Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions.

- There are EIGHT questions, printed in ENGLISH & HINDI.

- Candidate has to attempt FIVE questions in all.

- Question 1 & 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least TWO from each section.

- The number of marks carried by a question/part is indicated against it.

- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.

- Word limit in questions, wherever specified, should be adhered to.

- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.

- Any page or portion of the page left blank in the answer book must be clearly struck off.

Name: Vikram Goyal
Mobile No.
Date
Signature
SECTION- A

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. (2.5 × 20 = 50 Marks)

1. A Harappan Site
2. A Chalcolithic Site
3. An ancient Capital
4. A Neolithic Site
5. A site of Ashokan Inscription
6. A Rock cut cave site
7. A Port city
8. An ancient temple site
9. A Paleolithic site
10. An Ancient Education center
11. A Harappan site
12. A PGW site
13. A Buddhist site
14. A Jaina site
15. A Prehistoric cave painting site
16. An ancient capital site
17. A cultural center
18. A Megalithic Site
19. A Medieval Temple city
20. A Mesolithic site
1. ROPAR - Harappan Site
   - a prominent PGW site also.
   - located on the Indo-Gangetic Water divide.
   - presence of BMW pottery and Cemetery-H pottery also.
   - terra cotta industry found.

2. NAUDATOLI - Chalcolithic Site
   - presence of Harappas as well as Kayatha culture
   - copper hoards found
   - Vindhya rock system prominent.

3. HASTINAPUR - Ancient Capital
   - early capital of Kuru Mahajanapada
   - twin capital with Indraprastha during the phase of Kuru-Panchalos in Later Vedic Age
   - located in the Sutlej drainage basin
   - NBPW & PGW site.

Remarks
4. **Mehrgahr** — Neolithic Site
   - Exquisite **VIII** phases of Neolithic transition.
   - Excavated by Raymond & Bridget Allekin.
   - J.P. Jacobson studied the food storage mechanism.
   - Silos, granaries & traces of animal domestication.

5. **Sannati** — Ashokan Inscription
   - In close proximity with Maski inscription site.
   - Located in the Raichur district.
   - Brahmi-Prakrit script inscription deciphered by James Prinsep.

6. **Bakabat Caves** — Rock Cut Caves
   - Dated to 3rd century BCE.
   - Ashoka's donation to Ajivika Sect.
   - Contains Nayanjini & Lomas Rishi caves.
   - Exquisite wooden & stone work on entrance.
7. **Lothal** - Port City
   - Prominent Harappan dockyard with sluice gate
   - Evidence of sati measurable here
   - Evidence of rice production found
   - Trading post for Mesopotamian Sea-voyage
   - Fire Altars - citadel & lower town

8. **Aihole** - Temple Site
   - Presence of Lad Khan temple of Nagara style
   - Rest of Veraa style under later Chalukyas
   - Kanikiti's inscription of Pulakesin II here.

9. **Chopani Mandi** - Palaeolithic Site
   - Excavated by G.K. Sharma
   - Located in UP's Belan Valley
   - Choppers, cleavers & flake tool industry found
   - Dated to 180,000 BP
10. Pushpagiri - Ancient Education Centre
   - Centre of Lalitgiri, Ratnagiri & Udaygiri
   - Buddhist mahaviharas located here on a hill.
   - Centre of Tantric studies along with Vikrama Shila University.
   - Mahayana studies dominated.

11. Manda - Harappan Site
   - Northern boundary of mature phase of IVC.
   - Terracotta figurines unearthed by JP Joshi.
   - Comprehensive 1:2:4 burnt bricks found.
   - Located in the Tawi-Chenab confluence.

12. Atrantikhera - PGW Site
   - In close proximity with Jakhera PGW Site.
   - Patronised by Panchala Janapada.
   - Also an NBPI & OCP site.
   - Located in the Upper Ganga - Middle Ganga flood plain.
13. ***RUMINHER / LUMBINI*** - Buddhist Site
   - close to Kapilavastu, capital of Shakyas clan
   - nodal point of Uttarapatha trading route
   - Ashokan inscription for tax exemption found.
   - Monastery of Mahayana sect.

14. ***SRAVANABELAGOLA*** - Jain Site
   - Gomateshwara/Bahubali statue located here
   - patronized by Eastern Ganga Dynasty’s Chandragupta
   - located in Krishna-Tungabhadra basin.

15. ***KANNERI*** - Cave Painted Site
   - located on the steep side of Sahyadri hills
   - excavation studies by H.D. Sankalia
   - also a Buddhist site
   - use of natural pigments (ochre for red, lignite for white, phalagnd for green).
16. **AMARAVATI** - Ancient Capital
   - patronized by Satavahanas & then Rashtrakutas
   - Buddhist viharas & marble stupa present.
   - Origin of Amaravati Post-Hanayan school of Sculpture.
   - also called "Dharanekotaka".

17. **MADURAI** - Cultural Centre
   - hosted 2 of the 3 Sangam Age assemblies.
   - capital of Pandyas
   - temple complexes (e.g. Meenakshi) & Raja Gopurams found.

18. **SITTANAVASAL** - Megalithic Site
   - prominent Jain rock cut caves.
   - B&W pottery found.
   - located in the Vaigai floodplain.
   - Cairns, capstones, urn burials found.

**Remarks**
19. **MODNERA** - Medieval temple site
   - Sun temple with Nagara style found.
   - Kalathis Shikharas present on top.
   - Step well & near by water reservoir.
   - Located in Sabarmati drainage basin.

20. **TENMALA** - Mesolithic Site
   - Located below the Pampa river drainage basin
   - Hotspot of Elephant population
   - Microliths & razor tools found.
   - Excavated by Amalanand Ghosh.
4. (a) "The political condition of South India during early Medieval India was one of the major factors for the development of rich temple architecture." Comment. (15 Marks)

(b) To what extent you think that Upanishadic philosophy, Buddhism and Bhakti movement had so many common elements. (15 Marks)

(c) "Megalithic economy was a subsistent economy." In the light of the given statement comment on the Megalithic economy. (20 Marks)

(a) "During early Medieval India, the emergence of rich temple architecture as noticed in the form of Naga, Dravidian, Vedic and some regional forms. The rise of South Indian temples was majorly Dravidian style reflected and influenced by the political condition.

- Notion of the State: Hermann Kulke's argument that the fragmented decentralized polity of early medieval period had to be integrated with the fold of a state polity and thus temples had to be constructed.
- Religious aspect: Pallavas and Cholas.

Remarks
were expansionist powers with a patron-client relationship with the Brahman class, argues R. Chandradhalakshmi. Thus they needed to build temple structures for legitimizing their authority.

* Uniformity: Susan Huntington argues that the standard Vimana and Stupika, above the garba griha were similar in the Shore Temple as well as the Pancharatras and Kalishanath Temple at Kanchipuram to develop a uniform sense of empire for Pallavas.

* Segmentary State structure of South India made it imperative to build Kovils for spreading ritualistic sovereignty from core to periphery.

* Raja Gunahkala argues that state patronage had to be distributed in a top-down manner from mandalas to vallanas to nadus.
in case of Cholas to exercise power on local assemblies like Uru, Bobha and Njarangam.

- Political structures were expanding to southern regions and even South-east Asia eg. under Rajendra Chola. This commemorative aspect as seen in Gayeikondacholapuram temple was considered significant for their theory of bipith.

- Moreover, the Bhakti movement gave rise to candidates of political feudalism, as espoused by Nambur Narasinga and temples were made the agents of polity as well as economic corruption & distribution.

Apart from the above political factors, the sophistication of artists such as Pandunathal of Brihadeswaran Temple was also important for temple architecture in South India.
The emergence of Buddhism philosophy as a social response to Vedantic literature and later Bhakti movement as a response to rising Buddhist influence in South India - shows that they had several common features.

1. Concept of Salvation: Upanishadic goal of 'moksha', Buddhist 'nibbana' and Bhakti's freedom from material existence were similar.

2. Struggle for Unification: All three schools advocated for communion with greater reality in the form of either 'atman' 'brahman' in Upanishads, 'oneself with personal god' in Bhakti.

3. Stress on Mysticism: Buddhist sects such as Vajrayana and Mahayana focussed on syncretism which was similar to the
Upanishadic view of "sitting near someone" and "Samadhi" (meditation) in Vajnavalkya's sermon to Gargi in Chheda yoga Upanishad. Bhakti's 'surrender' to God is also similar.

4 Vernacular elements and poetic appeal: Bhakti chanting, Upanishadic Shlokas and Bhakti's mantra, abhaya & thejan appeal to the layman and thus consist of limited heterodox elements.

- However, all three doctrines have wide different in their opinions with respect to Vedas, after life, conception of formless god or pantheism and monotheism.

R.S. Sharma argued that all three were based on material means and land relations of the social milieu. Thus, they must be viewed through a socio-economic rather than merely religious perspective.
The Megalithic economy has been dated about 1000-900 BCE for its beginning to even 300-200 BCE for its spreading & culmination.

- Megalithic cultures have been widespread across the geography of the subcontinent.

- Presence of R.W. pottery & megaliths
- Chambered & unchambered tombs
- Presence of Iron implements
- Some tidal cotta & scapophus circles
- Proximity to water resources
- Belief in after life
- Commemorative, sepulchral importance
1. UK Jain argues that the absence of storage mechanisms or any granary - silo remains suggests that these Neolithic cultures were subsistence.

2. Romila Thapar opines that the presence of burial outside the place of habitation portrays a higher sense of sophistication that can only develop in case of surplus.

3. Anandita Ghosh describes that the presence of black and white pottery in a ubiquitous manner highlights that the Neolithic people were active in food production and storage.

4. R. Champakalakshmi claims the Neolithic Age to be an extension of the Neolithic Age and hence it was definitely vibrant and urban rather than mere subsistence.

5. Accounts of Pliny & Strabo recount 'since time immemorial' - a comprehensive trade between South India & Rome.
6) Biblical regards it to be a contemporary of Non-Mesopotamian Chalcolithic cultures. As we can see animal domestication, fishing, terra cotta figurines, oryx horn swords as well as food production (from chewed millets, saley).

7) DN The doubts if these megaliths represented autochthonous cults. \[\text{Sevasti \textit{false}}\] falsely enforces it as a Mediterranean influence which is not the case.

Megalithic cultures continue to be interesting phases, even in tribal areas of Kerala hills to this day.

Analysis is very good.

But, with proper exegesis, substantiate your analysis.
SECTION-B

5. Critically examine the following statements in about 150 words each:

(a) Critically analyse 'Rehla' as source of medieval Indian history.

(b) Do you think Barani had any Historical sense? Comment on the light of his works like Tarikh-I-FiruzShahi and Fatwa-I-Jahandari.

(c) Critically examine the Ayyagar system of local government of Vijayanagara Kingdom.

(d) To what extent did acharyas influence the institutionalization of religion in South India?

(e) Trace the development of Urdu Language in India. Do you think it had Indian influence or Persian influence in its development as a language?

'Rehla' by IbnBatutah has been identified by historians as a significant source of history of medieval India especially the period of Muhammad bin Tughlaq.

Spirit of enquiry: IbnBatutah's Tangier antecedents provide us with a seemingly objective view of history as he questions several local practices of the society. E.g: sati, slavery, condition of untouchables.
2) Pan-Indian empire: Ibn batutah travelled across the subcontinent, thus, his description varies from western seaboard to Tamilalji as well as from Delhi Sultanate in the North to Southern Ceylon.

3) Linear timeline is used which highlights a sense of history.

4) Focus on materialism and events of daily life have been given. His interactions with merchants and farmers can be seen.

Critical View:

1) IH Qureshi tells us that most accounts of khila are dubious as they were based on hearsay.

2) Extensive dependence on Sanskrit scholars & upper class Brahmins presented a biased view.

3) Being a Qazi in the Tughlaq administration, he gave a biased view towards Quran & the monarchy. Nevertheless, Khila enlightens us on the Medieval social milieu.

Remarks

Excellent.
Zia-ud-din Barani has been referred to as the most significant of medieval historians. His works "Tarikh-i-Firuzabadi" and "Fatimi-jahandar" present a clear sense of history.

1. Objective assessment of his predecessor's work. *Tabagat-i- Nazari* is done to give historical continuity.

2. Analysis and critique of institutions of monarchy are done representing the theory of kingship.

3. Rationalism and concept of change vs continuity can be seen from his historiography between Khiljis & Tughlaks. However, the aristocratic biasness and particularly attack on Firuz Shah Tughlag for personal vendetta are also noticed. But that does not take away from his didactic nature of writing and his analytical perception of Sultanate historiography.
The Vijayanagar kingdom was based on the system of Nayanakara land tenures, of which a significant part was the Ayyagar system.

- The land distribution by the Emperor was done on the basis of military service. N. K. Sastri regards this as a "Warrior State" or a case of "military fiscalism".

- The commanders of the army were given land tenures for revenue collection. The "Nayagrahs" (military generals) were aided by the Ayyagars (local officials such as the village headman - reddi or the wakhsma-taligara).

- Nature Karashma saw it as a case of "Tax-driven State" that extracted professional as well as communitarian taxes. E.g.: marriage tax, poll tax, water tax by Ayyagars.
TV Mahabharata visualized it as a feudalistic system. Ayyagars were sometimes given 'Manga', i.e. tax-free lands, thus tightening their hold on the populace & the province.

**Critical Views:**
- Burton Stein calls this system an extension of the Segmentary State model because the Nayakana & Ayyagars legitimized the Raja's ritualistic sovereignty & not his political authority.
- Hermann Kulke viewed the Ayyagar system as a means to propagate state polity into pre-state society, thus yielding an integrative polity.
- Jadunath Sarkar & Robert Set overall though belong to Nationalist & Colonialist schools, respectively, saw the land tenurial system of Vijayanagar as a Hindu reaction to Muslim 'Iqta' system. Ayyagar system was a prominent centre of the Vijayanagar's distribution of social surplus.
Acharyas emerged in the early medieval phase of religious social change in South India. Their role in institutionalizing religion was significant.

DN Jay considered Shankaracharya as the adherent of Vedic Religion in the Kali Age Thesis. He reviewed Vedantic ideals and reinterpreted them to maintain the erstwhile social order.

- 'Jnana' in Shankara's Advaita Vedanta and 'Bhakti' in Ramanuja's Vishishtadvaita represented nuanced ways of salvation for the local population.

- Concept of 'punya' (spiritual merit) and the establishment of mathas, ghatikas and kovils (temples) crystallized the Southern religion.

- Madhva's 'Dvaita' attempted to separate the purity & effectiveness of Acharyas as opposed to the anarchy of the egalitarianism of Advaita & Nayanars, later in South India.

- R.S. Sharma called it a consequence of the Brahmavedeya system which Acharyas were beneficiaries of.

Remarks

- Mention the name of various Matha
  
  Role of acharyas in temple building process
- Romila Thapar referred to the Tantric system and the rise of the Sufi-Bhakti nexus that focused on dismantling the 'structured religion' supported by Acharyas.

The late medieval period, however, led to the formation of sects as panthas which further institutionalized religion in Deccan & South, where 'Siddhars' became prominent.

Urdu language has several theories of origin. One of the prominent ones is that 'Urdu' derives from the word 'urd' meaning 'bushel' in Turkish. It was a language that emerged in the soldiering sections of North west & Central Asia.

- The entry of Urdu, remarks J.L. Mehta, was through the Ghurid Invasion in late 12th century CE.
- Amir Khusrav in his 'Salah-i-Hindi', 'Ijaz-i-Khusrav' wrote a primitive form of Urdu, ghazals and Hindustani tradition.

- Persian Influence on Urdu:
  - Fakhri Mubaddar, and Mishrajus-Sinaj's writings.
  - Musical traditions such as Khayal.
  - Ferdowsi & Firdausi's 'Shahname' reflect it.
  - Sufi literature disseminated influence.

- Indian Influence
  - Bhakti movement inspired vernaculars.
  - Brajbhushan, Khani Boli & Apabhramsha influenced Urdu literature.
  - Bahmani Kings patronised 'Daccaeni' language which led to crystallization of Urdu.
  - Mughal Court was a home for Urdu poetry in later ages: Mir Dastur, Mirza Ghalib.

  Urdu continues to be a recognized scheduled language & a state language of many states in India.
6. (a) The defeat of Rajputs and the Success of the Turks had deeper underlying reasons than just a formal battle. Do you Agree? 
(20 Marks)

(b) Allaaddin Khilji's market and revenue reforms were not revolutionary in nature. Comment. 
(15 Marks)

(c) To what extent sufi movement helped the sultanate rulers to get the legitimacy? 
(15 Marks)

The defeat of the Rajputs at the Second battle of Tarain (1192 AD) and the Battle of Chandarwar (1194 AD) paved the way for Chorid rule in Northern India. Though 'formal battle' was seen as a reason, there are several other factors:

1. Social structure: S. Gopal considered it to be a clash of disparate feudal class of Rajputs with a unified Nomadic tribe of Central Asia.
2) Untouchability in 'Indian' Rajputas' regiments internally fragmented the army. The same system, argues Cynthia Talbot, rendered the Rajputs a vulnerable section.

3) Idea of Islam to promote egalitarianism and relinquish intoxication made for stronger military units among the Chauhans, argues Jadunath Sarkar.

4) The raj system was a far more responsible militaristic system than the cryahara-brahmada land grants system of Indian Rajputs armies.

5) Irfan Habib regards the 'sedentary' attitude of peasant-based army of Rajputs with respect to warfare-based expansionist tribal soldiers was a lopsided competition in favour of the latter.
6) The image of the "Ghazī" (Holy warrior) and 'Jihad' are considered as the main factors against an uninstitutionalized Indian side, by Nationalist school of historians.

7) Satish Chandra regarded the technical development of the army - iron stirrup, saddle and horse-shoe - to be the biggest difference.

8) M. Atiya Ali referred to the invasions as a 'cultural assault' of Islam from the Safavid & Ottoman antecedents as well as the threat of Khurāzīm.

Other than that, the Colonial School regarded Vincent Smith's opinion of Islamized sections of Central Asia as a militarized 'martial force' were no match for the 'peace-loving' spiritual country that is India. Though that is highly debatable.
Alauddin Khalji introduced market and revenue reforms in early 14th century in order to resist Mongol invasions, suppress rebellions and consolidate imperial authority by maintaining a regular standing army.

Reforms were revolutionary:

- Mohd. Habib regarded it as an urban revolution as the wizki-i-bermani (state fixed prices) represented a consumer urban class.
- The 'Shahma-i-mandi' of the Dinanji-ni-yasat were the supervisors of the 3 separate markets: (i) horses, slaves & labour, (ii) luxury items & cloth, (iii) agricultural products.
This conflict was not seen before in the history of the region.

- The army was paid in cash that was divided from the market, heavily organized and monitored. Irfan Habib regards this as an attempt to heighten the famine-storehouses and forward-looking threat of Mogols.

Not revolutionary:

- Zia-ud-din Barani calls it a method to reduce non-Muslim traders to destitution.
- Satish Chandra views it as an attempt to free economy of the influence of Ulama in urban spaces & Khuts & meyads in rural areas.

- M. Qureshi & Hasan Nizamni concern on the point that the close integration of the...
ural with the urban economy was a by-product of the usual inspection of banjares & karawans at the outskirts of towns. Thus, it was not an economically revolutionary policy.

The institution of olaghe, chelne & diwanis definitely benefited from these reforms.

Remarks: S. Amin.
Sufi Movement influenced the Sultanate in more ways than one when it came to legitimizing their authority.

- Nizamuddin Auliya influenced the social milieu of Delhi Sultanate from his hospice of Chishti sect – Khangah-i-Sijri in Delhi.
- Amir Khusrav expanded Khalji’s reign in his Sufi texts such as ‘Khaizain-al-Futuh’ for his Deccan campaign.
- Qauwalis was another prominent literary means to ascertain authority of the Sultan.
- Ijaz-i-Khursawi held ‘Fathnama’ of Lakhnawi that declared the suppression of rebellion by Tughrid Khan.
- Sufi Khangah was a work of checks & balances against the Ulama that exercised vast control over kismet.

- The institution of Pir-Nasiruddin attracted wide participation and sometimes bestowed titles on the Sultan. E.g. Sahraawi sultan, which accepted state patronage.

- The Re-sharks Sufi sects affirmed Sharia and Re-sharks Sufi sects worked as local outreach. Tariqat in case of legitimation.

- Mohamed Tughrul's alienation with Sufism is supposed to have affected his rule for which he succeeded later.

Thus, Sufi sects emerged as significant local power structures in Sultanate period.

Remarks

- In brief (3-4 line)
- Other factors
- Legitimacy
8. (a) How far it is correct to say that mansabdari system was the real base for the Mughal empire.

(b) The Institutional factors were more responsible for the decline of Mughals. Critically analyse.

(c) Examine the nature of Agrarian crisis of 18th century with the help of foreign sources. Was it Economic and Social factors or was it Administrative factors that wrecked the Agro-Economy of those times?

Mansabdari System was a land-based as well as military-mobility integration system. Akbar developed it to reflect the effectiveness of streamlining Zat (Utaks), Sasan (maintenance of troops/cavalrymen) as well as horses, later elephants to be used in warfare.

MANSABDARI WAS THE REAL BASE

1. It was the bureaucratic pedestal of the Mughal regime.

Remarks
2. It accommodated the non-Muslim sections of the populations such as the Rejekts, Iranian, Khazadas etc.

3. It was evolutionary and reformative, argues Stephen F. Blake and it was based on merit.

4. The finances of the centre were distributed to the 'subahs' which made it efficient.

Critical view: Irfan Habib calls it an oppressive regime for soldiers & peasants. Ather Ali refers to it as an 'ad-hoc' oriented mechanism rather than a robust centralized revenue & militantistic set up which formed the core of Mughal administration.
The decline of the Mughals has been regarded as the product of several factors.

Institutional Factors:

1. Sufi Habit: it was the failure of the jagirdari system as a structural means of land settlement.

2. Akbar Ali: munsals & jajis system were ingrained with imbalanced contradictions between centralized & regional authorities.

3. Salish Chandru: the 'be-jagir' situation
due to the shortage of jagirs also called jagirdari alias resulting from Aurangzeb's initiative of curtailting the Khelisa & limiting the jagirs to local rulers & subahdars.

(4) TGP speech argued that the power of Zamindars was increasing due to institutional shift of Rajput regime thus displacing the political authority from the centre to the regional areas.

(5) trenches adds that the oppressive 'Zabti / Bandebat' system of exploitative 'deshus' impoverished the peasants and led to rebellions among the section.
Critical View:

1. William Irvine blamed the weak success of the Deccan campaign on poor institutions rather than inability.

2. JF Richards remarked on the overexpensive crisis of the Rajput exchequer.


4. Qureshi & Rizvi remarked it as a global cultural decline of Muslim regimes.

Thus, decline of Muslims is contested among several scholars.

What you want to say about it, and in this process take help of historians' view.

Remarks: Try to write on this approach — you will produce excellent.
The 18th century Agrarian Crisis is debated by several conflicting sources of history.

- Agrarian crisis among the Jats, Sambhoris, rebellions were of local grievances-based, whereas in case of Marathas, it was of the nature of regional independence.

- François Bernier's account of absence of private property & middle class reflects the base of Agrarian Crisis.

- Satish Chandra's 'Jagirdar Crisis' segment holds up.
- J F Richards blames a bad deccan administration for the crisis. Amargub's shift of focus to deccan resulted in the impoverishment of the auxiliaries of the army.

- 'Social & cultural' failure by not adapting to European technology or promoting science was the main reason according to M. Athar Ali

- Vincent Smith's analysis of religious bigotry against Marathas is seen as the reason for imbalance in agriculture & subsequent rebellions.
Stephen P. Blake blamed the expansion of land under Khalisa and result of shortage of land as said by Khefi Khem to be the factor behind the Mughal agrarian crises.

Seema Alavi regarded "military fiscalism" of the Mughals' "Garrison State" that made the soldier-peasants constitute as the main factor.

The reason for the agrarian crisis is thus a mix of socio-economic and administrative factors.

Remarks: General Rosamond to you have - Information, Anticipation ability, Structuring Objectively. Just change the approach.
Map - Mock Test: 1

INDIA

WITH AFGHANISTAN, BANGLADESH, BHUTAN, NEPAL, MYANMAR (BURMA), PAKISTAN AND SRI LANKA