epic, the central story of the Mahabharata reinforced the idea that it was valuable. Under patriliney, son could claim the resources (including the throne in the case of kings) of their father's when the latter died.

Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system, although there were variations in practice: Sometimes there were no sons in some situations and brothers succeeded one another, sometimes other kinsmen claimed the throne, and, in very exceptional circumstances, women such as Prabhavati Gupta exercised power. It is evident in ritual texts such as the Rigveda.

(ii) **Gendered access to Property :** The paternal estate was to be divided equally amongst sons after

the death of the parents, with a special share for the eldest. Women could not claim a share of these resources. However, women were allowed to retain the gifts they received on the occasion of their marriage as 'stridhana' (literally, a woman's wealth). This could be inherited by their children, without the husband having any claim on it. Prabhavati Gupta was an exception when a woman claimed the resources of her father. At the same time, the Manusmriti warned women against hoarding family property, or even their own valuables, without the husband's permission. However, cumulative evidence – both epigraphic and textual – suggests that while upper-class women may have had access to resources; the land, cattle and money were generally controlled by men. Women acquired wealth during the ritual of marriage, bridal processions as a token of affection from her brother, mother or father or as a gift from her husband. In other words, social differences between men and women were sharpened because of the differences in access to resources.

OR

Historians considered several elements to analyse the Mahabharata :

(i) Language and content : The Mahabharata is written in Sanskrit. However, the Sanskrit used in the Mahabharata is far simpler than that of the Vedas, or of the prashastis. Therefore, it was probably widely understood.

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. The historians give considerations to the kind of texts-whether meant for chanting rituals or telling stories. They find out the author and the ideas that shaped the text. They study the intended audience for the text. They find out the possible date of the text. They find out the place where the text was composed. They study the content of the text and understand their historical significance. The historians agree that the Mahabharata was meant to be dramatic.

(ii) Author(s) and dates : The original story was probably composed by charioteer-bards known as sutas who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. Then from the fifth century BCE, the Brahmanas took over the story and began to commit it to writing.

During the period of c. 200 and 400 CE, large didactic sections resembling the Manusmriti were

added. With these additions, a text which initially perhaps had less than 10,000 verses grew to comprise about 100,000 verses. This enormous composition is traditionally attributed to a sage named Vyasa.

One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata.

1. Initially, it meant collecting Sanskrit manuscripts of the text, written in a variety of scripts, from different parts of the country. The team worked out a method of comparing verses from each manuscript.

2. They selected the verses that appeared common to most versions and published these in several volumes, running into over 13,000 pages. The project took 47 years to complete.

3. The manuscripts were found from Kashmir and Nepal and Tamil Nadu. Also evident were enormous regional variations in the ways in which the text had been transmitted over the centuries. These variations were documented in footnotes and appendices to the main text. Taken together, more than half the 13,000 pages are devoted to these variations.

4. In a sense, these variations are reflective of the complex processes that shaped early (and later) social histories – through dialogues between dominant traditions and resilient local ideas and practices. These dialogues are characterised by moments of conflict as well as consensus. When issues of social history were explored, the belief that everything that was laid down in these texts was actually practiced was not always true and that they were also questioned and occasionally even rejected.

11. Explain how the chronicle 'Ain-i-Akbari' is the major source to understand agrarian history of sixteenth and seventeenth centuries. Also, explain the method of irrigation and technology used during that period. [8]

OR

Explain the role played by Zamindars during sixteenth and seventeenth centuries in India.

Answer : 'Ain-i-Akbari' can be supplemented by descriptions contained in sources emanating from regions away from the Mughal capital. These include detailed revenue records from Gujarat, Maharashtra and Rajasthan dating from seventeenth and eighteenth centuries.

Ain-i-Akbari is a mine of information regarding agricultural aspects of Mughal rule. It recorded meticulously the arrangements made by the state to ensure cultivation. The aim of Ain was to present a vision of Akbar's empire where social harmony

prevailed record instances of conflicts between peasants, zamindars and the state. In the process, they give us an insight into the peasants' perception and their expectations of fairness from the State.

Irrigation and Technology : The abundance of land, available labour and the mobility of peasants were three factors that accounted for the constant expansion of agriculture. Since the primary purpose of agriculture is to feed people, basic staples such as rice, wheat or millets were the most frequently cultivated crops.

Though Indian Agriculture was dependent on Monsoons, crops which required additional water. Artificial systems of irrigation then began to be used. Though agriculture was labour intensive, peasants did use technologies that often harnessed cattle energy. The wooden plough, was light and could be easily assembled with an iron tip or coulter. It therefore did not make deep furrows, which preserved the moisture better during the intensely hot months. A drill, pulled by a pair of giant oxen, was used to plant seeds, but broadcasting of seeds was the most prevalent method. Hoeing and weeding were done simultaneously using a narrow iron blade with a small wooden handle.

OR

Role played by the Zamindars in the sixteenth and seventeenth centuries in India :

- (i) The zamindars were the proprietors of their lands. They could sell, bequeath or mortgage these at will. They enjoyed certain social and economic privileges because of their superior status in rural society.
- (ii) The zamindars belonged to the upper caste which added to their exalted status in society.
- (iii) The zamindars rendered certain services (Khidmat) for the state. So they received respect and position in the state.
- (iv) The zamindars attained power as their job was to collect revenue on behalf on the state, for which they were compensated financially.
- (v) Control over military resources was another source of power. Most zamindars had fortresses (qilachas) as well as an armed contingent comprising units of cavalry, artillery and infantry.
- (vi) The zamindars spearheaded the colonisation of agricultural land, and helped in settling cultivators by providing them with the means of cultivation, including cash loans. The buying and selling of zamindaris accelerated the process of monetization in the countryside.

(vii) The zamindars also sold the produce from their milkiyat lands. There is evidence to show that zamindars often established markets (haats) to which peasants also came to sell their produce.

(viii) If we observe social relation of village of Mughal age as a pyramid, then zamindars were at the top. They occupied the highest position in the society.

12. **“The Non-Cooperation Movement was training for self rule.” Analyze the statement of American biographer Louis Fisher in the context of Indian Nationalism. [8]**

OR

“The Salt Satyagraha was one of the most successful campaigns in Gandhiji’s non-violent struggle against Britishers.” Analyse the statement.

Answer : Gandhiji hoped that by coupling Non-cooperation with Khilafat, the Hindus and Muslims collectively will bring an end to the British rule. These movements were a surge of popular action that was unprecedented in colonial rule. The people were asked to stop attending schools, colleges and law courts, and not pay taxes. In sum, they were asked to adhere to a “renunciation of (all) voluntary association with the (British) Government”. If non-cooperation was effectively carried out, said Gandhiji, India would win swaraj within a year.

Consequently, students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays. The countryside was filled with discontent too. Hill tribes in Northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes and peasants in Kumaun refused to carry loads for colonial officials.

These protest movements were sometimes carried out in defiance of the local nationalist leadership. Peasants, workers, and others interpreted and acted upon the call to “non-cooperate” with colonial rule in ways that best suited their interests. The main ideas behind the movement were Satya, Satyagraha, Ahimsa, Self discipline. The British Raj was shaken to its foundation. The non cooperation movement brought people from different parts of the country to fight against the British. People of all castes and creeds participated in the movement. People from all classes of society participated in the movement. Khadi, promotion of village industries, Hindu-Muslim unity, abolition of untouchability, boycott of British goods and social reforms were an important

part of the movement. Chauri Chaura incident forced Gandhi to call off the Non-Cooperation Movement.

In words of Mahatma Gandhi's American biographer Louis Fischer, "Non-cooperation became the name of an epoch in the life of India and of Gandhiji. Non-cooperation was negative enough to be peaceful but positive enough to be effective. It entailed denial, renunciation, and self-discipline. It was training for self-rule."

OR

In the wake of the Salt Law March, nearly 60,000 Indians were arrested, among them, of course, Gandhiji himself. The progress of Gandhiji's march to the seashore can be traced from the secret reports filed by the police officials deputed to monitor his movements.

Gandhiji persuaded the citizens to stand united. The police spies reported that Gandhiji's meetings were very well attended, by villagers of all castes. They observed thousands of volunteers flocking to the nationalist cause. Among them were many officials, who had resigned from their posts with the colonial government.

The progress of the Salt March can also be traced from another source: the American news magazine, 'Time'. Earlier it despised Gandhiji's looks, writing disdainfully, of his "spindly frame" and his "spidery loins". Thus in its first report, Time was deeply sceptical of the Salt March reaching its destination. It claimed that Gandhiji "sank to the ground" at the end of the second day's walking; the magazine did not believe that "the emaciated saint would be physically able to go much further".

But within a week it had changed its mind, observing the massive popular following that the march had garnered. They then saluted Gandhiji as a "Saint" and "Statesman", who was using "Christian acts as a weapon against men with Christian beliefs".

The Salt March gained the world's attention. The march was widely covered by the European and American press. It was the first nationalist activity in which women participated in large numbers. The socialist activist Kamaladevi Chattopadhyay had persuaded Gandhiji not to restrict the protests to men alone. Kamaladevi was herself one of numerous women who courted arrest by breaking the salt or liquor laws. The march made the British realize that their dominance would not last forever and that they would have to devolve some power to the Indians.

PART-D

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

A Prayer to Agni

Here are two verses from the *Rigveda* invoking Agni, the god of fire :

Bring, O strong one, this sacrifice of ours to the gods. O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us. Procure, O Agni, for ever to him who prays to you (the gift of) nourishment, the wonderful cow. May a son be ours offspring that continues our line.

Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

(13.1) Why was Vedic Sanskrit significant ?

[2]

(13.2) Explain any two Vedic traditions of religious beliefs and practices. [2]

(13.3) Why were sacrifices performed during Vedic Period ? [3]

Answer : (13.1) Verses were mostly composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

(13.2) 1. The principal deities of the Vedic pantheon, Agni, Indra and Soma, become marginal figures, rarely visible in textual or visual representations.

2. Those who valued the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras.

(13.3) Many of these hymns from the Rigveda, were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc.

14. Read the following extract 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.....

Kabir ways that are both mistaken.

Neither can find the only Ram. One kills the goat, the other cows.

They waste their lives in disputation.

- (14.1) How has Kabir laid emphasis on the attainment of oneness with the divine ? Explain. [2]
- (14.2) How do you think the people waste their lives in disputation ? [2]
- (14.3) How has the lyrical beauty of his poem made him a figure of inter-religious harmony ? Explain. [3]

Answer : (14.1) Kabir says that God has many names like Allah, Ram, Karim, Keshav, Hari, and Hazrat. But the fact is that this distinction is only based on the words invented and in reality there is only one God.

He repudiated idol worship and emphasized that there is only one God. He is a Nirguna bhakti saint. To him the ultimate reality is Alakh and Nirakar. He used terms like Atman and Brahman. He also used words with mystical connotation like Shabda or Shunya.

(14.2) People waste their lives in pointless disputation between Allah and Ram so as to emphasis or enforce one's beliefs and ideas over another.

(i) People think that there are many Gods.

(ii) Kabir says that there is one God who is called by many names.

(iii) Some think that their God is pleased when a goat is killed and other feel that God is pleased when a cow is killed. Both are wasting their lives in disputation.

(14.3) Kabir believed in one God who prevails everywhere. God can be realized through recitation of Namsimran, Zikr, Ishq. Kabir emphasizes the harmony among all religions and states to end 'disputations'.

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

The Muslim League resolution of 1940

The League's resolution of 1940 demanded :

That geographically contiguous units are demarcated into regions, which should be so constituted, with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in a majority as in the north-western and eastern zones of India should be grouped to constitute "Independent States", in which the constituent units shall be autonomous and sovereign.

- (15.1) Identify the major demands of the Muslim League. [2]
- (15.2) Analyse the reasons for the demand of autonomy by the Muslim League. [2]

- (15.3) Analyse the distinctive aspects of the Muslim League Resolution of 1940. [3]

OR

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

A Small Basket of Grapes

This is what Dr. Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949 :

My friends took me to a room at the airport where we all sat down and talked... (and) had lunch together. I had to travel from Karachi to London at 2.30 am. At 5.00 p.m. I told my friends that they had given me so generously of their time. I thought it would be too much for them to wait the whole night and suggested they must spare themselves the trouble. But nobody left until it was dinner time Then they said they were leaving and that I must have a little rest before emplaning. I got up at about 1.45 a.m. and when I opened the door, I saw that all of them were still there.... They all accompanied me to the plane, and before parting, presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

- (15.1) Analyse the attitude of the people of Karachi towards Khushdeva Singh. [2]
- (15.2) Express the feelings of Khushdeva Singh at Karachi. [2]
- (15.3) "Love is stronger than hate." Elucidate the statement in the context of this narrative. [3]

Answer : The Muslim League resolution of 1940

(15.1) The Muslim League moved a resolution at Lahore demanding a measure of autonomy for the Muslim-majority areas of the subcontinent. The areas of Muslim majority in North West and Eastern zones should be grouped together to constitute independent states. The constituent units shall be autonomous and sovereign.

(15.2) (i) The outcome of provincial elections of 1937 and the attitude of the Congress thereafter.

(ii) They wanted autonomous and sovereign zones for Muslims.

(iii) They wanted geographically contiguous units demarcated into regions.

(iv) Muslim majority areas can be made autonomous.

(v) Emphasis on two nation theory,

(vi) They felt that only a Muslim majority province will ensure the protection and preservation of Muslim culture.

(15.3) On 23 March 1940, the Muslim League moved a resolution at Lahore demanding a measure of autonomy for the Muslim-majority areas of the subcontinent. However, the resolution never mentioned partition or Pakistan.

Muslim League Resolution of 1940 :

(i) They wanted autonomous for Muslims and sovereign zones for Muslims.

(ii) They wanted geographically contiguous units demarcated into regions.

(iii) Muslim majority areas can be made autonomous.

In fact Sikandar Hayat Khan, Punjab Premier and leader of the Unionist Party, who had drafted the resolution, declared in a Punjab assembly speech on 1 March 1941 that he was opposed to the idea of Pakistan that would mean "Muslim Raj here and Hindu Raj elsewhere ... If Pakistan means unalloyed Muslim Raj in the Punjab then I will have nothing to do with it."

OR

A Small Basket of Grapes

(15.1) From the text we come know that the people in Karachi have been very generous with their time. They treated him very well and also accompanied him to the plane and gifted him a basket of grapes.

Singh was overwhelmed with happiness at the generosity and respect given by the people.

(15.2) At Karachi airport many people came to receive him. He enjoyed the time he had spent with the people of Karachi and didn't have the words to express his happiness.

(15.3) He was overwhelmed with love and generosity he received at Karachi airport. Kushdeva Singh had showered love and compassion on the people and in return he got love and respect from his friends at Karachi.

PART-E

16. (16.1) On the given political outline map of India. Locate and label the following with appropriate symbols :

(a) Agra, a territory under Mughals.

OR

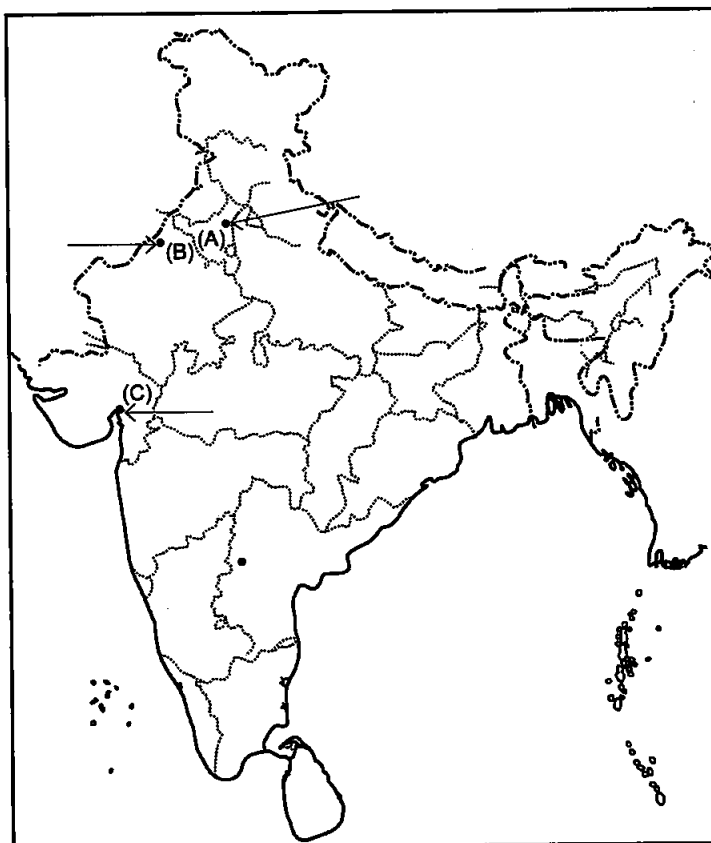
Vijaynagara

(b) Champaran, a centre of National Movement

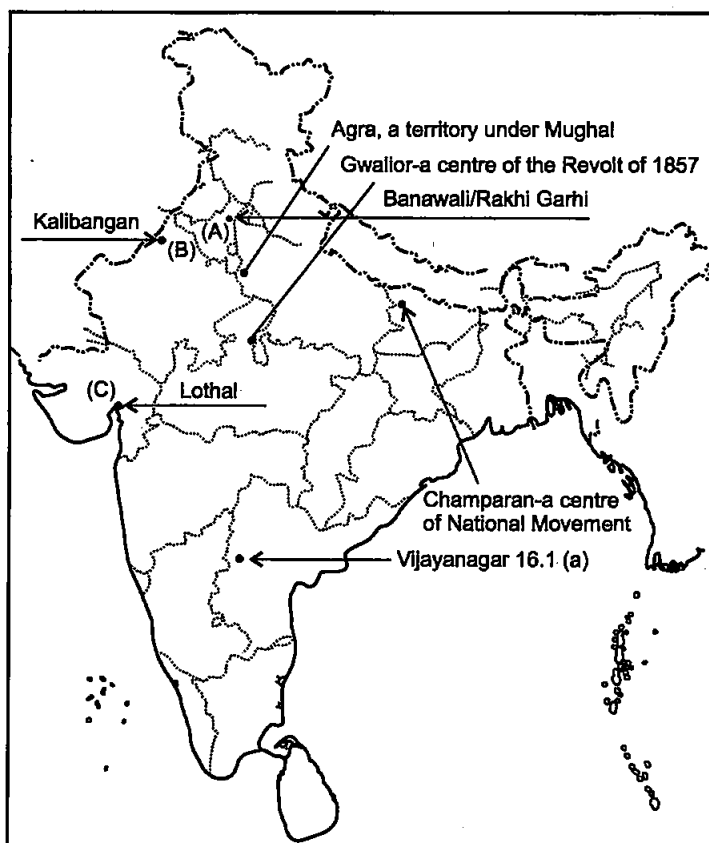
OR

Gwalior – a centre of the Revolt of 1857.

(16.2) On the same outline map three places have been marked as A, B, C which are related to the mature Harappan sites. Identify them and write their correct names on the lines marked near them.



Answer :



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SET II

Time allowed : 3 hours

Maximum marks : 80

Note : Except for the following questions, all the remaining questions have been asked in previous set.

PART-A

1. "Coinage plays a valuable role in determining certain period of Indian history." Justify the statement giving two points. [2]

Answer : Coinage plays a valuable role in determining certain periods of Indian history. Here are some instances :

(i) Punch-marked coins made of silver and copper (c. sixth century BCE onwards) were amongst the earliest to be minted and used. These were recovered from excavations at a number of sites throughout the subcontinent. Numismatists made several attempts to identify the symbols on punch-marked coins with specific ruling dynasties, including the Mauryas, suggesting that these were issued by kings. It is also likely that merchants, bankers and townspeople issued some of these coins.

(ii) The first coins to bear the names and images of rulers were issued by the Indo-Greeks, who

established control over the north-western part of the subcontinent c. second century BCE. The first gold coins were issued c. first century CE by the Kushanas. Some of the most spectacular gold coins were issued by the Gupta rulers. Archaeologists have unearthed several thousand copper coins issued by the Yaudheyas, pointing to the latter's interest and participation in economic exchanges.

2. Why is Al-Biruni's text "Kitab-ul-Hind" considered as a voluminous text? [2]

Answer : Al-Biruni's Kitab-ul-Hind comprises 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.

Al-Biruni adopted a distinctive structure in each chapter, beginning with a question, followed by a description based on Sanskrit traditions, and concluding with a comparison with other cultures.

PART-B

5. Describe the administrative features of the Mauryan Empire. [4]

Answer : The regions included within the empire were just too diverse. The Empire extended from Northwest India to Andhra Pradesh, Orissa. It is believed that administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen, both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.

Communication along both land and riverine routes was vital. The army was an important tool for not only extending the territories of the empire but also administering them.

Megasthenes mentions a committee with six subcommittees for coordinating military activity. Of these, one looked after the navy, the second managed transport and provisions, the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants. The activities of the second subcommittee were rather varied: arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals, and recruiting servants and artisans to look after the soldiers.

6. 'Mahanavami Dibba of Vijaynagara was the centre of elaborate rituals.' Explain the statement with suitable examples. [4]

Answer : (i) Mahanavami Dibba is a platform with a base of 11,000 sq. ft. and a height of 40 ft. It supports a wooden structure. The base of the platform is covered with relief carvings.

(ii) Rituals associated with Mahanavami Dibba probably coincided with the festival of Mahanavami, also known as Dussehra, Durga Puja and Navaratri.

(iii) The Vijayanagra kings displayed their prestige, power and suzerainty.

(iv) The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.

(v) Dances, wrestling matches, and processions of richly decked horses, elephants and chariots and soldiers, as well as ritual presentations by the nayakas before the king and his guests.

(vi) On the last day of the festival, the king inspected his army as well as the nayakas of the army. He also accepted gift from the nayakas.

7. Why did N. G. Ranga urge to interpret minorities in the economic terms in the Constituent Assembly? Explain. [4]

Answer : N.G. Ranga, a socialist who had been a leader of the peasant movement, urged that the term minorities be interpreted in economic terms. The real minorities were the poor and the downtrodden. He said that the people were so depressed and oppressed that they were not able to take advantage of the ordinary civil rights.

He welcomed the legal rights the Constitution was granting to each individual but pointed to its limits. In his opinion it was meaningless for the poor people in the villages to know that they now had the fundamental right to live, and to have full employment, or that they could have their meetings, their conferences, their associations and various other civil liberties. It was essential to create conditions where these constitutionally enshrined rights could be effectively enjoyed. The tribal traditional laws are violated and their lands are snatched by merchants. The tribals are treated like slaves. The money lenders exploited the poor tribals. The zamindars exploited poor villagers. The poor peasant and the tribals do not get even basic education. For this they needed protection. Ranga said, "They need props. They need a ladder."

PART-C

12. "Quit India Movement" was genuinely a mass movement bringing into its ambition hundreds of thousands of ordinary Indians." Analyse the statement. [8]

OR

"The worst is over but Indians need to work collectively for the equality of all classes and creeds." Substantiate the statement of Gandhiji for bringing communal peace after the partition of India.

Answer : The Quit India movement was launched in August 1942 by Gandhiji. The slogan of the movement was 'Do or Die' and 'British leave India'. It was the third major movement against British Rule. Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country. They, in very large numbers, left their colleges to go to jail. Particularly active in the underground resistance were socialist members of the Congress, such as Jayaprakash Narayan. In several districts, such as Satara in the west and Medinipur in the east, "independent" governments were proclaimed. A large number of women across the country also participated in the processions.

The British responded with much force, yet it took more than a year to suppress the rebellion. Thousands of Indians joined the mass movement.

The Congress leaders were sent to jail. Jinnah expanded his influence over Muslims in Punjab and Sind. In 1944, Gandhiji was released from prison. Afterwards the Congress started negotiations with the League.

OR

On 26 January, 1948, at his prayer meeting he said that "the worst is over", that Indians would henceforth work collectively for the "equality of all classes and creeds, never the domination and superiority of the major community over a minor, however insignificant it may be in numbers or influence".

He had the hope that geographically and politically India was divided into two but the people will remain friends and brothers forever and respect and help each other.

Many scholars have written of the months after Independence as being Gandhiji's "finest hour". 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. While in the capital, his meetings were disrupted by refugees who objected to readings from the Koran or shouted slogans.

Gandhi was concerned about minorities in India as well as Pakistan.

Due to the initiative of Gandhiji and Nehru, the Rights of Minorities Resolution was passed by the Congress. Gandhiji was a one man army in his efforts to restore communal harmony. He believed that people's hearts could be changed with Non-Violence. Gandhiji came to Delhi in Sep. 1947 and addressed the Sikhs at Sisganj Gurudwara to bring peace. He started a fast to bring about a change in the hearts of people.

●●

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SET III

Time allowed : 3 hours

Maximum marks : 80

Note : Except for the following questions, all the remaining questions have been asked in previous set.

PART-A

1. "Mauryan Empire was regarded as a major landmark in the early Indian history." Justify the statement giving two points. [2]

Answer : Mauryan Empire was regarded as a major landmark in the Indian History :

- (i) It lasted for about 150 years and extended control as far northwest as Afghanistan and Baluchistan in the south up to Andhra Pradesh.
- (ii) Some of the archaeological finds associated with the Mauryas, including stone sculpture, were considered to be examples of the spectacular art typical of empires.
2. Why is Francois Bernier's work "Travels in the Mughal Empire" marked important in Europe ? Give two reasons. [2]
- Answer :** (i) Bernier's "Travels in the Mughal Empire" contains detailed observations, critical insights and reflection. His account contains discussions trying to place the history of the Mughals within some sort of a universal framework. He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter.
- (ii) His representation of India works on the model of binary opposition, where India is presented as the

inverse of Europe. He also ordered the perceived differences hierarchically, so that India appeared to be inferior to the Western world.

PART-B

5. Describe the features of Coinage from sixth century BCE till sixth century CE. [4]

Answer : The features of the Coinage during the period 600 BCE-600 CE are as mentioned below :

- (i) Punch-marked coins of silver and copper were the earliest to be minted and used.
- (ii) These coins were issued by the kings, merchant bankers and towns people.
- (iii) The tribal republics such as the Yaudheyas of Punjab and Haryana also issued coins.
- (iv) The gold coins issued by the Gupta rulers were most spectacular and remarkable for their purity.
6. Abdur Razzaq and Domingo Paes were impressed by the fortification of the Vijayanagar Empire. Explain the statement with suitable examples. [4]

Answer : Persian traveller Abdur Razzaq, came to India in 1443 (during the time Deva Ray II) gives very impressive description of city of Vijayanagara. He wrote that Vijayanagara was an unprecedented city, the life of which was neither ever heard or seen in the whole world. This city is built in such a way that its seven guarding fort gates are built within each other. In the city there is a separate market place of every occupation. The royal palace is very vast.

Domingo Paes, a Portuguese traveller had described that Vijayanagara was the most prosperous city

having vast granaries of rice, wheat etc. The market roadside of the city were full of innumerable things.

7. Why did Dr. B. R. Ambedkar argue for Strong Centre in the Constituent Assembly? Explain. [4]

Answer : Ambedkar had declared that he wanted “a strong and united Centre much stronger than the Centre we had created under the Government of India Act of 1935”. The need for a strong centre in the Constituent Assembly was important to save the nation from the riots and violence. Many members had repeatedly stated that the powers of the Centre had to be greatly strengthened to enable it to stop the communal frenzy.

One member from the United Provinces, Balakrishna Sharma, reasoned at length that only a strong centre could plan for the well-being of the country, mobilise the available economic resources, establish a proper administration, and defend the country against foreign aggression.

There was already a unitary system in place, imposed by the colonial government. The violence of the times made it necessary both to forestall chaos and to plan for the country’s economic development.

PART-C

12. “Gandhiji and ‘Salt Satyagraha’ had made the British rulers desperately anxious.” Analyse the statement of Times, American news magazine in this context. [8]

OR

“Historians have used different kinds of sources in reconstructing the political career of Gandhiji and the history of social and nationalist movements.” Substantiate the statement with examples.

Answer : Secret reports were filed by the police officials who monitored Gandhiji’s movements. They also reproduced the speeches that he gave at the villages en route, in which he called upon local officials to renounce government employment and join the freedom struggle. The police spies of the British reported about Gandhiji’s meetings and also who all attended them. They observed that thousands of volunteers were flocking to the nationalist cause. Among them were many officials, who had resigned from their posts with the colonial government. Writing to the government, the District Superintendent of Police remarked, “Mr Gandhi appeared calm and collected. He is gathering more strength as he proceeds.”

The American newsmagazine, ‘Time’ was deeply sceptical of the Salt March reaching its destination

and scorned at Gandhiji’s looks, writing with disdain of his “spindly frame” and his “spidery loins”. It claimed that Gandhiji “sank to the ground” at the end of the second day’s walking. The magazine did not believe that “the emaciated saint would be physically able to go much further”.

But within a week it had changed its mind and wrote that the massive popular following that the march had made the British rulers “desperately anxious”.

OR

(i) Public voice and private scripts : Important sources of the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries. Speeches, for instance, allow us to hear the public voice of an individual, while private letters give us a glimpse of his or her private thoughts. Mahatma Gandhi regularly published in his journal, ‘Harijan’, letters that others wrote to him. Nehru edited a collection of letters written to him during the national movement and published ‘A Bunch of Old Letters’.

(ii) Framing a picture : Autobiographies similarly give us an account of the past that is often rich in human detail. But these are retrospective accounts written very often from memory. They tell us what the author could recollect and thought as important to write and be viewed by others.

(iii) Through police eyes : Another vital source is government records. The letters and reports written by policemen and other officials were secret at the time; but now can be accessed in archives.

For instance, the fortnightly reports that were prepared by the Home Department from the early twentieth century. These reports were based on police information from the localities, but often expressed what the higher officials saw, or wanted to believe. The march was seen as a drama, an antic, a desperate effort to mobilise people who were unwilling to rise against the British and pleased with the British Raj.

(iv) From newspapers : One more important source is contemporary newspapers, published in English as well as in the different Indian languages, which tracked Mahatma Gandhi’s movements and reported on his activities, and also represented what the people thought of him. However, newspaper accounts can too be prejudiced politically.

The accounts that were published in a London newspaper would be different from the report in an Indian nationalist paper.

