

SECOND YEAR HIGHER SECONDARY EXAMINATION MARCH 2023

PART III HISTORY ANSWER KEY(Un official)

SY 534

Qn no	Value points	Split score	Score
1	*Kunwar singh-Arrah (Bihar) *Bahadurshah II – Delhi *Rani lakshmi Bai- Jhansi *Nana Sahib- Kanpur	1*4=4 1	4
2	Greece		1
3	Gulbadan Begum	1	1
4	Neithal	1	1
5	Marthanda varma	1	1
6	Kochi	1	1
7	1498	1	1

8	Pazhassi revolt -1793 Kundara proclamation -1809 Vaikom sathyagraha -1924-25 Guruvayur sathyagraha -1931	4*1=4	4
9	Map Question *Harappa *Mohanjodaro *Dholavira *Kalibangan	4*1=4	4

10	1.Deforestation, Excessive floods Overuse of the landscape, Climatic change(any 2 points)	1 1	2
11	. Exogamy- marriage outside the unit Endogamy- marriage within a unit •	1+1	2
12	Language of the texts,Kinds of texts,Author or authors, Intended audience, possible date and place of composition (any two)	1+1	2
13	The Vijayanagara Empire was founded by Harihara and Bukka in 1336	2	2
14	1. Sangama 2. Saluva 3. Tuluva 4. Aravidu (Any 2)	2	2

20	<p>Kabir Das: Saint and mystic poet Kabir Das lived in India in the 15th century. His writings had an influence on the Bhakti movement in Hinduism . Kabir Das: Saint and mystic poet Kabir Das lived in India in the 15th century. His writings had an influence on the Bhakti movement in Hinduism</p>	1+1+1	3
21	<p>The centre where the work of manuscript production was taken was known as the imperial kitabkhana. This Kitabkhana was like a library. It was a scriptorium. In other words, it was a place where the emperor kept his collection of manuscripts and produced new manuscripts.</p>	1+1+1	3

22	<p>Megasthenese mentions a committee with six subcommittees for coordinating military activity of these, one looked after the navy, the second managed transport and provisions, and the third was responsible for foot-soldiers, the fourth for horses, the fifth for chariots and the sixth for elephants. The commander-in-chief of the entire military was called Senapati and his position was next to the Emperor. He was appointed by the Emperor. The military was divided into five sectors namely, infantry, cavalry, chariots, elephant forces, navy and transport & provisions. The army's salary was paid in cash.</p>	1+1+1+1	4
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<p>23 Structure of Stupa A simple semicircular mound of earth – Anda • Harmika Abode of Gods • Yashti, Chhatri, • Railing</p>	<p>4</p>	<p>4</p>
<p>24 The amara-nayaka system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate. The amara-nayakas were military commanders who were given territories to govern by the raya. They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained a part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants. These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works.</p> <p>(c) The amara-nayakas sent tribute to the kings annually and personally appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another.</p>	<p>4</p>	<p>4</p>
<p>25 Akbar nama – Abul fazal, Akbar 13 years, sources three books and its details, contact of Akbar nama</p> <p>The author of the Akbarnama, Abul Fazl grew up in the Mughal capital of Agra. He was widely read in Arabic, Persian, Greek philosophy and Sufism. Moreover he was a forceful debater and independent thinker who consistently opposed the views of the conservative ulema. These qualities impressed Akbar, who found Abul Fazl ideally suited as an adviser and a spokesperson for his policies.</p> <p>(ii) Beginning in 1589, Abul Fazl worked on the Akbarnama for thirteen years, repeatedly revising the draft. The chronicle is based on a range of sources, including actual records of events (waqai), official documents and oral testimonies of knowledgeable persons.</p> <p>(iii) The Akbarnama is divided into three books of which the first two are chronicles. The third book is the Ain-i-Akbari. The</p>	<p>4</p>	<p>4</p>

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<p>first volume contains the history of mankind from Adam to one celestial cycle of Akbar's life (30 years).</p> <p>Champaran Satyagraha (1917)</p> <p>The first civil disobedience movement by Gandhi in the freedom struggle.</p> <p>Persuaded by Rajkumar Shukla, an indigo cultivator, Gandhi went to Champaran in Bihar to investigate the conditions of the farmers there.</p> <p>The farmers were suffering under heavy taxes and an exploitative system. They were forced to grow indigo by the British planters under the tinkathia system.</p> <p>Gandhi arrived in Champaran to investigate the matter but was not permitted by the British authorities to do so.</p> <p>He was asked to leave the place but he refused.</p> <p>He was able to gather support from the farmers and masses.</p> <p>When he appeared in court in response to a summons, almost 2000 locals accompanied him.</p> <p>The case against him was dropped and he was allowed to conduct the inquiry.</p> <p>After peaceful protests against the planters and landlords led by Gandhi, the government agreed to abolish the exploitative tinkathia system.</p> <p>The peasants also received a part of the money extracted from them as compensation.</p> <p>Champaran struggle is called the first experiment on Satyagraha by Gandhi and later Ahmedabad Mill Strike and Kheda Satyagraha occurred.</p> <p>It was during this time that Gandhi was given the names 'Bapu' and 'Mahatma' by the people.</p> <p>Kheda Satyagraha (1918)</p> <p>1918 was a year of failed crops in the Kheda district of Gujarat due to droughts.</p> <p>As per law, the farmers were entitled to remission if the produce was less than a quarter of the normal output.</p> <p>But the government refused any remission from paying land revenue.</p>		4
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<p>Sardar Vallabhbhai Patel, under Gandhi's guidance, led the farmers in protest against the collection of taxes in the wake of the famine.</p> <p>People from all castes and ethnicities of the district lend their support to the movement.</p> <p>The protest was peaceful and people showed remarkable courage even in the face of adversities like confiscation of personal property and arrest.</p> <p>Finally, the authorities gave in and gave some concessions to the farmers.</p> <p>Ahmedabad Mill Strike (1918)</p> <p>Gandhi used Satyagraha and hunger strike for the first time during an industrial dispute between the owners and workers of a cotton mill in Ahmedabad.</p> <p>The owners wanted to withdraw the plague bonus to the workers while the workers were demanding a hike of 35% in their wages.</p> <p>During the peaceful strike led by Gandhi, he underwent a hunger strike.</p> <p>The Ahmedabad Mill strike was successful and the workers were granted the wage hike they wanted.</p> <p>In all these movements, Gandhi was able to involve the masses including farmers, artisans and even the so-called lower castes. This was a change from the previous movements when the participation was limited to the upper and the middle classes.</p>		<p>.....</p> <p>.....</p> <p>5</p>
<p>27 Iron mines-Agriculture-productive Elephants-Ambitious kings Strategic position of capital</p>		<p>5</p>
<p>28 Teachings of Buddhism •The world is transient (anicca) and constantly changing. •It is also soulless (anatta),nothing permanent or eternal in it. •sorrow (dukkha) is intrinsic to human existence. •It is by following the middle path between severe penance and selfindulgence that human beings can rise above these worldly troubles. •whether or not God existed was irrelevant. •Buddha regarded the social world as a creation of humans rather than divine origin. The Buddha emphasized individual agency and righteous action •Buddhism emphasizes the extinguishing of the ego and</p>		<p>5</p>

29	<p>desires a- ends the suffering of those who renounced the world.</p> <p>Basavanna – siva worship – Lingayaths – do not practice cremation – challenged the idea caste and pollution – questioned the theory of rebirth encouraged the practices – disapproved in the Dharmasasthras – vachanas – Kannada</p> <p>The Veerashaiva Tradition in Karnataka:</p> <p>Another development is driven by a Brahmana named Basavanna. Basavanna vachanas arose in the twelfth century.</p> <p>The adherents were known as Virshaivas (saints of Shiva) or Lingayats (wearers of Linga).</p> <p>Lingayats bury their dead instead of incinerating them as they accept they will be joined with Shiva and won't get back to this world.</p> <p>They likewise tested the possibility of position and resurrection and energised post-pubesence marriage and remarriage of widows.</p> <p>Vachanas, formed in Kannada by the supporters, illuminates Veerashaiva Traditions.</p>		5
30	<p>Introdcution</p> <p>The citadel</p> <p>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 house</p> <p>Lower Town:</p> <ol style="list-style-type: none"> i. It was located on the lower part of the town. ii. This part of the town was much larger than the citadel. 		8

- iii. This part of the town had the residential housing.
- iv. Mundane activities of the people for example trade, craftmaking etc were done here.

The Great Bath

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.

Domestic architecture

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.

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Awadh was one of the major centres of the Revolt of 1857. It was because of the following reasons: (i) (ii) (iii) Nawab Wajid Ali Shah was the beloved and popular leader of the people. But the British dethroned him. They accused him of misgovernance and sent him on exile to Calcutta. It increased discontentment among the people. The British army recruited a large number of sepoys from the villages of Awadh. These sepoys were given low wages. They also faced difficulty in getting leave. So they felt discontent and unhappy at the events that happened in Awadh. The sepoys of Awadh were also enraged because of the greased cartridges.

Importance of Awadh

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Grievances of Peasants, Talukdars, sepoys

- (a) **The British annexed Awadh on grounds of mal-administration and wrongly assumed that the Nawab was an unpopular ruler. On the contrary he was greatly loved and his departure from Lucknow was marked by widespread grief and sorrow.**
- (b) **The emotional grief of the people was aggravated by immediate material losses. Awadh's annexation led to the dissolution of the court and its culture. A whole range of people-musicians, dancers, poets and artisans lost their livelihood.**

© The annexation also dispossessed the taluqdars of the region. The taluqdars had earlier maintained armed retainers, built forts and enjoyed a high degree of autonomy. But immediately after the annexation, the taluqdars were disarmed and their forts destroyed.

- (c) **The British land revenue policy further undermined the position and authority of the taluqdars. The 1856 Summary Settlement was based on the belief that the taluqdars were interlopers with no permanent stakes in land. Thus the settlement sought to remove taluqdars wherever possible and the number of taluqdars came down. Many taluqdars of southern Awadh lost more half of the total number of villages they had previously held.**

€ The grievances of the peasants were carried over into the sepoy lines since the vast majority of the peasants were recruited from the village of Awadh. Low wages, ill-treatment by the British officers, difficulty in taking leave and the issue of the greased cartridges among other intensified their discontent.

(f) The majority of the sepoys of the Bengal army were recruited from the villages of Awadh and eastern U.P. The problems that the sepoy's families faced and the threats they perceived were quickly transmitted to the sepoy lines and vice versa.

(g) Thus a chain of grievances in Awadh linked the peasants, sepoys and the common people. In different ways all came to identify British rule with the end of their world. Thus more than any other place, the revolt became an expression of popular resistance to an alien order.

32 The Non Cooperation Movement

The first of the Gandhian movements was the NonCooperation Movement lasting from September 1920 until February 1922. Gandhi, during this movement, believed that the British were only successful in maintaining control because the Indians were cooperative. If the residents of a country stop cooperating with the British, then the minority Britishers would be forced to give up. The movement gained popularity, and soon, millions of people were boycotting British-run or cooperative establishments. This meant that people left their jobs, removed their children from schools, and avoided government offices. The name Mahatma Gandhi became popular

• The Dandi March, Civil Disobedience, and Satyagraha

The abrupt ending of the NonCooperation Movement did nothing to stop the quest for independence. On March 12, 1930, protesters took part in the Dandi March, a campaign designed to resist taxes and protest the British monopoly on salt. Gandhi began the 24-day, 240-mile march with 79 followers and ended with thousands. When the protesters reached the coastal town of Dandi, they produced salt from saltwater without paying the British tax. This act was accompanied by civil disobedience across the country. The Dandi group continued moving south along the coast, producing salt along the way

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