

GS SCORE

Mock 2 (Paper - I)
TEST - 07

120
280

HISTORY

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- There are EIGHT questions divided in TWO SECTIONS and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE question 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 a medium other than the authorized one.

Name SHASHANK SINGH

Mobile No. _____

Date _____

1. Invigilator's Signature _____

REMARKS

GS SCORE

2113

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. Locational hints for each of the places marked on the map are given below: (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) El Mehargarh

- Kechi plain of Baluchistan.
- Earliest sites of wheat farming and animal cultivation
- Later evolved to transhumant sites.
- Figurines and terracotta found here.

2) Kayatha / Nagda → Ujjain district, MP

- Chalcolithic and late Harappan site
- Copper axes, chisels, Copper Bangles.
- Pottery. Fine, steady wheel-made ware
- Bones of domesticated cattle and horse

3) Pataliputra - Modern Patna in Bihar

- Capital of Maurya & Magadha
- Located on Ghatvari river.

4) Nagarjuna - Guntur, Andhra Pradesh

- Also a Buddhist site.
- Number of rock burials
- Also a megalithic site.

5) Dhauli, Bhubaneswar, Odisha

- Dhauli Elephant which escapes from rock
- Rock Edict - I - IX and 2 separate Kalinga Edict found here

6) Lakhudiyar painted rock shelter

- ⑩ - Kemang, Uttarakhand
- Lakhudiyar means one lakh caves.
- Found four prehistoric paintings.
- Geometric patterns, dancing human, etc found here.

7) Sirkapandori Multan Cantt, Pakistan

- ⑩ - Western Most Harappan site
- Citadel, lower town, fortification walls of stone.
- Top part of towers.

8) Vishnupur temple of Tigray.

Jabalpur, M.P.

- 36 Hindu temples.
- Kartali Devi temple of Gupta period
- An image of Narsimha found here

9) Hiran valley

⑩ Saurashtra region Gujarat

Various stone tools have been found here.

10 - ~~Pattaliputra / Varanasi~~

- ~~Given, ~~Patna~~ Patna.~~
- ~~Ancient Capital of Magadha.~~
- ~~Third Buddhist Council and 1st Jain Council held here.~~
- ~~Shen Shih changed the name Patna.~~

11) ~~Chhambhara~~

- ~~Small Park~~
- ~~Mastung and Saha terraplan site.~~
- ~~No justification~~
- ~~Need Bucks fund here.~~
- ~~Ivory and bead works~~

12) ~~Bhagwanpur.~~

- ~~Kanichhetra - Haripur~~
- ~~overlap b/w Haripur and PGRW phase~~
- ~~Stone, Bone and terracotta found here.~~

13) ~~Nanka Caves. Kanika Caves.~~

- ~~Lanvala, Mahorasthra~~
- ~~Largest Rockcut Charities in India~~
- ~~Astrotch Pullan also found.~~

- Sculpture - human and animal (Iron and copper)

- 14 - Vallabhi

- ~~(14) - Sawastri, Gujarat~~
- ~~- Capital of Maitraka dynasty~~
- ~~- Jain Council held here~~
- ~~- Also a Buddhist site.~~

- (15) Banihan Caves

- ~~- Jehanabad dist, Bihar.~~
- ~~- Mauryan Period.~~
- ~~- Ashoka donated to Ajivika. sect~~
- ~~- Lower 'Gruha' Caves and Sudama Caves~~

(16) Madurai

- ~~(16) Madurai, district. Tamil Nadu~~
- ~~- Capital of Pandya Kingdom~~
- ~~- Important trade centre - Ivory, pearls, Gold ornaments, Beils, etc.~~
- ~~- Famous for Meenakshi Amman temple.~~

(17) Pattadakal

- ~~- Bijapur, Karnataka~~
- ~~- Vesara style temple built by Chalukyan~~

- Famous, UNESCO World Heritage temple.

18)

~~Pallavampalli~~

- village, Tamil Nadu

- Habitation - Cum burial site

- Cereal and pulses found here

- Smelted iron found here.

- 19) Martand Sun temple

~~Anantagiri - JK~~

- 8th built by Lalitaditya Muktapala

- temple contains statues Ganesha, Shiva, and other deities and Carved Mandapa.

20) Tilwara.

~~Banwar, Rajasthan~~

- Westernmost megalithic site in India

- Geometric megaliths found here.

6, 7,

11,

12,

Remarks

--

Remarks

2. (a) "The inscriptions clear the myth related to the ancient history of India". Examine the given statement and give suitable examples. (15 Marks)
- (b) Cultural uniformity does not necessarily mean political unification; therefore, there is the additional question of whether the evidence suggests the existence of one or many states. Critically evaluate the statement with respect to the polity of Indus Valley Civilization. (20 Marks)
- (c) How was the relationships among kinsmen getting more complicated in the Vedic period? (15 Marks)

--	--

Remarks

--	--

Remarks

GIS SCORE

Remarks

--

Remarks

GS SCORE

--	--

Remarks

Remarks

Remarks

3. (a) How far do you agree that the period of Sixth and Fifth Century BCE was revolutionary in many aspects? (20 Marks)
- (b) One may not have any doubt about the relationship between Ashoka and Buddhism, but the relationship between Dhamma and Buddhism can be questioned. Examine. (15 Marks)
- (c) Religion is not always about a separate identity but discourse among various religions can be seen among them. Elaborate on the statement with respect to the post-Mauryan period. (15 Marks)

Ans 3a Dramatic changes can be seen during

(12) 6th and 5th BCE from earlier period. In every aspect - social, political, economical, cultural, administrative etc. But there were many continuity also - in this way term revolutionary [which is sudden and fundamental change] change need to be delve upon.

changes - Revolutionary aspects.

1) Social - (i) Rise of heterodox sects like Buddhism, Jainism, Charvaka - according to Buddhist text there were total 262 new religions emerged against the Brahmanic superstition - which can be a revolution.

ii - Education system - like institution taxila

iii ~~best developed~~
~~status system developed - 14 provinces Jabala uprisal~~

2) ECONOMICAL aspects (i) urbanisation -

2nd urbanisation taken place -

ii) Money economy developed

iii) Art and craft developed

iv) Different type of guild system developed

3) Political aspect

(i) First time Mahajanpads emerged during this age - 16 kingdoms nikaya states about 16 Mahajanpadas

ii) Many republicans states can be found in form of Grana

iii) Territorial expansion taken place

But counter view is that still in many aspects condition became worse -

1) condition of women deteriorated

2) condition of slavery - varna system

Crystallized upto this stage.

- 3 - Republic terms used everywhere - they were not true republic.
 - 4) Although urbanisation taken place - but of just of the cities upto upper class.
 - 5) Jainism and Buddhism made a comparison with caste and condition of heaven in behavioural forms
 - 6) Barony Jainism and Buddhism other religions classes either no more or subsumed by dominant religion
- But still historians opined that in fact with simulation changes are taking place gradually - that further go ahead.
 - If we compare this revolution with upcoming adjacent period - we find that condition of shudras deteriorated in sectors prop and chandala emerged, women condition also deteriorated, Jainism and Buddhism not remain prominent religion

after revision of Hinduism, ~~Historical~~

Finally one can conclude to the extent of

- (i) Urbanisation - which remains prominent feature upto Gupta age.
- (ii) Political unification - Mauryan and Gupta were empire builder.
- (iii) Development of science and technology can be seen upto Gupta age.

It was a revolution

In social and ~~economic~~ aspect we find darkness than light. *think again*

Call here
look concl

Q-3-b - Many Historians and scholars opined that change of Ashoka was ambivalent to Buddhism due to Ashoka's nearness to Buddhism - they opined on fallacy basis.

- 1) On 9th year of Ashoka converted to Buddhism.
- 2) Ashoka expressed faith in 3 Jewels of Buddhism (Inscription from Shambhu inscription)

3) 14th regional year Ashoka visited to Kanak
 muni Ashram / stupas and doubled the size of
 [Nigali Sagar inscription]
 stupas.

4) 20th regional year Ashoka went to birth
 place of Buddha and wrote off the laws
 [Remanda inscription]

In this way one can say Ashoka's nearness
 to Buddhism - but his ~~for~~ dharma also influenced
 by Buddhism - might be incorrect or incom-
 plete because on following points -

1) He never ~~showed~~ turned to his subject
 to follow a fold path (Cratyngik marg), and

2) Even he borrowed from Brahmanis the
 value of discipline and coerciveness,
 from Buddhism he borrowed good governance
 and social compassion and form of Nikaya
 he borrowed value of maximization.

3) He gave path of Heaven instead of nirvana

4) Gilgashed inscription shows influence of 2000 year
~~from~~

- certainly dharmma represent a Code of Conduct Code of ethics. to combine the vast empire of Ashoka, -
 according to Romila Thapar dharmma was a political instrument to uphold the large empire - unified; socially he wanted to create unity in diversity, economically support agriculture society by banning animal sacrifice (which was feature of tribal society).

Ashoka was the statement - He knew policy of coerciveness would not work that's why he followed policy of social ethics.

Good Conceptual clarity and understanding
 Although we don't know the mindfulness of Ashoka but above discussion must say

Good point
 that Dharmma of Ashoka was not the strict Ortho Buddhism Concept.

* ————— * ————— * ————— *
 Ans - 3 C Religions of the world do not provide separate identity. all the religions promise

being human first. Ritualistic part of religion - on, is secondary thing. In this context post monogyan religions promote certain common humanistic values - like Love, Care, compassion etc.

Matters of debates among various religions of the time. -

1) Fairness (God on human form) - Buddhism was divided in Hinayan and Mahayan on this issue on the other hand many Hindu schools - like Shakti, Vaishnavism, supported human form of God.

2) Jain was divided on the distance of degree of austerity in Svetambar and Digambar.

3) Saivism supported worship of Shiva in Linga (phallic) form, on the other hand Shakti supported worship of goddess

Jainism worship of Vishnu.

4) Acculturation can be seen due to incorporation of tribal culture in Buddhism - Brahminism - incarnation of Shiva and Vishnu played major roles - also Buddhism accepted concept of incarnation of different Buddhas.

5) Ideal worship was also a discourse

good conceptual clarity
of the time - many yaksha, yakshini and naga and nagis incorporated in Hindu's Gods and goddesses - Hinyana discarded the

idea idea of Ideal worship on the other hand Mahyana accepted the Idea.

- In highway there were many discarded we are present among various religion can be seen.

4. (a) The Sangam states (Chola, Chera and Pandya) were not states in real sense. Examine. (15 Marks)
- (b) Agrarian structure in the Gupta period experienced many changes as compared to previous periods. Delineate the characteristics of agrarian structure during the Gupta period. (15 Marks)
- (c) Discuss the origin and development of painting as an art form throughout the ancient and early medieval India. (20 Marks)

Remarks

GS SCORE

Remarks

Remarks

--

Remarks

Remarks

--	--

Remarks

--	--

Remarks

GS SCORE*Remarks*

Section - B

5. Critically examine the following statements in about 150 words: (10 × 5 = 50 Marks)
- (a) The construction and embellishment of religious establishments between the 8th to 12th century in India was the result of patronage from diverse sources. Elaborate. (10 Marks)
- (b) To what extent do you believe that the Bhakti movement was a reflection of feudalism in the religious sphere? (10 Marks)
- (c) Did the Vijayanagar Empire represent a Hindu kingdom? (10 Marks)
- (d) Evaluate the writings of Barani as a source of information on the Delhi Sultanate. (10 Marks)
- (e) The ignorance of Rajput rulers towards the developments in Central and West Asia was the most important factor for their defeat against the Muslims. Evaluate. (10 Marks)

Ans 5a

In

In early medieval period many religious groups can be found like - math/pantis, veer/saivism, early bhaktism and revival of hinduism.

- Patronage from diverse sources

- 1) Early medieval characterized by feudal society many feudal lords came into being due to land grants - in order to legitimise their position they patronised religion.
- 2) Bhaktism found patronage from lower caste people - initially it

was started by lower class people.

3) Land grant played major role in South India. - due to these land grant

[eg Devadana] many temple emerged as place for religious work.

4) Decline of Jainism and Buddhism in early medieval period - transferred royal patronage from Buddhism and Jainism to Hinduism.

5) In this way religion found patronage by monarchs (kings), royal patronage, feudal patronage (serf provided services to religion), other patronage.

1) Although economy was declining still many business men provided patronage to different religion.



Ans-5b) Bhakti Movement Considered as
 an expression of anti-feudal sentiments.

It was the popular expression against
 anti-feudal suppression and oppression
 during early medieval period and these

feudal oppression was based on Brahmin-
 Rajput coalition

Brahmin and Rajputs were hostile to
 heterodox and non-conformist ideas.

✓ R.S. Sharma opined about Kali age crisis.

For establishment of feudalism in India,
 according to him Vaishya and Shudra started
 defied the Brahminic order of varna -
 this led to formation of Brahmin-Rajput
 coalition - Bhakti movement was against
 this coalition

Once this coalition get defeated with
 the hand of Muslim rulers - Bhaktism

started growing as lower caste movement against Bushaman - Rajput coalition.

But this is a one aspect of establishment of Bhaktism - other historical like Raj Bhandarkar - opined that it was the outcome of vashnivaite tradition,

David Kinship - against patriarchy, etc. - it means there were various causes for rise of Bhaktism among

them reaction against feudalism was one.

(Add) - ① diffusion

② other fact of Bhakti

Ans - 5(C) Vijaynagar empire's origin's roots remained a contentious among historians some considered it reaction against Muslim kingdom - on the following basis -

- 1) Talgar Burhamans were posted at various post.
- 2) Most of architecture represent Hindu ideology (specially temples.)
- 3) Ruler's palaces used to participate in the Dashera which was Hindu festivals.
- 4) Haridwar and Batala ^(founder of Vijayanagar empire) were forcefully converted to Islam - later they emancipated themselves and formed Hindu empire.

- But all these argument are not sufficient because as wise of Both Vijayanagar and Bahamani kingdoms should be conceptualised as reactions against centralised authori-

- to

- It was not the Hindu kingdoms

↓) very often it was the Hindu rule whom the Vijayanagar rule had to fight

eg. Gangapatil of Orissa

2) most of the strategically placed fortresses
were under the charge of muslim
commanders.

3) Muslim archers were employed under
Krishna devraya II.

4) Brahmans appointed as revenue and
political personnel rather virtual leaders.

5) In this way rise of Vijayanagar and
Bahamani Kingdom should be consider
as reaction against centralised authority.

5 d) Ziauddin Barani celebrated author
of Turk-i-Ferozshahi, Fowad-i
Zaharani, Harustriharat, Intajatnamah
i-illah etc gave detailed account of

Delhi sultanat - His account started from
Balban and took upto Firuz Shah Tugh-
-luq.

- Tarikh-i-Firuzshahi - It is considered
as sequel of Tabakat-i-Nasiri of
Minhaj-us-Siraj. - it gives history
of 9 sultans.

- In this book he provides territorial
expansion, economic ^{situation} and administrative
work and relations of Delhi.

- Fatawa-i-Zakoniya - Under this
book he ~~book~~ provides governance
under different sultans

- Amniya ul-Umra on History -
He considered history with science
and hadith - and most important
Juz King, and reason to know the

Situation of past

- Criticism - 1) - many times he gave wrong dates 2) he was fanatic Muslim - so he skinned Mohammad Bin Tughlay and honoured Firoz Shah Tughlay . 3) Did not want any Sultan based writing 4)

In this context write the essence of

Box - 5 of -) Ignorance of Roy but weaker -

3

- (i) toward central and west of asia.
- (ii) No frontier security -
- (iii) No alliance [every little Jew]
- (iv) No offensive approach
- (v) Ignorance to any diplomatic approach.
- (vi) No body took responsibility to know what is happening in Northwest and East Asia.
- (vii) Although these cause was relevant but other causes like military backwardness, diplomatic weakness, social backwardness, economic backwardness also responsible.

Remarks
Complete part

6. (a) What was the legal, political and social character of the state under the Delhi Sultanate? (20 Marks)
- (b) Discuss the main teachings and broad impacts of Sufism on the Indian society? (15 Marks)
- (c) Briefly discuss the administrative policies of Tughlaqs with respect to contemporary society. (15 Marks)

Ans 6 a - Character of ^{state of} Delhi sultanate has been contentious ~~take~~ issue among historians.

Many hypothesis like centralised, patronised theologian, have been given by different historians but still consensus has not achieved.

A) - Legal character of sultanate. - Many

opined that legally sultanate was theologian in character on the following basis -

- 1) Following shariat law,
 - 2) Name of Caliph on coin
 - 3) Khutbah in the name of Caliph.
 - 4) Sultan took investiture from caliph
- (counter view)

- 1) Although shariat was followed but musadat law also followed by sultan.
- 2) In civil case women were not allowed

to obtain property this was against shariat.

3) Dancing, drunkeny were allowed was also against shariat law.

4) Ulema were not hereditary

5) Influence of Ulema vary sultan to Sultan

6) Investiture and name of caliph on coin was the prestigious titles for caliph because delhi was the seat of power.

8) Political Character. - many historians

talked about centralised state - e

[Historians, Lone, poal, KA Nizami etc.]

because of -

1) Aut-feudal system

2) Iqta system

3) Despotism of sultan

Conten Ureel

1) Most historians agreed on partisan ^{or} imperial explanation

(eg. Max Weber) - due to lack of professional bureaucracy.

2) Mughals - tried to choke out of centre whenever it is possible

3) Iqtidar also try to choke out centre in the absence of strong readers.

↳ Lack of transport and communication - centralisation not possible (as the case of Mughals.)

5) Presence of Hindu readers ~~not~~ - also tried to ~~through~~ throw central order whenever it is possible.

↳ Social Character - Many historians

talked about Islamic state or Islamic character due to following

1) Tax on Hindu (292/yr)

2) Separation of Zimmis

Content view-

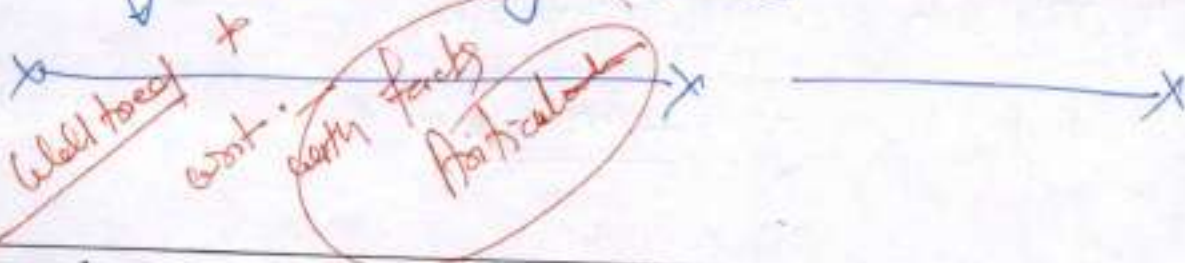
- 1) Recent research shows that Zimris were protected people.
- 2) Zakat - religious tax was on Muslims also.
- 3) Most of nobility were Hindu.
- 4) Mohammed Bin Tughlaq - followed Holi.
- 5) Alauddin Khilji kept aside religion from state..

- In this way there multiple views are present about character of sultanate

1) Central factors vary from Sultan to Sultan

2) Influence of ideas vary ^{from} Sultan to Sultan

It means it cannot be said centralised of the theocratic state.



6) b) Sufism was a cultural movement it provided

7) a) Soft corner to Islam in India.

- Main teaching of Sufism.

1) Mystic interpretation of the religious scripture.

2) Element of love (against orthodox) between banda and Allah.

3) Sufis seek inner purity.

4) Sufis used singing and dancing which brought them near to monism.

5) Use of Yoga practice - necessary for union with God.

6) They established tradition of reasoning (Mudhakkah).

7) Assimilation of soal with God after a 7 journey of 7 ocean - whole process known as Fana.

Impact on Indian Society

- 1) Indian people were having bad memory of Islamic Invasions. - at some extent they provide vent to these memory and make sacred basis for Islam in India.
- 2) Sufis tried to promote ^{values of} Tolerance, brotherhood of Islam, unity of God - in this way they created a base for syncretic culture.
- 3) In cultural field - (i) Urdu languages promoted by them (ii) Kwabili - as form of music (iii) Md. Ghaus was the teacher of Tansen.
- 4) on his his then ideology Akbar created a syncretic society - Dilli-Ilahi, Sulh-i-Kul were the reflection of Sufist Ideology.
- 5) Sufis together with Brahmins provided answers for caste.

B.C. - ^{priority} ^{Two} ^{ways} we find ^{ambivalent} approaches in administration on one hand
 - mentioned Bin Tuglaq tried to reorganise the administration on the other hand
 Feroz Shah Tuglaq followed policy of appeasement.

- Impact on society of administrative policy

1) Enlargement of nobility under Mohammed bin Tuglaq - he provided avenues both Hindu and Muslim nobles. - but Feroz Shah Tuglaq reversed it.

2) Agitation measure taken by Mohammed Bin Tuglaq led to agrarian discontent in the society due to faulty measures on the other hand Feroz Tuglaq had done many reforms like - writing of the laws, tax reforms, customs systems, crusades and handicrafts etc.

- 3) Token currency and Capital transfers in-
 fluenced the masses that why we
 saw very corrupt during his reign.
- 4) Mohammed bin Tughlaq tried to promote
Syncretic culture - ~~he wanted~~ he used to
 take part in haldi.
- 5) Mohammed bin Tughlaq separated the account
of Mehtis and directly pay to mehtis
 to reduce corruption.
- 6) Corruption was very high during Feroz
Shah Tughlaq - that's why masses suffered
a lot.



7. (a) What was the condition of domestic and foreign trade in India during Sultanate rule. (20 Marks)
- (b) Akbar's religious vision gradually developed and resulted in many social reforms in India. Elaborate. (15 Marks)
- (c) On the basis of available writings during the Mughals, discuss the condition of rural gentry or zamindars. (15 Marks)

Ans 7a

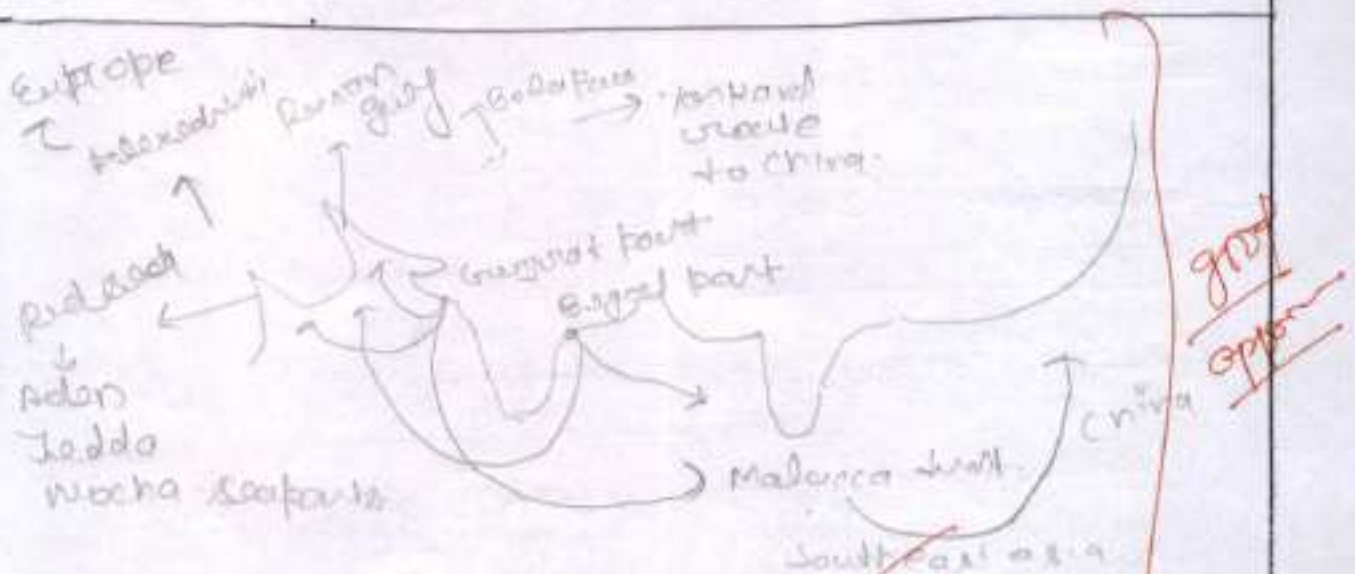


Figure 1 - trade route during Sultanate period

- Sultanate period characterize as third urbanization - both domestic and foreign trade were flourishing at that time
- ~~International trade - as shown in Figure 1~~
- Both land and trade route were active - but due to marginal invasion land route not remained as much significant as maritime route.

- Import - Horses from Arabia and Central Asia, valuable metals like gold and silver, ~~from~~ for luxury fashion and currency, broad and silk imported from Alexandria.

- Export - Grain and textiles, Indigo, and slaves.

- Domestic trade -

1) Prevalence of secondary activities like - textiles industries, metallurgy, building activities, mining, leather work, paper work etc.

2) Along the primary activity was also control on.

3) Trade Centers - (i) Aqaba and Mecca

known for wine

(ii) Basra - silk, cotton and sugar production

(iii) Deccan - for silk production.

4) Coastal trade - provide the facility of swap of regional products. - this trade flourished, Arab, Ceylon, Malabar and Coromandel Coast.

5) Money Economy - Dihwar and Ram; Jaikya Zittal were the currency

6) In internal trade Aravali merchant played an important role. on external trade Khorasani merchant trade with

Central Asia and Multan / merchants with west Asia

giving conceptual
 In this way a wholistic economy was flourishing. It is time that why Iranian Habib have postulated the theory of urban revolution, for this phenomena.

Ans 7b Akbar promoted syncretic culture in India - he was the harbinger of unity in diversity. His religious policy

evaluated over the time and resulted in many reforms in society.

- First stage 1556-1570 - Personally he remained orthodox sunni in this phase but in statecraft he promoted liberal religious policy - eg. Abolition of pilgrimage taxes in 1563, abolishing of Zai 1564 and scrapping out the forceful conversion in 1562.

- Second stage - 1570-79 - His religious outlook broadened in stage - establishment of Jahad-i-Khona in 1575 for debate and discussion of various religions, focus on higher idea of religious universalism - in 1579 he wrote khutba and became a Inson-i-Kamil.

- Third stage 1579 onward - He introduced Din-i-Ilahi or Tauhid-i-illohi.

In this way his religious policy evolved gradually

- Impact on social reforms - by widening intellectual horizon of nation through various causes as discussed above - he took various measures - like.

- (i) Enhance the age of marriage of both girl and boy.
- (ii) Discourage the sati if at least not stop her
- (iii) Provide education system in term of Modern sci. and - and scientific study promoted.
- (iv) Health facilities provided to masses irrespective of religion.
- (v) Abolished sectarian taxes
- (vi) Promoted tolerance as value against hate.
- (vii) Promoted west's culturalism.

- In this way his religious policy led to many social reforms even in Hinduism.

Ans 7C

71) Ain-i-Akbari written by Abul Fazel - provides information about zamindari system in Mughal Era - along with this ^{sources} regional records from Gujarat, Maharashtra and Punjab also corroborated this.

- Condition of zamindars in Mughal Era.

A) Composition

1) Mostly were from upper Caste - Brahmin and Rajput

2) Clan and lineage based zamindari - eg Rajputs and Jats

3) Pastoralist Community - in central India

4) Some representation from Muslim zamindars and intermediate Caste.

B) Power

1) In upper echelon on pyramid of

Power - Just below the state.

2) Have their own army, Cavalry, and joint
stop (qila chas)

3) Relationship with state

1) Provide share of revenue to state, work
as revenue officer.

2) Relationship of competition with state
due to this many acquisition wars
+ taken place. like Atoms wars, Sat
and Satomi wars. etc.

- Relationship with peasants -

1) Relationship of paternalism, and patron-
age - along with exploitation of
peasantry

2) worked as monopolies too - provide
class to peasantry.

3) Both of them rebelled against the
state.

- It means zamindars played both role with state

and peasantry also. And Zamindar was the backbone of medieval agriculture structure.

Compare property with

Sultanate period

8. (a) Discuss the Hindu system of education and its achievements during Medieval India. (20 Marks)
- (b) With respect to its administration, how far do you believe that the Maratha kingdom was a *Swamjya*? (15 Marks)
- (c) For the period upto 1750, one can divide historians into those who hold an empire-centric view and those who hold a region-centric view. Discuss. (15 Marks)

Remarks

--	--

Remarks

--	--

Remarks

A large, empty rectangular box with a thin black border, occupying most of the page. It is intended for a drawing or detailed notes.

Remarks

--

Remarks

GS SCORE

Remarks

Remarks

--	--

Remarks