

CLASS NOTES

Class: XII

Subject: HISTORY

Topic: **Chapter 11-Rebels and the Raj The Revolt of 1857 and its Representations**

Revolt started with an outbreak of mutiny in Meerut on 10th May, 1857. After taking over the local administration, sepoys along with people of surrounding village marched to Delhi. They wanted the support of Mughal Emperor Bahadur Shah. Sepoys came to Red Fort and demanded that the emperor give them his blessings. Bahadur Shah had no option but to support them.

Revolt of 1857:

- Sepoys' started revolt by capturing the arms from stores and plundering the treasury, afterward they attacked and ransack all government offices like jail, treasury-, telegraph office, record room, bungalows etc. Proclamations in Hindi, Urdu and Persian were put up calling local to join them and exterminate the foreign rule. When ordinary people joined sepoys, mutiny changed to revolt, the targets of attack widened.
- During the revolt in towns like Lucknow, Kanpur and Bareilly, the rich people and moneylenders were also attacked and property were looted, as they were seen as allies of British and they also oppressed the peasants in the recent past.

Ways of Communication during Revolt:

- There have been evidences of communication among the sepoys of different regiments before and during the revolt. Their emissaries moved from one station to other.
- Sepoys or Historians have said, panchayats were there and these were composed of native officers drawn from each regiments. Some of the decisions were taken collectively by these panchayats. Sepoys shared a common lifestyle and many of them came from the same caste, so they sat together and made their own rebellion.

Famous Leaders and Followers of Revolt:

- To fight the British, leadership and organisation were necessary. For leadership, rebels turned to those rulers to whom British has overthrown. Most of these displaced rulers joined the revolt due to pressure of locals or due to their own zeal.
- At some places religious leaders also took the leadership and inspired people to fight like fakir in Meerut and religious leaders in Lucknow who preached destruction of British rule.
- Local leader like Shah Mai in Barout, Uttar Pradesh, and Gonoo, a tribal leader of Kol tribals in Singbhum mobilized the communities for revolt.

The Role Played by Rumours and Prophecies in Revolt:

- Rumours and prophecies played an important role in outbreak of mutiny and revolt. There was rumour about the cartridge of Enfield rifle coated with fat of cow and pigs and mixing of bone, dust with atta.
- Both these rumours were believed and it was thought that it would corrupt the religion and caste of both Hindus and Muslims.

- There was a fear and suspicion that British wanted Indians to convert them to Christianity.
- There was also prophecy in the air that British rule would come to an end on the centenary of Battle of Plassey on 23rd June, 1757. So, these rumours and prophecies provided important psychological reasons to revolt against the British rule.
- Reasons to Believe in Rumours
- In the preceding years of 1757, many things were introduced by British which were new to Indian society and they were believed to be aimed at reforming Indian society like introduction of Western education, Western ideas, institutions, schools, colleges and universities.
- British formed new laws banning the Sati system and to allow widow remarriage. In 1850s, British annexed states like Awadh, Jhansi and Satara by refusing adoption and on the basis of misgovernment. New land laws and revenue settlements were made.
- These all above factors made Indians believe that British is changing the way of their life, custom, and rules and replacing them with alien customs and rule.
- Suspicion was further aggravated with rapid spread of Christian missionaries and their activities.

Revolt in Awadh:

- Lord Dalhousie describes the Kingdom of Awadh as a Cherry that will drop into our mouth one day’.
- Lord Wellesley introduced subsidiary alliance in Awadh in 1801. Gradually, the British developed more interest in the kingdom of Awadh.
- The British were looking at role of Awadh as producer of cotton and indigo and also as principal market of upper India. .
- By the 1850’s, British conquered all major areas of India like the Maratha lands, the Doab, the Carnatic, the Punjab and Bengal. The annexation of Awadh in 1856 completed the territorial annexation which started a century earlier with the annexation of Bengal.
- Dalhousie displaced Nawab Wazid Ali Shah and exiled to Calcutta on plea that Awadh is being misgoverned.
- British government wrongly assumes that Nawab Wazid Ali was an unpopular ruler. On the contrary, he was widely loved and people bemoaned for the loss of Nawab.
- The removal of Nawab led to dissolution of courts and decline of culture. Musicians, dancers, poets, cooks, retainers and administrative officials, all lost their livelihood.

British Raj and the End of o War:

- With removal of Nawab all taluqdars of the Awadh were also disposed. They were disarmed and their forts were destroyed. With a new revenue system named Summary Settlement, taluqdars lost their very large share of revenue; from land.
- Wherever possible, taluqdars were removed and settlement was done directly with peasants. This dispossession of taluqdars meant the complete breakdown of social order.
- Company directly settled revenue with peasants and revenue now was over assessed, so peasants were troubled.
- There was no longer any guarantee that in times of hardship or crop failure the revenue demand of the state would be reduced or the peasant would get the loan and support during festivals which they earlier used to get from taluqdars.
- Earlier, British officials had friendly relations with Indian sepoys but later Indian sepoys were subjected to racial abuse, low pay scale, difference in service.
- In 1840s, English officer developed a sense of superiority, physical violence also started and distance between officers and sepoys grew.

- As many Indian serving in Army were from Awadh, i.e. so local people of Awadh were also aware of unfair behaviour meted out to their brothers.
- Peasants of Awadh were already in trouble because of high revenue and taluqdars were looking for revenge to gain back their authority.
- All these factors cumulatively led to intense participation of people of Awadh in revolt of 1857.

Demands of Rebels:

- During the revolt only few proclamations and 'ishtahars' (notification) were issued by rebel leader to propagate their ideas and persuade people to join the revolt.
- So it is very difficult to reconstruct what happened in 1857 and what were the demands of rebels. The only way to know in detail about revolt of 1857 is by going through details of British officials and to know their point of view.
- Proclamation issued by rebel leader appealed to all sections of the population irrespective of cast and creed. The rebellion was seen as a war in which both Hindus and Muslims were equally to lose or gain.
- It was remarkable that during uprising, religious division between Hindus and Muslims was hardly noticeable despite the attempt of British government.

Rebels against the Oppression:

- British rule ruined the status of peasants, artisans and weavers. There was a sense of fear and suspicion that British were determined to destroy the caste and religion of Hindus and Muslims and convert them to Christianity.
- Proclamation were issued which urged people to come together to save their livelihood, faith, identity and completely reject the things associated with firangi raj.
- During the revolt, rebellion attacked all the symbols and office of British government. Rebellion even targeted the allies of British government, ransacked moneylenders' property and burnt account books.
- All the activities reflected an attempt of rebels to overturn traditional hierarchies and rebel against all oppression.

The Search of Alternative Power:

- Rebels tried to establish pre-British world of 18th century during the revolt.
- They tried to set up whole administrative machinery on one hand to carry out day to day activities during the war and on the other hand they tried to plan how to fight with British.

Repression by the British:

- To reconquer North India, British passed series of law. Whole North India was put under martial law, military officers and ordinary Britons were given power to punish Indian suspected of rebellion.
- Britain government brought reinforcement from Britain and arranged double pronged strategy to capture Delhi. Delhi was captured in late September only.
- British government faced very stiff resistance in the Awadh and they had to use military power at gigantic scale.
- In Awadh, they tried to break unity between landlords and peasants by offering their land back

to landlords. Rebel landlords were dispossessed and loyals were rewarded.

Description of Revolt through Art and Literature:

- There are very few records on the rebels' point of view. Most of the narratives of about 1857 revolt were obtained from official account.
- British officials obviously left their version in diaries, letters, autobiographies and official histories and reports.
- The stories of the revolt that were published in British newspaper and magazines narrated in detail about the violence of the mutineers and these stories inflamed public feelings and provoked demand for retribution and revenge.
- Paintings, etchings, posters, cartoons, bazaar prints produced by British and Indian also served as important record of revolt.
- Many pictures were drawn by the British painters to offer variety of images for different events during the revolt. These images provoked a range of different emotions and reactions.
- Painting like 'Relief of Lucknow' painted by Thomas Jones Barker in 1859 commemorates the British heroes who saved the English and repressed the rebels.

The Honour of English Women:

- Newspaper reports shape the feelings and attitudes of events inflamed particularly by tale of violence against women and children. There was a public demand in Britain for revenge and retribution.
- The British government was asked to protect the honour of innocent women and ensure safety of helpless children.
- Artists expressed as well as shaped these sentiments through their visual representations of trauma and suffering.
- Painting 'In Memoriam' painted by Joseph Noel Paton in 1859 depicted the anxious moment in which women and children huddled in a circle looking helpless and innocent, seemingly waiting for the inevitable dishonour, violence and death. Painting stirs up the imagination and seeks to provoke anger and fury. These paintings represent rebels as violent and brutish.

Feeling of Revenge among Rebels:

- As news about severeness of revolt spread, there was great anger, shock and demand of retribution, severe repression and grew louder.
- Threatened by the rebellion, the British felt that they had to demonstrate their invincibility. There were innumerable pictures and cartoons in British press that sanctioned brutal repression and violent reprisal.
- Rebels were executed publicly, blown from cannon or hanged from gallows. There were mass executions. To instill a sense of fear among the people, most of these punishments were given in public.
- Governor General Canning declared that gesture of leniency and show of mercy would help in winning back the loyalty of sepoys. At that time, there was voice for revenge and idea of Canning was mocked.

Nationalist Imageries of the Revolt:

- Revolt of 1857 was celebrated as first war of Independence. National movement in 20th

century drew its inspiration from the events of 1857.

- Art, literature, history, stories, paintings, films have helped in keeping the memory of 1857 revolt alive.
- The leaders of the revolt were presented as heroic figure leading country into battle, rousing the people to righteous indignation against oppressive imperial rule.
- Nationalist imageries of the revolt had helped to shape the nationalist imagination.

SET-III
HISTORY (027)
Question BANK (Term 1)
2021-22
CLASS-XII
CHAPTER 6 AND 7

- 1 Consider the following statements
 1. Alvar saints were devoted to the Bhakti of Shiva
 2. Nayanar saints were devoted to the Bhakti of Vishnu
 3. Which statement given above is/are not correct?
 - A. 1 only
 - B. 2 only
 - C. Both 1 and 2
 - D. Neither 1 nor 2
- 2 Which among the following works is referred to as a “Tamil Veda”?
 - A. Naliyira Divya Prabandham
 - B. Periyapuram
 - C. Tirumurai
 - D. Tiruttondar tiruvantati
- 3 Consider the following statements:
 1. Andal was woman Nayanar saint
 2. Karaikkal Ammaiyar was a woman Alvar saintWhich of the statements given above is/are correct
 - A. 1 only
 - B. 2 only
 - C. Both 1 and 2
 - D. Neither 1 nor 2
- 4 The famous collection “Tevaram” does not include the poems of
 - A. Appar
 - B. Sambandar
 - C. Naikilar
 - D. Sundarar
- 5 Which Chola ruler consecrated the metal image of Appar, Sambandar, sundarar in a Shiva temple?
 - A. Rajendra Chola
 - B. Parantaka I
 - C. Aditya Chola

D. Raharaja I

- 6 What are the devotees of Vishnu called?
A. Alvars
B. Nayanars
C. Lingayats
D. Nathpanthi
- 7 Which of the following statements is incorrect regarding Karaikkal Ammaiyar?
A She was devotee of Shiva.
B She adopted the path of extreme asceticism.
C Her compositions were preserved within the Alvar traditions.
D Her compositions posed a challenge to patriarchal.
- 8 What is the literal meaning of the term 'silsila'?
A. A chain
B. Disciple
C. Devotion
D. Without attributes
- 9 Which of the following practices in Chishti khanqah represent attempts to assimilate local traditions?
1. Bowing before the Shaikh
2. Offering water to the visitors
3. Shaving the heads of the initiates
4. Yogic exercises
Choose the correct option:
A. 1 and 2
B. Only 1
C. 3 and 4
D. All the above
- 10 Which of the following statement regarding Sant Kabir is incorrect?
A Kabir used terms drawn from Vedantic traditions.
B Kabir described the Ultimate reality as Allah, Khuda, Hazrat and Pir.
C Many of his compositions are found in Adi Granth Sahib.
D Verses attributed to Kabir mention the name of his teacher, Ramanand.
- 11 'Nalayira Divyaprabadham', a text belongs to
A. Alvars

- B. Nayanars
- C. Both A and B
- D. None of these

- 12 Which Bhakti saints writings influenced Hinduism's Bhakti movement and his verses are found in Sikhism's scripture Adi Granth?
- A. Ramanand
 - B. Kabir
 - C. Mirabai
 - D. Tukaram
- 13 State which of the following statements is incorrect?
- A. Kabir was unique among the saint poets that emerged in the 14th- 15th century.
 - B. Guru Nanak was born in Hindu family of artisans.
 - C. Mirabai is a famous poetess of the Bhakti Tradition.
 - D. Shankerdev Shiva emerged in the 14th-15th century in Gujarat for the spread of religion.
- 14 With reference to the Virashaivas tradition, consider the following statements
- 1. It emerged in Tamil Nadu
 - 2. It was led by Basavanna
- Which of the statements given above is/are correct?
- A. 1 only
 - B. 2 only
 - C. Both 1 and 2
 - D. Neither 1 nor 2
- 15 Consider the following pairs:
- 1. Khanqah-Hospice
 - 2. Khalifa- master
 - 3. Shaikh-successor
- Select the correct codes
- A. 1, 2 and 3
 - B. 1 and 2
 - C. 3 only
 - D. 1 only
- 16 The twelfth century witnessed the emergence of a new movement as Virashaiva tradition. This continues to be an important community in the region to date. Our understanding of this tradition is derived from vachanas composed by women and

men who joined the movement. Which of the following statement is correct about this tradition?

- A. It emerged in Kerala.
- B. It was led by a Basavanna .
- C. Their followers were known Nayanars.
- D. They supported the idea of caste and theory of rebirth.

17 Read the following information given in the box carefully:

- She was a Rajput princess from Merta in Marwar.
- She considered Lord Krishna as her lover.

Identify the name of the devotee of Saguna Bhakti from the following otions:

- A. Andal
- B. Gargi
- C. Meera Bai
- D. Maitreyi

18 Read the following statements regarding Sufism in India:

- I. They turned to asceticism and mysticism in protest against the growing materialism
- II. They sought an interpretation of Quran on the basis of their experience.
- III. Amir Khusroe was the disciple of Shaikh Nizamuddin Aulia.
- IV. Sheikh Muinuddin Sijzi was from Delhi.

Which of the following statements are correct?

- A. I,II, and III
- B. III,IV and I
- C. I,III and IV
- D. II and IV

19 “Lashf –ul-Mahjub” was written by

- A. Amir Hasan Sijzi
- B. Al Hujwiri
- C. Amir Khusrau
- D. Ziauddin barni

20 Identify the picture given below



- A. A mosque to Kerala
- B. A church in Bengal
- C. A day bungalow of the British
- D. A south Indian temple

Passage/Case Study/ Sources based Questions

- 21 **Read the following source carefully and answer the following MCQs by choosing the most appropriate option.**

A church in Khambat

This 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 Gujarat); therefore an exalted mandate ... is being issued, ... that 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.

- I. A farman is:
 - A. A court order
 - B. An imperial order
 - C. A church order
 - D. A priest order

- II. The padris of holy society of Jesus wanted to ;
 - A. Build a monastery
 - B. Build a factory
 - C. Build a Palace
 - D. To build an orphanage

- III. Which of the following is an incorrect statement/
- A. Akbar had to issue an official mandate to allow the padris to build a Church in Khambayat.
 - B. Akbar wanted to propagate the Christian religion.
 - C. Khambayat administrators were ordered by Akbar to allow the padris to build a Church.
 - D. None of the above

- III. According to this farman, Akbar has ordered;
- A. The padris to construct a Church
 - B. Kambayat administrators to allow the padris to build a Church
 - C. C.Muslims ulemas to help the parris
 - D. D. None of the above

**22 Read the following extract carefully and answer the questions that follow:
Declining a Royal Gift**

This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313:

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: "What have I to do with gardens and fields and lands? ... None of ... our spiritual masters had engaged in such activity."

Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons.'"

- I. Which Sufi saint's hospice did Amir Hasan Sijzi visit?
- A. Shaikh Salim Chisti

- B. Shaikh nizamuddin Auliya
- C. Shaikh Muinuddin
- D. Shaikh Ghiyasuddin

II. Why did the Sufi saint decline the royal gift?

- A. Because he did not want the King's favour
- B. Because he had no value for the gifts
- C. because he did not like the gifts
- D. Only (A) and (C)

III. Which ruler offered Shaikh Fariduddin some money and village ownership?

- A.. sultan Balban
- B. Sultan salim
- C. Sultan Ghiyasddin
- D. Sultan Amir

IV. Which of the following statements is correct regarding the relationship of the Kings with the Sufi saints?

- A. the Kings needed to demonstrate their association with the Sufi saints.
- B. The Kings required legitimation from the Sufi saint's
- C. The Kings desired their tombs to be near a Sufi saint's dargah.
- D. All of the above

23 Read the following extract carefully and answer the questions that follow:

The Virashaiva Traditions in Karnataka

The twelfth century witnessed the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna (1106-68) who was a minister in the court of a Kalachuri ruler. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the *linga*).

Lingayats continue to be an important community in the region to date. They worship Shiva in his manifestation as a *linga*, and men usually wear a small *linga* in a silver case on a loop strung over the left shoulder. Those who are revered include the *jangama* or andering monks. Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they

do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.

The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas. They also questioned the theory of rebirth. These won them followers amongst those who were marginalised within the Brahmanical social order. The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows. Our understanding of the Virashaiva tradition is derived from *vachanas* (literally, sayings) composed in Kannada by women and men who joined the movement.

I. Where did the Virashaiva movement start?

- A. Karnataka
- B. Mysore
- C. Vrindavan
- D. Rajasthan

II. Who started the Virashaiva movement?

- A. Angad
- B. Basavanna
- C. Lingayats
- D. Vishnu

III. The Lingayatas were:

- A. devotees of Vishnu
- B. devotees of Shiva
- C. devotees of Krishna
- D. devotees of Kal Bhirav

IV. The term ‘jangama’ refers to ;

- A. Lord Shiva
Lord Vishnu
- C. Wandering monks
- D. wandering bards

24 **Read the following extract carefully and answer the questions that follow:**

One Lord

Here is a composition attributed to Kabir:

Tell me, brother, how can there be

No one lord of the world but two?

Who led you so astray?

God is called by many names:

Names like Allah, Ram, Karim,

Keshav, Hari, and Hazrat.

Gold may be shaped into rings and bangles.

Isn't it gold all the same?

Distinctions are only words we invent ...

Kabir says they are both mistaken.

Neither can find the only Ram.

One kills the goat, the other cows.

They waste their lives in disputation

- I. Identify the connotation of Kabir from the following options.
 - A. Monotheistic aspect
 - B. Polytheistic Aspect
 - C. Atheist Aspect
 - D. Theocratic Aspect

- II. Kabir used different names for God or the Supreme power. What can one infer from this?
 - A. Concept of Ultimate Reality
 - B. Faith in Saguna bhakti
 - C. Rituals a way to gain insight
 - D. D. Reality is in worshipping idols

- III. How has Kabir's composition promote communal harmony at large?
 - A. Kabir mentions about one God in all
 - B. He questioned religious practices
 - C. He was a Hindu by birth
 - D. D. He was an Islamic by birth

- IV. Which of the following is the part of Kabir's philosophy?
 - A. He gave emphasis on traditions and rituals

- B. He used connotations as Shabda or Shunya .
- C. He gave emphasis on Yajnas and sacrifices
- D. He was a fundamentalist in his approach

V. Kabir's poetry has a literary as well as a philosophical significance. Select the most appropriate option from the following that describes this essence.

- A. God is one who just has different names.
- B. God is vested in all saguna forms
- C. God is a philosophy in isolation from rituals
- A. God is based on reincarnation

IV. Read the following statements regarding Kabir and select the appropriate option

- I. Kabir was a nirguna saint.
- II. He believed in formless supreme God.
- III. He wanted to remove the differences based on caste and religion.
- IV. He condemned the superstitious cults and ritualism.

Options:

- A. I & II
- B. I, II & III
- C. I, II, III & IV
- D. II, III & IV

Read the following source carefully and answer the following MCQs by choosing the most appropriate option.

In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer out of the following choices:

- A. Both A and R are true, and R is the correct explanation of A.
- B. Both A and R are true, but R is not the correct explanation of A.
- C. A is true but R is false.
- D. A is false but R is true

1 Assertion (A): The existence of the women saints and their compositions posed a challenge to patriarchal norms.

Reason (B): These women renounced their social obligations, but did not join an

alternative order or become nuns.

- 2 Assertion (A): Kabir says that different religions please their gods in different ways
Reason (B): Gods are different forms of devotion.
- 3 Assertion (A): Akbar had to issue an official mandate to allow the padris to build a Church in Kambayat.
Reason (B): Akbar wanted to propagate the Christian religion.
- 4 Assertion (A): Muslim ruler were guided by the ulema.
Reason (B): The ulema ensured that the rulers followed the principles of shari'a and ruled according to it.
- 5 Assertion (A): Sufis by no means remained absolutely isolated from the political power.
Reason (B): They accepted voluntary grants and donations from the political elites in cash or kind.
- 6 Assertion (A): Lingayats worship Shiva in his manifestation as a linga.
Reason (B): Lingayats challenge the idea of caste, pollution and theory of rebirth.
- 7 Assertion (A): Islam and its principles were not confined to the ruling aristocrats.
Reason (B): It actually spread through the subcontinent amongst various social strata like peasants, artisans, warriors, traders, etc.
- 8 Assertion (A): Kabir believed in nirguna bhakti.
Reason (B): He believed in divinity rather than any particular religion.
- 9 Assertion (A): Karaikkal Ammaiyar became the greatest figure of Nayanar traditions.
Reason (B): Karaikkal Ammaiyar adopted the path of extreme asceticism in order to attain her goal.
- 10 Assertion (A): Mirabai renounced her married life.
Reason (B): She did not like her husband or his family.

- 1 Krishnadeva Raya belonged to which dynasty?
 - A. Sangam
 - B. Tuluva
 - C. Saluvas
 - D. Aravidu

- 2 Which ruler composed the work, Amuktamalyada?
 - A. Krishnadeva Raya
 - B. Sultan of Bijapur
 - C. Rama Raya
 - D. Harihara

Harihara and Bukka belonged to which dynasty?

 - A. Tuluva
 - B. Saluvas
 - C. Aravidu
 - D. Sangam

- 5 Which Persian ambassador visited the Vijayanagara Empire?
 - A. Domingo Paes
 - B. Nicolo de Conti
 - C. Abdur Razzaq
 - D. Duarte Barbosa

- 6 The Battle of Talikota between Vijayanagara and the Deccan sultans took place in which year?
 - A. 1550
 - B. 1565
 - C. 1570
 - D. 1575

- 7 Which traveller called the “Mahanavami dibba” as the “House of Victory” ?
 - A. Duarte Barbosa
 - B. Fernao Nuniz
 - C. Domingo Paes
 - D. Abdur Razzaq

- 8 On which of the following occasions were ceremonies performed at Mahanavami

Dibba?

- A. Worship of the state horse
- B. Marriage of the king
- C. Victory over the enemy
- D. All of the above

- 9 Which of the following statements is correct regarding Mahanavami Dibba?
- a) It was a high platform with slots for wooden pillars at close and regular intervals.
 - b) It was a massive platform located on one of the highest points in the city.
 - c) It was a place where the king met his advisers.
 - d) All of the above
- 10 Which of following statement is correct regarding the amara-nayakas system?
- a) The amara-nayakas were traders.
 - b) Main features of this system were derived from the mansabdari system.
 - c) King had no control over the amara-nayakas.
 - d) The amara-nayakas were military commanders who were given territories to govern by the raya.
- 11 Consider the following statements regarding the Virupaksha temple.
- i) The hall in front of the main shrine was built by Krishnadeva raya to mark his accession.
 - ii) It has a unique shrine designed as a chariot.
 - iii) The principal deity of this temple was generally worshipped in Maharashtra.
- A. Only i)
 - B. i) and ii)
 - C. ii) and iii)
 - D. All of the above.
- 12 Who brought the ruins of Hampi in public knowledge?
- A. Colonel Colin Mackenzie
 - B. Krishnadeva Raya
 - C. Abdur Razzaq
 - D. John Marshall

13 Arrange the dynasties of the Vijayanagara kingdom in chronological order:

- A. Tuluvas Dynasty
- B. Saluvas Dynasty
- C. Aravidu Dynasty
- D. Sangma Dynasty

14 Arrange the following major political developments in Chronological order.

- i. Conquest of Goa by Portuguese
- ii. Establishment of Delhi Sultanate
- iii. Establishment of Gajapati kingdom of Orissa
- iv. Establishment of the Vijayanagara empire

Codes:

- A. (i), (ii), (iii), (iv)
- B. (ii), (iv), (iii), (i)
- C. (ii), (i), (iii), (iv)
- D. (iv), (iii), (ii), (i)

15 Arrange the following in Chronological order:

- i. Conservation begins under John Marshall.
- ii. Colin Mackenzie visits Vijayanagara.
- iii. Fleet begins documenting the inscriptions on the temple walls at site.
- iv. Alexander Green law takes the first detailed photographs of archaeological remains at Hampi.
- v. Hampi declared a World Heritage Site by UNESCO.

Codes:

- A. (i), (ii), (iii), (v), (iv)
- B. (ii),(v), (iv), (iii), (i)
- C. (ii), (iv), (iii), (i), (v)
- D. (iv), (iii), (ii), (v) (i)

16 Read the following description and identify the person being described:

Of medium height, and of fair complexion and good figure, rather fat than thin: he has face signs of smallpox.

- A. Harihara
- B. Bukka

- C. Krishnadeva Raya
 - D. Rama Raya
- 17 Where is the Hazara Rama Temple situated?
- A. in the sacred centre of Vijayanagara.
 - B. in the royal palace
 - C. in Virupaksha temple
 - D. in Hampi
- 18 Which Vijayanagra Ruler is known as the “establisher of the Yavana Kingdom”?
- A. krishnadeva Raya
 - B. Harihara
 - C. Rama Raya
 - D. Deva Raya
- 19 Which was the most important tank built in the early years of the fifteenth century?
- A. Hiriya canal
 - B. Kamaplpuram tank
 - C. Tungbhadra tank
 - D. Both (A) and (B)
- 20 The Delhi Sultanate was established in
- A. 1204
 - B. 1336
 - C. 1565
 - D. 1206

Passage/Case Study/ Sources based Questions

Read the following source carefully and answer the following MCQs by choosing the most appropriate option.

21

Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor and cartographer. In 1815 he was appointed the first Surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India’s past and make governance of the colony easier. He says that “it struggled long under the miseries of bad management ... before the South came under the benign influence of the British government”. By studying Vijayanagara, Mackenzie believed that the East India Company could gain “much useful information on many of these institutions,

laws and customs whose influence still prevails among the various Tribes of Natives forming the general mass of the population to this day”.

- I. Colin Mackenzie tried to rediscover:
 - A. The Chola Empire
 - B. The Vijayanagara empire
 - C. Bahamin Kingdom
 - D. The Golconda Kingdom

- II. Colin Mackenzie collected local histories and surveyed historic sites because:
 - A. He was an archaeologist
 - B. He was a cartographer
 - C. He was a historian
 - D. He believed this understanding would help the British to govern the country efficiently

- III. Choose the correct option:
Assertion (A): The study of the Vijayanagara Empire was useful to the East India company.
Reason (B): It helped the many laws and customs which still prevailed among the native tribes.
 - A. Both A and R are true, and R is the correct explanation of A.
 - B. Both A and R are true, but R is not the correct explanation of A.
 - C. A is true but R is false.
 - D. A is false but R is true

- IV. Colin Mackenzie was appointed as the
 - A. First surveyor general of India
 - B. First governor general of India
 - C. First officer of the British ASI
 - D. First chronicler of British India

22

KING AND TRADERS:

Krishnadeva Raya (ruled 1509-29), the most famous ruler of Vijayanagara, composed a work on statecraft in Telugu known as the Amuktamalyada. About traders he wrote :

A king should improve the harbours of his country and so encourage its commerce that horses, elephants, precious gems, sandalwood, pearls and other articles are freely imported. He should arrange that the foreign sailors who land in his country

on account of storms, illness and exhaustion are looked after in a suitable manner... Make the merchants of distant foreign countries who import elephants and good horses be attached to yourself by providing them with daily audience, presents and allowing decent profits. Then those articles will never go to your enemies.

I. Who was the most famous ruler of Vijayanagara?

- A. Krishnadeva Raya was the most famous ruler of Vijayanagara.
- B. Rama Raya was the most famous ruler of Vijayanagara.
- C. Bukka Raya was the most famous ruler of Vijayanagara.
- D. Amara-nayakas were military commanders, They were most famous

II. Explain the responsibilities of king mentioned by Krishnadeva Raya.

- A. He should encourage commerce so that horses, elephants freely imported.
- B. A king should improve the harbours of his country. Then he planned good horses will never go to your enemies.
- C. Precious gems, sandalwood, pearls and other articles are freely imported.
- D. All the above.

III. Explain the measures taken by the king to improve the conditions of his country.

- A. He encouraged free import of horses, elephants, precious gems,
- B. He also gave them precious presents to merchants.
- C. He made extensive arrangements could get decent profits.
- D. All the above three are correct.

IV. Mention the name and theme of the work compiled by him.

- A. Krishnadeva Raya composed a work in Telugu known as Amuktamalyada. The main theme of this work was statecraft.
- B. Aliya Rama Raya composed a work in Telugu known as Amuktamalyada.
- C. Only A correct,
- D. Only B correct.

VI. The Vijayanagara King, Krishnadeva Raya ruled from _____ to _____.

- A. 1509 to 1529

- B. 1519 to 1530
- C. 1540 to 1551
- D. 1531 to 1560

VII. Who founded Vijayanagara Empire?

- A. Harihara
- B. Bukka
- C. Harihara & Bukka
- D. Basava

Read the following source carefully and answer the following MCQs by choosing the most appropriate option.

In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer out of the following choices:

- A. Both A and R are true, and R is the correct explanation of A.
- B. Both A and R are true, but R is not the correct explanation of A.
- C. A is true but R is false.
- D. A is false but R is true

- 1 Assertion (A): The Rayas gave territories to military commanders.
Reason (R): The Amar-nayaka system was a major political innovation of the Vijayanagar Empire.
- 2 Assertion (A) Colonel Colin Mackenzie collected oral testimonies about ruins of Hampi.
Reason (R) Initial information received was based on the memories of priests of the temple and the shrine of Pampadevi.
- 3 Assertion (A) The Vijayanagara kings competed with contemporary rulers - the Sultans of the Deccan and the Gajapati rulers of Orissa.
Reason (R) To control of the fertile river valleys and the resources generated by lucrative overseas trade.
- 4 Assertion (A) Vijayanagara was noted for its markets dealing in spices, textiles and precious stones.

Reason (R) Trade was often regarded as a status symbol for such cities.

- 5 Assertion (A) Krishnadeva Raya's rule was characterised by expansion and consolidation.

Reason (R) The kingdom remained in a constant state of military preparedness.

- 6 Assertion (A) Krishnadeva Raya, intervened to resolve succession disputes and supported some claimants to power in the Sultanates.

Reason (R) He took pride in the title "establisher of the Yavana kingdom".

- 7 Assertion (A) Agricultural tracts were incorporated within the fortified area

Reason (R) The objective of medieval sieges could last for several months and even years

- 8 Assertion (A): Archaeologists suggest that rich traders lived in the north-eastern corner of the urban core.

Reason (R): Numerous tombs, mosques, and temples porcelain have been found here.

- 9 Assertion (A) Ram Raya , the actual ruler of the Tuluva dynasty , was quite successful in fighting against the opponents of the bahamani kingdom among themselves.

Reason(R) The battle of the Rakshasi Tangadi or Talikota in 1565 is generally considered to be the end of the great vijayanagara empire.

- 10 Assertion :(A) The nayaka system increased the king's control over the provinces and units of administration.

Reason(R) In this system, the Nayaka was given Amaram in exchange for services.