



# **NCERT** **SOLUTION'S** **(HISTORY)**

# **CONTENT**

Chapter 1. [Introduction: Tracing Changes through a Thousand Years](#)

Chapter 2. [Kings and Kingdoms](#)

Chapter 3. [Delhi: 12th to 15th Century](#)

Chapter 4. [The Mughals \(16th to 17th Century\)](#)

Chapter 5. [Tribes, Nomads and Settled Communities](#)

Chapter 6. [Devotional Paths to the Divine](#)

Chapter 7. [The Making of Regional Cultures](#)

Chapter 8. [Eighteenth-Century Political Formations](#)

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# Chapter 1

## Introduction:

### Tracing Changes through a Thousand Years

#### LET'S RECALL

**1. Who was considered a “foreigner” in the past?**

**Ans.**

It is used today to mean someone who is not an Indian. In the medieval period, a “foreigner” was any stranger, someone who was not a part of that society or culture. (In Hindi the term pardesi might be used to describe such a person and in Persian, ajnabi).

**2. State whether true or false:**

- (a) We do not find inscriptions for the period after 700. **False**
- (b) The Marathas asserted their political importance during this period. **True**
- (c) Forest-dwellers were sometimes pushed out of their lands with the spread of agricultural settlements. **True**
- (d) Sultan Ghiyasuddin Balban controlled Assam, Manipur and Kashmir. **False**

### **3. Fill in the blanks:**

- (a) Archives are places where **Manuscripts** are kept.
- (b) **Ziyouddin Barani** was a fourteenth- century chronicler.
- (c) **Potatoes, Corn, Chillies, tea, and coffee** were some of the new crops introduced into the subcontinent during this period.

### **4. List some of the technological changes associated with this period.**

**Ans.**

At different moments in this period, new technologies made their appearance – like the Persian wheel in irrigation, the spinning wheel in weaving, and firearms in combat.

### **5. What were some of the major religious developments during this period?**

**Ans.**

Some of the major religious developments during this period

1. Worship of new deities.
2. The construction of temples by royalty.
3. The growing importance of Brahmanas, the priests, as dominant groups in society.
4. One of the major developments of this period was the emergence of the idea of bhakti – of a loving, personal deity that devotees could reach without the aid of priests or elaborate rituals.

## **LET'S UNDERSTAND**

### **6. In what ways has the meaning of the term “Hindustan” changed over the centuries?**

**Ans.**

1. When the term was used in the thirteenth century by Minhaj-i-Siraj, a chronicler who wrote in Persian, he meant the areas of Punjab, Haryana and the lands between the Ganga and Yamuna. He used the term in a political sense for lands that were a part of the dominions of the Delhi Sultan.

2. In the early sixteenth century, Babur used Hindustan to describe the geography, the fauna, and the culture of the inhabitants of the subcontinent.

3. In the fourteenth-century poet Amir Khusrau used the word “Hind”. While the idea of a geographical and cultural entity like “India” did exist, the term “Hindustan” did not carry the political and national meanings which we associate with it today.

### **7. How were the affairs of jatis regulated?**

**Ans.**

During this period, society became more differentiated, people were grouped into jatis or sub-castes and ranked on the basis of their backgrounds and their occupations. Jatis framed their own rules and regulations to manage the conduct of their members. These regulations were enforced by an assembly of elders, described in some areas as the jati panchayat. But jatis were also required to follow the rules of their villages. Several villages were governed by a chieftain.

### **8. What does the term pan-regional empire mean?**

**Ans.**

Pan regional empire is the area of empires spanning diverse regions. Occasionally dynasties like the Cholas, Khaljis, Tughluqs and Mughals were able to build an empire to the region beyond one's own state.

## **LET'S DISCUSS**

### **9. What are the difficulties historians face in using manuscripts?**

**Ans.**

Manuscripts and documents provide a lot of detailed information to historians but they are also difficult to use.

There was no printing press in those days so scribes copied manuscripts by hand. As a result, there are small but significant copied manuscripts, they also introduced small changes. These small differences grew over centuries of copying until manuscripts of the same text became substantially different from one another. This is a serious problem because we rarely find the original manuscript of the author today. We are totally dependent upon the copies made by later scribes.

### **10. How do historians divide the past into periods? Do they face any problems in doing so?**

**Ans.**

Few historians divide past into periods till today. Most look to economic and social factors to characterise the major elements of different moments of the past.

1. Historians do not see time just as a passing of hours, days or years – as a clock or a calendar. Time also reflects changes in social and economic organisation, in the persistence and transformation of ideas and beliefs.

2. Therefore, Describing the entire period as one historical unit is not without its problems.

3. “Modernity” carries with it a sense of material progress and intellectual advancement.

4. The study of time is made somewhat easier by dividing the past into large segments – periods – that possess shared characteristics.

They face lot of difficulties in doing so as discontinuity did exist.

# Chapter 2.

## Kings and Kingdoms

### LET'S RECALL

**1. Match the following:**

<b>Gurjara-Pratiharas</b>	<b>Western Deccan</b>
<b>Rashtrakutas</b>	<b>Bengal</b>
<b>Palas</b>	<b>Gujarat and Rajasthan</b>
<b>Cholas</b>	<b>Tamil Nadu</b>

**Ans.**

Gurjara-Pratiharas	Gujarat and Rajasthan
Rashtrakutas	Western Deccan
Palas	Bengal
Cholas	Tamil Nadu

**2. Who were the parties involved in the “tripartite struggle”?**

**Ans.**

Rulers belonging to the Gurjara- Pratihara, Rashtrakuta and Pala dynasties fought for control over Kanauj. Because there were three “parties” in this long-drawn conflict, historians often describe it as the “tripartite struggle.”

**3. What were the qualifications necessary to become a member of a committee of the sabha in the Chola Empire?**

**Ans.**

All those who wish to become members of the sabha should be owners of land from which land revenue is collected.

1. They should have their own homes.
2. They should be between 35 and 70 years of age.
3. They should have knowledge of the Vedas.
4. They should be well-versed in administrative matters and honest.
5. If anyone has been a member of any committee in the last three years, he cannot become a member of another committee.
6. Anyone who has not submitted his accounts, and those of his relatives, cannot contest the elections.

#### **4. What were the two major cities under the control of the Chahamanas?**

**Ans.**

Chahamanas, later known as the Chauhans, ruled over the region around Delhi and Ajmer.

#### **LET'S UNDERSTAND**

#### **5. How did the Rashtrakutas become powerful?**

**Ans.**

The Rashtrakutas in the Deccan initially were subordinate to the Chalukyas of Karnataka. In the mid-eighth century, Dantidurga, a Rashtrakuta chief, overthrew his Chalukya overlord and performed a ritual called hiranya-garbha (literally, the golden womb). Which gave him the title of Kshatriya, even if he was not one by birth.

#### **6. What did the new dynasties do to gain acceptance?**

**Ans.**

To gain acceptance the new dynasties adopted high-sounding titles such as maharaja-adhiraja, tribhuvana-chakravartin and performed various religious rituals that would elevate them to the status of kshatriyas. They were regarded as Samantas by their overlords and later declared themselves to be maha-Samanta after gaining power and wealth. New dynasties also used warfare to assert their power and carved out kingdom for themselves.

## **7. What kind of irrigation works were developed in the Tamil region?**

**Ans.**

Agriculture was opened up for large-scale cultivation only from the fifth or sixth century in Tamil region. Forests had to be cleared in some regions; land had to be levelled in other areas. In the delta region, embankments had to be built to prevent flooding and canals had to be constructed to carry water to the fields.

## **8. What were the activities associated with Chola temples?**

**Ans.**

Chola temples often became the nuclei of settlements which grew around them. These were centres of craft production. Temples were not only places of worship; they were the centres of economic, social, and cultural life. Temples were also endowed with land by rulers as well as by others. The produce of this land went into maintaining all the specialists who worked at the temple and very often lived near it – priests, garland makers, cooks, sweepers, musicians, dancers, etc. In other words, amongst the crafts associated with temples, the making of bronze images was the most distinctive. Chola bronze images are considered amongst the finest in the world. While most images were of deities, sometimes images were made of devotees as well.

# **Chapter 3**

## **Delhi: 12th to 15th**

### **Century**

#### **LET'S RECALL**

**1. Which ruler first established his or her capital at Delhi?**

**Ans.**

Ananga Pala of Tomaras dynasty was the first who established his capital at Delhi.

**2. What was the language of administration under the Delhi Sultans?**

**Ans.**

Persian was the language of administration under Delhi Sultans.

**3. In whose reign did the Sultanate reach its farthest extent?**

**Ans.**

In Muhammad Tughluq's reign the Sultanate reached its farthest extent.

**4. From which country did Ibn Battuta travel to India?**

**Ans.**

Ibn Battuta travelled to India from Morocco.

## **LET'S UNDERSTAND**

**5. According to the “circle of justice”, why was it important for military commanders to keep the interests of the peasantry in mind?**

**Ans.**

According to the “circle of justice”, it was important for military commanders to keep the interests of the peasantry in mind because their Salaries come from the revenue collected from peasants and peasants can pay revenue only when they are prosperous and happy.

**6. What is meant by the “internal” and “external” frontiers of the Sultanate?**

**Ans.**

The ‘internal’ frontier means the hinterland of the garrison town. The ‘external’ frontier means the areas beyond the hinterland of the garrison towns. It includes unconquered territories of southern parts of the subcontinent.

**7. What were the steps taken to ensure that muqtis performed their duties? Why do you think they may have wanted to defy the orders of the Sultans?**

**Ans.**

The Khalji and Tughluq monarchs appointed military commanders as governors of territories of varying sizes. These lands were called iqta and their holder was called iqtadar or muqti.

1. The duty of the muqtis was to lead military campaigns and maintain law and order in their iqtas.

2. In exchange for their military services, the muqtis collected the revenues of their assignments as salary. They also paid their soldiers from these revenues.

3. Control over muqtis was most effective if their office was not inheritable and if they were assigned iqtas for a short period of time before being shifted.

4. Accountants were appointed by the state to check the amount of revenue collected by the muqtis. Care was taken that the muqti collected only the taxes prescribed by the state and that he kept the required number of soldiers.

Mufti may have wanted to defy the order of sultan as they had controlled over revenue as well as military resources. So, they had the capacity to rebel against sultan.

### **LET'S DISCUSS**

**8. Do you think the authors of tawarikh would provide information about the lives of ordinary men and women?**

**Ans.**

The authors of tawarikh were learned men: secretaries, administrators, poets and courtiers. They do not provide information about the lives of ordinary men and women. They recounted events and advised rulers on governance, emphasising the importance of just rule.

(1) The authors of tawarikh lived in cities (mainly Delhi) and hardly ever in villages.

(2) They often wrote their histories for Sultans in the hope of rich rewards.

(3) These authors advised rulers on the need to preserve an "ideal" social order based on birth right and gender distinctions.

**9. Raziyya Sultan was unique in the history of the Delhi Sultanate. Do you think women leaders are accepted more readily today?**

**Ans.**

Raziyya Sultan was unique in the history of the Delhi Sultanate because she was more able and qualified than all her brothers as a leader of sultanate. She was a women ruler and thus wasn't

accepted at that time. Yes women leaders are accepted more readily today.

## Chapter 4.

# The Mughals

## (16th to 17th Century)

### LET'S RECALL

#### 1. Match the following:

<b>mansab</b>	<b>Marwar</b>
<b>Mongol</b>	<b>Uzbek</b>
<b>Sisodiya Rajput</b>	<b>Mewar</b>
<b>Rathor Rajput</b>	<b>rank</b>
<b>Nur Jahan</b>	<b>Jahangir</b>

**Ans.**

<b>mansab</b>	<b>rank</b>
<b>Mongol</b>	<b>Uzbek</b>
<b>Sisodiya Rajput</b>	<b>Mewar</b>
<b>Rathor Rajput</b>	<b>Marwar</b>
<b>Nur Jahan</b>	<b>Jahangir</b>

#### 2. Fill in the blanks:

**(a) The five Deccan Sultanates were Berar, Khandesh, Ahmadnagar, \_\_\_\_\_ and \_\_\_\_\_.**

**(b) If zat determined a mansabdar's rank and salary, sawar indicated his \_\_\_\_\_.**

**(c) Abul Fazl, Akbar's friend and counsellor, helped him frame the idea of \_\_\_\_\_ so that he could govern a society composed of many religions, cultures and castes.**

**Ans.**

(a) The five Deccan Sultanates were Berar, Khandesh, Ahmadnagar, **Bijapur** and **Golconda**.

(b) If zat determined a mansabdar's rank and salary, sawar indicated his **number of cavalrymen**.

(c) Abul Fazl, Akbar's friend and counsellor, helped him frame the idea of **sulh-i-kul** so that he could govern a society composed of many religions, cultures and castes.

**3. What were the central provinces under the control of the Mughals?**

**Ans.**

The central provinces under the control of Mughals are Sind, Kabul, Delhi, Bengal, Bihar, Orissa, Deccan, Mewar, Marwar and Gujarat.

**4. What was the relationship between the mansabdar and the jagir?**

**Ans.**

Mansabdars received their salaries as revenue assignments called jagirs which were somewhat like iqtas. But unlike muqtis, most mansabdars did not actually reside in or administer their jagirs.

They only had rights to the revenue of their assignments which was collected for them by their servants while the mansabdars themselves served in some other part of the country.

## **LET'S UNDERSTAND**

### **5. What was the role of the zamindar in Mughal administration?**

**Ans.**

The Mughals used term – zamindars – to describe all intermediaries, whether they were local headmen of villages or powerful chieftains. The main source of income available to Mughal rulers was tax on the produce of the peasantry. Zamindars use to collect revenue and tax from the Peasants. They act as an intermediary between the Mughals and the peasants and in some areas, the zamindars exercised a great deal of power.

### **6. How were the debates with religious scholars important in the formation of Akbar's ideas on governance?**

**Ans.**

The debates with religious scholars important in the formation of Akbar's ideas on governance. It also provides rich details about the traditions and culture of the people living in India.

Akbar was interested in religious and social custom of different people and his interaction with people of different faith made him realise their teachings created divisions and disharmony among his subjects.

Akbar started discussion on religion with people of different faiths. These were Ulemas, Brahmans, Jesuit, Catholic priest and Zorostrains.

Abul Fazal helped Akbar in framing vision of governance. Thus, This led to the idea of Sulh-i-Kul or 'Universal peace'.

### **7. Why did the Mughals emphasise their Timurid and not their Mongol descent?**

**Ans.**

The Mughals were descendants of two great lineages of rulers. From their mother's side they were descendants of Genghis Khan. From their father's side, they were the successors of Timur, the ruler of Iran, Iraq and modern-day Turkey. However, the Mughals did not like to be called Mughal or Mongol. This was because Genghis Khan's memory was associated with the massacre of innumerable people. It was also linked with the Uzbeks, their Mongol competitors. On the other hand, the Mughals were proud of their Timurid ancestry, not least of all because their great ancestor had captured Delhi in 1398

## Chapter 5.

### Tribes, Nomads

### and

### Settled Communities

#### LET'S RECALL

1. Match the following:

<b>Garh</b>	<b>khel</b>
<b>tanda</b>	<b>chaurasi</b>
<b>labourer</b>	<b>caravan</b>
<b>Clan</b>	<b>Garha Katanga</b>
<b>Sib Singh</b>	<b>Ahom state</b>
<b>Durgawati</b>	<b>paik</b>

**Ans.**

Garh	chaurasi
Tanda	caravan
Labourer	paik
Clan	khel
Sib Singh	Ahom state
Durgawati	Garha Katanga

## **2. Fill in the blanks:**

**(a) The new castes emerging within varnas were called \_\_\_\_\_.**

**(b) \_\_\_\_\_ were historical works written by the Ahoms.**

**(c) The \_\_\_\_\_ mentions that Garha Katanga had 70,000 villages.**

**(d) As tribal states became bigger and stronger, they gave land grants to \_\_\_\_\_ and \_\_\_\_\_.**

**Ans.**

**(a) The new castes emerging within varnas were called **jatis**.**

**(b) **Buraryis** were historical works written by the Ahoms.**

**(c) The **Akbar nama** mentions that Garha Katanga had 70,000 villages.**

**(d) As tribal states became bigger and stronger, they gave land grants to **temples** and **Brahmanas**.**

## **3. State whether true or false:**

**(a) Tribal societies had rich oral traditions.**

**(b) There were no tribal communities in the north western part of the subcontinent.**

**(c) The chaurasi in Gond states contained several cities.**

**(d) The Bhils lived in the north-eastern part of the subcontinent.**

**Ans.**

(a) Tribal societies had rich oral traditions. **True**

(b) There were no tribal communities in the north western part of the subcontinent. **False**

(c) The chaurasi in Gond states contained several cities. **False**

(d) The Bhils lived in the north-eastern part of the subcontinent. **False**

**4. What kinds of exchanges took place between nomadic pastoralists and settled agriculturists?**

**Ans.**

Nomadic pastoralist exchanged wool, ghee, etc., with settled agriculturists for grain, cloth, utensils and other products.

### **LET'S UNDERSTAND**

**5. How was the administration of the Ahom state organised?**

**Ans.**

The Ahom state depended upon forced labour. Those forced to work for the state were called paiks.

A census of the population was taken. Each village had to send a number of paiks by rotation. People from heavily populated areas were shifted to less populated places. Ahom clans were thus broken up.

By the first half of the seventeenth century the administration became quite centralised.

## **6. What changes took place in varna-based society?**

**Ans.**

1. Smaller castes, or jatis, emerged within varnas.
2. Many tribes and social groups were taken into caste-based society and given the status of jatis.
3. Specialised artisans – smiths, carpenters and masons – were also recognised as separate jatis by the Brahmanas.
4. Jatis, rather than varna, became the basis for organising society.
5. Among the Kshatriyas, new Rajput clans became powerful by the eleventh and twelfth centuries.

## **7. How did tribal societies change after being organised into a state?**

**Ans.**

1. The emergence of large states changed the nature of tribal society.
2. Equal society gradually got divided into unequal social classes.
3. Brahmanas received land grants from the Gond rajas and became more influential.
4. The Gond chiefs now wished to be recognised as Rajputs.
  - (i) Aman Das, the Gond raja of Garha Katanga, assumed the title of Sangram Shah.
  - (ii) His son, Dalpat, married princess Durgawati, the daughter of Salbahan, the Chandel Rajput raja of Mahoba.

## **LET'S DISCUSS**

### **8. Were the Banjaras important for the economy?**

**Ans.**

The Banjaras were the most important trader nomads. Their caravan was called tanda. They bought and sold these goods as they moved from one place to another, transporting them on their animals.

Sultan Alauddin Khalji used the Banjaras to transport grain to the city markets.

The Banjaras carried grain on their bullocks from different areas and sold it in towns. They transported food grain for the Mughal army during military campaigns.

### **9. In what ways was the history of the Gonds different from that of the Ahoms? Were there any similarities?**

**Ans.**

The Gonds lived in a vast forested region called Gondwana while Ahoms migrated to the Brahmaputra valley.

Gond practised shifting cultivation, while Ahom did not practice shifting cultivation.

The kingdom was divided into garhs, while the Ahoms built a large state.

The Ahoms used firearms and even make high quality Gun powder and cannons while Gonds didn't use them.

### **SIMILARITIES**

1. The Mughal tried to control over both Gonds and Ahom.
2. They had bring considerable change in their society developed as centralised kingdom.

# Chapter 6.

## Devotional Paths

### to the Divine

#### LET'S RECALL

1. Match the following:

<b>The Buddha</b>	<b>namghar</b>
<b>Shankaradeva</b>	<b>worship of Vishnu</b>
<b>Nizamuddin Auliya</b>	<b>questioned social differences</b>
<b>Nayanars</b>	<b>Sufi saint</b>
<b>Alvars</b>	<b>worship of Shiva</b>

**Ans.**

<b>The Buddha</b>	<b>questioned social differences</b>
<b>Shankaradeva</b>	<b>namghar</b>
<b>Nizamuddin Auliya</b>	<b>Sufi saint</b>
<b>Nayanars</b>	<b>worship of Shiva</b>
<b>Alvars</b>	<b>worship of Vishnu</b>

2. Fill in the blanks:

- (a) **Shankara was an advocate of \_\_\_\_\_.**
- (b) **Ramanuja was influenced by the \_\_\_\_\_.**
- (c) \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ **were advocates of Virashaivism.**
- (d) \_\_\_\_\_ **was an important centre of the Bhakti tradition in Maharashtra.**

**Ans.**

- (a) Shankara was an advocate of **Advaita**.
- (b) Ramanuja was influenced by the **Alvars**.
- (c) **Basavanna**, **Allama Prabhu** and **Akkamahadevi** were advocates of Virashaivism.
- (d) **Pandharpur** was an important centre of the Bhakti tradition in Maharashtra.

### **3. Describe the beliefs and practices of the Nathpanthis, Siddhas and Yogis.**

**Ans.**

1. They advocated renunciation of the world.
2. To them the path to salvation lay in meditation on the formless.
3. Ultimate Reality and the realisation of oneness with it.
4. They advocated intense training of the mind and body through practices like yogasanas, breathing exercises and meditation.
5. Their criticism of conventional religion created the ground for devotional religion to become a popular force in northern India.

### **4. What were the major ideas expressed by Kabir?**

**How did he express these?**

**Ans.**

Kabir's teachings were based on a complete, indeed vehement, rejection of the major religious traditions. We get to know of his ideas from a vast collection of verses called *sakhis* and *pads*. Kabir believed in a formless Supreme God and preached that the only path to salvation was through *bhakti* or devotion.

### **LET'S UNDERSTAND**

## **5. What were the major beliefs and practices of the Sufis?**

**Ans.**

1. Sufis were Muslim mystics. They rejected outward religiosity and emphasised love and devotion to God and compassion towards all fellow human beings.
2. Sufis too believed that the heart can be trained to look at the world in a different way.
3. They developed elaborate methods of training using zikr (chanting of a name or sacred formula), contemplation, sama (singing), raqs (dancing), discussion of parables, breath control, etc., under the guidance of a master or pir.
4. The Sufis often rejected the elaborate rituals and codes of behaviour demanded by Muslim religious scholars.

## **6. Why do you think many teachers rejected prevalent religious beliefs and practices?**

**Ans.**

Many teachers rejected prevalent religious beliefs and practices because such belief advocate social difference, they are difficult to follow and burdensome.

## **7. What were the major teachings of Baba Guru Nanak?**

**Ans.**

1. Baba Guru Nanak emphasised the importance of the worship of one God.
2. He insisted that caste, creed or gender was irrelevant for attaining liberation.
3. He himself used the terms nam, dan and isnan for the essence of his teaching, which actually meant right worship, welfare of others and purity of conduct.

4. His teachings are now remembered as nam-japna, kirt-karna and vand chhakna, which also underline the importance of right belief and worship, honest living, and helping others.

### **LET'S DISCUSS**

**8. For either the Virashaivas or the sants of Maharashtra, discuss their attitude towards caste.**

**Ans.**

The Virashaivas argued strongly for the equality of all human beings and against Brahmanical ideas about caste and the treatment of women. They were also against all forms of ritual and idol worship.

**9. Why do you think ordinary people preserved the memory of Mirabai?**

**Ans.**

Mirabai was a Rajput princess married into the royal family of Mewar in the sixteenth century. Mirabai became a disciple of Ravidas, a saint from a caste considered "untouchable". She was devoted to Krishna and composed innumerable bhajans expressing her intense devotion. Her songs also openly challenged the norms of the "upper" castes.

# Chapter 7.

## The Making of

### Regional Cultures

#### LET'S RECALL

1. Match the following:

Anantavarman	Kerala
Jagannatha	Bengal
Mahodayapuram	Orissa
Lilatilakam	Kangra
Mangalakavya	Puri
Miniature	Kerala

**Ans.**

Anantavarman	Orissa
Jagannatha	Puri
Mahodayapuram	Kerala
Lilatilakam	Kerala
Mangalakavya	Bengal
Miniature	Kangra

2. What is Manipravalam? Name a book written in that language.

**Ans.**

Manipravalam – literally means “diamonds and corals” referring to the fusion of two languages, Sanskrit and the regional language. Book named Lilatilakam, written in that language.

### **3. Who were the major patrons of Kathak?**

**Ans.**

The major patrons of kathak were the Mughal emperors and Nawab of Lucknow mainly Wajid Ali Shah.

### **4. What are the important architectural features of the temples of Bengal?**

**Ans.**

Many of the modest brick and terracotta temples in Bengal were built with the support of several “low” social groups. This led to the evolution of the typical Bengali style in temple architecture.

The temples began to copy the double-roofed (dochala) or four-roofed (chauchala) structure of the thatched huts.

In the more complex four-roofed structure, four triangular roofs placed on the four walls move up to converge on a curved line or a point.

Temples were usually built on a square platform.

The interior was relatively plain, but the outer walls of many temples were decorated with paintings, ornamental tiles or terracotta tablets.

In some temples, particularly in Vishnupur in the Bankura district of West Bengal, such decorations reached a high degree of excellence.

### **LET’S DISCUSS**

### **5. Why did minstrels proclaim the achievements of heroes?**

**Ans.**

Stories about Rajput heroes were recorded in poems and songs, which were recited by specially trained minstrels. These preserved the memories of heroes and were expected to inspire others to follow their example.

Ordinary people were also attracted by these stories – which often depicted dramatic situations, and a range of strong emotions – loyalty, friendship, love, valour, anger, etc.

## **6. Why do we know much more about the cultural practices of rulers than about those of ordinary people?**

**Ans.**

We know more about the cultural practices of rulers than about those of ordinary people because only rulers could afford the cost of documentation of their heroic deeds and could keep their documents safely in their palaces.

**Page No 137:**

## **7. Why did conquerors try to control the temple of Jagannatha at Puri?**

**Ans.**

Conquerors try to control the temple of Jagannath at Puri because it would make their rule acceptable to the local peoples as the temple gained in importance as a centre of pilgrimage and its authority in social and political matters also increased.

## **8. Why were temples built in Bengal?**

**Ans.**

1. Temples were built in Bengal to both demonstrate their power and proclaim their piety.

2. Temples were built in Bengal to house the local deities who had gained the recognition of the Brahmanas. Many of the modest brick and terracotta temples in Bengal were built with the support of several “low” social groups.

3. The coming of the European trading companies created new economic opportunities; many families belonging to these social groups availed of these. As their social and economic position improved, they proclaimed their status through the construction of temples.

## Chapter 8.

# Eighteenth-Century

# Political Formations

### LET'S RECALL

1. State whether true or false:

- (a) Nadir Shah invaded Bengal.
- (b) Sawai Raja Jai Singh was the ruler of Indore.
- (c) Guru Gobind Singh was the tenth Guru of the Sikhs.
- (d) Poona became the capital of the Marathas in the eighteenth century.

**Ans.**

- (a) Nadir Shah invaded Bengal. **False**
- (b) Sawai Raja Jai Singh was the ruler of Indore. **False**
- (c) Guru Gobind Singh was the tenth Guru of the Sikhs. **True**
- (d) Poona became the capital of the Marathas in the eighteenth century. **False**

## **LET'S DISCUSS**

### **2. How were the Sikhs organised in the eighteenth century?**

**Ans.**

The organisation of the Sikhs into a political community during the seventeenth century helped in regional state-building in the Punjab. Several battles were fought by Guru Gobind Singh against the Rajput and Mughal rulers, both before and after the institution of the Khalsa in 1699. After his death in 1708, the Khalsa rose in revolt against the Mughal authority under Banda Bahadur's leadership. Khalsa, declared their sovereign rule by striking coins in the name of Guru Nanak and Guru Gobind Singh, and established their own administration between the Sutlej and the Jamuna.

1. The Sikhs organised themselves into a number of bands called jathas, and later on misls.
2. Their combined forces were known as the grand army (dal khalsa).
3. The entire body used to meet at Amritsar at the time of Baisakhi and Diwali to take collective decisions known as "resolutions of the Guru (gurmatas)".
4. A system called rakhi was introduced, offering protection to cultivators on the payment of a tax of 20 per cent of the produce.
5. Guru Gobind Singh had inspired the Khalsa with the belief that their destiny was to rule (raj karega khalsa).
6. Their well-knit organisation enabled them to put up a successful resistance to the Mughal governors first and then to Ahmad Shah Abdali who had seized the rich province of the Punjab and the Sarkar of Sirhind from the Mughals.

### **3. Why did the Marathas want to expand beyond the Deccan?**

**Ans.**

The Maratha kingdom was another powerful regional kingdom to arise out of a sustained opposition to Mughal rule.

Between 1720 and 1761, the Maratha Empire expanded. It gradually chipped away at the authority of the Mughal Empire.

By the 1730s, the Maratha king was recognised as the overlord of the entire Deccan peninsula.

He possessed the right to levy chauth and sardeshmukhi in the entire region.

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