

**Marking Scheme**  
**History (Code No: 027)**  
**Class XII**

Q. No.	ANSWER	MARKS
	<b>PART A</b>	
<b>1.</b>	<p>Ans. Inscriptions are a vital means of reconstructing and understanding history, but however have both advantages and disadvantages that are enumerated below</p> <p style="text-align: center;"><b><u>Disadvantages of inscripational evidence (Pg. 48 &amp; 49)</u></b></p> <ul style="list-style-type: none"> <li>• The letters on some inscriptions may be very faintly written or parts of the inscriptions may be damaged or missing. These technical limitations act as a deterrent in reconstructing the text of the inscriptions.</li> <li>• Linguistic problems : some inscriptions may be written in languages that may not yet be understood by present day historians as the language of the inscriptions has long fallen into disuse</li> </ul> <p>EG : Ashokan inscriptions could only be read after James Prinsep deciphered Brahmi in 1838</p> <ul style="list-style-type: none"> <li>• Furthermore, inscriptions may not have lasted the ravages of time. Thus, what is available to us today may simply be a small fraction of what was written in the times of the rulers that commissioned these inscriptions to be engraved.</li> <li>• Inscriptions are written from the point of the view of the person who commissioned them. Thus, commonplace events like agricultural festivals may not be described in the inscriptions whereas court celebrations might be.</li> <li>• Engravers often used only the title of the ruler commissioning the inscription to refer to him in the engraved text, and hence, we may not be able to connect the ruler and the title unless ample evidence is available</li> </ul> <p>EG : Ashoka is referred to as Devanampiya Piyadassi (Beloved of the gods). Only the inscription at Maski identified Ashoka by name, and hence it became evident that Devanampiya Piyadassi was a title Ashoka held.</p>	<b>2</b>

	<p style="text-align: center;"><b><u>Advantages of inscriptional evidence</u></b></p> <ul style="list-style-type: none"> <li>• Inscriptions give an idea of the exploits and achievements of rulers, as well as record donations made by men and women to religious institutions. (PG 29 box)</li> </ul> <p>EG : Inscriptions on the railings and pillars of stupas record contributions made by ivory workers, bhikkus, bhikkunis and other such people towards the building of the stupa. (PG 96)</p> <ul style="list-style-type: none"> <li>• Inscriptions give us an insight into the social structure of society. (PG 38)</li> </ul> <p>EG : A rock inscription at Girnar speaks of how the Shaka ruler, Rudradarman repaired the Sudarshna lake.</p> <p>Rudradarman of the Shaka clan, was regarded as a mlechcha (barbarian or outsider) by the Brahmanas, yet rebuilt the lake, suggesting that powerful mlechchas were familiar with Sanskritic traditions.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, inscriptions give us important information regarding Indian society, but due to their shortcomings cannot be taken at face value and hence must be used in conjunction with other sources of information.</li> </ul>	
2.	<p><b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• Many consider the rule of Jalaluddin Akbar to be the pinnacle of the Mughal era. He introduced various measures to promote harmony in his kingdom, which are given as follows-</li> </ul> <p><b><u>Sulh-i-kul (PG 233)</u></b></p> <ul style="list-style-type: none"> <li>• The ideal of sulh-i-kul implied that all schools of religion could express their religion freely, nbut on thbe condition that they did not fight either with the state or amongst themselves.</li> </ul> <p><b><u>Designation on the basis of merit (PG 233)</u></b></p> <ul style="list-style-type: none"> <li>• All nobles in Akbar’s court were given positions on the basis of merit, service and loyalty to the king, regardless of their country of birth. Thus, the Mughal court included Iranis, Afghans, Deccanis and Rajputs.</li> </ul>	2

	<p>EG : Raja Todar Mal of the Khatri caste was Akbar’s finance minister.</p> <p><b><u>Abolition of religious taxes (PG 234)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar abolished the tax on pilgrimage in 1563 and jiziya (tax levied on non Muslim subjects as per Islamic law) in 1564 as these taxes were based on religious discrimination.</li> </ul> <p><b><u>Eclectic form of religion (PG 250 &amp; 251)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar was interested in deepening his knowledge about the doctrines of other religions, and to this end held interfaith debates in the ibadat khana amongst Muslims, Parsis, Hindus, Jains and Christians. Thus, Akbar moved away from a structured and defined religion to a eclectic form of worship based on light and the sun.</li> </ul> <p>EG : Jesuit priests were often assigned close positions to Akbar’s throne - their close spatial proximity indicated their importance in the eyes of the emperor.</p> <p><b><u>Formation of spiritual relationships (PG 245)</u></b></p> <ul style="list-style-type: none"> <li>• Akbar also established spiritual relationships with select members of his nobility treating them as his disciples (murid). This is part of popular Sufi terminology used to describe the relationship between a teacher and a student.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, following these ideals helped Akbar to establish harmony in his kingdom from 1555-1605</li> </ul>	
3.	<p><b><u>Introduction (ALL CONTENT FROM PG 320&amp;321)</u></b></p> <ul style="list-style-type: none"> <li>• The British felt that meticulous mapping was essential for the administration of the Raj</li> </ul> <p><b><u>Maps used for defence purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps helped the British identify the location of hills, rivers and vegetation, which were all very important for building structures for defence.</li> </ul> <p>EG : The garer-math in Bengal is left as an open expanse of land for the British to have a direct line of fire on the approaching enemy</p>	2

	<p><b><u>Maps used for commercial purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps show the location of ghats, alignment of roads, and this information is used to gauge commercial possibilities and plan strategies for taxation.</li> </ul> <p><b><u>Maps used for towns planning purposes</u></b></p> <ul style="list-style-type: none"> <li>• Maps of towns were prepared not only to plan the development of these towns, but also to develop them commercially and consolidate British hold over them.</li> </ul> <p>EG : Worried by congestion in the northern parts of the Fort area, such as Borah Bazaar, where local communities had settled, the British made continuous attempts to push them out of the area.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, mapping played an integral role in consolidation of the British empire.</li> </ul>	
	<p><b>Part B - Section I</b></p>	
<p>4.</p>	<p><b><u>Introduction (ALL CONTENT FROM PG 9 &amp; 10)</u></b></p> <ul style="list-style-type: none"> <li>• There are various strategies used by archaeologists to track social differences in Harappan society, which are as follows</li> </ul> <p><b><u>Study of Harappan burial sites</u></b></p> <ul style="list-style-type: none"> <li>• Harappan burials were generally done in pits, though some graves consisted of hollowed out spaces lined with bricks. This may be an indication of social differences with people belonging to the upper sections of society being given more elaborate burials.</li> </ul> <p><b><u>Classification of objects as luxuries or utilitarian</u></b></p> <ul style="list-style-type: none"> <li>• Historians classify items as utilitarian if they are made from everyday materials which are easy to find such as stone or clay as utilitarian and items made from costly, rare materials as luxuries</li> </ul> <p>EG : Items like needles would be classified as utilitarian, whereas pots made of faience would be described as luxuries.</p> <p><b><u>Study of the distribution of luxuries and utilitarian objects</u></b></p> <ul style="list-style-type: none"> <li>• Historians have found that objects made from rare and valuable</li> </ul>	<p>4</p>

	<p>materials are usually concentrated in bigger settlements like Mohenjodaro and Harappa.</p> <p>EG : Bottles of faience, presumably used as perfume bottles, are found in greater numbers in Mohenjodaro than they are in Kalibangan, which is a relatively smaller settlement. The distribution of luxuries show the relative economic prosperity of different cities and the standard of living of people who inhabited them</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the distribution of artefacts is an important indicator of the social differences in society.</li> </ul>	
5.	<p><b><u>Introduction (ALL CONTENT FROM PG 83)</u></b></p> <ul style="list-style-type: none"> <li>• The begums of Bhopal have played an extremely important role in the preservation of the Sanchi stupa</li> </ul> <p><b><u>Provision of money</u></b></p> <ul style="list-style-type: none"> <li>• Both Shah Jehan Begum, and her successor Sultan Jehan Begum provided money towards the preservation of the Sanchi stupa</li> </ul> <p><b><u>Funding of the museum</u></b></p> <ul style="list-style-type: none"> <li>• Shahjehan Begum provided money for the setting up of the museum that was built near the site</li> </ul> <p><b><u>Establishment of guest house</u></b></p> <ul style="list-style-type: none"> <li>• She also provided funding to establish the guesthouse in which John Marshall, the erstwhile director of the ASI stayed in to write his volumes on the Sanchi stupa</li> </ul> <p><b><u>Funding for the publication of volumes</u></b></p> <ul style="list-style-type: none"> <li>• The same ruler also funded the publication of volumes written by John Marshall and he thus, dedicated his most important volumes on Sanchi to these rulers.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, it is due to the efforts of the Begums of Bhopal that Sanchi was preserved, or else it might have been dismantled and carried away by the French and English to their respective countries.</li> </ul>	4

### **Introduction**

- Since Vijaynagar was situated in one of the most arid regions of the peninsula, elaborate arrangements had to be made to conduct water, which are described as below -

### **Natural topography of Vijaynagar (PG 177)**

- The natural topography of Vijaynagar was such that the river Tungabhadra flowed in a north easterly direction. Large granite hills formed a girdle around the city, and a number of streams flowed from these rocky outcrops to the river.

### **Construction of embankments (PG 177)**

- Embankments were built along these streams to create reservoirs of various dimensions.

### **Tanks used to supply water (PG 177)**

- Tanks, such as the Kamalapuram tank was used not only to irrigate the fields but also to channel water into the royal centre.
- The construction of tanks involved large-scale mobilisation of labour.

EG : Paes records that in order to build a tank, the king had to break down a hill and employ fifteen or twenty thousand men for its construction.

### **Canals used for irrigation (PG 177)**

- The Hiriya canal, which drew water from a dam across the Tunghabhadra river was used primarily for irrigation of the cultivated valley between the sacred centre and the urban core.

### **Water for irrigation(PG 178)**

- There were seven lines of fortification as recorded by Abdur Razzaq, and between the first, second and third tracts there were cultivated fields.
- This agricultural tract was supplied water by an elaborate canal system drawing water from the Tungabhadra.

### **Water sources in the urban core (PG 179)**

- Field surveys indicate that wells, rainwater tanks and temple tanks

	<p>of the various small shrines scattered throughout the urban core, might have served as sources of water for the ordinary town dwellers.</p> <p>EG : A plan of the Virupaksha temple shows how a tank was encased within the confines of the temple compound.(FIG 7.21 ON PG 185)</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the rulers of Vijaynagar used a variety of means to ensure that their capital was well supplied with water.</li> </ul>	
7.	<p><b><u>Introduction (ALL CONTENT FROM PG 242 &amp; PG 243)</u></b></p> <p>The women in the Mughal empire resided in the harem, which comes from the word haram - meaning a sacred place. The structure and life in the harem can be described as follows -</p> <p><b><u>Who lived in the harem?</u></b></p> <ul style="list-style-type: none"> <li>• The Mughal harem consisted of the emperor's female relations - wives, mother, foster mothers, step sisters and sisters, female servants and slaves along with concubines.</li> <li>• Polygamy was a commonplace practise amongst the Mughals, and it was not uncommon for the emperor to have more than one wife.</li> </ul> <p><b><u>Hierarchy in the Mughal harem</u></b></p> <ul style="list-style-type: none"> <li>• A distinction was made between wives from aristocratic families (begums), and other wives (aghas) who were not noble by birth.</li> <li>• The begums naturally received more importance and attention than the aghas.</li> <li>• The concubines (aghas) occupied the lowest position in this hierarchy.</li> <li>• This hierarchical structure was not static - aghas and aghachas could be elevated to the status of begums provided that the emperor did not already have four wives.</li> <li>• All women received monthly allowances supplemented with gifts in accordance with their status.</li> </ul> <p><b><u>Role of Mughal princesses in commerce</u></b></p> <ul style="list-style-type: none"> <li>• After Nur Jahan, Mughal queens began to control immense financial resources.</li> </ul> <p>EG : Shah Jehan's daughters, Roshana Begum and Jahanara Begum received monthly allowances equal to that of high ranking mansabdars.</p>	4

	<p>Jahanara also received the revenue from the port city of Surat.</p> <p><b><u>Role of Mughal princesses in architectural planning</u></b></p> <ul style="list-style-type: none"> <li>• Jahanara Begum participated in planning and overseeing the construction of several buildings of Delhi, such as a huge double storied caravanserai with a courtyard and garden</li> </ul> <p>EG : Chandni Chowk, the heart of Shahjahanabad was designed by Jahanara.</p> <p><b><u>Role of Mughal queens in writing literary works</u></b></p> <ul style="list-style-type: none"> <li>• Gulbandan Begum was Babar’s daughter, Humayun’s sister and Akbar’s aunt, and could write fluently in both Turkish and Persian</li> <li>• Gulbandan begum, acting on the request of Abul Fazl wrote a memoir of earlier times under Babur and Humayun, writing in detail about conflicts and tensions among royal princes and kings, and the role of women in mediating in these disputes.</li> </ul> <p><b>Conclusion</b> Thus, women played an integral role in the Mughal household</p>	
8.	<p><b>(ALL CONTENT FROM PG. 266-268)</b></p> <p><b><u>Introduction</u></b> Paharias were tribal folk that lived in the jungles of the Rajmahal hills</p> <p><b><u>Agricultural practises of the Paharias</u></b></p> <ul style="list-style-type: none"> <li>• The Paharias practised shifting cultivation and subsisted mostly on forest produce.</li> <li>• They moved from place to place, clearing patches of forest and growing crops such as pulses and millets on the soil enriched with potash from the ash.</li> <li>• They scratched the ground lightly with hoes, and after a few years, moved forwards leaving the previous field fallow to regain fertility</li> </ul> <p><b><u>Forest produce collected by the Paharias</u></b></p> <ul style="list-style-type: none"> <li>• They collected mahua for food</li> <li>• They also collected silk cocoons and resin for commercial purposes, as well as wood for charcoal production</li> </ul> <p><b><u>Housing conditions of the Paharias</u></b></p> <ul style="list-style-type: none"> <li>• The Paharias lived in huts within tamarind/mango groves, and their lives were intimately connected to the forest</li> </ul> <p><b><u>Social structure of the Paharia tribe</u></b></p>	4



	<ul style="list-style-type: none"> <li>• The Paharia chiefs maintained the unity of the group, settled disputes and led the tribe in inter-tribe battles and also with settled folk further down on the plains.</li> </ul> <p><b><u>Importance of raids</u></b></p> <ul style="list-style-type: none"> <li>• The importance of raids was three fold, as described below -</li> </ul> <p>A. In years of scarcity, these raids became a means of survival</p> <p>B. They were a means of asserting power over other communities</p> <p>C. They were a means of negotiating political relations with outsiders</p> <p>EG : The zamindars on the plains had to pay a regular tribute to the Paharia chiefs to maintain peace with them.</p> <p><b><u>Conclusion</u></b></p> <p>The Paharia lifestyle which was connected in more ways than one with the forest, came under threat when the British sought to turn the forests into cultivated fields.</p>	
9.	<p><b><u>Introduction (ALL CONTENT FROM PG 296 - 299)</u></b></p> <ul style="list-style-type: none"> <li>• Awadh was formally annexed into the British empire in 1856 under the leadership of Lord Dalhousie</li> </ul> <p><b><u>Displacement of Nawab Wajid Ali Shah</u></b></p> <ul style="list-style-type: none"> <li>• The Nawab of Awadh, Nawab Wajid Ali Shah was displaced and exiled to Calcutta</li> <li>• The British wrongly assumed that he was an unpopular ruler; on the contrary, he was so admired by his people that his subjects followed him all the way to Kanpur singing songs of lament</li> <li>• There was thus, widespread emotional upheaval at his dethronement</li> </ul> <p><b><u>Displacement of the Taluqdars</u></b></p> <ul style="list-style-type: none"> <li>• The annexation of Awadh displaced not only the Nawab, but also the taluqdars</li> <li>• Under the Nawab, the taluqdars had enjoyed a fair degree of autonomy as long as they accepted the suzerainty of the Nawab; many taluqdars had armies of about 12,000 foot soldiers and even the smaller ones had armies of about 200</li> </ul>	4

- The Summary Settlement Act introduced in 1856 was based on the belief that taluqdars had acquired the land by force or fraud and thus sought to remove them wherever possible

EG : In pre British times, taluqdars held 67% of the total number of villages in Awadh and after the introduction of the Summary Settlement, this number reduced to a mere 38%

#### **Overassessment of land**

- The British believed that with the removal of the taluqdars, they would be able to settle dues directly with the owners of the soil and thus reduce exploitation of peasants while increasing revenue returns for the state
- In actual practise, this did not happen - although the revenues increased, the burden on the peasants did not reduce. Officials soon found out that there was a colossal jump in revenue rates from 30% to 70%, and large areas of Awadh were heavily over assessed.

#### **Implications of the dispossession of the taluqdars**

- With the removal of the taluqdars, the peasants were directly expose to the harsh revenue policies of the British, and could no longer avail of loans in seasons when the monsoons failed.
- There were no means by which the payment of revenue could be postponed upon failure of the crop or other unforeseen circumstance

#### **Strained relations between the white and Indian officers**

- Prior to the uprising of 1857, the relationship between the white and Indian officers was cordial - the former were well versed in Hindustani, fenced and wrestled with their Indian counterparts and often went out hawking with them, and were thus, disciplinarian and father figure rolled into one.
- In the 1840s, this relationship underwent a drastic change, with the British officers considering their Indian sepoy as racially inferior and riding roughshod over their sensibilities.

#### **Close nexus between the peasants and sepoy**

- The grievances of the peasants were also discussed within sepoy lines as most of the soldiers were recruited from the peasantry
- The sepoy also complained about the difficulty of getting leave, and thus, their discontent spilled over into the ranks of the

	<p>peasantry.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the rebellion in Awadh was carried out mostly by the taluqdars and peasants</li> <li>• Many fought with Begum Hazrat Mahal, the wife of Nawab Wajid Ali Shah, and numerous taluqdars stayed with her in her defeat.</li> </ul>	
	<b>Part B - Section - II</b>	
<b>10</b>	<p><b><u>Introduction (ALL CONTENT FROM PG 161 AND 162)</u></b></p> <p>Kabir (c. 14<sup>th</sup>-15<sup>th</sup> century) was a nirguna Bhakti poet drew upon a wide range of existing social traditions in order to describe the Ultimate reality</p> <p><b><u>Inspiration from Islamic traditions</u></b></p> <p>He described the Ultimate reality in terms of Allah, Khuda, Hazrat and Pir - the latter two being part of Sufi terminology</p> <p><b><u>Inspiration from Vedantic traditions</u></b></p> <p>Alakh(unseen), nirakar(formless), Brahman and Atman which are words that appear in his poetry are taken from popular Vedantic traditions</p> <p><b><u>Inspiration from Yogic traditions</u></b></p> <p>Other mystical connotations such as Shabda(sound) and shunya(emptyness) are taken from Yogic traditions</p> <p><b><u>Confluence of religious ideas</u></b></p> <p>In his poetry, Kabir uses the concept of zikr and ishq to express the Hindu practise of nam-simaran (remembrance of God's name)</p> <p><b><u>Description of God (SOURCE 10 PG 161)</u></b></p> <p>In one of the compositions attributed to Kabir, he states that there are no two lords in the world - these thoughts exist only because our words make these distinctions between God's names.</p> <p>He goes on to say that even though God is called by many names such as Allah, Keshav, Hari, Karim and Hazrat, he is still one, just as gold remains gold, although it may be shaped into various bangles and rings.</p>	<b>4</b>

	<p><b><u>Conclusion</u></b></p> <p>Thus, because Kabir perceived the God's of all religions to be ultimately one, it helped strengthen values of peaceful coexistence in society.</p> <p><b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• Kabir tried, through his poems, to promote values of harmonious living</li> </ul> <p><b><u>Promotion of inter-faith harmony</u></b></p> <ul style="list-style-type: none"> <li>• Kabir tried to promote harmony between peoples of various faiths by stating that it is only due to religious dogma that the Ultimate reality came to be expressed in different ways - it is only our words that breed differences.</li> <li>• He asked the people to realise that although God may be given different names, in reality, he is one, just as gold even though may be made into different forms such as rings and bangles remain gold</li> </ul> <p><b><u>Recognition of the principle of unity in diversity</u></b></p> <ul style="list-style-type: none"> <li>• Although Kabir realised that for each community, God is different, he yet called upon them to understand that ultimately, he is the same person.</li> <li>• The recognition of the principle of unity in diversity is a principle that is the cornerstone of Indian society today, and enables us to live in peace with individuals of different beliefs.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the teachings of Kabir are relevant in contemporary times in order to solve disputes between various religions and faiths.</li> </ul>	
	<b>Part C</b>	
11.	<p>Ans. <b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• Historians use a wide variety of sources to reconstruct the history of the Mauryas, some of which are enumerated as follows -</li> </ul> <p><b><u>Coins (PG 44)</u></b></p> <ul style="list-style-type: none"> <li>• The study of coins is carried out by numismatists in order to come to various conclusions</li> </ul>	<b>8</b>

### **What do coins tell us?**

- Attempts made to identify symbols on punch marked coins with specific dynasties inclusive of the Mauryas suggest that coins were issued by kings
- It is also likely that specific merchants, bankers and townspeople issued some of these coins

### **The works of Megasthenes (PG 32)**

- Megasthenes was an ambassador to the court of Chandragupta Maurya, but his work only survives in fragments

### **What does the book by Megasthenes tell us? (SOURCE 1 PG 34)**

- Megasthenes talks about the officers of the state who were responsible for letting the water out of canals such as to ensure everyone had an equal share of it. The same officers used to collect taxes and superintend woodcutters, carpenters etc
- The officers Megasthenes talks about were of great administrative importance to the king in controlling a vast empire. His accounts also indicate the establishment of equality between peoples, and the interest of the state in supervising land based activities that may be used for either commercial or defense purposes.

### **Works by Kautilya (PG 32)**

- Kautilya, who was Chandragupta Maurya's chief minister wrote the Arthashastra

### **What does the Arthashastra tell us? (SOURCE 2 PG 35)**

- The Arthashastra lays down details about the administrative and military side of the empire.

It gives an insight into the ingenious means used by the Mauryans to track and to capture elephants, including using five or seven female elephants to help tether the wild ones, and how to follow the tracks of herds using dung and urine trails.

### **Buddhist, Jain and Puranic literature (PG 32)**

- We can find out about the Mauryas from literary works by Buddhist and Jain peoples

### **What do these texts tell us?**

- According to a Buddhist text - Ashokavadana - Ashoka distributed portions of the Buddha's relics and ordered stupas to be constructed over them, and thus, by the second century BCE, several stupas such as those at Sanchi, Sarnath and Bharhut had been erected (**PG 96**)
- Buddhist texts considered Mauryas to be Kshatriyas (**PG 62**)

#### **Accounts of Chinese travellers (BOX ON PG 42)**

- We can reconstruct the history of towns during the Mauryan period with the help of accounts left by Xuan Zang

#### **What do these accounts tell us?**

- When Xuan Zang visited Patliputra in the 7<sup>th</sup> century CE, he found it in ruins with a very small population.
- This shows a gradual decline in the importance of Patliputra as a provincial centre.

#### **Rock edicts**

- Ashoka was the first ruler to inscribe messages to his subjects and officials on both natural rock surfaces as well as polished pillars

#### **What do these rock edicts tell us?**

- Some of the rock edicts talk about the practise of dhamma - these were ideals that included respect towards elders, generosity towards Brahmanas and the like that could be followed by all persons. (**PG 32**)
- Some rock edicts tell us of the achievements of rulers

EG : The rock inscription at Girnar tells us about the construction of the Sudarshna lake under the Mauryas. (**SOURCE 5 PG 38**)

- The rock edicts informed people of the administrative arrangements made for them

EG : The king informed his subjects about the arrangement of Pativedakas, that would report to him about the affairs of the people regardless of where he was at the time, and he would 'dispose of the affairs of the people everywhere' (**SOURCE 10 PG 47**)

- Some rock edicts tell us about the victories of kings and the anguish over them

	<p>EG : The 13<sup>th</sup> rock edict issued by Ashoka talks of the anguish he felt after the battle of Kalinga. <b>(SOURCE 11 PG 48)</b></p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, the rich wealth of information available to us for reconstructing the history of the Mauryas helps us to better understand the empire.</li> </ul>	
12	<p><b><u>Introduction (ALL CONTENT FROM PG 208 - 211)</u></b></p> <ul style="list-style-type: none"> <li>• According to estimates based on contemporary sources, an average of 40% of the land was covered either with scrubland (kharbandi) or dense forests (jangal).</li> </ul> <p><b><u>Description of the forest dwellers</u></b></p> <ul style="list-style-type: none"> <li>• Forest dwellers were described as jangli, but the term denoted those whose livelihood depended on hunting-gathering of forest produce rather than denoting a lack of civilisation, as the word does today</li> </ul> <p><b><u>Distinctive features of forest tribes</u></b></p> <ul style="list-style-type: none"> <li>• The activities of the forest tribes were largely season specific in nature</li> </ul> <p>EG : The Bhils used to collect forest produce in the spring season, fish in the summer, cultivate crops in the monsoon and used to hunt animals in the autumn and winter</p> <ul style="list-style-type: none"> <li>• This sequential procedure warranted movement, and thus, mobility became a distinctive feature of forest tribes.</li> </ul> <p><b><u>Babur's remarks on the forest dwellers</u></b></p> <ul style="list-style-type: none"> <li>• He considered the forest to be a subversive place - a refuge (mawas) for troublemakers to hide and avoid paying taxes.</li> </ul> <p><b><u>Economic taxes levied on the forest dwellers</u></b></p> <ul style="list-style-type: none"> <li>• The Mughal state required elephants for the state army and thus, levied a tax (peshkash) from the forest people that often included a supply of elephants.</li> </ul> <p><b><u>Spread of commercial agriculture</u></b></p> <ul style="list-style-type: none"> <li>• The forest products that were in great demand included -</li> </ul> <p>A. Honey</p>	8

	<p>B. Beeswax</p> <p>C. Lac</p> <p>D. Elephants</p> <ul style="list-style-type: none"> <li>• The exchange of commodities took place via the barter system as well</li> </ul> <p>EG : The Lohanis of Punjab engaged with overland trade with countries like Afghanistan, along with trade within the Punjab region.</p> <p><b><u>Social changes in the lives of forest dwellers</u></b></p> <ul style="list-style-type: none"> <li>• The chieftains of tribes also became zamindars and some even became kings, and for the very same reason, they recruited people from their fraternity in order to build up their army</li> </ul> <p>EG : Tribes in the Sindh region had armies of 6000cavalry and 7000 infantry.</p> <ul style="list-style-type: none"> <li>• In some tribes, such as the Ahoms, the capture of elephants was made a monopoly of the Ahom kings</li> </ul> <p><b><u>Transition from a tribal to monarchical system</u></b></p> <ul style="list-style-type: none"> <li>• The Ain-i-Akbari observes the presence of tribal kingdoms in the north east</li> </ul> <p>EG : The Koch kings fought and subjugated neighbouring tribes in a long series of wars.</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• The lives of the forest dwellers thus underwent drastic social and economic changes in the medieval period.</li> </ul>	
13.	<p><b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• It is necessary to use in conjunction both official documents and oral histories while studying partition. Historians use official documents to supplement oral histories for the following reasons -</li> </ul> <p><b><u>Oral histories lack concreteness and chronology</u></b></p> <ul style="list-style-type: none"> <li>• Oral accounts may lack both concreteness and a precise sense of chronology with regard to specific events and this might render them imprecise (PG 401)</li> </ul> <p>EG : The researcher records how a Hindu lady told a Muslim gentleman</p>	8



that he should lie still with a few dead bodies over him, and run towards Sialkot at the first hint of morning light. The account however, does not give the precise number of corpses and neither does it give a day or year to when this incident occurred. (SOURCE 1 PG 377)

### **Uniqueness of oral data makes generalisations difficult**

- The uniqueness of oral historians makes generalisations difficult as a holistic picture cannot be built from micro evidence (PG 401)

EG : In the same account as above, we see the Hindu lady being quite kind to the Muslim man. This does not automatically mean that all Hindu men/women would have sheltered Muslim men in the same way or even that all Muslims would have implored Hindus for help, in fear of being turned in on the spot (SOURCE 1 PG 377)

### **Individual experiences in oral histories are irrelevant to the unfolding of larger processes of history**

- Historians believe that oral accounts are only concerned with tangential issues (PG 401)

EG : In another account, the researcher relates the story of a young hotel manager who was embraced by a Sikh, saying that there are no Punjabi speaking Mussalman in Delhi. This however does not imply that all Punjabi speaking Mussalmans were exterminated in Delhi (PG 378 SOURCE 2)

### **Problem of constructed memories**

- When people are interviewed years later, their accounts are coloured with the perceptions between the current relations between their communities or the events that have occurred in the intervening time period. (PG 402)

EG : If an individual is asked about the number of people killed during partition during a time of conflict between India and Pakistan, he is more likely to exaggerate the numbers

Thus, government documents give precise details regarding the number of deaths and the chronology of events, and help historians see the overall picture. However, oral accounts have helped understand partition better in the following ways -

### **Oral histories help capture memories in detail (PG 400)**

- By capturing in great detail the memories of those who have experienced partition, historians are able to write richly textured and

	<p>vivid accounts of events</p> <p>EG : The accounts of the women in Thoa Khalsa</p> <p><b><u>Oral histories go beyond the experiences of the rich and the famous (PG 400)</u></b></p> <ul style="list-style-type: none"> <li>• Government documents would only tell us, that too in a very diplomatic fashion, the negotiations and treaties of the people at the top; Oral histories would, on the other hand, tell us about the experiences of the people at the grass root level</li> </ul> <p>EG : The researcher describes the reaction of an individual to whom he said he was Indian; the individual in question responded by saying that “your people wiped out my entire village in 1947. We are sworn enemies and will always remain so” (SOURCE 3 PG 379)</p> <p><b><u>Oral histories help historians to broaden the horizons of their discipline (PG 400)</u></b></p> <ul style="list-style-type: none"> <li>• They allow historians to do this by rescuing from oblivion the lived experiences of the poor and the powerless</li> </ul> <p>EG : The story of a refugee who retailed wheat at wholesale prices and made a living by selling the gunny bags in which the wheat came. (PG 401)</p> <p><b><u>Oral histories describe the day - to - day experiences of the people(PG 400)</u></b></p> <ul style="list-style-type: none"> <li>• Government documents do not describe the experiences of the ordinary people, and thus, oral histories become an important means of finding out these experiences</li> </ul> <p>EG : The experience of a trader from Peshawar who managed to secure a job Cuttack, but upon reaching India, enquired whether it was in the north or south part of Hindustan as they hadn't quite heard of Cuttack in Peshawar before. (PG 401)</p> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, it is important to use oral histories and government documents in conjunction as each supplements the information given in the other.</li> </ul>	
14.	<p><b><u>Introduction</u></b></p> <ul style="list-style-type: none"> <li>• Mahatma Gandhi transformed the nature of the national movement</li> </ul>	8

in some fundamental ways.

**Gandhi showed concern for the poor (PG 349)**

- His first few satyagrahas were aimed at releasing the peasants from the oppression of the British rule.

EG : The satyagraha at Champaran was to obtain the security of tenure and the freedom to cultivate crops of their choice for the peasants

As he stated in his speech at BHU, salvation would come only through the farmer.

**Simplicity of methods (PG 350)**

- Gandhiji used simple methods that could be followed by people from all walks of life in order to not cooperate with the British

EG : Under the non-cooperation campaign, he asked the people to renunciate all voluntary association with the British, give up British titles and refuse to pay taxes.

**Adapting aspects of village life (PG 352)**

- Gandhiji, unlike the other nationalist leaders who wore a bandhgala or a western suit wore the traditional dhoti.
- He focussed on the promotion of small scale industries in the villages and the advocation of khadi, which, being spun on the wheel, could provide the village people with additional income and thus make them self sufficient in the long run.

**Breaking barriers between mental and manual labour (PG 352)**

- By the advocation of the spinning wheel, Gandhiji effectively broke the traditional caste barriers that existed in Indian society between mental and manual labour.

**Setting up of Praja Mandals (PG 354)**

- The provincial committees of the Congress were based on linguistic divisions rather than the artificial boundaries set up by the British administration
- Gandhiji advocated the spreading of the nationalist message in the mother tongue, rather than in English - the language of the British - and thus, the nationalist message was carried to parts of India and to social groups previously untouched by it

	<p><b><u>Protested against pertinent issues (PG 356)</u></b></p> <ul style="list-style-type: none"> <li>• Gandhiji protested against issues that were widely disliked by all Indians, the most common of them being the salt law.</li> <li>• Ordinary persons were forbidden from manufacturing salt on their own, yet had to pay a tax of 100% for a product that was indispensable in Indian households</li> <li>• Thus, his struggle against the salt monopoly of the British mobilised a wider discontent against their rule</li> </ul> <p><b><u>Resisted ills in Indian society (PG 355)</u></b></p> <ul style="list-style-type: none"> <li>• Gandhiji was as much a reformer as he was a politician, and thus, throughout the nationalist struggle, he worked towards the removal of social ills such as child marriage and untouchability.</li> </ul> <p><b><u>Advocated harmony between religions (PG 359)</u></b></p> <ul style="list-style-type: none"> <li>• At Wasna, Gandhiji told the people that swaraj would not simple come by the repeal of the salt tax or of other taxes. For Swaraj, Hindu, Muslims, Sikhs and Parsis had to unite; for Swaraj, people had to serve the untouchables.</li> </ul> <p><b><u>Supported the participation of women (PG 360)</u></b></p> <ul style="list-style-type: none"> <li>• The Non-Cooperation movement was the first movement in which women had participated in large numbers.</li> <li>• Kamaladevi Chattopadhyay had convinced Gandhiji that the protests should not remain restricted to men alone and she, along with several other women, participated in the picketing of liquor shops and courted arrest.</li> </ul> <p><b><u>Conclusion</u></b></p> <ul style="list-style-type: none"> <li>• Thus, Gandhiji transformed the nationalist movement into a movement that was more properly representative of the Indian masses, and was not just an elitist phenomena as it was in 1915.</li> </ul>	
	<b>Part D (Source Based Questions)</b>	
15.i	<p>The above passage is inscribed in the name of <b><u>Devanampiya Piyadassi</u></b>, which is the title of the <b><u>Mauryan king Ashoka</u></b></p> <p>Epigraphists have translated <b><u>'Pativedaka' to mean reporter</u></b></p>	<b>1+1</b>

<p><b>15.ii</b></p>	<p><b><u>Ashoka wants the pativedakas to carry out the following functions -</u></b></p> <ul style="list-style-type: none"> <li>• Report to him regarding the affairs of the people, irrespective of whether he is in the bedroom, cowpen or in the garden</li> <li>• The pativedaks function as intermediaries between the king and the people</li> </ul> <p><b><u>Ashoka’s role after receiving these reports can be described as follows -</u></b></p> <ul style="list-style-type: none"> <li>• The king would dispose of the affairs of the people irrespective of whether he was in his garden, or in his inner apartments or bedroom.</li> <li>• Ashoka through this inscription wanted to emphasise the fact that he was concerned with dispensing justice for the people, whereas in comparison previous kings had not been as they had not set up such a system.</li> </ul>	<p><b>2+2</b></p>
<p><b>15.iii</b></p>	<p>The inscription tells us the following things regarding the nature of kingship in this period</p> <ul style="list-style-type: none"> <li>• Ashoka wanted to portray himself as a very just ruler, who would dispose of the affairs of the people as soon as he came to hear of them</li> <li>• He wanted to be held in high moral regard by his subjects, and wanted to appear as if he was very concerned that their problems get sorted at the earliest, and thus issued this inscription</li> <li>• He also wanted to portray himself as superior to the kings before him, and thus starts his inscription by saying that there were no previous arrangements for disposing of the affairs of the people prior to his reign.</li> </ul>	<p><b>1</b></p>
<p><b>16.i</b></p>	<p><b>Ans.</b> The indicators that the marketplace denoting that it was a place of music are as follows -</p> <ul style="list-style-type: none"> <li>• The passage starts with stating that “it is a market place for male and female singers known as Tarababad”</li> <li>• The centre of the shops has a swing on which sits a female singer, bedecked with finery and attended to by female attendants.</li> <li>• The chief of the musicians stands in the cupola every Thursday</li> </ul>	<p><b>3</b></p>

	<p>after the dawn prayers, and female singers come to sing and dance before him in successive crowds.</p> <ul style="list-style-type: none"> <li>• The female singers would sing every time a Hindu or Muslim ruler alighted in the cupola.</li> </ul>	
<b>16.ii</b>	<p><b>Ans.</b> The following references indicate the secular nature of the market -</p> <ul style="list-style-type: none"> <li>• Hindu rulers visit the cupola, which is situated right in front of the mosque. This indicates that even Hindu rulers frequently visited Muslim places of worship</li> <li>• No distinction was made between the treatment given to Hindu and Muslim rulers whenever they frequented the marketplace</li> </ul>	<b>2</b>
<b>16.iii</b>	<p><b>Ans.</b> Ibn Battuta has said the following about Indian cities and markets in his book, Rihla</p> <ul style="list-style-type: none"> <li>• He stated that bazaars were places not only of economic transactions but also a hub of social and cultural activities. EG : Many bazaars had mosques and temples, and had spaces earmarked for singing and dance performances</li> <li>• Indian textiles, such as brocade, silk and satin, were in great demand in both India and outside the subcontinent</li> <li>• Indian markets were well interconnected with inter-Asian networks of trade and commerce</li> </ul>	<b>2</b>
<b>17.i</b>	<p><b>Ans.</b> According to Gandhiji, Hindustani should be -</p> <ul style="list-style-type: none"> <li>• Neither Sanskritised Hindi nor Persianised Urdu, but a combination of both</li> <li>• It should include words from different regional languages</li> <li>• Assimilate words from foreign languages, provided that they mix well with our own language</li> </ul> <p>Thus, our national language should -</p> <ul style="list-style-type: none"> <li>• Be a rich and powerful instrument capable of expressing the entire range of human thought and emotion</li> <li>• Not be confined to either Hindi or Urdu as this would be a “crime against intelligence and the spirit of patriotism”</li> </ul>	<b>2+2</b>
<b>17.ii</b>	<p><b>(PG 427 AND PG 428)</b></p> <p><b>Ans.</b> Different members of the south expressed dissatisfaction against the imposition of Hindi as the national language</p> <ul style="list-style-type: none"> <li>• Shrimati G. Durgabai from Madras stated that in the south, the</li> </ul>	<b>1</b>

	<p>opposition against Hindi was very strong, and stated that the non-Hindi speaking peoples of the south felt that the imposition of Hindi was an act to prevent the natural influence of other powerful languages of India on the composite culture of the nation</p> <ul style="list-style-type: none"> <li>• T. A. Ramalingam Chettiar from Madras stated that if the imposition of Hindi was pushed too aggressively, it would leave bitter feelings behind, and if they were to live together in a united manner, there could be no question of enforcing things on the people.</li> </ul>	
<b>17.iii</b>	<p><b>(PG 426)</b></p> <p>Ans. The Language Committee of the Constituent Assembly resolved the matter in the following way -</p> <ul style="list-style-type: none"> <li>• Hindi in the Devanagri script would be the official language, and the transition to Hindi would be gradual</li> <li>• For the first 15 years, English would continue to be used for all official purposes</li> <li>• Each province was to choose one regional language for work within the province</li> <li>• Thus, by referring to Hindi as the official rather than national language, the Language Committee sought to find a solution to the language question</li> </ul>	<b>2</b>

