

History

Time Allowed: 3 hours

Maximum Marks: 80

General Instructions:

- i. Answer all the questions. Some questions have 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. Students should attempt only **five** questions in this section*
- iv. Question 10 (for 4 marks) is a value based question and **compulsory** question.*
- v. Answer to questions 11 to 13 carrying 8 marks should not exceed 350 words.*
- vi. Questions 14-16 are source based questions and have no internal choice*
- vii. Question 17 is a **Map question** includes identification and significant test items. Attach the map with the answer sheet.*

PART-A

Answer all the questions given below: (2X3=6)

- 1** Why did Akbar show high respect towards the inter-faith debates? Give two reasons. **2**
- 2** How did Kushanas of first century BCE exemplify themselves with high status? State any two significant ways. **2**
- 3** Compare the racial divide of 'Black Town' and 'White Town' in colonial India. **2**

PART-B (Section-I)

Answer any five of the following questions: (4X5=20)

- 4** Epigraphy alone does not provide a full understanding of political and economic history.' Justify the statement with its four limitations. **4**

- 5 How have archaeologists used evidence from material remains to piece together parts of a fascinating Harappa history? Explain. 4
- 6 Why were agricultural tracts incorporated within the fortified area of the Vijayanagara Empire? Give reasons. 4
- 7 Abu'l Fazl had shaped and articulated the ideas associated with the reign of Akbar'. Substantiate the statement in the context Mughal court? 4
- 8 What was the Limitation Law of 1859? State its impacts on the ryots. 4
- 9 Critically evaluate Governor General Lord Dalhousie's policy towards Awadh during 1850s. 4

SECTION-II

VALUE BASED QUESTION (Compulsory) (4x1=4)

Read the following lines and answer the question that follows:

- 10 A poem by Karaikkal Ammaiyar in which she describes herself: 4

*The female Pey (demoness) with . . . bulging veins,
protruding eyes, white teeth and shrunken stomach,
red haired and jutting teeth, lengthy shins extending till the ankles,
shouts and wails while wandering in the forest.*

Karaikkal Ammaiyar's poetry dismantles the paradigm of human order and duty rooted in the household not by focusing on gender roles, but by extolling devotion.

Highlight the values that provide the potential space for women in this emerging tradition.

PART-C

LONG QUESTIONS (8x3=24)

Answer all the questions given below:

- 11 How did Siddhartha come to be known as the Buddha? Explain his philosophy mentioned in the Sutta-Pitaka. 8

OR

Describe the sculptural aspects of Sanchi Stupa. State the reasons for the survival of this Stupa.

- 12 Analyze the condition of forest dwellers in the Mughal agrarian society. 8

OR

Examine the role of the village Panchayats in the Mughal period.

- 13 Non-cooperation became the epoch in the life of India and of Gandhiji. Justify this statement with examples. 8

OR

Buried under the debris of the violence and pain of Indian partition is an enormous history of help, humanity and harmony. Explain.

PART-D
SOURCE BASED QUESTIONS (7x3=21)

- 14 Read the following excerpt carefully and answer the questions that follow: 7

Proper social roles

Here is a story from the Adi Parvan of the Mahabharata:

Once Drona, a Brahmana who taught archery to the Kuru princes, was approached by Ekalavya, a forest dwelling nishada (a hunting community). When Drona, who knew the dharma, refused to have him as his pupil, Ekalavya returned to the forest, prepared an image of Drona out of clay, and treating it as his teacher, began to practise on his own. In due course, he acquired great skill in archery. One day, the Kuru princes went hunting and their dog, wandering in the woods, came upon Ekalavya. When the dog smelt the dark nishada wrapped in black deer skin, his body caked with dirt, it began to bark. Annoyed, Ekalavya shot seven arrows into its mouth. When the dog returned to the Pandavas, they were amazed at this superb display of archery. They tracked down Ekalavya, who introduced himself as a pupil of Drona. Drona had once told his favourite student Arjuna, that he would be unrivalled amongst his pupils. Arjuna now reminded Drona about this. Drona approached Ekalavya, who immediately acknowledged and honoured him as his teacher. When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it. But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before. Thus, Drona kept his word: no one was better than Arjuna.

14.1 Why did Drona refuse to have Eklavya as his pupil? 2

14.2 What did Drona demand from Eklavya? How did Eklavya react on it?

3

14.3 Why did Drona ask for such type of gurudakshina? Give reasons. 2

- 15 Read the following excerpt carefully and answer the questions that follow: 7

Education and Entertainment

This is what Ibn Juzayy, who was deputed to write what Ibn Battuta dictated, said in his introduction:

A gracious direction was transmitted (by the ruler) that he (Ibn Battuta) should dictate an account of the cities which he had seen in his travel, and

of the interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints. Accordingly, he dictated upon these subjects a narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvelous things, by referring to which he aroused interest.

- 15.1 Who was Ibn Batuta? 2
15.2 Mention any three exciting things which he noticed in India. 3
15.3 How has Ibn Batuta accounted his travelling experience in Rihla? 2

- 16 Read the following excerpt carefully and answer the questions that follow: 7

‘The real minorities are the masses of this country’

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said:

Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed and suppressed till now that they are notable to take advantage of the ordinary civil rights.

What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands cannot be alienated. Yet our merchants go there, and in the so-called free market they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds, and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money-lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar, and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution ...

- 16.1 On which aspect N G Ranga has drawn attention? 3
16.2 Mention the gulf that separated the broad masses of Indians 2
16.3 What kind of protection was needed for the real minority 2

PART-E
MAP QUESTIONS (2+3=5)

- 17** 17.1 On the given political outline map of India, locate and label the following with appropriate symbols **5**
1x2=2
a. Kot Diji
b. Agra, the imperial capital of Mughal

17.2 On the same outline map of India, three centres related to the Indian National Movement have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them.
1x3=3

Answer Key

PART - A

- 1 Akbar and inter-faith debate
 - i. Akbar's Quest for religious knowledge
 - ii. Wanted to acquire knowledge about religious doctrines
 - iii. He was a divinely inspired individualAny two be mentioned

- 2 Kushanas
 - i. They projected themselves through coins and sculpture
 - ii. Colossal statue of Kushana rulers were installed in Mathura and Afghanistan
 - iii. They projected themselves godlike
 - iv. They adopted the title of devputraAny two to be mentioned

- 3 'Black Town' and 'White Town'
Black Town
 - i. Black areas were full of filth and diseases
 - ii. It was full of chaos and anarchy
 - iii. Epidemics spread easily
 - iv. Sanitation was in poor conditionWhite town
 - i. Cleaned areas
 - ii. Sanitation and health were considered important
 - iii. Underground water pipe supply was there
 - iv. sewerage and drainage systems were putAny two points of both to be mentioned

PART - B

- 4 Epigraphy
 - i. There are technical limitations in studying the Inscriptions. In some inscriptions letters are very faintly engraved.
 - ii. Some inscriptions are damaged and in some inscriptions letters are missing. So reconstructions are uncertain.
 - iii. Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions, some of which may be specific to a particular place or time. This has to be done carefully, to ensure that the intended meaning of the author is not changed.
 - iv. Several thousand inscriptions were made but only some

hundreds have been discovered in which all are not deciphered, published and translated.

- v. There is another more fundamental problem. Politically and economically significant matters are recorded in inscriptions but routine agricultural practices and the joys and sorrows of daily existence are not found in inscriptions.
- vi. Historians and Epigraphists have to constantly assess statements made in inscriptions to judge whether they are true, plausible or exaggerations.
Any four to be explained

5 Piecing together parts of Harappa history

- i. Cunningham's confusion-
Harappan artifacts were found fairly often during the nineteenth century and some of these reached Cunningham, he did not realise how old these were but unsuccessfully tried to place it within the time-frame of c. sixth century BCE-fourth century CE.
- ii. John Marshall's Ignorance-
Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site. This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about Harappan civilisation was irretrievably lost.
- iii. R.E.M. Wheeler's problems-
R.E.M. Wheeler took over as Director-General of the ASI in 1944, rectified many problems. Wheeler recognized that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.
- iv. Daya Ram Sahni-
Seals were discovered at Harappa by archaeologists such as Daya Ram Sahni in the early decades of the twentieth century, in layers that were definitely much older than Early Historic levels. It was then that their significance began to be realized.
- v. Rakhal Das Banerji
In 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilization in the Indus valley to the world.
- vi. S.N. Roy-
As S.N. Roy noted in *The Story of Indian Archaeology*, "Marshall left India three thousand years older than he had found her." This was because similar, till-then-unidentified seals were found at excavations at Mesopotamian sites. It was then that the world knew not only of a new civilization interesting results in the future.
Any four to be explained

6 Fortified area of the Vijayanagara Empire

- i. Abdur Razzaq, an ambassador of Persia was greatly mentioned seven lines of forts. These encircled not only the city but also its agricultural hinterland

- and forests.
 - ii. The outermost wall linked the hills surrounding the city. The massive masonry construction was slightly tapered.
 - iii. No mortar or cementing agent was employed anywhere in the construction. The stone blocks were wedge shaped, which held them in place, and the inner portion of the walls was of earth packed with rubble.
 - iv. Between the first, second and the third walls there are cultivated fields, gardens and houses.
 - v. Agricultural tract between the sacred centre and the urban core.
- Any four to be explained

7 Mughal court

- i. The physical arrangement of the court, focused on the sovereign, mirrored his status as the heart of society.
 - ii. The throne gave physical form to the function of the sovereign as axis mundi.
 - iii. The canopy was believed to separate the radiance of the sun from that of the sovereign.
 - iv. In court, status was determined by spatial proximity to the king.
 - v. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor.
 - vi. Once the emperor sat on the throne, no one was permitted to move.
 - vii. After spending an hour at the jharoka, the emperor walked to the public hall of audience (diwan-i am) to conduct the primary business of his government.
 - viii. State officials presented reports and made requests.
 - ix. Diwan-i khas to hold private audiences and discuss confidential matters. High ministers of state placed their petitions before him
 - x. Occasionally, the emperor viewed the works of highly reputed artists or building plans of architects
 - xi. Id, Shab-i barat and Holi, the court was full of life.
- Perfumed candles set in rich holders and palace walls

Any other relevant point
Any four to be explained

8 Limitation Law of 1859

- I. It stated that the loan bonds signed between the moneylenders and ryots would have validity for only three years.
 - II. It was to check the accumulation of interest over time its impacts on the ryots
 - I. Moneylenders forced the ryots to sign new bonds
 - II. Money lenders used a variety of other means to short change the ryots
 - III. Moneylenders refused to give receipts to ryots when they paid their loans
 - IV. They entered fictitious figures
- Any two to be explained

- 9 Dalhousie's policy towards Awadh
- i. He called Awadh as a cherry that will drop into their mouth one day
 - ii. Subsidiary system was imposed on it
 - iii. He wanted it due to its soil fertility and market
 - iv. Followed the policy of territorial annexation
 - v. Nawab Wazid Ali Shah was dethroned on the pretext of misgovernance
 - vi. Displaced and dispossessed taluqdars

Any other relevant point
Any four to be explained

- 10 Values cherished by KARAIKKAL AMMAIYAR

- i. Devotion as rhythm of life
- ii. model of a dutiful woman
- iii. protested orthodoxy
- iv. promoted social and religious reform movements
- v. worked for the promotion and potential space for women
- vi. Rejected the entire social and domestic world of rules and obligations
- vii. Wanted to pursue personal salvation
- viii. denied caste or gender privileges
- ix. talked about real egalitarianism
- x. relocated her sphere of activity on the periphery of the social world

Any other relevant point
Any four to be explained

PART - C

- 11 Buddha
- i. Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan.
 - ii. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.
 - iii. One day he persuaded his charioteer to take him into the city; he saw an old man, a sick man and a corpse.
 - iv. He realised in that moment that the decay and destruction of the human body was inevitable.
 - v. He left the palace and set out in search of his own truth. He meditated for several days and finally attained enlightenment.
 - vi. After this he came to be known as the Buddha or the Enlightened One.
 - vii. For the rest of his life, he taught dhamma or the path of righteous living

To be assessed as a whole

The Buddha's teachings have been reconstructed from stories, found mainly in the *Sutta Pitaka*.

- i. According to Buddhist philosophy, the world is transient (*anicca*) and

constantly changing; it is also soulless (*anatta*) as there is nothing permanent or eternal in it.

- ii. Within this transient world, sorrow (*dukkha*) is intrinsic to human existence.
- iii. By following the path of moderation between severe penance and self-indulgence that human beings can come out of these worldly troubles.
- iv. The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and *gahapatis* to be humane and ethical towards common people.
- v. Individual effort was expected to transform social relations.
- vi. The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation.

Any other relevant point

Any four points to be explained

OR

Sculptural aspects of Sanchi Stupa. Sculpture

- i. Depiction of rural scene, with thatched huts and trees.
- ii. The empty seat to indicate the meditation of the Buddha, and The Stupa was meant to represent the *mahaparinibbana*.
- iii. Another frequently used symbol was the wheel .it stood for the first sermon of the Buddha, delivered at Sarnath.
- iv. The *shalabhanjika* motif suggests that many people who turned to Buddhism enriched it with their own pre- Buddhist and even non-Buddhist beliefs, practices and ideas.
- v. Animals like elephants, horses, monkeys and cattle, Elephants were depicted to signify strength and wisdom.
- vi. Maya, the mother of the Buddha, others identify her with a popular goddess, Gajalakshmi, literally, the goddess of good fortune

Any other relevant point

Any four to be explained

Sanchi's preservation

- i. When Sanchi was "discovered" in 1818, three of its four gateways were still standing, the fourth was lying on the spot where it had fallen and the mound was in good condition.
- ii. Nineteenth-century Europeans like the French and English sought Shahjehan Begum's permission to take away the eastern gateway, which was the best preserved, to be displayed in museums in France and England. But she refused.
- iii. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- iv. She funded the museum that was built there as well as the guesthouse where John Marshall lived and wrote the volumes.

- v. She also funded the publication of the volumes written by John Marshall.

Any other relevant point

Any four to be explained

12 Forest dwellers in the Mughal agrarian

- i. An average of 40 per cent of Mughal Empire was covered by forests
- ii. Their livelihood came from the gathering of forest produce, hunting and shifting agriculture.
- iii. Collection of livelihood was largely season specific. Spring was reserved for collecting forest produce, summer for fishing, the monsoon months for cultivation, and autumn and winter for hunting.
- iv. For the state, the forest was a place of rebels and trouble makers.
- v. State required elephants for the army. Elephants were captured from forest and sold.
- vi. Rulers went for regular hunting expeditions which enabled the emperor to travel across the extensive territories of his empire and personally attend to the grievances of its inhabitants.
- vii. The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests.
- viii. Forest products –like honey, beeswax and gum lac– were in great demand. Some, such as gum lac, became major items of overseas export from India in the seventeenth century.
- ix. Social factors too brought changes in the lives of forest dwellers. Like the head men of the villages, tribes also had their chieftains. Many tribal chiefs had become zamindars, some even became kings.
- x. Tribal Kings recruited people from their lineage groups or demanded that their fraternity provide military service. Tribes in the Sind region had armies comprising 6,000 cavalry and 7,000 infantry.

Any eight to be explained

OR

Role of Mughal Panchayats

- i. The village panchayat was an assembly of elders, with hereditary rights
- ii. In mixed-caste villages, the panchayat was usually a heterogeneous body
- iii. The panchayat was headed by a headman known as *muqaddam* or *mandal*, chosen through the consensus of the elders and zamindar
- iv. Headmen held office as long as they enjoyed the confidence of the village elders.
- v. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or *patwari*
- vi. The panchayat derived its funds from common financial pool.
- vii. Expenses for community welfare activities such as digging a canal, tiding over floods were also met from these funds.
- viii. They ensured conduct of the members of the village community.

- ix. Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.
- x. Caste or jati in the village had its own jati panchayat.
- xi. In Rajasthan Jati Panchayats arbitrated civil disputes between members of different castes.
- xii. Rajasthan and Maharashtra – contain petitions presented to the panchayat complaining about extortionate taxation

Any other relevant point

Any eight points to be explained

13 Gandhiji

- i. The repressive attitude of the British Government led Mahatma Gandhi to launch Non-Cooperation Movement against it.
- ii. He knitted popular movement
- iii. He served notice to the Viceroy on 1 July that since the issue of Khilafat and Jallianwala Bagh massacre had not been satisfactorily solved, he would resort to Non-Cooperation Movement
- iv. The Non-Cooperation Movement included Swadeshi as its prime move.
- v. It introduced 20 lakhs of Charkhas in Indian family
- vi. The programme of Non-Cooperation Movement was multidimensional.
- vii. Surrender of all titles and Government posts
- viii. Boycott of Government schools and colleges
- ix. Boycott of all functions of the British Government
- x. Boycott of law courts, Non-cooperation with the Act of 1919, Boycott of all foreign articles
- xi. Development of communal harmony
- xii. Use of Swadeshi articles
- xiii. Establishment of national schools
- xiv. End of untouchability and caste-system
- xv. This movement unleashed a surge of popular action against colonial India
- xvi. For a short period, it gave a challenge to the British authority.

Any other relevant point

OR

History of help, humanity and harmony during partition of India

- i. People helped each other
- ii. Stories of caring and sharing were also there.
- iii. New opportunities were there
- iv. Triumph over trauma
- v. Humble efforts of people
- vi. Kindness of people
- vii. Humanity was also shown
- viii. Sharing of food shelter and security
- ix. Numerous stories-examples to be coded

PART - D

- 14 14.1 Drona refused to have Eklavya as his pupil
- Ekalavya was the Nishadas.
 - The Nishadas were jungle tribes and were generally considered to be outcastes.
 - He was not a Kshatriya, and in those days only Kshatriyas were supposed to get a military education

14.2

- Drona acted in order to protect Arjuna's status as the greatest archer
- When Drona demanded his right thumb as his fee, Ekalavya unhesitatingly cut it off and offered it.
- But thereafter, when he shot with his remaining fingers, he was no longer as fast as he had been before

14.3

- Drona kept his promise for Arjuna as Drona had once told his favorite student Arjuna, that he would be unrivalled amongst his pupils
- Drona for keeping his promise for Arjuna compelled Eklavya to cut off his thumb and offer it to himself as gurudakshina and Eklavya acknowledged it and honored him the same

Any other relevant point

- 15 15.1 Battuta was a Moroccan traveler. Before he come to India, he had made pilgrimage trips to Mecca, and had already travelled extensively in Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa. Ibn Battuta's book of travels, called *Rihla*, written in Arabic

15.2

- The coconut. –
Coconut trees looked like date palms. It resembles a man's head. Inside of it looks like a brain. Its fiber looks like human hair. Its fiber used for making rope which is used for pulling ships.
- The paan-
It looked like grape plant. It is grown for the sake its leaves. People chew betel leaves with areca nut and lime.
- Indian cities
Ibn Battuta found cities in the subcontinent full of exciting opportunities, resources and skills. They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.

Any other relevant point

15.3

Account of the cities which he had seen in his travel, and of the interesting events which had clung to his memory, and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning, and their pious saints.

Narrative which gave entertainment to the mind and delight to the ears and eyes, with a variety of curious particulars by the exposition of which he gave edification and of marvellous things, by referring to which he aroused interest.

Any other relevant point

16 16.1 N G Ranga has drawn attention

- i. He said real minorities are the masses of this country.
- ii. These people are so depressed, oppressed and suppressed that they are not able to take advantage of the ordinary civil rights.
- iii. The tribal people are the real minorities that need protection and assurances of protection

Any other relevant point

Any three to be explained

16.2 The gulf that separated the broad masses of Indians

- i. Merchants, moneylenders snatched their lands.
- ii. The merchants were able to turn the tribal people into veritable slaves.
- iii. They compelled them to sign various kinds of bonds, and make them hereditary bond-slaves.
- iv. Zamindars, malguzars all exploited them
- v. No elementary educational facilities were there.

Any two to be explained

16.3. Protection needed for the real minorities

- i. By giving elementary education to the minorities
- ii. By giving legal protection
- iii. Special rights over their land
- iv. Advantage of civil rights
- v. By giving them proper work to earn their living

Any two to be mentioned

PART - E

- 17 MAP
a. Kot Diji
b. Agra, the imperial capital of Mughal

