

Delhi Public School, Jammu
Question Bank
(2017- 18)

Class : XII

Subject : History

Q1. List the raw materials required for craft production in the Harappan civilization and discuss how these might have been obtained.

Ans. The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red color), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay. Two methods of procuring materials for craft production:

1. They established settlements such as Nageshwar, Shortughai and Balakot.
2. They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

Q2. "Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations". Explain it by your arguments?

Ans. Yes, our knowledge about the Indus Valley Civilization is poorer than that of the other because of the following reasons:

1. The script of that age has hitherto not been deciphered.
2. The easy method behind seeking knowledge about other Civilizations such as that of Egypt, Mesopotamia, China etc. was the deciphering of their scripts. Scripts is that sole basis through which we can gather through knowledge about the art, literature, customs, dresses, function and religion etc. of any Civilizations

Q3. What were the confusions in the mind of Cunningham while studying Harappan civilization?

Ans. He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE. He thought that Indian history began with the first cities in the Ganga valley. In fact, Cunningham's main interest was in the archaeology of the Early Historic (c. sixth century BCE fourth century CE) and later periods.

Q4. What were the differences in the techniques adopted by Marshall and Wheeler in studying Harappan civilization?

Ans. Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site. This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about the context of these finds was irretrievably lost. R.E.M. Wheeler rectified this problem. Wheeler recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.

Q5. "Burials is a better source to trace social differences prevalent in the Harappan civilization". Discuss.

- Ans. 1. Studying burials is a strategy to find out social differences.
2. At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made - in some instances; the hollowed-out spaces were lined with bricks.
 3. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.

Q6. Write a note on the Drainage system of the Harappans.

Ans. One of the striking features of this town was a well-planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which

could be lifted easily to clean the drains. Smaller drains for the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus valley people took great care to keep their cities clean. Drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which

Q7. Discuss how archaeologists reconstruct the past.

Ans. 1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc.

2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.

3. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use.

4. An understanding of the function of an artefact is often shaped by its resemblance with present-day things - beads, querns, stone blades and pots are obvious examples.

5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found

6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.

7. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship. 8. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.

9. Remains of crops, saddle querns or pit are studied to identify food.

Q8. Critically examine the duties as laid down in Manusmriti for the chandalas.

Ans. They had to live outside the village. They had to use discarded utensils. To dispose off the bodies. They could not walk in villages and cities.

Q9. In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta.

Ans. (i) Four varnas emerged from purusha Sukta.

(ii) Brahmanas, kshatriya, vaishya and shudra.

(iii) Brahmanas supreme

(iv) The Buddhist did not accept this concept.

Q10. Why Mahabharata is considered a colossal epic?

Ans. The Mahabharata is a colossal epic running over 100,000 verses with depictions of social categories and situations. It was composed over a period of about 1,000 years (c. 500 BCE onwards). Some of the stories it contains may have been in circulation even earlier. The central story is about two sets of warring cousins. The text also contains sections laying down norms of behaviour for various social groups. Occasionally (though not always), the principal characters seem to follow these norms.

Q11. What were three strategies adopted by the Brahmins for enforcing Social norms?

Ans. The Brahmanas evolved two or three strategies for enforcing these norms. One was to assert that the Varna order was of divine origin. Second, they advised kings to ensure that these norms were followed within their kingdoms. And third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.

Q12. How new jatis were grouped?

Ans. Whenever Brahmanical authorities encountered new groups – for instance, people living in forests such as the nishadas – or wanted to assign a name to occupational categories such as the

goldsmith or suvarnakara, which did not easily fit into the fourfold varna system, they classified them as a jati. Jatis which shared a common occupation or profession were sometimes organised into shrenisor guilds.

Q13. Explain different social dimensions propounded by historians from the central episode of Draupadi's marriage in the Mahabharata.

Ans. One of the most challenging episodes in the Mahabharata is Draupadi's marriage with the Pandavas, an instance of polyandry that is central to the narrative. If we examine the section of the epic, it is evident that the author(s) attempted to explain it in a variety of ways.

1. Present-day historians suggest that polyandry may have been prevalent amongst ruling elites at some point of time.

2. Polyandry gradually fell into disfavour amongst the Brahmanas, who reworked and developed the text through the centuries.

3. Some historians note that the practice of polyandry may have seemed unusual or even undesirable from the Brahmanical point of view.

4. Others suggest that there may have been a shortage of women during times of warfare, and this led to polyandry. In other words, it was attributed to a situation of crisis.

5. Some early sources suggest that polyandry was not the only or even the most prevalent form of marriage. The reason for the authors to choose to associate this practice with the central characters of the Mahabharata is that creative literature often has its own narrative requirements and does not always literally reflect Social realities.

Q14. 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.

(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.

Q15. What did Bernier write about the Sati system?

Ans. (i) It was a cruel practice in which the widow was made to sit 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 Brahmins and the elderly women of the house participated in this practice.

Q16. Who wrote 'Kitab-ul-Hind'? Throw light in its main features?

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 has given based in Sanskrit traditions.

Q17. Analyze the evidence for slavery provided Ibn-Battuta.

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

Q18. What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?

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 were safe in ordinary situation from wild animals.

Q19. What do you think was the significance of the ritual's associated with the Mahanavami dibba? 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.

1. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.
2. 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.
3. 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.

Q20. What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in Vijayanagara Empire.

Ans. Ordinary people of this empire spoke different languages and followed different religious tradition. There were small traders and local merchant who lived in cities, trade centre, port town and villages. Peasants, workers, slaves etc. were including in ordinary people. These were ordinary Brahmans, trader and women also.

1. 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.
2. 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.

Q21. Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.

Ans. There is an important role of this system to emerging the Vijayanagara empire. That shows in the following points:

i) The amara-nayaka system was a major political innovation of the Vijayanagara Empire.

(ii) It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.

(iii) The amara-nayakas were military commanders who were given territories to govern by the ruler.

(iv) They collected taxes and other dues from peasants.

(v) A share of revenue was spent for the maintenance of irrigation works and temples.

(vi) The amara-nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

(vii) These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.

(viii) The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.

(ix) Kings occasionally asserted their control over them by transferring them from one place to another. (x) Many of these nayakas established independent kingdoms in the 17th century.

Q22. Discuss whether the term “royal centre” is an appropriate description of the part of the city for which it is used.

Ans. I think the term royal centre is an appropriate description for the part of the city for which it is used.

i) One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named. While the name is certainly romantic, historians are not quite sure what the building was used for. One suggestion, found in a map drawn by Mackenzie is that it may have been a council chamber, a place where the king met his advisers.

ii) While most temples were located in the sacred centre, there were several in the royal centre as well. One of the most spectacular of these is one known as the Hazara Rama Temple. This was probably meant to be used only by the king and his family.

iii) The images in the central shrine are missing; however, sculpted panels on the walls survive. These include scenes from the Ramayana sculpted on the inner walls of the shrine.

iv) While many of the structures at Vijayanagara were destroyed when the city was sacked, traditions of building palatial structures were continued by the nayakas. Many of these buildings have survived.

v) The royal centre was located in the south – western part of the settlement. Although designated as a royal centre it included over 60 temples. Clearly the patronage of temples and cults was important for rulers who were trying to establish and legitimize their authority.

vi) There were the Temple of Malyavanta Raghunathaswami, the Hampi Bazar, the Virupaksha Temple. vii) House of Victory and Elephant stable are also the main attraction built by the great Vijayanagara ruler Krishnadeva Raya.

1) During the sixteenth and seventeenth centuries about 85 percent of the population of India lived in its villages. Both peasants and landed elites were involved in agricultural production. They claimed rights to a share of the produce. This created relationships of cooperation, competition and conflict among them.

2. The basic unit of agricultural society was the village, inhabited by peasants who performed the manifold seasonal tasks that made up agricultural production throughout the year: tilling the soil, sowing seeds, harvesting the crop when it was ripe.

3. The panchayat was headed by a headman known as muqaddam or mandal.

4. Documents from Western India – Rajasthan, Gujarat and Maharashtra record petitions sent by women to the village panchayat, seeking redress and justice.

5. The Zamindars held extensive personal lands termed milkiyat, meaning property. Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour. Zamindars also derived their power from the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially.

6. Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar's rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665, Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village.

7. The testimony of an Italian traveler, Giovanni Careri, who passed through India c. 1690, provides a graphic account about the way silver traveled across the globe to reach India. The Ain is made up of five books (daftars) of which the first three books describe the administration.

8. The Ain completely departed from this tradition as it recorded information about the empire and the people of India, and thus constitutes a benchmark for studying India at the turn of the seventeenth century.

Q23. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.

Ans. Importance of Land Revenue for the Mughal fiscal system:

i) Administrative apparatus for land revenue: Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.

ii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.

iii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.

iv) Two stage of fixing land revenue: The land revenue arrangements and then actual collection. The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.

v) Cash or kind: Akbar decreed that while he should strive to make cultivators pay in cash, the option of payment in kind was also to be the state was to maximize its claims. The scope of actually realizing these claims was, however, sometimes thwarted by local conditions.

vi) Measurement of land: Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar's rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained immeasurable.