Part - A

1) The sources of revenue of Village Panchayat are:-
   
i) Mughal chronicles such as Ain-i-Akbani written by Abul Fazl provide intimate information regarding the sources of revenue, steps taken by the state to ensure cultivation and collection of revenue.

   ii) The accounts of East India Company also provide historians with various quantitative information about the Mughal countryside. Also, the revenue records from regions such as Orissa, Bengal etc.

   The Village Panchayat derived its revenue from:-

   i) Contributions made by various individuals to a community common pool used for defraying the cost of interlinking
the revenue officials

These contributions were also used for community welfare activities such as digging a canal or tidying over natural calamities. The revenue was also the profit made from the agricultural produce.

Ano 2: The limitation law was passed to check the accumulation of the interest by the moneylenders.

i). The impact was that the moneylenders turned the law around. The law decreed that the loan bonds will be valid for three years only; however, the moneylenders signed new bonds every three years by adding the principal and interest of previous loans as new.

ii). This made the ryots infuriated and angry. They came to
associate the miseries of their life with the debt bonds as the moneylenders entered fictitious numbers and forged the accounts. Deeds and bonds became symbols of oppression.

Thus, the impact of the law was that the ryots were enraged and peasant economy was on the verge of collapse which led to the formation of Decam Riots (communism).

Ans 3) The basis on which archaeologists identified are:

i) Raw Materials: Craft production involved various raw materials such as shell, carnelian, copper etc.

ii) Reject and Wheats: These are the best indicators of craft production as after producing goods, various small nodules are left in site of production.
Also, tools such as drills for grinding and drilling found in Dharavinda.

Part B

Section - 1

Sufism evolved as a reaction to the growing materialism of the caliphs.

A group of religious minded mystics called sufis emerged in different parts of the world as a reaction to the growing materialism of the caliphs.

They were critical of the dogmatic definitions and the scholastic methods of interpreting the Quran and the hadis.
iii). They believed that everyone could ensure salvation by praying to God and following His commands and by following the path of Prophet Muhammad whom they considered as a perfect human being.

iv). They emphasised on seeking an interpretation of Quran based on their personal experience. Gradually Sufism emerged into a well-developed body with its own literature and started organising in hospices (khangah) and silaika (signifying unbroken genealogy to Prophet Muhammad).

Thus, Sufism emerged in different parts of the world and were called as ba-shari'a as they complied with the shari'a.
5. Ibn Battuta was a Moroccan traveller who visited the subcontinent in the 14th century.

i) He recorded his observations in the Rihla where he described the Indian cities to be filled with opportunities to all those who had the necessary drive, resources, and skills.

ii) He described Delhi (Dehli) to be a great city with a huge population. The city was densely populated and prosperous with wide and colourful markets and streets.

iii) The bazaar was stocked with wide variety of goods and were not only places of economic transactions but hub of social and cultural activities. Special places where marked for the public performance of dance and music.
He described that the Indian manufacturers and textile where in great demand (such as muslin, satin, silk etc). He noticed that Delhi was well connected with the Inter-Asian network of trade.

Thus, Ibn Battuta considered Delhi to be filled with opportunities to all sections of the people, from the noblemen and the rich to the poor artisans and traders.

iii). Hill stations were a distinctive feature of colonial rule.

iv). Development of hill stations were connected to the needs of the British army. These were strategic places for billeting of troops, guarding frontiers and launching campaign against the enemy.
II. Hill stations approximated the cool and temperate climate of the places back at home for the Europeans. The presence of the army made it into a new cantonments and sanatorium developed for the soldiers to rest.

III. Due to the pleasant climate and since tropical weather was seen associated to diseases, armies stayed in the hill stations and efforts were made to protect the army from cholera and malaria. John Lawrence officially moved his council to Simla setting the idea of shifting capital.

IV. It was important for the colonial economy as well as large tea and coffee gardens were set up in the hill stations which contributed to the economy. They also set up settlements which were reminiscent of homes back in Europe.

Thus, because of this, hill stations were developed.
Ans 7): Talugdars had dethroned the Awadh countryside maintaining armed retainers and forts and unrolling lands.

1) The annexation of Awadh did not only include the dethroning of the Nawab but also it involved the dispossession of the Talugdars. There was a chain of grievances that linked the princes, sepoys and Talugdars as they came to identify the 'fivangi raj' with the end of the world.

2) Summary settlement was introduced which considered certain Talugdars as interlopers in the land which they had occupied by fraud and force. Thus, the British disbanded the troops of Talugdars and their forts and went to restrict the power of Talugdars wherever possible.
iii) The taluqdars lost their land in a large scale. The taluqdars held 67% of Awadh land which was reduced to 38% only. The losing of land meant a loss of their livelihood. The ties of loyalty that had bound the peasants and taluqdars together was also disrupted and there was a breakdown of the social order.

iv) The peasants were now forced to inflexible methods of revenue collection and over assessment of land and the dispossession of taluqdars disturbed their sense of identity. Thus neither the peasants nor taluqdars had any reason to be happy and hence when the sepoys rose in mutiny in 1857, the Bengal got the support of the taluqdars and many died or fled to Nepal when they were repressed.

Thus, the delivering of Nawab Hajid Ali Shah and the dispossession of their taluq by force seen as alien and imperum led to
The participation of the élite class.

§9) There are indications of complex decision being taken in Harappa.

i) If the archaeologists look for people in power, they find no direct evidence. A large building in Mohenjo-daro was labelled "palace" without yielding any definitive evidence. Similarly, they label the "priest-king" which was a stone statue.

4) Many believe that the Harappan civilization had no rulers and everyone enjoyed equal status. Others believed that there was not one ruler but many such as a ruler for Harappa, a ruler for Mohenjo-daro etc.
However, several complex decisions were taken. Given the similarity of the distinct artefacts, establishment of settlements, new sources of raw materials, standardized ratio of brick size, and the large-scale mobilisation of labour, it indicates that there was one single ruler.

As of now, the last theory seems plausible since it would have been unlikely to plan and implement such complex decisions in the different parts of the Indus Valley.

Thus, yes there might be a single ruler in Harappan society as complex decisions were implemented.

Section II

The four values upheld by Gandhi are:
i) A true naturalist leader: Gandhiji redeemed his promise by making Indian nationalisation into a mass movement with hundreds and thousands of the poor and ordinary peasants, workers etc in it.

ii) People's leader: Gandhiji was a people's leader as he identified with all sections of the people and empathised with them. Unlike the other leaders, he did not stand apart from the common folk.

iii) Simplicity is the key: Gandhiji lived simply on and wore a simple dhoti (linen cloth) and spent a part of his day spinning the charkha. He was a social reformer who emphasised in wearing khadi to be self-reliant and abolish mendicant.
iv). "United we stand, divided we fall": Gandhiji believed that India would be free if it was united. Hence he wanted Hindu-Muslim unity and Indian freedom struggle to be more representative of its population. Thus, he believed it in the ideas and values of democracy, social justice, equity, equality, and tolerance.

Part - C

v). Partition of India led to large-scale violence and trauma of displacement. The communal politics that started is believed to be largely responsible for the Partition of India.
I) Culmination of large point communal politics

i) Many scholars believed that separate electorates changed the nature of communal politics in India. Separate electorates allow the Muslims to elect their representatives in the reserved areas.

ii) However, this created a temptation amongst the politicians to raise sectarian slogans and distribute the favours amongst the people of their own community.

iii) Thus, religious identities acquired a functional use within the modern political system. Religious identities were no longer a mere difference but active opposition and hostility.

iv) There were a host of developments which hardened communal
Muslims were angered by the music before the masque (playing of music in religious processions during hajms), the Protection Act and the efforts of the Arya Samaj to bring back the Hindu fold (shudha). The Hindus were angered by the rapid spread of tabligh and tanzim.

II) Provincial elections 7 1937 and Congress ministries.

Provincial elections were conducted in 1937 in which Congress won 7 out of 11 provinces and Muslim League proved fairly. Muslim League wanted to form a joint government in United Province however it was rejected. Many believed that this rejection made League realise that if it were to remain united as one country then they wouldn't get any political power so they will be a minority.

IV) The Congress ministers also widened the rift. They rejected the proposal to league supported dissolution which they were trying to
abolish. The radical and > rhetorical nature of Congress alarmed
the conservatives. Maulana Azad pointed out that while joining
League was banned, many Congress ministers were members
of Hindu Mahasabha (an organisation which had Hindu
Nationalism as its ideology).

III) Pakistan Resolution

ii) In 1940, League passed a resolution demanding more
enforcement for the Muslim majority areas. Sikander
Hayat Khan who drafted it wanted a nonfederalism
with considerable autonomy for the units.

vii) Muhammad Iqbal also meant demanding an emergence
of a new country but more unfederalism.
V) Suddenness of Partition

It was a short time between the formal demand of Partition and the actual partition. At first, League did not take the demand seriously.

X) Jinnah saw it as a bargaining counter to stop the possible British concessions to Congress. However, the blow delayed negotiations.

V) Post-War Developments

X) Britain agreed to have an entirely Indian Executive Council except the Viceroy. However, talks broke down after League demanded that they be given the right to elect their Muslim representatives and there be a kind of communal vote.

XII) In the 1946 elections, Muslim League won a majority in the reformed...
areas and thus vindicate its claim as the "sole spokesman of Muslim"

VI. Alternative to Partition:

xiii) British Cabinet sent a three-tier mission to India to propose a suitable alternative. They recommended that India have a weak central government controlling foreign affairs, defence and communications.

xiv) The provinces were divided into:

- Section A: Hindu-majority
- Section B: Muslim-majority
- Section C: North-east

Due to mutually opposing interpretations, it wasn't accepted.
At this juncture, Partition became inevitable.
Towards Partition

xv) Direct Action Day: League decided on this day on 16th Aug 1946 and thus began a year of riots in Calcutta.

xvi) The Congress high command decided to divide Punjab and similar principle was used in Bengal. Even those who opposed partition saw it as a necessary evil, and Khadralok Bengali feared the permanent tutelage of Muslims.

Conclusion: Thus, partition was a culmination of a long point in history which began with the communal politics in 20th century.
Ans 12). Buddhism emerged in the mid-first millennium and in India and spread rapidly to different parts of the world.

I) Growth of Buddhism

i). Historians have used the hagiographies (auto biographies of the Buddha) to reconstruct the life of Buddha. It is said that Siddhartha was born in to the Sakya clan in Lumbini and had a very sheltered upbringing.

ii). One day, he asked the charioteer to take him to the city which made him deeply traumatic as he saw a corpse, a sick man and a dying man. It was then he realized that destruction of human body is inevitable. He was inspired by a homeless mendicant who came to terms with old age.
He decided to search for his own truth. At first he adopted extreme methods of bodily mortification but later took to meditation for a few days and then became enlightened in Bodhi Gaya. He spent his life teaching the message of dhamma (righteous living).

A body of disciples developed around him and thus he organised 'sangha' in which the bhikkhus and bhikkunis lived simply, taking only that was needed. The reasons for its growth were:

- Many were dissatisfied with the existing religion beliefs and practices and exposed of the social change happening around them.
- Emphasis on unclut and value rather than claims of superiority of birth impressed many as it questioned the authority of Vedas.
- Lastly, importance attached to metta (fellow feeling) and karuna (compassion) attracted many people.
The main teachings of Buddha are taken from stories of Sutta Pitakka.

i) According to Buddhist philosophy, the world is transcient (anicca) and soulless (annatta) as there is nothing permanent in it. In this world, dukkha (sorrow) is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that one can rise above the trials of worldly life.

ii) Whether god existed or not was irrelevant and it questioned the authority of the Vedas.

iii) Buddha believed that social order was a creation of human beings and advised the kings to be ethical and humane. Individual effort was expected to transform social relations.
Buddhism emphasised individual agency and righteous living as a means of achieving self-realisation and nibbāna, extinguishing of ego and desire and thus ending the cycle of suffering to all those who embraced the world.

The last words of Buddha were "Be lamp unto yourself as one must work for own liberation."

Thus, these were the teachings of Buddha.
The women in the imperial household played an important role because:

i) The domestic world of Muslims was called 'harem' which was derived from the word 'harim' meaning sacred. The chronicler Ain-i-Akbari (Mulk-Ghadi) talks about the Imperial household and its maintenance.

ii) It included the wives and concubines of the emperor and his near and distant family relatives such as cousins who all lived together within the Mughal household.

Polygamy was practiced in which the gift of a territory was accompanied by the gift of daughters in marriage. Thus, marriages were a way of cementing political relationships and forging alliances and hence Mughals developed a kast kinship behavior similar to that of the Rajputs in India.

iv) There was a distinction between women of the royal household who were (kagina) and some women of noble birth and the others.
The begums married after receiving huge sums of money and hence received more attention from their husbands and higher status.

v). The aghas occupied the lowest position in the hierarchy of females associated with the royal family. They received monthly allowances and sometimes were elevated to the status of begums considering the Emperor did not already have four wives. Love and motherhood played an important role.

vi). The imperial household included the male and female slaves whose tasks varied from mundane to tasks requiring skill and tact. Slave eunuchs moved from inside and out of the imperial household. The Mughal household was guarded by the "tairat- a-rakab" - a reserve force of nobles to guard the household and the clock.

vii). After Nur Jahan, women started controlling revenues. The daughters of Shah Jahan, Jahanara and Roshanara received
annual incomes equal to a high ranking minister. Jahangir also received revenue of the trade in Siwat.

vii) Since the royal women held various resources of land and money, they started indulging in the funding for the construction of various buildings. For ex: Jahangir designed the marabouts of Chandni Chowk in Shahjahanabad.

v) Humayun Nama written by Humayun's sister Gubinan Begum talks about the imperial household and the important role women, especially elderly women played to mediate conflicts between the kings and princes.

v) Thus, women were an integral part of the imperial household intervening in the administration. For ex: Jahangir's wife Nur Jahan was a politically influential figure and allowed Iranian nobles in the Mughal court.
Conclusio: Thus, women played a key role in the imperial household, wielding power, considerable influence and resources.

Part D.

14. i) Colin Mackenzie was:

   i. He was an engineer, surveyor and cartographer.

   ii. He was appointed the first Surveyor General of India and
       was an antiquarian in English East India Company and
       prepared the first survey map of Vijayanagar.

14.2 He tried to discover Vijayanagar by:
i) Collecting local histories

ii) Surveying historic sites to understand the past and make governance easier

iii) He listened to the stories narrated by the priests of Virupaksha Temple and did a field survey.

14.3 The study of Vijaynagar is useful because:

i) Company would gain useful information on many institutions, laws and customs and get a glimpse of rich heritage and culture.

ii) The influence of all this still prevails in the lives of natives forming the mass of population. Good and will allow them to control these better.

iii) It would allow them to govern the people better and make governance of colonies easier.
14. It would also allow them to understand India’s past better and learn about the glories of past culture.

Ans 15) The apprehension of Gandhi ji were:

1) He was not certain in his mind that he would reach his destination in Dandi.

2) He was apprehensive of him getting arrested and thus leading to unsuccessful completion of his civil disobedience movement and taught that Government would allow his party only.

15.2) Gandhi ji said that Government deserved to be ungrateful because:
i). As the Government would have arrested every one of us, as they did not have the courage to arrest the army of peace.

ii). It felt ashamed to arrest such an army and thus deemed to be congratulated even if it desisted only from fear of world opinion.

15.3). The salt March was notable because:

i) It put Gandhi to attention of the world as the March was highly publicised by American and European press.

ii) It marked the first nationalist activity where the people women participated in large numbers. Kamaladevi Chattopadhyay insisted Gandhi to allow women to participate and she broke the salt law.
iii). It was also significant so it made the British Raj realised that these rule will not last long if they do not devolve some powers to the Indians.

Ans 16):

16. Drona refused to have Eklavya as his pupil because:

i). Eklavya belonged to the forest dwelling community of hunting (nisheda).

ii). According to the Shevastras and the Dharmashastra, only a Kshetvang could become a king and be taught archery as Eklavya was a nisheda, which Dharmas forbade them to practice archery.
Drona kept his word given to Arjuna by:

1) he demanded his 'guru daikha' by demanding his right thumb as his fee and Chandra cut it off.

2) Due to this, he was no longer so fast as before he had been and thus Drona kept his word that no one would be better than Arjuna and would be unrivalled.

16.3

No, I don't think Drona's behaviour was justified.

1) Dronacharya was a renowned and learned teacher, but demanding Chandra to cut off his thumb was inhuman and unethical.

2) Every human being deserves respect and dignity and must
ke given full opportunities to develop his talent. Eklanya was a brilliant archer and should have been given the platform to showcase his talent.

iii) While some may argue that Draupadiya was duty bound to uphold the rules of the dharma and keep his word, I believe that he should not have resorted to such violent means.

iv) It was also not justified because every human being is the same and one should be treated equally. 

A. 2: A - Nasik, Ajanta / Nasik  
B - Bodh Gaya  
C - Amravati