

History 2014 (Outside Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. How did Magadha become the most powerful mahajanpada between sixth to fourth century BCE ? Give two reasons. [2]

Answer : (i) Magadha was a region where agriculture was especially productive.

(ii) Iron mines were accessible and provided resources for tools and weapons.

2. Who were Alvars and Nayanars ? Mention the support they got from the Chola rulers. [2]

Answer : Alvars and Nayanars led the Bhakti movement in Tamil Nadu. Alvars were devoted to Bhakti of Lord Vishnu while Nayanars were devoted to bhakti of Lord Shiva. Chola kings built temples devoted to Lord Shiva and Lord Vishnu which recreated the visions of these saints.

E.g., Gangaikonda Cholapuram.

3. How did changes occur in the building pattern of colonial cities after the revolt of 1857 ? Cite any two examples. [2]

Answer : (i) The British felt that cities needed to be better defended and white people had to live in more secure and segregated enclaves.

(ii) To ward off the threat of the "natives" pasture lands and agricultural fields around the older towns were cleared and new urban spaces known as "Civil Lines" were set up.

PART-B

4. "The drainage system in Harappan civilisation indicates town planning." Support the statement with examples. [5]

Answer : The drainage system in Harappan cities indicates town planning because :

(i) The roads and streets were laid out along an approximate grid pattern.

(ii) The streets and drains were laid out first and then houses were built along them. All domestic waste water had to flow into the streets, every house needed to have at least one wall along the street.

(iii) Every home was connected to street drains. The main channels were made of bricks set in mortar and were covered with bricks that could be removed for cleaning.

(iv) House drains first emptied into a sump or cesspit into which solid matter settled, while waste water flowed into street drains.

(v) Very long drainage channels were provided at intervals with sumps for cleaning. It is important to

note that drains were found in smaller settlements too, such as Lothal.

5. Describe the factors that led to the growth of Puranic Hinduism in India during 6th century BCE. [5]

Answer : The growth of Puranic Hinduism in India is mainly connected with prevalent stories and the idea of salvation that growing along with Buddhism. There were two Puranic Hindu sects, one Vaishnav, who were devoted to bhakti of Lord Vishnu and other Shaiva, who were devoted to bhakti of Lord Shiva.

In case of Vaishnavism, cults developed around stories and avatars of Lord Vishnu. Purans talk of ten avatars of Lord Vishnu, with the 10th yet to come, who will come as savior of people to destruct evil.

At the same time, there was growth of temple architecture and many temples were built in this period. This reinforced the versions and visions of Puranic Hinduism, thus giving it long lasting and tangible form.

6. Mention any two features of gotra as per the Brahmanical practice. What evidences do we get from the Satavahanas inscriptions regarding the inheritance of gotra ? Explain. [2 + 3 = 5]

Answer : (i) Every gotra was named after a Vedic seer. All those who belonged to the same gotra were considered as his descendants.

(ii) Women were expected to give up their father's gotra and adopt that of their husband on marriage and members of the same gotra could not marry.

(iii) Many inscriptions of the Satavahanas have been recovered, which allow historians to trace family bonds.

(iv) Some of the women who married Satavahana rulers had names of their father's gotras that is Gotama and Vasistha. They retained these names instead of adopting names derived from their husband's gotra.

7. "Vijaynagar was characterised by a distinctive building style." Support this statement with the sacred architectural examples of Vijaynagar. [5]

Answer : Virupaksha Temple : The temple was built over centuries may be to the ninth-tenth centuries as suggested in the inscriptions. It was substantially enlarged with the establishment of the Vijaynagar. It is dedicated to Lord Virupaksha, the guardian diety of the Kingdom. It was recognised as a form of Shiva. The Vijaynagar kings claimed to

rule on behalf of the god Virupaksha. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern gopuram. The additions meant that the central shrine came to occupy a relatively small part of the complex.

The halls in the temple were used for a variety of purposes. In some places, 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 some other were meant for the deities of swing in special images, distinct from those kept in the small central shrine, were used on these occasions.

Vitthala Temple : It was one of the other important shrines. The principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra. Another indication of the ways in which the rulers of Vijaynagar drew on different traditions to create an imperial culture was the introduction of the worship of the deity in Karnataka.

This temple too has several halls and a unique shrine designed as chariot. A characteristic feature of the temple complexes is the chariot streets that extended from the temple gopuram in a straight line. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.

8. **How were the subsistence and commercial production closely intertwined in an average peasant's holding during the Mughal period in 16th and 17th centuries ? Explain. [5]**

Answer : (i) Agriculture in medieval India was not only for subsistence, we find the term 'Jins-i-Kamil' (perfect crops) in our sources.

(ii) The Mughal state also boosted peasants to cultivate such crops as they generated more revenue. Example : Cotton, sugarcane etc.

(iii) Cotton was grown over a vast swathe of territory spread over Central India and the Deccan Plateau and Bengal was famous for its sugar. These cash crops would include oil seeds and lentils also.

(iv) During the 17th century many new crops from different parts of the world reached the Indian subcontinent. For example, maize (makka) came from Africa and Spain. Vegetables and fruits like potatoes, tomatoes, chillies and pineapple and papaya were introduced from the new world. It clearly shows that subsistence and commercial production were closely intertwined in an average peasant's holding.

9. **Critically examine the experiences of the ryots on the refusal of moneylenders to extend loans to them after 1830. [5]**

Answer : (i) In the 1920s, the first revenue settlement in the Bombay Deccan was made. The revenue that was demanded was so high that in many places peasants deserted their villages and migrated to new places.

(ii) In the areas of poor soil and fluctuating rainfall the problem became critical, when rains failed and harvests were poor. The peasants found it impossible to pay the revenue. By the 1830, the problem became very acute. The prices of agricultural produces touched a new low after 1832. This meant a further decline in peasants' income.

The ryots failed to pay the revenue and borrowed a loan from a moneylender. But once a loan was taken, the ryot could not pay it back.

Consequently, the debt mounted and loans remained unpaid. Peasants' dependence on moneylenders became greater. The overall economic situation became so worse that they required loans even to buy their everyday needs.

10. **"The relationship of the sepoys with the superior white officers underwent a significant change in the years preceding the uprising of 1857." Support the statement with examples. [5]**

Answer : (i) Certainly, the relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of 1857.

(ii) White officers made it a point in 1920s to keep cordial relations with the sepoys. They would participate in their leisure activities, they wrestled with them, fenced with them and went out hawking with them.

(iii) Many of white officers could speak and understand Hindustani language fluently. They were also familiar with the customs and culture of the country.

(iv) In the 1840s, this fabric of friendly relationship began to change. The white officers developed a sense of superiority and began treating the sepoys as their racial inferiors, riding roughshod over their sensibilities. Then abuse and physical violence became common and thus the distance between sepoys and officers grew. Trust was replaced by doubt. The episode of the greased cartridges was a classic example of this increasing suspicion.

PART-C

11. **(11.1) "The rebel proclamation of 1857 emphasized the values of coexistence amongst different communities under Mughal Empire." Explain. [3]**

(11.2) Suggest two ways to bring peaceful coexistence and fraternity in the contemporary Indian society.

Answer : (11.1) 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.

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

In Bareilly, in western Uttar Pradesh, in December 1857, the British spent ₹ 50,000 to incite the Hindu population against the Muslims but the attempt failed.

Thus, we can say that there were accepted and prevalent values of co-existence in Mughal period.

(11.2) We can adopt the following two strategies to bring about peaceful coexistence and fraternity in the contemporary Indian society :

(i) Teaching tolerance of diversity in our Indian culture with respect to religion, culture, language etc., from the very start of school education.

(ii) Political will to do away with casteism as a means to mobilize people.

12. Explain the role of zamindars in Mughal India during 16th-17th century. [5 + 5 = 10]

OR

Explain the chief characteristics of provincial administration of the Mughal Empire. Why has Mughal nobility been considered as an important pillar of the Mughal state ? Explain.

Answer : (i) The zamindars in the Mughal period were the class of those people who lived off agriculture but did not take part directly in the processes of agricultural production. The Zamindars were landed proprietors who had some social and economic privileges due to their superior status in rural society.

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

(iii) The zamindars had extensive personal lands termed milkiyat. This milkiyat land was cultivated for the personal use of the Zamindars, generally with the help of hired labour.

(iv) The zamindars were at liberty to sell, mortgage these lands as and when they desire. They could often collect revenue on behalf of the state. For this service, they were compensated financially by the state.

(v) The other source of zamindars' power was their control over military sources. Most of them

had fortresses. They also had armed contingent comprising units of infantry, cavalry and artillery.

(vi) If we think of social relations in the Mughal countryside as a pyramid, zamindars make its very narrow apex. In this context Abul Fazl's account tells us an "Upper caste" Brahman-Rajput combine had already made solid control over rural society. This account also gives a fairly good representation from intermediate castes along with a liberal sprinkling of Muslim zamindars.

(vii) The popular way of expanding the zamindari system was to disposses the weaker people by a powerful military chieftain. In northern India the Rajputs and the Jats followed the strategies to firm up their control over extensive swathes of territory.

(viii) The zamindars led the colonisation of agricultural land and assisted in settling cultivators by giving them the means of cultivation, including cash loans.

Undoubtedly, zamindars was an exploitative class. However, their relationship with the peasantry had a touch of reciprocity, paternalism and patronage. That is why, zamindars often got the support of the peasantry in their conflict against the state.

OR

The chief characteristics of Provincial administration are as follows :

(i) The head of the provincial administration was the governor (subedar) who reported directly to the emperor.

(ii) Subas were divided in sarkars and they often overlapped with the jurisdiction of faujdars who were deployed with contingents of heavy cavalry and musketeers in districts.

(iii) The local administration was looked after at the level of the pargana by three semi-hereditary officers, the qanungo, the chaudhuri and the qazi.

(iv) Each department of administration maintained a large support staff of clerks, accountants, auditors, messengers, and other functionaries who were technically qualified officials, functioning in accordance with standardised rules and procedures, and generating copious written orders and records.

(v) Persian was made the language of administration throughout, but local languages were used for village accounts.

In order to organize his military personnel, Akbar devised a system of ranks, or mansabs, based on the "decimal" system of army organisation used by the early Delhi sultans and the Mongols. Although they fell under the jurisdiction of the Mirbakhshi, each owed direct subordination to the emperor.

The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces. Each military commander recruited, equipped and trained the main striking arm of the Mughal army, the cavalry. The troopers maintained superior horses branded on the flank by the imperial mark. The emperor personally reviewed changes in rank, titles and official postings for all except the lowest-ranked officers. Akbar, who designed the mansab system, also established spiritual relationships with a select band of his nobility by treating them as his disciples.

Thus, under Akbar, for members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation.

13. Describe the different sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.

[8 + 2 = 10]

OR

Describe the strengths and weaknesses of oral history. Mention any four sources from which the history of partition has been constructed.

Answer : (i) We have many resources to reconstruct the political career of Mahatma Gandhi and the history of National Movement of India. These are personal writings, autobiographies, official records, etc. The writings of Mahatma Gandhi and his contemporaries play an important role in understanding the view of Mahatma Gandhi. In this magazine *The Harijan*, Gandhiji published those letters that others wrote to him. The autobiography of Mahatma Gandhi 'The Experiment with Truth', similarly gives us of information about Gandhiji and freedom movement. Autobiographies are based on memories and whatever the author writes largely depends on his memory. From the fortnightly report of police we also get invaluable information about the national movement and Gandhiji. These reports were written on the basis of the information received from the local people. According to the report at the time of the Salt Satyagrah it is clear that Home Department was not willing to accept that Mahatma Gandhi was receiving large support of people. In the report, the Salt March was being painted as a drama of hopeless people.

(ii) Another vital source is newspapers published in English language and in other Indian languages which also provide valuable information about Gandhiji and the national movement. Newspapers monitored the movement of Gandhiji, News related to Gandhiji were published in these newspapers. They also helped in understanding the view of the people regarding Gandhiji. It would be justified to say that these information received from the different sources are read unbiased, they may be important source of information about Mahatma Gandhi and National Movement of India.

OR

Strengths of oral history :

(i) Oral history helps us grasp experiences and memories in detail. It also enables historians to write richly textured, vivid accounts of what happened to people during partition.

(ii) It is impossible to get this kind of information from government documents.

(iii) Oral history also allows historians to broaden the boundaries of their discipline by rescuing from oblivion, the lived experiences of the poor and the powerless.

Weaknesses of oral history :

(i) Oral data seem to lack concreteness and the chronology they yield may 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 not witness.

(ii) Oral accounts are concerned with tangential issues.

(iii) The small individual experiences which remain in memory are irrelevant to the unfolding of larger processes of history.

Following are the four sources from which the history of partition has been constructed :

(i) **Diaries :** It helps us grasp experiences and memories in detail. It enables historians to write richly textured, vivid accounts of what happened to people during partition. It is not possible to extract this kind of information from government documents. The latter deals with the policy and party matters and various state sponsored schemes. In case of partition, government reports and files as well as the personal writings of high level functionaries throw ample light on negotiations between the British and the major political parties about the future of India or rehabilitation of refugees.

(ii) **Memories and experiences :** Millions of people viewed partition in terms of the suffering and challenges of the times. For them it was no mere constitutional divisions or just the party politics of the Muslim League, Congress and others, for them it meant the unexpected alterations in life as it unfolded between 1946 and 1950 and beyond requiring psychological, emotional and social adjustments. Memories and experiences shape the reality of an event.

(iii) **Oral narration :** Oral history allows historians to broaden the boundaries of their discipline by rescuing from oblivion, the lived experiences of the poor and the powerless. The oral history of partition has succeeded in exploring the experiences of those men and women whose experience has hitherto

been ignored, taken for granted or mentioned only in passion in mainstream history.

(iv) **Family histories** : The accounts of family histories tell us about the agonies faced by the members of the families, their sufferings and trauma during the partition.

First hand written accounts are also important sources to understand the experience of those who lived through those traumatic times.

PART-D

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

The Sudarshana (beautiful) Lake in Gujarat :

The Sudarshana lake was an artificial reservoir. We know about it from a rock inscription (c. second century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman.

The inscription mentions that the lake, with embankments and water channels, was built by a local governor during the rule of the Mauryas. However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources, without imposing any tax on his subjects.

Another inscription on the same rock (c. fifth century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

- (14.1) **Mention about the irrigation system of the Mauryan Empire.** [3]
 (14.2) **Explain about the achievements of Rudradaman during the 2nd century CE.** [3]
 (14.3) **Mention the values demonstrated by Rudradaman that can be seen from the passage.** [2]

OR

Draupadi's Question

Draupadi is supposed to have asked Yudhishtira whether he had lost himself before staking her. Two contrary opinions were expressed in response to this question.

One, that even if Yudhishtira had lost himself earlier, his wife remained under this control, so he could stake her.

Two, that an unfree man (as Yudhishtira was when he had lost himself) could not stake another person. The matter remained unresolved : ultimately, Dhritarashtra restored to the Pandavas and Draupadi their personal freedom.

- (14.1) **How has Draupadi's status as a wife been shown in the passage ?** [3]
 (14.2) **Explain the two contrary opinions expressed.** [3]

- (14.3) **Was the challenge given to Yudhishtira by Draupadi justified ? Support your answer with two reasons.** [2]

Answer :

(14.1) (i) Irrigation was done through wells and tanks.

(ii) Canals were also used for irrigation.

(14.2) (i) A terrible storm broke the embankments and water gushed out of the lake.

(ii) Rudradaman claimed to have got the lake repaired.

(14.3) (i) Rudradaman adopted positive attitude towards his subjects. It was a good example of public welfare.

(ii) He got the lake repaired using his own resources without imposing any tax.

OR

(14.1) Draupadi's status as wife has been depicted as that was prevalent in that period whereby the wife was considered under the control of husband. But at the same time, Draupadi was depicted as a bold lady who has power of reason and she was given a lot of respect by her husbands.

(14.2) The first view is that even though Yudhishtira lost himself to Duryodhan, he could stake Draupadi, his wife, as wife is considered under the control of her husband and his property.

Second opinion was contrary to first one. If Yudhishtira had lost his freedom then he was not free any more and he could not stake another person.

(14.3) Yes the challenge given by Draupadi was justified because :

(i) She wanted to know if Yudhishtira had staked her as a free man or as a loser of himself.

(ii) She had a lot of self-respect and thus was trying to question the very essence of husband-wife and men-women relationship as controller-slave relation.

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

The Child Sati

This is perhaps one of the most poignant descriptions by Bernier :

At Lahore I saw a most beautiful young widow sacrificed, who could not, I think, have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit : the agony of her mind cannot be described; she trembled and wept bitterly; but three or four of the Brahmans, assisted by an old woman who held her under the arm, forced the unwilling victim toward the fatal spot, seated her on the wood,

tied her hands and feet, lest she should run away, and in that situation the innocent creature was burnt alive. I found it difficult to repress my feelings and to prevent their bursting forth into clamorous and unavailing rage.....

- (15.1) How has Bernier described the practice of sati ? [3]
 (15.2) Describe the feelings of Bernier that he has expressed in the passage. [3]
 (15.3) Explain how Bernier has highlighted the treatment of women as a crucial marker of difference between Western and Eastern societies. [2]

OR

Colin Mackenzie

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

- (15.1) Who was the first Surveyor General of India ? What was his mission in India ? [3]
 (15.2) What was the purpose behind Colin Mackenzie studying the Vijaynagar Empire ? Explain. [3]
 (15.3) Explain how Mackenzie has described the British government as a benign influence on the Vijaynagar Empire. [2]

Answer : (15.1) (i) A beautiful young widow, not more than 12 years of age, was being sacrificed.

(ii) The poor little creature appeared more dead than alive when she approached the dreadful pit.

(iii) The young widow was trembling and weeping bitterly and was being held by 3 or 4 Brahmanas assisted by an old woman. They forced her towards the fatal spot and made her seated on the wood. Her hands and feet were tied. She was burnt alive in the horrible situations.

(15.2) (i) It was a terrible scene that moved Bernier's feelings.

(ii) It was an inhuman system in which a innocent young widow was being burnt alive.

(iii) Bernier found it difficult to repress his feelings.

(15.3) In the western societies, Sati system was not prevalent. However, this system was in vogue in the eastern societies till 20th century.

OR

(15.1) Colin Mackenzie was first Surveyor General of India from 1815 to 1821.

His mission was to study the past of India so as to know better the country which would make it easier to govern. He studied various archaeological sites and histories.

(15.2) Colin Mackenzie studied Vijaynagar empire because it was a great empire during 1500s in southern India and thus wanted to learn about the customs and norms of the south Indian society by studying the history of this great empire, which he believed still existed among the native tribes.

He believed that this would help the East India Company in better governance and prolonging its colonial rule.

(15.3) He said that after the fall of Vijaynagar empire, south India was under bad management under various rulers and thus people of Vijaynagar empire suffered. Since British were new ruling this area, he was hopeful of better management and thus better political stability and life for native people.

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

The jotedars of Dinajpur

Buchanan described the ways in which the jotedars of Dinajpur in north Bengal resisted being disciplined by the zamindar and undermined his power :

Landlords do not like this class of men, but it is evident that they are absolutely necessary, unless the landlords themselves would advance money to their necessitous tenantry....

The jotedars who cultivate large portions of lands are very refractory, and know that the zamindars have no power over them. They pay only a few rupees on account of their revenue and then fall in balance almost every kist (instalment), they hold more lands than they are entitled to by their pottahs (deeds of contract). Should the zamindar's officers, in consequence, summon them to the cutcherry, and detain them for one or two hours with a view to reprimand them, they immediately go and complain at the Fouzdarry Thanna (police station) for imprisonment and at the munsiff's (a judicial officer at the lower court) cutcherry for being dishonoured and whilst the causes continue unsettled, they instigate the petty ryots not to pay their revenue consequently....

(16.1) Mention the various ways in which the jotedars of Dinajpur resisted the authority of zamindars. [3]

(16.2) Describe the ways in which the jotedars undermine the power of zamindars. [3]

(16.3) Mention how the zamindars reprimanded the defiant jotedars. [2]

OR

“The British element is gone, but they have left the mischief behind”.

Sardar Vallabh Bhai Patel said :

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation Can you show me one free country where there are separate electorates ? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past. One day, we may be united The British element is gone, but they have left the mischief behind. We do not want to perpetuate the mischief. (Hear, hear). When the British introduced this element they had not expected that they will have to go so soon. They wanted it for their easy administration. That is all right. But they have left the legacy behind. Are we to get out of it or not ?

[CAD, Vol. V]

- (16.1) Explain Sardar Vallabh Bhai Patel's views on the issue of separate electorate system. [3]
- (16.2) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief behind” ? [3]
- (16.3) Mention the reasons behind Sardar Patel urging the assembly members to get rid of separate electorate. [2]

Answer : (16.1) The jotedars resisted the authority of zamindars in following ways :

- (i) They paid only few rupees as revenue.
 (ii) They held more land than what was given them as pattas.
 (iii) In case of summoning, they approached police-station against officials of zamindar.

(16.2) The jotedars undermined power of zamindars in following ways :

- (i) They had money power and thus had more influence over the villagers.
 (ii) They instigated ryots to not pay the revenue in case they have any grievance against the zamindars.

(16.3) The zamindars reprimanded them by taking them to cukehary and detaining them for some hours.

OR

(16.1) (i) Patel condemned the separate electoral system outrightly.

(ii) This was an unfortunate system which was introduced by the British as they always wanted to follow the policy of divide and rule.”

(16.2) (i) The idea of separate state was a political conspiracy.

(ii) The British wanted to have a fractured country for their easy administration.

(iii) Their nefarious designs forced Patel to say that, “The British element is gone but they have left the mischief behind.”

(16.3.) (i) Patel opined that there was not one free country where there was separate electorate.

(ii) For the good of the country we must bury the idea of separate electorate once for all.

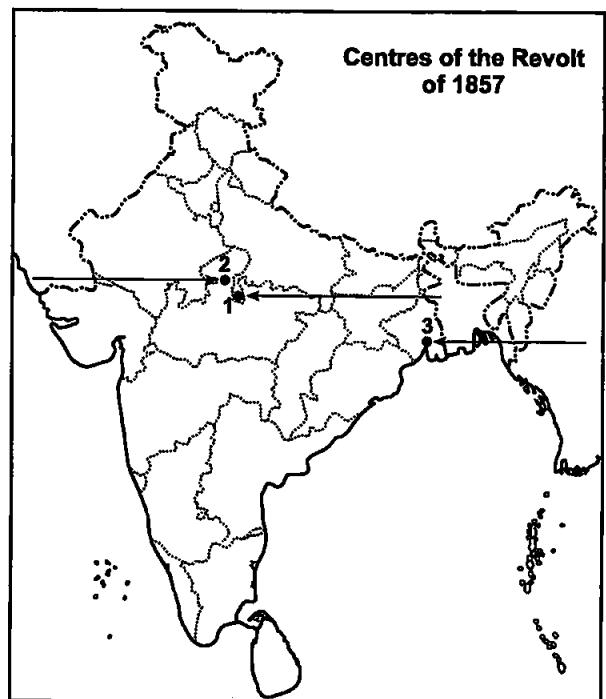
PART-E

17. (17.1) On the given political outline map of India, locate and label the following : [2]

(a) Lothal

(b) Bodhgaya

(17.2) On the same outline map of India, three places related to the centres of the Revolt of 1857 have been marked as 1, 2 and 3. Identify them and write their correct names on the lines drawn near them. [3]



(a) The place where Gandhiji called off Non-Cooperation Movement.

(b) Agra, the imperial capital of Mughal.

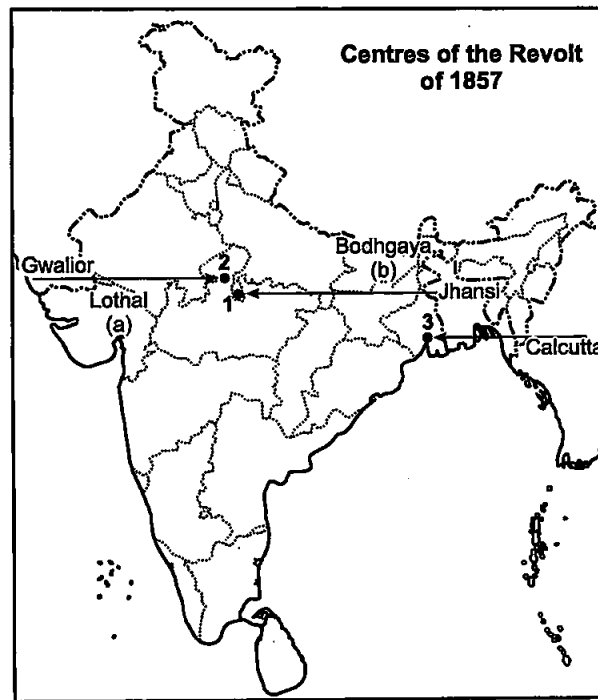
Answer :

(17.1) Lothal and Bodhgaya are located and labelled on the above map.

(17.2) (1) Jhansi

(2) Gwalior

(3) Calcutta (Kolkata).



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History 2014 (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. Mention any two methods adopted by the Harappans for increasing the agricultural production. [2]

Answer : They used following two techniques to increase agricultural production :

- (i) They used animal power such as oxen to plough the fields.
- (ii) They used irrigation such as canals to water the fields.

2. Name any two hill stations developed during the British period. Why did these hill stations become an ideal destination for the British and Europeans ? Give any one reason. [1 + 1 = 2]

Answer : Following two hill stations were developed during British period :

- (i) Shimla in Himachal Pradesh
- (ii) Mount-Abu in Rajasthan

They developed hill stations because they found its environment similar to that of Europe and thus was ideal for holidays and recreation.

PART-B

4. Mention any three evidences that reflected the disappearance of Harappan civilisation by 1800

BCE. Explain any two factors that led to the abandonment of the Harappan sites (cities).

[3 + 2 = 5]

Answer : Archaeologists find decreased number of material artifacts during 1800 BCE such as beads, seals, weights, long-distance trades etc. Thus, it suggests that fewer materials were used to make fewer things.

Also, there is evidence of deterioration of housing techniques which also suggest in declining urban civilisation of Harappans.

There are varied views about the reasons for abandoning of Harappan sites by people. There are evidences of overuse of landscape, flooding and climate change.

At the same time, some archaeologists suggested invasion by another people and they found skeletons of massacre.

5. Explain the ideal occupation, as laid down in Dharmashastras and Dharmasutras for the four Varnas and one strategy evolved by the Brahmanas to enforce these norms. [4 + 1 = 5]

Answer : The Dharmasutras and Dharmashastras also contained rules about the ideal occupations of the four varnas.

(i) Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.

(ii) Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.

(iii) Vaishyas were expected to engage in agriculture, pastoralism and trade in addition to study Vedas, make gifts and get sacrifices performed.

(iv) Shudras were in occupation of serving the other three higher varnas.

The Brahmanas asserted that this division of occupation was a varna order of divine origin.

8. "Amar Nayakas system was a major political innovation of the Vijaynagar empire." Justify.

[5]

Answer : The Amar-Nayakas system was a major political innovation of the Vijaynagar empire. Most probably many features of this system were derived from the iqta system of Delhi Sultanate.

Nayakas of Vijaynagar were warriors holding an office bestowed on them by the central government on the condition of rendering military service.

These Nayakas possessed revenue and administrative rights over these territories. They collected taxes and other dues from peasants, craftsman and traders in the area. They used part of the revenue for personal use. Some of the revenue was also used for the maintenance of temples and irrigation work. They deposited the rest with the state treasury.

Amara-Nayaka was a designation conferred on a military officer or chief who had under his control a specified number of troops. They were required to maintain elephants, horses and soldiers in certain numbers, which were included in the royal army during wars.

Part of the revenue collected by them was used in

maintaining a stipulated contingent of horses and elephants. They sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another.

Thus, this concept led to better revenue collection, better army maintenance but in course of time, Nayakas began to assert their military, administrative and economic powers, which later became a major cause of the decline of the Vijaynagar empire after the death of Krishnadev Raya.

9. Explain how rumours and prophecies played an important part in moving people to action during the revolt of 1857. [5]

Answer : Rumours and prophecies played an important part in the revolt of 1857 as these rumours touched the very essence of lives of people *i.e.*, their religion and caste.

Greased cartridges of Enfield rifles : There were rumours among sepoys that the newly introduced cartridges of enfield rifles were greased with fat of cow and pigs and that the sepoys will have to open these with their mouth thus defiling the religion of Hindus and Muslims respectively.

Bone dust in flour : There were rumours that British wanted to destroy the religion of Indians and convert them to Christianity. Thus, they had mixed the bone dust of cows and pigs into the flour that was sold in the market.

Prophecy : The response to the call for action was reinforced by the prophecy that British rule would come to an end on the centenary of the Battle of Plassey, on 23 June, 1857.



History 2014 (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

1. Who was James Princep ? Mention any one of his contributions in the development of Indian epigraphy. [1 + 1 = 2]

Answer : James Princep was an officer in the mint of the East India Company.

He deciphered Brahmi and Kharoshthi scripts used in the earliest inscriptions and coins.

2. Mention any two features of Neo-Gothic style of architecture in Bombay. [2]

Answer : Neo-Gothic architectural style was characterised by high-pitched roofs, pointed arches and detailed decoration.

An impressive group of buildings facing the seafront including the Secretariate, University of Bombay and High Court were all built in this style.

PART-B

4. Explain how did Harappans maintain contact with distant lands. [5]

Answer : The Harappans were advanced traders and had economic contacts with various parts within Indian sub-continent as well as Saudi-penninsula. There are evidences of ship-buildings as Lothal dockyard. They used ships to trade across seas.

For procuring raw materials they sent expeditions to areas such as the Khetri region of Rajasthan (for copper) and South India (for gold).

They used seals to maintain authenticity in the trade and thus trade flourished. They used to procure material from far flung areas such as Copper was brought from Oman.

Harappan seals, weights, dice and beads etc., are found in far off places such as Mesopotamia which ascertain this type of trade.

5. "The central story of Mahabharata reinforced the idea of kinship and succession." Explain. [5]

Answer : The central story of Mahabharata reinforced the idea of kinship and succession because whole of Mahabharata story runs around this common thread.

The war is the central theme of Mahabharata and the main cause of war is fight for succession among the fraternal kins. The Kauravas and Pandavas are cousins. Pandu, father of Pandavas succeeded on throne in place of Dhritarashtra as the latter was

blind. Thus, there was tussle among the Pandavas and Kauravas for throne.

Pandavas emphasized that their father was king and hence, they are rightful heir to the throne whereas Kauravas said that the rightful king was their father and that King Pandu was only a care-taker king. Thus the whole story runs around succession. Also, the armies for war were also organised on the kinship lines and both took help from their extended kins.

8. Mention any two architectural traditions that inspired the architects of Vijaynagar. How did they transform these traditions into temple architecture ? Explain. [1 + 4 = 5]

Answer : The main architectural traditions were as follows : (i) Fortification of the empire.

(ii) Large gateways.

Thus, these two traditions influenced the architects of Vijaynagar and they built large gopurams for the temples. Also the temples were spacious with large mandapas in them which was inspired by the spaciousness of fortification.

Temple Architecture : The temple architecture of Vijaynagar is a rich addition to temple architecture of India. By this period certain new features were in evidence. These included structures of immense scale that must have been a mark of imperial authority, 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 that often ran around the shrines within the temple complex. Vijaynagar temples are usually surrounded by a strong enclosure. Small shrines consist simply of a garbhagriha and a porch.

This architecture is best exemplified in the Virupaksha temple and the Vitthala temple.

10. Why did the British not have an easy time in putting down the rebellion of 1857 ? Give reasons. [5]

Answer : The British did not have easy time suppressing the rebellion because of the following reasons :

(i) Sepoys turned against the British and thus army of British was reduced.

(ii) Even peasants and villagers in Awadh etc. helped the sepoys and they also participated in the revolt giving it a colour of limited mass movement.

- (iii) The revolt broke-out at various places such as Awadh, Kanpur, Lucknow, Arrah, Jhansi etc.
- (iv) The zamindars and Kings of certain aggrieved kingdoms revolted against the British. These kings

used to be savior of British in earlier peasant and tribal revolts.

- (v) There was a lot of Hindu-Muslim unity and British could not divide them despite many efforts.



History 2014 (Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

1. Mention any two features of the administration system of the Mauryan Empire. [2]

PART-A

Answer : (i) The Mauryan Empire had five major political centres. The capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.

(ii) The administrative 'control' was very strong in regions around the capital and the provincial centres.

2. "By the eleventh century Sufism evolved into a well developed movement." Give any two examples. [2]

Answer : (i) By the 11th century Sufism evolved into a well developed movement with a body of literature on Sufi practices and Quranic studies.

(ii) The Sufis began to organise communities around the hospice or Khanqah. It was controlled by shaikh, pir or murshid.

3. Why was the colonial government keen on mapping of Indian cities from the early years ? Give any two reasons. [2]

Answer : (i) The colonial government felt that maps were essential to understand the landscape and know the topography.

(ii) This knowledge of mapping would allow better control over the region. The maps provided various important information.

PART-B

4. How did architectural features of Mohenjodaro indicate planning ? Support with suitable examples. [5]

Answer : (i) The most unique feature of the Harappan civilization was the development of Urban centers. Harappan settlement is divided into two sections. Archaeologists designate these as the citadel and the lower town respectively.

(ii) The settlement was first planned and then implemented as per the plan other signs of planning comprise bricks, which, whether sun-dried or baked, were of a standardised ratio. Such bricks were used at all Harappan settlements.

(iii) One of the most distinctive features of Harappan cities was the carefully planned drainage system. Roads and streets were laid out along an

approximate 'grid' pattern, intersecting at right angles.

(iv) The Great Bath was a large rectangular tank in a courtyard surrounded by a planned corridor on all four sides. There were rooms on three sides. The uniqueness of the structure has led scholars to suggest that it was meant for some kind of special ritual bath.

5. Who composed the original story of Mahabharata in oral form ? Explain any four elements considered by the historians while analyzing the Mahabharata. [1 + 4 = 5]

Answer : There is no concrete proof about who was composer of original story of text of the Mahabharata. Historians speculate that the original story was composed by charioteerbards known as sutas who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. These compositions circulated orally.

The following elements are considered by historians :

(i) **Language and content** : They looked for what kind of language is used and when was it prevalent. E.g., Mahabharata is written in Prakrit language which was a language of common use.

(ii) **Search for convergence** : Since Mahabharata mentions many forests, palaces and battles, historians look for these evidences. E.g., Kurukshetra war is supposed to happen in present day Kurukshetra and historians do the archaeological digging to ascertain this.

(iii) They look for similarity between traditions depicted in Mahabharata and other texts of that time.

(iv) Since Mahabharata was composed over a long period, the historians search for original contents and other inscriptional evidences such as inscription of chariot during war at many places.

6. "Buddha laid stress on right conduct and values." In the light of the above message, explain his technique on life. [5]

Answer : According to Buddha, the world is transient (anicca) and constantly changing.

(i) It is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world sorrow (dukkha) is intrinsic to human existence.

(ii) The path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles. He advised kings and gahapatis to be humane and ethical. As Buddha regarded the social world as the creation of humans rather than of divine origin.

(iii) The Buddha emphasized individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire. According to Buddha, thus end the cycle of suffering for those who renounced the world.

(iv) His last words to his followers were, "Be lamps into yourselves as all of you must work out your own liberation."

7. "Domingo Paes has called the Mahanavami Dibba of Vijaynagar Empire as 'The House of Victory'." Justify. [5]

Answer : (i) Some of the more distinctive structures in the area have been given names based on the form of the buildings as well as their functions. The "King's palace" is the largest of enclosures.

(ii) It has two of the most impressive platforms, usually called the "Audience Hall" and the "Mahanavami Dibba".

(iii) Domingo Paes called the "Audience Hall" and the "Mahanavami Dibba" the "House of victory". The "Mahanavami Dibba" is situated on one of the highest points in the city and is a massive platform.

(iii) Paes maintained that in this "House of Victory" the king has a room made of cloth. Where the idol has a shrine and in the middle is placed a dais on which stands a throne of state.

8. Describe the life led by the forest dwellers during the Mughal era in 16th-17th centuries. [5]

Answer : (i) Forest dwellers were termed jangli in contemporary texts. However, the term jangli did not mean an absence of "civilisation".

(ii) The term used for those whose livelihood came from the hunting and shifting agriculture and gathering of forest produce. These activities were season specific.

(iii) This sequence presumed and perpetuated mobility, which was a significant feature of tribes inhabiting these forests. On the other hand for the state, the 'forest was a place' of refuge (mawas) for trouble makers.

(iv) For example, among the Bhils spring was reserved for collecting forest produce, summer for fishing, monsoon for cultivation, and winter and autumn for hunting.

9. Critically examine the policies adopted by the Britishers to control Paharias. [5]

Answer : (i) Intensely irritated colonial officials tried desperately to control and subdue the Paharias, but this task was very difficult. To control the Paharias the British embarked on a brutal policy of extermination in the 1770s.

(ii) By the 1780s, Augustus Cleveland, the Collector of Bhagalpur suggested a policy of pacification.

(iii) Paharias Chiefs were given a yearly allowance and made responsible for the proper conduct of pacification.

(iv) They were expected to keep order in their areas and discipline their own people. Due to pacification campaigns, the Paharias withdrew deep into the mountains, separating themselves from hostile forces.

10. How did British dispossess Taluqdars of Awadh during 1857? Explain with examples. [5]

Answer : (i) The annexation of Awadh not only displaced the Nawab but also dispossessed the taluqdars of the region.

(ii) In Pre-British times, taluqdars kept armed retainers, built forts and enjoyed sufficient autonomy as long as they accepted the suzerainty of the Nawab and paid the revenue of their taluq.

(iii) The British did not want to tolerate the power of the taluqdars. The taluqdars of Awadh were disarmed and their forts smashed just after the annexation.

(iv) The land revenue policy of the British further undermined the position and authority of the taluqdars. The summary settlement proceeded to remove the taluqdars. Data show that before the arrival of the British, taluqdars had held 67% of the total number of villages in Awadh, by the summary settlement this number had come down to 38%.

PART-C

11. (11.1) "The colonial cities provided new opportunities for women during the 19th century." Give two examples.

(11.2) Explain any three values encouraged women for their empowerment. [5]

Answer : (11.1) (i) Middle-class women sought to express themselves through the medium of journals, autobiographies and books.

(ii) However, now they became more visible in public as they entered new professions in the city as domestic and factory workers, teachers and theatre and film actresses.

(11.2) (i) After independence, women got equal rights in every walk of life. Spread of education created awareness among women and they began to choose different professions.

(ii) Social, economic, political and cultural awareness created a new favourable environment that generated new confidence and empowerment among women.

(iii) Our rich culture and traditions of respecting women were revived by the freedom fighters and said that low status of women was not original culture. This gave a boost to empowerment of women.

12. Explain the role of Panchayats in the Mughal rural Indian society during 16th-17th centuries.

[10]

OR

Explain how Akbar maintained harmonious relations with different ethnic and religious communities.

Answer : The role of Panchayats in the Mughal rural Indian society during 16th-17th centuries :

(i) **Structure :** The village panchayats were an assembly of elders, usually important people of the village with hereditary rights over their property. However, in mixed-caste villages the panchayats were usually a heterogeneous body. The panchayats were headed by a headman known as muquaddam or mandal. Headmen used to hold their respective offices as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them. The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari of the panchayat.

(ii) **Collection of funds :** The panchayat derived its funds from contributions made by individuals to a common financial pool. These funds were used for meeting the costs of entertaining revenue officials who visited the village from time to time. Expenses for community welfare activities such as tiding over natural calamities were also met from these funds. The funds were also deployed in construction of a bund or digging a canal which peasants usually could not afford to do on their own.

(iii) **Regarding caste boundaries :** One of the important functions of the panchayat was to ensure that caste boundaries among the various communities inhabiting the village were upheld. In eastern India all marriages were held in the presence of the mandal. The duty of the village headman was to observe the conduct of the members of village community so as to prevent any offence against their caste.

(iv) **Authority to levy fines :** The panchayats had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community. These meant that the person was forced to leave the village and become an out caste and he lost the right to practise his profession. Such a measure was taken as a violation of caste norms.

OR

Mughal chronicles present the empire during Akbar as comprising many different ethnic and religious communities—Hindus, Jainas, Zoroastrians and Muslims.

(i) As the source of all peace and stability the emperor stood above all religious and ethnic groups, mediated among them, and ensured that justice and peace prevailed.

(ii) Abul Fazl describes the ideal of Sulh-i-Kul as the cornerstone of enlightened rule.

(iii) In Sulh-i-Kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.

(iv) The nobility under the Mughals was a composite one comprising Iranis, Turanis, Afghans, Rajputs, Deccanis – all of whom were given positions and awards purely on the basis of their service and loyalty to the king. Akbar abolished the tax on pilgrimage in 1563 and Jizya in 1564 as the two were based on religious discrimination.

13. "In the history of nationalism Gandhiji is often identified with the making of a nation." Describe his role in the freedom struggle of India.

[10]

OR

Describe the harrowing experiences of ordinary people during the period of partition of India.

Answer : The period 1915-48 saw the emergence of Gandhi and his activities as a nationalist leader. Gandhi transformed the national movement by making it into a mass struggle. Under his leadership the freedom struggle acquired a multi-class umbrella character.

By taking up the cause of peasants at Champaran and Kheda, textile workers at Ahmedabad and later launching of the Khilafat Non-Cooperation Movement (1920), Civil Disobedience Movement (1930) and Quit India Movement (1942) Gandhi transformed the national movement. The national movement was no longer a movement limited to professionals and intellectuals but a movement representative of Indian people as a whole. Peasants, workers, artisans, tribals, women and students played an active role. The Non-Cooperation Movement was the hallmark of Hindu-Muslim unity.

Gandhian ideology played a key role in transformation. Satyagraha based on the concepts of truth, non-violence and passive resistance formed the basis of mass mobilisation and mass participation. The non-violent national struggle was based on the courage, strength self-confidence and self-sacrificing spirit of the masses. It enabled participation of mass

people who could not have participated in a violent struggle example women. It was based on moral force and posed the best challenge to the mighty British rule, while defining Gandhian principle of means and ends.

The national struggle had a clear pragmatic dimension. It involved politics of press and compromise based on the strategy of struggle, truce, struggle. It had two facets. The was based on the strength of the masses. The 2nd facet was withdrawal marked by extensive constructive work at the grass-root level.

Examples : Non-Cooperation Movement and Civil Disobedience Movement. Satyagraha involved peaceful violation of laws, courting arrest, marches, combined with readiness for negotiation and compromise. It represented a breakthrough for a freedom struggle which had previously oscillated between moderate techniques of prayer and petition and individual terrorism of the revolutionary terrorists. The national movement under Gandhi not only drew masses but also kept masses under strict control.

A significant parallel development of the national movement under Gandhi was Gandhian constructive programme which focused on community unity, removal of untouchability, peasant uplift, economic and social uplift, promotion of self-reliance through use of charkha to spin khadi and village industries. Moreover, the personal charisma and peasant appeal of Gandhi, played a significant role in transforming the national movement into a mass movement. The simple attire, (dhoti, speaking Hindi, spinning charkha, all ensured Gandhi did not stand apart from ordinary folk. For the poor, Gandhi was Mahatma, a saviour who would restore dignity, honour autonomy to their lives.

Thus Gandhi's arrival transformed the national movement into a non-violent struggle. However, it is important to understand that India's freedom movement was historical process not an event led by a single individual.

OR

Buried under the debris of the violence and pain of partition is the harrowing experience for ordinary people. Scholars have written about the experience of ordinary people mainly women in those violent times as follows :

- (i) Resulted in forced transfer of an estimated 18 to 19 million people between the two countries. Thus, people of both sides displaced from their ancestral homes.
- (ii) The ensuring religious animosity and communal strife resulted in the deaths of some two million Hindus, Muslims and Sikhs of both countries.

(iii) Many Muslim families of Uttar Pradesh, Bihar, Madhya Pradesh and Andhra Pradesh forced to migrate to Pakistan.

(iv) At the time of partition mainly women suffered worse than death.

(v) Women were raped, abducted, sold often many times over.

(vi) They were forced to settle down to a new life with strangers in unknown circumstances.

(vii) Traumatized when some began to develop new family bonds in their changed circumstances they were torn away from their new bonding.

(viii) Governments both Indian and Pakistani were insensitive to the feelings of women and complexities of human relationships. Believing them to be on the wrong side of the border, women were torn away from their new relatives. According to one estimate 30,000 women were recovered overall, 22,000 Muslim women in India and 8000 Hindu and Sikh women in Pakistan in an operation that ended as late as 1954.

(ix) Dishonouring women of a community was seen as dishonouring the community itself and as a mode of revenge. For virility it was believed lay in the ability to protect your possession—zani (women) and zamin (land).

(x) Many women were killed under the notion of saving honour of women.

(xi) Women were not allowed to voice their opinion.

(xii) Fear that their women would be violated, drove many to force their women to commit suicide.

PART-D

14. Read the following extracts carefully and answer the questions that follows :

Samudragupta

In praise of Samudragupta

This is an excerpt from the Prayaga Prashasti :
He was without an antagonist on earth; he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, has wiped off the fame of other kings with the soles of (his) feet; (he is) Purusha (the Supreme Being), being the cause of the prosperity of the good and the destruction of the bad (he is) incomprehensible; (he is) one whose tender heart can be captured only by devotion and humility; (he is) possessed of compassion; (he is) the giver of many hundred-thousands of cows; (his) mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering; (he is) resplendent and embodied kindness to mankind; (he is) equal to (the-gods) Kubera (the god of wealth), Varuna (the god of the ocean), Indra (the god of rains) and Yama (the god of death)...

- (14.1) Who wrote the above Prashasti ? State the importance of Prashasti. [3]
- (14.2) Mention any three qualities of the ruler described in the excerpt. [3]
- (14.3) How far are these values, shown by the rulers, relevant in the contemporary society ? Explain. [2]

OR

Why kinfolk quarreled

This is an excerpt from the Adi Parvan (literally, the first section) of the Sanskrit Mahabharata, describing why conflicts arose amongst the Kauravas and Pandavas : The Kauravas were the ... sons of Dhritarashtra, and the Pandavas ... were their cousins. Since Dhritarashtra was blind, his younger brother Pandu ascended the throne of Hastinapura, ... However, after the premature death of Pandu, Dhritarashtra became king, as the royal princes were still very young. As the princes grew up together, the citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas. This made Duryodhana, the eldest of the Kauravas, jealous. He approached his father and said; "You yourself did not receive the throne, although it fell to you, because of your defect. If the Pandava receives the patrimony from Pandu, his son will surely inherit it in turn, and so will his son, and his. We ourselves with our sons shall be excluded from the royal succession and become of slight regard in the eyes of the world, lord of the earth !"

- (14.1) Explain about the worries of Duryodhana that he expressed to his father. [3]
- (14.2) Mention the criteria for becoming king as suggested in the excerpt. [3]
- (14.3) Why did the citizens of Hastinapur express their preference for the Pandavas ? [2]

Answer :

(14.1) The Prayaga Prashasti (also known as the "Allahabad Pillar Inscription") was composed in Sanskrit by Harishena.

This Prashasti said that Samudragupta was without an antagonist on earth and was adorned by hundreds of good actions.

(14.2) (i) The ruler should be powerful with plethora of good qualities.

(ii) The ruler should bring prosperity.

(iii) The ruler should have compassion and should try for the uplift of the miserable, the poor and the forlorn.

(14.3) (i) The values shown in the above mentioned passage are relevant in the contemporary society

to a great extent. The rulers ought to have positive attitude for the welfare of his countrymen.

(ii) He should try incessantly to bring prosperity and equality in all walks of life.

OR

(14.1) Duryodhana was worried that people of Hastinapur were showing preference for Pandavas as rightful kings. He was concerned that in such case, sons of Pandavas and then their sons will inherit the throne of Hastinapur and the Kauravas will be forgotten by the world and there will be less respect for them.

(14.2) The excerpt suggested that the criteria for becoming the king was mostly hereditary and patrilineal that is, the son would inherit the throne from his father and then his son would inherit from him and so on.

(14.3) People of Hastinapur expressed preference for Pandavas because Pandavas were deemed to be more capable and virtuous than Kauravas by the people. Also, people thought Pandavas were rightful heir of the throne after Pandu's death.

15. Here is an excerpt from Ibn Battuta's account of Delhi, often spelt as Delhi in texts of the period :

The city of Dehli covers a wide area and has a large population ... The rampart round the city is without parallel. The breadth of its wall is eleven cubits; and inside it are houses for the night sentry and gatekeepers. Inside the ramparts, there are store-houses for storing edibles, magazines, ammunition, ballistas and



siege machines. The grains that are stored (in these ramparts) can last for a long time, without rotting ... In the interior of the rampart, horseman as well as infantrymen move from one end of the city to another. The rampart is pierced through by windows which open on the side of the city, and it is through these windows that light enters inside. The lower part of the rampart is built of stone; the upper part of bricks. It has many towers close to one another. There are twenty eight gates in this city which are called darwaza, and of these, the Budaun darwaza is the greatest; inside the Mandwi darwaza there is a grain market; adjacent to the Gul darwaza there is an orchard ... It (the city of Delhi) has a fine cemetery in which graves have domes over them, and those

that do not have a dome, have an arch, for sure. In the cemetery they sow flowers such as tuberose, jasmine, wild rose, etc., and flowers blossom there in all seasons.



- (15.1) Why has Ibn Battuta described Delhi as a vast city? [3]
- (15.2) Mention the measures taken to protect Delhi from the invasion during 14th century. [3]
- (15.3) Why was Ibn Battuta impressed with the architectural features of the city? Explain. [2]

OR

King and Traders

Krishnadeva Raya (ruled 1509-29), the most famous ruler of Vijaynagar, composed a work on statecraft in Telugu known as the *Amuktamalyada*. About traders he wrote : A king should improve the harbours of his country and so encourage its commerce that horses, elephants, precious gems, sandalwood, pearls and other articles are freely imported ... He should arrange that the foreign sailors who land in his country on account of storms, illness and exhaustion are looked after in a suitable manner. ... Make the merchants of distant foreign countries who import elephants and good horses be attached to yourself by providing them with daily audience, presents and allowing decent profits. Then those articles will never go to your enemies.

- (15.1) Explain the responsibilities of king mentioned by Krishnadeva Raya. [3]
- (15.2) In what ways had Krishnadeva Raya protected articles from going to his enemies? [3]
- (15.3) Explain the measures taken by the king to improve the conditions of his country. [2]

Answer : (15.1) Ibn Battuta has described Delhi as vast city because of its area and population. There were 28 gates around the city rampart and there are innumerable granaries to store grains etc. The rampart is wide and even infantry can walk on these ramparts. The city is spacious and infantry walks from one end to another. There are markets in the

city. Therefore, he sees that the city of Delhi is a vast city.

(15.2) During the 14th century Delhi faced threat from western sides such as Afghanistan, Persia etc. Therefore, vast ramparts were built around the city with strong gates. The wall was made of stones at the bottom so that it is strong. Also there was use of efficient postal system which facilitated the Sultan to get timely information from the spies.

(15.3) Ibn Battuta was impressed by the architectural grandeur of Delhi. He had travelled extensively but nowhere did he find such architectural features such as domes and arches on cemetery. The gates of wall were huge and strong such as Buland Darwaza. The warehouses for storing the grains were made with such techniques so that there is enough air to keep them fresh yet moisture could not enter these and thus grains were stored for long without rotting. Thus, he was astonished by the rich architecture of Delhi.

OR

(15.1) (i) A king should improve the harbours of his country.

(ii) He should encourage commerce and horses elephants, precious gems, sandalwood, pearls and other articles should also be freely imported.

(iii) He should also arrange that the foreign sailors who had to land in his country on account of storms, illness and exhaustion were looked after in a proper manner.

(15.2) (i) He made the merchants of distant foreign countries who imported elephants and good horses be attached by providing them with daily audience.

(ii) He gave precious presents to the merchants and made extensive arrangements so that they could get decent profits.

(15.3) (i) The king should protect borders from his enemies.

(ii) He should take all necessary steps to improve economic condition of his countrymen.

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

A Newspaper Report

The following report, titled 'The ryot and the moneylender', appeared in the Native Opinion (6 June, 1876), and was quoted in Report of the Native Newspapers of Bombay :

They (the ryots) first place spies on the boundaries of their villages to see if any Government officers come, and to give timely intimation of their arrival to the offenders. They then assemble in a body and go to the houses of their creditors, and demand

from them a surrender of their bonds and other documents, and threaten them in case of refusal with assault and plunder. If any Government officer happens to approach the villages where the above is taking place, the spies give intimation to the offenders and the latter disperse in time.

- (16.1) Describe how ryots took control over the moneylenders ? [3]
- (16.2) Explain the measures taken by the ryots to save themselves. [3]
- (16.3) Explain why ryots resorted to robbing the moneylenders. [2]

OR

'We are not just going to copy'

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic ... Now, some friends have raised the question : "Why have you not put in the word 'democratic' here ?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet, it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so called democratic country. We may improve upon it. In any event whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy, I hope. The house will notice that in this resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary words and redundant words, but we have done something much more than using the word. We have given the content of democracy in this resolution and not only the content of democracy but the content, if, I may say so, of economic democracy in this resolution. Others might take objection to this resolution on the ground that we have not said that it should be a socialist state. Well, I stand for socialism and, I hope,

India will stand for Socialism and that India will go towards the constitution of a socialist State and I do believe that the whole world will have to go that way.

– Constituent Assembly Debates (Cad), Vol. I

- (16.1) Explain why Nehru did not mention the word democratic in the resolution.
- (16.2) Mention the three basic features of the Constitution given in the above passage.
- (16.3) On what kind of socialism did Nehru give stress to ?

Answer :

(16.1) The ryots used to take control over moneylenders by their numerical strength. Since ryots were large in number, they used to assemble in large number and demand the moneylenders to surrender the bonds and threatened them of assault and plunder.

(16.2.) The ryots had their spies deputed at the outskirts of village who would inform the ryots of arrival of any British officials.

In case the officials were to approach the place where the agitation against moneylenders was taking place, the spies would inform them before hand and the ryots disperse before the coming of officials.

(16.3) Ryots resorted to robbing the moneylenders because ryots were under extreme pressure of paying the rents even though the prices of cotton was very low. The ryots could hardly manage and they used to borrow from moneylenders but now seeing the incapacity of ryots to pay back, moneylenders refused to lend them. And even if they lent, the moneylenders charged high interest rates and indulged in fraudulent practices.

OR

(16.1) Nehruji made it clear, "the whole of our past is witness to this fact that we stand for democratic institutions. Obviously, we are aiming at democracy and nothing less than democracy."

(16.2.) (i) The Constitution should have democratic principles.

(ii) It should be written and unambiguous.

(iii) The Constitution should give equal rights to all the citizens, without any discrimination.

(16.3) (i) Nehruji was an ardent supporter of democratic socialism.

(ii) He wanted economic democracy.

(iii) He opined that India would go towards the Constitution of a socialist India.

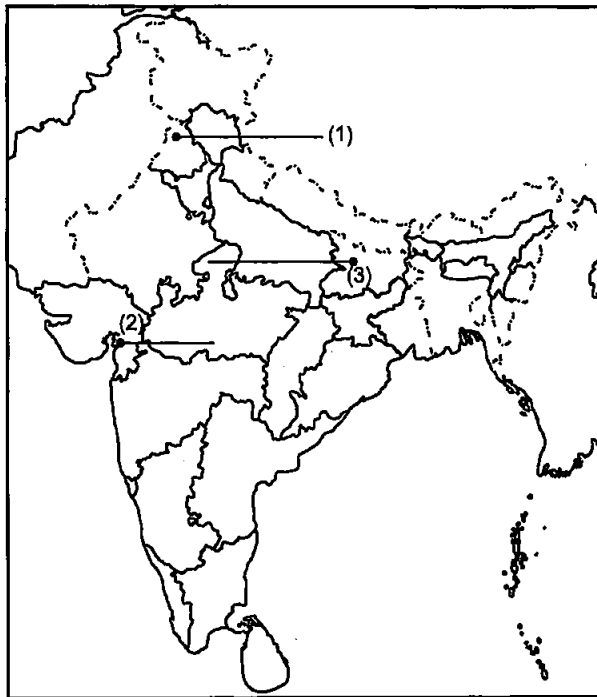
PART-E

17. (17.1) On the political outline map of India, locate and label the following : [2]

(a) Dholavira

(b) Lumbini

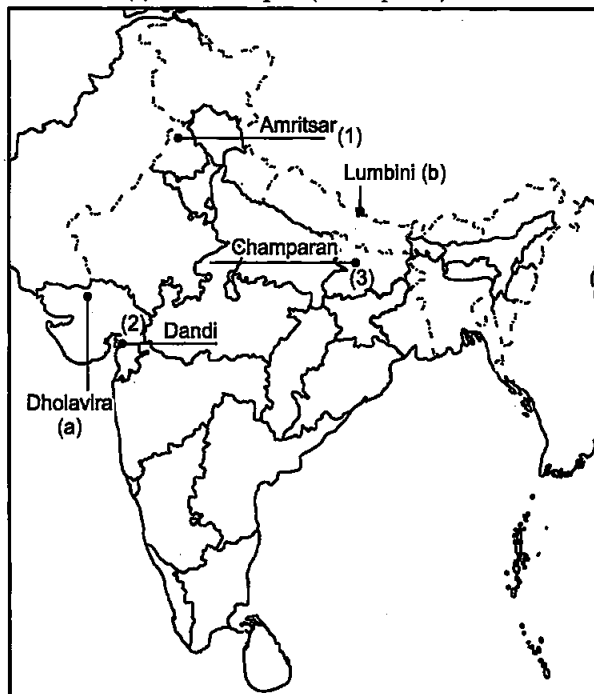
(17.2) On the same outline map of India three places related to the Indian National Movement have been marked as 1, 2 and 3. Identify them and write their correct names on the lines drawn near them. [3]



Answer :

(17.1) In the above outline map of India Dholavira and Lumbini are located as 'a' and 'b' and label.

(17.2) (1) Amritsar
(2) Surat (Dandi)
(3) Muzzafarpur (Champaran).



History 2014 (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. Why were Britishers keen to create the familiar landscape in Bombay ? Give two reasons. [2]

Answer : British were keen to make familiar landscape of Bombay because of the following two reasons :

- (i) They wanted to make European style buildings so that they can feel home in the colony.
- (ii) The British felt that European styles would best symbolise their superiority, authority and power.

2. Who initiated Kabir into Bhakti ? Mention his concept of Ultimate Reality. [2]

Answer : He was initiated into bhakti by a guru, Ramananda.

Ultimate Reality is that which is the primal cause of the existence of the universe and all beings. He says that we think of that reality as the God and have

different names but we know that God is beyond forms and attributes that we can ascribe to Him.

PART-B

4. Explain why we call Mahabharata a 'Dynamic Text'. [5]

Answer : We call Mahabharata as dynamic text because of the following reasons :

- (i) The growth of the Mahabharata did not stop with the Sanskrit version.
- (ii) Over the centuries, versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities, and those who wrote the texts.
- (iii) Several stories that originated in specific regions or circulated amongst certain people found their way into the epic.
- (iv) The central story of the epic was often retold in different ways.
- (v) Episodes were depicted in sculpture and painting. They also provided themes for a wide range of performing arts—plays, dance and other kinds of narrations.

6. Describe the different arguments given by the archaeologists over the central authority of Harappa. [5]

Answer : (i) Some archaeologists are of the opinion that Harappan society had no rulers and that every body enjoyed equal status.

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

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

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

8. "Domingo Paes and Abdur Razzaq were highly impressed with the fortification of Vijaynagar Empire." Justify the statement. [5]

Answer : Domingo Paes and Abdur Razzaq were highly impressed with the fortification of Vijaynagar empire as is evident from their descriptions of the fortifications.

According to Abdur, the important feature of the Vijaynagar fortification was its incorporation of the agricultural tracts, because the rulers were well prepared to face the sieges and its consequences.

A second line of fortification went around the inner core of the urban complex and a third line surrounded the royal centre, within which each set of major building was surrounded by its own high walls. The fort was entered through well-guarded gates

leading to the major roads. Gateways were with defined architectural features.

The arch on the gateway leading into the fortified settlement as well as the dome over the gate is regarded as typical features of the architecture introduced by the Turkish Sultans.

Paes observed that from the outer wall of fort till the palace there were lots of fields of rice and there was a good irrigation system where water came from two lakes.

9. Explain how did the rebel leaders propagate their ideas and persuade people to join the revolt of 1857. [5]

Answer : Since most of the rebels were sepoys and other leaders who were illiterate so it is difficult to know what the rebels thought but they used different techniques to propagate their ideas.

(i) They issued proclamations and ishtahars (notifications) to propagate their ideas.

(ii) They also resorted to prophecy so that people can get involved in hope of early freedom. E.g. the prophecy that British rule will come to end on 100 years of Battle of Plassey of 1857.

(iii) The rebels tried to unify Hindus and Muslims and propagated that rebellion is a war in which both Hindus and Muslims had equally to lose or gain.

(iv) The ishtahar sharked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under the Mughal Empire.

(v) They also used techniques like secret propagation through under-ground workers. For E.g., Distribution of chapatis and lotus flowers as a symbol of revolt.

History 2014 (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

1. State any two limitations of inscripational evidences. [2]

Answer : Inscripational evidences have been used extensively to know about past through digged out text-books, pillars, structures etc. But there are some limitations to what epigraphy can reveal.

(i) Technical limitations such as letters are very faintly engraved, and thus reconstructions are uncertain. Also, inscriptions may be damaged or letters missing

(ii) It is always not 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.

3. Who was the preceptor of Mirabai ? Mention any one principle of her philosophy. [2]

Answer : Guru Raidas, a low caste leather worker was the preceptor of Mirabai.

One main principle of her philosophy was that one should abandon the comforts of life and devote fully to her God for attainment of peace and salvation.

PART-B

4. Examine the problems faced by archaeologists in the interpretation of religious practices of Harappa. [5]

Answer : The problems of archaeological interpretation of religious practices are as follows :

(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. These were regarded as mother goddesses. Also structures have been assigned ritual significance such as the Great Bath and fire altars found at Kalibangan and Lothal.

(ii) Archaeologists have examined seals, some of which seem to depict ritual scenes.

(iii) Seals with plant motifs, are thought to indicate nature worship.

(iv) 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.

(v) Conical stone objects have been classified as lingas.

(vi) Since archaeologists often move from the known to the unknown. While this is plausible in the case of stone querns and pots, it becomes more speculative when we extend it to religious symbols.

For *e.g.*, The proto-Shiva seals, there are conflicting interpretations in Rigveda about Shiva and Rudra.

5. Who were categorised as untouchables? Describe the duties prescribed for them in Manusmriti and Shastras. [5]

Answer : Shastras define four-varna system i.e., Brahmins, Kshatriyas, Vaishyas and Shudras. There was a fifth category who were considered lowly and outside the Varna system. These were treated as untouchables by all other four varnas. The duties are as follows :

(i) Manusmriti was written between 200 BCE to 200 CE. It was the oldest among Smritis. It has laid certain duties for each section of society which was supposed to be followed by them. These rules were very harsh on chandals.

(ii) These were supposed to live outside the town. Normally their entry was restricted to the

town.

(iii) They were regarded as untouchables. Their appearance in public life was considered inauspicious.

(iv) They were forced to live a life of seclusion. They had to live outside the village and used discarded utensils. They had to wear clothes of the dead and ornaments of iron.

8. Explain the importance of the sacred centres of Vijaynagar with special emphasis on Gopurams and Mandapas. [5]

Answer : The temples and other structural forms such as canals were sacred places in Vijaynagar empire. The temples such as Virupaksha and Vittala temples had large gopurams and mandaps. Mandaps were used for various social and religious purposes. Virupaksha Temple is dedicated to Lord Virupaksha, the guardians deity of the Kingdom, also recognised as a form of Shiva. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern gopuram. The additions meant that the central shrine came to occupy a relatively small part of the complex.

The Mandaps in the temple were used for a variety of purposes. In some places 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 some other were meant for the deities to swing in special images, distinct from those kept in the small central shrine, were used on these occasions.

Vittala temple too has several halls and a unique shrine designed as chariot. A characteristic feature of the temple complexes is the chariot streets that extended from the temple gopuram in a straight line. These streets were paved with stone slabs and lined with pillared pavilions in which merchants set up their shops.

9. "The relationship of the Indian sepoys with their superior white officers underwent a significant change in 1840s and 1850s." Explain. [5]

Answer : (i) Certainly, the relationship of the sepoys with their superior white officers underwent a significant change in the years preceding the uprising of 1857.

(ii) In the 1820s, white officers made it a point to keep cordial relations with the sepoys. They would

participate in their leisure activities—they wrestled with them, fenced with them and went out hawking with them.

(iii) Several white officers could speak and understand Hindustani language fluently. They were also familiar with the local customs and culture.

(iv) In the 1840s, this fabric of friendly relationship began to change very fast. The white officers

developed a sense of superiority and began treating the sepoys as their racial inferiors, riding roughshod over their sensibilities.

(v) Abuse and physical violence became common. In this way, the distance between sepoys and officers became wider. Trust was replaced by doubt. The event of the greased cartridges was a classic example of this increasing suspicion.



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