

# History (027)



## SECTION C

28) (a) While the Harappan script remains undeciphered, the wealth of material evidence and archaeological discoveries at Harappa explain the urban planning of the Indus - Valley Civilisation -

Q 1) Two Sections -

- i) Most settlements are divided into two sections - the lower but larger Lower Town and the higher, but smaller Citadel.

- ii) The Citadel owes its height to ~~mo-the-fae~~ mud-brick platforms upon which it ~~is~~ was constructed. It was often walled and hence physically separated from Lower Town

- iii) The Lower<sup>Town</sup> is the larger but lower area ~~is~~ which too was often walled. ~~It is~~ Some of the buildings here are made on platforms which serve as foundations.

- iv) In most settlements, the we Citadel lay on the west



While the eastern was Lower Town

2) Drains — The Harappan Civilisation boasts of a unique drainage system

i) ~~The Harra~~ Roads and streets are laid out in an approximate grid-like structures; cutting each other at right angles

ii) It is assumed that roads with drains were first laid out and then houses were built so that each house could have atleast one wall connected to it on roadside ~~so~~ to ensure that wastewater flowed into drains

iii) Ernest Mackay writes that main drainage channels were made of bricks <sup>and a mortar of gypsum</sup>. It was covered with loose bricks and sometimes limestone which could be removed for cleaning

iv) Further, drainage system is not unique to larger settlements but also prevalent in smaller ones. In Lothal, ~~the~~ house were made of mud bricks and drains of burnt bricks



3) Domestic Architecture — The Lower Town gives us examples of residential buildings.

i) Most houses were centred around a courtyard which perhaps served as a centre for activities like weaving, etc.

ii) There also seems to be a concern for privacy. Walls along the ground level in houses do not have any windows. Besides the main entrance of these houses does not give a direct view of the courtyard or interior.

iii) ~~So~~ Most ~~had~~ houses had ~~bathrooms~~ bathrooms, paved with bricks. Drains from the bathroom connected through wall to the street drain.

iv) Some houses also have <sup>remains of</sup> staircases ~~leade~~ perhaps leading to the second floor or roof.

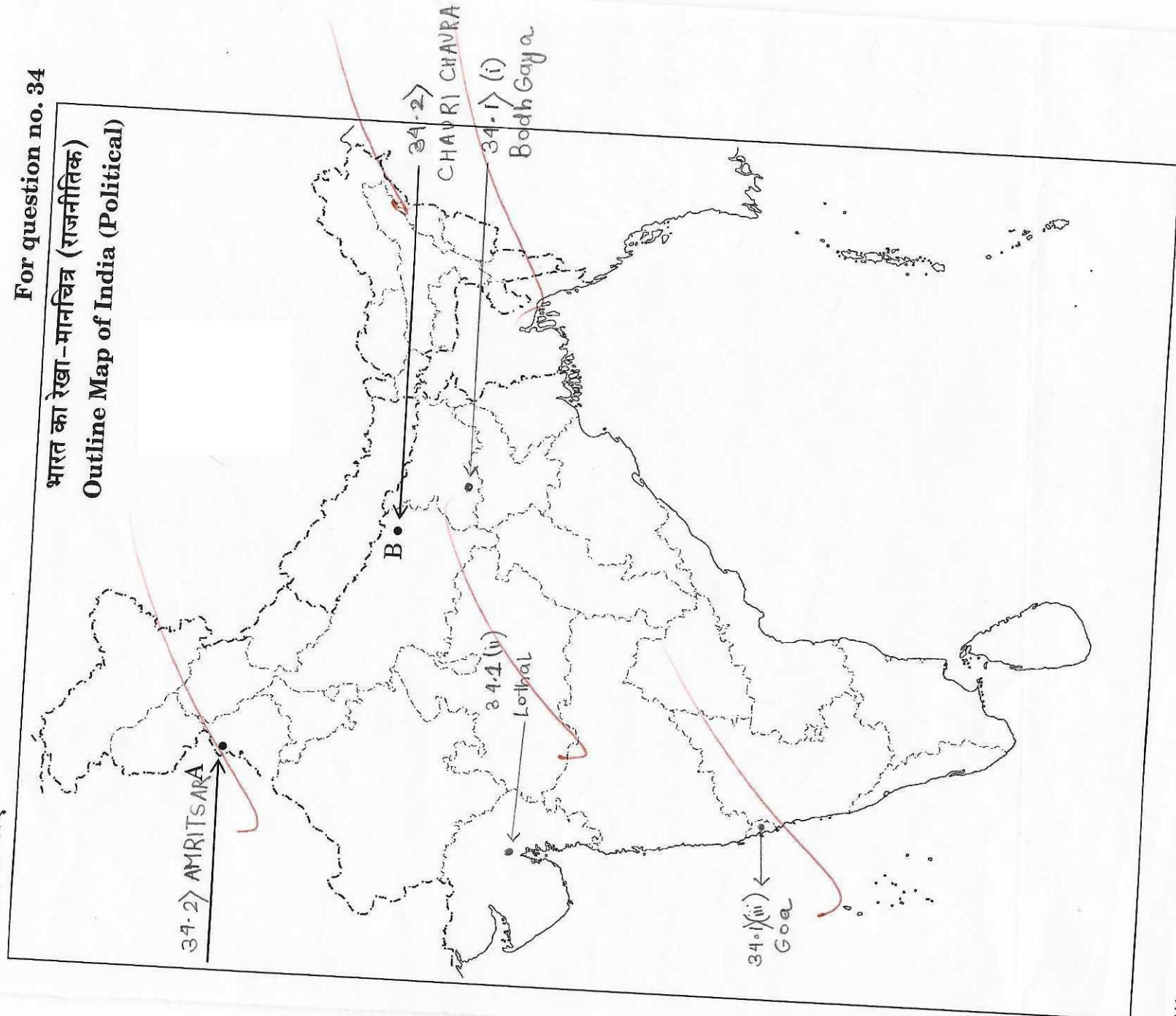
v) ~~Te~~ Houses also had wells which was located such that



प्रश्न सं. 34 के लिए

For question no. 34

भारत का रेखा-मानचित्र (राजनीतिक)  
Outline Map of India (Political)





it could be accessed from outside and used by passers-by. Archaeologists have found ~~at least~~ 700 wells in Mohenjodaro.

4) Citadel - In the Citadel, we find evidence of buildings made for special public purpose.

- i) Warehouse is found in Citadel, whose it seems that only lower brick portions remain while upper wooden structure has perished
- ii) The Great Bath is a large rectangular tank centred in a courtyard
- iii) Two flights of stairs lead to the tank which is made watertight with bricks.
- iv) A It is surrounded by three rooms in <sup>one of</sup> which is a well.
- v) Across a lane to the north lies a small building with 8 ~~rooms~~ <sup>bathrooms</sup>, 4 on each side of the corridor. Drains from these bathrooms connect to the main drain in the corridor.



vi) The unique structure of the Great Bath and context in which it was found (in the Citadel, along with other spectacular buildings) has led the Archaeologists to believe that it was associated with special ritual bath.

5) Evidence of Planning — Following observations give us the evidence of planning —

i) Once brick platforms were put up, all construction activity <sup>would be</sup> ~~was~~ limited to fixed area upon it, meaning that the building activity was first planned and accordingly implemented.

ii) Bricks at all settlement — whether mud or burnt — have a standardised ratio. Height

iii) To build such massive structures — the walls and platforms. — labour must have been mobilised on a large scale.



29) or b) Situated in the south-western part of the Settlement, the Royal Centre is an important cultural landmark —

- i) Even though named the "Royal Centre", it has 60 temples. However while the structure in the Sacred Centre are made up of masonry, the superstructure of several building in the Royal Centre are constructed of perishable materials. About 30 large complexes have been identified here, which it
  - ii) ~~About 30~~ did not seem to be associated with any ritual function
  - iii) ~~The~~ The largest building has been labelled as the "King's Palace", though it has not yet yielded any sign of being a royal residence.
  - iv) The King's Palace complex has two most impressive platforms — Audience hall and Mahanavami Dibba. A high double walls with a narrow street in between runs around this complex.
  - v) ~~The Audience Hall is a magnificent platform with slots at~~ for pillars at close, regular intervals.



- iv) The Audience Hall is a ~~mass~~ magnificent platform with slots at ~~close~~ regular, close intervals for pillars. The Pillars once supported a second storey. The closely spaced pillars ~~do not~~ do not leave any ~~&~~ free space and thus it is not clear what it ~~was~~ was used for.
- v) The Mahanavami Dibba is a massive ~~pa~~ platform which rises from a base of about 11,000 sq. ft to ~~40~~ a height of 40 ft. Its base is decorated with relief carvings. It seems that the Mahanavami Dibba once supported wooden structures atop it, which no longer exists.
- vi) Rituals associated with this structure ~~coincide~~ coincided with Mahanavami (the 9th day of Hindu festival, Dussehra). ~~&~~ Ceremonies included worship of the image, and of the state ~~hear~~ horse followed by sacrifices of ~~bufal~~ buffalo.
- vii) This was followed by dances, wrestling matches and ~~caparisoned~~ processions of caparisoned horses, chariots,



soldiers, etc.

viii) Then followed a Ritual presentation by Nayakas.

ix) On the Tenth day, the king inspected ~~the~~ ~~arm~~ his army and that of his ~~ex~~ nayakas on a big open field.

x) Historians say that the Mahanami Mahanavami dibba may not have been the centre of all these activities, considering the constraints of space.

xi) Another magnificent building in the Lotus Mahal, so named by 19th century British travellers. It had ~~nine~~ nine towers; eight towers surrounding a central one. It somewhat looked like an attchala house in medieval Bengal.

xii) Also in the Royal temple is the Hazara Rama Temple which was perhaps used only ~~to~~ by the king and his family. While the image in the central shrine is no longer there. But the inner

walls of the temple are decorated with sculpted panels that depict scenes from Ramayana.

Thus, the Royal Centre is an important cultural landmark.

30) a) Various sources are essential for a complete understanding of Gandhiji's contribution in the Indian National Movement —

1) Public Speeches and Private Scripts — We Historians explore the letters and speeches of Gandhiji and his contemporaries — both his associates and political adversaries

a) Speeches allows us to hear the public voice of an individual whereas private letters allow us an insight into the private thoughts of an individual.

b) However, this while we <sup>distinguish</sup> differentiate content meant for



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public knowledge from that which do not, we must remember that the public-private distinction breaks down too often.

c.) For instance ~~privat~~ letters to private individuals ~~are~~ allow persons to express their anger and pain, dismay and anxiety, frustration and hope in ways that they cannot do in public. But they are meant for public as well.

d.) The language in these letters is shaped by an awareness they might be published someday. At the same, the fear of the letter becoming public does not allow individuals to fully express their emotions.

e.) ~~Gand~~ Gandhiji regularly published the letters written to him in his journal Harijan. Nehru edited a number of letters he received during National Movement as ~~a~~ A Bunch of Old Letters (1958)



2.) Autobiographies — Auto These are accounts of the past, rich with the detail of human experience and yet we must exercise caution in studying them.

a.) Autobiographies are retrospective accounts that are written from memory.

b.) They show us what the person could recollect, what they saw as important and wanted to recollect and how ~~the~~ they wanted the world to perceive them.

c.) As such, it is like ~~a~~ forming a picture of yourself.

d.) While reading autobiographies, we must try and understand what the author is not telling us. We must question those acts of forced silence, of willful, unwitting forgetting.



3. Official Reports — Another source is the Official Reports written by Police and other as the Colonial government often kept close tabs on those it saw as critical of the government. At that time, these reports were secret, but can now be accessed in archives.

a. These Reports were prepared on the basis of ground information

b. But they reflected what the superior officials saw or wanted to believe.

c. While noting the possibility of a ~~re~~ sedition, they would assure themselves that their fears were unwarranted.

d. The Home Department prepared fortnightly Reports since 20<sup>th</sup> century. For the Salt March, it showed the entire thing to be a drama, an antic, a desperate effort to ~~evok~~ lead people in ~~re~~ protest, who were unwilling, busy in their daily schedules, happy under the Raj. They depicted it as if the Salt Satyagraha failed to evoke any enthusiasm from the masses.



4) Newspaper Report — They are another important source because they often tracked Gandhiji's movements and also showed what ordinary people thought about him.

a) These reports should not be taken as unbiased sources

b) Publishers had their own prejudices, opinions and world view which was reflected in what was written and how were events reported.

5) Popular Prints — These too allow an insight into the pulse at the ground level

a) A popular print showed Gandhiji as a looming central figure in a tree of nationalism, surrounded by other nationalist figure.

b) Another, printed after his death, ~~show~~ deified as a unified force. It shows Patel and Nehru



standing with folded hand at either side of his pyre and blessing them from Heavenly Realm was @ Gandhiji. Patel and Nehru represent two strands within the Congress. /

### SECTION B

22) a) ~~Different types of marriages reflected the social system of ancient India during~~

Analysing these sources, can help in reconstructing the life and times of Gandhiji

⑤



## SECTION B

22) a) Different types of marriages reflected the social systems of ancient India during Mahabharata Period —

1.) It was important to marry off daughters at the Right time and to the Right Person, ~~The Brahmani~~ suitably outside the kin group. Thus ~~Exogamy~~ was the ideal system while Endogamy was normatively looked down upon.

This also implied that life of women were closely regulated and a marriage of a daughter was seen as a Religious obligation of the father (~~Kanyadaan~~).

2.) ~~From~~ The Dharmashastras and Dharmasutras have laid down eight forms of marriage of which the first four were considered "good" and rest condemned. Perhaps it was followed by those who did not conform to ~~caste~~ Brahmanical dictates.



3. From about 1000 BCE, the Brahmanas began to categorise people under Gotra, which were groups named after Vedic seers and all those in a gotra were considered to be his descendants.

Examples of Satavahanas shows us that: Two rules were important —

- Women were expected to give up the gotra of their father and take up that of their husbands after marriage.
- Members of the same gotra could not marry.

Examples of Satavahana Rulers show us that these norms were not always uniformly implemented. These Rulers engaged in endogamy.

4) Further, <sup>some</sup> Satavahana marriages were polygynous.

The fact the polyandry was depicted in Mahabharata in a central role shows that perhaps it was common among Ruling elites at some time and then fell into disavour.

Thus, marriages reflected ~~social~~ social structures.



23) After the When people began to question Vedic authority and new traditions like Buddhism and emerged, Puranas were composed.

1.) Brahmanas composed Puranas to disseminate their ideas in a changing landscape. These were written in simple Vedas that could be read out to women and Shudras who were earlier not allowed access to Vedic knowledge. In the Puranas Vishnu, Shiva and the Goddess emerged as central figures while the Vedic pantheon of Gods were marginalised.

2.) Further, emerged the concept of God as an omnipresent and omnipotent saviour, a central tenet of Bhakti traditions as well.

The Vishnu was said to have ten incarnations or avatars. Puranic mythologies said that he assumed these forms to save the world from the evil. The gods were visualised in anthropomorphic with a complex set of attributes symbolised by



head weapons or other objects (ayudhas) they held, the way they were seated, etc.

Shiva was visualised in manifestation as a linga. This encouraged saguna bhakti.

3. Besides, Puranic narratives also contained elaborate stories about these deities and details of worship, etc. These details are seen to be incorporated in several compositions of Vaishnava and Shaiva poet-saints.

Furthermore, it was around this time that temples began to be built to house images of deities that were so elaborately imagined. Vaishnavism and Shaivism built upon this tradition of building temples and took it to new heights.

Hence we can say that Puranic Hinduism has contributed to development of Vaishnavism and Shaivism.



24) a) Panchayats played a crucial role in Mughal rural society.

i) Panchayats were a assembly of elders, often important people with hereditary hereditary rights privileges. Functioning, working as an oligarchy, they ~~function~~ performed a many functions —

i) Upheld Caste Boundaries — The Village Panchayat and the Headman were supposed to oversee the conduct of the villagers & chiefly to prevent the any offence against their castes.

Panchayats was authorised to levy fines and even inflict more ~~other~~ serious punishment to elicit a conformity with norms.

ii) Mediations — Jati Panchayats in particular wielded considerable power ~~of~~ over rural ~~sce~~ societies. In Rajasthan, they mediated in civil cases, resolved contesting claims over land, and also decided ~~the~~ <sup>who had</sup>



precedence in Rural Village Ritual functions, etc.

Most important for the villagers, the Panchayat was a court of appeal which, they expected, would ensure that ~~State~~ the State performed its moral obligations and guaranteed Justice. Hence they approached Panchayats complaining to it of illegitimate demands of Superior Castes and Revenue Officials.

iii) Other functions —

- i) The Headman (Mugaddam) was expected to supervise the preparation of village accounts with the assistance of Patwar assistance.
- ii) The Panchayat also used collective funds of villagers to ~~so~~ organise construction of irrigation works, which the peasants could not do on their own.

Thus, we can say that Panchayats played a crucial role in Mughal society.



25) Even as the Zamindars faced a crisis in the last years of the ~~14th~~ 18th century, a group of rich peasants consolidated their position in the countryside. Francis Buchanan's survey of the Dinajpur District in North Bengal allows us a glimpse of the process.

a.) Jotedars came to own huge areas of lands, sometimes as many as several thousand acres. These were cultivated by ~~best~~ sharecropper (adhiyars) who used their own plough, worked in field and offered a share of produce to Jotedars.

b.) Jotedars also controlled the local moneylending and trade, ~~besides~~ and they lived in the villages (unlike Zamindars) and hence controlled a large section of poor villagers.

c.) ~~It~~ They resisted efforts by Zamindars to raise the juma (assessment), prevented ~~revenue~~ revenue officers,



from executing their duties, and mobilised poor ryots who were dependent on them and deliberately delayed the payment of dues

d) In fact, when the Zamindars' estates were put up for auction (under Permanent Settlement), Jotedars turned up as purchasers.

While initially dominant in villages of North Bengal, Jotedars began to establish clout in countryside of other parts as well, comprising of rich peasants and landlords, the rise of this group inevitably weakened Zamindari power.

26) Nationalist Movement in the 20th century drew inspiration from the events of 1857. A world of nationalist imagination was woven around them.

i) The Revolt of 1857 was declared to be the first war of Independence, when people from all over the country came together to topple over the Raj.



ii) Its leaders were shown as heroic figures leading the nation into battle, rousing righteous indignation against an oppressive, imperial regime.

iii) Rani Lakshmibai of Jhansi is often depicted in Art, literature as well as history writings as a masculine figure who with a sword in one hand and reins of her horse in another, she chasing the enemy, slaying the Britons and fighting till her last.

Children grow up reading Subhadra Kumari Chauhan's lines like "khoob lari mardani woh to Jhansi wali Rani" (Like a man she fought, the Queen of Jhansi). Thus Rani Lakshmibai is shown in nationalist Indian imagery as a symbol of valourous resistance against injustice and an alien rule.



27) Mirabai is one of the most popular poet-saints of Bhakti Era.

- a) Reconstruction — Historian reconstruct details of her life from biographies and compositions ascribed to her.
- b) According to these traditions, she was a Rajput princess of Merta in Marwar, forced to marry against her will to a Sisodia prince in Mewar.
- c) She defied conventional role of a wife and mother and then left palace to compose songs of the Divine.
- d) Her poems have passed on as an oral tradition. They are characterised by intense emotions of devotion. She recognised Lord Krishna as her lover and devoted her entire life to his worship. Even today these songs are sung by the lower caste and the poor, underlining the values of devotion, love, <sup>renunciation</sup> compassion and empathy in these songs. Besides her Mirabai's life is a challenge to all convention for she accepted a "low-caste" ~~Rai~~ leather worker, Raidas as her preceptor and even though married wore the white robes of a



widow or saffron robes of a renouncer.

## SECTION D

31) The

31.1) The shift ~~of~~ from Rajagaha to Pataliputra meant, ~~as~~ that now the ~~Hub~~ Capital of Magha Magadhan empire commanded routes of communication on River Ganga from its new capital. Besides Pataliputra, a village was developed into one of the largest cities of Asia.

31.2) Xuan Zang, a Chinese Buddhist pilgrim, visited ~~in~~ the city in the 7th century CE, implying that ~~and observed found~~ that it in ruins with a very small population, indicating its importance had subsequently declined.

31.3) Pataliputra was the capital of the Magha Magadhan empire. Located on the bank of Ganges, it commanded cheap and convenient riverine routes. It gradually



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developed to be the capital of ~~at~~ the most powerful Mahajanapada. Located in the fertile Indo Gangetic, it could support a variety of activities like agriculture and was very prosperous. At ~~zenith~~ the zenith of Mauryan dynasty, Pataliputra continued to be its capital.

32.1) Bernier's description allows us to understand the painstaking labour behind Indian crafts in the past. ~~Its~~ The Karkhanas were workshops where artisans worked day and night with a high of craftsmanship to produce Indian manufactures which were in great demand world over. They were supervised by masters

32.2) The huge variety of craft showcases the ~~extor~~ cultural diversity of the Mughal empire. From silk, ~~brocade~~ ~~manufacter~~ silk, brocade and fine muslins to richly embroiders, ~~an~~ gold ~~pe~~ articles, shoes and paintings — all of it was produced in these karkhanas.



32.3) The Bernier says that artisans in, Mughal empire had no incentive to improve their crafts as the State appropriated their profits. However this was not accurate.

The ~~manufa~~ goods manufactured by Artisans were enjoyed a worldwide reputation ~~or~~ for fine quality ~~or~~ of material used and craftsmanship seen. This trade in ~~a~~ ~~in~~ costly goods allowed Mughal Empire to earn much revenue.

The Emperors and their nobles in turn, ~~pa~~ offered patronage ~~of~~ to the artisans - from painters and scribe to makers of ornaments.

33) 33.1) Defining India as 'republic' meant that the country would not be under a hereditary Sovereign. Besides our whole National Movement was symbolic of our commitment to democracy. Therefore it was taken the ~~the~~ use of that using the world 'republic' would only enhance democratic governance under a elected Head of state.

State



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33.2) Economic democracy promotes ~~equal~~ social equality with a republic framework by ensuring that —

- i) All citizens are granted equality of ~~an~~ opportunity in all <sup>economic</sup> matters and that wealth is not concentrated in the hands of a few and;
- ii) Hereditary privileges are abolished

33.3) Jawaharlal Nehru conferred upon the Constituent Assembly the responsibility of framing a constitution for Independent Sovereign Republic of India in such a manner that could abide by the "will of the people" and fulfil the "passions that lie within the ~~the~~ hearts of the masses."

Further, the Constituent Assembly must learn from such experiments conducted elsewhere, but in the end ~~readapt~~ <sup>re-adapt</sup> all that to form a government that fits in ~~the~~ with the temper of Indians and is acceptable by them.



Nehru's plea was for creative thinking about our Constitution.

### SECTION A

1. (A) Surplus Production

2. (B)

3. (B)

4. (A) Ashoka's Lion Capital

5. (D) I, II and III are correct

6. (C) Karma

7. (C) Gotami - put a Sira Sattakani



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8) (c) a-iv, b-iii, c-i, d-ii

9) (B)

10) (A) The Virupaksha Temple

11) (B) Fiscal Records

12) (c)  $\neq$  Egalitarian

13) (B)

14) (B)

15) (c) For maximising their revenue

16) (c) III, IV, II, I

17) (B)



18) (C)

19) Gop (C) Gopal Krishna Gokhale

20) (D) Lucknow

21) (A)

34.1) Amritsar - A

B - Chauri Chaura

marked in red