

Biyani's Think Tank

**Concept based notes**

**History**

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## **Preface**

I am glad to present this book, especially designed to serve the needs of the students. The book has been written keeping in mind the general weakness in understanding the fundamental concepts of the topics. The book is self-explanatory and adopts the “Teach Yourself” style. It is based on question-answer pattern. The language of book is quite easy and understandable based on scientific approach.

Any further improvement in the contents of the book by making corrections, omission and inclusion is keen to be achieved based on suggestions from the readers for which the author shall be obliged.

I acknowledge special thanks to Mr. Rajeev Biyani, *Chairman* & Dr. Sanjay Biyani, *Director (Acad.)* Biyani Group of Colleges, who are the backbones and main concept provider and also have been constant source of motivation throughout this Endeavour. They played an active role in coordinating the various stages of this Endeavour and spearheaded the publishing work.

I look forward to receiving valuable suggestions from professors of various educational institutions, other faculty members and students for improvement of the quality of the book. The reader may feel free to send in their comments and suggestions to the under mentioned address.

**Author**

**THEME-FIVE**  
**THROUGH THE EYE OF TRAVELLERS PERCEPTION**  
**OF SOCIETY**  
**(C. TENTH TO SEVENTEENTH CENTURY)**

**Question Carrying 2 marks /very short answer type question**

**Q.1 Mention two objectives or writings by Al- biruni in India.**

Ans According to Al-biruni, he wrote his historical work as a help to those who want to discuss religious question with them (the Hindus) and as a repertory of information to those who want to associate with them.

**Q.2 Point out translating text and sharing ideas among India's Scholars by Al-biruni?**

Ans Al- Biruni's expertise in several languages allowed him to compare languages and translate texts. He translated several Sanskrit works including patanjali s work on grammer into Arabic. For his Brahmaha friends he translated the works of Euclid (a Greek mathematician) into Sanskrit.

**Q.3 State any two Problem faced by Al-biruni writing on account of India?**

Ans Problem faced by Al- Biruni in writing an account of India are following –

1. The Indian language- Sanskrit was different from Arabic and pession.
2. Existence of different religious beliefs and practices.
3. Insularity of the Indian population.

**Q.4 Mention the name of two things that struck travellers and unusual.**

Ans The coconut and the Paan were things that struck many travellers as unusual.

**Q.5 If Al-Biruni lived in the twenty first century which is the areas of the world where he could have been easily understood if he still knew the same languages?**

Ans Al-Biruni could have easily understood In Morocco, Arabian countries, Pakistan, India cyclone and central as well as western Asian countries.

**Q.6 when did Ibn Battuta returned in home how many years, he travelled?**

Ans Ibn Battuta's returned home in 1354. Ibn Battuta took about 30 years total as a traveller after he had set out from Morocco.

**Q.7. What 's Rihla?**

Ans Ibn Battuta's book of travels called Rihla written in Arabic provides extremely rich and interesting details about the social and cultural life (sub continent) in the fourteenth century.

**Q.8 writes the names of various modes of transport used during the period of our study (C.tenth Century to seventeenth Century).**

Ans Bullock carts, Hoursecarts, Rath, Poneys, Horses, Camels, Elephant, Boot and ship.

**Q.9 Explain the meaning of the karkhana.**

Ans Karkhana: - It literally means department. The royal house hold looked after a large number of Karkhanas or departments in which goods and articles needed by the king and the royal house hold were stored.

**Q.10 Explain the meaning of the term Jahandari.**

Ans Jahandari: -A State which is based on worldly or secular consideration is called Jahandari.

**Q.11 Explain the meaning of the term Zimmis.**

Ans Zimmis: -They are protected people who accepted the Muslim rule and agreed to pay tax called Jizyah; Generally in a janatic Islamic state non-Muslims were called Zimmis.

**Q.12 Discuss the meaning of the term Hindu.**

Ans Hindu: -The term “Hindu” was derived from an Old Persian word used. C. Sixth fifth centuries BCE to refer to the region east of the river sindhu (Indus).

**Question Carrying 5 marks / short answer type question**

**Q.1 Write a note on the Kitab-ul-Hind.**

Ans Al-Biruni’s Kitab-ul-Hind, was written in Arabic it is simple and lucid it is a voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy manners and customs, social life, weights and measures iconography laws and metrology. Generally (though not always ,Al-Biruni adopted a distinctive structures in each chapter beginning with a question following this up with a description based on a sanskritic traditions and concluding with a comparison with other cultures. Some present day scholars have argued that this almost geometric structure remarkable for its precision and predictability owed much to his mathematical orientation.

**Q.2 what do you know about the mughal architecture style?**

Ans

1. The mughal built magnificent forts, palaces, Public, buildings mosques, boils (water tank or well), etc.
2. They also laid out many formal gardens with running water in fact use of running water even in their palaces and pleasure resorts was the special feature of Mughals.
3. Babar was very fond of gardens and laid out a few in the neighborhood of Agra and Lahore. Some of the Mughal gardens such as the Nishat Bagh at Srinagar in Kashmir the Shalimar a t Lahore, the Pinjore garden in the Punjab foothills etc. have survived to this day.
4. A new impetus to architecture was given by Sher Shah Suri. His famous Manu Soleum at (Bihar) and his mosque in the old fort at Delhi are considered architectural marvelous. they form the climax of the premughal style of the architecture and the starting point for new .
5. During the region of Akbar and Shahjanha the Architecture style got its perfectness.

**Q.3 Analyze the evidence for slavery provided by Ibn Battuta.**

Ans Analysis of the evidence for slavery provided by Ibn Battuta:

1. According to foreign travellers slaves were openly sold in Indian markets like any other commodity, and were regularly exchanged as gifts. When Ibn Battuta reached Sindh he purchased “horses camels and slaves” as gift for Sultan Muhammad –bin-Tughlaq. When he reached Multan he presented the governor with a slave and horse together with raisins and almonds. Muhammad –bin-Tughlaq informs Ibn Battuta was so happy with

the sermon of a preacher named Nasiruddin that he gave him a hundred thousand tankas coins and two hundred slaves.

2. It appears from Ibn Battuta's account that there was considerable differentiation among slaves. Some female slaves in the service of the Sultan were experts in music and dance, Ibn Battuta enjoyed their performance at the wedding of sultan's sisters. Female slaves were also enjoyed by the sultan to keep a watch on his nobles.
3. Slaves were generally used for domestic labour and Ibn Battuta found their service particularly in dispensable for carrying women and men on palanquins or dola. The price of slaves particularly female slaves required for domestic labour was very low and most families who could not afford to do so kept at least one or two of them.

**Q.4 Describes the description in short form the paan given by Ibn Battuta.**

Ans Ibn Battuta was very surprised seen the paan or the betel tree in India. He has express his idea about this leave and plant in the following manner. The betel is a tree which is cultivated in same manner as grape wine. The betel has no fruit and is grown only for the sake of its leaves the manner of its use is that before eating it one takes Areca nut this is like a nutmeg. But is broken up until it is reduced to small pellets. And one places these in his mouth and chews them. Then he takes the leaves of betel puts a little chalk on them and masticates them along with the betel.

**Q.5 what were the elements of the practice of Sati that drew the attention of Bernier?**

Ans The elements of practice of Sati during the period of our study (700-1700) Contemporary European travellers and writers often high lighted the treatment of women as a crucial market of difference between western and eastern societies. Not surprisingly Bernier chose the practice of Sati for detailed description. He noted that while some women seemed to embrace death cheerfully others were forced to die. [The Child Sati and description given by Bernier.]  
At Lahore, I saw a most beautiful young widow sacrificed who could not; I think have been more than twelve years of age. The poor little creature appeared more dead than alive when she approached the dreadful pit the agony of her mind cannot be described. She trembled and wept bitterly but three or four of the Brahmanas assisted by an old woman held her under the arm. Forced the unwilling victim towards the fatal spot, seated her on the wood tied her hands and feet. least she should run away and in that situation the innocent was burnt alive.

**Q.6 how had Ibn Battuta describe the coconut like a man head?**

Ans Ibn Battuta was very surprised seen coconut in India first time.  
The following is how Ibn Battuta described the coconut. These trees are among the most peculiar trees in kind and most astonishing in habit. They look exactly like datepalms without any difference between them except that the one produces nuts as its fruits and the other produces dates. The nut of a coconut tree resembles a man's head for in it are what look like two eyes and mouth and the inside of it when it is green looks like the brain and attached to it is fibre which looks like hair they make from this cords with which they sew up ships instead of iron Nails , and they make from it cables for vessels.

### Question Based on passage: Carrying 8 Marks

**Q.1** Read carefully the following passage give below and answer all the questions that follow:

#### **The bird leaves its nest**

This is an excerpt from the Rihla:

My departure from Tangier. My birth place took place on Thursday .....I set out alone having neither fellow-Traveller...nor caravan whose party I might join but swayed by an overmastering impulse within cherished in my bosom to visit these illustrious sanctuaries. So I braced my resolution to quit all my dear ones female and male and forsook my home as birds forsake their nests... My age at that time was twenty -two years.

Ibn Battuta returned home in 1354, about 30 years after he had set out.

Questions:

1. Who was Ibn Battuta and from which country and when he started for journey to other countries including India?
2. How can you distinguish the travellers from the robbers?
3. When did Ibn Battuta return home? Write the name of his famous work mention some of his travel experiences.

Answers:

1. Ibn Battuta was an African traveller who came from Morocco. He started for tour of other countries in 14<sup>th</sup> Century.
2. A traveller generally moves with some objectives and to fulfill certain ambitions. He tries to record his experiences and ideas which he has other hand a robber is a bad character. He is worse than a thief. He generally tries to rob the people and their belongings. A traveller is generally remembered for his works and contribution while a robber is condemned caught by the people and his hand over to the police or the state so that he may be punished for his wrong deeds.
3. Ibn Battuta returned home in 1354, about 30 years after he had set out. Rihla is the famous work of Ibn Battuta. In this work he has mentioned about native place from where he departed.

**Q.2 Read carefully the following excerpt give below and answer all the questions mentioned below:**

### **Education and Entertainment**

This is what Ibn Juzayy, who was deputed to write what Ibn Battuta dictated, said in this introduction:

A gracious direction was transmitted (by the ruler) that he (Ibn Battuta ) should dictate an account of the cities which he had seen in his travel, and of the interesting events which had clung to his memory and that he should speak of those whom he had met of the rulers of countries, of their distinguished men of learning and their pious saints. Accordingly he dictated upon these subjects a narrative which gave entertainment to the mind and delight to the ears and eyes with a variety of curious particulars by the exposition of which he gave edification and of marvelous things by referring to which he aroused interest.

Question:

1. Who was Ibn Juzayy, who?
2. Write the two qualities of the rulers of those countries which were visited by Ibn Battuta?
3. What were the attitudes of the rulers of the countries visited by Ibn Battuta for him? Discuss briefly.

Answer:

1. Ibn Juzayy was deputed as a writer to taken down what ever was dictated buy Ibn Battuta.
2. The people of these countries particularly rulers were distinguished men by learning and they were just like pious saints in their works thoughts and actions.
3. The attitude of the rulers of the countries visited by Ibn Battuta was very positive and healthy. They have given gracious direction to the people to transmit an account of their cities which he had seeing during his travel. The people were also directed to dictate. Ibn Battuta enjoyed very interesting events. Ibn Battuta gave information by the people. He felt delighted and enjoyed events and dictions given by the subjects of the states or the people of the countries. He took keen interest in education and marvelous things or entertainment which was referred by the people of different cities because those things aroused interest in the heart of Ibn Battuta.

**Q.3 Read carefully the following excerpt and answers the entire question mentioned below:**

### **In the footsteps of Ibn Battuta**

In the centuries between 1400 and 1800 visitors to India wrote a number of travelogues in Persian. At the same time Indian visitors to central Asia, Iran and the ottoman empire also sometimes wrote about their experiences. These writers followed in the footsteps of Al-Biruni and Ibn Battuta, and had sometimes read these earlier authors.

Among the best known of these writers were Abdur Razzaq Samarqandi, who visited south India in the 1440s, 1620s and Shaikh Ali Hazin, who came to north India in the 1740s. Some of these authors were fascinated by India and one of them Mahmud Balkhi even became a sort of sanyasi for a time. Others such as Hazin were disappointed and even disgusted with India where they expected to receive a red carpet treatment .Most of them saw India as a land of wonders.

**Question**

1. Who have written a number of travelogues in Persian and what was the period of their visits to India?
2. To which countries and areas the Indian visitors went and wrote about their experiences?
3. Write the names of two scholar travellers in whose footsteps the Indian writers followed?
4. Who were Abdur Razzaq and Shaikh Ali Hazin? Write a few sentences about them.

**Answer**

1. A number of visitors who visited India wrote a several travelogues in Persian they did this work between 1400 and 1800 A.D.
2. Indian visitors (between 1400 and 1800 A.D.) visited to central Asia, Iran and the Ottoman Empire. They wrote about their experiences. These visitors followed the foot steps of Al-Biruni and Ibn Battuta. They had sometimes read about these early traveller authors also.
3. Indian writers followed the footsteps of Al-Biruni and Ibn Battuta.
4. Abdur Razzaq belonged to Samarkand (Central Asia) who visited south India in the 1440's. Shaikh Ali Hazin came from central Asia. He visited North India in 1740's (Some of the foreign travellers wrote their travel experience during their visits in different parts of India) Hazin were disappointed and even disgusted with India where they expected to receive a red carpet treatment most of them saw India as a land of wonders.

**Q.4 Read carefully the passage and answers the entire question mentioned below:**

### **Travelling with the Mughal Army**

Bernier often travelled with the army. This is an excerpt from his description of the army's march to Kashmir:

I am expected to keep two good Turkoman horses, and I also take with me a powerful Persian camel and driver a groom for my horses a cook and a servant to go before my horse with a flask of water in his hand according to the custom of the country. I am also provide with every useful article, such a a tent of moderate size a carpet a portable bed made of four very strong but light canes a pillow a mattress round leather table –cloths used at meals. Some few nepkins of dyed cloth three small bags with culinary utensils which are all placed in a large bag, and this bag is again carried in a very capacious and strong double sack or net made of leather thongs. This double sack likewise contains the provisions linen and wearing apparel both of masters and servants I have taken care to lay in a stock of excellent rice for five or six days consumption of sweet biscuits flavoured with anise (a herb), of limes and sugar. Nor have I forgotten a linen bag with its small iron hook for the purpose of suspending and draining dahi or curds; nothing being considered so refreshing in this country as lemonade and dahi.

#### Question

1. What are the things for Bernier's list that you would take on a journey today?
2. With who generally bernier's travel and where did he go?
3. From where the people could get good quality to horses and powerful camels?
4. Which two things were considered refreshing in India during the visit of Bernier?

#### Answer

1. Things for Bernier's List:
  - I. Horses of good qualities
  - II. Camels and their drivers
  - III. A groom for horses
  - IV. A cook and a servant
  - V. A flask of water
  - VI. A tent of moderate size
  - VII. A carpet
  - VIII. A portable bed of four strong but light canes.
  - IX. A pillow
  - X. A mattress

- XI. A round leather table cloths used at meals.
- XII. A few hapkins of dyed cloths.
- XIII. Some small bags and a very large bag.
- XIV. Some sacs made of leather
- XV. Some quantity of rice.
- XVI. Some packets of sweet biscuits.
- XVII. Some lime 'n' in sugar.
- XVIII. Some small iron hooks.
- XIX. Curd

- 2. Bernier often travelled with the army. He marched to Kashmir.
- 3. Good quality horses could be got from Turcoman and powerful camels could be obtained from Persia.
- 4. Lemonade and dahi were considered refreshing in India during the visit of Bernier.

**Q.5 Read with carefully the following passage and answer all the question given below:**

### **The system of varnas**

**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 the ....body, the Brahmana are the choice part of the whole genus. Therefore the Hindus consider them as the very best of the 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 Shudra, 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.

#### **Question**

- 1. Who was Al-Biruni?
- 2. Who was considered the highest caste in India? From where that caste was created? Why they are considered the best of the mankind by the Hindus?
- 3. Who was considered the second high caste in the Hindu society? What was its position?
- 4. Discuss the position of vaishyas and shudras.

Answer

1. Al-Biruni was a traveller from Central Asia who visited India along with Mehmood Gaznavi.
2. The brahmins were considered the people of highest caste in Hindu Society according to Al-Biruni the hindus text books and that they were form the head of brahmana and as the Brahman is only another name for the force called nature and the head is the highest part of the body. The brahmana are the choicest part of the whole genus. Therefore the Hindus consider them as they best of mankind.
3. The next caste after Brahmanas are the caste of kshatriyas, it was considered that they were treated from the shoulders and hands of Brahma their degree is not much below that of the Brahma.
4. The vaishyas were holding 3<sup>rd</sup> and the shudras were holding 4<sup>th</sup> and the last position in the Hindu Society. They were respectively created thigh and feet of Brahma. Between these two classes there is no very great distance.

**Q.6 Read the following excerpt carefully and answers the following questions.**

### **Delhi**

**Here is an excerpt from Ian Battuta's account of Delhi, often spelt as Delhi in texts of the period.**

The city of Delhi covers a wide area and has a large population..... . The rampart round the city is without parallel. The breadth of its wall is eleven cubits; and inside it are houses for the night sentry and gate keepers. Inside the ramparts, there are store-houses for storing edibles, magazines, ammunition, ballistas and siege machines. The grains that are stored ( in these ramparts) , horsemen as well as infantrymen move from one end of the city to another . the rampart is pierced through by windows which open on the side of the city, and it is through these windows that light enters inside. The lower part of the rampart is built of stone; the upper part of bricks. It has many towers close to one another. There are twenty eight gates of this city which are called darwaza, and of these the Budaun darwaza is the greatest ; inside the Mandwi darwaza there is a grain market; adjacent to the Gul darwaza there is an orchard .... It (the city of Delhi) has a fine cemetery in which graves have domes over them and those that do not have a dome have an arch for sure. In the cemetery they sow flowers such as tuberose jasmine, wild rose, etc . and flowers blossom there in all season.

Question

1. From which account the above excerpt has been taken?
2. What were the architectural features that Ibn Battuta moted?
3. Discuss the darwajas of Delhi of the fourteenth century?

Answer

1. The above excerpt has been taken from Ibn Battuta's account of Delhi (who visited India during fourteenth century generally spelt as Delhi, in texts of period.

2. Main features of Delhi that Ibn Battuta noted were.
  - a. The rampart round the city of Delhi was without parallel, in side the rampart. There were store houses for storing edibles, magazines, ammunition, ballista's and siege machines the rampart was pierced through by windows which open on the side of the city and it was through these windows that light entered inside the lower part of the rampart was built of stone: the upper part of bricks. It had many towers close to one another.
  - b. Delhi had twenty eight gates of this city which were called darwaza.
  - c. The city of Delhi had a fine cemetery in which graves had domes over them, and those that did not have a dome, had an arch for sure. In the cemetery they saw flowers such as tuberose, jasmine, wild rose etc., and flowers blossom there in all seasons.
  
3. According to account of Ibn Battuta, Delhi in Fourteenth Century had twenty eight gates. These gates were called darwaza and of these Budaum Darwaza was the greatest, inside the Mandrue darwaza there was a grain market adjacent to the Gul darwaza there was an orchard.

**Q.7 Read the below given passage carefully and answer all the questions given below.**

### **On horse and on foot**

**This is how Ian Battuta describes the postal system:**

In india the postal system is of two kinds. The horse post , called *uluq*, is run by royal horses stationed at a distance of every four miles. The foot-post has three stations per mile; it is called *Dawa*, that is one –third of a mile.... Now, at every third of a mile there is a 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 a start as he can. When the men in the pavilion hear the ringing of the bell they get ready. As soon as the courier reaches them , one of them takes the letter form his hand and runs at 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-post is quicker than the horse-post; and often it is used to transport the fruits of Khurasan which are much desired in India.

**Question**

1. Discuss the main features of the postal system of South India , as it has been described by Ibn battuta.
2. Fruits of which place were linked in whole India?

3. Do you think the foot-post system could have operated throughout the sub continent.

Answer

1. (i) According to Ibn Battuta the postal system in India was of 2 types: (a) the Horse Post (b) Foot Post system.  
(ii) The horse post, called *ulug* was run by royal horses stationed at a distance of every four miles.  
(iii) The Foot-post had 3 stations per mile, it was called *dada* that was one third of mile there was a well populated village outside which were three pavilions in which sat men with girded loins ready to begin. Each of them carried a rod 2 cubits in length with copper bells at top.  
(iv) When the courier started from the city he held letters in one hand and the rod with its bells on the other (*hana*); and he ran fast as he could when the men in the pavilion heard the ringing of the bell they got ready. As soon as the courier reached there, one of them took the letters from his hand and ran at top speed shaking the rod all the while until he reached the next *dawa* (1/3 mile) and the same process continued till the courier reached his destination.
2. The fruits of Khurasan were much desired in India.
3. Yes, I think the foot-post system could have operated throughout the subcontinent because under prevailing both the postal systems according to Ibn Battuta foot- Post system was quicker than the horse post; and often it was used to transport the fruit of Khurasan which were much desired in India.

**Q.8 Read carefully the following excerpt . Answer all the question given below.**

### **A different socio-economic scenario**

**Read this excerpt from Bernier's description of both agriculture and craft production:**

It is important to observe, that of this vast tract of country, a large portion is extremely fertile; the large kingdom of Bengale (Bangal), for instance, surpassing Egypt itself, not only in the production of rice, corn, and other necessaries of life, but of innumerable articles of commerce which are not cultivated in Egypt: such as silks, cotton, and indigo. there are also many parts of the Indies, where the population is sufficiently abundant, and the land pretty well tilled; and where the artisan, although naturally indolent, is yet compelled by necessity or otherwise to employ himself in manufacturing carpets, brocades embroideries, gold and silver cloths, and the various sorts of silk and cotton goods which are used in the country or exported abroad.

It should not escape notice that gold and silver, after circulating in every other quarter of the globe, come at length to be swallowed up, lost in some measure, in Hindustan.

Questions:

1. What had been written by Bernier about the agricultural production of Bengal, comparing with Egyptian agriculture?
2. What facts had been mentioned by Bernier about other parts of India (excluding Bengal) about people, agriculture and craft production?
3. What had been written by Bernier about coming of Gold and Silver to India?

Answers:

1. According to Bernier Bengal was very fertile. This province surpass Egypt not only in the production of rice, corn, and other necessities of life, but of innumerable articles of commerce which were not cultivated in Egypt. Silks, Cotton, Indigo are major agricultural production of Bengali (Bangal).
2. According to Bernier's description there were many parts (excluding fertile land tracts of Bengal) of India, where the population was sufficiently abundant the land in most of the tracts of India was pretty well tilled.
3. The artisans in rest of regions of India were engaged in cottage and small scale industries or in craft production. They themselves were owner of these industries as well as workers, as they unplay themselves in these craft production work. These artisans manufactured carpet, brocades embroideries, gold and silver cloths. They produce different type of silk and cotton goods, which were used within India as well as exported abroad. According to Bernier it was very important to notice that gold and silver, after circulating in every other quarter of the globe, come at length to be swallowed up, lost in some measure, in Hindustan.

**Q.9 Read the following passage carefully and answers the following questions given below it.**

### **The imperial karkhanas**

**Bernier is perhaps the only historian who provides a detailed account of the working of the imperial karkhanas or workshops:**

Large halls are seen at many places, called karkhanas or workshops for the artisans. In one hall, embroiderers are busily employed, superintended by a master. In another you see the goldsmiths; in a third, painters; in a fourth varnishers in lacquer-work; in a fifth, joiners, turners, tailors and shoe-makers; in a sixth manufacturers of silk brocade and fine muslins.

The artisans come every morning to their *karkhanas* where they remain employed the whole day; and in the evening return to their homes. In this quiet regular manner, their time glides away; no one aspiring for any improvement in the condition of life wherein he happens to be born.

**Questions:**

1. Who was provided the detailed account of the imperial workshops?
2. How does Bernier convey a sense that although there was a great deal of activity there was little progress?
3. Mention the main characteristics and activities of in Imperial karkhanas.

**Answers:**

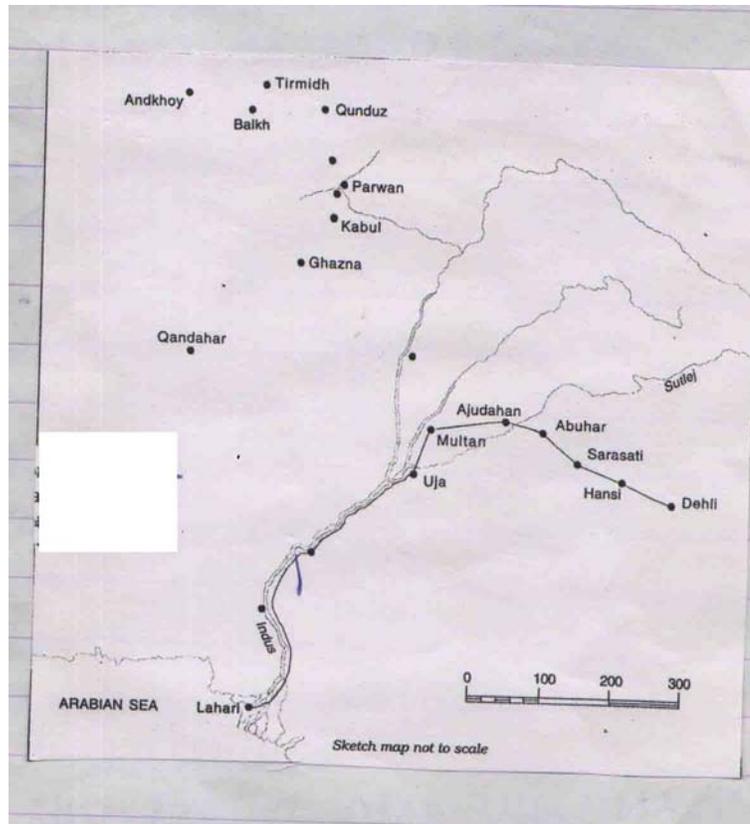
1. Francois Bernier is perhaps the only historian who provides a detailed account of the working of the Imperial karkhana or workshops.
2. Burnier conveys very nicely a sense that although there was a great deal of activity in the imperial workshops (or karkhanas). There was a little progress. The artisans came every morning to their karkhanas where they remain employed the whole day; and in the evening return to homes. In this quite regular manner their time glides away; no one aspiring for any improvement in the condition of life wherein he happens to be born.
3.
  - a) Describing the imperial karkhanas had written that large halls are seen at many places, Called karkhanas or workshops for the artisans.
  - b) In hall, embroiderers were busily employed, superintended by a master.
  - c) In another place the people could see the goldsmiths; while in the third place, painters could be seen.
  - d) At the fourth place of workshop varnishers in lacquer-work painters could be seen by the people.
  - e) At the fifth place of the karkhanas joiners, turners, tailors and shoe-makers could be seen doing the respective works.
  - f) At the sixth place of workshop some artisans used to manufacture silk brocade and prepared Muslims of very fine quality.

## **Theme –Five**

Indicate and write the name of places visited by Ibn Battuta in Afghanistan, Sind, Punjab and India. Write the names of prominent places also.

Or

Without using Scale draw Sketch map of the Ibn Battuta from Laheri to Delhi use as a travel land route by Battuta.



### Very Short Answer type Questions

Q.1 Who were Manikkavachakkr?

Ans. He was devoted of Shiva, who composed beautiful devotional songs in Tamil.

Q.2 What were the most striking religious features of early medieval India?

Ans. The most striking features of this phase is the increasing visibility of a wide range of gods and goddesses in sculpture as well as in texts. At one level , this indicates the continued and even extended worship of the major deities-Vishnu , Shiva, and godeses each of whom was visualized in a variety of forms.

Q.3 “From 10<sup>th</sup> to 13<sup>th</sup> century we not two major new religions development “ Briefly justified the statement .

Ans . The period also witnessed two major development on the one hand , many ideas of the Tamil Batas (especially the Vaishnav were intercorpated within the Sanskritic tradition culminating in the composition of one of the best known Puranas , the Bhagwat Purana. Secondly we find the developments of traditions of Bhakti in Maharashtra in the 13<sup>th</sup> century.

Q.4 Explain briefly a ‘Khojaki Manuscript’?

Ans. The ginan were transmitted orally before giving recorded in the Khojaki script that was derived from the local landa (“dipped “ mercantile script ) used by the linguistically diverse community of Khojans in the Punjab, Sind and Gujrat.

Q.5 Explain the meaning of Matrilocal residence.

Ans . Metrilocal residence is the practice where women after marriage remain in their natal home with their children and husbands may come to stay with them.

Q.6 Write a very short note keeping in mind following questions related with Shah Hamadar Mosque.

- i. Where is Mosque?
- ii. Which year was built?
- iii. What is its historical and monumental importance?

Ans . The Shah Hamadan Mosque in Srinagar, on the banks of Jhelum, is often regarded as the “Jewel “ in the crown of all the existing mosques of Kashmir Built in 1395. It is one of the examples of Kashmiri wooden architecture notice the spire and the beautifully crowned eaves . It is decorated with Papier mache.

Q.7 Why do the people say that most Sufi lineages are named after either a founding figure or place of origin? Explain very briefly.

Ans . Most Sufi lineages were named after a founding figure . For example, the Qadiri order was named after Shaikh Abdul Qadir Jilani. However some like the Chishti order were named after their place of origin in this case the town of Christ in Central Afghanistan.

Q.8 Explain the meaning of the term “Arabesque”.

Ans . In the sphere of decoration , the Muslims used geometrical and floral designs combining them with panels of inscription containing verses from the Quran. The combination of these decorative devices was called Arabesque.

Q.9 Explain the meaning of the concept “Khanqah”.

Ans . It literally means hospice . A prominent mystic lived in a Khanqah or hospice along with his disciples.

Q.10 Explain the meaning of the term “Nathpanthi”.

Ans . A movement challenging the caste system and the superiority of the Brahmins is called Nathpanthi.

Q.11 Explain the meaning of the concept “ Pietradura” .

Ans . The practice of putting up building entirely of marble and decorating the walls with floral designs made of precious stones. This method of decorative called Pietradura .

Q.12 Write a short note on “Acharya Ramanuja” .

Ans . He belonged to Tamil Nadu and in the 12<sup>th</sup> Century , he popularized his Vishishta Advaita. He laid emphasis on devotion to a personal formless God and denounced the caste system. He supported the Shudra and women’s right to visit temples. He emphasized the truthfulness of emotions and true devotion to God.

Q.13 Write a short note on “Nimarkacharya” .

Ans . He was a devotee of Radha and Krishna and was the contemporary of Ramanuja . He popularized Divai todaitand and in his opinion the way to attain Moksha was devotion to Lord Krishna .

Q.14 Write a short note on “Ravidas” .

Ans . “Ravidas” was a contemporary of Kabir das and a propagator of devotion to a formless god. He believed in rebirth ,He regarded Bhakti as the surest method of salvation(Moksha).

Q.15 Write a short note on “Dadu” .

Ans . Dadu was born in 1544 in Ahemdabad, Gujrat, . He established the Brahmasect with a view to join together all other sects in a bond of love and goodwill.

Q.16 Write the name of four peeths established by Adi Shankaracharya.

Ans .

- |      |                 |                      |
|------|-----------------|----------------------|
| i.   | Jyotish Peeth   | - Badrinath,U.P.     |
| ii.  | Goverdhan Peeth | - Puri , Orrisa      |
| iii. | Sharda Peeth    | - Dwarka , Gujrat    |
| iv.  | Srinagri Peeth  | - Mysore , Karnataka |

Q.17 Write a short note on “Madhvacharya” .

Ans . He was a devotee of Vishnu. He too believed that bhakti came from knowledge and Moksha could be attained by Bhakti. He propagated the principle of Duaitvad (Dualism).

Q.18 Write a short note on “Valbbhacharya” .

Ans . He was a devotee of Krishna. He too believed that while living a house holder’s life Moksha could be attained. According to him there is so different between Brahma and soul through Bhakti , the soul may liberate itself from all the coverage and attain moksha.

Q.20 Write a short note on “Chaitanya” .

Ans . Chaitanya was born in Bengal .Chaitanya Mahaprabhu was a devotee of Krishna. He spoke against external rites and rituals of religion and laid stress upon love and devotion. Hi did not believe in caste and class. The followers of Chaitanya consider him on the incarnation of Vishnu.

Q.21 Write a short note on “Guru Nanak” .

Ans . He was born in Jalwandi near Lahore in Pakistan in 1469. It is now known as Nankana after the name of Nanakdev. He preached monism and laid stress on devotion to a formless God. He rejected caste ,extra naila, superstitions and religious ritualism. He patronized both Hindus and muslims as his followers.

Q.22 Write a short note on Suharawardi Silsila.

Ans . The prominent saints of this sect were Shabaddin Suharawardi and Hammidudin Nagori . They were quite close to royal class and they mainly work in Punjab and Multan.

Q.23 Write a short note on Quadri Silsila.

Ans . Quadri silsila was established by saint Abdul Quadre Ali jalani of Iraq . These saints were libral butof the were conservation also. Dara Sikoh the son of emperor shah Jahnagir was a supporter of Quadri Silsila .

Q.24 Write a short note on Firdause Silsila.

Ans . The founder of this order was saifuddinn Bakhraji of Central Asia and the prominent saints were Baduddin & marogji ahmed. Ibu Yahyu Manavei.

Q.25 Describe the relationship between Sufism and Orthodox Islam.

Ans . By the 12<sup>th</sup> century ,Sufism had been completely integrated into orthodox Islam as a result of the efforts of al-ghazzali AL- Hallaj and Ibn –Atrab usly resolved their difference with the ulema and emphasized the need to follow the sharia.

### Theme –Six

Q.1 Read the following excerpt carefully and answer the questions given below it.

**The Chaturvededin(Brahmana, versed in the four Vedas) and the  
“outcaste”**

**This is an excerpt from a composition of an Alvar named Jondaradipodi,who was a Brahama:**

You (Vishnu) manifestly like those “servants” who express their love for your feet ,though they may be born out castes more than..

The chaturvadins who are strangers and without allegiance to your service.

Questions:

1. Who are called chaturvedin?
2. Who was Jondaradipodi?
3. Who were always and Nayanars?
4. Do you think Jondaradipodi was opposed to the caste system?

Answers:

1. Those Brahmanas were called the Chaturvedin who were versed in four Vedas.
2. Jondaradipodi was a Brhamana . He was an alwar and a wirtter also.
3. Some of the earliest bhakti movements (sixth century ) were led by the Alwars.(Literaly , those who overinmersed in the devotion to Vishnu) and Nayanars(literallylladers who were devotees of Shiva)Main region of their activity was Tamil Nadu . these saints travelled from place to place singing in tamilin praise of their gods.
4. No, I think that Jondaradipodi was not opposed to the caste system. He is supporting theory of well known manu maharaj who believed in high and low of caste categories.

**Q.2 Read the following passage with care and answer all the questions given below it.**

### **Shastras or Devotion**

This is a verse composed by Appar, a Nayanar Saint:

O rogues who quote the law books of what use are your gotra and kula? Just bow to Marpiru's lord (Shiva who resides in Marpiru in Jhangavur, Tamilnadu) as your sole refuge.

Questions:

1. Who was Appar?
2. Mention the names of two broad categories of bhakti traditions?
3. Are there any similarities or difference in the attitudes of Jondaradippodi and Appar towards Brahmanas?

Answers:

1. Appar, was a Nayanar saint of Tamilnadu.
2. Historians of religion, generally, classify bhakti traditions into 2 broad categories.
  - i. Saguna
  - ii. Nirguna

3. I think there is no difference in the attitudes of Jondaradippodi and Appar towards Brahmanas as far as the caste system is concerned. They did not favour to give high position to all the Brahmanas. The both saints favour those human beings who are true devotees towards their respective deities, i.e. Vishnu (as a devotee member of Alvors group) and (as a devotee member of Nayanars group.). They challenged the highest position of the Brahmanas up to some extent.  
Jondaradippodi praised those humble people (or servants) who express their love for Vishnu's feet than those Chaturvedin Brahmanas who were without allegiance to Vishnu's service.  
Similarly, Appar condemned those Brahman who just quote the Hindu Text books (or law books) in their highest social or religious position. He wanted that they (the Brahmanas) should just bow to Shiva; considering him as their sole refuge.

**Q.3 Read carefully the following expert and answers the questions given below it.**

**Rituals and real world**

Here is a Vachana composed by Basavanna: when they see a serpent carved in stone they pour milk on it.

If a real serpent comes they say: "Kill .Kill " To the servant of the god who could eat if served they say : "Go away! Go away!"

But to the image of the god which cannot eat they offer dishes of food.

**Questions:**

1. Who was composed the above mentioned vachans?
2. Describe Basavanna's attitude towards rituals?
3. How does he attempt to convince the listener?

**Answers:**

1. Above mentioned Vachans composed by Basavanna.
2. Basavanna attitude is real and progressive towards rituals. He criticizes the blind followers of the rituals. He criticizes the blind followers of the rituals and tries to present the real world before the people. He urges criticizing the wrong people . when they ( the blind bollowers )see a serpent carved in stone they pouon it. On the other hand if a real shake (or serpent) comes, the some people shout "Kill .Kill "(the serpent). To the poor and needy people, who are the real servant of the god, they (the people having the wrong attitude) who could eat eatables if served but they do not care for the poor and real hungry. They condemn them and ask them to go away. They offer dishes of food to the idol or image of the god.
3. Basavanna attempts to convince the listener the everybody should follow the rituals. And traditions in true spirit. They should care the real servants (down trodden and poor people) and deserving people of the world. Don't kill the living serpent and offer all good dishes to hungry persons.

**Q.4 Read carefully the following expert and answers the questions given below it.**

**A Church in Khambat**

There is an excerpt from a farman ( imperial order) issued by Akbar in 1598. Whereas it reached our eminent and holy notice that the padris (fathers) of the holy society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat in Gujrat); therefore an exalted mandate ...is being issued,.... . 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.

Questions:

1. What do you mean by the term "Farman"?
2. Who were the people from whom Akbar anticipated opposition to his order?
3. Describe the main points referred in the Farman issued by Mughal Emperor Akbar in 1598. Describe Basavanna's attitude towards rituals?
4. How does he attempt to convince the listener?

Answers:

1. "Farman" means an imperial order.
2. The dignitaries of the city of Kambayat in Gujarat, were the people whom Akbar (The Mughal Emperor) anticipated opposition to his order.
3.
  - i. Akbar (1556-1605 AD) the Mughal Emperor issued a Farman in 1598.
  - ii. He ordered his subject and officials to obey the imperial order in complete spirit and letters. Whereas and when it reaches it should be considered holy notice.
  - iii. The Parsis (father) of the Holy Society of Jesus wish to build a church (house of Prayer for the Christians) in the city of Kambayat.
  - iv. The dignitaries of the city of Kambayat should in no case stand in their (Parsis) way but should allow them to build a church so that they may engage themselves in their own worship.

**Q.5 Read the following passages with care and answers the entire question given after them:**

**The Pilgrimage of the Mughal princess Jahanara, 1643**

The following is an excerpt from Jahanara's Biography of Shaikh Muinuddin Chisti, titled *Munis al Arwah* (the confidant of Spirits) :

After praising the one God ..... this lowly *faqira* (humble soul) Jahanara..... went from the capital Agra in the company of my great father ( Emperor Shah Jahan) towards the pure region of incomparable Ajmer ..... I was committed to this idea, that every day in every station I would perform two cycles of optional prayer.....

For several days ..... I did not sleep on a leopard skin at night, I did not extend my feet in the direction of the blessed sanctuary of the revered saving master, and I did not turn my back towards him. I passed the days beneath the tree.

On Thursday, the fourth of the blessed month of Ramzan, I attained the happiness of pilgrimage to the illuminated and the perfumed tomb... With an hour of daylight remaining . I went to the holy sanctuary and rubbed my pale face with the dust of that threshold. From the doorway to the blessed tomb. I went barefoot, kissing the ground Having entered the dome, I went around the light- filled tomb of my master seven times ...Finally ,with my own hand I put the finest quality of itar on the perfumed tomb of the revered one and having taken off the rose scarf that I had on my head ,I placed it on the top of the blessed tomb....

Questions:

1. What was Jahanara? Write the name of his literary work.
2. What are the gestures that Jahanara records to indicate her devotion to the Shaikh Muinuddin Chishti?
3. How does she suggest that the dargah was a special place?

Answers:

1. Jahanara was the daughter of Mughal Emperor Shah Jahan. She wrote the Biography of Shaikh Muinuddin Chisti, titled *Munis Al- Arwah* (the confidant of Spirits).
2.
  - i. Jahanara undertakes the Pilgrimage towards the pure region of incomparable Ajmer. (Rajasthan), where the holy dargaha of Shaikh Muinuddin Chisti is located.
  - ii. During long pilgrimage for many days she did not sleep on a leopard skin at night, she did not extend her feet in the direction of the blessed sanctuary of the revered saving master, and she turn her back towards him. She passed the days beneath the tree.
  - iii. She expressed herself as lowly *faqira* (*humble soul*) . She took a long Journey from the capital Agra to Ajmer.
3.
  - i. Jahanara suggests that the dargah was a special place. She attained the happiness of pilgrimage to the illuminated and the perfumed tomb of Saint Shaikh Muinuddin Chisti.
  - ii. Having entered the dome she went around the light- filled tomb of her master seven times ...Finally ,with my own hand she put the the finest quality of itar on the perfumed tomb of the revered one and having taken off the rose scarf that she had on her head, she placed it on the top of the blessed tomb

## THEMES IN INDIAN HISTORY

### Part-I

#### Theme-One

#### Bricks, Beads and Bones the Harrappan Civilization

Very short answer type questions question carrying 2 marks.

Q.1 Define the term culture. Give one example from Indian history.

Ans. Archaeologists use the term "Culture" for a group of objects, distinctive in style, that are usually found together with in a specific geographical area and period of time.

Example: The Harappan Culture

Q.2 Mention the naming and to stages of the Harappan Culture.

Ans. The Harappan culture named after Harappa. The first sight where unique culture was discovered by historian. The culture has following two stages.

- (i) Earlier Cultures.
- (ii) Late Harappan or Mature Harappan Culture.

Q.3 Write the name of two largest cities of the Indus Nalley civilization.

Ans. The name of two largest cities are.

- 1 Mohenjodaro
- 2 Harappa

Q.4 Write the name of the first site discovered by archaeologists.

Ans. Harappan was the first site to be discovered by archaeologist.

Q.5 Mention the names of distinctive objects related with the harappan culture from where do we find these objects?

Ans. In the case of the Harappa Culture these distinctive objects include seats, beads weights, stone blade and even baked bricks. These objects were found from the northwest part of the Indian Sub-continent.

Q.6 Who is generally called the father of Indian archaeology?

Ans. Alexander Cunningham is generally called the father of Indian archaeology

Q.7 Write the name of three outside regions of sub-continent of India.

Ans. (i) Oman (ii) Dilmun and (iii) Mesopotamian

Q.8 Write the names of three centers where specialized drills related with beads making have been found.

Ans. (i) Chanhudaro (ii) Lothal (iii) Dholavira.

Q.9 Write the names of crafts of the people of chanhudare.

Ans. (i) Bead Making (ii) Shell cutting  
(iii) Metal Work (iv) Seal Making and

(v) Weight Making

Q.10 Write the names of three means of transport of the Harappans.

Ans. (i) Bullock Carts (ii) Boats and (iii) Ships

Q.11 Write the number of sings used by the Harappa in their script.

Ans. These were some where between 375 to 400.

Q.12 Name the articles on which we find the proof of writing by the Harappans.

Ans. (i) Jewellery (ii) Bones rods (iii) Sign Board  
(iv) Writing on perishable (v) Tablets made of copper and terracotta tablets

- (vi) Rim of black slipped jar (vii) Copper tools (viii) Seals
- Q.13 Mention name of one of the most well known site and one first site to be discovered in the Indus valley.
- Ans. (i) Mohenjodaro is the most well known site.  
(ii) The first site to be discovered was Harappa.
- Q.14 Mention two forms of use of bricks at Lothal for different purposes.
- Ans. (i) At Lothal white houses were made of mud bricks.  
(ii) Drains at Lothal were made of burn bricks.
- Q.15 Mention the different activities performed in the courtyard of the residential buildings.
- Ans. The courtyard was probably the centre of activities such as cooking and weaving particularly during hot and dry weather.
- Q.16 In which area did the Harappan civilization or culture develop?
- Ans. The Harappan civilization or culture developed in Pakistan, Southern Afghanistan, Punjab, Rajasthan, Gujarat, Haryana and Western UP in India.
- Q.17 Mention two features related with area of the Harappan culture?
- Ans. (i) Harappan civilization covered an area of 12,99,600 sq. meter.  
(ii) The area is triangle in shape. No other ancient culture had such an extensive area.
- Q.18 Name some of the important buildings in the Harappan civilization?
- Ans. Some of the important buildings in the Harappan civilization were  
(i) The citadel (ii) Great Bath  
(iii) Grainary (iv) Pillared Hall.
- Q.19 Which crops did the Harappans grow?
- Ans. The Harappan people cultivated nine crops. The Harappans grew crops like Wheat, Barley, Mustard, Sesamum, Cotton and Millets. Rice was grown in Gujarat and Rajasthan. The Kalibangan people ploughed the agricultural land.
- Q.20 Which items did the Harappans trade with Mesopotamia?
- Ans. The Harappans traded tin, copper, gold, timber, silver and precious stones with Mesopotamia.
- Q.21 Why do we say that the Harappa culture was the first civilization in India?
- Ans. The first civilization began to emerge in 4000 B.C. or about 6000 years ago. The Harappa culture also developed about 4,500 years ago. So we can call it the first civilization of India.
- Q.22 Mention the parts of the country to which the Harappan culture had spread?
- Ans. It has been now well established that the Harappan culture was spread over the whole of Sindh, Baluchistan, the whole of Punjab, Haryana, Western U.P., Jammu, Rajasthan, Gujarat and Northern Maharashtra.
- Q.23 When did the earliest known cities in India come into existence?
- Ans. The Indus valley civilization was first discovered in 1921 and 1922. Excavations at Harappa and Mohenjo-Daro led to the discovery of this civilization. The four cities are Harappa, Mohenjo-Daro, Chanpudaro and Lothal.
- Q.24 What metals did the people of Harappa use?
- Ans. Harappan civilization was Chalcolithic. The people of Harappa used copper, bronze, tin, gold and silver. They were not acquainted with iron. A copper mirror is an important find from the city of Harappa.

- Q.25 Mention main two characteristics of Mohenjo-Daro.  
Ans. (1) Mohenjo-Daro was spread in area of approximately one square mile.  
(2) The great public bath, a bronze statuette, a bounded head in stone are important finds from this urban centre.
- Q.26 Write in very short the successive cultures developed after Harappan civilization?  
Ans. (1) Harappan civilization was followed by jhooker culture in Sindh.  
(2) Yellow colour pottery culture in East Punjab, Western U.P. and Haryana and  
(3) Bright Red colour pottery culture in Gujarat.
- Q.27 Mention the four names who excavated the Indus valley civilization.  
Ans. The four persons who excavated the Indus valley civilization Mr. R.D. Banerjee, Mr. M.S. Vasta, Mr. Cunningham and Mr. N.G. Mazumdar.
- Q.28 Which are the four states where centers of the Indus valley civilization have been found in present India.  
Ans. Punjab, Rajasthan, Uttar Pradesh and Gujarat are the four states. Where the centers of Indus valley civilization have been found in the present India.
- Q.29 Which four centers of the Indus valley civilization are in Pakistan?  
Ans. The four centers in Pakistan are Chanpudara, Kotdisi, Mohenjo-Daro and Harappa.
- Q.30 What was the period of Harappa culture?  
Ans. The period of the Harappa culture was even before 2500 B.C. The development was carried on up to 1500 A.D.
- Q.31 Mention the names of four metals commonly know to the people of the Indus valley civilization.  
Ans. The people of the Indus valley civilization were familiar with Gold, Silver, Copper and Bronze.
- Q.32 Mention the names of any two main crops and two foods products.  
Ans. The main crops of the Indus valley civilization were wheat and barley. The chief food products were wheat and barley.
- Q.33 What were the two functions of Lothal town?  
Ans. The two fuctions of lothal town were to act as port and a large godown.
- Q.34 What were the four export items of Indus valley?  
Ans. Mainly cotton, clothes, pearls, ivory, and ivory-goods were exported from Indus valley.
- Q.35 What were the four characteristics of the religion of the people of Indus valley? Which remained unchanged after wards also?  
Ans. They were the Pashupati Shiva worship, the mother goddess worship. The tree worship and the animals worship.
- Q.36 From where has the metallic statue of the dancer been found of which metal is it made?  
Ans. The statue of the metallic dancer has been found in Mohenjo-Daro which is made of Bronze.

## Theme-One

### Bricks, Beads and Bones the Harappa Civilization

**Q.1** Read carefully the passage given below and answers the entire question.

#### Term, Place, Times

The Indus valley civilization is also called the Harappan culture. Archaeologists use the term “Culture” for a group of objects, distinctive in style, that are usually found together within a specific geographical area and period of time. In the case of the Harappan culture, these distinctive objects include seals, beads, weights, stone blades (fig. 2.2) and even baked bricks. These objects were found from areas as far apart as Afghanistan, Jammu, Baluchistan (Pakistan) and Gujarat (Map 1).

Named after Harappa, the first site where this unique culture was discovered (p.6), the civilization is dated between c. 2600 and 1900 BCE. There were earlier and later cultures, often called Early Harappan and Late Harappan, in the same area, The Harappan civilization is sometimes called the Mature Harappan culture to distinguish it from these cultures.

#### Question

1. Tell the second name of the Indus Valley civilization.
2. Tell the meaning of the term “Culture”.
3. How was the Indus valley civilisation named?
4. Write the period of time fixed for the Indus valley civilization. Write the names of its both stages also.
5. Write the name of the specific objects related with the Harappa Culture from where we have got these objects in the Sub-continent?

#### Answer

1. The second name: The Indus valley civilization is also called the Harappa culture.
2. Archaeologists use the term “Culture” for a group of object distinctive in style that are usually formed together within a specific geographical area and period of time.
3. The Indus valley civilization was named after Harappa the first site where the unique culture was discovered.

4. Period of Indus Valley civilization is dated between c. 2600 and 1900 BCE. Name of the both stages were earlier and later cultures, often called early Harappa and later Harappa in the same area.
5. The names of the specific objects are seats, beads, weights, stone blades and baked bricks. These objects were found from are as a far part as Afghanistan, Jammu, Baluchistan, (Pakistan) and Gujarat.

**Q.2 Read carefully the excerpt given below. Answer the question that follows:**

### **How artefacts are identified**

Processing of food required grinding equipment as well as vessels for mixing, blending and cooking. These were made of stone, metal and terracotta. This is an excerpt from one of the earliest reports on excavations at Mohenjodaro, the best-known Harappan site:

Saddle querns... are found in considerable numbers ..... and they seem to have been the only means is use for grinding cereals. As a rule, they were roughly made of hard, gritty, igneous rock or sandstone and mostly show signs of hard usage. As their bases are usually convex, they must have been set in the earth or in mud to prevent their rocking. Two main types have been found : those on which another smaller stone was pushed or rolled to and fro, and others with which a second stone was used as a pounder, eventually making a large cavity in the nether stone. Querns of the former type were probably used solely for grain: the second type possibly only for pounding herbs and spices for making curries, In fact, stones of this latter type are dubbed “curry stones” by our workmen and our cook asked for the loan of one from the museum for use in the kitchen.

From Ernest Mackay, Further Excavations at Mohenjodaro, 1937.

#### **Question**

1. Which types of querns have been found in Mohenjo-Daro?
2. Write the characteristics of the saddle querns.
3. Which two main types of querns have been found in Mohenjo-Daro? Write their different uses, for which those both types of querns were used.

#### **Answer**

- 1 Saddle querns are found in Mohenjo-Daro most probably those querns were put in use for grinding cereals.
- 2 .(a) Saddle querns are found in considerable numbers.  
(b)They seem to have been the only means in the use for grinding cereals.

- (c) They were roughly made of hard gritty, igneous rock, or sand stone and mostly show signs of hard usage. As their bases were usually comers, they must have been set up in the earth or in mud to prevent them from rocking.
- 3 Two main types of quern have been found those on which another smaller stone was pushed or rolled to and fro and others with which a second stone was used as a pounder, eventually making a large cavity in the neither stone. Querns of the former type were probably used solely for grain, the second type possibly only for pounding herbs and spices for making curries.

**Question 3 Read with care the following given passage and answer the questions that follows:**

### **The most ancient system yet discovered**

About the drains, Mackay noted: "It is certainly the most complete ancient system as yet discovered". Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that "little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows...that the debris was not always carted away when the drain was cleared".

From Ernest Mackay, Early Indus Civilisation, 1948

Drainage systems were not unique to the larger cities, but were found in smaller settlements as well. At Lothal for example, while houses were built of mud bricks, drains were made of burnt bricks.

**Question:-**

1. Why Mackay has called 'the drainage system of the Indus Valley civilization as the most complete ancient has yet discovered'?
2. From where up to where the drains were connected?
3. Write the name of one smaller settlement related with the Harappa culture?
4. According to Mackay how the Harappa's were very aware of cleanliness and healthy environment particularly they were very careful to keep pure air? Explain.

**Answer**

1. About the drains of the Indus valley civilization Mackay had noted that it was definitely the most complete ancient system as yet discovered. The Indus valley civilization is the civilization of the Bronze Age. There are three other most

- ancient civilization of the world. These are the Mesopotamian civilization the Egyptian civilization and the Chinese civilization in all these civilization people could not develop the complete drainage system like the people of the Harappa culture.
2. Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with bricks or limestone. House drains first emptied into a sump or cesspit in to which solid matter settled while waste water flowed out in to the street drains.
  3. Lothal was a small settlement related to the Indus valley civilization.
  4. Mackay accepted that the people of the Indus valley civilization were quite aware of the cleanliness every house was connected to the street drains. These drains were covered with loose bricks that could be recovered for cleaning. In some cases limestone was used for the covers very long drainage channels were provided at intervals with sumps for cleaning. However the debris was not always carted away when the drain was cleared. No doubt houses had windows and ventilations for cross purification of air or pollution free environment.

**Que.4 Read the passage carefully and answers all the questions that follow:**

#### **Evidence of an “invasion”**

Much later in 1947, R.E.M. Wheeler, then Director-General of the ASI, tried to correlate this archaeological evidence with that of the Rigveda, the earliest known text in the subcontinent. He wrote:

The Rigveda mentions pur meaning rampart, fort or stronghold. Indra, the Aryan war-god is called puramdara, the fort-destroyer.

Where are-or were-these citadels? It has in the past been supposed that they were mythical... The recent excavation of Harappa may be thought to have changed the picture. Here we have a highly evolved civilization of essentially non-Aryan type, now known to have employed massive fortifications... What destroyed this firmly settled civilization? Climatic economic or political deterioration may have weakened it, but its ultimate extinction is more likely to have been completed by deliberate and large-scale destruction. It may be no mere chance that at a late period of Mohenjodaro men, women, and children, appear to have been massacred there. On circumstantial evidence, Indra stands accused.

#### **Question**

- 1 Write the name of the Director-General of the ASI after 1947 A.D. from which oldest book taking evidences he held responsible for the destructive forces etc. of the Indus valley civilisation?

- 2 Make clear the meaning of the word 'Pur'.
- 3 Describe the possible causes of the decay or destruction of the Indus valley civilisation.

**Answer**

- 1 (a) R.E.M. Wheeler was Director General of ASI much later in 1947.  
(b) Wheeler had taken evidences from the oldest book of the subcontinent named Rigveda and hold responsible Indra the Aryan god for destruction of the forts etc of the Indus Valley civilization.
- 2 The Rigveda mentions 'Pur', meaning rampart or stronghold.
- 3 (i) climatic economic or political deterioration may have weakened the settlements related to the Indus valley civilization.  
(ii) Most of the archaeologists believe that the Harappa's ultimate extinction was more likely to have been completed by deliberate on large scale destruction. It may be no more chance that at a late period of Mohenjo-Daro men, women and children, appear to have been massacred there on circumstantial evidence. R.E.M. Wheeler holds Indra as an accused for it we think it may be right or wrong. There may be other causes responsible for the decay or destruction for the Harappa culture such as a flood earthquake drought etc.

**Q.5 Read carefully the passage given below. Answer all the questions following it.**

**Sites, mounds, layers**

Archaeological sites are formed through the production, use and discarding of materials and structures. When people continue to live in the same place, their constant use and reuse of the landscape results in the build up of occupational debris, called a mound. Brief or permanent abandonment results in alteration of the landscape by wind or water activity and erosion. Occupations are detected by traces of ancient materials found in layers, which differ from one another in colour, texture and the artefacts that are found in them. Abandonment or desertions, what are called "sterile layers", can be identified by the absence of such traces.

Generally, the lowest layers are the oldest and the highest are the most recent. The study of these layers is called stratigraphy. Artefacts found in layers can be assigned to specific cultural periods and can thus provide the cultural sequence for a site.

**Question**

1. What is a mound?
2. Why do changes take place in the form of the landscape?
3. What are called "Sterile layers"?
4. What is called stratigraphy? What is advantage of it to the archaeologist?

**Answer**

1. Archaeological sites are formed through the production use and descending of materials and structures. When people continue to live in the same place, their

- constant use and re-use of the landscape results in the build up of occupational debris called a mound.
2. Brief or permanent abandonment results in alteration of the landscape by wind or water activity and erosion.
  3. Occupations are detected by traces of ancient materials found in layers, which differ from one another in color, texture and the artifacts that are found in them. Abandonment or desertions what are called “Sterile Layers” can be identified by the absence of such traces.
  4. Generally the lowest layers are the oldest and the highest are the most recent. The study of these layers is called “Stratigraphy”. The study of the stratigraphy is very useful for archaeologist. Artifacts found in layers can be assigned to specific cultural periods and can thus provide the cultural sequence for a site.

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