

Part - A

Ans! They were interested in Stupas because:

(A) Beauty preservation

- The Stupas of Sanchi and Amaravati were examples of beauty and so, the British desired to preserve them.

Eg: Walter Elliot, Commissioner of Gunter removed the sculptural panels of Amaravati Stupa and took them to Madras, to adorn the messrooms and offices.

(B) Source of information

- The carvings on the Stupa and its pillars and railings, signified stories and even gave information about events, which helped the British reconstruct history.

Eg: Symbols of an empty chair depicted his (Buddha's) meditation period and the true depicted a significant event in his life.

Ans. a) Karvekal Ammaiyar was a woman Nayanar and was a follower of Shaivism. (worship of Shiva and his manifestations)

b) She was significant because:

- i) She composed various texts of evidences on the traditions and practises of the Nayanar sect.
- ii) She was one of the first and most influential woman to join a sect that was pre-dominated by men, during the Bhakti period.
- iii) She critiqued the traditions laid down by the Brahmins in their Dharmashastras of Dharmashastras (6th century) and challenged the caste-system, notion of pollution and untouchability.

Ans 3. i) The fortification of East India Company, in Madras, was named Fort St George. (1639).

Features:

a) White town & Black town - The entire area of the fort and its periphery was divided into two regions.

White towns



Those who were engaged in administration of Madras, the British and their officials etc. lived here.

Black towns



Composed of Indian populations of artisans, weavers, mill workers, even such landlords etc.

b) Architecture & Cleanliness - The fortified areas were built with Imperial architecture to reflect authority and were more cleaner and open-spread than black towns.

Part - B

Section - I

Ans 4. The drainage system held the backbone of the Harappan civilisation and had advanced features which prosperity and strength to the city.

Features of Drainage:

- (A) Elaborate Grid System - The drainage of Harappan cities were well developed and covered all the city in the form of a grid pattern. This ensured drainage facilities to everyone.

- (B) Main Street Drain & Houses - Excavations at the Harappan sites suggest that foremost a main drain was laid on the street, after which,

houses were elaborately lined on their sides.

C) Development Style & Structure

- All of the Harappan drains with each other at right angles and carried waste water and produce in them. They were lined with loosely fit bricks, which could be removed once in a while to clean them.

D) House drains & pits

- All of the houses had installed drains, which were connected to the main street drain. They collected water and waste and passed through a pit, which separator solids and the rest was passed into the street drain.

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(C) Public bath drains - The public bath, a rectangular water bath, had a huge drain connected to it, that collected used water and disposed it. In front of the bath was a building with 8 bathrooms that also had separate drains for collection.

Thus, the drainage system suggests planning on the part of the Harappans.

Ans 5. a) In 711, Mohd. Qasim captured Sind, after which the Mughals captured other Deccan and central regions, to produce the Mughal empire.

b) The empire flourished in its populous diversity due to the following reasons:

A) Sharia not the State law - The Shari'at law which guided the muslim community was not imposed on the captured regions to maintain cultural and religious diversity.

B) Zimmi & Jizya - Muslims prepared a new category called Zimmi (protected) in which Hindus, Buddhists, Zoroastrians, Jains etc. who paid a tax called ~~the~~ Jizya were protected by the state.

C) Flexible policies - They had flexible land and tax policies and even provided land grants to religious institutions of various faiths.

D) Appointment of Nalays - The nobles and chiefs they appointed belonged to all the

various faiths such as Hindus, Rajputs, Indian muslims, Zoroastrians, Buddhists etc, so that representation could be given to everyone.

- (E) Jalali-i-Sul - They propagated this idea of absolute peace for state prosperity and even banned the Tax on pilgrimage and Jizya as they were socially discriminant. They gave land grants to Buddhist stupas and Indian temples as well as patronage.

- (F) Interfaith dialogues - Debates and discussions between various people belonging to different faiths took place in the Alwarat-Khana to initiate harmony.

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(5) Intertwining of local traditions
of Universal Islamic features

This was observed which
led to formation of
various sects such as
Shias and Sunnis and
others like Ahal
merchants in Malabar
Coast who spoke
Malayalam

Ans 6. Record keeping was of great concern to the Mughal
administration for which they undertook numerous
measures:

(A) Miri - Bakshi & Court record keepers - The court itself had
appointed a corp of
court record keepers
who were headed
and controlled by the

Mir Baleshi. His job was to ensure that all of the orders, land grants, revenue records, policy records, decisions etc of the King and the nobles were meticulously recorded.

(B) Kitulphama

-- Also known as the library, this was produced in order to store the records produced. The making, auditing and editing of the records also took place here.

(C) Official agents of Nobles

-- The nobles appointed agents who would prepare accounts and records. They would note down the King's Farmans (orders), the proceedings of the court with date and time and also the discussions.

(D) Adibariot - It was where all the records regarding land grants, revenues, nobles appointment, Chertan, records of titles, administrative holdings etc. was kept. This flourished under the reign of Akbar.

(E) Foot-runners - These were appointed to carry various orders, records etc. to other places and handed them over to the agents of nobles elsewhere. This was done to ensure right records were circulated and right information can be produced by officials.

(F) Official court histories - Commissioned by the emperor such as Akbarnama (composed by Abul Faiz, these kept revised records of the topography, geography, land tenure, population

etc (such as in Ain-i-Akbari) and also helped maintain records of cultural, religious and literary beliefs.

Ans 7. The Amaravati Stupa located in Andhra Pradesh had a much different fate than the Sanchi Stupa in Bhopal because of the following reasons:

I Late Discovery - In 1796, a local king stumbled upon the ruins of the Amaravati Stupa, which was later excavated by Colin Mackenzie. On the other hand, the Stupa at Sanchi, although discovered late by the British, was already known to the people who maintained it.

No patronage

- Unlike Sanchi, where Shajahan Begum and Sultan Jehan Begum patronised the Stupa and did not allow British ^{and French} intervention; such was not the case with Sanchi.

Restrictions on British in

Sanchi but not in

Amravati

- The Europeans were allowed

only to take plastered sculpture panels from Sanchi and not the original ones. However,

in 1854 Walter Elliot

Commissioner of Gujrat took

entire sculpture panels of the

Amravati Stupa with him to

Madras.

Local people did not

provide maintenance

- The local intervention at Sanchi,

kept the Stupa alive and

intact for so long. No such

conditions were present at the Amaravati Stupa.

Ans

(V)

Climate and temperature - Amaravati is present in

the humid and wet

part of Southern India.

Seasonal winds causing

rain and storms must

have corroded the structure

which was not the

case in Semi-arid region

of Sanchi.

(VI)

Royal visits

- Regular visits to the Sanchi Stupa,

granting maintenance, vigils, cracking

and intervention treaties with Europeans

protected Sanchi Stupa. However, no

royals protected Amaravati Stupa.

Aug 9 The rebellious Indians of 1857 realised that in order to win the battle against British leadership and coordination was a must. Thus, they followed the following types of Indian leaders.

Leaders from before the Revolt

a) When the mutiny broke out at Meerut, the Rebels made their way to the court of Bahadur Shah Zafar II and demanded that he direct the movement.

b) They approached Rani Laxmi Bai of Jhansi, whose son was not accepted as her heir due to the Doctrine of Lapse.

c) They approached Nawab Wajid Ali Shah of Awadh whose territory had been annexed with claims of maladministration.

- d) They approached Brijis Dadr, who gave full support and coordination from Lucknow.
- e) They approached Nani Sahib, son of Peshwa Bajirao II, who was denied of his royal pension.
- f) They even got support and leadership from Kunwar Singh who fought from Bihar.

II Ordinary people as leaders

- a) There were stories from all around India about people who were protesting and becoming symbols against the Firangiroaj.
- b) One story was from Lucknow about a Fakir who had many times be seen riding on walking the streets and would encourage people to rise against the British.

- c) One story was about various self-proclaimed post-sant bands, composers etc who were gathering people and mustering support for the fight ahead.

III Local leaders

- a) A number of people in various areas such as Andhra Pradesh, North-East etc had all risen to violent claims and from hostile communities.

- b) One such leader was Jash Mal, who mobilised the villagers in the Pargana Bhawan in Uttar Pradesh and created intense resistance.

- c) Another was Ganga who was responsible for mobilising the hill tribes in various regions.

IV Military Leaders

- a) A number of soldiers and sepoys joined the resistance and fought the Ferozi Raj and their administration.
- b) These also provided with weaponry and ammunition from the 'Bell of Arms' of the British and helped train the Indians.

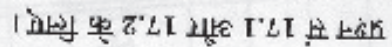
V New Leaders

- a) These included various people such as intellectuals, lawyers, bureaucrats, craftsmen, artisans etc who fought the resistance and planned attacks.

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पुनर् १७.१ और १७.२ के लिए।



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Section II

10. a) Old literature but modern values - Old literatures such as the Vedas, Puranas and Sanskrit texts talked about values such as peace and prosperity (even though there were some social evils like untouchability etc.). This shaped modern Indian thinking, ideas and policies.

b) Helped India retain its identity - Through history early literature focuses on the Indian society as being centered around values of Collectivism and strength. The modern European sciences gave the theory of Individualism, which was indifferent towards

the Indians. Thus, integration ensured collectivism to flourish in Indian society.

c) Notion of Good - Many European sciences worked off the notion of Good and talked about physical creation. However by integration, this notion is maintained for societal benefit and gives people a chance to increase their own beliefs.

d) Importance to language - The old literature talks about parity of Indian language and how it must be maintained. Such values are propagated even in the ideals of Indian constitution that allows every region to follow their own language.

- e) Culture propagation - With integration scientific developments such as building schools, physical theories, motions etc remain unaffected with European stringent measures.

Part - C

Ans 11. The panchayats were very important in the Panchal societies and played the following roles:

Representation to people
of all ethnicities

✓ In multi-ethnic societies, a multi-ethnic panchayat was formulated which ensured that the grievances and issues of every sect of the community will be resolved with ease.

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(B) Solved disputes and disagreements - The panchayat solved the dispute that may arise in accordance with land, money, society, honour, property etc. and ensures peace and harmony amongst the community.

(C) Appoints the Mandal - The village headman or the Mandal is the head of the panchayat, appointed through consensus and presides all panchayat meetings. It is this head that takes crucial decisions such as marriage, disputes etc. and his decision is final & binding.

- The village revenue records are prepared by the Mandal and the Panchayat along with help from the village accountant.

- The Panchayat ensures the maintenance of caste-boundaries and doesn't allow these to be breached. They also ensure that no unfounded relationships are made between them.

- All marriages conducted in the village are supervised by the Mandal which also ensure people of different castes do not marry.

Eg: Panchayats in Pajotham

(D) Helps in preparation of village records

(E) Ensures caste-barriers are upheld

(F) Supervises marriages

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(G) Collect revenue - The panchayats collect land revenue and hand them over to the Mughal estate holders, which gives them the being land revenue collection was a very important task.

(H) Jati panchayats for interests of the Jatis - All the various communities called Jatis had their own panchayats which ensured that the best interests of the Jatis were being met. Their decisions were final for all those who belonged to that Jati.

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(I) Acted as preliminary judges

The panchayats (a community of village elders, often compared to an oligarchy), gave decisions which were upheld by the Mughal state except in cases of criminal justice. Thus, the reduced burden on the state administration.

(J) Prepared village laws

These were rules and regulations to be upheld by all members of the said village.

Ans 12. → When the question of power was raised in the constituent assembly, Jawahar Lal Nehru said that it was necessary to make the centre as strong as

possible. For this purpose, the following measures were undertaken by the Constituent Assembly:

(I) Provision of Lists

- Three lists were prepared by the constituent Assembly that contained subjects which were to be administered by the Centre, the State or by both of them collectively.

These are:

a) Union List

↳ Subjects such as defence, national security etc.

b) State List

↳ Subjects such as state administration, state affairs etc.

c) Concurrent List

↳ Subjects that demanded collective responsibility of the state and union.

Responsibilities of 'Duty of Care' were distributed so that burden could be shared by all administrations.

II Direct distribution

Production of Articles - A number of measure articles were produced that protected powers of the central government.

eg: Article 316 suggested that the central administration could take over state administration on the governor's recommendation.

A complex system of money division and provision was devised for the separation of powers and suggested:

Complex system of Fiscal Federalism

IV

the responsible

a) The Union had right to impose and collect certain taxes.

↳ Eg: Customs duties

b) The State had leverage to impose and collect certain taxes.

↳ Eg: Estate duties

c) The state and centre were to jointly impose and share certain taxes.

↳ Eg: Income tax.

(VI)

More power of taxes - The majority of tax powers had been given to the centre to produce a strong financial resource base for the country. Although state pushed for acquiring

rights to certain taxes, it was the centre that sustained a majority of them.

Ex: Taxes of liquor

(VI) B.R. Ambedkar's recommendation - He suggested the formation of a govt. power much which was stronger than the government formed off the Government of India Act 1935. He suggested greater state central.

(VII) Recommendations by Gopal Swami Ayyangar and Balakrishna Sharma - They wanted to prepare a centre as 'strong as possible' and remained vigilant.

VII No provincial autonomy - The measures of provincial autonomy earlier promised to Muslim League was scuttled. It was suggested that powers will remain 'Where Head remains' i.e. the Central government.

VIII Policies to empower central government - A number of policies such as emergency measures, one council only to be formed by majority at a time, all one better central governmental control.

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Supplementary Answer-Books No.

Ans 13. During the 6th century B.C.E, a number of kingdoms and chiefdoms started emerging in India. These were 16 in number and were referred to as the 16 Mahajanapads. They had the following features :

(A) Imperial city as capital - All of the 16 Mahajanapads had a capital city which was the centre of all the administration. These included the works of the various officials, the courts, the centre of military and other basic processes.

Eg: The capital of Magadh was earlier Rajgdh and then Patliputra.

(B) Ruled by Kings

(A) - These Mahajanapads were ruled by kings and some known as the Sanghas or Ganas were ruled by a powerful group of people called the Rajas, much similar to an oligarchy.

(C)

Trade & Commerce

- These were important activities and the Mahajanapads carried them out with the help of both land routes (protection given by army) and sea routes across the sub-continent.

① Expansion & Consolidation

This was done with the help of warfare, signing treaties, land grants or even deception. The armies could either compose of trained soldiers with elephants and horses, or a loosely trained peasant army.

Reasons for Megadha becoming the most powerful Mahajanapada in 6th-4th century B.C.E.:

① Expanded agriculture

Agriculture was widespread which ensured food and sustenance for soldiers and the entire population. They used iron tipped ploughs, furrows, irrigation canals etc to increase productivity.

II Iron mines

- The presence of iron mines ensured a continuous supply of iron ore for making tools, utensils, weaponry, ammunition etc.

III Elephants

- The area of Pragadha was surrounded by a forest where elephants could be captured. This strengthened the cavalry and they devised new fighting tactics.

IV Ganga and its tributaries

- These provided passages for trade and commerce of commodities like crops, cloth, ornaments, jewels etc and increased status.

income. They also provided easy routes of transportation to the many and merchants, which ensured higher productivity.

(V) Individual policies

- Many historians also suggest that Magadha flourished because of the venerated policies of individuals who ruled the kingdom.

Eg: Bhimsara, Ajatasattu,
Mahapadma Nanda etc and also
Asoka who propagated 'Dhamma'
and peace.

Section - D

14.
Anshu, I. a) Bernier condemned the Mughal rulers by warning the Europeans that if they followed the Mughal model of administration, the entire state would fall into ruin.

b) He suggested that following the Mughal model would turn them into beggars and barbarians, and would condemn the land to becoming deserted lands, polluted regions and swampy marshes.

c) Thus, he attempted to condemn the Mughal policies that were oppressive and not in the benefit of the subjects, that oppressed other religious communities and disintegrated land and prosperity.

d) He also suggested that it would cause the uprising of hatred amongst the Europeans that would make them less powerful.

14.2 a) Bernier's accounts suggest that the ~~best~~ Mughals were candidly oppressive, had stringent laws, were barbarians, suppressed other religious communities etc.

b) On the other hand, Ain-i-Akbari glorified the Mughal empire and imperial power, projected a benign side of the rulers and showed the Mughal administration to be composed of all sorts of people that thrived and were successful.

→ Thus, the accounts were in direct contrast.

14.3. a) The famous saying 'Pride hath a fall' suggests this and a similar thing can be seen with Mughal administration. An empire that thrived under Jallaluddin Akbar's reign patronised art and literature, was tolerant etc. fell into ruin after 1707.

- b) Duties neglected included the patronisation of art, suppressing local traditions, no strong command and imperial measures, easy belief in Europeans, signing tempting yet destructive treaties and no concern for the imperial subjects, which caused empire decline.

Ans 15.1. a) Gandhiji initiated the 'Pandi March' to break the salt law according to which Indians could not produce salt on their own.

- b) According to Gandhiji, salt was an indispensable commodity and so not being able to produce it and having to buy it at high prices ~~cost~~ and taxes was disliked by Gandhiji.

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Supplementary Answer-Books

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Ans 15.2. It was notable for 3 reasons:

- (a) It gave Gandhi's world wide attention as a emotional leader as it was covered by the American and English press. Indians emotional, unreserved American and English press.
- (b) Women participated in on such a large scale for the first time in India that they could not challenge for the first time the British that they could challenge
- (c) It showed the world we definitely challenge India forever and would be definitely challenge

India forever and would be definitely challenge

Ans 15.3 a) Gandhi was a propagator of peace and non-violence. He

as he believed them to be the strongest forces. This reason he, throughout the Indian struggle must support as people believed his philosophy.

b) Through his struggle that got overwhelming support from all sections of the society he proved that where these things prevail, all ~~the~~ ^{ends} ~~fail~~.

No. 2. a)

to

the

c) These were universally felt because they were not bounded in stereotypical shadows or shackles of caste but, were enjoyed by all.

b) As

he

d

Ques 16.1 a) In this story we see how on the one command of their mother, the Pandavas, decided to have a common wife.

c)

d)

b) They felt that what their mother said was right and that her command could not be disobeyed, just like teachers.

c) Thus, it shows how mother was considered the highest Gurm.

16.2. a) Kunti too believed that it was Draupadi's destiny to be with her sons and that nothing could change fate as it comes.

b) Although she realised her mistake later on, her sons had already made a decision and they wouldn't disobey her command.

c) She believed that this ~~unfair~~ was God's will and even she could do nothing about it.

d) She believed in the wisdom of Ved Vyasa and did not want to challenge his beliefs and ~~so~~ she knew, there was nothing that could be done more.

16.3. a) Sen Vyasa told Drupada that the Pandavas were in reality incarnations of Indra whose wife was reborn as Drupadi, and so they were destined for each other.

b) He also added an instance of a woman who in her enthusiasm had prayed for a husband 5 times, instead of one. This woman was now Drupadi who had been granted her wish.

c) Hearing all this Drupada realised destiny and had faith in Vyasa and so consented to the marriage.

Grace Hunt



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