

Model Examination February 2020  
Answer Key-XII History

Qn. No	Answer key/Value Points	Score
1	a)Francois Bernier b)Virupaksha c)Colin Mackenzie d) Krishnadevaraya	4
2	Khalsa Panth –Guru Gobind Singh Vachanam – Lingayat Nalayira Divya Prabandham-Alvars Jizya-Religious tax	4
3	Kurichiya Revolt Malabar Rebellion Vaikom Satyagraha Temple Entry Proclamation	4
4	i.Patwari ii. Amil Guzar iii)Iran iv)Abdul Hamid Lahori	4
5	a.Awadh b.Jhansi c.Arrah d.Kanpur	4
6	The world is transient and constantly changing. It is also soulless as there is nothing permanent or eternal in it. Sorrow is intrinsic to human existence. By following middle path between severe penance and self indulgence, human beings can end worldly troubles. Whether or not go existed was irrelevant.	2
7	The sixth century witnessed the emergence of sixteen states known as Mahajanapadas. Mahajanapadas were ruled by kings or ganas or sanghas.Each mahajanapada had a fortified capital city.Mahajanapadas maintained standing armies and bureaucracies.Dharmasutras were the norms for rulers.	2
8	Abul Fazl describes the ideal of Sulh-i-kul(absolute peace) as the corner stone of enlightened rule. All religions and schools of thought had freedom of expression. But they do not undermine the authority of the state. The ideal of Sulh-i-Kul was implemented through state policies.	2
9	Albiruni’s Kitabul Hind written in Arabic is simple and lucid. It is divided into 80 chapters. Each chapter began with a question followed by a description based on Sanskritic traditions. Chapter concludes with a comparison with other cultures.	2
10	The Akabar Nama was a chronicle written by Abul Fazl at the orders of Akabar.It is divided in to three books. First two books are chronicles. Third book is the Ain-i-Akabari.The Akbar Nama was written to provide a detailed description of Akabar’s reign.	2
11	Dharma Sastras were codes of social behaviour composed by the Brahmana authors. These were meant to be followed by Brahmanas in particular and the rest of society in general. These norms were compiled in Sanskrit texts from 500 BCE.The most important of such works was the Manusmrithi	2
12	The Alvars and Nayanars were the leaders of south Indian Bhakti movement.Alvars were devotees of Vishnu. The Nayanars were devotees of Shiva.They travelled from place to place singing hymns in praise of their gods.Alvars composed the NalayiraDivyaprabandham and	2

	Nayanars compiled Tevaram.	
13	The amaranayaka system was a major political innovation of the Vijayanagara Empire. The amara-nayakas were military commanders of the rayas. They were given territories by the rayas. They collected taxes and other dues from people in the area. They retain part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. The amaranayakas sent tribute to the king annually. They appeared in the royal court with gifts to express their loyalty. They were transferred from one place to another.	3
14	The rulers of Bhopal, Shahjehan Begum and Sultan Jehan Begum, provided money for the preservation of Sanchi Stupa. Sultan Jehan built museum and guest house there. John Marshall lived there and published volumes on Sanchi. The wise decisions of the rulers preserved Sanchi from the hands of railway contractors, builders and those looking for finds to carry away to the museums of Europe.	3
15	Jotedars were a group of rich peasants in North Bengal. Jotedars had acquired vast areas of land. They controlled local trade as well as moneylending. They were located in the villages and exercised direct control over the poor villagers. Large part of their land was cultivated through sharecroppers (adhiyas or bargadars). The jotedars mobilized ryots against zamindars. They deliberately delayed payments of revenue to the zamindar. When the estates of the zamindars auctioned, jotedars were often became the purchasers. Their rise weakened zamindari authority.	3
16	Keralavarma Pazhassi Raja was the leader of Pazhassi Revolt. Pazhassi Revolt had two phases. The mistaken revenue policy of British was the primary cause of the first revolt (1793-1797). He supported the British against Tipu sultan. After the treaty of Srirangapattanam, the British gave Veera varma of Kurumbranad the right of revenue collection. Pazhassi gave stiff resistance the British forces. The British forces withdrew from wayanad and compromised with Pazhassi. The second Pazhassi began in 1800. Thomas Harvey Baber, the sub collector of Thalasseri led a native force of Kolkars against the Raja. Pazhasi was killed at Mavilathod in wayanad in 1805. Paliath Achan, the chief minister of Kochi, revolted against the interference of the British resident Col. Macaulay. He attacked the camp house of Macaulay at Kochi in 1808. But the Resident escaped in a vessel. Finally the British attacked Kochi and Paliath Achan surrendered.	4
17	The post Perumal period witnessed the growth of Naduvazhi Swarupams. Swarupam was the autonomous region controlled by the powerful matrilineal joint families. Kolathunadu, Kozhikode, Kochi, Venad were important swarupams. The eldest male member of the matrilineal lineage became the head of Swarupam (Kuruvazhcha or Muppumura). There were quarrels between the Tavazhis over the question of seniority. Swarupam maintained militia called Ayirathvar, Pathinayirathavar, Patamala nair etc. Elaborate coronation ceremonies called Ariyittuvazhcha, Hiranyagarbha etc. was one important feature of Swarupam. The acceptance of high sounding titles (Abhishakanama) at the time of the coronation was another feature.	4
18	Asoka was the first ruler who spoke directly to his people through inscriptions. He used the inscriptions to proclaim his dhamma. This included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions. Asoka tried to hold his empire together by propagating dhamma. According to him, Dhamma would ensure the well being of the people. Dhamma mahamatras were appointed to spread the message of dhamma	4
19	Awadh was formally annexed into the British empire in 1856 by Lord Dalhousie. It was annexed on the grounds of maladministration. The British wrongly assumed that the Nawab Wajid Ali Shah was an unpopular ruler. But people loved him. Nawab was displaced and exiled to Calcutta. There was widespread emotional upheaval at his dethronement. The annexation of Awadh displaced the taluqdars also. Under the Nawab, the taluqdars had enjoyed a fair degree of autonomy as long as they accepted the suzerainty of the Nawab. They paid revenue of their taluqs to the British. The British did not tolerate the power of the taluqdars. They were annexed, disarmed and their best forts were destroyed. The British land revenue policy reduced their	4

	power. With the removal of the taluqdars, the peasants were directly exposed to the harsh revenue policies of the British. The grievances of the peasants were also discussed within sepoy lines as most of the soldiers were recruited from the peasantry. Awadh was called “the nursery of the Bengal Army”. The sepoys also complained about the difficulty of getting leave misbehavior and racial abuse of their white officers. Thus, their discontent spilled over into the ranks peasantry. When the sepoys took up arms they were joined by the peasants.	
20	The elements of consideration for historian while analyzing texts are follows: 1. Language of the text-whether it was ordinary people’s language or the language of the priests and elites 2. Kind of text-whether it was a mantra or story. 3. Author’s perspective in writing the text 4. The audience to whom it was written 5. Date of the composition or compilation of the text. 6. The place of composition	4
21	Some historians believe that Mohammed Ali Jinnah’s theory that the Hindus and Muslims in colonial India constituted two separate nations could be traced back to the medieval history. Events of partition also connected to the long history of conflict between two groups from the medieval and modern times. Some scholars viewed that Partition was a culmination of a communal politics. The separate electorates for Muslims, created by the colonial govt.in 1909 and expanded in 1919, crucially shaped the nature of communal politics. During the 1920s and early 1930s, tension grew around a number of issues. Muslims were angered by music before- mosque, The cow protection movement by Hindu, The Suddhi movement (bring back to Hindu) by Hindu, Hindus were angered by the rapid spread of tabligh (propaganda) and tanzim (organization) by Muslim. Middle class publicists and communal activists tried to build solidarity with their communities. They mobilized people against other community.	5
22	The Paharias were the hill folk and lived around the Rajmahal hills at the late eighteenth century. Their main activities were to collect forest produce and practice shifting cultivation. They cleared patches of forest by cutting bushes and burning the undergrowth. These patches were enriched by the potash from the ash. They grew variety of pulses and millets for their own consumption. They scratched the ground slightly with hoes and cultivated the cleared land for years. Then left it fallow to get its fertility and moved to new areas. Their main forest produces were mahua(a flower) for food ,silk cocoons and resin for sale and wood for charcoal production. They were hunters, shifting cultivators, food gatherers, charcoal producers, silkworm rearers and strongly connected to the forest. The Paharias frequently raided the plains of the settled agriculturists. These raids were important for them at the time of scarcity. Their raids were a way of asserting means of negotiating political relations with outsiders. The zamindars on the plain areas had to pay regular tribute to the hill chief of the Paharias. Traders gave a small amount to the Paharias for permission to use the passes controlled by them. For this small tribute the Paharia chiefs protected the traders and ensured that their goods were not looted by anyone. In the last decades of the 18th century when the British, jotedars and zamindars started occupying the lands of the Paharias.	5
23	Introduction <b>The citadel</b> The most unique feature of the Harappan civilization was the development of urban centres. The city of Mohenjodaro was divided into two sections i.e. the Citadel and the lower city. Citadel was built on mud brick platforms. It was walled and separated from the Lower Town. The citadel was probably used for special public purposes. The Lower Town was walled. Several buildings were made on the platform that served as foundation. Labour was mobilized at a very large scale. The settlement was first planned and then implemented. Bricks used in the buildings were uniform in size. The roads and streets in the lower town were laid out in a grid pattern, intersecting at right angles. The streets and drains were first laid out and then houses were built on the same pattern.	8

	<p><b>The Great Bath</b>  On citadel, some special buildings were built like 'The great bath of Mohenjodaro'. Such buildings were used on some religious occasions or on public gatherings. The Great Bath was a large rectangular tank surrounded by corridors on all four sides. There were two flights of steps on north and south leading into the tank. The tank was made watertight by laying bricks on the edge and using mortar and gypsum. Rooms were made on three sides of the tank, with one room having a large well. The water from the tank flowed into a huge drain. Across the lane there was a smaller building with eight bathrooms, four at each side of a corridor, with drains from each bathroom connecting to a drain that ran along the corridor.</p> <p><b>Domestic architecture</b>  The Lower Town of Mohenjodaro provides examples of residential buildings. Most of these were centred on a courtyard, with rooms on all sides. Different activities like cooking, weaving etc. were carried out in the courtyard particularly during the hot and dry seasons. There were no windows along the walls on the ground floor. So privacy could be maintained. The main entrance did not provide view of courtyard and interior. Every house had bathroom paved with bricks which was connected through the wall to the street drains. In some houses remains of staircases to reach second storey or roof have been found. Many houses had wells which were reachable from outside for the use of outsiders. It is estimated that the total number of wells in Mohenjodaro was about 700.</p> <p><b>Drainage System of the Harappans</b>  One of the striking features of Harappan cities was the well planned drainage system. Every house was connected to the street drains. The drains were made of mortar, lime and gypsum. They were covered with big bricks which could be lifted easily to clean the drains. For sewage from the houses, pits were provided at either side of the street. Very long drainage channels were provided at intervals with sumps for cleaning. In smaller settlements such as Lothal, the houses were built of mud bricks and drains were made of burnt bricks. Little heaps of materials mostly sand have frequently been found alongside the drains. This shows that the drains were cleaned at regular intervals.</p> <p>Conclusion.</p>	
24	<p>Introduction.  Major popular struggles led by Gandhiji against the British</p> <p><b><u>Non cooperation movement</u></b>  Factors leading to the Non-cooperation Movement  The First World War (1914-18), Censorship of the Press, Rowlatt Act (1919) Jalliwala Bagh massacre.(1919).  Gandhi decided to couple the khilafat issue with the Non-Cooperation .He wanted to bring Hindus and Muslims collectively to end colonial rule. During non cooperation movement .Students stopped going to schools and colleges run by the British government. Lawyers refused to attend the court. The working class went on strike in many towns and cities. Hill tribes in Northern Andhra violated the forest laws. Farmers in Awadh refused to pay taxes. These protest movements were sometimes carried out in defiance of the local nationalist leadership.Gandhiji taught the people self discipline, renunciation, self-denial, Ahimsa, Satyagraha through Non cooperation Movement. The aim of the movement was self rule. The Movement shook the foundation of the British rule in India. Many Indians including Gandhiji were put in jail.  In February 1922, a group of peasants attacked and burnt a police station at Chauri Chaura in U.P.Several policemen were killed. This act of violence prompted Gandhi to call off the movement.</p> <p><b><u>The Salt Satyagraha</u></b>  <b>Background: Major political events from 1928-1930</b>  The Simon Commission.(1927),Campaign against simon commission(1928),Lahore congress(1929), Civil Disobedience Movement (1930).</p>	8

### The Salt March

In 1930, Gandhi announced that he would lead a march to break the most widely disliked salt laws. Salt was an indispensable item in every Indian house. People were forbidden from making salt even for domestic use. British compelled them buy salt from shops at a higher price. The state monopoly was deeply unpopular. By making it his target, Gandhi hoped to mobilize people against British rule. On 12 March 1930, Gandhi began his march from his Sabarmati Ashram towards ocean .He reached Dandi three weeks later and made a handful of salt and thereby breaking the law. Parallel salt marches and protests were also conducted in other parts of the country. Peasants breached the hated colonial forest laws that kept them and then came out of the woods in which they had once roamed freely. In some towns, factory workers went on strike while lawyers boycotted British courts and students refused to attend government run educational institutions. During the march Gandhiji told the upper castes that if they want swaraj they must serve untouchables. Hindus, Muslims, Parsis and Sikhs have to unite and these are steps towards Swaraj.

The police spies reported that all men and women and all castes attended the meetings of Gandhi. They observed that thousands of volunteers were flocking to the national cause. The Salt March of Gandhiji was reported in the American news magazine, Time. In its report on the march the magazine was deeply sceptical of the salt march reaching its destination. But shortly it changed its view and saluted Gandhi as a "saint" and "statesman"

The Salt March was notable for at least three reasons.

Firstly, this event brought Mahatma Gandhi to world attention. Secondly, it was the first nationalist activity in which women participated in large numbers. Thirdly, it made the British realize that their rule was not to last forever, and they would have to share some power with the Indians..

### Quit India Movement

Background: Major events between 1935 and 1942

**Government of India Act of 1935**, which promised some form of representative government. In **1937, for the first time, elections were held** and congress ministries formed. In **1939, World War II broke out** and the Indian leaders agreed to support the British as long as they promised to grant Indian Independence after the war. The offer was refused and in **October 1939, congress ministries resigned. In March 1940, Muslim League passed a resolution** demanding and planning to create a separate nation for Muslims. In 1942, British sent **Sir Stafford Cripps to India** to try to reach to a compromise with Gandhi and the congress. The Cripps Mission failed as no agreement to grant Independence to India could be made. In August 1942, Quit India Movement was launched and all the major leaders were arrested.

### Quit India Movement

After the failure of the Cripps Mission, Quit India Movement was launched in August 1942, by Mahatma Gandhi. It was the third major movement against the British rule. Gandhiji and other important leaders were arrested and jailed. The movement went into the hands of younger leaders. They organized strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the congress such as Jayaprakash Narayan. Independent governments were proclaimed in several districts, such as Satara in the west and Midnapur in the east. Quit India was genuinely a mass movement, bringing in to its ambit hundreds of thousands of ordinary Indians. It especially energized the youth who, in very large numbers, left their colleges to go to jail. In 1943, some of the younger leaders in the Satara district of Maharashtra set up parallel government (pratisarkar), with volunteer corps (sebadals) and village units (tufan dals). They ran people's courts and organized constructive work.

Conclusion

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Introduction  
**Imperial Household**



The domestic world of the Mughal was referred to as 'harem'. It is a Persian word meaning a sacred place. Harem consisted of the wives of emperors and concubines, his relatives and other family members. It also had servants both male and female slaves. The Mughal rulers maintained a distinction between wives with aristocratic backgrounds (Begums) and other wives (aghas) who were not noble by birth. The Begums were married by the emperors after giving huge amounts of cash and other precious things as dowry (mahr). Concubines (agacha) were given monthly allowances and gifts according to their status. The aghas and aghachas could rise to the position of a begum depending upon the husband's will. There were a number of male and female slaves in the Mughal household. They performed various tasks which required skill, tact and intelligence. Slave eunuchs (Khwajasara) served as guards and servants and also as agents for women selling goods.

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After Nur Jahan, the queens of Mughal rulers and princesses began to control important official resources. Jahanara and Roshanara, the daughters of Shah Jahan had annual incomes often equal to that of high imperial mansabdars. Besides, Jahanara received revenue from the port city of Surat which was a big centre of overseas trade. The resources enabled important women of the royal household to get constructed buildings and lay out gardens

Jahanara took special interest in many architectural projects of Shah Jahan in founding new capital, Shahjahanabad (Delhi). Among these projects was the construction of imposing double storeyed Caravanserai with a courtyard and a garden. The bazaar of Chandini Chowk, the main centre of trade in Shahjahanabad, was designed by Jahanara

Humayun's daughter Gulbadan wrote an interesting book giving glimpses of domestic world of the Mughals. She could write fluently in Turkish and Persian. When Akbar ordered Abul Fazl to write a history of his reign, he requested his aunt to record her memoirs of earlier times under Babur and Humayun. Gulbadan did not write the eulogy of the Mughal emperors. She rather described the conflicts and tensions among the princes and kings and the mediating role of the elderly women of the family played in resolving some of these conflicts.

#### **Imperial officials**

The Akbar Nama of Abul Fazl provides detailed information about the recruitments of imperial officials. The corps of officers, known as nobility, in the Mughal Empire was recruited from diverse ethnic and religious groups. The imperial officers were described by the court historians as a bouquet of flowers (guldasta). During the rule of Akbar, for the imperial service, Iranian and Turani nobles were recruited. Two ruling groups of Indian origin entered the imperial service from 1560 onwards: The Rajaputs and the Indian Muslims (Shai khzadas). The first to join was a Rajput chief, Raja Bharmal Kachhwaha of Amber, to whose daughter Akbar got married. Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.

The recruited officers for the service in the Mughal Empire were given ranks (mansabs) with two numerical designations. Zat which was an indicator of the position in the imperial hierarchy and the salary of the official (mansabdar). Another term used to indicate the number of horsemen was sawar. In the 17th century, a mansabdar with 1,000 zat was ranked as noble (umara, a plural term for amir)

The nobles sent their armies and participated in the military campaigns and served in the offices of the empire in the provinces. The military commanders recruited, equipped and trained the main wing of the Mughal army, i.e., the cavalry. He maintained horses which were branded on the flank by the imperial mark (dagh). By serving in the imperial offices the nobles acquired power, wealth and reputation.

A person who wanted to enter in service petitioned to the emperor through a noble. If his application was selected, a mansab was granted to him. The pay master general (mri bakshi) stood in the open court nearby the emperor and gave away the appointments or promotion orders which had its office seal and signature as well as those of the emperor. There were two other important ministers at the centre: the diwan-I ala (finance minister) and Sadr-us sudur (minister of grants or madad-i-maash, and in charge of appointing local judges or qazis) The three ministers

	occasionally came together as an advisory body, but were independent of each other. Akbar with these and other advisors shaped the administrative, fiscal and monetary institutions of the empire. Conclusion	
26	<p>Introduction</p> <p><b>Ibn Battuta</b></p> <p>Ibn Battuta was an African traveller who came from Morocco. He reached India in 1333 during the time ofMuahammed Bin Tughlaq. Ibn Battuta’s book of travels called Rihla was written in Arabic provides the social and cultural life in the subcontinent in the 14th century.</p> <p>Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who are able and have resources and skills. The cities were densely populated and prosperous. Cities were disrupted during wars invasions. His account said that streets in many cities were crowded and bright and colourful markets were with full of many varieties of goods. He described Delhi as a vast city, with a great population, the largest in India. Bazaars were not only places of economic transaction but also the hub of social and cultural activities. Many bazaars had mosque and temple with spaces for public performances by dancers and singers. Ibn Battuta noted that the cities obtained its wealth from villages.This was because of the agricultural production with two crops a year. He says that there was a great demand for Indian textiles like cotton cloth, fine muslins, silks, brocade and satin. He further says that certain varieties of fine muslin were so expensive that could be worn only by the nobles and the very rich Almost all trade routes were well supplied with inns and guest houses.</p> <p>Ibn Battuta was amazed by the efficiency of the postal system. The Postal system was of two kinds. One was called uluq(horse post) and the other was dawa(foot post). This system enabled merchants to send information, remit credit across long distances and to dispatch goods required at short notice.</p> <p>Slaves were openly sold in markets. Like any other commodity, slaves were exchanged as gifts. When Ibn Battuta reached Sind he purchased “horses, camels and slaves” as gifts for sultan Muhammad bin Tughlaq. There was considerable differentiation among slaves. Some female slaves in the service of the Sultan were experts in music and dance. Female slaves were also used to keep a watch on his nobles by the sultan. Slaves were used for domestic labour. Ibn Battuta noted that men and women slaves carried palanquins or dola. The price of slaves particularly female slaves required for domestic labour, was very low</p> <p><b>Francois Bernier</b></p> <p>Francois Bernier was French by birth and doctor by profession He was a political philosopher and historian. He came to the Mughal Empire in search of opportunities. He lived in India for twelve years from 1656 to 1668. Bernier’s Travels in the Mughal Empire provides a detailed observations and critical insights. He constantly compared Mughal India with contemporary Europe. He emphasized the superiority of the European society.</p> <p>According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in the Indian society. He had a firm belief in the virtues of private property. Crown ownership of land was harmful for both state and its people. He thought that the Mughal Emperor owned all land and distributed it among the nobles. He argued that lands under the crown ownership could not be passed on to their children. So they were averse to any long-term investment in the sustenance and expansion of production. The absence of private property prevented the emergence of the class of ‘improving’ landlords. It had ruined the agriculture and oppressed the peasants and the living standards of all sections in the society. Bernier described Indian society as consisting of undifferentiated masses of a very rich and powerful ruling class. There was a wide gap between the poorest of poor and richest of the rich. He says “There is no middle state in India.</p> <p>Bernier described the Mughal Empire as the king of “beggars and barbarians”. Its cities and towns were ruined and contaminated with “ill air” and its fields “overspread with bushes “and</p>	8

full of “pestilential marishes”. He attributed all these problems to the crown ownership of land. But none of the Mughal official documents show that the state was the sole owner of land. According to Abul Fazl, the Mughal Emperor collected only the remunerations from the people for the protection given by the state and no rent was collected. Bernier regarded the remuneration as land revenue since it was very high sometimes.

Bernier’s descriptions occasionally hint at a more complex social reality. Artisans had no incentive to improve the quality of their manufactures. All profits were appropriated by the state. Manufactures were everywhere declining. At the same time he agreed that vast quantities of the world’s precious metals flowed into India, as manufactures were exported in exchange for gold and silver. He also mentioned that there existed a prosperous merchant community engaging in long distance trade. During the 17th century about 15 percent of the population lived in towns. Bernier described Mughal cities as “camp towns”, which were dependent upon imperial patronage. There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns etc. The existence of towns indicates the prosperity of merchant communities and professional classes. Merchants had a strong community or kin ties and were organized into their own caste -cum- occupational groups. Urban groups included professional groups such as physicians(hakin or vaid),teachers(pundit or mulla ),lawyers(wakil), painters, architects, musicians, calligraphers,etc While some depended on imperial patronage ,many made their living by serving other patrons while still others served ordinary people in crowded markets and bazaars

Bernier has provided a detailed description of sati in his account. He mentioned that while some women seemed to embrace death cheerfully, others were forced to death. He also noticed the child satin which a twelve year old young widow sacrificed.

Conclusion

*Prepared by Sujith K.HSSST History GHSS Chayoth,Kasaragod*