

THEME-5

THROUGH THE EYES OF TRAVELLERS

Key concepts in nutshell

- Al-Biruni was born in Khwarizm in present day Uzbekistan.
- Sultan Mahmud attacked Khawrizm and took Al-Biruni to his capital Ghazni.
- Al-Biruni wrote “Kitab-ul-Hind” also known as “Tahkik-a-Hind”
- Ibn-Battuta’s Travelling account “Rihla” gives a very interesting information of social and cultural life of India.
- Ibn-Battuta’s attacked by bands of robbers several times.
- Whatever Bernier saw in India, compared it with European condition.
- Al-Biruni discussed several “barriers”.
- Ibn-Battuta’s wrote that Indian agriculture was very productive.
- Ibn-Battuta’s was greatly amazed by looking at the postal system.
- Bernier compared India with contemporary Europe.
- Bernier critically wrote his account “Travels in the Mughal empire”.
- Around 15% population in 17th century lived in towns in India.
- Bernier called Mughal cities as “camp town”, which were dependent upon imperial protection for their survival.
- Bernier’s description influenced western theorists like Montesquieu.

Q.1 Name any two travellers who came India during the medieval period (11th to 17th C)?

Ans. 1. Al Biruni (11th Century) from Uzbekistan 2
2. Ibn-Battuta (14th Century) from North western Africa, Morocco.
3. Francois Bernier (17th Century) from France

Q.2 What was the Al-Biruni’s objective to came India? 2

Ans. (1) To help those who want to discuss religious questions with them.
(2) As a repertory of information to those who want to associate with them.

Q.3 Do you think Al-Biruni depended only on Sanskrit texts for his information and understanding of Indian society? 2

Ans. Yes, Al-Biruni depended almost exclusively on the work of Brahmanas, often citing

passages from the Vedas the Purana, the Bhagavad Gita the works of Patanjali the Manusmriti etc., to provide an understanding of Indian society.

Q.4 Name the Plants found in India which amazed Ibn-Battuta. 2

Ans. Coconut – He wrote that the nuts of coconut resembles a man's head.

Paan – He wrote about Paan that the betel has no fruit and is grown only for the sake of his leaves...

Q5. What was the more complex social reality which Bernier's notice in the Mughal Empire? 2

Ans. (i) He felt that artisans had not incentive to improve the quality of their manufacturers because profits were appropriated by the state. Thus production was on the verge of decline.

(ii) At the same time, he conceded that vast quantities of the world's precious metals (gold & silver) flowed into India in exporting manufactures.

Q.6 What were the "barriers" discussed by Al-Biruni that obstructed him in understanding India? 5

Ans. Following were the barriers he faced in understanding India –

1. Problems of Language – According to him, Sanskrit was so different from Arabic and Persian that ideas and concept could not be easily translated from one language.
2. Difference of religion beliefs and practices – He was Muslim and his religious beliefs and practices were quit different from India.
3. Self-absorption and insularity of the local population - According to him the third barrier was the isolation policy of the Indians.

Q7. According to Bernier, What were the evils-effects of the crown ownership of land?

Ans. (1) Absence of ownership of land, landholders could not pass on their land to their children. Thus they didn't take any interest in increasing production. 5

(2) It prevented the emergence of the "improving" landlords.

(3) It led to the ruination of agriculture.

(4) It brought a continuous decline in the living standard of all sections of society.

(5) It led to the excessive oppression of the peasantry.

Q8. What did Bernier write about the Sati system? 5

Ans. (i) It was a cruel practice in which the widow was made to sit on the pyre of her husband alive.

(ii) She was forced to be sati.

(iii) The people had no sympathy even for the child widows.

(iv) The cries of the women going to be a sati did not move anyone.

(v) The Brahmans and the elderly women of the house participated in this practice.

Q9. Who wrote 'Kitab-ul-Hind'? Throw light in its main features? 5

Ans. The book 'Kitab-ul-Hind' was written by Al-Biruni.

Its main features are –

1. It is written in Arabic.
2. Its language is simple and lucid.
3. It is written on the subject such as regional, philosophy, astronomy, social life, laws etc.
4. It is divided into 80 chapters.
5. Each chapter begins with a question and then description have given based in sanskritic traditions.

Q10. Analyze the evidence for slavery provided Ibn-Battuta. 10

Ans. According to Ibn-Battuta –

1. Slaves like any other commodity, were openly sold in the markets.
2. They were also regularly exchanged as gifts.
3. When Ibn-Battuta reached Sindh, he purchased horses, camels and slaves. He wanted to offer them as gifts to sultan Muhammad Bin Tuglaq.
4. When he reached to Multan, he presented slaves and horses with almonds and raisins to the Governor of Multan.
5. Ibn-batuta says that Muhammad bin Tughlaq was so happy with the sermon of a preacher named Nasiruddin that he gave him "ahundred thousand tankas and two hundred slaves.
6. The sultan employed female slaves in his service and also to keep a watch on his nobles.
7. The slaves were also engaged for domestic work. But they were given low wages.
8. Ibn-Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.

9. It appears from Ibn-Battuta's account that there was considerable differentiations among slaves.
10. Some female slaves in the service of the sultan were experts in music and dance.

11 .

Source based Questions**THE SYSTEM OF VARNAS**

8

This is Al-Biruni's account of the system of varnas :

The highest caste are the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of thebody, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind.

The next caste are the Kshatriya who were created, as they say, from the shoulders and hands of Brahman.

Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet.

Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

1. Explain Al-Biruni's account of the system of varnas.
2. Do you consider this type of division justified? Explain with reasons.
3. How was the system not quit rigid in the real life? Explain.

Ans. (i) According to Al-Biruni, the higher caste are the Brahmana who were created from the head of brahaman. Hindus consider them as the very best of mankind. The second caste are the Kshatriya who were created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra who were created from his feet.

(ii) No, such type of division is not justified because no one is high or low by birth. Men became high or low by his own karma.

(iii) It is right that this system was not quite rigid in the real life because these castes live together in the same towns and villages, mixed together in the same house and lodgings.

12.

ON HORSE AND ON FOOT

This is how Ibn Battuta described the postal system :

8

In India the postal system is of two kinds: The horse-post called 'Uluq' is run by royal horses stationed at distance of every four miles. The foot-post has three stations permit. It is called 'dawa', that is, one third of a mile Now, at every third of a mile there is well populated village, outside which are three pavilions in which sit men with girded loins ready to start. Each of them carries a rod, two cubits in length with copper bells at the top. When the courier starts from the city, he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of bell they get ready. As soon as the courier reaches them one of them takes the letter from his and runs at the top speed shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruit of Khurasan which are much desired in India.

- (i) Name the two kinds of postal System.
- (ii) Explain how the foot post worked.
- (iii) Why does Ibn-Battua think that the postal system in India was efficient?
- (iv) How did the State encourage merchants in the 14th century?

- Ans. (i) There were two kinds of postal system – the horse postal system and the postal system on foot.
- (ii) In the postal service on foot, there were three stages. They were called the Dawa. It was one-third part of a mile. There was a village with dense population at a distance of every three mile. There were three centres outside it. The people used to sit in these centres to start their work. Each one of them had a long rod having copper bells at its top. Whenever a messenger started his journey, he held the letter in one land and this rod with copper bells in the other hand. He would run very fast. The people sitting in the camps at once got ready when they heard the sound of the bell. As soon as the messenger reached the camp, one of the people would take the letter and run away at full speed shaking the rod. This process continued till the letter reached its destination.
- (iii) According to Ibn Battuta, The journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information's given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.
- (iv) In the 14th century, the state took special steps to encourage the traders. For example, all the trade routes had serais and rest houses.

Comparative study of the three Travellers of the Medieval Period

Name of the Traveller	Al-Biruni	Ibn-Battuta	Francois Bernier
Date of Travelling	11 th century	14 th century	17 th century
Country which they come	Uzbekistan	North western Africa Morocco	France
Book wrote	‘Kitab-ul-Hind’	“Rihla’	‘Travels in the Mughal Empire’
Language of Book	Arabic	Arabic	English
Reign of King During visited	Sultan Mahmud of Ghazni	Sultan Muhammd bin Tughlaq	Mugal Emperor Shahjahan & Aurangzeb
Subject Matter on which they wrote	Social & Religious condition Indian Philosophy, Astronomy, Metrology, Judiciary, Historical knowledge, Caste system.	The coconut & the Paan. Indian cities & agriculture. Trade & commerce, Communication & postal system, slavery.	Sati Pratha, ownership of land, kinds of town, the Imperial Karkhanas Mugal Artisans.
Authenticity of work	Authentic	Not Authentic	Authentic

THEME – 6

BHAKTI-SUFI TRADITIONS

CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS

(08TH TO 18TH CENTURY)

Key concepts in nutshell

- From 8th to 18th century striking feature was a visibility of wide range of gods & goddesses in sculpture & text.
- There was integration of cults – composition, compilation & presentation of puranic texts in simple Sanskrit verses.
- Tantric forms of worship – more prevalent among women.
- Bhakti traditions classified into saguna (with attributes) and nirguna (without form attracts worship of abstract form)
- The Alvars and Nayanars of Tamilnadu – The worshippers of Vishnu and Nayanars – devotees of Shiva – common features – traveled singing hymns in Tamil.
- Alvars & nayanars initiated movement against caste system & dominance of Brahmins. Nalayiradivya Prabandam – important composition of Alvars equal to four Vedas.
- Status of women – composition of Andal (a women Alvar) popular, songs of Karaikkal Ammaiyar – were widely sung.
- State patronage in south for Vedic gods rather than Jainism & Buddhism, Cholas patronized brahminical tradition, making land grant as to lord shiva at Gangaikonda Cholapuram bronze sculpture of shiva.
- Singing of hymns under royal patronage were encouraged – Chola ruler Parantaka I consecrated metal image of Appan, Sambandan and Sundarar in Shiva temples.
- Karnataka saw a new movement under Basavanna a Brahmin in court of Chalukyan ruler – his followers Virashaivas (heroes of Shiva) or Lingayats (wearers of Linga) – important community to this day – who worship shiva in form of a linga.

- Lingayats challenged idea of caste and questioned the theory of rebirth. They encountered remarriage of widows.
- North India saw the emergence of Rajput states which patronized Brahmins – performed secular & ritual function. The Nath, Jogis, Siddhas also.
- Through guidance by ulema, rulers followed a flexible policy granting religious tax exemptions to non-Muslims sometimes.
- Those who accepted Islam in India accepted in principle the five pillars of faith but these were overlooked with deviation in practice derived from local customs & affiliations. (Sunni, Shia) some like in Malabar court adopted local language
- Sufism – Sufis were critical of dogmatic definitions & scholastic method of interpreting – Quran. They emphasized interpretation of Quran on basis of personal experiences.
- Chishtis – were a part of Sufis – hospices of khanaqah were small rooms & hall for students to live & pray. Life in Chishti khanaqah was like the life of a monastery & catered to all travellers rich or poor. Shaikh Nizamuddin Chishti had many followers.
- The practice of visits to dargahs gained prominence by 14th century – shrines became very popular. Also music & dance & mystical chants were performed to evoke divine ecstasy.
- The Bhakti movement saw the emergence of poet-saint like Kabir whose poems were written in form in which every meaning is inverted.

02 marks questions:

Q.1 What does Bhakti movement mean? 2

Ans. A series of Hindu saints & reformers started religious reform movements which adopted the method of devotion (Bhakti) to achieve the salvation their method of expression of devotion ranged from the routine worship of deities within temple & singing & chanting of devotional composition.

Q.2 Who were Alvars? 2

Ans. In southern India the devotees of Vishnu were called Alvars.

Q.3 Give the name of any four well known reformers of Bhakti movement ? 2

Ans. Ramanand swami, Kabir, Guru nanak dev, Mira Bai.

Q.4 What do you mean by Sufism? 2

Ans. The sufis were muslim saints Who left a great impact on the Indian society Sufism originated in Persia.

Q.-5 What is the importance of Murshid in Sufi ideology? 2

Ans. According to Sufism, an individual must have a religious guide (Murshid) through whom he can communicate with god. The pir is a ladder which enables a man to reach the goal of life Devotion to the Murshid is the worship of god.

05 marks questions

Q.6 (a) Describe the causes of the rise of Bhakti movement? 5

Ans. 1. Influence of Vaishnavism
2. Evil practices of the Hindues
3. Fear of sprit of Islam
4. Influence of sufi sects
5. Emergence of great reformers.

Q.6 (b) Describe the main Principal of Bhakti movement ? 5

Ans. 1. Faith in god
2. Good deeds
3. Universal Brotherhood
4. Emotional worship
5. Condemned idol worship
6. Opposed to the rigidity of caste system
7. Guru Bhakti

Q.-6(c) Discuss the influences & importance of Bhakti movement? 5

Ans. **RELIGIOUS EFFECTS**

1. Saked Hinduism
2. Lowered the prestige of the Brahmins
3. Checked the propagation of Islam
4. Emergence of Sikhism

5. Setback back to Buddhism

SOCIAL & CULTURAL IMPACT

- (a) Improvement in the social relation between the Hindus & Muslims
- (b) Uplift of lower class
- (c) Promoted the spirit of social service
- (d) Development of composite art in the society
- (e) Enrichment of Literature.

Q.7 What were the main Principle of Sufism? 5

- Ans.
- 1. Worship of God
 - 2. Renunciation of wordly pleasure
 - 3. Non violence & pacitism
 - 4. Love of mankind
 - 5. Importance of Murshid
 - 6. Principle of Morality
 - 7. Importance of singing & Dancing in worship of Allah

Q.-8 What were Attitude of the Nayanars & Alavars sects towards the cast? 5

Ans. Some historians are of the view that Alvars & Nayanaras started a movement of Protest against the cast system & the dominance of Brahmans are at least made effort to reform them. This view is supported by the fact, that these Bhakti reformers came from diverse social background some of the belonged to lower classes such as Cultivators, Artism & untouchahable some of them Barman background. The Alvars & Nayanars claimed that their compositions were as important as the Vedas. The tamil song of the Alvars are marked by such depth of feeling & trupiety that they are looked upon as vaishnava Vedas. the nayanaras composed their devotional songs with the highest spiritual sentiments & set up shaivism on a strang tooting. these songs are still popular in south India.

Q.-9 Describe the teaching of Kabir? How does he describe the ultimate reality through the poems? 8+2=10

- Ans.
- (a) To achieve inward spiritual bliss
 - (b) Condemnation of empty ritual
 - (c) To faster harmony between Hinduism & Islam
 - (d) He believed in one formless God
 - (e) Rejected both Vedas & Kuran & the supremacy of the Brahmins & Mulas

- (f) He opposed the caste system & image worship
- (g) He taught the unity of god & the path of love & devotion
- (h) He emphasized on bhakti to achieve salvation or Moksha.

Kabir gave different names of ultimate reality. In Islam these include Allah Hazrat, Khuda and pir. He also used terms taken from Vaedantic traditions like alakh, nirankar, brahman and atman.

SOURCE BASE QUESTION AND ANSWER

Q10. Carefully read the following excerpts and answer the following questions : 8

A Church in Khambhat

This is an excerpt from a farman (imperial order) issued by Akbar in 1598.

Whereas it reached our eminent and holy notice that the padres (father) of the holy society. Of Jesus wish to build a house of prayer (church) in the city of Kambayat (Khambhat in Gujrat) therefore an exalted mandate..... is being issued That the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a church, so that they may engage themselves in their own worship it is necessary that the order of the emperor should be obeyed in every way.

Q1. From where has this excerpt been taken? 2

Ans. This excerpt has been taken from a farman (imperial order) issued by Akbar in 1598

Q2. What message did Akbar conveyed to the people of Gujrat through this order. 2

Ans. Through this farman Akbar ordered to the people of Gujrat to allow the construction of a Church by the padries (fathers) of the holy society of Jesus.

Q3. which aspect of the religious nature of Akbar does this order indicate? 2

Ans. This order indicates Akbar's policy of religious toleration. We come to know that Akbar use to give equal respect to all the religions.

Q4. Who were the people from whom Akbar anticipated opposition to his order? 2

Ans. Akbar anticipated opposition to his order from non-Christians

THEME – 7

AN IMPERIAL CAPITAL : VIJAYANAGAR EMPIRE

Key concepts in nutshell

- Discovery of Hampi – In 1799 the first British antiquarian Colin Mackenzie, first surveyor general of India, visited the ruins of Hampi, collected some manuscripts and had some water colours painted on monuments and made the first map of the site.
- The Rayas, Nayakas and Sultans – Harihara and Bukka asserted their independence of the Delhi sultanate and established the kingdom of Vijayanagar in AD 1336.
- Kings and trading class – The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India and attempted to establish their trading and military stations.
- The climax and decline of Vijay Nagar empire – Krishnadeva Raya was an able administrator. He built dams for irrigation. He built magnificent places and temples. His ruler Rama Raya was miserably defeated on the battlefield of (Rakshasi – Tangadi) Talikota in A.D. 1565. The victorious armies plundered and destroyed the city of Vijay nagar.
- Vijaynagar Hampi Architecture - The Vijaynagar architecture (Hampi Architecture) of the period (1336-1565) was a unique building style evolved by the imperial vijaynagar empire.
- Hampi Bazar – Portuguese travellers Paez and Nuniz visited Hampi in the mid 1500 century. They give an account of Hampi Bazar thus “ in this street lived many merchants and there you will find all sorts of rubies, diamonds, pearls and cloths that you may wish to buy.
- Building and places - we know today about the vijaynagar palaces and buildings is derived from the archeological excavations at Hampi as no royal palace structures have survived.

- Kings royal enclosure – Another important building at Hampi is the kings royal enclosure. Paes tells against the gate there were two circles in which there were the dancing women richly arrayed with many jewels of gold and diamonds and many pearls.
- Mahanavami dibba - The Mahanavami dibba is located on one of the highest points in the city. It is a very large platform rising from a base of about 11000 feet to height of a 40 feet. It seems that is supported a wooden structure.
- Forts of Vijay nagar – in the constant struggle for power, fort and fortified settlements were a potent symbol of authority. The rulers of Vijaynagar empire created the cities with the main object of protection against invasions. The city itself was a fortress and designed as such in every manner.

Q.1:- Hampi town is located in the bank of which river? 2

Ans. It is located on the bank of Tungbhadra river.

Q.2 :- Which goddess is called Pampa ? 2

Ans. Goddess Pampa is the name of goddess Parvati.

Q.3 :- Who was Colin Mackenzie ? Mention his importance in Indian history ? 2

Ans. Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist. He became the first Surveyer General of British India in 1815. He died in the year 1821. He began to survey in the traditional culture and historical places of India in order to run administration of Colonial India more smoothly and effectively.

Q.4 :- Mention the silent features of the temple of Hampi. 2

Ans. The temple of Hampi is well articulated with artistic pillars like structure. Magnificent structure with gallery surrounded with pillars around divinity and the place of god is one of the features of the temples. The main temple of Hampi is Vitthal and Hazararam.

Q.5 :- How did the water requirements problems solved in Vijayanagar empire ? 2

Ans. The natural reservoir are providing water for Vijayanagar is Tungbhabhadra river. This river was situated in the north-east direction of the kingdom. Many rivers from nearby mountain range get merged into this river. Dams were built in almost all tributaries of rivers. Hauz were built in order to cope with the drastic climate in draught situation. This was started in the beginning of the 15th century. This place was called Kamalapuram water reservoir.

Q:-6 What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city? 5

Ans. There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire.

- Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.
- The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core.
- We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years.
- Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.
- Whenever, Kingdom was attacked by the enemies at the time of reaping harvest they could easily brunt the dry crops of the farmers. But these fields was safe in ordinary situation from wild animals.

Q:-7 What do you think was the significance of the ritual's associated with the Mahanavami dibba ? 5

Ans. The importance of the rituals associated with the Mahanawami dibba. Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet. Rituals

associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

- The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.
- Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
- These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

Q8:- What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in Vijayanagara empire. 5

Ans. Ordinary people of this empire spoke different languages and followed different religious tradition.

- There were small traders and local merchant used to live in cities, trade centre, port town and villages.
- Peasants, workers, slaves etc. were included in ordinary people. These were ordinary Brahmans, traders and women also.
- In the society there were a few low class people, who were non-influential. They were Dombar, Mana, Jogi, Paraiyan, Boi, Kallar etc. Some low caste people were converted to Christianity due to the influence of the Portuguese. The evils of caste system and untouchability were practiced in the society.
- The ordinary people of the Vijayanagar empire lived in ordinary houses. This is how the sixteenth century Portuguese traveller Barbosa described the houses of ordinary people existed in the society. The men were sold and purchased. There were some special rules for the slaves.

Q.9:- Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire. **10**

Ans.

There is a important role of this sytem to emerging the Vijayanagara empire. That shows in the following points:

- 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.
- The collected taxes and other dues from peasants.
- A share of revenue was spent for the maintenance of irrigation works and temples.
- The amar nayak retained 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.
- The amara-nayakas sent tribute to the King 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.
- Many of these nayakas established independent kingdoms in the 17th century.

Passage based Question:-

Q. 10 Colin Meckenzie

Born in 1754, Colin Meckenzie became a famous engineer, surveyer and cartographer. In 1815 he was appointed the first surveyor General of India. A post he held till his death in 1821. he embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the of the colony easier. He says that " It

struggled long under the miseries of dead management.... Before the south came under the benign influence of the British government". By standing Vijayanagar, Meckenzie believed that the east India company would gain " much useful information on many of these institutions, laws and customs whose influence still prevails. Among the various tribes of natives forming the general mass of the population to this date.

(i) Who was Colin Meckenzie ? 2

Ans. Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist.

(ii) Which ancient city was founded by Colin Meckenzie ? 1

Ans. Hampi

(iii) Why did he start the surveys? 2

Ans. He started the surveys in order to better understand India's past and make governance of the colony easier.

(iv) In which stages Colin Meckenzie completed his work? 3

Ans. First of all he prepared the maps. He collected the information's about the local traditions from the priest of Virupaksha and Pampadevi temple.

THEME – 8

PEASANT, ZAMINDARS AND STATE

Key concepts in nutshell

1. Peasants and agricultural production - Geographical Diversity

Looking for sources – Historical Epic and Records, Important chronicles – Ain-i-Akbari, Records from Gujrat, Maharashtra and Rajasthan.

Peasants and their lands – cultivation was based on the principle of individual ownership.

Irrigation and Technology – Expansion of agriculture, monsoon remained the backbone of Indian agriculture, artificial system of irrigations had to be devised, agriculture often harnessed cattle energy.

An abundance of crops – two major crops - the kharif and the rabi, new crops came from different parts of the world.

2. The village community.

Caste and the rural milieu – Rajputs are mentioned as peasants.

Panchayats and headman – The panchayats was usually a heterogeneous body, the headman was chosen through the consensus of the village elders, functions of the panchayat.

Village artisans – The existence of substantial members of artisans.

A little republic – deep inequities based on caste and gender distinctions.

3. Women in agrarian Society – women's role in the production process, high mortality rates among women, women petitioned to the panchayat, hindu and muslim women inherited zamindaris.

4. Forest and tribes –

Beyond settled villages, livelihood came from the gathering of forest produce, hunting and shifting agriculture, jungles provided a good defence.

Inroads into forests – the state required elephants for the army, hunting expeditions by the Mughals, the spread of commercial agriculture

A. Very short questions (02 Marks each)

Q1. Mention various duties performed by state officials in the 16th century?

Ans. They collect land revenue, measure the lands and keep records etc.

Q2. Who was the author of Ain-I Akbari?

Ans. Abul Fazl, writer of Ain-I Akbari, he was a famous Persian author, gems of Akber's court.

Q3. Who were Raiyat? How many types of Raiyat?

Ans. They were peasants. There are two types of Raiyat - Khud-khast and Pahi-khast.

Khud-khast – They were residents of the village in which they held their land.

Pahi-khast – They were non-resident cultivators who belonged to some other village, but cultivated lands were else were on a contractual basis.

Q4. How many seasons of agriculture according to Ain?

Ans. According to Ain-i-Akbari, agriculture was organized around the two major seasonal cycles – The kharif and the rabi.

Kharif – rice and jawar. Rabi – wheat and gram

Q5. What was Jins-i-Kamil?

Ans. Literally perfect crops. Example - cotton and sugarcane.

B. Short Questions (05 marks each)

Q6. Describe the functions of panchayat?

Ans. 1. Community welfare – Construction of bund or digging the canal which peasants usually could not afford to do on their own.

2. Arrangements against natural calamities, like floods, famine, Droughts etc.

3. Regulate rural societies, like marriage and caste.

4. To ensure that caste boundaries among the various communities

5. Punishment – Example - to levy fines and inflict from the community.

Q7. Describe Ain-i-Akbari?

Ans. 1. Vision of Akbar's empire.

2. Strong ruling class.

3. The organization of the court, administration and the army.

4. Included detailed revenue, records – with the help of Todarmal tried to reorganized the whole revenue system.

5. Useful description of agrarian society.

Q8. What were the role played by women in agrarian society?

Ans. 1. Women worked shoulder to shoulder with men in fields.

2. Women sowed, weeded, threshed and winnowed the harvest.
3. Craft production – such as spinning yarn, sifting and kneading clay for pottery and embroidery.
4. Some restriction during some days of month – women were not allowed to touch the plough or the potter's wheel in western India.
5. Produce children and look after them.

Q9. How land revenue was fixed?

- Ans. 1. It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.
2. Both cultivated and cultivable land measured in each province.
 3. Prepared annual record of the number of cultivators in each village
 4. Officials were appointed to measure land revenue.
 5. The Dewan, who was responsible for supervising the fiscal system of the empire.

Q10. Explain the salient features of zabti system?

Ans.

1. Measurement of land was compulsory.
2. Classification of land:- Polaj, Parauti, Chachar, Banjar.
3. Calculation of the average products.
4. Fixation of state share.
5. Commutation into cash.
6. Collection of land revenue.

Long Questions (10 marks)

Q11. Who were zamindars? What were their functions? 2+8=10

Ans. Zamindars were the part of rural society, who lived on agricultural production had milkiyat belongs to upper caste. New Zamindars emerged from lower caste.

Functions of Zamindars :

1. Collect revenue.
2. Mediate between king and peasant.
3. Maintain military.
4. Developed agricultural land.
5. Give money to farmers for agriculture.
6. Sell their own agricultural produce.
7. Make an arrangement for weekly or fortnightly market in the villages.

8. Making arrangement for repairing roads and water sources.

12. Passage Based Question:-

Read the given passage carefully and answer the question that follows;

CASH OR KIND

The Ain on land revenue collection

Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior and the hesitation removed. Often, too the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. Fourthly, lang batai; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q1. Explain the term Kankut? (2)

Ans. In the Hindi language Kan signifies grain and kut means estimate.

Q2. Explain the system of batai or bhaoli system of land revenue collection? (2)

Ans. The crop are reaped and stacked and divided by agreement in the parties. But in this cash several intelligent inspectors are required, otherwise, the evil minded and false are given to deception.

Q3. Explain the system of lang batai? (2)

Ans. After cutting the grain they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q4. Which system of revenue collection, do you think, is better and why? (2)

Ans. Long Batai, because they divided equal among themselves and get profit.

THEME – 9
KINGS AND CHRONICLES
(MUGHAL COURT 16TH-17TH CENTURY)

Key concepts in nutshell

- The Mughal empire and its empire – The name Mughal derives from Mongol period of Mughal empire 1526 -1707
- The production of chronicles
- From Turkish to Persian – Mughal court chronicles were written in Persian
- The making of manuscripts – all books in mughals were manuscripts i.e. they were handwritten.
- The Akbarnama and Badshahnama – among the important illustrated mughal official histories the Akbarnama and Badshahnama.
- A unifying force – sulh-i-kul – Abul Fazl describes the ideal sulh-i-kul (absolute peace)
- Capitals and courts - capital city – the heart of mughal empire is capital city. Where the court assemble.
- Titles and Gifts – The granting of titles to men of merit was an important aspect of mughal policy.

Very Short Question (02 Marks each)

Q1. Clarify the word meaning of Kornish?

Ans. Kornish was a form of ceremonial salutation in which the Courtier placed the palm of his right hand against his forehead and bent his head, It suggested that the subject placed his head the seat of the senses and the mind into the hand of humility; presenting it to the royal assembly.

Q2. Name the dynasty which ruled India during 1526 to 1707. Who was the founder of this dynasty?

Ans. Mughal dynasty and founder of this dynasty was Babur.

Q3. What is meant by the term Kitabkhana?

Ans. The literal translation of the term Kitabkhana is library. It was a scriptorium that is a place where the emperors collection of manuscripts were kept and manuscripts were produced.

Q4. Manuscripts involved a number of people performing a variety of tasks. Give some such people engaged in the task.

Ans. Manuscripts involved a number of people performing a variety of tasks. Among them were paper maker, calligrapher, gliders, painters, bookbinders.

Q5. Baburs memories were return in which language?

Ans. Baburs memories Tuzuk-i-Babari were originally written in Turkish. They were translated in Persian as Babur Nama .

Short Question (05 marks each)

Q6. Assess the role played by women of the imperial household in the Mughal Empire.

Ans. The role played by the women of the imperial household in the Mughal Empire

1. In the Mughal household a distinction was maintained between wives who came from royal families (Begams) and other wives(aghass) who were not of noble birth.
2. Apart from wives numerous male and female slaves populated the Mughal household: The tasks they performed varied from the most mundane to those requiring skill tact and intelligence.
3. After NurJahan Mughal queens and princesses began to control significant financial resources. Shahjahana's daughter Jahanara and Roshanara enjoyed an annual income often equal to the high imperial mansabdars. Jahanara in addition received revenues from the port city of Surat, which was a lucrative centre of overseas trade.

Q7. Write a short note on Badshah Nama.

Ans. Badshah Nama Chronicle of a king based on the history of Shahjahan's reign is an important chronicle among official histories. Abdul Hamid Lahori, a pupil of Abul Fazal is known as its author. It is modelled of 10 lunar years each. Lahori wrote the first and second daftars comprising of first two decades of Shahjahan's reign (1627-1647) But due to infirmities of age he was unable to write the 3rd volume. Volume of the 3rd decade of the emperor's rule was chronicle by historian waris.

In 1944 the first time painting of Badshah Nama were exhibited in New Delhi, London and Washington.

Long Question (10 Marks)

10

Q8. Discuss the merits and demerits of the Mansabdari Sytem.

Ans. Merits of the Mansabdari System

1. Control on revolts.
2. Qualification as basis of ranks.
3. Ban on Corruption
4. Forceful army
5. Emotional unity

Demerits of Mansabdari System

1. Misuse of money
2. Disloyalty of the soldiers towards the empire
3. Luxurious life of mansabdars
4. High salary of mansabdars created pressure on govt.
5. Less number of horsemen than the prescribed number affected the effectiveness of military.
6. Lack of direct link between emperor and soldiers.

Q9. Source based questions

DARBAR-I-AKBARI

Abul fazl gives a vivid account of Akber's darbar.

Wherever his majesty (Akber) holds court (darbar) a large drum is beaten, the sounds of which accompanied by divine praise. In this manner people of all classes received notice. His majesty's sons and grand children the grantees of the court, and all other men who have admittance attend to make the kornish and remains standing in their proper place learned men of renowned and skillful machines pay their respect. And the officers of justice present their reports. His majesty with his usual insights gives orders and settles everything in a satisfactory manner. During the whole time skillful gladiator's and wrestlers from all countries hold themselves in readiness and singers male and female are in waiting. Claver jugglers and funny tumblers also are annexations to exhibit their dexterity and agility.

Q1. Describe the main activities taking place in the court?

4

Ans. Main activities taking place in the darbar are :

1. Beating of the drum. To announced holding of dewan-i-am.
2. Divine praise to establish emperor as “insane-i- kamil”
3. The emperor sons, grand children and other grandees take their positions according to status, hierarchy and proximity to the king.
4. All attending court women standing to pay respect and offer salutation to the king.
5. Learned men, mechanics, officers of justice present report to the king for review and update.
6. Gladiators, wrestlers, singers, women in waiting to exhibit their skill and for royal patronage.

Q2. What was the significant of the darbar procedures? 1

Ans. The dauber procedures reflected the status and power of the emperors.

Q3. Define the term “Kornish”. 1

Ans. “Kornish” was a form of ceremonial salutation in which the courtier placed the palm of his right hand against his forehead and bent his head.

Q4. Explain the term “Jharokha Darshan.” 2

Ans. “Jharokha Darshan” showing of the emperor to the public from the palace balcony. It was introduced by Akbar with the objective of broadening the acceptance of the imperial authority.