

History 2016 (Outside Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. Why are Buddhist Stupas said to be “stories in stone” ? Explain. [2]

Answer : Stupas were built of stones bricks. Buddha encouraged building Stupas to mark some events or places associated with Buddhism. Scenes from Vessantara Jataka, empty seat meant to indicate the meditation of the Buddha all narrate Buddha's stories Goddess and Animals were depicted through idols and carvings.

2. Mention any two sources to know about Bhakti and Sufi traditions from eight century to eighteenth century. [2]

Answer : The sources for Bhakti movement are the Hagiographical or biographical writings of saint poets, the Qawwals. Textual sources attributed to poet saints, orally in regional languages such as short poems in Dakhani, bhajans of Mira Bai.

3. Name the fortification of East India Company in Madras. Mention any one feature of it. [2]

Answer : The fortification of Madras by British is known as St. George. There were two settlements called White Town and Black Town in this fort.

PART-B

4. “Early Harappan archaeologists thought that certain objects which seems unusual and unfamiliar may have had a religious significance”. Substantiate. [4]

Answer : The early Harappan archaeologists thought that anything unusual or unfamiliar had a religious significance. The terracotta figurines of women found in Harappa were thought to be of mother goddess. The men figures were thought to be of priest kings. The great bath was considered as a place of ritual. A figure sitting cross legged was called yogi or Pashupatinath by some. Conical objects found were termed as lingas. Even the script has trident or plants which was given religious significance. So, that Harappan archeologists relate the things and make religious significance.

5. How was the fate of Amravati stupa different from the Sanchi stupa ? Explain. [4]

Answer : Amravati Stupa was grand in architecture but Amravati has been invaded by many dynasties and after the decline of Mauryas it was vandalised and was in ruins. Sanchi Stupa was renovated a number of times and was well looked after by the Nawabs especially Shah Jehan Begum.

(i) Amravati was discovered before scholars understood the value of the finds and realised how critical it was to preserve things instead of removing them from the site.

(ii) When Sanchi was “discovered” in 1818, three of its four gateways were still standing, the fourth was in good condition.

(iii) The rulers of Bhopal, Shahjehan Begum's permission to take away the eastern gateway but she refused.

(iv) Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site. That is why John Marshall dedicated his important volumes on Sanchi to Sultan Jehan.

(v) She funded the museum that was built there as well as the guesthouse where John Marshall lived and wrote the volumes.

(vi) She also funded the publication of the volumes written by John Marshall.

(vii) By the 1850's some of the slabs from Amravati had begun to be taken to different places : (a) To the Asiatic Society of Bengal at Calcutta.

(b) To the India Office in Madras and some even to London.

6. Highlight the contribution of Krishnadeva Raya in the expansion of Vijaynagar Empire. [4]

Answer : Krishnadeva Raya was the most powerful of the Vijayanagara kings. He defeated the Adilshah of Bijapur, Golkonda and the Raja of Odisha. He was a kind but ruthless administrator and a very able general who fought along with his soldiers. He's credited with building so as well fine temples and Gopurams. He was a poet. He encouraged artists and expanded trade. The great mathematician Nilkantha was encouraged by him. Vijaynagar was at its peak in his times.

7. “Mughal rulers efficiently assimilated heterogeneous populace within an imperial edifice.” Support the statement. [4]

Answer : The Mughal Kings commissioned court historians and to write accounts of their achievements.

Their writers collected vast amounts of information from the regions of the sub continent information from the regions of the sub continent to help the rulers govern their domain.

The ideal of the Sulh-i-Kul (absolute peace) was implemented through state policies. 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. In Akbar's imperial service, Turani and Iranian nobles were present, Two ruling groups of Indian origin entered the imperial service from 1560 onwards : the Rajputs and the Indian Muslims.

8. What was Damin-i-Koh ? Why did Santhals resist against Britishers during eighteenth century ? Give three reasons. [1 + 3 = 4]

Answer : Damin-i-Koh was the name given to the forested hilly areas in Rajmahal hills in Jharkhand in 1832.

The Santhals, who were settled in Damin-E-Koh, were roused to revolt by two Santhal leaders against the British colonists and the zamindars. The objective was to collect taxes. Santhals soon found that the land they brought under cultivation was slipping away from their hands. The state was levying heavy taxes on the land. The money lenders (dikus) were charging them high rates of interest and talking over the land when debts remained unpaid. The zamindars were asserting control over the Damin area. It was also an attempt to establish Santhal identity which in later years paved way for their own province.

9. With the help of specific examples examine the nature of Indian leadership that emerged against the British in the revolt 1857. [4]

Answer : The nature of Indian leadership in 1857 :

Bahadur Shah Zafar was accepted by the rebels as a leader in 1857 who was old and without any ambition. Bakht Khan was in the Company but after revolt he joined them and built an army of the Rohilas. Nana Saheb was denied his right to be Peshwa and all his attempts had failed so he expelled British and declared himself Peshwa. He joined the revolt. Rani Laxmi Bai was ordered to leave Jhansi but she refused and fought bravely and died. All these were forced to enter the revolt. The sepoys of who started the revolt were leaderless and indisciplined.

10. Read the following passage and answer the question that follows : [4]

"Arya Samaj, A north Indian Hindu reform organisation of the late nineteenth and early twentieth centuries, particularly active in Punjab (tried to bring back Hindus who had converted to some other religion) which sought to revive Vedic learning and combine it with modern education in the sciences".

Illustrate how the values integrated with the rich Indian literature paved way for the scientific development of modern India.**

PART-C

11. Analyse the role of Zamindars during the Mughal period. [8]

OR

Examine how were the lives of forest dwellers transformed in the sixteenth and seventeenth centuries.

Answer : Role of Zamindars during the Mughal period :

(i) The zamindars were holders of huge land properties. Most of them were related to the royal families. They were given the right to collect revenue from the ryot. They had to pay a fixed amount to the state. The remaining amount remained with them. The Mughal rulers were not very friendly with them but they allowed them to prosper. The Zamindars collected revenue from the peasants who were the owners of the land. The zamindars collected the revenue and sometimes gave wrong accounts to the administrators and amassed money. Like the feudal lords they also sometimes had their own private armies and held courts to decide the matters in their jurisdiction. Upper caste brahmanas and Rajputs had full control over village society. The dispossession of weaker people was a way of expanding zamindari. Rajputs and jats adopted various strategies to consolidate power in north India. Zamindars spearheaded the colonization of agricultural lands and helped in settling cultivators. The buying and selling of zamindari accelerated the process of monetization in the countryside. In few cases, zamindars came to be a exploitative class on peasantry section.

OR

An average of 40 per cent of Mughal Empire was covered by forests.

Their livelihood came from the gathering of forest produce, hunting and shifting agriculture.

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.

For the state, the forest was a place of rebels and trouble makers.

(i) State required elephants for the army. Elephants were captured from forest and sold.

(ii) 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.

(iii) The spread of commercial agriculture was an important external factor that impinged on the lives of those who lived in the forests.

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

(iv) 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.

(v) 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 and become zamindars, some even became kings.

12. **What does Ashokan inscriptions tell about the Mauryas ? Describe the limitations of the inscripational evidences.** [3 + 5 = 8]

OR

State any three features of Mahajanpadas. How did Magadha become the powerful Mahajanpada ? Explain.

Answer : Ashokan inscriptions about the Mauryas :

The Ashokan inscriptions describe the era of Mauryan empire from 269 BCE to 232 BCE. The pillars are scattered in India, Nepal, Pakistan, Bangladesh and Afghanistan. They are mostly about Buddhism which was prevalent in this subcontinent. They tell about the dharma, social and moral values, about Ashoka's efforts to spread Buddhism. Ashoka refers to himself as Devanam Piya. His conversion to Buddhism, his advice to the monks and people and the ideas about morals are the major themes.

The limitations of these inscriptions :

We do not know much about the times as the themes are limited.

We have no way of knowing whether the reforms given in the edicts were brought into practice.

- (i) Letters are very faintly engraved, and thus reconstructions are uncertain.
- (ii) Inscriptions may be damaged or letters missing.
- (iii) It is not always easy to be sure about the exact meaning of the words used in inscriptions.
- (iv) Not all have been deciphered, published and translated.
- (v) Politically or economically significant was necessarily not recorded in inscriptions.
- (vi) Routine agricultural practices and the joys and sorrows of daily existence find no mention in inscriptions.

OR

Three features of Mahajanapada :

- (a) (i) Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti were amongst the most important *mahajanapadas*.
- (ii) Each mahajanapada had a capital city, which was often fortified.
- (iii) Each mahajanapada had a well maintained standing army and regular bureaucracies for administration.

(iv) Dharmasutras, written by Brahmans laid down norms for rulers.

(v) Rulers were ideally expected to be Kshatriyas.

(vi) Rulers were advised to collect taxes.

(vii) Rulee by ganas and sanghas and wer oligarchies.

(viii) Power was shared by the rajas.

(ix) Fortified capital cities.

(x) Rulers collected taxes and tributes from the cultivators.

(b) Magadha was the most prominent of all Mahajanpadas. The confluence of rivers made its land fertile. There were deposits of iron which were used by Magadhans to make powerful weapons. They had agrarian economy which was supported by the military strength. Pataliputra was its capital. Its location was convenient for trade. It prospered in trade, and gradually emerged as the most powerful Mahajanapada.

PART-B

13. **“Within the Constituent Assembly of India the language issue was intensely debated.” Examine the views put forward by the members of the Assembly on this issue.** [8]

OR

How did the Constituent Assembly of India protect the powers of the Central Government ? Explain.

Answer : The language issue was intensely debated in the Constituent Assembly.

Language issue has always been very hot in India. In India besides the languages included in the eighth schedule, there are several languages. And the speakers of all those languages are very proud of their languages.

Before independence, there was consensus among the national leaders that Hindi should be the national language of Independent India. Mahatma Gandhi was for Hindi in Devanagari script. After Independence, the Constituent Assembly was equally divided between English and Hindi. At the time of independence, only one percent of Indians knew English but still it had been the language of the administration because it was the language of the rulers. It was President Dr. Rajendra Prasad's vote which decided that Hindi would be the national language of India.

In the debate, Mr. Dhulekar argued in favour of Hindi. Mr. Frank Antony spoke in favour of English. He said that English was his mother tongue and it could not be called a foreign language.

Many members took part in the debate. Hindi was

no doubt a language of a big majority. Members argued that it was the lingua franca when people from different parts of India communicated with each other. There were references to Urdu which was to be the national language of Pakistan. The members said in Uttar Pradesh, the court proceedings were in Urdu. Some member like Pandit Mitra talked in favour of Sanskrit also.

At one point Pt. Jawaharlal Nehru was irritated. He was English educated. Most of his books were penned in English. He favoured Hindi.

Frank Antony said that he had been familiar with Hindi and he had no problem with it. He talked proudly about English. He felt that to communicate with the world we need English. He strongly felt that English was one of the Indian languages.

South Indian members were in favour of English. They opposed Hindi.

Krishnamachari gave a warning on behalf of the people of South against imposition of Hindi.

It was decided that English would continue till Hindi takes its place.

The official communication from the government would be in both the languages.

OR

The powers of State Governments and Central Government were also debated in the Constituent Assembly.

Pt. Nehru pleaded for a strong centre as it was required for an independent India. It would be injurious to the interest of the country to provide for a weak central authority which would be incapable of ensuring peace and speaking effectively for the whole country in the international affairs. The Union also had control of minerals and key industries.

Article 356 gave the Centre the powers to take over a state administration on the recommendation of the Governor. Centre remained with all the fiscal powers. The rights of the states were most eloquently defended by K. Santhanam from Madras; the fiscal provisions would impoverish the provinces

The argument for greater power to the provinces provoked a strong reaction in the Assembly. Ambedkar wanted "a strong and united Centre (hear, hear) much stronger than the Centre we had created under the Government of India Act of 1935". The Centre was strengthened to stop the communal frenzy. The Constitution thus showed a distinct bias towards the right of the Union of India over those of its constituent states.

The Constituent Assembly prepared three lists.

The first list was called the Union list in which tax, defence and foreign affairs were main, was

exclusively for Central Government. The second list was State list in which education, health were the main issues was to be looked after by the states. The third list was a concurrent list in which forest and agriculture were main, were to be jointly looked after by the States and the Central Government.

In this way the Constituent Assembly protected the powers of the Central Government.

PART-D

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

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi, and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

- (14.1) How does this story reveal that mother was considered as the highest guru ? [2]
 (14.2) Why didn't Kunti save Draupadi from the dire situation ? [3]
 (14.3) Why did Drupada and Sage Vyasa decide Draupadi's strange marriage with five men ? [2]

Answer : (1) After Arjuna won the archery contest, Draupadi garlanded him. The Pandavas returned with her to their mother who asked them to share whatever they had brought without looking at them. They accepted her command because they regarded her as their greatest guru.

(2) Kunti could not save Draupadi from that situation because the command had been given and it could not be violated. She was a firm believer of Dharma and her command once given could not be taken back.

(3) Vyasa gave two explanations. One was that all the Pandavas were incarnations of Indra and

Draupadi was Indra's wife, and according to another explanation, Draupadi in her earlier birth had prayed to Shiva for a husband five times. So, Drupada and Vyasa decided that she would be a common wife of all the Pandavas.

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

A warning for Europe

Bernier warned that if European kings followed the Mughal model :

Their kingdoms would be very far from being well-cultivated and peopled, so well built, so rich, so polite and flourishing as we see them. Our kings are otherwise rich and powerful; and we must avow that they are much better and more royally served. They would soon be kings of deserts and solitudes, of beggars and barbarians, such as those are whom I have been representing (the Mughals) ... We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and to fall to ruine (ruin) without any bodies (anybody) taking care of repairing them; the hillocks abandon'd, and the fields overspread with bushes, or fill'd with pestilential marishes (marshes), as hath been already intimated.

- (15.1) In what ways did Bernier condemn Mughal rulers ? [3]
 (15.2) What contrasts do the account of Bernier and Abul Fazl's Ain-i-Akbari ? [2]
 (15.3) "Pride has its fall if power and negligence of duty rules any one." Explain the statement in relevance to the Bernier's warning. [2]

Answer : (15.1) Bernier condemns the Mughals as the kings of deserts, solitudes, beggars and barbarians.

(15.2) Abul Fazal who was one of the nine gems in the court of Akbar has written in glowing terms about the reign of Akbar, the land, the people and the crops, customs etc. Abul was a scholar and he had first hand knowledge of India. On the other hand Bernier did not know much about Mughals or India. Thus, he saw the Mughal Emperor, as the king of beggars and Barbarians.

(15.3) Bernier had noted the decay and he knew that the Mughal empire was on the downward trend. He had witnessed the corruption in the officers of the state and the negligence that is why he felt that the power had its fall if power and negligence of duty rules any one. They would be kings of deserts and solitudes of beggars and barbarians.

16. Read the following excerpt carefully and answer the questions that follows :

"Tomorrow we shall break the salt tax law"

On 5 April 1930, Mahatma Gandhi spoke at Dandi :

When I left Sabarmati with my companions for this seaside hamlet of Dandi, I was not certain in my mind that we would be allowed to reach this place. Even while I was at Sabarmati there was a rumour that I might be arrested. I had thought that the Government might perhaps let my party come as far as Dandi, but not me certainly. If someone says that this betrays imperfect faith on my part, I shall not deny the charge. That I have reached here is in no small measure due to the power of peace and non-violence : that power is universally felt. The Government may, if it wishes, congratulate itself on acting as it has done, for it could have arrested every one of us. In saying that it did not have the courage to arrest this army of peace, we praise it. It felt ashamed to arrest such an army. He is a civilised man who feels ashamed to do anything which his neighbours would disapprove. The Government deserves to be congratulated on not arresting us, even if it desisted only from fear of world opinion. Tomorrow we shall break the salt tax law. Whether the Government will tolerate that is a different question. It may not tolerate it, but it deserves congratulations on the patience and forbearance it has displayed in regard to this party What if I and all the eminent leaders in Gujarat and in the rest of the country are arrested ? This movement is based on the faith that when a whole nation is roused and on the march no leader is necessary.

(CWMG) vol. 49 Collected works of Mahatma Gandhi

- (16.1) Why did Gandhiji started the Dandi March ? [2]
 (16.2) Why was Salt March notable ? [3]
 (16.3) "The power of peace and non-violence is universally felt." Why did Gandhiji said so ? [2]

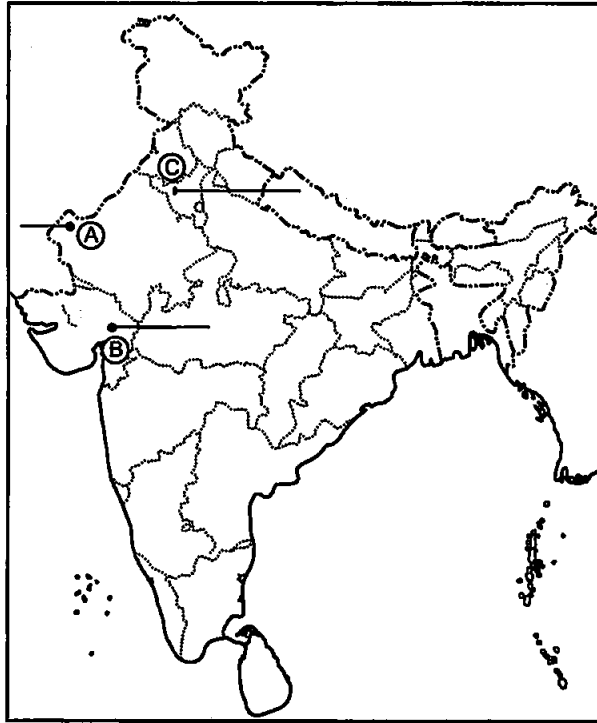
Answer : (1) Gandhiji started the Dandi to break the salt law.

(2) Salt march was notable due to the power of peace and non-violence. Women participated in large numbers which made this movement all the more powerful.

(3) The Govt. did not have the courage to stop the march or arrest all of them and the whole world was watching with wonder. That was the power of peace and non-violence. It aroused feelings of nationalism. This is the reason, Gandhiji opined that the power of peace and non violence is felt universally

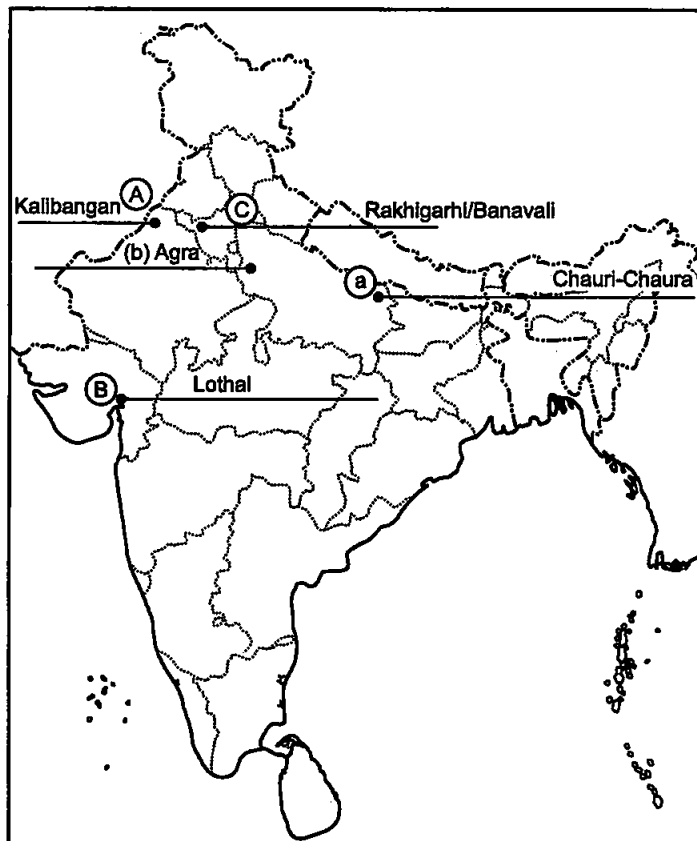
PART-E

17. (17.1) On the given political outline map of India ocate and label the following with appropriate symbols : [1 × 2 = 2]



- (a) The place where Gandhiji called off Non-Cooperation Movement.
- (b) Agra, the imperial capital of Mughal.

(17.2) On the same outline map of India, three places related to the mature Harappa sites have been marked as A, B and C. Identify them and write their correct names on the lines drawn near them. [1 + 1 + 3 = 5]



History 2016 (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. Why were the Europeans during the nineteenth century interested in the Stupas ? Give two reasons. [2]

Answer : The European Interest in Stupa :

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.

Cunningham took drawings of the place deciphered the inscription and bored shafts down these domes. According to the letter written by Cunningham, about his interest in stupas :

(i) One reason was numismatics as he found several gold coins and artifacts while excavating stupas.

(ii) Second reason was he wanted to trace the history of Buddhism, compare it with Brahminism and wanted to make the task of the missionaries easier.

2. How did Karaikkal Ammaiyar become the greatest figure of Nayanar tradition ? Explain. [2]

Answer : Karaikkal Ammaiyar is one of the three female Nayanars. She is reverentially called Amma which means mother. Her real name was Punithavathi. She was a great devotee of Shiva from her childhood. She cared for all Shaivites like a mother. Even Shiva addressed her as mother. She followed the path of devotion and protested against orthodoxy and caste system. She promoted social freedom and challenged patriarchal norms. There are depictions of her in the form of mother goddess and there is a temple dedicated to her. She probably lived during the sixth century.

PART-B

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

Answer : The drainage system of Harappa :

The Harappans were very keen on health and sanitation. Every house had its own soak pit which was drained into the sewers in the main street. This sewer had inspection taps at regular intervals.

6. "The keeping of the exact and detailed record was the major concern of the Mughal

administration." Support the statement with examples. [4]

Answer : They were written in order to project a vision of an enlightened kingdom to all those who came under its umbrella. They were meant to convey to those who resisted the rule of the Mughals. The rulers wanted to ensure that there was an account of their rule for posterity. The mir bakhshi supervised the corps of court writers who recorded all applications and documents presented to the court, and all imperial orders. Agents of nobles and regional rulers recorded the entire proceedings of the court with the date and time of the session. The Akbharat contained all kinds of information such as attendance at the court, grant of offices and titles, diplomatic missions, presents received or the enquiries.

8. What was the Limitation Law ? Why was this considered as a symbol of oppression against the ryots of the 19th century ? Give three reasons. [1 + 3 = 4]

Answer : Limitation Law : In 1859, the British passed a limitation law that stated that the loan bonds signed between the moneylenders and ryots would have validity for only three years. The law was meant to stop the interest over time. The moneylender turned the law. They made the ryot to sign a new bond on the unpaid with its interest. They wrote figures and finally acquired the land and the property of the ryot and it became the symbol of oppression for the ryot. Which resulted in the revolt of the ryot which is known as "Deccan Riots."

The ryot in large number attacked the shops and demanded Bahi Khata and the account books were burnt. Sahukars were attacked and debt bonds were burnt down. This spread to an area of 6000 kilometres.

The British were frightened because of 1857 memories were still strong. It took several months to bring the situation under control.

PART-C

11. Assess the role played by Panchayats in the villages during Mughal period.

OR

Examine the status and role played by the women in the agrarian society during Mughal period. [8]

Answer : 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) One important function of the panchayat was to ensure the caste boundaries among the communities inhabiting the village were upheld.
- (ix) In eastern India all marriages were held in the presence of mandals.
- (x) Panchayats also had the authority of levy fines and inflict more serious forms of punishment like expulsion from the commodity.
- (xi) Caste or jati in the village had its own jati panchayat.

(xii) In Rajasthan jati panchayats arbitrated civil disputes between members of different castes.

OR

Mughal agrarian women :

- (i) They worked shoulder to shoulder in the fields.
- (ii) Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.
- (iii) Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery and embroidery were among the many aspects of production dependent on female labour.
- (iv) They even went to the houses of their employers or to the markets if necessary.
- (v) They were child bearers in a society dependent on labour.
- (vi) Marriages in many rural communities required the payment of bride-price rather than dowry to the bride's family.
- (vii) Remarriage was considered legitimate.
- (viii) Women were kept under strict control by the family and the community.
- (ix) Record petitions sent by women to the village panchayats, seeking redress and justice.
- (x) Wives protested against the infidelity.
- (xi) Women had the right to inherit property.

●●

History 2016 (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. How do the principles of Jainism influence Indian thinking ? [2]

Answer : Influence of Jainism on Indian thinking :

Jainism is an ancient religion and it has its own philosophy which has been influencing Indian thought. Jainism thinks that the world is real, and the spirit is also real. It has a theory of karma which explains the interaction between soul and nature. It also preaches Ahimsa (non-violence) and aparigraha (non-storage). It has also influenced the Shaiva and Vaishnava cults. Jainism preaches intellectual tolerance and has a practical appreciation of all living. Jainism has never believed in miracles and has tried to give practical solutions. In the sphere of arts and culture also, the Jains have contributed a lot. The Jain authors wrote their books in Ardhamagadhi and were instrumental in popularizing local languages. Jains also spread vegetarianism.

2. How did Naths and Jogis gain ground in the north India during fourteenth and fifteenth centuries ? [2]

Answer : Nath/ Jogi in the 14th century :

Nath sampradaya was founded by Matsyendranath and was spread throughout India by the eight Nathas who followed him. The most prominent among them was Gorakhnath who popularized laya yoga. He wrote a book on it and composed many songs which are popular to this date. Gorakhnath wandered throughout India and composed songs in many languages. There were mutts established by nathas.

Jogi is a corrupt form of Yogi. The word nathjogi is redundant. The yogis are called jogis. From 11th century, the jogis wandered throughout India. Their needs were minimum, they begged and remained engaged in spiritual practices. The arrival of Sufis must have influenced the Nathjogis. Later this cult culminated in Bhakti Movement which gripped the whole India in the middle ages.

PART-B

4. "Archaeologists have no proper response for the central authority of the Harappans." Substantiate. [4]

Answer : Archaeologists have no response for the central authority in Harappa.

Archaeologists found many things in Harappa. There was a lot of damage because the bricks were used for the railway project and also by the locals for their housing needs. They could find out much about the city planning. They were astonished by the drainage system. They found two parts in the town well separated. They found the seals and they came to know about the script. But the script remains undeciphered. The archeologists are in the dark about the social structure or the central authority of Harappa, because the weapons found were very few, the people were apparently peace loving because the weapons found were very few. Whether they were ruled democratically or autocratically could not be ascertained because the script remains undeciphered.

7. "Mughal history provides accounts of diplomatic relationship and conflicts with the neighbouring political powers." Explain with examples. [4]

Answer : Mughal history is about the diplomatic relations and conflicts about neighbouring states.

The Mughal emperors appointed authors to write the history of their times. They recorded the events. In addition to that they collected vast information about the neighbouring kingdoms and their relations and conflict with the Mughals. These histories were called chronicles. These chronicles were painstakingly written. When Akbar commissioned Abul Fazl, he requested his aunt to give her memories of the earlier times of Babar and Humayun. Babar himself was a poet and a keen observer. In Akbarnama and Badshahnama we come to know about the events in the lives of these emperors, the battles they fought as well as their relations with the neighbours.

8. What was the ryotwari system ? Why did the ryots turn violent ? Explain three reasons. [1 + 3 =4]

Answer : Ryotwari was the land revenue system started by Munroe in the Bombay Deccan based on fixation of revenue terms directly with the ryots only.

Ryots turned violent

- (i) The revenue that was demanded was so high that in many places peasants deserted their villages and migrated to new regions.
- (ii) In areas of poor soil and fluctuating rainfall the problem was particularly acute.
- (iii) However, the collectors went about extracting payment with utmost severity.

- (iv) When someone failed to pay, his crops were seized and a fine was imposed on the whole village.
- (v) By the 1830s the problem became more severe. Prices of agricultural products fell sharply after 1832.
- (vi) This meant a further decline in peasants income.
- (vii) At the same time the countryside was devastated by a famine.
- (viii) Inevitably, they borrowed. Revenue could rarely be paid without a loan from a moneylender.
- (ix) But once a loan was taken, the ryot found it difficult to pay it back.

PART-C

11. Examine the strengths and weaknesses of Ain-i-Akbari.

OR

Examine the Panchayat system of the Mughal Empire. [8]

Answer : Importance and limitations of Ain-i-Akbari

Importance :

- (i) The *Ain* gives detailed accounts of the organization of the court, administration and army, the sources of revenue and the physical layout of the provinces and the literary, cultural and religious traditions of the people.
- (ii) Along with a description of the various departments of Akbar's government and elaborate descriptions of the various provinces (*subas*) of the empire.
- (iii) The *Ain* gives us intricate quantitative information of those provinces.
- (iv) The *Ain* is therefore a mine of information for us about the Mughal Empire during Akbar's reign.
- (v) The *Ain* is made up of five books (*daftar*), of which the first three books describe the administration.

(vi) The first book, called *manzil-abadi*, concerns the imperial household and its maintenance.

(vii) The second book, *sipah-abadi*, covers the military and civil administration and the establishment of servants.

(viii) The third book, *mulk-abadi*, is the one which deals with the fiscal side.

Limitations of Ain-i-Akbari :

- (i) Numerous errors in totaling have been detected. These are ascribed to simple slips of arithmetic or of transcription by Abul Fazl's assistants.
- (ii) *Ain* is the somewhat skewed nature of the quantitative data.
- (iii) Data were not collected uniformly from all provinces.

(iv) For many *subas* detailed information was compiled about the caste composition of the zamindars, such information is not available for Bengal and Odisha.

(v) Vital parameters such as prices and wages from these areas are not as well documented except Agra.

(vi) It has limited relevance for the rest of the country.

OR

The panchayat system of the Mughals :

(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) One important function of the panchayat was to ensure the caste boundaries among the communities inhabiting the village were upheld.

(ix) In eastern India all marriages were held in the presence of *mandals*.

(x) Panchayats also had the authority to levy fines and inflict more serious forms of punishment like expulsion from the community.

●●

History 2016 (Delhi)

SET I

Time allowed : 3 hours

Maximum marks : 80

PART-A

1. Who was John Marshall ? How did he mark a change in the Indian archaeology ? [1 + 1 = 2]

Answer : John Marshall was the Director General of Archaeological Survey of India (ASI) from 1902 to 1928. He was known for excavations in Harappa, Mohenjodaro, Sanchi, Sarnath and Taxila.

2. Point out one similarity and one dissimilarity between Lingayats and Nayanars. [1 + 1 = 2]

Answer : Both condemned Brahmanical norm like rituals and opposed caste system, but Nayanars worshipped Shiva in both Linga and idol form while Lingayats worshipped only linga forms.

3. How did Indian hill stations become racial enclaves for the Europeans in the 19th century ? Explain two reasons. [2]

Answer : (i) Introduction of the railways made hills accessible to wide range of people.

(ii) Setting up of tea and coffee plantation which caused an influx of immigrant labour from the plain.

PART-B

4. Mention any two changes that were observed after 1900 BCE in Harappan civilization. What could have brought these changes ? Explain. [2 + 2 = 4]

Answer : (i) Europeans recreated settlements reminiscent of their homes.

(ii) Buildings were built in European style.

(iii) Churches and educational institutions were set up by the British.

(iv) They were the summer capital for British Government like Simla, Nainital, Ooty etc.

Reasons for changes are :

Climatic change

Deforestation.

5. "The mid first millennium BCE is often regarded as a major turning point in world history." Justify. [4]

Answer : The mid millennium BCE a turning point in world history :

(i) Emergence of various thinkers like Socrates, Buddha etc., in different parts of the world.

(ii) Emergence of Upanishads in India.

(iii) Attempt to understand mystery of existence, ultimate reality etc.

(iv) Attempt to understand life after death.

(v) To understand relationship between humans and cosmic order.

(vi) Compilation of Rig Veda.

(vii) Sacrificial tradition existed and was questioned.

(viii) Philosophical debates to understand the world in Kutagrashala.

6. Highlight any four aspects observed by the Portuguese traveller Barbosa on the Urban Core of the Vijaynagar Empire. [4]

Answer : Barbosa has described a detailed account of Vijaynagar rulers, economic and social life of the empire. Four aspects observed by Barbosa are given below :

(i) Most of the houses were thatched but well built.

(ii) Houses were arranged according to the occupation of the people in long streets in many open places.

(iii) The whole nagar was surrounded by a mountain, a river, a good wall.

(iv) There were many jewels which were brought from Pegu and Celani and in the country itself many diamonds are found.

7. State the inherent problems faced by Al-Baruni in the task of understanding Indian Social and Brahmanical practices. Mention any two sources that provided him the support. [2 + 2 = 4]

Answer : Two inherent problems that were faced by Al-Baruni were :

(i) Language : Al-Baruni was familiar only with Arabic and Persian and could not understand Sanskrit Language.

(ii) Difference in religious beliefs and practices.

Two sources that provided him the support were :

(i) Vedas and Puranas

(ii) The Bhagwad Geeta and Manusmriti.

8. "The battle between the hoe and the plough was a long one." Substantiate the statement with reference to the Santhals and Paharis of Raj Mahal Hills during 18th century. [4]

Answer : Paharis were the main residents of the Rajmahal hills. They practised Jhooming cultivation. They were very close to nature. In 1770s, the British embarked on a brutal policy of extermination, hunting the Paharis down and killing them. Then by the 1780s, Augustus Cleveland, proposed a policy of pacification. But this was refused by Paharis. As the Paharia pacification campaign continued, the Paharis withdrew deep into the mountains carrying a war with outsiders. But by this time, there were new intimations of danger from Santhals. Santhals were pouring into the area, clearing forest, cutting down timber, ploughing land and growing rice and cotton. As the lower hills were taken over by Santhal settlers, the Paharia receded deeper into the Rajmahal hills. If Paharia life was symbolised by the Hoe, the Santhals came to represent the power of plough.

9. Examine how Lord Dalhousie's policy of annexation created dissatisfaction amongst the people of Awadh. [4]

Answer : British were felt that the soil of Awadh was very good for producing indigo and cotton and the region was ideally located to be developed into the principal market of upper India. Lord Dalhousie had carried out Awadh annexation in 1856 which created the dissatisfaction among the people of Awadh. Here the Nawab Wajid Ali Shah was dethroned and exiled to Calcutta on the plea that the region was being misgoverned. He was widely loved and when he left his beloved Lucknow, there were many who followed him all way to Kanpur singing songs of lament. This

emotional upheaval was aggravated by immediate material losses. The removal of Nawab led to the dissolution of the court and its culture. Thus a whole range of people—musicians, dancers, poets, artisans, cooks, retainers, administrative officers so on lost their livelihood. Taluqdars and sepoys were rendered jobless and powerless.

10. Read the following passage and answer the question that follows : [4 × 1 = 4]

Every citizen in a free state should be treated in a manner that satisfied not only his material wants but also his spiritual sense of the self respect and the majority community has an obligation to try and understand the problems of the minorities and empathise with their aspiration. How could a citizen of a free nation express his imbibed values of equality and social justice while dealing with the members of the minority community ? Explain."

PART-C

11. "There was more to rural India than the sedentary agriculture." Explain the statement in the context of Mughal Period.

OR

"In spite of the limitations, the Ain-i-Akbari remains an extraordinary document of its time." Explain the statement. [8]

Answer : "There was more to rural India than the sedentary agriculture." This statement can be explained on the basis of the following points :

(i) In the contemporary texts, forest dwellers were known as 'Jangli'. However, it did not mean an absence of civilisation.

(ii) The term Jangli was described for those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.

(iii) These activities were mainly season specific. For example, among the Bhils, the spring season was reserved for gathering of forest produce.

(iv) Among the Bhils, spring was reserved for gathering forest produce, summer for fishing, the monsoon months for cultivation whereas, winter and autumn for hunting.

(v) The three factors that accounted for the continuous expansion of agriculture were : (a) abundance of land, (b) available labour, (c) mobility of peasants.

(vi) Though monsoon always remained the backbone of Indian agriculture yet these were crops which required additional water. For this purpose, artificial systems of irrigation had to be devised.

(vii) Irrigation projects got state support. In northern India, digging of new canals and repairing of old ones was undertaken by the state.

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

(viii) The Indo-Persian sources of the Mughal period frequently used the term 'raiya' to denote a peasant. Sources available in the 17th century AD refer to two types of peasants—(a) Khud-Kashta (b) Pahi-Kashta.

OR

In spite of limitations, that Ain-i-Akbari is an extraordinary document of its time is very true as it provides fascinating glimpses into the structure and organisation of the Mughal Empire and gives us the quantitative information about its products and people. Abul Fazl achieved a major breakthrough in the tradition of medieval chronicles who wrote mostly about remarkable political events, wars conquests political machinations and dynastic turmoil.

The Ain recorded the information about the empire and the people of India and thus constitutes a benchmark for studying India at the turn of the 17th C.

The value of the Ain's quantitative evidence is uncontested where the study of agrarian relation is concerned. The information on the people, their professions and trades and on the imperial establishment and the mansabdars of the empire provided in Ain enables the historians to reconstruct the social fabric of India at that time.

12. Analyse the distinctive aspects of the oral testimonies to understand the history of the partition of British India.

OR

Examine various events that led to the partition of British India. [8]

Answer : 1. Following are the strengths and limitations of oral history :

(i) Oral history visits those areas of events which are not included in the formal domain. It also helps us in understanding trials and tribulations of common masses.

(ii) Oral history unfolds those mysterious vistas of events that helps us in grasping experiences and memories in detail.

(iii) Oral history spots those points which would have remained in the dark sans oral sources.

(iv) Oral history permits historians to broaden the frontiers of their discipline. This provides information which is impossible to extract from government documents.

(v) It helps in or succeeds in exploring the experiences of those men and women whose existence till now has been ignored.

2. Following are the limitation of oral history :

(i) However, many historians remain sceptical of oral history. They outrightly dismiss its veracity and put it in the category of fiction instead of facts.

(ii) In the absence of evidences, oral data seem to lack concreteness and the chronology may be imprecise.

(iii) Oral accounts are related with peripheral issues and that the small individual experiences which

remain in memory are irrelevant to the unfolding to larger processes of history.

3. Oral sources helped us in understanding partition in a better way :

(i) Historians can use oral testimonies to collaborate written sources of the Indian holocaust and thus can help remove internal controversies and contradictions.

(ii) Oral sources have supported the official description of partition by providing a more personal edge.

(iii) The experiences it relates are pivotal to the story, so much so that oral sources should be incorporated to check and justice versa.

OR

The major four events happened that led to partition of British India :

1. Salt March

2. Quit India Movement

3. Hindu-Muslim conflict

4. Indian Independence.

1. Salt March : On 12 March, 1939 Gandhiji began walking from his Ashram at Sabarmati towards the ocean. Gandhiji wanted to say that the salt is made by nature by any effort, then why British make so much tax on it.

2. Quit India Movement : After failure of Cripps Mission, Mahatma Gandhi decided to launch his third major movement against British rule. The Quit India campaign, which began in August 1942. It was a mass movement, bringing into its ambit hundreds of thousands of ordinary Indians.

3. Hindu-Muslim Conflicts : Early in 1946, fresh elections were held to the provincial legislatures. But the seats reserved for Muslims the league won an overwhelming majority Cabinet Mission in 1946 failed to get the Congress and League to agree on a federal system that would keep India together. On the designated day, 16 August 1946, that was Jinnah called for a "Direct Action Day" to press the League's demand for Pakistan, blood riots broke out in Calcutta and spread to rural Bengal, Bihar, Punjab and all over the country. In some places, Hindu were the main sufferers, in other places, Hindus.

4. Indian Independence Act : In February 1947, Wavell was replaced as viceroy by Lord Mountbatten. Mountbatten called one last round of talks, but when these too proved inconclusive, he common announced that British India would be freed but divided the formal transfer of power was fixed for 15 August.

13. Explain the system of land grants and trade from c. 600 BCE to 600 CE.

OR

Explain any four sources to reconstruct the history of Mauryas. Examine the system of Mauryan administration. [4 + 4 = 8]

Answer : (i) The system of land grants (C. 600 BCE to CE 600) :

(1) Grants of land were recorded in inscriptions from the early centuries of the Common Era. Some of these inscriptions were found on stone, but most were on copper plates.

(2) Land grants were given to religious institutions or to Brahmanas. Grants called agrahara grants were made to Brahmanas.

(3) Women were not supposed to have independent access to resources such as land. However, the inscription clearly indicates that Prabhavati had access to land.

(4) Some scholars say, that land grants were indicative of weakening political power, as kings were losing control over their Samantas. Rulers wanted to present themselves as supermen by granting lands.

(ii) The system of trade :

(1) The land and river routes criss-crossed. The subcontinent extended in different directions from the 6th century BCE. Inland and overland trade existed.

(2) These routes were traversed by the peddlers who travelled on foot. Whereas, merchants travelled with caravans of bullock carts and pack-animals.

(3) There were seafarers also. Their ventures were full of risks but highly profitable. Merchants designated as masattuwan in Tamil and Sethi's and Sathava's in Prakrit were very rich.

(4) There was a comprehensive range of goods, which were carried from one place to another such as salt, stone, timber, spices and pepper, medicinal plants etc. All these items were transported across the Arabian sea to the Mediterranean.

OR

Four sources to reconstruct the history of Mauryas are :

(i) Sculptures

(ii) Valuable contemporary works, such as account of Megasthenes

(iii) Arthashastra, parts of which are probably composed by Kautilya.

(iv) Inscriptions of Ashoka on rocks and pillars are most valuable sources.

Mauryan Administration : There were five major political centres in the empire—The capital Patliputra and the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri, all mentioned in Ashokan inscriptions. The regions included within the empire were just too diverse. Imagine the contrast between the hilly terrain of Afghanistan and the coast of Odisha. It is likely that administrative control was strongest in the areas around the capital and the provincial centres. These centres were carefully chosen, both Taxila and Ujjayini being situated on important long distance trade routes,

while Suvarnagiri was possibly important for tapping the gold mines of Karnataka. Ashoka's Dhamma spread respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, respect for religious and traditions other than one's own.

PART-D

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

A Tiger-Like Husband

This is a summary of a story from the Adi Parvan of the Mahabharata :

The Pandavas had fled into the forest. They were tired and fell asleep; only Bhima, the second Pandava, renowned for his prowess, was keeping watch. A man-eating Rakshasa caught the scent of the Pandavas and sent his sister Hidimba to capture them. She fell in love with Bhima, transformed herself into a lovely maiden and proposed to him. He refused. Meanwhile, the Rakshasa arrived and challenged Bhima to a wrestling match. Bhima accepted the challenge and killed him. The others woke up hearing the noise. Hidimba introduced herself, and declared her love for Bhima. She told Kunti; "I have forsaken my friends, my dharma and my kin; and good lady, chosen your tiger-like son for my man ... whether you think me a fool, or your devoted servant, let me join you, great lady, with your son as my husband."

Ultimately, Yudhishtira agreed to the marriage on condition that they would spend the day together but that Bhima would return every night. The couple roamed all over the world during the day. In due course Hidimba gave birth to a Rakshasa boy named Ghatotkachha. Then the mother and son left the Pandavas. Ghatotkachha promised to return to the Pandavas whenever they needed him.

Some historians suggest that the term rakshasa is used to describe people whose practices differed from those laid down in Brahmanical texts.

(14.1) How did the story from Adi Parvan play an important role in shaping the values and ethos of the society ? [2]

(14.2) How was this story a unique example of exogamy ? [2]

(14.3) How did Hidimba and Yudhishtira interpret dharma in their context ? [3]

Answer :

(14.1) This Adi Parvan story reinforced the moral values and social values prescribed by Brahmanas. Story shows integration of the communities beyond the varnas into the Varna order.

(14.2) Exogamy refers to marriage outside the unit. Hidimba was out of Gotra of the Bheem. So, their marriage is an example of exogamy.

(14.3) Hidimba fell in love with Bhima and transformed herself into a lovely maiden and

proposed to him. She left her dharma, kin for Bheem. It was a definition of love for Hidimba and her dharma. Whereas Yudhishthira agreed for their marriage on a condition because he was keen follower of dharma but to uphold the dignity of Hidimba, marriage and love, he promised for their marriage on a condition.

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

The Accessible Emperor

In the account of his experiences, Monserrate, who was a member of the first Jesuit mission, says : It is hard to exaggerate how accessible he (Akbar) makes himself to all who wish audience of him. For he creates an opportunity almost every day for any of the common people or of the nobles to see him and to converse with him; and he endeavours to show himself pleasant-spoken and affable rather than severe towards all who come to speak with him. It is very remarkable how great an effect this courtesy and affability has in attaching him to the minds of his subjects.

- (15.1) Who were Jesuits ? How did they establish their network in India ? [2]
 (15.2) How did Monserrate accord his experience about the Akbar ? [2]
 (15.3) How had Akbar's courtesy brought affability for his subjects ? Explain. [3]

Answer :

(15.1) Jesuits were the missionaries of the Society of Jesus. They came to India in 15th and 16th century and they were the part of the process of trade and empire building.

(15.2) Monserrate, who was a member of the first Jesuit Mission explains how Akbar makes himself accessible to all who wished audience of him. For he create an opportunity almost everyday for any of the common people or of nobles to see him and to converse with him.

(15.3.) Akbar's characteristics brought affability for his subjects which includes :

- (i) Relaxation in the taxes which made him popular in the audiences.
 (ii) He was religiously very humble and secular.
 (iii) He was very keen to meet the public and listen their voices.

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

Why the Salt Satyagraha ?

Why was salt the symbol of protest ? This is what Mahatma Gandhi wrote : The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus, it taxes the nation's vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-

manger policy. From various sources I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever, there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people.

The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now, that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength of the people.

The Collected Works of Mahatma Gandhi (CWMG), Vol. 49

- (16.1) Why was salt monopoly introduced by the British considered as a curse by the Indians ? [2]
 (16.2) How did Gandhiji illustrate his tactical wisdom with regard to salt monopoly ? [2]
 (16.3) Explain the significance of Gandhiji's challenge of salt protest. [3]

Answer :

(16.1) Because it deprived the people of a valuable easy village industry, involved wanton destruction of property that nature produced in abundance, the destruction itself means more national expenditure and more starving of people.

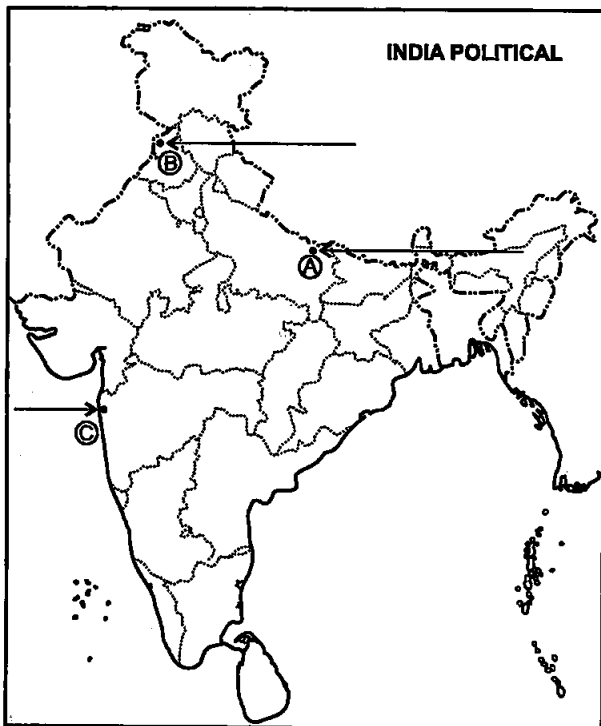
(16.2) Gandhiji announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state a monopoly in the manufacture and sale of salt. For in every Indian household, salt was indispensable, yet people were forbidden from making salt even for domestic use, compelling them to buy it from shops at a high price. To make it target, Gandhiji hoped to mobilise a wider discontent against British rule.

(16.3) Significance of the Gandhiji's challenge of salt protest includes :

- (i) The march was widely covered by the European and American press. This made Gandhiji popular.
 (ii) It was the first nationalist activity in which women participated in large numbers.
 (iii) This salt march made people come together and forced upon the British the realisation that their Raj would not last forever.

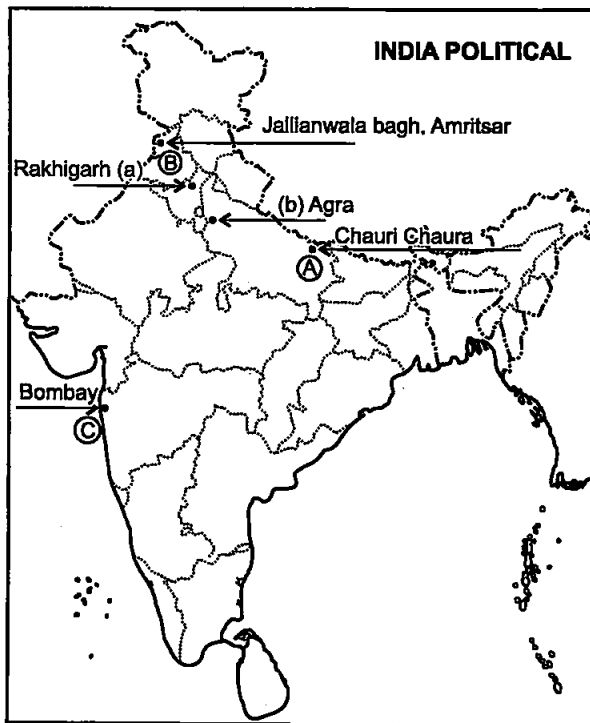
PART-E

17. (17.1) On the given political outline map of India, locate and label the following with appropriate symbols : [1 × 2 = 2]
 (a) Rakhigarhi
 (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. [1 × 3 = 3]

Answer :



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SET II

Time allowed : 3 hours

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

PART-A

1. Who was R.E.M. Wheeler? Mention any one of his contribution in the field of Archaeology.

[1 + 1 = 2]

Answer : R.E.M. Wheeler was mainly a British archaeologist. He was the Director General of Indian Archaeology from 1944-48. He did a lot for Harappa excavations. His main contribution involves the use of scientific method in archaeology and cartesian coordinate system.

2. Point out any two similarities between the philosophy of Kabir and Guru Nanak Dev?

Answer : Kabir and Guru Nanak Dev both believed in practice of Nam-Simran. Both were against the polytheism and idol worships.

PART-B

4. The problems of Archaeological interpretation are perhaps most evident in the attempts to

Maximum marks : 80

reconstruct religious practices of Harappans. Explain?

[4]

Answer : The objects found in the excavation in Harappa seem like Hindu God and Goddesses. Archaeologists used the concept of known to unknown that is present to past to relate the things with Hindu deities. Some examples are :

- (i) Terracotta figurines of women, heavy jewelled with elaborate head dresses.
- (ii) Stone statuary of men which is seated with one hand on the knee—such as priest king.
- (iii) Great Bath and fire altars found in the Kalibangan and Lothal.
- (iv) Some animals depicted on seals such as unicorn—one-horned animal seem, to be mythical, composite creatures.
- (v) Some seals showing the figure of cross-legged in a logic posture surrounded by animals regarded as depiction of proto Shiva.
- (vi) Rudra in the Rigveda neither depicted as Pashupati nor as a yogi. This depiction does not match with Shiva.

So, these statutory bodies were not the men or women, some scholars suggest that they were be Shaman possibly.

PART-C

11. "The village panchayat during the Mughal period regulated rural society." Explain the statement. [8]

Answer : (i) The village Panchayat was an assembly of elders of important people of the village. They had hereditary landed properties.

(ii) The panchayat represented various castes and communities in the village but it was dominated by the Brahmanas and the Kshatriyas.

(iii) The menial-cum-agricultural worker was unlikely to be represented.

(iv) The Panchayat was headed by a headman known as muqaddam or mandal.

(v) The headman was chosen by consensus by the village elders. This was ratified by the zamindar.

(vi) The headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed by them.

(vii) The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or *patwari*.

(viii) The mandals often misused their positions, for under assessing the revenue from their own lands and passing the burden to the smaller cultivator.

(ix) The funds came from contributions made by the individuals to a common pool.

(x) This money was used for looking after the state revenue officials who visited the village, community welfare activities during natural calamities like floods, construction of a bund or digging a canal etc.

(xi) The *panchayat* ensured that caste boundaries among the various communities of the village were upheld to prevent any offence against their caste. In eastern India, all marriages were held in the presence of the *mandal*.

(xii) Panchayats also had the authority to impose fines. They could give severe punishment like expulsion from the community, thus forcing a person forced to leave the village and losing his right to practice his profession.

(xiv) Each caste or jati in the village had its own jati panchayat with considerable power.

(xv) In Rajasthan jati, panchayats took care of civil disputes, land marriages, ritual precedence in village functions regarding members of different castes.

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SET III

Time allowed : 3 hours

Maximum marks : 80

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

PART-A

1. Who was Cunningham ? Mention any one source he collected to understand the Harappa culture. [2]

Answer : Cunningham was the first Director General of Archaeological Survey of India (ASI). Cunningham used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries to understand the Harappa culture.

2. Point out one difference and one similarity between Be-shari'a and Ba-shari'a Sufi traditions. [2]

Answer : The Shari'a is the law governing the Muslim community. The Sufi, traditions which were anti-sharia are called Be-shari while the tradition of Sufi Vichar Pro-Sharia are called Ba-sharia. Similarity between these two is that both are related with Sufi traditions.

PART-B

4. Why do archaeologist and historians find Harappan script enigmatic ? Explain reasons. [4]

Answer : Harappan script is an enigmatic script because of the following reasons :

(1) Most inscriptions are short and the longest one containing about 26 signs.

(2) These scripts were not alphabetical as it has too many signs (between 375 to 400).

(3) The script was written from right to left as some seals show a wider spacing on the right and cramping on then left.

(4) Harappan seals have a line of writing probably containing the name and title of the owner.

(5) The motif, generally an animal, conveyed a meaning to those who could not read.

(6) The writing has been found on variety of objects such as seals, copper tools, rims of jars, copper and terracotta tablets, jewellery and bone rods.

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