HISTORY

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No. of supplementary answer books used 2

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Candidate's Name

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A9. They were interested in stupas because:

(A) Beauty preservation - The stupas of Sanchi and Amravati were examples of beauty and so, the British desired to preserve them.

E.g.: Walter Elliot, Commissioner of Gujrat, removed the sculpture panels of Amravati Stupa and took them to Madras, to adorn the museums 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.

E.g.: Symbols of an empty chain depicted his (Buddha's) meditation period and the tree depicted a significant event in his life.
As 2 a) Karuikkal Ammaiyar was a woman Nayyanaar 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 practices of the Nayyanaar sect.

ii) She was one of the first and most influential women to join a sect that was pre-dominated by men, during the Bhakti period.

iii) She critiqued the traditions laid down by the Brahmans in their Dharamshastraas & Dharamgutras (6th century) and challenged the caste system, notion of pollution and untouchability.
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
- Black towns

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

b) Architecture & Cleanliness - The fortified areas were built with imperial architecture to reflect authority and were more cleaner and open-spaced than black towns.
Ans.4. The drainage system held the backbone of the Harappan
civilisation and had advanced features which
promoted prosperity and health 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
city suggested that foremost
a main drain was laid on
the street, after which,
houses were elaborately lined on their sides.

\[\text{c) Development Style & Structure} - \text{All of the Harappan} \]

\[\text{drains cut each other at right angles and carried waste water and produce in them. They were lined with loosely fit bricks which could be removed once in a while to clean them.}\]

\[\text{d) House drains & pits} - \text{All of the houses had installed drains which were connected to the main street drain. They collected waste and waste and passed through a pit which separated solids and the rest was passed into the street drain.}\]
Public bath drainage - 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 2 bathrooms that also had separate drains for collection.

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

After 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 and State Law - The Shariat law which guided the Muslim community was most imposed on the captured regions to maintain cultural and religious diversity.

B. Zimmah & Jizya - Muslims proposed a new category to collect Zimmah (protected) in which Hindus, Buddhists, Zoroastrians, Jains etc. who paid a tax called 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 Nobel - The nobles and chiefs they appointed belonged to all the
Various faiths such as Hindus, Rajputs, Sikhs, Muslims, Zoroastrians, Buddhists etc. so that representation could be given to everyone.

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

(F) Inter-faith debates - Debates and discussions between various people belonging to different faiths took place in the Shekat-Khama to initiate harmony.
Arab Record keeping was of great concern to the Mughal administration for which they undertook numerous measures: 

**Mist - Balkhi & Court record keepers** - The court itself had appointed a corps of court record keepers who were bonded and controlled by the
Mr Bakenhi, 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) Kitalikhana - 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 Nokwes - The nobles appointed agents who would prepare accounts and records. They would write down the king's Farmans (orders), the proceedings of the court with date and time and also the discussions.
D. **Akhbarat** - It was where all the records regarding land grants, revenues, nobles, appointments, charters, records of titles, administrative holdings, etc. were kept. This flourished under the reign of Akbar.

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

F. **Official court histories** - Commissioned by the Emperor such as Akbarname (composed by Abdul Fazl), these kept revised records of the geography, geography, land tenure, population, and...
ite (such as in Ain-i-Afghani) and also helped maintain records of cultural, religious and literary beliefs.

Anv 7. The Amarawati Stupa located in Amchira Pradesh had a much different fate than the Sanchi Stupa in Bengal because of the following reasons:

1. Late Discovery - In 1796, a local being stumbled upon the ruins of the Amarawati 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 Begam and Sultan Jehan Begum patronised the stupa, none did not allow British intervention; such was not the case with Sanchi.

Restrictions on British in Sanchi but not in Anuradha - The Europeans were allowed only to take plastered sculpture panels from Sanchi and not the original ones. However, in 1864 Walter Elliot, Commissioner of Gujrat, took entire sculpture panels of the Anuradha 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
V

Climate and temperature - Amravati is present in the humid and wet part of Southern India. Leeward winds causing rain and storms must have subjected the structure which was met the case in Semi-arid region of Sandhi.

VI

Royal visits - Regular visits to the Sandhi stupa, granting maintenance workers, cracking and intervention treaties with Europeans protected Sandhi stupa. However, the royals protected Amravati stupa.
The rebellious Indians of 1857 realised that in order to win the battle against British leadership and coordinate was a must. Thus, they followed the following types of Indian leaders.

1. 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 bless the movement.

b) They approached Rani Laxmi Bai of Jhansi, whose son was court accepted as her heir due to the Doctrine of lapse.

c) They approached Nawabi Wajid Ali Shah of Awadh whose territory had been annexed with claims of misadministration.
d) They approached Brijis Chand, who gave full support and coordination from Lucknow.

c) They approached Nana Sahib, son of Peshwa Baji Rao II, who was denied of his royal pension.

f) They even got support and leadership from Kumar 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 EIC.

b) One story was from Lucknow about a Fakir who had many times been seen crying or walking the streets and would encourage people to rise against the British.
c) One story was about various self-proclaimed post-sanct bonds, 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 arisen to violate laws and farm hostile communities.

b) One such leader was Shah Mele who mobilised the villagers in the Patang-Bharaut in Uttar Pradesh and created intense resistance.

c) Another was Gomaa Nwar who was responsible for mobilizing the hill tribes in various regions.
Military leaders

a) A number of soldiers and sepoys joined the resistance and fought the Firangi 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.

New Leaders

a) These included various people such as intellectuals, lawyers, bureaucrats, craftsmen, extremists etc who fought the resistance and planned attacks.
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 ills 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 newer 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 God - Many European sciences wedged off the notion of God and talked about physical creation. However, by integration, this notion is maintained for society's benefit and gives people a chance to choose their own beliefs.

d) Importance of language - The old literature talks about the purity 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, emotions etc. remain unaffected with European stringent measures.

Part-C

The panchayats were very important in the Mughal societies and played the following roles:

1. Representation to people - 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.
B. Solved disputes and disagreements  - The panchayat solved the disputes that may germinate 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.
Hindi or preparation of village records

Ensure caste barriers are upheld

Supervises marriages

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

Eg. Panchayats in Rajasthan
Collect revenue - The panchayats collect land revenue and hand them over to the Mughal estate holders, which gives them to the king. Land revenue collection was a very important task.

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

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

Aust. — 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 ruled more 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.
Direct distribution: Responsibilities of 'Duty & Care' were distributed so that burden could be shared by all administrations.

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

E.g. Article 356 suggested that the central administration could take over state administration on the governor's recommendation.

Complex System of Fiscal Federalism: A complex system of money division and provision was devised for the separation of powers and suggested.
a) The Union had right to impose and collect certain taxes.
   \[ \rightarrow \text{Eg: Custom duties} \]

b) The State had power to impose and collect certain taxes.
   \[ \rightarrow \text{Eg: Estate duties} \]

c) The State and Centre were to jointly impose and share certain taxes.
   \[ \rightarrow \text{Eg: Income tax.} \]

II) 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 the state pushed for acquiring
rights to certain taxes, it was the centre that sustained a majority of them.

E.g.: Taxes of liquor

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

2. **Recommendations by Gopal Krishna Gokhale and Balkrishna 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 were revoked. It was suggested that powers will remain where Head remains in the Central government.

VIII. Policies to empower central government - A number of policies such as emergency measures, etc., all are better central governmental control.
Ans. During the 6th century B.C.E., a number of kingdoms and chiefdoms started emerging in India. These were referred to as the 16 Mahajanapadas. They had the following features:

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

E.g.: The capital of Magadha was earlier Rajgaha and then Pataliputra.
(B) Ruled by Kings - These Mahajanapadas were ruled by kings and some known as the Sanghas or Germs were ruled by a powerful group of people called the Rajas, which is similar to an oligarchy.

(C) Trade & Commerce - These were important activities and the Mahajanapadas carried them out with the help of both land routes (protection given by army) and sea routes across the subcontinent.
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 Magadha becoming the most powerful kingdom 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 Megadha was surrounded by a forest where elephants could be captured. This strengthened the cavalry and they devised new fighting tactics.

IV. Ganges and its tributaries - These provided passage for trade and commerce of commodities like crops, cloth, ornaments, jewels etc. and immigrants into
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: Bhimisvara, Ajatasattu, Mahapadma Nanda etc and also Asoka who propagated ‘Dharma’ and peace.
Section D

A) Pierre Condillac 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 sands, polluted regions and swampy marshes.

c) Thus, he attempted to condemn the Mughal policies that were oppressive and went 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 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 arrived 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 Tughlaquddin Alauddin's reign, patronised art and literature, was tolerant etc fell into ruins after 1707.
b) Duties neglected included the patronisation of art, suppressing local traditions, using 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. a) Gandhiji initiated the Dandi 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 most being able to produce it and having to buy it at high prices and taxes was disliked by Gandhiji.
Ans 1.2. It was noteworthy for 3 reasons:
(a) It gave Gandhiji worldwide attention as a
   emotional leader as it was covered by the
   American and English press.
(b) Women participated in an Indian national issue
   for the first time on such a large scale
   (c) It showed the British that they could not rule
   India forever and would be definitely challenged

Ans 1.3. a) Gandhiji was a propagator of peace and non-
   as he believed them to be the strongest forces. F
   this reason he, throughout the Indian struggle must
   support as people believed his philosophy.
b) Through this struggle that got overwhelming support from all sections of the society he proved that where these things prevail, all... 

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

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

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 guru.
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 union was Brāhman's will and even she could do nothing about it.

d) She believed in the wisdom of Veda Vyāsa and did not want to challenge his beliefs. She knew there was nothing that could be done now.
16.3. a) Seer Vyasa told Druipa that the Pandavas were in reality incarnations of Indra whose wife was reborn as Draupadi, 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 Draupadi who had been granted her wish.

c) Hearing all this Druipa realized destiny and had faith in Vyasa, and so consented to the marriage.